

✠ The Living Church. ✠

VOL. XXXVI.

MILWAUKEE, WISCONSIN.—DECEMBER 22, 1906.

NO. 8

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WRITING FROM MANY HANDS

CLIPPINGS FROM LETTERS CONCERNING "THE LIVING CHURCH"

It would have been a simple matter to cull similar extracts from letters in handwritings that would very generally be recognized, but we deem it wiser to show how "The Living Church" is viewed by average readers among Churchmen, most of them laymen.

St. Paul's Church, Savannah, Ga.

This will introduce who refer to "The Living Church" consider this the best of all our Church papers, and should be pleased to have it take our place in every family of St. Paul's.

By you can for a word of commendation, or of appreciation of your paper, from this far-off region? Honed and straight forward in the expression of your convictions, - plain and just to your opponents, - ready in all your utterances, - loyal to the Church and her Catholic principles, you have compelled respect for your ability to conduct such a paper; and I gladly continue my subscription, offering you my sincere congratulations on your success, and best wishes for continued and continuous prosperity.

I have a suspicion that all other subscribers need all keep the Living Church.

The reading of a Church paper is a necessity of our times and it is gaining ground in all our work.

I wish to express my appreciation of the way the Living Church stands of the State. It is a valuable one heart to the people who are interested.

Enclosed please find my orders for this year for "The Living Church" papers that should be in every Christian's hands which are increasing truth and showing compromise, stand alone, as seen to the Living Church Times. The intelligent Christian will more than be can realize that reflects these two week publications.

You kindly sent that one gets his paper regularly and send her the number for last week for December 1st also, as I want to see the editorial on Dr. Crapsey. I think the whole paper is an education for Church people, and I want my children to part in it. When I tell you that I am a daughter of the Living Church, you who was Secretary of our Wisconsin Convention of Penna. for many years, and that I can remember well Bishop Kemper that Rev. Mr. Brecht, often stayed at my father's and gave us his papers for preparing candidates for confirmation, which indeed I have done. I am sure you may understand why I take so much interest in the contents of your paper. Hoping I have not taken too much of your time, I remain yours truly

my subscription to the Living Church I greatly appreciate your paper

I used to be a Duke warm protestant Episcopalian. Two or six years I have had the L.C. Now I am a staunch Catholic Churchman and from reading the paper and other books suggested by it. I know where I stand, and can speak intelligently of my faith - the glorious faith once delivered to the saints.

COMMENDS THE LIVING CHURCH.
In his Parish Letter for November, the rector of Christ Church, Putnamville, N. H., the Rev. Charles LeV. Brine, says:
"I am glad that so many of us have subscribed for THE LIVING CHURCH. It is a splendid investment. Everyone should read it and circulate it. THE LIVING CHURCH has always been staunch and true in upholding Church principles. When other Church papers have failed to uphold the right and condemn the wrong it has spoken fearlessly and courageously. In these days when faith and order are attacked by scoffing unbelievers, we do well to support a Church paper and give it an honored place in our homes, which champion the faith of the Church, the honor and integrity of the sacred ministry and the possession by the people in peace and security of the faith of their fathers."

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1907

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The Incarnation of Love.

The Virgin Mother, labor-worn, is resting where the cattle feed,
And worthy Joseph guards her sleep, and comforts her in need;
The night is still, the wind is cold, the stars above the stable shine,
And one new star is herald of the potent birth divine.

Ah, tender, baby hands and feet! Ah, little nestling, downy head
On blessed Mary's virgin breast! There is a harder bed
Where they must lie, and colder things shall touch them than a mother's
love,
Though all the rest are sinful men; Thou, Lord of Heaven above.

And thou, O sacred Mother Maid, shalt know a fiercer, deeper pang
Than that most bitter pain of birth that holy angels sang.
And, in thy heart, the light will fall, the breath of doubt blow cold and
wild,
When finding earth and Heaven's King, thou lose thy little Child!

A little cry awakes the night and Mary open watchful eyes,
And anxious Joseph nearer draws. How infinitely wise,
She holds her Child within her arm, and faintly, very faintly speaks
And gently, very gently, draws Him to the love He seeks.

The Virgin Mother, labor-worn, is resting on the stable floor
And Joseph, mute and reverent, is standing at the door.
Within, the greatest love on earth; without, God's angels star-like shine—
'Twas meet that with the mother love should come the Love Divine.

MARGUERITE OGDEN BIGELOW.

**The Holy Child.**

Hail, most holy Child of Mary,
Full of truth and grace;
Who hast come in love and meekness
To redeem our race;
Unto Thee we bring our praises
This high festal day,
Hear us, O sweet Child of Mary,
Hear our joyful lay.

Through long ages holy prophets
Had Thy birth foretold,
Now at last, O dear Redeemer,
We Thy face behold;

Angels have proclaimed the tidings
How Thou cam'st to earth,
Lowly shepherds came to greet Thee
At Thy wondrous birth.

As the angels and the shepherds
Praised Thee, so may we
Come with loving adoration,
Holy Child, to Thee;
For Thou art our God and Saviour,
Everlasting Love,
With the Father and the Spirit
Ever praised above.

WILLIAM EDGAR ENMAN.

**Mary, Mother Faithful.**

Dear Mary, Mother faithful! At the cradle of the Lord
Didst thou comprehend quite fully all the beauty of the Word?
Didst thou see in vision lofty all the healing He would bring?
Didst thou hear His voice so holy with God's praises ever ring?
Didst thou see the cross of Calvary, hear His agonized cry?
Didst thou see His soul departing—know that that would never die?

Dear Mary, Mother faithful! Mother love and Mother hope
Filled thy Mother bosom heaving when upon fair Bethlehem's slope
First were heard the Christmas angels telling of the wondrous birth,
Bringing tidings of salvation e'en while souls dwell on the earth.

Dear Mary, Mother faithful! Jesu's holy Mother dear,
What thou sawest then in shadow now thou view'st in vision clear.
How thy heart must swell with rapture as thy dear Son's armies grow,
As those hosts of countless thousands with God's holiest light aglow
March so softly, yet so surely, conquering ever in this sign,
Via crucis, via luctus, Jesu, Saviour, Love Divine!

Dear Mary, Mother faithful! Once again we sing the birth
In fair Bethlehem's lowly stable—hail the Christ-Child come to earth;
And while looking at the cradle, see above it bend so sweet,
Thy face, oh, Jesus' Mother, with God's love and peace replete!

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EDITORIALS AND COMMENTS

The Living Church

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

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THE COMING OF THE CHRIST.

STRIKINGLY impressive and singularly significant are the signs foretold, the prophecies fulfilled, heralding the first and the second coming of the Son of God.

In the heart of a great calm, hushing, for a moment, as it were, the restless world itself, stilling the din of nations, the rude clash of arms; a hush symbolized in the silence of the hour appointed, when "upon the mid-night clear" the wondrous song arose proclaiming the glad tidings of salvation to a fallen world—thus came the Christ, with hands out stretched in loving invitation and laden with priceless gifts, the gift of pardon and of life eternal and, therefore, the joy of abiding peace, the peculiar gift of Him long since foretold as the very God and "Prince of Peace."

How like, in truth, "the Dayspring from on High" His coming, and the ever widening, deepening glow of the morning, shedding its radiance over the earth and sky, till world-wide its effulgence. And so will it grow and widen till the day of circling ages shall have run its destined course. Then, at the eventide of the passing era it may be, or perchance at the midnight hour of a darkened age, or perhaps at the wakening dawn of a Millennial morn, He shall come again.

But how notably different the signals of His coming! Unto a world fiercely militant, resounding with the tumult of conflict, torn by wars and rumors of war, shaken by the throes of warring elements, stricken with fear and terrors vague,—then shall the Judge of all the earth return, King of Kings and Lord of Lords.

Blessed are they who have part in that first coming with its message glad of good tidings for all people, its proffered pardon, its boundless love casting out fear, its priceless gift of peace, even "the peace of God which passeth all understanding."

In legends old—or dreams— I scarce can tell—
 But somewhere in the realms where memories dwell,
 I've heard the story told, how—long ago,
 The mighty sea, wild with some hidden woe
 Beat its great breast, and tossing on its bed,
 Shook with deep sobs that filled the earth with dread.
 God's eye beheld; the conflict sore and long
 Touched His great love, and moved by pity strong,
 Gently He dropped within the seething whirl
 From His own throne a pure and priceless pearl.
 Softly it fell, and lo! with sudden thrill
 Through all the sea there breathed a "Peace, be still!"

And thus I think it was at Christmas-tide,
 When, torn with sin and baffled human pride,
 Moaning in wild and unavailing pain,
 Tossing in struggles endless, sore, and vain,
 Hopeless and worn with its unequal strife,
 A vast, despairing sea lay human life.
 Then deep within this restless, seething whirl
 Thy Life was cast, O Christ, a priceless Pearl,
 Down from the Father's hand and Thy own Throne,
 Laden with balm which Thou, and Thou alone,
 Could'st bring—Thou cam'st, and lo! with deepening thrill,
 O'er all the sea there fell a "Peace, be still!"

L. L. R.

IF THOSE SHEPHERDS had been snoring in their beds, they had no more seen angels nor heard news of their Saviour than their neighbors. If we suffer any worldly occasion to stay us from Bethlehem, we care for our sheep more than for our souls. It is not possible that a faithful heart should hear where Christ is, and not labor to the sight of Him.—*Bishop Hall.*

"PEACE ON EARTH."

WAS there ever a greater paradox than the ushering into humanity of the Son of Mary with the angelic proclamation of "Peace on earth"?

Superficially viewed, His advent brought anything but peace. It had brought suspicion upon the pure virgin, His mother, it had brought serious anxiety upon that "just man," St. Joseph; it had brought the prophecy, "yea, a sword shall pierce through thy own"—His mother's—"soul also"; it had brought the necessity for fleeing by a hard and perilous journey from Judea into Egypt on the part of the Holy Family; it had brought the murder of the innocents in many Judean homes; and all this before the echo had hardly died away of the angel's song: "Peace on earth, good will toward men!"

Nor was the paradox confined to the immediate present. Jesus Himself declared: "I came not to bring peace, but a sword." He gathered a small company of earnest souls about Him, and each of them found, as his portion, tribulation during his life, and, generally, a martyr death of anguish. The Church grew, and multitudes were put to violent deaths. They were crucified, they were burned, they were torn to pieces by wild beasts, their bodies were devoted to the amusement of cruel voluptuaries and torturers and new refinements of cruelty were devised to relieve the *ennui* of those who were already satiated with the sight of bloodshed, human suffering, and human death agonies. And over it all the song of the angels still rang out: "Glory to God in the highest, and on earth peace, good will towards men."

Nor did the triumph of Christianity bring peace. The cessation of persecution from without was the signal for bitter strife within. Ah, Satan was but an amateur when he foolishly thought to oppose the spread of Christianity by carnal weapons, applied from without. Philosophies that would undermine the Christian Faith, heresies that would cloud the minds of men with respect to Him in whose Name alone is there salvation, and, worst of all, a hard, bitter, unloving, uncharitable spirit on the part of those who maintained the Church's Faith, these were weapons that struck down scores where the fire and the sword had led but isolated units to recant. Added to these came persecutions and tortures inflicted by Churchmen and in the name of the Church. This has been the history of the Christian ages. This has been the awful tale of misery which Christianity brought upon the earth. And still, above the shrieks and cries and groans of Christian people has sounded in every age the angels' celestial song: "Peace on earth, good will towards men."

Is there even yet peace on earth? See Christian nations with armaments all prepared for the carnage of war upon the vastest scale of which statesmen can conceive. See combinations of rich Christians grinding into powder the souls of men, of women, and of children who are within their power; stealing life from little children in child labor; withholding milk or ice from feverish babes except on payment of excessive and impossible tribute; placing the necessities of life without the reach of myriads who cannot be accorded the luxury of a hasty death at the stake but must endure the long tortures of stunted, starved lives. See, again, aggregations of skilled workmen deliberately refusing the means of obtaining livelihood to fellow men; strangling commercial prosperity—not of their enemies, or of those who have oppressed them, but of friend and foe alike, and, particularly, of the vast army of non-combatants who form the great public. See them swayed, controlled, betrayed, by demagogues who have led them into industrial war in order that their own colossal selfishness may be pampered. See strife deliberately stirred up by men who use their license as purveyors of news to inflame hatred of man to man, and would sell out all that is pure, all that is sweet, all that is noble and self-sacrificing and patriotic for office or for profit. See widows and orphans deliberately robbed of parts of their slender, insufficient incomes, trust funds tampered with, trusts abused, public office used for private ends. Look at the very refinement of cruelty when those who are guilty of these various abominations walk into our churches, say "Our Father, who art in heaven," sing the Church's hymns, give their filthy money for the support of the Church's ministrations, vote in vestry meetings and in the Church's conventions. See the crowning affront of all in the condoning of all this by worldly priests—not many of them, thank God!—and then see whether over it all you can still hear the angels singing their Christmas song: "Glory to God in the highest, and on earth, peace." Truly if they are still singing, the earth's greatest paradox has been set to music. But yet they sing.

IS IT TRUE? Is there peace on earth in spite of all this historic discord that in nineteen centuries has only been changing form?

Yes, it is true; but it is a truth that must be reconciled with its counter-truth: "I come not to send peace, but a sword." In some degree no doubt there comes to every simple, Christ-like soul that word: "a sword shall pierce thine own soul also."

And through the paradox we begin dimly to discern the truth. The peace of which the angels sang is a peace *on* earth but not a peace *of* earth. It is some principle that is inextricably bound up with the Incarnation. It is the presence of the Christ-child in the human heart. It is the sense of the love of God which He implants in the heart. It is a new and heavenly perspective which shows the events of this life in a different relation to eternity to that which they had seemed to sustain before. It is Christ living in us, drawing us to Him, using our lives to give expression to His divine life. It is the life that is hid with Christ in God.

And yet it is possible for this inward "peace that passeth all understanding" to be reduced to an unreality. The Christmas peace is a peace *on* earth. It can be enjoyed by the persecuted but not by the persecutor; by the oppressed but not by the oppressor; by the martyr in the arena but not by the bloodthirsty emperor who thrust him there; by the starved babe, the stunted child laborer, the victim of social wrongs and of the modern cars of juggernaut that are run over human bodies by trusts of capitalists and trusts of laborers—but never enjoyed by the smug, respectable men with shrivelled souls and warped understandings who run these colossal instruments of ruin. Let no man be deceived. The sword may pierce the soul of the virgin mother and of many more humble followers of her holy Child, without taking away that peace of which the angels sang; but also that peace is lifted from among men as was the holy grail, until they seek it out and in the purity of honest intention, find it.

Will peace *on* earth ever produce peace *of* earth? No one can say. But the Church can no more rest content with a social system that produces the sufferings of to-day, than she could tolerate the throwing of living men and women to the lions. There are two opposite errors into which Churchmen easily fall. One is the error that the Church has no other duty than that of alleviating human distress; the other, that she has none but the preparation of souls for eternity. Some of us run into one of these extremes and some into the other. Perhaps the right principle upon which the Church ought to act is this: *that social wrongs should be redressed, not primarily for the benefit of the victims, but for the salvation of those who are guilty of the wrongs.* To the victims the Church can offer the peace which passeth all understanding; but to those responsible for such wrongs she has no consolation; no, not though they be the most generous benefactors of her work. Social wrongs, then, must be righted, not to save the bodies of the victims but the souls of their oppressors.

And so, by such considerations as these, we begin to discover what it is of which the Christmas angels are singing. He who is suffering from wrongs inflicted, perchance, by others, receives the peace; he who is compelling others, perhaps to him unknown, to live warped, stunted lives, or is depriving them of the right to childhood pleasures or, as adults, to earn their living, can receive no peace.

And sometime, in far distant ages it may be, when the Church has saved even the souls of her millionaires and her great sinners, the celestial peace that these will at length have attained will bring with it an economic peace. It will be impossible for them to wrong their brothers and their sisters and the little children when finally the peace of God has settled upon their own souls.

And so the Church will have solved the great problem which now distresses social economists and philanthropists and statesmen, by saving the souls of men who are now oppressors. Social wrongs will have vanished because men walking in the way of salvation, possessed of that peace which the world cannot give, will be incapable of inflicting wrongs. So will terrestrial peace be seen to have sprung, also, from the Incarnation, and the song of the angels will no longer be the song of a paradox. So shall a redeemed humanity, an uplifted social order, a brotherhood of mankind, sing with a volume unsurpassed by even the angelic hosts:

"Glory to God in the highest; and on earth, peace, good will towards men."

CERTAINLY the sympathy of Anglican Churchmen cannot be withheld at this critical moment from their brother Churchmen in France, at the ordeal through which the latter are passing. This is not the time to inquire whether the blame for the present condition be not a divided one, whether a larger statesmanship on the part of the French clergy might not have averted the crisis, whether, if the Church in France were autonomous and free from the control of a foreign prelate to whom even the French language was, at the time of his elevation, an unknown tongue, all this present-day history might have been different. Philosophical historians will some day deal with these questions, but they are not the questions of the present hour. The immediate fact is that, at the beginning of winter, the French clergy, of high and low degree, are being driven from their parishes and their homes, the churches are in process of confiscation by avowed infidels who hate the Christian religion, and the powers of darkness seem to have shaken the ancient Church of France from top to bottom. Pathetic are the stories that come to us daily from over the water; and they are only typical incidents seen now here, now there, by one correspondent or another, of what is transpiring throughout the length and breadth of that fair land. If our own General Convention were in session we should wish that some message of that sympathy which, no doubt, springs to-day from the hearts of all American Churchmen, might be sent to the sister Church of France. Our differences are as nothing in the presence of this great crisis. Might not our Presiding Bishop, who has more than once officially addressed letters in the name of the American Church to the Church of Russia, tell similarly to the Church of France that which all of us feel? We believe that there are here no differences among American Churchmen.

An explanation given to the press last week by Cardinal Gibbons seems to us admirably to state the case. It is as follows:

"In order to understand the present situation, it must be borne in mind that before the French Revolution, all churches and ecclesiastical lands and properties belonged to the Church by as just a title as property is owned in our own country by the Catholic, Methodist, or any other religious denomination. At the Revolution all buildings and landed properties funds were confiscated by the revolutionists. But the injustice of this was soon recognized, and the constituent assembly publicly and solemnly pledged itself to render some sort of justice to the Church by giving for the support of the clergy and the maintenance of worship an annual budget. This amounted to a little more than one per cent. on the values appropriated by the State.

"In 1901, the Law of Associations was passed, a law which, as interpreted and executed by Combes, caused untold misery to thousands. By it the schools in charge of religious orders were forced out of existence. The members of the different religious congregations, not only male but female as well, were sent forth out upon the world and obliged either to eke out an existence as best they could in their own native France or to go into exile. Many of these were old men or old women who had spent a life-time within the convent walls and were now driven out, no longer able to begin a new career and with no means of support.

"Perhaps the feature of the situation that will surprise us most and call for our just indignation as Americans is the French Government's absolute disregard for the property rights of the Church. She has been despoiled of the salaries granted to the ministers of religion as a compensation for the funds which the Church relinquished under that express condition. What should we think if our own Government had seized on the friars' lands in the Philippines without giving any compensation; or, after having pledged solemnly a compensation should afterwards refuse to keep its part of the contract?

"The law of separation, if accepted, will inevitably lead to the destruction of religious liberty just as the Law of Associations led to the destruction of religious congregations.

"If the separation of Church and State in France meant just what it means in the United States, there would be no such hue and cry raised against it. Most likely to many it would have been by no means undesirable. It is not separation alone that the holy father is repudiating, but tyranny in the guise of separation. Hence it was imperative upon him to resist."

The nearest approach to a similar condition in English history was during the Puritan revolution when the Presbyterian supremacy seized the churches and banished priests and prayer books; but even that was a supremacy of avowed Christian people who supplanted the Church with a deficient Christianity and not, as in France, with avowed anti-Christ.

The condition could hardly be a more trying one, short of actual torment of the bodies of Christians. Our sympathies go to them in the fullest degree, and we deplore, even more than before, those estrangements between the Anglican and the Gallican

Churches that prevent us from offering an asylum in the ministry of this American Church to the persecuted clergy and religious orders of afflicted France.

AND in this American Church also we are passing through a severe, though an internal ordeal. Dr. Huntington well says: "It would be difficult to overstate the seriousness of the crisis that is upon us." We must remember that the conviction of Dr. Crapsey and, much more than that, the unanimous verdict of the court of review to the effect that in its every step, the prosecution had acted correctly and justly, brings serious questioning to no inconsiderable number of men. This is a time for them of great mental strain. The wise among them must inevitably be reconsidering their whole position; if some of the less wise have given utterance to unwise words, it is a time for us to be charitable toward them.

There is a time when reform demands destruction; and beyond doubt the conviction and deposition of a priest is an act of destruction. But it is an act of destruction that is performed as a step toward construction. The time has now come when the Church must be constructive.

It is unfortunate that just at this juncture we should be confronted with the determination of the Standing Committee of Southern Ohio not to present Mr. Cox for trial, although holding that he is "liable to presentment." We view their attitude as a sadly mistaken one, and we suspect that they have taken a step that will plunge their diocese into strife that cannot be quelled in a single generation. The platform "Peace at any price" once established never yet failed to bring on war. Mr. Cox stands in a class by himself. He has left nothing undone to make his repudiation of the doctrine of the Church complete. He has repudiated many of the cardinal doctrines of the Church specifically, has declared himself "out of harmony with the whole theological system of the Episcopal Church," and has declared that he can call Jesus Christ the Son of God only "in a poetical sense."

But in expressing our disappointment at the failure of the Standing Committee to take such action as, in our judgment, the "highest interests of the Church" demand, we should not fail to do justice to the considerations that must have animated them. One would not wish to belittle the importance of any man with whom he disagrees, much less of any priest of the Church; but it is fair to remember that Mr. Cox is a young man, that few had heard of him outside his immediate environment until, in a desire to treat him sympathetically and with the utmost courtesy, THE LIVING CHURCH gave place to his remarkable letter last July, and first brought his name to the notice of Churchmen at large, that his parish is one of very humble strength, that he never has attained and is never likely to attain a position of commanding influence among men, that the personal advertising that would be accorded him by means of a trial would greatly enhance his influence, at least temporarily, among a certain class of people who are rather plentiful in every American community, and, finally, that he has shown himself at least not averse to be the beneficiary of such free advertising. There is something to be said for the belief that all this should be considered germane to the question of trial, and we desire to do full justice to it; we might also add the intense antipathy that we all feel to ecclesiastical trials in general; but with due weight given to all these considerations, we yet feel that the balance was very greatly in favor of a trial. It is a horrible thing to contemplate the toleration at the altar—far worse than to tolerate in the pulpit—of a priest who has deliberately declared that He whose Body and whose Blood he purports to administer to those who kneel before the altar, is only a man. It makes the Holy Eucharist a stupendous act of idolatry. We doubt whether the awfulness of the condition was sufficiently kept in mind by the members of the Standing Committee. Happily, their action is no bar to future proceedings against the apostate priest, and if his attitude remains unchanged, it is hardly thinkable that it will be permanently acquiesced in by the diocese. A sensitive man, held thus officially to be "liable to presentment," would himself demand that he be presented for trial, or would voluntarily retire from the ministry. In the absence of either of these actions by Mr. Cox we shall look for a changed attitude on the part of the present or of a new Standing Committee after the next diocesan convention, in which this is bound to be the paramount issue. With Mr. Cox as a man in intellectual distress and sincerely desirous of help, as he appeared to us last July, we have the fullest sympathy and every desire to assist; but with Mr. Cox

as a willing recipient of free advertising, rejecting all the advice that he voluntarily sought, disregarding the mandate of the Church to Dr. Crapsey, advertising his apostasy and refusing to abandon the ministry in spite of it, we have none. We should be glad if the Church possessed some short and effective way of dealing with such extreme cases requiring discipline by leaving the Bishop free to act, and if the judgment of every Bishop could be relied upon as fully as can that of the Bishop of Southern Ohio, there would no doubt be such a way provided; but in its absence it seems necessary that the ponderous machinery of an ecclesiastical trial should be put in operation. Let us at any rate not be diverted by the case of Mr. Cox from perceiving that only by being wisely constructive can the Church pass without danger through "the crisis that is upon us."

THERE is no lack of abundant literature to justify the Church's position in this crisis. Those who have seen fit to interpolate the plea that the Catholic position must be established by convincing the minds of questioners rather than by a show of force, are frequently ignorant of the fact that an abundance of such literature, in every way satisfying the demands of the most up-to-date scholarship, is ready for their reading, if they choose to read it. Unfortunately, many of them do not, for it is a characteristic of many men of the extreme wing that they are willing to read only extreme literature such as merely reflects their own extreme minds, and so conclude, not unnaturally, that there is no scholarship opposed to them. The real fact is that not for generations has there been so conservative a trend among real scholars, English and German, as at the present day. Books in English that such men might well read if they would at least do justice to the Church's position, are such as Ramsay's *Was Christ Born in Bethlehem?* Vaughan's *Corpus Christi and other Essays* (a very recent work), Canon Randolph's *The Empty Tomb*, Bishop Hall's essay on the Virgin Birth printed as an appendix to his volume *The Virgin Mother*, not to mention fuller works on the Incarnation and the Creeds. See also Professor Easton's thoughtful review of German Conservative Theology in *THE LIVING CHURCH* of August 18th and 25th.

And as though it were especially prepared for this emergency, as it probably was not, comes to us fresh from the press of Messrs. Longmans, Green & Co., a book that we have just read with the most absorbing interest, and that we believe may become the means of turning men of the extreme school to a more serious reconsideration of their position. We refer to Dean Slattery's *The Master of the World: a Study of Christ*. Remembering the ease with which similar studies have so frequently resulted in parodies upon the life of Christ in place of illuminating that life, remembering Dr. McConnell's pathetic, almost grotesque failure in the same field of inquiry that is almost forgotten now, we took up this book with very real forebodings. Our attention was challenged at the outset by the very first paragraph of the preface:

"This book attempts to interpret Jesus Christ in the light of modern scholarship. The book has small sympathy with the man who believes in his Master so timidly that he dare not face hard questions. And a sympathy even more meagre is accorded to the man who takes to himself credit because he has reduced his faith in Christ to the most scant and dreary necessities. I come back from my study of modern thought about Christ with a conviction that men are craving a larger, deeper faith in Him."

Mr. Slattery's book is divided into two parts, of which the first deals with "The Sources" from which our knowledge of Christ is derived, and the second with "The Personality of Christ." Seldom have we seen the balance between respect for authority and respect for human reason so well preserved as in both parts of this book. Mr. Slattery never seems to lose sight of the fact that in every chapter he stands upon perilous ground. It is the perilous position that he seeks. And though one constantly feels that most men would flounder hopelessly in treating the subjects, one feels with well-defined relief at the conclusion of each chapter, that the present author has been largely successful. This indeed is not to say that in every thought advanced we find ourselves wholly at one with Mr. Slattery. A man intellectually big enough to write such a book does not look for that, and the humility, the constant reserve in drawing conclusions, the repeated deference to the opinions of others without sacrificing a very real originality of treatment and of thought, are among the charms of the book. An original argument in favor of the Johannine authorship of the fourth gospel

(pp. 29, 30) strikes one very forcibly. An attempt to fix the right perspective of the Virgin Birth (which the author strongly maintains) (pp. 46-53) brings with it a sense of serious thought. One is uneasy at the invitation that begins the second (and much the longer) part to sketch the "character" of our Lord, fearing that a division of His personality into separate attributes, if passing beyond mere rhapsody, can hardly fail to land one into mere humanitarian conceptions; and yet both these dangers are avoided. We shall review the book more in detail at a later date, for it seems to us, in some respects, the book of the year, if not of many years; but at the present time we merely cite it as a possible, perhaps a probable factor in reassuring distressed Churchmen of the extreme left, and as constituting a point of contact with the Church which may perhaps relieve their minds somewhat in their present distress. And this Mr. Slattery can the more readily do as being himself called a Broad Churchman; with whose form of Broad Churchmanship, indeed, we have no quarrel, and deem it to vindicate the belief which we expressed quite recently, that as a whole that school would prove not to be faithless to the Church in this present emergency.

In our judgment, the extremest of men in the ministry should now be accorded sufficient time carefully to think over their position. The best of them will do it. The results of their careful reconsideration will vary. We suppose all parties now see the need, which for many years we have earnestly presented, of a final court of appeal on doctrinal issues, with the right to refer abstract questions to the whole bench of Bishops for final determination. It is from every point of view desirable that—the case of Mr. Cox being thus set aside for the present, in such wise that it may at any time be revived should that seem wise—no other trials should be set on foot pending such legislation, at least. We have hope that many of our problems will in the meantime right themselves, and that the healthy impetus given by the outcome of the Crapsey case will lead many to study the Church position more carefully than they have done heretofore.

ONCE again we have to lament the death of one of the staff of *THE LIVING CHURCH*, though residing until his death at a great distance from us. We refer to the death of the Rev. George Washington of Paris, France, who has, for several years past, served as the valued European correspondent of this journal. Mr. Washington's long residence of 45 years on the continent of Europe, in Cairo, Havre, Constantinople, and, since 1888, in Paris, gave him an insight into intellectual movements of Europe such as few English or Americans possess. He was sometimes criticised for an undisguised pro-Roman sympathy which was often displayed in his letters; but this was due, not in any sense to a wavering in his allegiance to the Church of England of which he was a priest, but to the fact that, knowing intimately and from close quarters the Roman Catholicism of France, Germany, and even Italy, he had become sympathetic with its difficulties and its problems. He felt that it was unnecessary and unjust to write of its movements as an Anglican controversialist, and that all of us would better appreciate the real Catholicity within the Roman communion if we would view it from its own point of view. His critics forgot that Romanism in England and America, where it is always controversial and generally belligerent, is wholly unlike the Catholicism—to which we need not so necessarily apply the adjective *Roman* as we do in referring to it in Anglican lands—of central Europe, where it is only affirmative and not antagonistic to the Anglican position. And so Mr. Washington felt himself able to view the Church life and thought of his adopted country as a fellow Catholic with French Catholics, and his sympathies went out to them profusely in the trials to which they have been subjected in recent years.

The death of his wife less than a year ago was a great blow to Mr. Washington, and it is a mercy that so soon he is permitted to join her in the waiting place of rest. God grant His loving pardon to this His son now gathered to that rest, and may light perpetual shine upon him!

IT was inadvertently stated in these columns a few weeks since, in answer to a correspondent, that the prayer of St. Chrysostom was "addressed to God the Father," the fact being, as one would easily discover by reading it throughout, that it is

addressed to God the Son. The statement was made through an inadvertence not easily accounted for, and thanks are extended to many correspondents who have drawn the editor's attention to it.

ANSWERS TO CORRESPONDENTS.

W. O. W.—(1) All Anglican canonists teach the indelibility of orders, and the principle is recognized in the American Canon 36, which provides for the remission of a sentence of deposition without requiring reordination.—(2) A Bishop deposed and afterward setting up a new "church" could give the apostolic ministry to it; though it would be necessary to show that in ordaining, it was his intention to confer the same holy orders of the apostolic ministry that "from the Apostles' time" there have been in the Church, and not to institute some new kind of ministers thereby. A priest could not extend such ministry before he were deposed, and consequently could not do it afterward.—(3) The episcopate is a separate and distinct order of the ministry and not merely a convenient arrangement.—(4) It is impossible to say precisely what is meant by blasphemy "against the Holy Ghost," and we should not wish to express an opinion as to whether any individual had committed it.

YORK CONVOCATION WILL CO-OPERATE.

Committee to act with that of Canterbury in regard to King's "Letters of Business."

MUCH OPPOSITION TO PRAYER BOOK REVISION.

Other English Church News.

The Living Church News Bureau
London, December 2, 1906

THE Northern Convocation met in York Minster week before last and took action similar to that of the Southern Convocation the preceding week relative to the procedure to be adopted in dealing with the Royal Letters of Business issued, at the request of the two Archbishops, in connection with the Report of the Royal Commission. The President (the Archbishop) read his Majesty's Letter of Business in full Synod, and, in the course of his address in reference thereto, asked for the nomination of a Joint Committee of both Houses to assist him in making a reply to the Letter. The two Houses then separated. The Upper House appointed as their proportion of the Joint Committee the Bishops of Durham, Chester, Wakefield, and Newcastle. The names of the contingent furnished by the Lower House to the Joint Committee, on the nomination of the Prolocutor (Chancellor Espin), were the following: The Prolocutor, the Dean of Chester, the Bishop of Beverley, the Archdeacon of Durham, the Archdeacon of Carlisle, the Bishop of Barrow, Canon Lister, and the Bishop of Burnley. The same day the Joint Committee met and reported at once to the President. In the course of the sittings of the Lower House the Prolocutor gave an important piece of information. The records of York Convocation were now in the printer's hands, and the manuscript was expected to be issued as the first volume of the Surtees Society in 1907. They would remember that these records, so far as they existed in manuscript, began with the year 1253 [that is, about 40 years before Parliament came into existence], and went on without interruption all along to the present time. They had been most carefully collated by the Dean of Durham from the Acts of Convocation which were in the registries in that place, from the registries of the Archbishop and of the Dean and Chapter, and of the Dean and Chapter of Durham and from other sources, and a good deal also was found scattered up and down Wilkins' *Concilia*. There were bits here and there of great historic interest, but, on the whole, the records were rather meagre.

It is, I think, becoming more and more unmistakably evident that the movement for throwing the Prayer Book into the melting pot, as is recommended in the Report of the Royal Commission, does not in the least meet with the approval of the clergy and laity generally; that, in fact, it is a movement almost exclusively confined to the Archbishops and Bishops and their comparatively small partisan following. To the number of Ruridecanal Conferences in various parts of the Church which have expressed disapproval of any revision of the Prayer Book at the present time, and this means all, or nearly all, where the question was raised, must now be added the Conference of the Rural Deanery of the Three Towns which go to make up Plymouth. At a largely attended meeting of this Conference held at Plymouth yesterday week, at which the Bishop of the diocese (his Lordship of Exeter) was present, a resolution was proposed, approving in the main of the recommendations in the Report of the Royal Commission. The resolution, however, as it stood, was not to the mind of the Conference, and was ultimately passed only in the following form:

"That, in the opinion of this Conference, the Report of the Royal Commission on Ecclesiastical Discipline calls for the careful attention of Churchmen, and that many of its recommendations are to be approved of; but that any alteration of the rubrics of the Prayer Book at the present time would be fraught with danger to the Church."

The latter clause of this resolution undoubtedly embodies the convinced mind of Churchmen generally on the subject. Among Catholics the feeling is just as strong now against any tampering with the Prayer Book as it was in the sixties and seventies, when a similar mischievous movement was likewise vigorously promoted by prominent members of the episcopate and others. Bishop Phillpotts, the famous "Henry of Exeter," said, in 1865, that if you try to alter the Ornaments Rubric, you

THE CHURCH OF ENGLAND TRAVEL GUILD IN PALESTINE.

(FROM OUR JERUSALEM CORRESPONDENT.)

A LARGE party of English clergy and lay folks in connection with this guild left Jerusalem on November 24th for Egypt, having spent nine days, under gracious suns, in Galilee and Judea. Opinion was unanimous as to the excellent arrangements made for their convenience in the steam yacht *Argonaut*, and at Notre Dame de France, Jerusalem (in a Latin monastery belonging to the Assumptionists). The Patriarch of Jerusalem held a reception for the clergy on Friday morning, November 23d, and another for the laity on the same afternoon.

DEATH OF THE REV. GEORGE WASHINGTON IN PARIS.

THE Rev. George Washington, M.A., chaplain of St. George's (English) Church, Paris, in recent years European correspondent of THE LIVING CHURCH, entered into rest early on Saturday morning, December 1st. The news came as a shock, his illness being of brief duration. There had been evidences of failing strength, and physicians had advised an absolute rest from work. The rest came speedily with the Master's bidding to make it lasting.

St. George's was known as the Jubilee Church—having been built as a memorial of the jubilee year of Queen Victoria, in 1887. Mr. Washington had held the chaplaincy from its foundation. It is a fair-sized church, Romanesque, the tympanum of the tribune being enriched with good mosaic work in three panels, the Lord Christ in the center and adoring angels on either side. Its position in Paris near the Avenue d'Iéna is in the western section of the city.

Sir Richard Wallace, so long a resident of Paris and so greatly interested in it and in his fellow-countrymen, was a generous benefactor of St. George's at its inception. A pleasant parsonage adjoins St. George's and the late chaplain rejoiced in his beautiful church so readily accessible from his home, where he devoted himself, in addition to his Church work, to his extensive researches into the active workings of the different portions of the Catholic Church. He was most scholarly and an accomplished linguist.

The burial services began on Tuesday morning, December 4th, with a choral requiem at 10 o'clock. The music was Gregorian, with hymns—simple and reverent. At 11 o'clock the Burial Office was said without the committal, which will doubtless be in Florence, Italy, where rather more than a year ago Mrs. Washington was laid to rest after a severe illness. The husband has speedily followed her, and they will rest side by side under the bright Italian skies that this servant of the divine Master loved so well. St. Andrew's day had just finished when the sweet voice that summoned St. Andrew to the side of the Blessed Master called this loyal yet wearied follower to enter into his rest. Grant to him, O Lord, eternal rest, and may perpetual light shine upon him!

IT DOESN'T seem to me enough for anybody to do good work, they must go further, and do the best possible work in their power. Nothing but one's best is really worth the doing, the cult of the second best is always a degrading form of worship. Even though one man's second best be intrinsically superior to the work of his fellows, he has nevertheless no right to offer it to the world. He is guilty of an injustice both to himself and to the world in so doing.—*E. Thornycroft Fowler.*

would "cause a shipwreck." And Dr. Pusey wrote to the present Dean of Lichfield (Dr. Luckock) shortly before his decease as follows: "Any revision, I believe, would rend our communion in two—our only hope, under God, is the bond of the Prayer Book as it is."

The stability of St. Paul's is again said to be threatened by certain existing causes, as well as by the low level sewer which the London County Council propose to construct under the south side of St. Paul's churchyard. From investigations made by the newly appointed architect of St. Paul's, Mr. Macartney, and his clerk of works, Mr. Harding, it appears that a serious subsidence has been found at the south side of the Cathedral, and the southwest tower was 13 inches out of plumb. A well-known architect interviewed on the subject by a newspaper representative, said:

"With the exception of one or two buttresses on the northeast side, the whole of the foundations rest, not on the London clay, but on the upper soil. The reason why an exception was made in the case of the few buttresses was because an old graveyard was discovered on the northeast side. It is a pity that those who were responsible for the erection of the building did not carry the whole of the foundations into the London clay. It is a well-known fact that the structure has been considerably weakened by the double basement buildings which have been erected around the Cathedral, as well as by the pumping on the District Railway. The damage is not confined to the towers. One of the pillars which support the dome has sunk 6 inches. All of them have given way to some extent, and in no case has the subsidence been less than 2 inches."

Mr. Fitzmaurice, chief engineer to the London County Council, who has also been "interviewed" on the subject, denies that the proposed sewer will menace the safety of the Cathedral. And in the course of a lengthy statement on the subject, which has been issued to the press with a covering letter from the chairman of the L. C. C., he says that in May, 1905, he received a letter from Mr. Somers Clark (late architect to St. Paul's), in which he said he was authorized to state that, advised by their engineers, the Cathedral authorities did not regard with apprehension the proposed sewer. He saw Mr. Clark several times during last September, and no mention was made of any subsidence at the Cathedral. In reply, the Dean has issued a counterstatement. The Dean says:

"The London County Council are seeking to obscure the issue, and to precipitate action with regard to the sewer they wish to construct. Owing to the pumping of water on the Underground Railway, and other causes, the situation is not now the same that it was when the Bill was before Parliament. Our architect believes that the construction of the sewer would be an actual and imminent danger to St. Paul's Cathedral. We have no desire whatever to act against the interests of the people of London, but we do ask that time may be given for proper investigation to be made, as we believe that no reasonable man can urge that a scheme for local drainage should be carried forward to the grave peril of the national monument [*sic*] of which we are the trustees."

To this the chairman of the L. C. C. says there is such Bill before Parliament, and that in no circumstances could the proposed work approach St. Paul's before the end of next year. The *Times* of yesterday published an important announcement from the architect to St. Paul's. Mr. Macartney says that having submitted his report on the condition of St. Paul's, the Dean and Chapter, in view of the great importance of the matter, have decided, on his recommendation, to invite Mr. T. C. Collcutt, President of the Royal Institute of British Architects, Sir Aston Webb, R.A., and Mr. John Belcher, A.R.A., to form a committee of inspection as to the condition and circumstances of the structure. The public may therefore be assured, he adds, that their report and investigation will be an impartial one.

What was felt by those present as a very helpful gathering was that of the benefited clergy of West London, recently convened by and held under the presidency of the Bishop of Kensington in St. James' Church Hall, Paddington, there being a large attendance. In welcoming the Conference, the Bishop said that he made no apology for the subject selected for discussion—"Confirmation," under the three heads of the Supply of Candidates; Preparation; After-care. He feared that in some parishes the stream of young life flowing into the Church was drying up. When parishes numbering many thousands presented a mere handful of candidates year by year, it was time for searchings of heart, to look facts in the face, and to realize what such a state of things must mean in the Church life of those parishes. Statistics, he knew, could be made to mean anything, but it was impossible to get away from the fact that whether as part of the wave of irreligion that was apparently invading London, or from other causes, the Confirmation

returns left much to be desired. There was a kind of congregationalism in regard to Confirmation arrangements which ought not to be encouraged. Another reason for the lack of candidates was an artificially drawn age-limit, shutting out children of the "working classes," who, if not confirmed young and fresh from the teaching of the Church schools, would probably never be confirmed at all. He also could not help thinking that the Sunday Schools were a good deal to blame in the matter; Confirmation was not sufficiently kept in view as an objective in Sunday School teaching. Once again, he felt that the truest, highest aspect of Confirmation—the Gift of the Holy Ghost—was not always duly emphasized. A general discussion ensued, and the Bishop summed up the results of the Conference.

The vicar of St. John's, Glastonbury, who has suggested the purchase of Glastonbury Abbey ruins by Churchmen for the purpose of founding a great missionary college for the English Church and her daughter Colonial Churches, writes that he cannot give even approximate figures as to what may be required in money, but the general impression is that it will be at least from £40,000 to £50,000. The prospectus will be out, he hears, shortly after Christmas, and until it is published, no outside party knows for certain as to what properties are grouped together.

At Westminster Abbey on Friday last the Dean of Ely (Dr. Stubbs) was made Bishop of Truro, in succession to the late Bishop Gott. In the absence of the Archbishop of Canterbury, who was seized last week with influenza, the officiating Prelate, by order of the Archbishop, was the Bishop of London. The sermon was preached by Canon Stanton, Professor of Divinity at Cambridge.

The Primate, although going on satisfactorily, is still confined to his bed.

To the members of the episcopate who have previously been mentioned in this correspondence as antagonizing themselves to the use of the new *English Hymnal* in churches must now be added the names of three more—the Archbishop of York and the Bishops of Ripon and Birmingham.

I daresay ere this letter reaches its destination THE LIVING CHURCH will have received the affecting tidings that the earthly life of its Paris correspondent, the Rev. George Washington, has come to a close. In its "Paris Day-by-Day" column (by special wire), the *Daily Telegraph* of yesterday contained the following from its own correspondent with reference to Mr. Washington's decease:

"Deep regret is expressed in the British colony here at the death of the Rev. George Washington, M.A., chaplain of St. George's Church in Paris, which occurred here early yesterday morning. Mr. Washington had held that post since 1887, having been previously chaplain to the British Embassy at Constantinople. He was an expert linguist, an excellent artist, and had great musical attainments, and was devoted to his ecclesiastical duties. The funeral service is to take place at St. George's Church on Tuesday morning, and then the mortal remains of the deceased clergyman will be conveyed for burial to Florence, where his wife died last year during their visit to Italy."

I desire most earnestly to tender herewith my sympathy with THE LIVING CHURCH in the loss it has thus sustained—of so distinguished and valued a member of its correspondence staff. May he rest in peace!

J. G. HALL.

No lot could seem much more comfortless and destitute than that into which our Lord was born on Christmas Day. Out of the different conditions which this world affords, He had chosen one of the very poorest; one most remote from any privilege of wealth or rank; one which could least attract attention and respect; one which lacked all that most men seek. And surely in that choice God spake unto us by His Son, and speaks continually. . . . It is not always in our power to choose our place in life; many of us may have to work under circumstances which we would (or think we would) gladly make simpler and plainer if we could. But in whatever state we are, the fact that Christ willed to come among men as He did holds still its deep, persistent lesson for us. It stands with many words of His which cross all easy acquiescence in prosperity and warn us that a man's lot in life may be none the less perilous for being, perhaps, inevitable. Whatever our lot may be, we have to follow His example; and if we cannot follow it in the outward setting of our life, we are bound, as we love our own souls and Him who died for them, to follow it with genuine reality in the ordering of our affections, in the discipline of our thoughts and desires, by stern dealing with every form of pride and vanity.—*Francis Paget*.

LITTLE thoughts do not suit little duties. It is in the fulfilment of simple routine that we need more than anywhere the quickening influence of the highest thought.—*Bishop Westcott*.

CHURCH NEWS OF NEW YORK

Noonday Services in Grace Church Well Attended

MORE LAND DESIRED FOR ST. IGNATIUS'

The Living Church News Bureau
New York, December 17, 1906

AT Grace Church, Broadway, a regular twenty-minutes noon-day service has been instituted. It has been felt by the clergy that there was a demand for such a service here in the midst of a crowded business and shopping district. The service consists simply of three hymns, two collects, and a short address. The attendance for the first week has been altogether 500.

Special Advent sermons are being preached in the chapel of the General Theological Seminary. The first two have been by Dr. Roper and Professor Edmunds, and the last will be by the Dean. At the weekly meeting of the Church Students' Missionary Society at the Seminary reports were made by the delegates to the recent Convention at Philadelphia.

There will be a solemn requiem celebration of the Holy Eucharist for the late Bishop Nicholson at the Church of St. Mary-the-Virgin on December 18th, at 11:45 A.M., under the auspices of the New York Catholic Club.

The Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, is preaching a most timely course of sermons on these four Sundays in Advent, the subjects of which are as follows: "The Virgin Birth of Our Lord," "The Divinity of Our Lord," "The Humanity of Our Lord," and "The Sacramental Life." They are characterized by the clearness of diction, and the well-known scholarship of the eloquent preacher. Dr. Ritchie has expressed the opinion in a letter to his congregation that "the time has come when it is possible to secure the two lots next east of the church. These are now in the market, and although the price at which they are held is so high that they are not likely to be sold very soon, it is to be remembered that when they have been sold and built upon, it will be impossible, humanly speaking, for the church to enlarge in any way. Our building is large enough for us at present, and sufficiently equipped for all probable needs of my rectorship. But we must not fail to do what lies in our power to provide for the future of the parish. There are needed enlarged facilities for parochial work, a clergy house, and the worthy completion of the nave end of the church. It seems to me that we are bound to try to secure the land necessary for these purposes while it is to be had. I may be mistaken, God only knows, but I feel very strongly the obligation to make the attempt. To do this there is needed the amount of \$60,000."

BURIAL OF BISHOP SEYMOUR.

FULLER reports of the offices for the late Bishop of Springfield in his see city are received beyond those reported last week.

On Monday morning, December 10th, the funeral services were conducted in St. Paul's Pro-Cathedral. Early requiem celebrations were held at the altar of the Pro-Cathedral and Christ Church and the two city missions. At 9:45 A.M. the casket containing the Bishop's body arrived at the church and was met by the active pall-bearers, consisting of two members of the vestry of the Pro-Cathedral, two of the vestry of Christ Church, and the warden of each of the city missions; the vested choir of St. Paul's and about 25 of the clergy of the diocese. At the inside door, Bishop Osborne, attended by the two sacred ministers, the Rev. E. A. Larrabee, deacon, and Rev. W. N. Wyckoff, sub-deacon, met the procession, which moved up the nave to the choir where the body rested until it was taken away on Tuesday morning. The casket was immediately preceded by the crucifer and followed by the Rev. Andrew Gray, D.D., bearing the Bishop's pastoral staff, the Rev. John C. White with the mitre, and the Ven. H. M. Chittenden with the cope, which was laid upon the foot of the casket. The opening sentences were sung by Archdeacon De Rosset, the burial psalms by the choir, the lesson was read by the Rev. J. W. Areson of Bloomington. The introit was "When our heads are bowed with woe." Bishop Osborne was celebrant, the Requiem music being that of Reginald Barrett. The offertory was "I heard a voice from heaven." In place of the *Gloria*, the hymn "For all the saints who from their labors rest," was sung, and after the *Nunc Dimittis* the *Dies Irae*. At the conclusion of the Eucharist, Bishop Osborne incensed the casket, the cover was removed and the large congregations were invited to view the body of their late Bishop and friend.

Governor Deneen and several of the state officers, the Mayor

of Springfield and several of the city officers, and Judge Humphrey and several of the federal officers attended the funeral in person. The Pro-Cathedral church and the Bishop's throne were draped in mourning, and all the churches throughout the diocese were draped.

The body lay in state in the Pro-Cathedral all day Monday and until Tuesday morning at 9 o'clock, when it was taken to the Wabash depot and thence by a special car to New York, accompanied by the members of the family and representatives of the clergy and laity of the diocese, with Bishop Osborne. The women of the Church in Springfield kept vigil all day Monday after the services, and two priests and two laymen, in relays, all night Monday.

The Synod has been postponed until January. Services were held throughout the diocese on Thursday at 9 A.M., coinciding with the service in New York.

IN NEW YORK.

The funeral services for the late Bishop of Springfield were held in Trinity Church, Wall Street, on Thursday morning, the 13th, at 11 A.M. The great church was filled. The casket, surrounded by six lighted candles and covered with a violet pall, on which were the mitre, crozier, and cope of the deceased prelate, had been placed in the chancel on its arrival from Springfield. The full choir was in attendance.

Promptly at 11 A.M. the organist began Chopin's Funeral March and, the immediate relatives and friends being seated, the procession of choristers, some 60 or 70 priests, and about 10 Bishops entered. The opening sentences were read by the Rev. Dr. Manning, assistant rector, and after the psalms were chanted the lesson was read in a clear, strong voice by the venerable rector of Trinity, Dr. Dix. Then followed the requiem celebration of the Holy Communion with special collect, epistle, and gospel, the Bishop of New York being the celebrant, the Bishop of Pittsburgh, epistoler, and the Bishop of New Jersey, gospeller. There was no sermon, and only a few of the Bishops made their Communion. The Post-Communion collects were recited by Dean Robbins from the chancel. The service at Greenwood cemetery was in charge of the Rt. Rev. Edward William Osborne, D.D., now Bishop of Springfield.

Immediately after the services in the church, the Bishops and other clergy met in the chantry, and with Bishop Scarborough as chairman, passed resolutions commemorative of the deceased Bishop. Amongst those present were the Bishop Coadjutor of New York, the Bishops of Nebraska, Long Island, Salina, Harrisburg; Canon Riley, rector of Christ Church, Hudson, where Dr. Seymour was formerly rector, Dr. Van Kleeck, and many others who in some way were personally connected with or successors to Bishop Seymour in one or other of the many offices he filled.

THE CHRISTMAS HOPE.

O ye, whose spirits flag and fall,
While ye behold things sordid, base,
And meanest men, with loud acclaim,
Exalted to the highest place,
Be not dismayed, be true, be strong,
For the fulfilment draweth nigh
Of the celestial herald's song,
"Let glory be to God on high."

Though peoples still prepare for war,
Though fiercely class with class contends,
Though in the market place the jar
Of greed with want doth never end,
Be hopeful still, the day shall break
In which all wrong and strife shall cease
And, for the Blessed Christ-Child's sake,
There shall o'er all the earth be peace.

Though days are dark with discontent,
Though weary nights are passed in pain,
Though hearts with love and loss are rent
And bitter tears are shed in vain,
Be sure it is unfailing love
Assigns our lot; be patient still;
Above all thought, all hope above,
There works in all good will to men.

(The Rev.) JNO POWER.

St. John's Rectory, Brownwood, Texas.

EVERY man's task is his life's preserver. The conviction that his Work is dear to God and cannot be spared, defends him.—*Emerson*.

HE WHO has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.—*Lavater*.

GENERAL MISSIONS OF THE AMERICAN CHURCH

As Seen by Reports Made to the Board of Missions And Their Action

DECEMBER MEETING OF THE BOARD

NEW YORK, December 11, 1906.

THE members of the Board who gathered at the Missions House to-day had the pleasure of greeting Mr. George C. Thomas after his return from his brief sojourn abroad. Mr. Thomas stated informally to the members present that he had visited both the great English Missionary Societies in their home offices in London and by invitation attended an important Committee meeting of the Church Missionary Society, where he was most cordially received, and made an address.

His financial report for the three months expiring December 1st showed a total of receipts for the Board of \$66,575.94, and Mr. Thomas remarked:

"The receipts at this time of the year for the use of the Board are always very light and a comparison with the previous year is not much of an indication. The figures, however, are as follows: Last year to the same date we received \$67,866.54, showing a decrease to December 1st, 1906, as compared with last year of \$1,290.60. This is a little better than the decrease a month ago, when the figure was \$1,972.10."

It was determined that Missionary Departments Five and Six be separated, that the present Secretary, Dr. Clark, be assigned to work in Department Six, and that as soon as practicable a Secretary be selected for Department Five.

Department Five is that which includes the dioceses contiguous to the Great Lakes, and Department Six, to which Dr. Clark is transferred solely, is that west of the Mississippi extending from Minnesota to Idaho and south to Nebraska and Colorado. Dr. Clark expressed his earnest desire to cooperate with such new Secretary when appointed for Department Five to the extent of his ability, furnishing him with all the information that he had already received and giving him the benefit of his experience during the past year.

CALIFORNIA RELIEF FUND.

At the suggestion of Bishop Nichols, and after due consideration of the subject, it was resolved that the request of the Bishop of California be acceded to and that \$17,000 out of the Rebuilding Fund be advanced for immediate use in the restoration of the Maria Kip Orphanage in San Francisco; with the understanding that if in the final distribution of funds that sum should exceed a proper *pro rata* share for that institution, such excess should be repaid by the diocese of California to the general Rebuilding Fund.

In accordance with the request of the Bishop of California while at first sight it seemed outside of the Board's province (although not more so than the efforts that had been made through the Board for the raising of money for the relief of the earthquake sufferers and for the rebuilding of churches) the Board resolved that with its authority four clergymen should be selected to hold parochial missions under its auspices in San Francisco and Oakland, with a view to deepening spiritual life, and the interest of the people in General Missions; believing that it could use its weight of influence in arousing and deepening missionary life in deepening spiritual life, and it was referred to the committee on Missionary Meetings to select and appoint the missionaries.

The Rt. Rev. Dr. Whitaker, the Rev. Dr. Perry, Mr. Thomas, and Mr. King were appointed to represent the Society at the Conference of Secretaries and members of Foreign Mission Boards to be held in Philadelphia in January.

FROM THE MISSIONARY DISTRICTS.

ALASKA reports told especially of Valdez, where the church edifice has been improved but needs to be made much larger. There have been many buildings erected in the town. The attendance upon Church services and the Sunday School has increased steadily, and the hospital has similarly progressed. The trustees have expended \$1,000 during the summer in additions to the building and putting in furniture and appliances. They still need room and a heating plant. A railroad is being built to connect with the oil fields, and a town, Cordova, is springing up at the mouth of the Copper River. Several important mines have been opened up on Prince William Sound, all of which points should be visited by a clergyman. It is therefore important that they should be furnished with a launch about 25 feet in length and 8 feet beam. The places alluded to are from thirty to sixty miles away and Fort Lisicum, the military post, is across the Bay.

From Porto Rico the Rev. C. E. Snively writes about the outlook for work at Aguas Buenas, where he had held a great service in the City Hall, which was loaned to him by the Mayor, and in which he was aided in every way by the business men. There are to be a number of baptisms at his next visit; he having baptized three children this time. At the service the hall and adjoining rooms were crowded, many remained in the street and many went away. Land for a church and rectory was offered. He regards this as one of the

greatest opportunities for Church work on the Island. There is no church building of any kind in the town.

Letters from Hawaii showed that the Bishop had been making a visitation of the principal Island. They are building a church for the Chinese on the Island of Kauai at Kula, which will cost \$2,000 when completed. Of this sum the Chinese themselves raised \$800 and the Woman's Auxiliary of the missionary district gave \$500 and up to this time, \$400 had been otherwise contributed. The Rev. W. H. Fenton-Smith was appointed to the station at Hilo, which he has been occupying for several months. A part of his stipend will be paid by the Board. Hilo is the second city in the territory, and there is only a "union church" there for English-speaking people other than our own. The Bishop has had local gifts amounting to \$2,500 for the enlargement of the Cathedral from two gentlemen who are not Churchmen and he is expecting to raise all that shall be needed from the people of the city.

Letters were submitted from Bishop Roots and Bishop McKim and a number of the missionaries in CHINA and JAPAN. From Dr. Pott was received information that two of the sons of the late Rev. Mr. Yen went up to Peking for examinations for the higher degrees, which the Chinese Government offered to those who had been educated abroad. The elder was second on the list of successful candidates, taking the Doctor's degree, and his brother was fourth on the same list. One of the St. John's College boys, who afterwards studied at Cornell University, was the fifth, and his brother, another from St. John's, was second under the Masters of Arts. Bishop Roots writes that they are planning for the enlargement of the Church of the Nativity, Wuchang. If the plan can be carried out it is likely that appeals will be made to personal friends for aid. An appropriation of \$2,800 gold was made, at the request of the Rev. Dr. Correll and at the instance of the Bishop of Kyoto, for the erection in the town of Sakurai of a suitable building in which to carry on there our educational work.

The Bishop of CUBA by a letter informed the Board that the debt on the Church property at Camaguey is a drag on him and prevents him from throwing his energy in other directions. The cost of said property was \$9,500. After consultation with the officers of the Society the engagement to purchase was made because it was an absolute necessity. Meanwhile the debt has been reduced by \$3,000. The responsibility for this amount is his personally. Although he does not intend to incur debt, he has sometimes to take the initiative and assume responsibility. A devoted American on the ground put up the money needed. He became embarrassed by the recent revolution, and the Bishop feels bound to reimburse him promptly. A bank which aided him to the extent of \$2,000, calls for its money in January. For the acquirement of property and the equipment the Board has made no appropriation to Cuba. It was resolved in the Board meeting that this pressing need of Bishop Knight's should be made known to the Church immediately, with its endorsement.

THE HEART OF A CHILD.

O Little Child of Bethlehem, a child-like heart, we pray,
Give us Your precious, loving gift this holy Christmas Day,
Across our woes and passions, across our trials and tears,
O dawn again in glorious light, ye by-gone childish years!

O Heart of Man, whose weariness grows with the passing days
Into a burden of despair that Love and Hope outweighs,
Pray to the Christ Child lowly that He may send in part
The grace and benediction won by a sweet, child-like heart.

Again the Yuletide season speeds the slowly dying year.
Its requiem song has minor note that mars our Christmas cheer,
Yet o'er the heights is shining the wondrous Eastern Star,
The Light of Faith that Wisdom has followed from afar.

O Heart of Youth, the world has use for your rare, costly gifts.
It craves the happy innocence that good from evil sifts,
It needs the bounding Faith and Trust, the Love whose silver stream
Flows gladly on, serenely true, through all life's fitful dream.

The Child-like Heart men know to-day, because of Thee, sweet Babe,
Who, cradled in the Virgin's arms, in Bethlehem's manger laid,
As "little children" must ye earn the blessings manifold
Of Peace, Good-will, the marvellous news the *Christus* natal told.
Christmas, 1906. ELISABETH ELLICOTT POE.

BY NATURE, man is never prompted to implore God's mercy on account of his iniquities. He either asks nothing, or he cries for justice. While he is prosperous, and life seems long, he is content to remain always as he is. And when death stares him in the face, or anything compels him to think seriously of his end, he assumes the character of injured innocence; he claims eternal life as the reward of his obedience; he appears before God not to plead for mercy, but to demand justice, and, with that demand upon his lips, or in his heart, he is often swept into eternity to get what he presumptuously asked for. Then, then, if not before, he cries for mercy.

But it often pleases God to undeceive the soul before it is too late. And then . . . he who once stood erect, and said, "I thank thee, God, that I am not like other men," is now unable to lift so much as his eyes to heaven, but smites his breast, and says, "God be merciful to me a sinner."—*Alexander*.

THE GOSPEL OF THE INFANCY

A Sermon Preached in Grace Church, New York on the First Sunday in Advent

BY THE RECTOR, THE REV. WILLIAM REED HUNTINGTON, D.D.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."—St. Luke l. 1-4.

IN every line of this preface to the third Gospel, we observe a love of accuracy. The tone is that of one who abhors cunningly devised fables, and who has a profound reverence for historic fact. His friend Theophilus, God's friend also, as the name denotes, is not a person wholly ignorant of the Christian religion. To a certain extent, though not to a sufficient extent, he has been already instructed. St. Luke now proposes to take Theophilus in hand and to supplement his partial knowledge by further and fuller information. There follows at once, without break, the marvellous story known as The Gospel of the Infancy, which begins in the temple with the vision granted to Zacharias the priest, standing by the altar of incense, and ends also in the temple with the far wider vision vouchsafed to the man named Simeon, just and devout, who was waiting for the consolation of Israel. This Gospel of the Infancy is full of great marvels. It records happenings the like of which are without parallel, either in the years that went before the birth at Bethlehem or in the years that have followed since. What are we to think about it? There are those who tell us that the story is a poem, conceived and executed in the realm of the imagination, beautiful no doubt, but no more to be taken literally than we take the first chapter of Genesis literally.

There are others who insist that the story is a fragment of folk-lore, similar in general character to what we find in the early Teutonic and Scandinavian literatures, and as completely untrustworthy from an historical point of view as the legend of the birth of Arthur.

It is sufficiently evident from his preface, to which we have just listened, that St. Luke, the author of the Gospel, held neither of these opinions. In fact, had he been bent upon directly and definitely disavowing such a view of the matter, he could scarcely have chosen his words more carefully; "things most surely believed"; things delivered by them "which from the beginning were eyewitnesses"; "the certainty of those things wherein thou hast been instructed"; this is not the language of a man who is presently to give loose rein to his fancy and dash off a cluster of lyrics; neither is it the language of an historian so indifferent to truth as to accept for trustworthy tradition the gossip of peasant's huts. We must remember that St. Luke was the contemporary of St. Paul and for a good part of the time his companion. If what he gives us is folk-lore, it is perfectly evident that he did not himself so regard it, and that he did not intend his readers so to do. Equally evident is it that the Church to which you and I belong means the Gospel of the Infancy to be taken seriously. The narrative is ordered to be read publicly at divine service during the season of Advent, a third of it at a time, and clearly for the purpose of preparing the listeners for the holy solemnities of Christmas, the feast of the Nativity. We have no right to question the Church's good faith in doing this. If we suspected the Church of trying to feed our souls upon fairy stories and idle tales, we should have a perfect right, as intelligent men and women, to rebel, a perfect right to cry, in the phrase of the disheartened Israelites in the wilderness, "Our soul loatheth this light bread." Substantial nourishment is what the mind and heart must have; truth is their normal diet, reality their staff of life.

The attitude taken up by the Church of England at the time of the Reformation, with respect to Holy Scripture, was something like this. The old-time tradition with respect to Christ's birth, life, death and resurrection is in the main trustworthy. We need not propound a theory of verbal inspiration. The New Testament can stand without any such artificial support. That document reports the facts with sufficient accuracy for all practical purposes, and by that we will abide. Our quarrel with Rome has not grown out of her having set a high value upon tradition, but because of Rome's having put oral on the same level with written tradition, thus confusing

hearsay and record, two things that ought by all means to be kept apart.

In accordance with this decision, there was woven into the devotional fabric of the Church of England, in one shape or another, pretty much all that the Gospels and almost all of what the Epistles have to tell about the person of Christ. It did not occur to the Reformers to choose between things that seemed upon the face of them probable and things that on the face of them seemed improbable. They took what they found in the sacred writings and worked it up for liturgical use, into lessons, anthems, prayers and the like, according to their best judgment.

The question arises, were the framers of our Book of Common Prayer justified in doing this? Ought they not rather to have discriminated between things hard to be believed and things easy to be believed, rejecting the one sort and admitting the other? As a step toward answering these questions, we can scarcely do better than to take the concrete instance of the Gospel of the Infancy, and treat it, so to speak, as a test case.

There are two suppositions, either one of which, if sound, would be fatal to our confidence in the Gospel of the Infancy. The first of these suppositions has to do with the integrity of the narrative. If it can be shown that the first chapter of St. Luke is an interpolation, not written by that Evangelist but the work of a later hand, why then, of course, its value as an account of things "most surely believed" among the early Christians must at once drop down to zero. Again, if it be taken for granted, to start with, that no narrative which contains what we know as a miraculous element can possibly be credible, in that case also the Gospel of the Infancy, inwrought as we see it to be, from first to last, with miracle, must go by the board *instanter*. But are these suppositions sound? Does enough probability attach to either one of them to cause us serious disquietude? Let us look at it and judge.

Take the first supposition, namely, that St. Luke's initial chapter stands on a different footing as to authenticity from the rest of his chapters, and try it by a very simple test. The Authorized Version of the New Testament has been officially revised twice during the last forty years. As a result we have two revised versions, the one known as the Westminster Revision and the other known as the American Revision, the latter differing from the former in no very important respect, though possessing the advantage of a somewhat more recent touch. The men who conducted these revisions were especially selected for their competency. They were the best scholars who could be found in England and America for this important undertaking. They were experts and widely recognized as such. In their knowledge of New Testament Greek and in their acquaintance with the history of manuscripts they confessedly stood unsurpassed. Now, then, what did these scholars do? They put in brackets the first eleven verses of the eighth chapter of St. John's Gospel, a passage than which none other, perhaps, in the whole New Testament is more dear to loving hearts, and they wrote in the margin, "*Most of the ancient authorities omit this.*" Do you suppose that the men who had the honesty and the courage to bracket the story of the woman to whom Christ said, "Go, and sin no more," because the evidence of its authenticity was defective, do you imagine that these men would have lacked the honesty and the courage to bracket the story of Elisabeth and Mary, had there been, in their judgment, any serious grounds for questioning the authenticity of that? No, St. Luke's Gospel is not a patchwork; it has continuity and integrity; and when we hear discredit cast upon the first chapter we may be very sure that it is a case where the wish is father to the thought.

But why should the wish be father to the thought? Could anything possibly be more beautiful than this marvellous narrative, whether we judge it by the literary or by the spiritual standard? Its purity is as the purity of driven snow, its simplicity is the simplicity of lips that know not how to frame a lie. The smoke rising from the altar of incense moves not more directly heavenward than does the soul which yields itself believingly to the story's power. Two of the great hymns of the Church, the *Magnificat* and the *Benedictus*, find here their origin and warrant. Nowhere in all literature, Hebrew or Gentile, has such a sacred glow been thrown over motherhood as

in this precious idyll of the Incarnation. No wonder that, in the days before Art had divorced Religion, the painters found their highest thought of woman and their fairest dream of childhood given embodiment and form in this same Gospel of the Infancy. Whence then such an eagerness on the part of some to bring discredit upon the narrative? Pictures of surpassing beauty are not so numerous in the gallery of the soul that we can afford to blot the most surpassingly beautiful of them all. There must be some explanation of this destructive mood. Men do not take to image-breaking without cause. It cannot be that those who are seeking to destroy our confidence in St. Luke's story are doing so out of mere wantonness, sheer love of mischief. No, the issues are too grave, the consequences too serious to allow of our thinking that. What then? Is there a conscientious, an honest motive that can be attributed to the iconoclasts? I think there is, and I find it in their conviction that any narrative which exhibits miraculous features is for that very reason inherently incredible. The scholarly misgivings as to the manuscript authority for St. Luke's story of the birth of Christ would quickly fade away, were it not for the far deeper misgiving veiled under the now familiar dictum, "Miracles do not happen."

There is no use, my friends, in shutting our eyes to the fact that a serious movement is on foot to formulate a non-miraculous Christianity. God forbid that I should speak harshly or bitterly of those who are engaged in this attempt. Their motive is a perfectly intelligible, and, from their point of view, an entirely praiseworthy one. Convinced, somewhat prematurely as many of us venture to think, that modern science will speedily make an end of ancient faith unless something be done and quickly done to prevent it, they are bent on saving the ship of the Church by the process known in admiralty law as jettisoning the cargo. A ship's crew jettisons the cargo when it throws overboard so much of it as may be necessary to lighten the craft and thereby save it from foundering. But sailors who, under stress of a panic, cast away the very most valuable portion of the ship's contents, though they may be acquitted of an evil conscience, cannot be rightly credited with either coolness or discretion. Granting that the Church of Christ is tossed with tempest, as undoubtedly it is, buffeted by adverse winds, threatened by lightning, the proposal to jettison those articles of the Creed which tell of miracle is not likely to help matters. If the Church's hold on life can only be maintained by its losing hold upon the great affirmations that have made our own life endurable, there are not a few of us who would mournfully ask, Is then the Church itself worth saving? If so much must go, why not let the rest go, too?

But is there any real reason why so much should go? If there be, I confess I cannot see it; I know not what it is. Modern discovery has, no doubt, thrown a great deal of light upon some of the subjects dealt with in the Apostles' Creed. It has greatly enlarged our conceptions as to the extent of the material universe, and has correspondingly modified our estimate of the relative position which our own earth holds in the cosmos. It has added new planets to the old list and enormously multiplied the census of the stars. Moreover, we have learned, through the study of animal life, much more than used to be known concerning the human body and the interdependence of the material and immaterial elements which unite to make it what it is. But when you have said that much, you have said about all there is to say. Two or three of the articles of our belief have been illuminated by the larger light thrown upon them by what we call scientific research; not a single one of them has been invalidated.

Must I count my faith in God as "Maker of heaven and earth" in the least degree affected for the worse by my having learned that the earth is spherical rather than flat, and heaven an illimitable stretch of ether instead of being, as was supposed, a huge, star-lit dome, arching the world? I say, No; my faith has not by these discoveries been affected for the worse; it has been affected for the better. I have exchanged a petty notion for a sublime vision. My interpretation of the first article of the Creed has gained in length and breadth and depth and height, but the article itself calls for no revision, demands no restatement. What it said a thousand years ago, it says to-day. Not a syllable of the majestic affirmation is outworn. Were we given the opportunity to rewrite the sentence in the light of modern knowledge, we should find it impossible to improve upon it in the slightest particular. By nothing that we could say should we add aught either to its dignity or to its significance. "I believe in God the Father Almighty, Maker of

much as they say nothing that is out of harmony with that doctrine, heaven and earth"; so said the Christians of the primitive age; so say we. Our new knowledge has not necessitated a contradiction of the statement, a denial of the doctrine; it has simply made our present-day interpretation an ampler thing than was their ancient one. And may I urge that this distinction which I have just drawn between an interpretation of an article of the faith and a flat denial of such article is the touchstone by which to test the genuineness of one's own loyalty to what the Church would have us believe. Take, for instance, the statement, "On the third day, He rose again from the dead." That opens to enquiry a whole range of questions as to the relation between the natural and the spiritual body of the Lord, the body that was taken down from the cross and laid in Joseph's tomb and the body in which the risen One appeared to Mary Magdalene, to Simon Peter and to the two at Emmaus. There is room for endless theorizing here; one theologian may hold one hypothesis and another theologian another. But this theorizing and these hypotheses must in every case be reconcilable with the record; they must frankly take account of the empty tomb, if they are to be reckoned legitimate interpretations of what the Creed affirms. If a man says, "I accept the doctrine of Christ's resurrection, but I accept it simply in the sense of His having survived death, as we all of us hope to do. That anything happened to His body after His decease different from what usually happens, I distinctly do not believe." If a man say this, he is not "interpreting" the fifth article of the Creed, he is denying it. His hypothesis has passed beyond the Creed limit. He no longer construes, he rejects. And so also of that article of the Creed which compresses into a single sentence the Gospel of the Infancy. To say that it cannot be believed because it alleges an impossibility is simply to beg the question. Who shall say what is possible or what is impossible, when it is a Son of God who is making either His entrance into or his departure out of the earth life? If we take the ground that Almighty God cannot, under any circumstances, "do a new thing,"* of course the wondrous birth must disappear and all else with it in the Gospels that has the look of being unparalleled and strange. But this is a position which modern science is showing an ever-increasing reluctance to assume. Too many "new things," unaccountable under old theories, have been coming to light of late to make such dogmatizing safe.

No, dear friends, we may keep our Christmas, when it comes, with a clear conscience, saying the old prayers and singing the old songs. The central feature of the Gospel of the Infancy has not been made incredible by science, nor is there the least likelihood that it will ever be.

ADDENDUM.†

MY DEAR X.—I cannot refuse a plea for counsel based on such grounds as those that make the beginning and ending of your letter, and I will try to tell you frankly just how I feel about this whole unhappy business. First of all, let me say that, in my judgment, it would be difficult to overstate the seriousness of the crisis that is upon us. The questions involved in the controversy go down to the very roots of the Christian religion, and beside them all the other issues that have been under debate in the Episcopal Church, since its colonial days, seem inconsiderable.

I take it that what we are trying to find out is whether there be room in the ministry of this Church for men holding to a "non-natural" understanding of the Apostles' and the Nicene Creeds; whether, for example, a man who believes with Matthew Arnold that, if anything be still left of the sacred body which Christ wore on earth, it lies mouldered where it was laid

"In the lone Syrian town"

can, with a clear conscience, stand up in church and say "On the third day He rose again from the dead"; or whether, again, believing that Jesus was the son of Joseph, born as all other children of men are born, he can without reproach, on the Sunday mornings in Advent, read to the people, knowing that they will receive it as authentic history, a story which to his own mind is folk-lore and only that. I confess that, with my present light, I cannot see how such a course is possible for an honest man. You meet this, perhaps, with the *argumentum ab silentio*, and remind me that SS. Mark, John, Paul, and Peter "know nothing" of the Virgin Birth. I acknowledge that I am sadly out of fashion in not attaching weight to this "know-nothing" argument; and yet it does not strike me as conclusive. If these writers had said anything that conflicted with the Virgin Birth, it would indeed mean a great deal; but inas-

* Isaiah xliii. 19.

† Extracts from a letter written to a young clergyman in response to an appeal for counsel in view of the difficulties of the times, and here printed because of its covering some points, germane to the subject, but not handled in the sermon.

and do say some things that are singularly consonant with it, their reticence does not disturb my faith.

When the Bishops, some years ago, in a Pastoral Letter, found "fixity of interpretation" to be "of the essence of the Creed," they stated what, in my humble judgment, is the opposite of the fact; but surely there must be a middle ground between a bald literalism, and a wild liberalism, between, in other words, a legitimate interpretation and a sort of interpretation which it is next to impossible, if not quite impossible, for an unsophisticated mind to distinguish from blank denial. To illustrate: Latham's book, *The Risen Master*, propounds a theory of our Lord's Resurrection quite unlike that which has been commonly received in the Church, and yet he says nothing that cannot be construed in strict harmony with the narrative as it stands. He avails himself of all the light thrown upon the subject by modern science, and at the same time is loyal to the record, in other words, he interprets without denying. *Per contra*, I heard the other day of a clergyman of our Church beginning an extemporaneous prayer, publicly offered in the presence of a congregation, with these words, "O God, if Thou art." Doubtless the author of this extraordinary supplication would defend himself by saying that he had merely "interpreted" according to the wisdom given unto him, the first article of the Creed; but to my mind, he appears to have enunciated what logicians call the contradictory of it. . . . And now, to come directly to the Creed as having a somewhat different *status* from the other portions of the Prayer Book, I understand the Anglican position to be this: That the Creed must be interpreted in the light of what is said in Holy Scripture,† and that any interpretation is permissible that can be shown to have the general consent of Scripture back of it. Thus, in the frequently instanced case of the eleventh article of the Creed, I do not admit that I am nullifying the doctrine of the Resurrection of the Body when I interpret it in the light of modern knowledge, and why not? Simply because I am able to meet all the objections which science raises, on chemical and biological grounds, by an appeal to St. Paul's exposition of the very doctrine to express which the article in question was framed.§ To assume, as is commonly done, that none of those among whom the Creed took its origin understood the words in St. Paul's sense, seems to me unwarrantable. And so with all the other articles of the Creed; I find not one that is not backed by Scripture language. Much depends, of course, upon the philosophy of Nature which a man happens to hold. The spiritual philosophy of Nature has been my meat and drink ever since I began having serious thoughts upon the subject; but even so, I have to confess to finding nothing "materialistic" in certain statements in the Gospels which evidently to your mind have no other aspect. I want to be much more sure than I now am that matter has no rights which spirit is bound to respect (to paraphrase the Dred-Scott decision) before I determine that I must blot the prologue of two of the Gospels and the epilogue of all four of them, if I wish to free myself from the suspicion of being a materialist in disguise. There is, I think, something to be learned on this point from Augustine's experience with the Manichæans, as detailed in the *Confessions*. With respect to the resurrection body of Christ, I am content to follow the New Testament narrative in all its literalness, even up to the under surface of the cloud which received Him out of their sight. Only when I have reached that level, do I become agnostic.

But I am talking too much about my personal beliefs. That is not what you looked to me for. Let us turn to the practical side of the question. You ask, What are we to do; Stay in or get out? My reply is: Do nothing rashly or in haste. You say you love the old institution despite the folk-lore, etc. Well, perhaps longer brooding over this very fact that you do love the old institution may awaken in you the surmise that possibly the institution would never have acquired those characteristics which have made you love it had it been built up around any other group of ideas than that around which, as a matter of fact, it has been built up. Would Christmas and Easter, to take palmary instances, be exactly what they are, I wonder, if the two events for which they stand had all along been understood to be miraculous only in that spiritual sense in which Romanists are told to believe that "the miracle of the altar" is wrought, namely, with no visible concomitants, no environment of evident fact? It may be possible—it must be possible, since credible brethren are telling us that it is so in their case, to hold the dogma of the Incarnation in all its fulness while maintaining that Jesus was the son of Joseph. But will it long be possible? Will it be possible after hard-headed critics have begun to ask the question, "Why then should we be required to believe that He was not a sinner like the rest of us? You take the burden of one miracle off our shoulders only to impose another, for the sinlessness of Jesus is the greatest of all miracles." Look at it, moreover, from the side of cause and effect. Does a Gospel of the Resurrection "spiritualized" into a ghost story adequately account for the upspringing of Christendom? When criticism shall have dwarfed the "holy Nativity" into a common birth, and the "precious death" into a common dying, will not sensible people quickly reach the conclusion that the whole story, from first to last, is but a cunningly devised fable? You speak of the mention of "the third day" in the Creed as if it were an obvious instance of superstition. For

myself, I do not feel sufficiently acquainted with the resurrection process to be able to affirm with any confidence (apart from revelation) what the rising of a Son of God from the dead, supposing it to occur, might mean. Time is a great mystery, timelessness a greater; and for aught I know, the interval period so carefully noted in both Creeds under the words "the third day" may have some far-reaching signification that quite transcends the almanac. . . . Your doctrinal position, if I understand it, is not unlike that of the Rev. Stopford Brooke, one of the keenest and most devout intellects of the Victorian period. He broke with the Church of England on this very question of miracles, and with a fine courage and a splendid sincerity went out, not knowing whither he went. I can fully understand the feeling of those who think with the editor of *The Hibbert Journal*¶ (see the opening article of the current number) that the time has come frankly to disavow the ancient distinction between the Church and the world, and to set up a theistic society into which "all people that on earth do dwell" may come, with no questions asked save the single one, Do you love goodness? That would mean, no doubt, getting rid of a somewhat troublesome dualism; we should no longer have the scandal of bad men in the Church and good men out of it; but I cannot help fearing that the large comprehension would be secured at too great a cost, and would mean the loss out of human life of certain powers, the presence of which in the organism, or, if you please, the organization, we name the Church, has helped us on to where we are. That such a world-Church would be warmly welcomed in some countries, and by some races, is not unlikely; but I cannot think that English religion would feel like making terms with it.

But I must bring this already too long letter to an end. What all this means to me I will not attempt to say. I am no such expert as you are in the new learning. The Higher Criticism came too late for me to master it. Indeed, I make no claim to profound scholarship in any field; but, as you know, for you make reference to the fact, I have given much thought to the principles of ecclesiastical unity, and have devoted forty years to a continuous effort after a better understanding among believers. I have labored for peace; and now, in the very communion which some of us have fondly hoped might prove the rallying centre, there come these ominous tokens of a possible disruption such as would make my dream that "iridescent" thing the critics have always insisted that it was. But old man that I am getting to be, I am not quite ready to fall into the querulous mood supposed to be proper to old age. It may be that some larger unity than that of which I have been dreaming all these years is in store for Christ's flock, and that to your ideas is to be granted a victory of which my narrower ones were not deemed worthy. But I doubt it. Believe me,

Faithfully yours,

W. R. H.

¶ "Church and World." *Hibbert Journal* for October, 1906.

FOR HER TO WHOM WE MAY NOT SAY "MERRY CHRISTMAS."

Merry Christmas! Merry Christmas! From young men and maidens, old men and children, the words come to us everywhere. A year ago you and I called the greeting, too. But to-day, while the holly leaves are going up in the other windows along the street, from our homes the merriness has gone forever; gone with the sound of a voice that is still. Now, by the freemasonry of a common sorrow, we recognize those who walk with us in the valley of the shadow; we realize how many they are. Yet the world goes on just the same, day and night, summer and winter; the first snow falls on the little mound, and the holidays are here again.

What then can we do? Shall we try to shut ourselves away from the glad tidings for all people, refusing them for ourselves, saddening our friends to silence when they are with us? We cannot escape the spirit—it is in the very air we breathe. We only cloud the day of those who love us, and we cannot thus lighten the darkness for ourselves.

Does it profit us to try to keep away from the babies and their gladness? No endeavor is more futile than this. These days belong to the children; all the merriment is really for them. Though we shun the toy shops and do our buying in school hours, yet the streets are full of them, sturdy lads and dainty lasses, fair haired and rosy cheeked, clinging to the hands of blessed mothers.

No; there is no escaping and no forgetting. The sorrow and longing is ours, and it is for us to bear it and to learn its meaning, all of it. And I have found no better way—have you?—than this: to say, "Since my little love needs nothing to-day of me, I will for his dear sake do what I may for those who lack." And then we can go to those homes full of children where so much is needed, homes very easy, alas! to find. We can cease to shun those who remind us of what we never forget. We can come to know the little ones and their desires, small, perhaps, but very real, and full of the thought of them, can go with brave faces into the toy shops themselves. And Christmas morning we can even put the gifts into the eager little hands, can even bear to hear the childish voices wish us Merry Christmas. The Merry Christmas does not come—I do not believe that it can ever come for us—but peace comes on all the earth, and blessedness in to the heart on which last Christmas-tide a baby lay—M. G. WARREN, in *Youth's Companion*.

† See Article VIII. of the Articles of Religion.
§ I. Corinthians xv.

THE CHILDREN'S CHRIST.

Once more the bells of Christmas ring
Across the crystal snow,
Again we hear the angels sing:
"Good will to men below."

We grown-ups ponder, now and then,
Amidst glad Christmas scenes,
And think of Christ, a Man with men,
Who knows what manhood means.

But, when your small boy comes to you
And climbs upon your knee,
And asks: "Was Jesus, honest, true,
A little boy like me?"

You think of all the childish joys—
The great child-sorrows, too,
That are so much to girls and boys,
Though they seem small to you.

And, as you look into his eyes
And feel how far away
The child life and its mysteries
Are shut from you to-day:

You'll find, I'm sure, your greatest joy
Mid these glad Christmas scenes,
In knowing Jesus was a boy
And knows what childhood means.

Then thank we the dear God above,
And the Evangelist,
For the sweet message of His love,
The little children's Christ.

CHARLES C. ROLLIT.

LATEST BY ANGELS.

NINETEEN centuries have passed since its proclamation, and yet the news remains on record as "Latest by Angels."

In these new-times, when a child is born to the purple, the world's most efficient servant hastens with the tidings over the land and under the ocean till a girdle has been put around the globe, and printed sheets label such tidings: "Latest by telegraph." Time was when electricity was known to ignorant and learned men alike only as an unchained tyrant, coming out of "bright clouds" to work destruction, but winged angels travel faster than the wire current, and when they brought the news that a child was born, on His human side a Prince of the House of David, a wondering world recognized it as a message direct from a realm between which and earth, man's invention will ever be powerless to make connection. Straight from heaven came those shining carriers and the message they gave was such as only heaven can send.

Ignorant shepherds with but little more wisdom, perhaps, than their dumb charges, had observed and marvelled at a strange new star in the dark, clear sky of the Judean night, and now it was made plain to them what was the mission of that star.

And yet, to human eyes, there would seem to be but one infant more among the innocents of Bethlehem, the two score babes destined to be torn from their mothers' arms and put to the sword because the titular king of a petty Roman province feared a rival in the King of kings. But human eyes see dimly. If the Magi said to the Babe in Mary's arms: "O King, live forever!" such an utterance was not oriental flattery, but a prophecy of truth.

For forty centuries had the world been waiting for this and of late years the thoughtful men of Judea may have spoken among themselves of the fact that travellers now brought them no news of rumors of war, and that the Roman soldiers among them had begun to complain that there was small use for either sword or spear, now that Julius the Conqueror had been succeeded by Augustus the diplomat.

The world had been made ready for the coming of the Prince of Peace, a Prince whose welcome was the howling of kine around His manger-crib, and whose farewell would be the yells and execrations of a mob of creatures, equally senseless, thronging about the throne of His cross.

Glad tidings of great joy! The Saviour of mankind had come to begin His work. There was a break in the darkness. Redemption was at hand. And to bring such news, what fitter messengers than the bright, sinless creatures who, from the beginning, had never swerved from their allegiance! C. M.

THE GREATEST happiness of life is the conviction that we are loved, loved for ourselves—say rather, in spite of ourselves.—Hugo.

THE LIGHT AND THE SONG.

From the other side of the earth,
Across the waste of sea,
At the time of the Saviour's birth,
There comes a voice to me.

Along the lapse of years
Of checkered joy and pain,
Sunbright or dim with tears,
The voice comes once again.

The voice of ancient bells,
In vast grey towers hung high,
The heavenly message tells
To the listening earth and sky.

The sound of the ancient bells,
Hung high in those massive walls,
In its solemn music swells,
In its sweetest cadence falls.

It comes like a wondrous chord,
The depths of my soul to move,
It comes like a spoken word
From my childhood's faith and love.

Hail to the solemn chime
That memory bids me hear,
As in the dear lost time,
With mingled joy and fear.

In the far-off city street
I stand like a listening child
While the Christmas bells repeat
The heavenly message mild.

And I look with searching eyes,
While with eager heart I long,
And lo! from the star-strewn skies
Break forth the Light and the Song!
Santa Monica, Cal. Mrs. J. D. H. BROWNE.

INCARNATION.

Thanks we give and adoration
For the blessings that we know,
Through the Holy Incarnation
Come to everyone below.

Through it came the Blessed Saviour
To be our Emmanuel,
And to render man a temple
Where the Holy Ghost can dwell.

Songs of holy joy and gladness
Sounded through the universe
When the Saviour came to ransom
Man from sin and from its curse.

Who can estimate the blessings
Springing from the Saviour's birth?
It will take eternal ages
Ere he knows their proper worth.

In the Saviour's two-fold nature
We behold the wondrous key
That unlocks to man the treasure
Of his highest dignity.
BROOKES O. BAKER.

CHRISTMAS-TIDE.

Cold winds blow,
The winter snow
Seals the tomb where Nature dies,
Do not fear
The storm-winds drear,
Spring will come and life arise.

Holly bring
And carols sing,
For King Christmas comes with cheer,
Candles light,
Make all things bright,
'Tis a feast to Christians dear.

Soft and low,
Long, long ago,
Played the winds on Bethlehem's plain;
Christ was born,
And hearts forlorn
Were set free from sorrow's chain.

Then rejoice,
With heart and voice
Let the world be glad and gay,
Frost and ice
Cannot suffice
To chill the joy of Christmas Day!

THE FOSTER MOTHER OF CHRIST—MUIME CHRIOSD.

ST. BRIDE OF THE MANTLE—BHRRIGHIDE-NAM-BRATJ.

Arranged from the Gaelic.

BY FRANCES GORDON.

PRELUDE.

LONG ago a herdsman named Dùvach dwelt on the shores of Iona. With him dwelt a beautiful child named Bride or Bridget. He was an exiled prince and had been accused of a terrible sin.

I.

Years before our story opens Dùghall, or Dùvach, as he was afterward called, dwelt in Ireland, and when the Princess Morna, still unwedded, had given birth to a daughter, he, the accused, swore across her cold, dead body, his innocence and hers. Having taken this sacred oath before the priests and people, and Morna too, having pledged her word that he was guiltless, he was believed. Aodh, Golden Hair, the seer, also said that the Princess, pure and innocent, had given birth to an Immortal.

Thus his life was spared, but he was banished and fled across the Moyle taking with him Morna's babe. A terrible storm arose, and only by arduous toil were Dùghall and the child saved. After the tempest they found themselves on the rugged island of Iona. In thankfulness they prayed, the baby speaking in an unknown tongue. Dùghall, remembering the words of the seer, knew that the child was a spirit.

"What race art thou?" he asked. "What willest thou? May I but serve thee? Speak."

The little one looked at him wistfully, and then with a voice as soft as any rill, sang this song in Erse, while Dùghall knelt in prayer.

"O, Dughall, hear me, I pray thee,
I am but a weak little child;
The King of the Elements surely,
The Lord of the world undefiled
Shall sleep on my bosom all through the dear night,
My garments shall warm Him till light
Puts every dark shadow to flight.

O, Dughall, hear me, I pray thee,
A child am I, little and weak;
Because of this Prince strong and mighty,
To all give I peace who may seek;
Because of this Princeling shall holiness reign,
Because of His mother all pain
Shall vanish, and sorrow be slain."

An Arch-Druid now came near to welcome them, and then drew Dùghall aside.

"From what strange land come ye?" asked he. "What may I call ye?"

Listening to their story, he told them he would make reply in three days. When the time was over he addressed them thus:

"Take the eastern side of this land and there abide. Keep thine own counsel. Aodh, the seer, was wiser than the king. It is prophesied that the ancient race of Innisfail shall be wondrously blessed, for from it shall come a spotless maid of virgin birth, and this must be she. These are the words of the seer. 'When the sacred year shall come the seventh time, Eternity, like a white blossom, shall rest in her arms. Her virgin breasts shall swell, and the Prince of the World shall take His fill, for her milk shall flow for His sovereign delight.' Thou shalt be called Dùvach, and she, Bride. Leave her much alone; the sun and wind shall teach her, and be thou sure the prophecy will be fulfilled."

Bride grew in loveliness and was often seen on the hill-tops with white doves circling round her, symbols of her thoughts for beast and bird, for tender women and helpless men and children, and Dùvach, seeing this, would kneel and say a prayer for her safety.

At length the year of prophecy had come. One morning early, Bride hastened to the hill where the Druids met to kindle their sacred fire. Her eyes were filled with tears, she knew not why, while awe and love filled her soul. On seeing her, one of the Druids stepped forward and told her it was not lawful for woman kind to look upon the rite. "Thou seemest led, however, by the Breath Divine. The law shall shine upon thy face."

Just then, mysteriously, the fire on the altar was kindled, the sacrifice was made. Within the lowly maid her great love leaped, and tears of gladness fell upon her hands. The years wherein she had served and waited were passed, and silently she rose and went her way. Upon an isle remote, a hill unknown,

in a tiny flame, her Lord had come and made His throne.

As she approached the summit of Dun-I she saw a cruel falcon, athirst for blood, attacking a tiny lamb. With kindly hand she released the gentle creature and restored him to his mother. The bird quickly withdrew his gaze when he heard her voice, and flew to her shoulder. Then in ever-widening circles he rose and flew until he looked like a mote on the golden haze.

Turning toward a pool she saw two quicken trees. Within the water of the pool she beheld a face with beauty sweet and rare that charmed her very soul, and an unknown longing throbbled within her bosom as if awaiting some mysterious guest.

Gold-green the trees shone in the morning light, with brown-green berries. She leaned over the water but started back in a fright. The clustering rowan boughs were hung with scarlet masses, and overhead they laced and formed a crown from whose berries dropped a steady rain like blood. Quivering with ecstasy, in her heart she felt a crowd of memories rushing, and lifting her eyes she espied a merle. As she came near he sang unceasingly a wilder, sweeter song. Pain and joy in mystic union blended, and with wonder she followed along the way while before her flew a dove. The sheen of mystery, of joy and peace, was in her eyes and down through the rowan boughs she passed, where lies the mystic light that never more shall cease. On, on to the far unknown she went, and she knew her soul should now find rest.

INTERLUDE.

Meanwhile, upon the isle, a year and a day went by ere Bride was seen again. Dùvach, knowing from Aodh that she was the cherished child of Morna, without sin, felt that she was about her holy ministry.

The merle had ceased its rapturous song which seemed to vanish in the mid-air as does the lark's soft strain, and the time seemed not so long as it takes the lark to mount to heaven when darkness gently told that day was done.

What dream was this? Among the burning sands her feet were moving, and cypresses and palms of Eastern lands stretched their tall branches, and an oppressive heat brooded over all the land. Bride was still haunted by familiar faces and voices, and scenes now unfamiliar, then familiar, seemed but a vision.

The streams were parched, and the land cried out for water. With a sorrowful moan her father pointed to the empty casks and said:

"My little daughter, to-day I must go to the Mount of Olives where lies the quenchless well. The drought will be long, and I must prepare enough water for the household and for the horses, camels, and asses. While I am gone see that thou givest naught to any passer-by."

Three days had gone when towards evening Bride heard a clanging at the door. Great was her surprise on opening it to find a gray-haired man standing beside a weary ass upon which was a woman young and beautiful.

Bride started as if she had seen a vision, for the face before her was the face she had seen in the pool.

"God's blessing on this house," the old man said.

"And on you both," responded Bride.

"I am Joseph, a carpenter," again spake the man, "and this is Mary, my wife, enwrapped in mystery. Hast thou food and shelter for us?"

A thousand memories overwhelmed the gentle maid, and gladly she welcomed them, telling them, however, of the oath her father had bade her take. A glimpse of coming glory spread over them all its wondrous splendor, and Mary, lifting her shadowy eyes, said:

"Dost thou forget me, Bride?"

"Ah, no," replied the girl, and hastened to prepare bread and water for their meal. This finished, the guests begged a place apart where Mary, when her hour had come, might rest her babe upon the fragrant hay. Bride quickly found a room for them.

Soon her father returned, and Bride told him of the strangers and what she had done. Patiently he listened, and as the tale ended the swish of falling rain could be heard. The drought was broken. Her father then related this story:

"My child, ages ago it was foretold that the Prince of the World should come and dwell amongst us in a wonderful manner. It was said that he would be born a helpless baby, and that the drought and rain should be the sign; and who can tell if this be not the hour and Bethlehem the place which shall shelter the Prince of Peace? This woman, of woman kind the

holiest, must be His mother. We will go to her before we go to sleep."

Thus speaking, he took a lantern in his hand and made his way to the spot where the asses and camels drowsed.

The cattle gently lowed as they passed, but when they reached the shed it was like a shell illumined as is the sky at sunrise. There sat Mary clothed in heavenly light, and on her breast enthroned in mystic radiance lay the Babe. They fell upon their knees in rapture.

"Who is it?" murmured they, and Joseph answered them: "It is the Prince of Peace, the Holy Child."

Listening stars looked down on that lone shed, and while the baby slept the mother whispered, "Brighid, my sister dear"; and laid the little one at Bride's own feet. The maiden took Him in her arms and wrapped her mantle tight about Him and nursed Him the livelong night, crooning tender songs of wonder-love to prove her adoration of her Lord. When morning came, Mary took the Child and kissed Bride, saying, "Brighid, my sister dear, thou shalt be called unto the end of time, *Muime Chriosd.*"

While Mary was speaking, a heavy sleep fell upon Bride. Her father, coming to seek his guests, found them gone; but he knelt beside Bride bathed in holy light, and peace hovered over him never to depart. When Bride awoke she remembered all that had happened, but did not know whether to believe it. Just then she spied her mantle and knew it must be true. She picked it up but half of it was gone. It covered her, however, so well as the whole had done, and the part that was left was woven with shining threads of mystic gold and precious stones. By these tokens she knew a miracle had been wrought and that she and she only had nursed her Lord.

She went down the street quietly and unnoticed. At the Place of Offerings she put down her mantle and immediately the jewels and gold took wing like flocks of birds and carried healing to the sick. When she came to the gate, the Guard was watching three shepherd kings, who, led by a star, had come to Bethlehem to bring gifts to the new-born Babe. She left the gate unchallenged. In the grass she saw the footprints of the Child and His mother, and searched for them all night, but could not find them. To this day men say "*Lorgadh Bhrighde,*" "The guest of St. Bride."

The golden light of the moon disclosed no person, but afar she saw the pale light of stars. "Behold, it is Jerusalem," said she, "and I must be on the Mount of Olives, and yonder is the Hill of Calvary."

A feeling of bewilderment came over her. A little yellow flower made her start. She picked it and asked:

"O, little flower, tell me, I pray thee, which way shall my weary feet wander?"

"As she spoke, out from its heart flew a yellow bee with ever onward dart to the left and over the hill; and the dandelion has always been called, "Am-Bearnan-Bhrighde."

She waited for another sign, however, and soon a sea-bird fluttered round her head, and she called:

"Which way, O birdling, shall I stray?"

Swerving proudly, he followed the bee and cried:

"This way, O Bride, Bride, Bri-i-de."

Since then the sea-bird for his guidance has been known as "Gille Bhrighde," "The servant of St. Bride." Bride then repeated a run with hands uplifted:

"To windward, am I, Lord my God, of Thee,
Thou, God, upon my footsteps art, I ween;
May Mary's Son, the King, reveal to me
The meaning of these things which I have seen
By His own grace, that I His will may do;"
Thus speaking, took she up her life anew.

THE POSTLUDE.

When she had ended, two quicken trees with arched branches stood directly before her, and deep in the foliage was a white merle with a wondrous song. The branches were twisted like a crown, and the red berries bled their sun-lit drops of love. The white dove flew before her like a ray of silver light. She followed him and passed beneath the arch. She heard still the alluring melody, and soon reached the heath made soft by shadows. Everything seemed familiar and most fair. There rolled the blue water about Iona clad in gorgeous green and gold. The colliers barked a welcome, and in the distance she could see the blue smoke from her father's cottage.

The sheep on the hills were bleating for joy, the kine were lowing a pleasant welcome, she got the salt wind's scent, heard the prattling of the rills, the surging of the flowing tide, and, clad in mystery, she moved down the green heather, a being white and fair and wonderful to see.

A LEGEND OF THE WISE MEN'S GIFT.

BY LEONORA SILL ASHTON.

GOLD and frankincense and myrrh. These were the costly treasures presented to the Christ-child on that wondrous Epiphany long ago, when the heaven-sent light of knowledge dawned in the dark places of the wise men's hearts and led them to the spot where their Infant Redeemer was laid.

And when in short time after that the Virgin Mother and the Foster Father fled with the Child into Egypt, the gifts of homage to the Gift of the Ages, were carried with them.

Now this journey was a long one and weary the way, and the elders were fearful of lingering even for rest because of the terrible decree hanging over them whose power might overtake them; but as evening fell on that first day of their journey, a poor woman met them, and pity-struck at the sight of their worn faces, and of the Child out in the cold, she besought them to enter her house.

Though the hut was small and mean, and her own baby but poorly clad like herself, yet she warmed them before the fire and gave them bread to eat, and they did not know the Holy Mother and Joseph, that when the fire went out, the house would be cold for lack of more wood to burn, nor that the last loaf of bread the woman owned was the one placed before them.

So when their hearts were cheered and they turned to go they blessed her, but the Christ-child thrust His tiny hands within His Mother's breast and drew therefrom a silken purse; and though He was not yet two years old, He emptied it in the woman's lap and then ran back into His Mother's arms.

The fire died as they departed, but a wondrous glow lit the shining gold scattered as it had fallen. The woman gathered it up and ran to the door.

"It is a strange night," she murmured. "How bright are the stars and there seems to be a form like a golden crown in the sky and it follows along the way the strangers took. Verily 'twas the King of some great country, travelling in disguise who has been under my roof."

Then her child cried and she ran in and held it close and told the little half-starved thing of wholesome food and warm clothing and a flaming golden fire night and day.

Meanwhile the travellers hurried on, till long after midnight when the moon arose and then they halted in a wood to rest.

It was the hour when life was deep in silence, but lo, as they paused the breathless air was stirred with sound, the voice of the night wind rose and fell with worshipful music—the stars seemed to have come down from the sky and were burning like candles amid the trees, the branches of which bowed in reverence to the ground. The moonlight with its silver radiance over all touched the forest with a living light and as it fell upon the precious spices lying on the rock where Mary had placed them, a tiny cloud of mist arose, and then another and another, as though the incense was burning upon an altar.

"It is like the service in the Temple," whispered Joseph to the Virgin Mother, "when the High Priest enters the Holy of Holies."

"Nay," answered Mary, "'tis like the hush of the soul when God is near."

Thus did the gold and incense of the wise men serve each its own purpose; and the myrrh—

Ah, that the Christ-child carried with Him many days, nor gave it to any to bear for Him. It lay over His heart during youth—during manhood—until years after the flight into Egypt, when, in a silent spot, amid the radiant blooms of a fair garden He laid it away forever.

IDEALS are the soul of life. The simplest human act is directed to an end; and life, a series of unnumbered acts, must answer to some end, some ideal, mean or generous, seen by the eye of the heart, and pursued consciously or often unconsciously, which gives a unity and a clew to the bewildering mazes of human conduct. The word progress is unmeaning without reference to an ideal. And I would say of ideals that which was said of abstract thoughts by a distinguished scholar and statesman, that they "are the meat and drink of life." They support us, and still more, they rule us. It is, then, momentous that we should pause from time to time to regard our ideals. They exercise their influence upon us insensibly. We grow like the objects of our desire perhaps before we have distinctly realized its true nature; and so we may find ourselves, like some of the souls at the close of Plato's Republic, involved in unexpected calamities through a heedless choice. At the same time, the effort to give distinctness to our ideals brings with it a purifying power.—*Bishop Westcott.*



MADONNA DELLA STELLA. *Fra Angelico.*



MADONNA. *Fra Filippo Lippi.*



MADONNA. *Giotto.*



MADONNA. *Fra Filippo Lippi.*

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

SIMEON AND ANNA

FOR THE SUNDAY AFTER CHRISTMAS.

Catechism: VI., Summary. Text: St. Luke II. 29, 30.

Scripture: St. Luke II. 25-38.

JESUS was about six weeks old when His mother took Him to the Temple at Jerusalem to buy Him back from the Lord. For forty days the Blessed Virgin Mary remained in the house. On the forty-first day she was permitted to leave—to go to the Temple of the Lord to offer the sacrifice appointed for her cleansing. Because Jesus was her first-born Son, she also brought five shekels, worth about \$3.75, to buy Him back from God. Had she been able she would have brought a lamb for her own offering. After paying the five shekels she could not afford the lamb, so she brought instead two young pigeons, as was permitted (Lev. xii.). We learn from this that St. Joseph and St. Mary were very poor.

The redeeming of the first born is a subject which should especially interest the boys. It will also give an opportunity to the teacher to speak a word which may help some of the boys to decide to give themselves for the work of the ministry. Because their own boys had been spared when the oldest boy in each Egyptian family was destroyed in the night that they were delivered from the bondage of Egypt, the Israelites ever after considered that the oldest boy in each family belonged to the Lord. He was the priest of that family. After the tribe of Levi was set apart for the service of the Lord, all the boys of that tribe, when they were thirty years old, entered the service of the Lord. They were counted as substitutes for the first-born of other families.

Each such family was required to pay five shekels into the Temple treasury as the price of the release of the son from the service of the Lord. This was done when the boy was forty-one days old. See Exod. xii. 29, 30; xiii. 2, 11-15; Num. iii. 12, 13; xviii. 15, 16.

From this action on the part of the mother of Jesus we may learn a lesson of obedience. She was the mother of the Only Begotten Son of God, and as such there was no real need of her presenting the offering for her own cleansing. He was the Lord of the Temple and there was no real need of there being paid for Him the five shekels which would release Him from the service of the Temple of the Lord. Yet it was the Law of God and they obeyed that Law, although it would seem that there was no real need of the benefits which were to be conferred by that obedience. We should so trust God as to obey Him unquestionably. It should not be necessary for us to be conscious of the need of that which is to be given by each act of obedience. It should be enough for us that it is God's appointed way. Obedience and worship bring their richest blessings to those who give them freely, not to those who try to give as little as is consistent with safety.

There were two persons who added their testimony to that of the angels and the shepherds that the Babe who was brought that day to the Temple was the expected Christ. We are given a glimpse of them in the lesson for to-day. We see them but for a moment, yet we learn in that moment to honor them. Simeon was a "just" man. That tells us of his daily walk. He was a "devout" man. That tells us of his attitude towards God. He was "looking for the consolation of Israel." That tells us that he had faith to believe that Christ the "Consoler" was soon to come. "The Holy Ghost was upon him." He was a prophet to whom God by His Spirit revealed that which was not perceived by other men. It had been revealed unto him that the Christ was to come in his own day. There is no mention of his age, but from the opening words of his hymn, it would seem that he was a very old man. Make your pupils see him as such. Make them sympathize with the feeling of the man, that because of his great age the day must be near that would reveal the Christ. Yet he probably did not know how He was coming. He doubtless looked for a king. It was a King who came, but as a Babe in the arms of His mother. As

he saw the Virgin bring the Holy Child into the Temple, it was made clear unto Him that he was looking upon the Lord's Christ. He took the Babe into his arms and gave thanks to God for keeping His promise, and for the hope that was given to the world in Him.

The song which he sang was inspired. Ask your pupils to find something in it which proves that it was inspired. It tells that Jesus was to be a Light to the Gentiles as well as the Glory of the Jews. This was a fact that was not easily taught even to the Apostles. Simeon was also the first one to speak of the sufferings which were envolved in the fulfilling of His mission. He warned the mother of the coming sword. He gave expression also to the truth that He who came to bless would also cause to stumble. The presence of the Christ judged men whether they knew it or not. If they were not drawn to Him it proved that the perfect Goodness Incarnate did not appeal to them. They were drawn to the evil instead. The evil fights against the good. Simeon saw that Jesus would be spoken against.

As Simeon ceased speaking, there came into the Temple Court—the "Court of Women" where the mother was with her Child—a very old woman. "Anna a prophetess" must have been more than a hundred years old, since she had been a widow for 84 years, after having been a wife for seven. She had been in the habit, during the last 84 years, to come to the Temple every day, attending all the appointed services. Her long faithfulness was richly rewarded this morning. As she saw the Child, the Holy Ghost caused her to understand that He was the Christ. She bore her witness to the fact to all who were present. Because of her great age and the habit of a long life-time, she must have been a familiar figure to all frequenters of the Temple. Probably there was no one present, except perhaps Simeon, who could remember a time when they came to the Temple and she was not there. Her witness would have all the more weight because of this fact. It was like a voice out of the past bearing witness to the future.

If Simeon or Anna had not come to the Temple that day, they might have missed the greatest blessing of their lives. In spite of her eighty-four years of unbroken faithfulness, St. Anna might never have seen the Christ if she had stayed away from the Temple that one day. We do not know how or when God means to give us His best blessings. The faithfulness of St. Anna received its reward each day, but this special blessing was an added gift. She tells us that it is well worth while to be constantly true and faithful to our duty to God.

IN THE PRESENCE of the awful reality of the Incarnation there is no room left for "shadows of religion"; and we commemorate it year by year that we may try to impress more and more upon our minds how stern as well as how gracious a truth it is. It can be the foundation of no idle and dreamy and sentimental religion. So tremendous a fact in the history of mankind cannot be consistent with any religious system or any religious practice which does not feel its keenness and its force. It is too great, too definite, too solid a thing for a religion of words, and phrases, and formulas, repeated till they lose their meaning; for a religion of understandings, and fictions, and conventionalities; for a religion of mere forms and orderly impressive ceremonies. If it has doctrines, they mean what they say. If it has Sacraments, they are no figures of things past and absent, but assurances of things present. If it has worship, it sets us before the throne of God. If He, the Lord who "humbled Himself," has promised to be with us, He is, indeed, with us. If He has told us anything; we must take Him at His word.—R. W. Church.

THE INCARNATION should be exhibited as a safeguard against a narrow and conventional estimate of Christian duty and virtue. The proposition upheld of old against the Apollinarians, that Christ "assumed the whole of that nature which He came to redeem," may be used to represent the interest which, as Son of Man, He takes in all our life as such—*nil humani a se alienum putans*. As the natural world is under God's ordering, and its laws, being His, are sacred, so the Christian will seek to bring every part of his week-day conduct "into captivity to the obedience of Christ," and to "do all things" in the one all-sanctifying Name. He will not forget that as the soul is greater than the body, so the spiritual order of life transcends the physical and the secular, and forms an interior circle pervaded by a special Divine Presence; but his behavior will be a permanent witness for the solidarity of all true work, as seen from the standpoint of obedience to that Master who is to be found and served in "whatsoever things are true, noble, great, pure, lovely, and of good report"—in all that is morally matter of "praise."—William Bright.

Correspondence

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

THE MATTER FOR HOLY COMMUNION.

To the Editor of *The Living Church*:

THE reason for using real wine for the Holy Eucharist does not seem to have occurred to many people. It is that fermentation is nature's process for getting rid of impurities, and thus real wine is purer than mere grape juice. On the contrary leaven is intended, in reality, to introduce corruption. Hence pure bread is that which is unleavened.

As regards the wine used at the Passover it has been pointed out that the vintage occurred too long after the Passover for the grape juice of that year to be used. As far as we know the Jews were unacquainted with antiseptics, and the grape juice would begin to ferment in less than an hour after the grapes were pressed, and thus quickly form real wine. Contact with the air would be enough to effect this.

Toronto, December, 1906.

W. E. COOPER.

PREACHING ON THE STREET.

To the Editor of *The Living Church*:

IN your issue of November 10th, the rector of Grace Church, Oak Park, Chicago, writes that a successful mission at Sterling, Ill., "inspired the thought that out of our great clergy list at least seventy could be found, able and willing to go two and two before His face into every city and place, preaching to the poor, to the men on the street," etc.

Now this vision is identical with an older man's dream. The revered Bishop Huntington, fourteen years ago last May, took the St. Andrew's Brotherhood of New York, assembled at Oswego, into his gracious confidence. In his own fatherly way he related his earlier hope that up and down the streets and lanes of every diocese, mission priests would go two and two preaching the Kingdom. The good Bishop felt that his hope and prayer had met divine answer and realization in the lay Brotherhood. But why not keep alive the vision, and work and pray for its literal fulfilment?

Pomeroy, Wash.

FRANK M. BAUM.

SEMI-ORTHODOXY.

To the Editor of *The Living Church*:

A FEW years ago I had a conversation with a well-known Brooklyn rector, often seen at Church congresses, but since departed this life. He explained to me that he was in the habit of admitting to the Church persons of Unitarian antecedents who were willing to say the Apostles' Creed, but would not say the Nicene Creed. He said that in his experience such people never failed to be drawn finally into complete doctrinal harmony with the Church, and he apparently entertained no doubts of the propriety of his custom. That he should so argue was not surprising to me at the time, because he was brought up as a complete stranger to the Church's life, in earlier days, and represented the very Broad school Cambridge has developed among us. But of his personal, substantial orthodoxy I never entertained a doubt, any more than I do of that of many who are offended by the trial of Dr. Crapsey or the trial of any person whatsoever for heresy. Their position is precisely his, and they cannot see why they are not right.

But I was more surprised when I heard a clergyman who was quite distinctly a High Churchman, a graduate of an entirely different school, and familiar with the Church from his infancy, speak favorably of communicating an aged Unitarian lady, who had proffered her acceptance of the Apostles' Creed and her explicit rejection of the Nicene symbol, since the Church only required of her candidates for Baptism or Confirmation the acceptance of the Apostles' Creed. In both cases there was an apparently clear idea that the Nicene Creed represented a different faith from the Apostles' Creed, and an additional requirement to faith.

Now we all know that there was a time when there was no

Nicene Creed, but there always was, as soon as the apostles began to teach it, a Catholic Faith. The Apostles' Creed is not demanded of the Baptismal candidate because it is easier to believe, but because it is easier to learn. Just as soon as a candidate appears who says he can accept this statement of the faith and not another which the Church has pronounced authoritative, he shows himself to be not yet a disciple, but a critic of the faith, and to be under the delusion that he must rather be satisfied, than the Church which admits him to gospel privileges. There are not two faiths, but two statements of the faith, which we accept, if we have the true conception of it, because it is the Catholic Faith, and not merely a web of logical ingenuity. Humility, therefore, is the initial necessity to guide us into the Church's spirit. "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." Our Church quotes this in our baptismal service for the sake of the old as well as to justify the Baptism of the very young.

G. MOTT WILLIAMS.

Marquette, December 14, 1906.

PHOTOGRAPHS WANTED.

To the Editor of *The Living Church*:

MAY I have the use of your columns to ask if any of your readers have photographs of the following past rectors of this parish? Solon W. Manney, 1840-50, Hiram M. Roberts, 1851, Walter E. Franklin, 1854-56, Andrew Mackie, 1877-78.

Faithfully yours,

St. Paul's, La Porte, Ind.

ARTHUR GORTER.

PRIEST WANTED FOR CANAL ZONE.

To the Editor of *The Living Church*:

THE Board of Missions is looking for a clergyman for work in the Canal Zone. Few realize the spiritual opportunities and the great amount of good that can be done by the right kind of man in this region. These unusual opportunities require an unusual kind of man: a manly, spiritual-minded, energetic man of God, who is not afraid of hard work. He must have sound judgment, a cool head, and a warm heart.

If he is the kind of man whom all classes would respect, he will have before him a growing sphere of usefulness.

I shall be very glad to correspond with any clergyman competent to do this work, and inform him regarding its details and responsibilities. Of course the appointment rests with the Board of Missions itself.

HENRY Y. SATTERLEE,

Bishop of Washington.

Bishop's House, Washington, D. C., Dec. 14, 1906.

WHY MISSIONS?

I REMEMBER attending a meeting of the Twentieth Century Club in Boston some time ago. I had the pleasure of listening to the presentation of the mission cause by the secretary of a foreign mission board. When he had concluded his address, there was a series of questions which evidently showed the entire disbelief of some in the principle of missions. After several of these questions had been asked, a man known as a labor agitator arose and said, "If a man knows something that he is sure will benefit his fellow-men, it is his business to tell them." The statement of that labor agitator about covers the case, it seems to me. It was his simple endorsement of missions. If a man knows something that he is sure will benefit his fellow-men, it is his business to tell them. If you have anything worth sharing with your fellow-men you should share it. Sharing may be in money, intelligence, or purposes. The best you have is not any too good for the poorest. The rich think that the poor are their debtors. They are in a certain sense; but the rich are debtors to the poor in a much truer sense. The wise are debtors to the ignorant. That, I believe, is the principle upon which Chautauqua Institution is run. The good are debtors to the degraded. That is the principle of the social settlements where those of good impulse and motive live in debased quarters that they may uplift man.

Are we sure that we have something better than other people to tell? That question was raised in the meeting of the Twentieth Century Club of which I spoke. I do not mean that our creed, sect or theology is better than another, But is our knowledge of Jesus Christ better?—*Selected.*

Do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. . . . The great secret is to insist on doing such things as shall need God. You are doing too small things. Do larger and you will be on your knees calling for God.—*Phillips Brooks.*

LITERARY

RELIGIOUS.

Country Communion Classes. By the Rev. Arthur Lethbridge, rector of Shepton Beauchamp. Oxford and London: A. R. Mowbray.

This book is likely to prove of great practical value to the parochial clergy. The author is rector of a Somerset parish, which is a model in many ways of effective village work, and has for two generations preserved the best pastoral traditions of the Oxford Movement. Mr. Lethbridge's predecessor, the Rev. V. S. S. Coles, Principal of the Pusey House, Oxford, was a curate of Dr. W. J. Butler in the parish church at Wantage. Shepton Beauchamp is one of a number of English parishes which directly perpetuate Wantage traditions. This little book represents one of them. It was a favorite principle of Butler of Wantage that communicants, no less than candidates for Confirmation, need constant systematic instruction. Communion classes, quite as much as Confirmation classes, form an essential part of pastoral care.

"I have found it necessary," he wrote, "in a country town to form no fewer than twelve classes, which are invariably in the week which precedes the first Sunday of every month and before the greater festivals. These classes vary greatly in size. The smallest has eight names only, the largest forty-five. . . . A careful list is left of absentees, who are always specially visited and invited not to pass over the next time. . . . In my opinion, all the success of communicant classes depends simply on really hard work, which moreover will increase in hardness as the thing takes root and grows. Much prayer, much patience, much tact, and much perseverance are here absolutely necessary. If a man is not prepared for this, he had better not attempt to gather them together. If, however, he is not afraid of 'spending and being spent,' he will, unless in very exceptional circumstances, find after a time that he has established, without show or fuss, in this bit of parochial machinery a most potent auxiliary in his campaign against evil" (*Life of Dean Butler*, pp. 107-110).

The rector of Shepton Beauchamp has by request published sample outlines of such instructions as he has given his different classes of communicants during the last thirty years. These are intended to be merely suggestive. They are certain to prove full both of suggestion and stimulus to clergy who are alive to their responsibilities.

F. J. K.

Corpus Christi and Other Essays. By the Rev. Robert Vaughan, rector of Edmundbyers. New York: Longmans, Green & Co. Price, \$1.25.

This volume appears with peculiar timeliness in view of the recent outbreak of heretical teaching which has vexed the Church in this country. *Corpus Christi*, the first essay, which gives its name to the book, deals with the reality of the Incarnation and the necessity for those who accept it, of believing also in the Virgin Birth. Though the revelation of God to man is of spirit to spirit, it is nevertheless needful that God should come in the flesh. Direct activity of God upon the human soul, to be certain of effect, must be irresistible. But this would destroy the freedom of the human will. On the other hand, if man were able to resist successfully the immediate spiritual action of God, this would constitute the sin against the Holy Ghost, and therefore all sin would be beyond forgiveness. But by the Incarnation God is first perceived through His humanity; so that while to disbelieve in Him is indeed sin, it does not carry with it the turpitude of direct sin against the Holy Spirit. In this way God provides that human sin shall do as little harm as possible to the spiritual nature. The Virgin Birth is shown to be on the testimony of scientists themselves, not the impossible thing which some "advanced" theologians would have us believe. It is not a question whether it *could* happen but whether it *did* happen. Given the fact of the Incarnation, the Virgin Birth is, so far as we can see, the only way the Incarnation could come about, and the rejection of the fact is shown to create greater difficulties than any the disbelievers seek to avoid. This essay alone is a most valuable one. The others are: The Resurrection of the Dead, Divine Foreknowledge and Human Freedom, The Atonement, The Kingdom of God, and Some Aspects of the Holy Eucharist.

ELLIOT WHITE.

Introduction to the Prayer Book. By Ernest J. Dennen, rector of St. Stephen's Church, Lynn, Mass. New York: Edwin S. Gorham. Paper, 20 cents net.

This is an excellent manual for young people, which might also be used with value in the Sunday School. It is divided into two parts, of which the first is historical and relates the various steps through which the Prayer Book has come to us, and the second takes the several portions of the Prayer Book and explains them simply and lucidly. The book will be found very useful.

The Coming of the Saints. Imaginations and Studies in Early Church History and Tradition. By John W. Taylor. London: Methuen & Co.

In *The Coming of the Saints*, Mr. Taylor has given us an un-

usual piece of work. From long study of the traditions of the Church, he has grown to love them; and in this volume he gives us the results of the work of many years. From the scanty historical matter by means of tradition and legend, he traces in an interesting manner the work of the Hebrew missionaries. While not accepting these traditions absolutely, yet he believes they have more value than is often ascribed to them: "for there is a certain harmony not only connecting the various narratives themselves, but connecting these with the voices and the silences of history, that decidedly points to some marked *substratum* of fact." Mr. Taylor has given us a very attractive and interesting volume. The book is beautifully illustrated, and would make a handsome gift.

The Holy Mount. By the Rev. Jesse Brett. London: A. R. Mowbray & Co.

This little book contains the meditations made at a Retreat for Sisters. The subject is the Transfiguration of Our Lord as Revealing the Life of Prayer. These meditations have the same mystical characteristics which are found in the author's other books. They are only suited for those well advanced in the spiritual life; but for them it is excellent.

The Apostles' Creed. By the Rev. A. E. Burn, D.D. London: Rivingtons.

This volume of the Oxford Church Text Books is an epitome of the Church's scholarship on the subject, and is excellent for review work after study of more extended treatises.

The Sacred Seasons. Readings for the Sundays and Holy Days of the Christian Year. From the Writings of the Rt. Rev. H. C. G. Moule, D.D., Lord Bishop of Durham. New York: E. P. Dutton & Co. Price, \$2.00.

This is a handsome gift book with beautiful title pages for each season, designed from old illuminated manuscripts in the British Museum by Miss E. A. Ibbs. The text matter consists of selections from the devotional writings of the present Bishop of Durham, many of which are most beautiful.

MISCELLANEOUS.

Voice Production in Singing and Speaking. By Wesley Mills, M.A., M.D., F.R.S.E. Philadelphia: J. B. Lippincott Co.

This substantial volume is for the benefit of professional singers and speakers, and those desiring to become such. Dr. Mills is troubled by the poor quality of the singing and speaking voice of to-day, especially amongst Americans. After more than twenty years' experience as a teacher and physician, he is convinced that the difficulty is the result of bad training, due to lack of knowledge of scientific principles. His treatise, based on such principles, is carefully gotten up, profusely illustrated in order to show the various organs concerned in voice production, each chapter is summarized, and where necessary, carefully chosen exercises are given. The use of the book ought to be most helpful.

Famous Hymns of the World. Their Origin and Their Romance. By Allan Sutherland. With an Introduction by the Rev. Henry C. McCook, D.D., LL.D., Sc.D. Illustrated. New York: Frederick A. Stokes Co. Price, \$1.20 net.

The hymns that have attained the widest use among Americans are treated in this volume. The style is sketchy, the book having been originally in the form of papers for *The Delineator*, and the chapters are replete with incidents. Indeed, the author explains that his material is partly obtained by requests to many ministers to repeat incidents that had come to their attention, in which any hymn was used.

The Doctor. By Ralph Connor. Chicago: F. H. Revell Co.

Another book by this popular author, which is tully equal to *The Sky-Pilot* and *Black Rock*. Part of the scene is laid in the familiar county of Crow's Neck Pass; but there is also a portion involving city life. The sad ending is artistic; but some readers will regret it.

A NEW VOLUME in Newnes' Art Library, being the twenty-second of the series, is *Correggio*, by Selwyn Brinton (Frederick Warne & Co., price \$1.25). We have heretofore directed attention to this very useful series on receipt of earlier volumes. The biographical and critical story of the author invariably comes first, after which we have a list and description of his principal works, and following that, half-tone reproductions of a large number of them. There are forty-eight such half-tone pictures in this volume with a photogravure from the artist's masterpiece, "The Holy Night," as a frontispiece. The selections are always intelligently made and the resultant volumes invariably of the highest order.

WE HAVE received a copy of the *Shattuck Year Book* for 1906. It is an elegant production in letter press, and its compilation reflects great credit upon its editors. The one thing above all others, however, to commend it to the old Shattuck boys and to the old-time friends of Faribault, is to find in it the very fine portraits of Dr. Tanner and Dr. Dobbin.

WAGE-EARNING WOMEN—V.

BY DOROTHY SHEPHERD.

I HAVE been travelling this summer, and have met, oh, so many brave women in the work-a-day world. Here, there, and everywhere I found myself aface with serviceable sisters, and their looks were, for the most part, an indication of contentment and good cheer.

Whenever I could I talked "shop" not from idle curiosity, believe me, but because I found a ready response to enquiries, and I wanted to be able to tell you the facts about these self-supporting lives.

"A self-supporting life!" In the term itself there is inspiration; for the beauty of such a career implies the giving and taking, the ministry and the reward, the work and the wage.

And the Greatest Toiler of our earth once said "It is more blessed to give." "The Son of Man came to minister," and "The Father worked hitherto, and I work." So self-support means that the individual who accomplishes gives to the world an exchange of personality; through hands, or brains, a fair exchange for bread!

I am not going to tell all the types at once. The types of womanhood are varied indeed, each has its story. But the women in the business world have an alert air, a ready response to opportunity, which the quiet home-abiding women have not had to acquire. And the woman who earns her livelihood must keep in step with the vast procession of workers; to fall too far behind will mean failure.

At a busy railroad station only a few days ago I met the woman whose story I would like to give you as the first of those recently obtained. We had two hours tarrying between trains; and to fill in the time, I read the notices posted in the depot, and one of the most conspicuous was that of The Traveller's Aid to Young Women, the splendid organization maintained by The Young Women's Christian Association, in many large centers of travel. The notice gave information regarding pleasant and inexpensive boarding places, and a warning against too ready an acceptance of anything suggested by unknown advisors, excellent and needed advice; and it closed with the words, "For further information, and in all cases of perplexity, enquire at the Office Desk in the Women's Waiting Room," or words to that effect.

So I sought the desk, to enquire first of all for souvenir postals—for I saw in another place that they could there be obtained—and also to learn the duties of the dear, refined little lady who presided at the desk, when she was not up and away attending to the wants of the travelling feminine public.

"Do you have many enquiries for aid?" I asked.

"Not many for financial aid," she answered, "but oh, a very great many for aid in finding a boarding place, generally temporary,—perhaps merely for one night. And for all sorts of other aid, too; tooth-ache drops, restoratives for fainters, remedies for people who have heart-attacks, and all other kinds of ailment. Why, I have just been out in the main waiting-room attending to a crying little boy who has a bad tooth-ache. You see children are so apt to eat candy and sweet stuff on their journey, that every latent tooth develops any aching qualities it may possess. I always keep all the simple remedies at ready hand."

"What do you do for the fainting people?"

"Well, my greatest remedy is aromatic spirits of ammonia, I use bottles of that,—twenty drops at a time. It is really an all-around remedy, for it revives both the heart-action, and the nervous system, and I find it of wonderful help. Some cases of illness, of course, have to prove hospital cases, when my simple doses fail.

"Do I give money?" she repeated my question. "No, not personally. I send all such applicants to the Y. W. C. A. building, where the secretary, a woman of large experience, judges the best form of relief. And often she finds a need of warm clothing, in bitter winter weather,—and these wants she is able to supply from the Clothing Bureau." She turned to give some information regarding a New York train, and then, with exemplary patience, she reasoned out a complicated time-table snarl in the feminine mind of another wit-lacking individual who was bound for several changes of train before the final station on her green paper strip ticket should be reached.

"Yes, I have to know the time-tables very accurately," she said. "I found that knowledge rather hard to gain. But perplexing cases I send to the Ticket Agent,—a last court of resort, for he is altogether too busy for outside questionings."

Her keen eye caught sight of a paste-board box, which a departing woman had left upon the table. She went and got it,—it was a discarded lunch box,—the crumby contents looked unappetizing, yet she selected two cookies, still in a fair state of preservation, and a slightly withered sandwich. The remaining crumbs and box she threw away, in the great scrap-basket.

"Do you give those to the next hungry traveller?" I asked.

"No, I pass them out of the window to the poor children who play in the streets. They have many a 'party' with the left-over luncheons. And they have learned to come for them, after school hours. I see some grimy empty hands held up,—and I am always glad to be able to fill them."

"Don't you get very tired?" I asked her. "You are so constantly upon your feet, and your sympathies are in such demand."

"Oh, yes," she answered, but her smile was patient. "I have lost five pounds in the last three months,—yet I like the work. It is in a sense real missionary labor. And the field is the world. But I enjoy the little home to which I go back at night. My sister and I keep it together and do light house-keeping,—quite 'light' at times, I assure you,—for she is a dress-maker, and sews all day. But we have good times together, and the end of every working day brings a certain degree of satisfaction, a real enjoyment of rest."

"Something attempted, something done,
Has earned a night's repose!"

I quoted lightly, with a smile.

"That's right," she answered brightly.

So I said "good-bye" to the brave little figure, blue-clad with the "Travellers' Aid" badge upon her loyal breast.

"One of the Wage-Earning Women, another kind!" I mused,—and I determined to elect her Number V. in our series. I didn't tell her about the election,—but do you know, she may recognize herself,—as Number II. did, rather to my astonishment. Portrait painting is hard work, as every artist knows, and to "catch a likeness" is an art, not so great an art, perhaps, with pen as with brush! But to have the "subject" like the picture is a satisfaction, and Number II. said in great humility that her portrait was too flattering! But it wasn't, she was all that fancy painted her,—and so is Number V.

A CAROL.

List to the angel chorus
Sounding from midnight sky,
"Peace and good will from Heaven,
Glory to God on high."
Sweet is the message, chanted,
Joyous the quick reply,
"Peace and good will to mortals,
Glory to God on high."

Shepherds awaited tidings
Watching their flocks by night;
Clear, in the dark'ning meadows
Flashed forth the wonderful light.
"Fear not!" the messenger chanted,
"Good tidings, great joy, I bring,
For lo! in Bethlehem's manger,
Lieth your Saviour-King."

Led by a star, the Wise Men
Went to that manger old,
Offering gifts and treasures,
Frankincense, myrrh, and gold.
Shepherds, Wise Men, monarchs,
Kneel ye to-day at His shrine,
For now, in the stable lowly,
Reigneth the Child Divine.

Years have flown by since the message
Floated down from the sky;
Still is the song repeated:
"Glory to God on high."
Come now, to Bethlehem hasten,
Welcome the new-born King.
"Adeste Adeste," our anthem;
"Glory to God," we sing.

Blessed Saviour, we pray Thee,
Be Thou our Guest to-day;
Help us to love and adore Thee,
Reign in our hearts alway;
And as we greet Thy first coming,
King, though in manger alone,
Help us await Thy next Advent,
King, on Thy glorious throne!

Wilton, Conn. ADELE CLERC OGDEN.

To LOVE for the sake of loving is almost the characteristic of an angel.—*Lamartine.*

Church Calendar.



- Dec. 2—First Sunday in Advent.
- " 9—Second Sunday in Advent.
- " 16—Third Sunday in Advent.
- " 19—Wednesday. Ember Day. Fast.
- " 21—Friday. St. Thomas, Apostle. Ember Day. Fast.
- " 22—Saturday. Ember Day. Fast.
- " 23—Fourth Sunday in Advent.
- " 25—Tuesday. Christmas Day.
- " 26—Wednesday. St. Stephen, Martyr.
- " 27—Thursday. St. John, Evangelist.
- " 28—Friday. The Innocents. Fast.
- " 30—Sunday after Christmas.

Personal Mention.

THE Rev. JOSEPH BAKER has resigned at Rosville, Md., and accepted a call to Holy Trinity parish, Charles County, Md., where he will go January 1, 1907.

THE address of the Rev. T. J. COLLAR is changed from Oskaloosa, Kan., to Schuyler Neb.

THE Rev. WALTER E. HOWE has become minister in charge of the Church of the Ascension, Jersey City, N. J.

THE Rev. J. McVEIGH HARRISON has been appointed assistant to the Rev. Watson Mizner at St. Stephen's House, St. Louis.

THE Rev. JOHN F. KEENE has been appointed priest in charge of St. Matthew's mission, Cleveland, Ohio. His address is 3164 West 19th St., Cleveland.

THE Rev. J. F. KIEB has resigned his work at Holy Trinity Church, Wauwatosa, Wis.

THE address of the Rev. WILLIAM J. MOODY, diocesan evangelist of Georgia, is 16 Washington Street, Atlanta, Ga., and not Blue Ridge, as stated in the *Annual*.

THE Rev. V. O. PENLEY has resigned the rectorship of Trinity Church, Trinidad, Colo., and for the remainder of the winter will reside in Denver. His address is 2801 Champa Street, Denver.

THE Ven. REGINALD S. RADCLIFFE has resigned his position as general missionary of Central Pennsylvania, and accepted the rectorship of Grace Church, Rldgway, Pa., and will enter upon his new work, February 1st.

THE address of the Rev. JOHN SWORD is 612 N. 43d Street, Philadelphia, Pa.

THE Rev. J. A. TRIMMER has entered upon the rectorship of Trinity Church, Greeley, Colo.

ORDINATIONS.

PRIESTS.

KANSAS.—In Grace Church, Ottawa, Sunday, December 9th, the Rev. EDWARD L. SKINNER was advanced to the priesthood by the Rt. Rev. Frank R. Millspaugh, D.D. He was presented and the sermon was preached by the Rev. Irving E. Baxter.

DIED.

CHAMBERLAINE.—Entered into rest at Alken, Md., on December 13th, 1906, HENRIETTA MARIA CHAMBERLAINE, of Oxford, Talbot Co., Md.
"Let her own works praise her in the gates."

CAUTION.

LARSEN.—Caution is suggested in any dealings with a MR. LARSEN who claims to be a deacon and who has been and is still collecting money for a church in Jamaica which he claims was injured in an earthquake and destroyed in a storm. Important information from the Archbishop of the West Indies bearing upon the man, will be given on application to the Rev. CHARLES T. WALKLEY, rector of Grace Church, Orange, N. J.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER, Kingston, N. Y. (pop. 25,000). Boy choir, new organ, good teaching field. \$500. Address: O. APPLE-GATE, JR.

STUDENT FOR HOLY ORDERS wanted, qualified to train choir. Address: ARCH-DEACON COPE, Kearney, Neb.

ORGANIST AND CHOIRMASTER WANTED for the new Trinity Cathedral, Cleveland, Ohio, now nearing completion, with four-manual Skinner-Hope Jones Organ. Unusual opportunity for a competent man. Address: THOMAS H. GEER, Chairman, No. 1523 Rockefeller Bldg., Cleveland, Ohio.

FOR SALE.

PLANS AND SPECIFICATIONS for a rural Gothic church to accommodate 140 worshippers. Have been accepted and church now finds it cannot use them. Address: J. F. K., THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

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

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

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity parish, New York.

UNLEAVENED BREAD.

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

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 136 Fifth Ave., New York.

CLERICAL REGISTRY.

GOOD OPPORTUNITIES for Rectors and Assistants seeking fresh fields of labor. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 69th Street, New York.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, SISTER TERESA.

APPEALS.

The offerings of last Twelfth Sunday after Trinity fall short of the amount needed for the yearly expenses of the Mid-Western Work among Deaf Mutes. Attention is asked to the Third Sunday in Advent. Its Gospel also mentions the deaf. Offerings may be sent to the Rev. AUSTIN W. MANN, General Missionary, 10021 Wilbur Avenue, S. E., Cleveland, Ohio.

TO THE CHURCHWOMEN OF AMERICA.

For years we have been trying to build a church in Longview, Texas. We have a lot paid for and need a thousand dollars more to enable us to build. I appeal to my sisters in the Church to aid me in raising this sum. None of the brethren need hesitate, however, to help me. Will you write me and let me tell you our story? You may send your contribution either to our Bishop, the Rt. Rev. G. H. Kinser, Bishop of Texas, in whose name, and by whose sanction, I make this appeal, or to

ESTELLE WRIGHT.

Longview, Texas (Gregg Co.).

EAST COAST OF FLORIDA.

Several years ago, Fr. Huntington, O.H.C., and two companions made a visit to the east coast of Florida, then a newly opened, wild country. They tramped through the wilds, teaching by their heroic self-sacrifice, baptizing, and preaching. A string of missions mark their footsteps, most of them in schoolhouses. We have started and hope to build a greatly needed chapel, to be called "The Chapel of the Holy Cross," to gather up in material form the memories of this heroic seed-time. Will you help by a small gift in this Christmas-time? There have been calls of duty and obligation, but this is a higher call. "He comes to His own"; shall there be "No place for Him"? Can you say "No"? No building now is available but a small freight depot, with only an open door and odious with fertilizer.

REV. G. BERNARD CLARKE.

Buena Vista, Florida.

READERS OF "THE LIVING CHURCH":

DEAR BROTHERN:—If you will kindly read the attached appeal, I feel confident you will send a Christmas offering to assist in building a church for the laboring people. I am giving my life for this work, and I venture to solicit your aid. With hopes of your responding, and wishing your a Merry Christmas, I am

Yours faithfully,

SYDNEY G. JEFFORDS,

Rector of St. Stephen's Parish.

Peoria, Ill., December 15, 1906.

St. Stephen's parish is located in the midst of 45,000 laboring people—a parish which is the creature of the general public, having been made possible and thus far perfected in the erection of St. Stephen's Hall (seating capacity, 350), by the subscriptions of more than 1,400 individuals of every walk of life, irrespective of religion, nationality, or politics; a parish whose members are giving to the limit of their purses, hereby appeals to the readers of THE LIVING CHURCH for assistance to build St. Stephen's Church and rectory. It is proposed to erect a church with a seating capacity of about 1,200, and the estimated cost of church and rectory is \$50,000.

This is a matter of vital importance, the providing for the laboring people a spacious church within one block of the site of the proposed new \$300,000 High School for manual training and business courses, in the lower end of Peoria.

The wardens and vestrymen of St. Stephen's parish, being laboring men, have not the time to solicit funds.

The burden of all soliciting heretofore has been cast upon the rector, and it is a physical impossibility to raise the needed amount in small subscriptions by personal solicitation alone and unassisted.

The Bishop of Quincy, six Peoria papers, and Peoria's most illustrious citizens endorse the rector and his work.

Certified copies of credentials, and photo-

graphic review of 17 years' work in Peoria, furnished on application.

Subscriptions are hereby earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, Peoria, Illinois; Illinois National Bank, Peoria, Illinois, or to the rector, 705 Howett Street, Peoria, Illinois.

In order to facilitate the undertaking, it is suggested and recommended that the readers of THE LIVING CHURCH send a Christmas offering to either of the above mentioned banks, or to the rector, who is also the treasurer of the parish.

The widow's mite is as acceptable in extending the Kingdom of Christ as the millionaire's most liberal gift.

Send your Christmas offering. Interest others to do likewise, and your Christmas joy will be the consciousness of assisting in the erection of a building for the proclaiming of the Christmas message to the poor and humble.

NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

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

A postal card request will bring a savings box free.

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

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE CHRISTMAS OFFERING.

A large number of rectors, parishes, and individuals throughout the Church elect to make their offerings and contributions to THE GENERAL CLERGY RELIEF FUND at Christmas time. To such this is a reminder.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE, Assistant Treasurer.



INFORMATION AND PURCHASING BUREAU.

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

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The "First Folio" Shakespeare. Edited With Notes, Introduction, Glossary, Lists of Variations Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke, Editors of the "Camberwell Browning." Cloth: *As You Like It.*
Henry the Fifth.

HENRY ALTEMUS CO. Philadelphia.

The Sweet Story of Old. A Life of Christ for Children. By Mrs. L. Haskell. With an Introduction by the Ven. Archdeacon Farrar, D.D. Thirty-three Illustrations. Price, 50 cents.

LONGMANS, GREEN & CO. New York.

Religious Education. How to Improve It. By Rev. C. L. Drawbridge, M.A., author of *The Training of the Tact,* etc. Price, \$1.25 net.

A. C. ARMSTRONG & SON. New York.

Rests By the River. Devotional Meditations. By the Rev. George Matheson, D.D., LL.D., Formerly Minister of the Parish of St. Bernard's, Edinburgh. Price, \$1.25.

The Life of Sir George Williams. Founder of the Young Men's Christian Association. By J. E. Hodder Williams. Price, \$1.25.

Quiet Talks About Jesus. By S. D. Gordon, author of *Quiet Talks on Power, Quiet Talks on Prayer.* Price, 75 cents net.

LOTHROP, LEE & SHEPARD CO. Boston.

Health Through Self-Control in Thinking, Breathing, Eating. By William Anthony Spinney, A.M., Teacher of Mental and Physical Culture. Price, \$1.20 net.

A. C. McCLURG & CO. Chicago.

The Religion of Cheerfulness. By Sara A. Hubbard.

R. F. FENNO & CO. New York.

Through Silence to Realization; or, The Human Awakening. By Floyd B. Wilson, author of *Paths to Power, Man Limitless,* etc. Price, \$1.00.

FUNK & WAGNALLS CO. New York.

Where the Rainbow Touches the Ground. By John Henderson Miller. Frontispiece by James A. Kempster. Price, \$1.00.

THE NEALE PUBLISHING CO. New York.

A Daughter of the Confederacy. A Story of the Old South and the New. By Phoebe Hamilton Seabrook.

R. GRANT & SON. Edinburgh.

A Jacobite Stronghold of the Church. Being the Story of Old St. Paul's, Edinburgh: Its Origin on the Disestablishment of Episcopacy in Scotland, 1689, through Jacobite years onward to the Oxford Movement; and Its Relation to the Scottish Consecration in 1784 of the first Bishop of the American Church. By Mary E. Ingram.

PAPER COVER BOOKS.

THE INTERNATIONAL COMMITTEE OF Y. M. C. A. New York.

Studies in the Life of St. Paul. By Arthur Gordon Leacock.

Men of the Old Testament. By Leon Kurtz Willman.

PAMPHLETS.

James Wilson, Patriot, and The Wilson Doctrine. By Lucien Hugh Alexander of the Philadelphia Bar. Reprinted from *The North American Review*, Mid-November Issue, 1906.

The Holy Catholic Church. A Sermon Preached in All Saints' Church, Portsmouth,

Ohio, Sunday morning, October 14th, 1906, by the Rector, the Rev. J. D. Herron.

Bible Hero Classics. *The Story of Ruth-Esther* in Words of the Scripture. Edited by Sydney Strong and Anna Louise Strong. Published by Hope Publishing Co., Chicago. Price, 5 cents.

THE HANCOCK MEMORIAL WINDOW ON GOVERNOR'S ISLAND.

ONE of the most beautiful memorial windows to be seen in or near New York is that recently placed in the chapel of St. Cornelius on Governor's Island, in memory of Major General Hancock and his wife, as shown on the outside cover of this issue.

The window is a splendid example of the artistic work of the studios of the Church Glass & Decorating Company of New York. Its location in this military chapel is most appropriate, and the design of the window most successfully carries out its purpose of serving the memory of a famous soldier.

The center of the three panels which constitute the window shows Christ standing, the thorn-crowned King. Emerging from the folds of His mantle, His right hand is raised in an attitude of benediction, while in His left He holds upright the Banner of the Resurrection. His figure is alone in this panel, standing in the refulgent light of the shechinah.

In the other panels are grouped sacred figures of soldierly association. On the Master's right are Joshua, warrior of a blameless life; Judas Maccabeus, the patriot; and, kneeling, St. Cornelius, the Centurion—just and God-fearing. On His other side stand St. Sebastian, a Roman Tribune, with his fellow martyr, St. George, both soldiers of the army of Diocletian; and St. Martin of Tours, an officer in the army of Rome, and afterwards Bishop of Tours and Doctor of the Western Church, kneels in an attitude corresponding to that of St. Cornelius.

Below these panels is the following inscription: "In Loving Memory of Winfield Scott Hancock, Major General, U. S. A., and his wife, Elmira Russell Hancock. Erected by their relatives."

From the standpoint of accurate and artistic drawing, excellence of composition and richness of coloring, as from the standpoint of appropriateness, this splendid window is all that could be desired by the most exacting.

PATIENCE.

It is a grand thing, no doubt, to be like Elijah, a stern and bold prophet, standing up alone against a tyrant king and a sinful people, but it is even a greater thing to be one that famous martyr in olden times, St. Blandina, who, though she was but a slave, and so weakly and mean and fearful in body that her mistress and all her friends feared that she would deny Christ at the very sight of the torments prepared for her, and save herself by sacrificing to the idols, yet endured, day after day, tortures too horrible to speak of without cry or groan, or any word save "I am a Christian"; and, having outlived all her fellow-martyrs, died at last, victorious over pain and temptation, so that the very heathen who tortured her, broke out in admiration of her courage, and confessed that no woman had ever endured so many and so grievous torments. So may God's strength be made perfect in woman's weakness.

You are not called to endure such things. No; but you, and I, and every Christian soul are called on to do what we know to be right. Not to halt between two opinions, but if God be God, to follow Him. If we make up our minds to do that, we shall be sure to have our trials, but we shall be safe, because we are on God's side, and God on ours. And if God be with us, what matter if the whole world be against us?—Charles Kingsley.

THE CHURCH AT WORK

CHURCH AT MEDFIELD, MASS.

THE CONSECRATION of the Church of the Advent, Medfield, Mass. (the Rev. G. W. Miner, priest in charge), was noted in these columns not many weeks ago. The edifice is one of unusual beauty among rural

churches. The cuts appended show the altar with its unique reredos and with also a triptych which opens and closes over it, in greater detail.



TRIPTYCH OF REREDOS, CHURCH OF THE ADVENT, MEDFIELD, MASS.

These are a memorial of the late Mrs. Elizabeth Adeline Williams of Boston and were the gift of Mr. and Mrs. Herbert F. Williams-Lyouns of "Burngoose," Westwood, Mass.. Mrs. Williams-Lyouns being the daughter of the late Dr. Williams of Boston, the famous oculist. This altar owes its decoration to the artistic talent of Mr. Williams-Lyouns who presented the reredos to Christ Church, Medway, a few years ago. The altar contains a sarcophagus for the reception of the ashes of the dead and will be used as a place of sepulture by the family. The reredos is surmounted by an altar-window, also the design of Mr. Williams-Lyouns, showing the hills of Judea with the roofs of Bethlehem in the foreground and the star-decked heavens above with the Star of Bethlehem shedding its rays upon the birthplace of the Saviour below.

The Church of the Advent is the result of the planting of a mission work in Medfield in 1900 by the Rev. G. W. Miner then in charge of the missions in Franklin and Medway. It was largely through the generosity of the late Capt. Lawrence of New York City, that the church was begun, and after her sudden death, the mortgage indebtedness on the property was cancelled by her uncle, Mr. Sebastian D. Lawrence of New London, Conn., and the completed building stands as her memorial.

when a handsome gold cross was presented as the gift of the Sunday School to Mrs. Josephine B. Cook, who has been a member of the school for 57 years. There was a re-



ALTAR AND REREDOS, CHURCH OF THE ADVENT, MEDFIELD, MASS.

ception tendered to the rector on Monday evening in the course of which complimentary letters were read from many friends including the Bishop and the Bishop Coadjutor of



DETAIL OF REREDOS, CHURCH OF THE ADVENT, MEDFIELD, MASS.

DR. CAREY'S ANNIVERSARY.

THE LONG PERIOD of 33 years in the rectorship of one parish was celebrated by the Ven. Joseph Carey, D.D., at Bethesda Church, Saratoga, N. Y., on Advent Sunday. His

Albany. Many complimentary addresses were made, at the conclusion of which Mr. Spencer Trask gracefully presented to Dr. Carey on behalf of the congregation an exquisite embossed gold watch, chain and cross.

On the reverse of the cross is the inscription, 1873—J. C.—1906. To this was added a silver loving cup of a capacity of between three and four quarts, on which are engraved the words:

"Presented to the Rev. Joseph Carey, D.D., LL.D., rector of Bethesda Church, Saratoga Springs, New York, on the thirty-third anniversary of his rectorship, Advent, 1906."

Mr. Trask added that these gifts represented the good-will of the whole congregation, being the product of offerings varying from one cent to one dollar, larger sums than this last not having been allowed to be received. A sum remaining after procuring these gifts was handed to the rector for the purchase of a silk cassock.

ILLNESS OF BISHOP WELLER.

THERE HAS BEEN general regret that Bishop Weller had to give up his course of conferences at St. Paul's Church, Boston, after the second day, owing to ill health and the complete loss of his voice. The Bishop worked very hard at the mission of St. Stephen's the week before; so when it came time to begin his conferences at the other church

on Monday of last week, he was quite tired. Then a cold took hold of him, and when he began to speak on Wednesday afternoon it was evident that he was working under great difficulties. His subject of the day was "The Incarnation," and he had progressed but for a few moments when his voice died away to a whisper. At the urgent solicitation of several friends he was persuaded to give up and go home. It was hoped that he might be able to resume the following day, but on the advice of his physician all further plans for the present at least were abandoned and the Bishop will return to Fond du Lac as soon as he is able to stand the journey. The Bishop hopes to hold the conference another season.

NORFOLK CHURCH CONSIDERS REMOVAL.

THE QUESTION of the removal of Christ Church, Norfolk, Va., is being seriously considered within that ancient parish, and in a vote of the congregation recently taken, 122 favored removal and 94 were against it. So close was the vote, however, that it was re-

considered and the meeting adjourned until a later time, when it is hoped that the whole congregation may act upon it.

AMERICAN SERMON REPRINTED IN ENGLAND.

THE London *Guardian* of November 28th has, as an item of news from the United States, the following:

"A little more than a year ago, the annual sermon before the great Congregational missionary society in this country, the American Board of Commissioners for Foreign Missions, was preached in Seattle, on the Pacific coast, by the Rev. Joseph H. Twichell, pastor of a congregation at Hartford, not far from the Atlantic coast. His sermon took the form of a recital of the story of the life of the great Bishop of Melanesia, John Coleridge Patteson. It was published in a newspaper (*The Courant*), a copy of which happened, as we say, to be sent to the Bishop's aged sister, Miss Frances S. Coleridge Patteson, then in Rome. She was greatly pleased with the tribute to her brother, and wrote to the author, asking permission to have the sermon printed in England that copies might be sold for the benefit of the Melanesian mission. Consent was gladly given, and, an edition of the eloquent discourse, an appreciation of an Anglican missionary Bishop by a New England Congregational divine, has been printed at Ottery St. Mary. The incident is in many ways both interesting and suggestive."

RELIEF FOR EASTERN FLORIDA.

OF THE MISSIONS and churches wrecked or made destitute by the late fearful hurricane on the east coast of Florida, those of the Rev. George Bernard Clarke of Buena Vista, Dade Co., are conspicuous as still needing help and sympathy. Some friends have sent him money, but much more is needed. That he is doing a good and extensive work there is evident from the endorsement of his present Bishop, also of his former Bishop, Dr. Graves, and the commendation of the local press. Mr. Clarke wants the means to build a new mission church or chapel, and for pressing necessities.

BERKELEY DIVINITY SCHOOL HAPPENINGS.

ON FRIDAY, the 7th inst., the Rev. John B. Harding, rector of St. Mark's Church, Frankford, Philadelphia, a graduate in the class of 1882, addressed the students of the Berkeley Divinity School, Middletown, Conn., on the subject of Church work among men. Next evening the Brotherhood of St. Andrew held a meeting at which the Rev. Anson Phelps Stokes of Yale University spoke; on Tuesday evening, at the regular meeting of the missionary society, the Archdeacon of Hartford, the Rev. Harry I. Bodley of New Britain, made an address on diocesan missions, and at evening prayer on Thursday, the Rt. Rev. James H. Van Buren, Bishop of Porto Rico, of the class of 1876, preached and in the evening a conference with the students on the work of his mission.

MR. COX NOT TO BE TRIED.

A CINCINNATI despatch of last week gave information that the Standing Committee of the diocese of Southern Ohio had considered the information filed with them against the Rev. George Clarke Cox, charging him with advisedly holding and teaching doctrine contrary to that of this Church. The Standing Committee determined that though he was undoubtedly "liable to presentment for trial," yet it was to the best interest of the Church not to engage in such litigation at this time, their resolution being as follows:

"Resolved, That after having fully considered the 'Information' filed by the Rev. Sam-

uel G. Welles against the Rev. George Clarke Cox and all the attendant circumstances and conditions, it is the sense of this committee that the Rev. Mr. Cox is liable to presentment for trial, but considering further that the questions involved have been so recently passed upon in another diocese of this Church and having regard for the highest interests of the Church, this committee declines to present the Rev. George Clarke Cox for trial."

Mr. Cox's peculiar belief was stated by him in an open letter to his Bishop published in THE LIVING CHURCH last July, in the course of which he repudiates specifically a considerable number of the doctrines of the Church, declared himself to be out of sympathy with the whole theological position of the Prayer Book, and stated that he could call Jesus the Son of God only in a "poetical sense."

AT ST. ANDREW'S, ROCHESTER.

SERVICES at St. Andrew's Church, Rochester, of which Dr. Crapsey was formerly rector, are maintained by the Rev. J. A. Leighton, chaplain of Hobart College, pending the filling of the vacancy.

LARGE SUM FOR PUSEY HOUSE, OXFORD.

THE PUSEY Memorial House at Oxford has recently received a legacy of £70,000 under the will of a lawyer of Leeds. They are offered in addition £10,000 to establish a branch house in England. What a tribute to that great scholar and saint, especially as the legacy came from an ex-Quaker of the town where Pusey did so much for the Church.

PETITIONS CONGRESS TO INTERVENE IN THE CONGO.

AT THE RECENT Missionary Men's meeting in Brooklyn, the following was read by Bishop Burgess, the presiding officer, and unanimously carried by a rising vote:

"A Resolution petitioning Congress to intervene in the present misrule of the Belgian Government in The Congo Free State.

"WHEREAS, well authenticated reports have been brought to the notice of the civilized nations of the world that the colored people of the Congo Free States have been for several years past and are still being cruelly oppressed, downtrodden and enslaved by the agents of King Leopold of Belgium for his personal enrichment from the vast rubber resources of the country of Congo:

"AND WHEREAS, in thousands of well substantiated cases, remonstrance on the part of the natives has been met with death, mutilation of the body and degradation of their women:

AND WHEREAS, this unfortunate people are languishing beneath these horrible atrocities, greatly diminishing in numbers as a nation, and yearly and daily witnessing the ravishing of unmitigated greed in their midst, to loss of life, liberty and manhood:

"Be it Resolved, that it is the unanimous sense of this mass meeting held on behalf of the Church in its relation to the education of the Negro, on this seventh day of December, 1906, in the Borough of Brooklyn, that in the name of our common humanity we petition the House of Representatives of the United States to investigate the said atrocities in the Congo Free State, with a view that freedom and a just form of government be restored to this people."

DEATH OF THE REV. E. D. IRVINE.

WITHIN an hour of being exactly one week from that of the Bishop who ordained him deacon and under whom he worked for the first part of his ministry, the Bishop of Springfield, occurred the death of the Rev. E. D. Irvine, rector of Christ Church, Wells-

burg, W. Va. He was born in London, July 27th, 1846, and was graduated from Gambier in 1868, and took his Theological course at Berkeley, graduating in 1871. In the same year he was ordained deacon, by the Bishop of Springfield, and in 1872 was ordained to the priesthood. He was a vigorous and energetic priest, his activities having been shown in several dioceses; in Springfield, then four years under Bishop Graves in Nebraska, several years in Pennsylvania, and since early in 1903 he was the rector of Christ Church, Wellsburg, and also had charge of St. John's a country mission in Brook County.

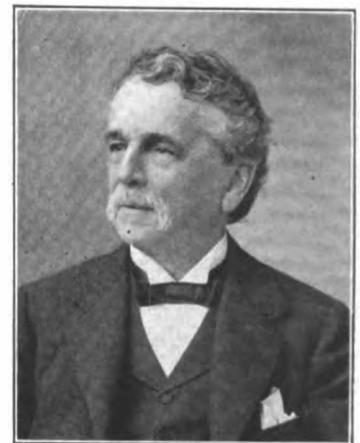
The parish at Wellsburg was badly run down, in fact almost defunct at that time, and in the interval it has become much stronger and the church and rectory, valued at \$5,000, put in thorough repair and order. The growth of the communicant list has been large too, and the general tone of the parish, greatly improved.

The funeral will be from his own church, and will be in charge of Bishop Peterkin, assisted by the Rev. Messrs. T. J. O. Curran and Jacob Brittingham of Wheeling, Guy R. Crook of Elm Grove, and W. P. Chrisman of Moundsville, at 12:30, Monday. He will be buried at Wightman, Ohio, the following day.

This death makes four vacancies in the diocese and several of the clergy are ill, making the work very hard and trying on the men remaining.

PRESENTATION TO ORLANDO CREASE.

THE EIGHTY-THIRD anniversary of the birth of one of our most loyal Churchmen, Mr. Orlando Crease, occurred on St. Thomas' day. On the Second Sunday in Advent he was presented by the vestry of St. David's Church, Manayunk, Philadelphia (the Rev. F. A. D. Launt, rector) with a silver fruit dish as a mark of deep appreciation. Mr. Crease was so surprised at this act that he was speechless but much gratified. The reminiscences of Mr. Crease are most interesting and should



ORLANDO CREASE.

be gathered together in some form in order to preserve them. Very early in life, because of his father's death, Mr. Crease was apprenticed, and thus in the school of adversity acquired those habits which have made him successful both in the Church and in the world. In his earlier days Mr. Crease was not only loyal to his parish—St. David's—but was a great missionary in being instrumental in beginning Calvary Church, Conshohocken, at which place, with his rector, Dr. Claxton, as he termed it, "the Doctor was Moody and I was Sankey." They worked together and the result at the present day is a fine group of buildings. When the Church of the Redeemer, Bryn Mawr, was in its infancy, the choir of St. David's drove over and sang at the laying of the corner-stone, and in order to be no burden to the congrega-

tion, took lunch with them in the hay-wagon. Since then Bryn Mawr has become one of Philadelphia's most exclusive suburbs. Mr. Crease also tells many interesting facts concerning the early history of St. David's, especially of spending a whole night with Mrs. Crease in a train in what is called "the deep cut," just below St. David's, because of the severe weather, after attending a Sunday night service, and of the custom 25 years ago of the children connected with St. Stephen's mission, Lower Manayunk, marching through the streets on Easter day to St. David's. In 1870 with the Rev. Richard Newton, the Rev. Dr. Cooper, and the Rev. Dr. Claxton, he travelled through the Holy Land. For many years he has represented St. David's in the diocesan convention and has been superintendent of St. David's Sunday School, as well as rector's warden.

SCRANTON CHURCH CONSECRATED.

THE CONSECRATION of St. David's Church, Scranton, Pa., on Wednesday in Advent week, is the culmination of a work that has had many vicissitudes. After irregular work for some years previous, a building committee was appointed in 1887 and work commenced under the Rev. J. P. Cameron in the year following, and in 1880 a lot was purchased and a building fund commenced. The parish was organized and the corner-stone of the church laid in the year following, but in 1887 the church was burned down. The present property was purchased in 1890 and the new building occupied in the following spring. A debt has hung upon it during these years and at one time the parish became almost extinct. The present rector, the Rev. W. Fred Allen, took charge in 1893, the floating indebtedness had been extinguished by the next year, steps were taken a year later to begin on the mortgage, and finally the latter has been paid in full and the church consecrated.

At the consecration service the Bishop acted personally. The request to consecrate was read by the senior warden, Mr. Daniel Elsing, and the sentence of consecration by Archdeacon Cox. The preacher was the Rev. Dr. F. W. Shero of Lancaster. The sermon at the evening service was preached by Bishop Talbot, who also confirmed a class of thirty-five, the largest in the parish history, twenty-four of them adults.

During the past four years there have been a number of notable gifts including an altar cross, lights, vestments, linen, vesper lights, eucharistic vessels, etc. The church building has recently been put in thorough repair and decorated inside and out.

FREE AND OPEN CHURCHES.

THE 31ST ANNUAL service of the Free and Open Church Association was held at Calvary Church, West Philadelphia, on Sunday evening, December 25th, the rector of the parish, and the Rev. John A. Goodfellow, general secretary, reading the evening office. The Rev. W. T. Snyder, of the parish of the Incarnation, Washington, D. C., preached the sermon. The annual meeting of the Association was held at the Church House on Tuesday afternoon, December 11th, the Rev. G. Woolsey Hodge presiding. The annual report was presented, and showed that in 62 dioceses there are 5,238 churches and chapels, of which 4,452 are free, or 85 per cent., while in 15 missionary jurisdictions there are 644 churches and chapels, of which 640 are free, or 99¼ per cent. Putting our dioceses and jurisdictions together, 86¼ per cent. of the churches and chapels are free. The dioceses of Easton, Montana, Kansas, North Carolina, Quincy, and West Texas, containing 371 churches and chapels, have no pew rents. The Association deeply mourns the loss of its president during the year. Mr. W. W. Montgomery was elected to succeed Mr. J. Vaughan Merriek; Chas. W. Cushman was elected treasurer,

and Rev. John A. Goodfellow, general secretary. The board of council are W. P. Pepper, G. E. Fryer, E. F. Pugh, W. Francis Wood, Major Veale, David E. Williams, George S. R. Wright, John L. Evans, the Rev. G. Woolsey Hodge, the Rev. R. S. Dennison, the Rev. H. B. Wright, the Rev. C. W. Bispham.

ANOTHER RECORD PARISH IN CANDIDATES FOR ORDERS.

ST. MARK'S CHURCH, Hamilton, Ontario, in the Canadian diocese of Niagara, and its rector, the Rev. Robert Gordon Sutherland, are entitled to honorable mention among parishes and clergy who have done good work in the presentation of candidates for holy orders. The parish is not a large one, but has the notable honor of being the first free church to be founded in the city, the first to institute a daily service and week day and holy day eucharist, choral celebrations, the eastward position of the celebrant, the employment of a server at celebrations, the mixed chalice, the full sequence of colors for the altar and priest, the vestments (since discontinued), the ancient music of the church, Gregorian, at all the services, a permanent cross upon the altar, a processional cross, cassocks for the choir, and the Three Hours service on Good Friday.

Canon Sutherland is a native of England, a graduate of Trinity College, Toronto, has been rector of the parish since 1877, and since 1885 has also been canon of Christ Church Cathedral. During the thirty years of his Hamilton rectorship he has presented fifteen for orders, all of them members of the parish choir, and all of whom are now actively engaged in work in the ministry.

Next September will be observed the thirtieth anniversary of the founding of the parish and also of the rectorship of Canon Sutherland, and the event will be celebrated by a week of special services at which it is hoped that there may be a reunion of these former choristers who are now in holy orders.

A GOOD MISSION IN GEORGIA.

ON SUNDAY, December 9th, the Rev. W. J. Moody, Diocesan Evangelist, concluded an eight day mission at Fort Valley, Ga. Much credit is due to the Rev. O. R. Bourne, priest in charge, and the little band of fifteen communicants who compose the mission, for the thorough way in which the mission was prepared. As a result good congregations greeted the missionary. The services were held in the Presbyterian church, through the kindness of that congregation, the mission church being too small for the numbers who attended. The services concluded on Sunday night with an address on prayer to a large congregation in the skating rink on Sunday night. The regularity with which the same people attended night after night and the close attention with which they listened to the exposition of the Church's teaching on the fundamental truths of the Catholic Faith augurs well for the future of the Church in the town. A large number made resolutions on cards provided for that purpose.

PENNSYLVANIA CHURCH CONSECRATED.

THE CHURCH OF THE ADVENT, Jeannette, Pa., was consecrated on Sunday morning, December 9th, by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, assisted by the Rev. H. Hobart Barber of Christ Church, Greensburg, and priest in charge at Jeannette. The combined vested choirs of Christ Church and the Advent furnished the music. The sermon was preached by the Bishop, who also confirmed a class of thirteen candidates.

The Church is cruciform with tower, and is Gothic in architecture. It is of brick, with stone trimmings, and will seat two

hundred. The corner-stone was laid on July 26th, 1904, and the building opened with a service of benediction by Bishop Whitehead, January 22nd, 1905. The carved oak altar and reredos, with its furnishings, brass cross, desk, and vases, are a memorial to Mrs. Jane McDonald, of Manor. The Eucharistic lights were given by the wardens of the parish, Messrs. Merrell and Baughman, and the Bishop's chair and font by the vestry and congregation of Christ Church, Greensburg. The brass lectern was given by the Graham children in memory of their father, and the brass and oak altar rail, by the Hon. and Mrs. George F. Huff, of Greensburg; the organ is the gift of Mr. Edward Kuhns, of Greensburg, and the pulpit and pews were provided through the efforts of some of the pupils of the Sunday School. The entire property is now worth \$9,000, and is without encumbrance. The work is full of promise, the communicants having increased during the last five years from 13 to 83, while well nigh 200 souls look to the Church of the Advent for ministrations in things spiritual. There is a good Sunday School, an efficient Woman's Guild, and a chapter of the Daughters of the King. The mission is served every Sunday morning by a faithful lay reader; and every Wednesday evening, and on the first Sunday of each month, at eight A. M., by the rector from Greensburg.

M. T. O. IN PITTSBURGH.

A MASS meeting in behalf of the Men's Missionary Thank Offering is being arranged for, to be held in Carnegie Music Hall, Pittsburgh, on Wednesday evening, January 9th, 1907. The meeting will be in charge of the Bishop and Diocesan Committee on the Thank Offering. The music will be furnished by the men and boys of the united choirs of the city, under the direction of Mr. Walter E. Hall, organist of Trinity Church. The Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of New York, will speak, and other prominent clergymen and laymen have been invited and are expected to make addresses. The Rev. H. R. Hulse, secretary of the Central Committee, will visit Pittsburgh, on the Sunday previous, and make preliminary addresses in behalf of the offering, in the morning and evening, at Ascension and Trinity Churches, Pittsburgh, and in the afternoon, at Christ Church, Allegheny. The meeting on January 9th, will be for men only, and it is expected there will be a large attendance of men and boys from all over the diocese. The secretary of the diocesan committee is the Rev. Joseph Speers, Wilkensburg.

TWO EVENTS IN PEORIA, ILL.

SIDE BY SIDE, as it happens, in the columns of the Peoria (Ill.) *Herald Transcript*, are the reports of the burning of mortgages that had represented the indebtedness of St. Paul's Church in that city (the Rev. H. A. Percival, rector) and the account of the determination reached by the congregation of "Christ's Reformed Episcopal Church" in the same city to disband. The record of St. Paul's shows that during the past three and one half years the amount raised within the parish has been \$36,000 and the burning of the mortgage was a mark of the success of the parish in escaping from its debt. The Reformed Episcopal Church, just disbanded, offers its property for sale at \$7,500, the report stating that the lot alone cost \$7,200 when the Church was organized thirty years ago. The *Star* of the same city states of the latter work that "the congregation has been depleted, for the Christian Scientists almost built up their church out of the ruins of the Reformed Episcopal, and so, the flock will scatter. Bishop Percival will probably get the most of them and the others will wander around like sheep without a shepherd." "Bishop"

Percival referred to in the item is the rector of St. Paul's who is, of course, in priests' orders.

COLORED KINDERGARTEN IN LEXINGTON, KY.

THE ARCHDEACON for colored work in the diocese of Lexington, says of the Kindergarten school:

"A kind and generous friend of the colored work has suggested the question, What do you look for as the result of your colored Kindergarten? Well; after two and one half year's experience of it we can now better look backward and say what have been the results of it? We can then calculate for the future.

"1 The teachers at the public schools tell me that the children from our kindergarten school (the only one for colored children in the city) are far in advance of other children of their age, in school discipline, quickness of apprehension, and good-manners. The colored teachers have urged upon the Board of Education the establishment of colored kindergartens, but so far in vain. I think that ours is the only one in Kentucky. Now since we seek the general welfare of the colored race, the first answer fully justifies the existence of our kindergarten. But,

"2. Some little children have been baptized who would not have been got hold of otherwise; and not only the children but also the parents have become regular attendants, and contribute to its funds. And

"3. The kindergarten children attend the Sunday School of St. Andrew's Church; and also children who have passed on to the public schools come back to St. Andrew's to Sunday School, where their kindergarten teacher, whom they all so love, is on hand to teach them. Then again,

"4 The parents and friends of the children attend the two exhibitions given during the year by the little children; and get to know something about our Church and take some interest in it; and our teacher visits them, and gives them hints concerning the training of the children.

"5. The children are carefully taught the Lord's Prayer, and the Creed, in which also they join at the opening of school; they are taught reverent behaviour before, during, and after prayers.

"But we must not forget to mention that ours is not only a kindergarten school, but also a training school for kindergartners. We train two or more pupils, who while learning are teaching. And this is a most important feature of our work, for the training school at Louisville, where our excellent teacher was so well trained has given up its colored department, owing to lack of support from people of the city. We do not know where to look for another training school for colored kindergartners. Our assistant will finish her two years' course next June.

We may well believe that our work is all important for the welfare of these children all through their lives, since the period from the third to the sixth year of a child's life is a time when good habits are easily formed, and the memory is so active. And how many must be expected to depart hence and be no more seen while still their days are but a span long. Even to have added to the earthly happiness of these little ones of which the Saviour has said 'of such is the Kingdom of Heaven,' is a privilege, and not merely a duty.

THE FIRST CONVOCATION OF COLORED CHURCHES IN TENNESSEE.

PURSUANT to the call of the Bishop of Tennessee sixteen representatives of the Negro Churches in the diocese met in the chapel of Hoffman Hall, Nashville, on Sunday, December 9th, and completed the preliminary organization of what it is hoped

will be the annual convocation of colored Churchmen in this state.

The Bishop presided and the following delegates were present: viz: The Rev. W. W. Cheshire Bolivar, Robert Doggett, Burleson, Rev. J. E. Tucker and H. D. Merrill, Columbia; Rufus Foster, Gallatin; W. W. Hard ng and R. Blanchett, Jackson; the Rev. W. H. Nelson and S. B. Davis, Mason; Dr. J. O. Jones and L. Rice; All Saints', Nashville; Archdeacon Batty and W. H. Allison, Hoffman Hall, Nashville; J. M. Kenerly and H. Y. Colyar, Sewance. All the congregations were represented except one, Emmanuel Church, Memphis, where the recent removal of the minister in charge probably prevented a proper advertisement of the meeting.

An address on the plan and purpose of the conference was made by the Bishop, after which each delegate in turn was called upon and made some suggestion as to the conduct and prospects of the work. There was a large congregation present including members of the faculty of Fisk University, and other colored Churchmen in Nashville. The meeting was thoroughly enjoyed.

Every one agreed that this first conference was a splendid success and great enthusiasm was manifested. Some of the speeches were of distinctly practical value and all of them were permeated by earnest loyalty to the Church. In the evening at All Saints' chapel the Bishop preached to a congregation which overflowed the building, and confirmed 15, one of them a prominent denominational minister. The Rev. J. E. Tucker, the colored priest in charge, presented the candidates.

The colored people in Tennessee feel that the conference marks an epoch in the history of the work in the diocese and resolutions were adopted petitioning the diocesan convention to make the colored convocation a canonical institution.

BOISE.

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

Annex to St. Margaret's Hall.

THE CORNER-STONE of the annex to St. Margaret's Hall, Boise, was laid with appropriate ceremonies on Friday, December 7th, at 1 p. m., by the Rt. Rev. the Bishop, assisted by the Very Rev. E. S. Hinks, Dean of St. Michael's Cathedral, the Rev. R. A. Curtis, rector of Grace Church, Boise, and the Rev. D. H. Jones, missionary in charge of Christ Church mission, Boise. The procession moved from the front entrance of the main building of St. Margaret's, led by the pupils and faculty of the school; and followed by the clergy. After a brief office, the stone was lowered to its place, the Bishop striking it three times pronouncing the Invocation, in the name of the Father, and of the Son and of the Holy Ghost; after which the Lord's Prayer and appropriate collects were recited by the Bishop and the procession returned to the hall singing "Onward Christian Soldiers."

The addition is three stories in height, and is of Gothic style of Architecture. The first story is of stone, the superstructure of red pressed brick with stone trimmings. The first floor will be used for an Assembly Hall, the second for dormitories, and the upper story for a gymnasium. It is hoped to have the building completed at an early date, the prospects being that with the increased accommodations, the institution may become more nearly self-supporting. There is no endowment, and the school is entirely dependent on the income received from pupils, and contributions from friends in the Church at large.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Mission at West Pullman.

A TEN DAYS' mission was conducted at St. Joseph's, West Pullman, by Father Parrish, commencing on St. Andrew's day. His stir-

ring preaching, convincing arguments, and unflinching devotion to the Catholic faith were productive of much good. The closing service will long be remembered, the congregation of All Saints', Pullman also being present. Father Parrish takes with him the prayers of all who were fortunate enough to hear him.

All Saints', Pullman, has concluded negotiations for the purchase of a lot 55x125 feet on 11th Street and Indiana Avenue. It is hoped that next spring a church building will be erected in this growing section.

COLORADO.

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

Quiet Day—Death of Mr. E. C. Davies.

BISHOP OLMSTED gave a quiet day for the clergy of the diocese on December 5th. Nearly thirty of the clergy were present. The services which were held in the chapel of Wolfe Hall, Denver, began with the Holy Eucharist at 8:00, the Bishop being the celebrant. At 9:00 the Bishop began the series of instruction—five in all—and took for the text for all of them: "And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect" (Gen. xvii. 1). Making Divine Revelation the ground work, the Bishop spoke of the five personal revelations to Abraham and applied them to the work of the clergy. In his usual eloquent and forceful manner the Bishop impressed upon all the needs of the clergy—true piety, energy, study, factfulness, sympathy, and self-sacrifice. The day was a most helpful one to all the clergy present.

TWO NEW MISSIONS have been started in suburbs of Denver; one at Valverde by the Rev. Fred Carman, rector of St. Peter's, and in East Denver a mission among the Swedes under the Rev. Mr. Brunner.

ST. LUKE'S, Fort Collins (the Rev. J. F. Crowe, rector), has purchased a new organ which was installed early in the month. The organ cost \$750. St. Luke's is keeping pace with the rapid growth of Fort Collins.

MR. ERNEST CYRIL DAVIS, for several years a lay missionary in Uganda, died at the Glocker Sanatorium, Colorado Springs. Mr. Davis failed in health in Africa and came to Colorado hoping to regain strength and to enter the ministry. He was a candidate for holy orders in the diocese of California. A few hours before his death he was married to Miss Evelyn Todd, to whom he had been engaged several years and who came to be with him at the end. Mrs. Davis had been lay reader at Creede, Colo.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Convocation at Elkton.

THE SPECIAL topics treated at the session of the Northern Convention at Elkton, December 4th, 5th, and 6th, were "The Approaching Three Hundredth Anniversary of the Episcopal Church"; "The extension of the Church"; and "The Church's Sunday School Work"; the last named topic under the auspices of the diocesan Sunday School Institute, and the speakers being the Rev. Dr. W. G. McCready and the Rev. J. Wilson Sutton. In connection with the topic first named, the subject of the Men's Thank Offering was presented by the Rev. W. B. Stehl. Other speakers were, the Bishop (present with us on the second evening) and the Rev. Messrs. Edson and Wm. E. S. Cole.

GEORGIA.

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

Diocesan Notes.

THE REV. D. WATSON WINN, rector of Christ Church, Frederica, has been appointed by the Bishop to be Archdeacon of Bruns-

wick from December 1st, and will give one half of his time to the much needed duties of this important office. St. James', Cedartown, St. Jude's, Brunswick, and the Camden County missions are the only present vacancies, if we exclude Trinity, Columbus, which has called a rector, and St. Thomas', Thomasville which has nominations. The Rev. Henry D. Phillips, ordered deacon by the Bishop on All Saints' day, is actively ministering on the Atlanta and West Point road with occasional appointments at other places. The Rev. C. A. Langston, ordained priest at the same time, continues in the charge of Epiphany, Inman Park, and Holy Trinity, Decatur. In the first of these churches, walls of considerable extension are completed for a new roof and double the seating capacity of the original church.

THE DECISION of the Rev. Dr. Wilmer to remain at St. Luke's Church, Atlanta, has caused very widespread satisfaction, as by his Bishop and brother clergy and the community at large he is appreciated as a valuable, intellectual, and spiritual asset of the city and diocese.

A SUCCESSFUL mission has just been completed at Waycross by the Rev. W. M. Jefferis, D.D., who is following this up by a like spiritual effort at Christ Church, Valdosta.

THE CLAIM for the destruction of the Church of the Messiah, St. Mary's, by the Federal soldiers, has been submitted to the court of claims at Washington, and on the 6th and 7th of December testimony was taken by the Government agents. A speedy settlement of this long delayed debt is hoped for.

IOWA.

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

The Bishop Reaches Gibraltar.

BISHOP MORRISON, with his wife, reached Gibraltar on Sunday afternoon, December 9th, and cabled that he had stood the trip well and was in improved condition. The news will bring much relief to his many friends who awaited with anxiety the report of his condition after crossing the Atlantic.

MICHIGAN.

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

Girls' Friendly Society—The Clericus—The Bishop's Address—Lenten Arrangements—Mr. Robson Improving.

THE ANNUAL meeting of the Michigan branch of the Girls' Friendly Society was held in Detroit, November 21st and 22nd. The council meeting for elections and business was held at Christ Church house, when the following officers were elected: President, Miss F. W. Sibley; Vice-Presidents, Mrs. Granger Whitney and Mrs. L. Vest Clark; Secretary, Mrs. A. H. Green, Jr.; Treasurer, Miss Edith F. Conly. An enthusiastic meeting of associates followed, at which the encouraging reports for the year were read. There are now 20 branches in Michigan and a membership of over 1,000. The report of the Holiday House committee showed it to have passed a most successful summer. Through the kindness of 17 of the Detroit clergy, services were held each Sunday in the chapel—an early celebration of the Holy Communion and Even-song at 4 o'clock; 295 guests enjoyed the Holiday House this year. At the close of the associates' meeting at 5 o'clock, tea was given by the president, to which the clergy and their wives were also invited.

The same evening the annual festival service was held in the Church of the Messiah, the Bishop of the diocese being the preacher. In spite of the inclement weather, about 300 were in the procession, and the service was a beautiful and hearty one; offering for Philippines, \$123. On Thursday morning there was a well attended celebration in

Christ Church at 6:30, followed by a breakfast for those going direct to work and at 10 a second celebration, followed by quiet hours conducted by the Rev. Dr. Faber, who spoke most helpfully and beautifully of the society's work, under the headings: "The Work," "The Opportunity," "The Workers," "The Reward." With this very impressive service closed the best attended and most successful meeting ever held by the G. F. S. in this diocese.

THE PROGRAMME of the Detroit Clericus for 1906-1907 includes the following: (1) "The Outlook for a Church Forward Movement in Detroit," Bishop Williams; (2) "The Results of the Grenfel-Hunt Exploration," Rev. Wm. A. Atkinson; (3) "Revision of the Table of Lessons and of the reading of the Psalter," Rev. C. Buel; (4) "Bishop Seabury," Dr. Faber; (5) "The Duty of the Church to Wealth," Rev. Chas. H. Fraser; (6) "Limitations of the Loyal Interpretation of the Creeds," Dr. Maxon; (7) "The Contemplative *versus* the Practical in the Church of To-day," Rev. G. F. MacKellan; (8) "The Place of the Supernatural in the Christian Religion," ———; (9) "The Burial Office of the Church," Rev. H. H. Fox.

Number 3 of the series, read by the Rev. Mr. Buel, was felt by all to be of exceptional value. In Mr. Buel's plea for a revision of the Lectionary, the main position taken was the Lessons, being a part of a devotional service should partake to a greater degree of a devotional character; that this element should be the prominent one, rather than the historical and narrative. As the Lessons are at present, particularly the daily lessons, they are more fitted for private reading than for public. The choice of the Lenten and Holy Day Lessons is often inappropriate. The Sunday Old Testament Lessons are oftentimes too long, having a tendency to weary the congregation rather than to edify. A plea was made for a system of selections from the Psalter in place of the present mechanical divisions into thirty parts corresponding simply to the day of the month, and in which present arrangement the day of the month is made the prominent feature. The damatory Psalms are objectionable from the newer enactments of our Lord.

COPIES of Bishop Williams' convention address may be obtained by application to the secretary, the Rev. S. W. Frisbie, 419 Brooklyn Avenue, Detroit. This address contains a comprehensive view of the work and the requirements of the diocese. It treats of the necessity for greater accuracy in keeping parish records; tells of the needs in the diocesan missionary field and endorses the work of the general missionary, Dr. Sayres, whose labors are pronounced "incessant, indefatigable, and indispensable"; suggests the wisdom of utilizing certain branches of the curriculum at the State University for the education of candidates for orders and of supplementing such education in theological studies; enumerates the importance of Sunday School work and the claims of general missions; and treats of other matters already reported in these columns.

LAST WEEK at an extra meeting of the Clericus, plans were discussed for holding, as in past years, a daily noon-day Lenten service with addresses, in some central and easily accessible place. The services are conducted under the auspices of the Brotherhood of St. Andrew, subject to the Bishop's approval and oversight. The Y. M. C. A. building is centrally located, and had been freely offered for use. The sentiment, however, was that an effort should be made to secure the use of the Detroit Opera House. We have no church building easily available for the great multitude of business men, clerks, and shop girls, at which they could assemble in the short noon-hour, and the building in which we have held services has been torn down.

THE REV. G. A. ROBSON, rector of St. Paul's, Lansing, is able to be up and about the house after three weeks illness from blood-poisoning. The removal of the second finger of the left hand saved the situation although little hope was entertained that any operation could save his life. Rheumatism set in and kept him in bed for a prolonged period. The hand is progressing most favorably, and under the good care of Dr. Haze, the rector expects to be able to be out for the services on the Fourth Sunday in Advent.

MILWAUKEE.

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

Festivities at St. John's.

THE FESTIVITIES at St. John's Church, Milwaukee, which were outlined in advance in these columns, came to a happy climax with the blessing of the organ on Saturday night of last week and rededication of the church on Sunday morning. Crowded congregations at all the services evinced the enthusiastic interest of the parish in the improvements that have been made, and their loyalty to their rector, the Rev. James Slidell, who has been largely instrumental in building up the parish to its present position.

The organ given by Mr. Alonzo Pawling as a memorial to his son was blessed by the Bishop, as stated, on Saturday evening and the rector preached the sermon. The church with its handsome improvements, its new lighting and heating plants, and its redecoration, was rededicated by the Bishop on Sunday morning, the Bishop also preaching the sermon. The evening sermon was preached by the Rev. William Austin Smith and was a graceful acknowledgement from the mother church of the city of interest in and sympathy with the work of St. John's; while the reception given on Monday night was thronged with persons from within and without the parish, who were glad to extend their congratulations to the rector and to the Bishop.

MISSOURI.

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

St. Louis Notes.

THE NEW ADVENT mission church, which has been built of cement blocks, made by the city missionary, the Rev. Wm. Cockran, was used for public worship on Sunday last. It is a neat building, capable of seating some 150 persons and, it is hoped, may be used at some future date, as a guild room for a flourishing church.

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THE REV. CHAS. F. BLAISDELL addressed the students of the College of Physicians and Surgeons, on Sunday last. His subject was: "The Religion of a Professional Man."

THE REV. P. W. FAUNTLEROY (Rector of Mount Calvary), read a paper before the Clericus on "Piety, real and fictitious," and the Rev. Wm. Elmer (Rector of St. Philip's) spoke, at the previous meeting on "Rationalism and Mysticism."

THE CHILDREN of the Sunday School of the Church of the Redeemer, Jackson, have presented their church with a handsome pair of brass candlesticks for the altar. St. Margaret's Guild of Poplar Bluff have presented the same church with a set of green altar hangings.

NEWARK.

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

Diocesan Notes—Quiet Day for Women.

MR. HAMILTON W. MARIE, has been chosen a member of the Standing Committee to fill the vacancy made by the death of Mr. Edwin A. S. Lewis.

THE DIOCESE rejoices in the assurance that two of its most useful members sometime seriously ill—the Rev. George S. Bennett, Jersey City, sick with typhoid fever, and Col. Edwin A. Stevens, with pneumonia, are out of danger and likely soon to be entirely well.

ABOUT one hundred women were present at the quiet day in St. Paul's Church, Newark, December 12th, under the auspices of the Women's Auxiliary. The Bishop of the diocese gave the instructions. He spoke of the importance of emphasizing the spiritual side of the work of the Auxiliary and of the Girls' Friendly Society, and not making account solely of numbers and of the amount of money raised. He urged all to encourage by reverent attendance the Sunday and Holy Day observance of the Holy Communion and instructions concerning the place of the sacrament in the life of the Church. He made many practical suggestions concerning the work of good women in maintaining the right standard in social life; he spoke of the duty towards young women who are drawn into various business callings. He pleaded with them to dress plainly in church, to treat the persons with whom they trade in the stores with consideration, not to ask merchants for articles to sell at Church fairs, not to presume because of the great consideration shown to women in this country to be other than most considerate in all their dealings. The instructions for the day had a very practical character dealing with everyday duties.

VERY INTERESTING meetings of the two archdeaconries have been held; one at Morristown and one at Englewood, with large attendance of the clergy, and very full reports from all the missions and assisted parishes. The Men's Thank Offering was presented at Morristown by Mr. Silas McBee, Mr. John N. Carpenter, and the Bishop; and at Englewood, by the Rev. F. B. Carter, Mr. George Zabriskie, and the Bishop.

ON THE AFTERNOON of the Sunday next before Advent, at Bergenfield, the Bishop laid the corner-stone of the new St. John's chapel, with a large attendance of parishioners and neighbors.

IN THE DEATH of Mr. T. Pearsall Campbell, St. Barnabas' Church, St. Barnabas' Hospital, Newark, and other institutions and good objects have lost a generous and good friend.

NEW JERSEY.

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

Woman's Auxiliary at Trenton.

THE WOMAN'S AUXILIARY of the diocese met at Trinity Church, Trenton, on December 7th, for the annual quiet day which has now

become a regular feature of the Auxiliary year. Members were present from all parts of the diocese, with an unexpectedly large attendance of women from the Trenton parishes, for whom the day's retreat proved especially helpful as preparatory for the Advent mission began the following Sunday under the Rev. Floyd W. Tomkins, D.D. The conductor of the Auxiliary quiet day was the Rev. Harvey S. Fisher, rector of St. John's Church, Norristown, Pa.

OHIO.

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

Redeemer Mission—Cleveland Clericus—Lenten Services—Akron—Anniversary at East Toledo.

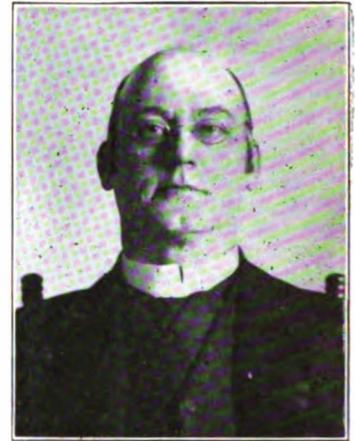
IN 1868 Christ Church parish was organized on Orange Street, Cleveland, for the German members of our Church who resided in that community. Considerable strength was developed and the congregation acquired a good church property and rectory with several attached houses, the rental from which added to the parochial income.

Within recent years the character of the locality has entirely changed. The German communicants have been scattered far and wide, and Hebrews have become the dominant factor in the neighborhood. Some months ago the diocesan authorities decided that the property should be sold and the proceeds used to develop and strengthen some mission in the city. Hiram House purchased the property for \$14,300. It was deconsecrated and will be used for social settlement work. After discharging a debt incurred by Christ Church, it was decided to use at least a portion of the balance to strengthen Redeemer mission on Superior Avenue and 108th Street. A fine, nine roomed house adjoining the mission property was purchased for a rectory, and both church and house put in thorough repair at a total outlay of \$4,500. This mission is situated in a splendid residence community in the east end where people are building homes, and the prospect for future growth could not be brighter.

On the evening of December 6th, Bishop Leonard blessed and formally opened the

sume the corporation of Christ Church parish. The remaining fund of \$8,000 may become available for the building of a stone church on this fine corner when the congregation proves its earnestness by raising at least \$2,000. Archdeacon Abbott made a capital congratulatory address, giving the people the two words "Co-operation" and "Loyalty" as the key notes of success.

The Rev. John Tichy, D.D., Episcopal Administrator of the Old Catholic work among the Bohemians and Slavs with head-



REV. HICKMAN DENNING.

quarter in Cleveland, was an interesting visitor at the blessing of the rectory.

The Rev. Hickman Denning is minister in charge of this promising parish.

AT THE December meeting of the Cleveland Clericus, held at Grace Church (the Rev. C. C. Bubb, rector), on the 3rd inst., the Rev. Hunter Davidson, rector of St. James' Church, Painesville, presented a scholarly critique on Dr. Charles C. Hall's recent book, *The Universal Elements in the Christian Religion*. Mr. Davidson particularly noted the author's wide divergence in tone and teaching from that usual to the denominational writer, and his attitude of respect and admiration for the Apostolic Church and her



REDEEMER CHURCH AND RECTORY, CLEVELAND.

rectory, some rooms of which may be temporarily used for occasional parochial gatherings. Redeemer congregation turned out en masse and served refreshments to their guests who included some of the city clergy. The Bishop announced that if developments justified such action, Redeemer mission would disappear and the congregation would as-

noble heritage of faith and practice. The main note of disappointment is the learned author's inability to accept the historic episcopate locally adapted not only to the *esse*, but even to the *bene esse* of the Church.

THE BROTHERHOOD of St. Andrew is making early preparations for a thorough celebration of Lent in Cleveland in 1907. It has

been definitely decided to rent the Lyceum theatre, near the business center of the city, for noon day services during the last half of Lent. Bishop Charles D. Williams has been secured as speaker during the first week, Bishop Woodcock will speak in Passion week, and Bishop Gailor will take the first half of Holy week. The Clericus has adopted a comprehensive system of exchanges for the Wednesday and Friday evenings in all the city churches and missions during Lent. In this way the clergy will be heard in parishes and missions other than their own.

THE RECTOR of the Church of Our Saviour, Akron (the Rev. Geo. P. Atwater), addressed the Men's Club of the parish on Nov. 26th, describing several English Cathedrals which he had visited during his summer vacation spent in Europe. The address was by request repeated at the following Sunday evening service. The parish owns a stereopticon which has proved of great value for such occasions.

The rector has arranged for a strangers' service one Sunday evening in each month. Following the processional hymn a full explanation of the Prayer Book service is given so that visitors may be able intelligently to take part in it.

THE REV. SAMUEL N. WATSON, D.D., has just celebrated the completion of his third year as rector of St. Paul's Church, Akron. Within that time the amount of the Sunday offerings, as well as the parish income, has doubled, a new rectory has been acquired, and 140 persons have been added to the communicant list by Confirmation and otherwise. There has also been an unusual number of adult baptisms in the parish.

THE 17TH ANNIVERSARY of the consecration of St Paul's Church, East Toledo, was duly celebrated on the Second Sunday in Advent. The sermon was preached by the Rev. Dr. W. C. Hopkins, reviewing the history of the parish. He had been rector there for five years. The Rev. Dr. E. R. Atwell, now Bishop of Kansas City, then rector of Trinity Church, Toledo, started a mission with fifteen Sunday School pupils in May, 1883. In 1889 the church was consecrated, and shortly after a parsonage was built. The church was built by friends in Trinity parish, and the rectory by Mrs. L. C. Colburn, and up to 1897 the various rectors were supported by Trinity, the mother parish. Mr. Frank B. Swain, of Trinity served for some years as Sunday School superintendent and lay reader and he and Mrs. Colburn paid the rector's salary in whole or part until 1902. In 1890 the mission became a parish, but afterwards returned to the condition of a mission and so continued until 1892, when it became a self supporting parish as it is to-day.

The rector organized on Sunday night, December 9th, a chapter of the Anglican Church Young People's Association. Forty joined at once. It offers membership to all persons over fifteen years of age, and proposes to combine in one society all the agencies formerly vainly tried by our various ephemeral attempts. St. Paul's never was more prosperous than now. Never had a brighter outlook.

On Monday, December 10th, a goodly number attended a missionary meeting here, addressed by the Rev. L. E. Daniels on the early history of the American Church, the Rev. L. P. McDonald on what the Church does for us, and the Rev. Alsop Leffingwell (diocesan general missionary) on the missionary responsibility of the Church. On Tuesday December 11th, the parishioners had a grand social reunion.

PENNSYLVANIA.

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

ONE MIGHT almost deem it a modern miracle when the history of St. John's Church, Lower

Merion, is known. Although admitted into union with the convention in 1863, the parish seems to have gone from bad to worse until, it is said, the services were about to be given up or the church closed from lack of support. Then the Bishop sent the Rev. Henry A. F. Hoyt to St. John's, and there is now as fine a group of buildings at Cynwyd as one would wish to see. In the course of time it became quite the proper thing to live out of town, and so Bala and Cynwyd grew into very proper places to live in and the parishes became prosperous. Some credit may also be due to the Pennsylvania Railroad, because even a corporation may accidentally become missionary. As one of the results a charming chapel has been added to St. John's Church as the gift of a parishioner, containing in a series of stained glass windows the *Te Deum* illustrated. This chapel was dedicated by the Bishop on Thursday, December 13th.

THE FIRST City Troop, as is the usual custom, observed the anniversary of the death of George Washington, by attending service at St. James' Church, Philadelphia, at Evensong on the Third Sunday in Advent. The rector, the Rev. William C. Richardson, S.T.D., preached the sermon.

THE \$12,000 organ recently built for the Memorial Chapel of the Church of the Holy Trinity (the Rev. R. Marshall Harrison, D.D., vicar) was used for the first time on the Third Sunday in Advent.

THE REV. SNYDER B. SIMES, rector of Gloria Dei (Old Swedes') Church, gave his reminiscences as rector for thirty-eight years of this venerable parish, on the Second Sunday in Advent. It has been remarked that the face of one of the figures, in full pontificals, in the painting recently dedicated in the chancel of the Church of the Saviour, West Philadelphia, closely resembles the face of the rector of Old Swedes' Church.

PITTSBURGH.

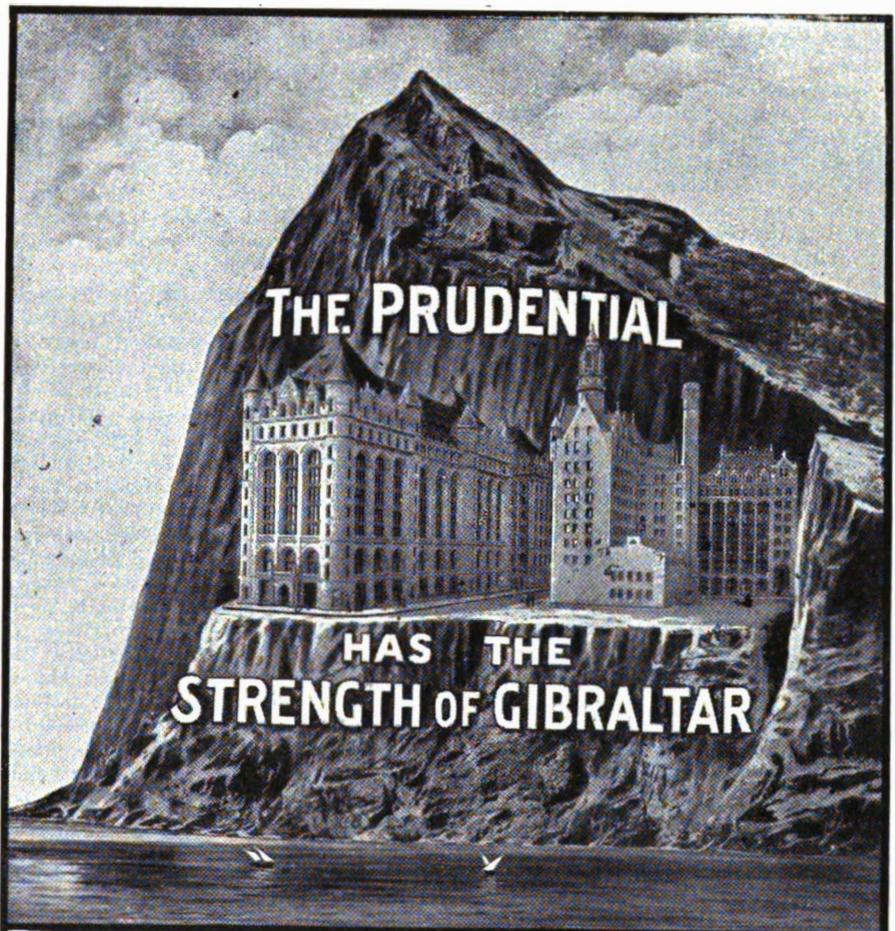
COBTLANDT WHITEHEAD, D.D., Bishop.
Vacancy Filled.

AT A MEETING of the Standing Committee of the diocese of Pittsburgh held on December 3rd, the Rev. Lawrence McLure, D.D., was elected secretary of the Standing Committee, to fill the vacancy created by the election of the Rev. Amos Bannister as president of the same at the previous meeting.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.
Cincinnati Clericus.

THE CINCINNATI CLERICUS held its regular monthly meeting on Monday, December 3rd, the Rev. Robert Nelson of Newport, Ky., being the host. The Rev. Holmes Whitmore gave a very instructive review of Prof. King's work on *Rational Living*. The Rev. Frank H. Nelson was elected president; the Rev. Samuel G. Welles, vice-president, and the Rev. L. I. Belden, secretary and treasurer.



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SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Work at Metropolis.

ST. ALBAN'S, Metropolis, Illinois, commenced the struggle five years ago to raise funds for a church building. In 1882 they lost all by fire, then a few years later all was swept away by the flood. But five years ago a few more members were added to the little band of workers, enthusiasm and energy aroused, and a church building contemplated, with the result that to-day St. Alban's owns one fourth of a block of ground in center of city, on which is a very neat and comfortable brick edifice, seating about 150 people, electric lighted and furnace heated. This work has been accomplished by only a dozen communicants with a few outside helping friends. During the past two or three years several of the communicants have left town and moved away, leaving a little band of only six communicants. On October 26th, of this year St. Alban's lost one of her active and cherished members in the death of Mr. Hungerford, who passed to his rest at the ripe old age of ninety years, greatly beloved by all who knew him. St. Alban's has been able to have services at the best only part of the time. The Rev. F. P. Davenport, D.D., of Chicago spent his vacation this year in Metropolis, which he counts now as his home when not engaged in seminary work, and gave St. Alban's the Sunday service during the summer months. This was a rare treat and he took such an active interest in the Church's welfare that he stirred anew their efforts, and with his assistance St. Alban's has been enabled to commence paying on the principle of a \$1,000 mortgage. The church property is valued at about \$3,500 with no indebtedness but this mortgage. There are only ten active workers at present in St. Alban's, all of them ladies, who hope by their efforts and the assistance of friends to meet this liability, and when this is met, to be able to secure the services of a priest and so establish and build up the true teachings and doctrines of our Lord as taught by His Church on earth.

TENNESSEE.

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

B. S. A. in Memphis—Convocation at Jackson—Processional Crucifix for Holy Cross Mission.

ON ST. ANDREW'S DAY the Memphis Local Assembly B. S. A. began their celebration with a corporate Communion, the Bishop of the diocese being the celebrant. At night Bishop Gailor presided over an interesting meeting at which Messrs. Nicholls and De Haven and the Rev. Messrs. Wells and Pugh discussed effective chapters and effective local assemblies, stating their purposes and benefits.

THE MOST interesting meeting that the convocation has had in years was held at St. Luke's Church, Jackson (the Rev. Chas. H. Lee, rector), on December 5th and 6th. There was a conference on Women's Work under the direction of Mrs. John Shortridge of Memphis. Every phase of such work was discussed, and advance along all lines was shown. Dr. Winchester and the Rev. Mr. Joyner spoke upon Men's Work. Other live subjects, such as Parochial Guilds and Finance, were also discussed, besides the religious training of Children, in the Home and in the Sunday School. The Rev. R. W. Rhames and the Rev. Prentice A. Pugh made the missionary addresses, while the Bishop of the diocese closed the convocation with a stirring sermon on the "Spiritual Life."

THE SOCIETY of St. Charles, King and Martyr, of England, has presented a brass processional crucifix to the Order of the Holy Cross. The crucifix will be used in the work carried on by the order at St. Andrew's, Sewanee.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Improvements at Beaumont.

THE RECTORY of St. Mark's Church, Beaumont (the Rev. J. W. Bleker, rector) has been thoroughly repaired, painted, and papered. This thoughtful work on the part of the vestry and members of the congregation adds very much to the already attractive church building and surroundings.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary—Mission at Trinity—B. S. A.—Sunday School Institute—St Thomas' Club.

THE MAIN ADDRESS given last week before the Woman's Auxiliary was by the Rev. F. L. Robinson, who spoke of his work in the valley of Virginia, and who received an offering for that work. The packing of Christmas boxes was discussed and an interesting report given on the work of the Junior Auxiliary in the diocese by its president, Mrs. Satterlee, which showed twenty-one active parochial branches at work and special mission study classes held.

THE ADVENT MISSION at Trinity Church, for which preparation has for some weeks been made, began on Sunday, December 2nd, the conductor being the Rev. Wm. W. Davis, of the Church of the Transfiguration, New York. The mission continued during the week, with several services each day, one in the afternoon being specially for women, with addresses on "Womanhood," "Motherhood," "The Children," "Society," "Church Life," and "Vocation."

THE ANNUAL service of the Brotherhood of St. Andrew was held at St. Andrew's Church, on the evening of St. Andrew's day. The sermon was by the Rev. Henry Thomas, rector of the Church of St. Michael and All Angels. Both the senior and junior Brotherhood attended the early service at Trinity, for their corporate Communion on the First Sunday in Advent.

THE NOVEMBER meeting of the diocesan Sunday School Institute was a large and enthusiastic one. The monthly instructions this season are to be upon the lives of Old Testament characters as applied to children; and the first of the series was delivered by the Rev. Dr. McKim in a most suggestive paper, entitled "Lessons for Life and Conduct from the story of Abraham the Patriarch." It was announced that a series of classes for the instruction and training of Sunday School teachers would be begun February 1st, and be preceded by a month of meetings for preparation, one to be held in each parish desiring this privilege. The classes are to be conducted by Mrs. C. B. Coleman of Boston, who spent last winter in Washington and became much interested in the work of the diocese. A very spirited discussion took place in regard to this plan for normal classes; very hearty encouragement and approval being expressed by both clergy and teachers.

AT THE FIRST meeting for the season of the Men's Club of St. Thomas' parish (Rev. C. Ernest Smith, rector), the gathering was entertained by the Rev. Henry A. Brown, chaplain of the Rough Riders during the Spanish-American War, with a most interesting account of his experiences during the formation of the regiment and up to the close of the war. The address described many humorous incidents and situations, and was much enjoyed and frequently applauded, a vote of thanks being unanimously passed at its conclusion.

Chaplain Brown is now stationed at Fort

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Myer, the post formerly occupied by Chaplain Pierce, so well known and beloved in Washington, and at the close of last summer took the place of the latter as preacher at the open-air service when he accompanied the troops to Cuba.

WESTERN MICHIGAN.GEO. D. GILLESPIE, D.D., Bishop.
J. N. McCORMICK, D.D., Bp. Coadj.**Mission at Harbor Springs.**

THE REV. THOMAS N. HARROWELL of the diocese of Fond du Lac has taken charge of the newly established mission at Harbor Springs, and will care also for the work at Charlevoix and probably at Cadillac. Last summer the Church families having cottages at Harbor Springs, pledged about \$600 yearly for a term of years, to establish the church at Harbor Springs; to this amount the Woman's Auxiliary of the diocese have added their pledge of \$200 and the diocesan board of missions have granted \$200 yearly. This secures a settled priest of the Church at this important point, and the prospects are good for a vigorous work in this locality.

THE BISHOP COADJUTOR has just completed a round of visitations in the Northern part of the diocese of Western Michigan, during which he has sought to visit the scattered Church people in the small communities, and to hold services in the churches which have no regular ministrations. His plan is to arrange in the near future, if this be possible, for two or three men in the north part of the diocese.

WEST VIRGINIA.GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAYATT, Bp. Coadj.**Novel Thanksgiving Day Function—Church Club Formed.**

ON THANKSGIVING DAY, at St. Luke's Church, Wheeling (the Rev. Jacob Brittingham, rector), at the half past ten service, an unusual feature was the procession of Sunday School children, which followed the choir, and on the way down the nave, each child deposited, on a table that had been prepared for that purpose, a package containing some article of food.

These packages, together with the products of the harvest, that had been used in the decoration of the church, were sent to the

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West Virginia Home for Aged and Friendless Women, a charity in which St. Luke's has always taken much interest.

ON THE EVENING of December 10th the Churchman's Club of Moundsville gave its first annual banquet in the dining hall of Trinity parish house. The speakers of the evening were: Bishop Gravatt on "The Diocese and its Needs;" Rev. J. Brittingham, on "Men and Personal Work;" Mr. W. L. Carter, the president of the club, on, "The Club;" Rev. W. P. Chrisman, on "The Parish," and Mr. Robert Lee Boyd, on: "The Missionary Thank Offering." This is the first Church Club to be organized in the diocese of West Virginia, and although it has only been in existence a little over a year, it has been a great help to the parish and social life of the members.

CANADA.

News of the Dioceses - Death of Canon Foster.

Diocese of Quebec.

THE INSTALLATION of Canon Allnatt, who has been appointed to the canonry in Quebec Cathedral, made vacant by the death of Principal Waitt; will take place after Christmas.—QUEBEC'S offering as its share of the Pan-Anglican thanksgiving gift, is to be to give free university training to a number of candidates, who will go to serve missions in the Northwest. One of the Quebec clergy has offered to give \$20 per annum towards each \$200 per annum, needed for each candidate, for the first eight men who are accepted.

THE REV. CANON FOSTER, D.C.L., formerly rector of St. Stephen's Church, Coaticook, died December 9th. Canon Foster was a graduate of Lennoxville. He retired from active service in 1901. He received priest's orders in 1862, was for some years in charge of the Church at Three Rivers and went to Coaticook in 1887. He was made canon of Quebec Cathedral, in 1888. His funeral took place at Coaticook, December 11th.

Diocese of Huron.

THE NEW Church of All Saints', London, will cost about \$15,000. The corner-stone was laid November 26th. Bishop Williams consecrated St. Luke's Church, Burnt River, November 19th.—SPECIAL services were arranged to be held in St. James' Church, Brantford, during the first week in Advent. The rector would be assisted by the city clergy.

Diocese of Ottawa.

THE NEW parish house in connection with St. George's Church, Ottawa, was opened the last week in November. The building is a fine one adjoining the church. The annual conference of the rural deanery was held in this new parish hall.—THE CHIME of bells recently presented to All Saints' Church, Ottawa, will be rung for the first time on Christmas morning.—THE Education Committee of the diocesan synod has decided that Sunday School associations shall be established in each rural deanery.

THE NEW PARISH HALL of St. George's Church, Ottawa, is proving most useful not only for parish meetings but for the diocese at large as well. By the recent religious census St. George's is shown to have the largest congregation of the city churches.

Northwest Missions.

"HOW CHURCHMEN may help in the special appeal for £20,000 on behalf of the Church of England work in Northwest Canada," was the subject of speeches at the annual meeting, December 4th, of the Manchester (England) Archdeaconry Association of the Society for the Propagation of the Gospel. Archdeacon Webb, of Calgary, spoke, and also Bishop Grisdale of Qu'Appelle. The Bishop of Manchester said as to the work in western Canada that there were 70,000 English set-

ing in Canada every year, who need to be followed by the means of grace. "Let them not say to themselves, let eastern Canada look after the affairs of western Canada. Eastern Canada had her own Church work to do and was doing nobly what it could on behalf of the West, but could not possibly overtake such a great demand."

Diocese of Montreal.

ASSIGNING the work of the Christmas tree for mission stations, to the city branches of the W. A. was part of the business before the diocesan board of the W. A. at the meeting December 6th. In a letter from Mrs. Bond, thanking the members for the life membership presented to her, she expressed a wish that the money be donated to a set of communion vessels, to be sent to any church the W. A. thought best.—AT THE Church of St. James the Apostle, December 2nd, the Rev. A. P. Shatford began his work as assistant to Canon Ellegood.—THE REV. OSBORNE TROOPE has sailed for Europe, the health of his wife necessitating a warmer climate for the winter. His place at St. Martin's Church will be taken for the present by the Rev. E. Capel.

IT IS STATED that the question of Bishop Carmichael's right of succession to the bishopric of Montreal will be settled without

recourse to the civil courts. Those who have the interests of the diocese at heart, and who are closely attached by ties of friendship and respect to the Bishop, will take steps to secure his position as head of the see against any suspicion of illegality. It is understood that the Rev. Edmund Wood, and the Rev. Arthur French, of the Church of St. John the Evangelist, are thoroughly in accord with this course.

Diocese of Fredericton.

THE PECTORAL cross which was presented to Bishop Richardson, is a fine piece of workmanship. It bears the inscription on the back "John A. Richardson, St. Andrew's day, 1906. Presented by the W. A. of Trinity parish."

Diocese of Ontario.

THE VEN. ARCHDEACON CAREY, who has been ill with bronchitis, was ordered to go to Bermuda, the second week in December, by his physicians. He will have to spend the winter there.—ST. PAUL'S CHURCH, BROCKVILLE, which was closed during the summer in order to build the new chancel and for general repairs, has been much improved.

Diocese of Nova Scotia.

GOOD REPORTS continue to be received of the state of King's College, Windsor. The



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reports given at the half yearly meeting of the Board of Governors, Bishop Worrell in the chair, were very satisfactory. The desirability of extending the college course to four years was discussed and referred to a committee.—THE Bishop has gratefully acknowledged the action of the Church Women's Missionary Association of the diocese, which has now finally laid down its work for the W. A. to take up. After paying grants, the sum of \$1,200 remained, and this sum was transferred to the Bishop in trust, the annual interest to be used at his discretion for the relief of one of the poorer missions in the diocese.—MUCH regret is felt at the departure of the Rev. A. P. Shatford, for six years rector of St. John Baptist's Church, North Sydney, to take up work in Montreal as assistant to Canon Ellegood at the Church of St. James the Apostle.—THE VEN. ARCH-DEACON ARMITAGE made his official visitation of several parishes in the end of November.

Diocese of Toronto.

AT THE ANNIVERSARY services of St. Stephen's Church, Toronto, December 2nd, the Rev. A. J. Broughall, rector, announced that a member of the congregation had offered to donate \$2,000 towards the payment of the mortgage, if the remaining \$2,000 was subscribed by the rest of the congregation. It is forty eight years since the church was founded.

Diocese of Algoma.

THE NEW PARISH HALL in connection with All Saints' Church, Huntsville, is proving a great boon to the congregation. Though the basement is not yet quite completed, the hall has been used since the end of November. The cost when finished will be about \$5,000, two thirds of which have been subscribed.

Diocese of Niagara.

THE INDUCTION of the Rev. Almon Abbott as rector of Christ Church, Hamilton, took place December 2nd, by Bishop DuMoulin, The Dean and a number of the clergy were present.

The Magazines

NOBODY is too young, nobody too old, to enjoy reading *The Youth's Companion*. For that reason it makes one of the most appropriate of Christmas gifts—one of the few whose actual worth far outweighs the cost. Welcome as the *Companion* may be to the casual reader on the train, at the office, in the club, it is, after all, the paper of the home. The regularity and frequency of its visits, the cordial sincerity of its tone, make for it soon the place of a familiar friend in the house. Like a good friend, too, it stands always for those traits and qualities which are typified in the ideal home, and are the sources of a nation's health and true prosperity.

A MONTHLY PERIODICAL entitled *The Crusader*, is published under the auspices of the Catholic Club of the diocese of Los Angeles, with the Rev. J. A. M. Richey as editor and manager, and the Rev. R. H. Gushee and Mr. Henry B. Ely as associate editors. The December issue contains a paper on the "Characteristics and Aim of the Catholic Revival in the Anglican Communion"; a touching appreciation of Bishop Nicholson with portrait in cope and mitre, holding his pastoral staff, and a number of lesser articles of interest. Address, Los Angeles, Cal.

REVUE CATHOLIQUE DES EGLISES for November has two articles on the Russian Church, the end of a series of papers on Catholics and Protestants, and two articles about the Church of England. The affairs of the Church in France are also discussed.

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