

The State Historical Society

The Living Church

VOL. XXXVI.

MILWAUKEE, WISCONSIN.—DECEMBER 29, 1906.

NO. 9

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: 23 Union Square -:- CHICAGO: 153 La Salle St. -:-

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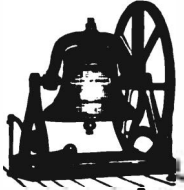
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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
(Address all Communications to St. Agnes' Chapel,
221 West 91st St., New York.)

Inquiries regarding Dr. Messiter's work on the history of the music of Trinity Church, New York, have reached this department from time to time, but until the present we have been unable to give any definite information to our readers. The book, which has the endorsement of the Rev. Morgan Dix, D.D., rector of Trinity Church, is now about to make its appearance, and is entitled by its author, "A History of the Choir and Music of Trinity Church, New York, from its Organization to the year 1897. By A. H. Messiter, Mus. Doc., Organist and Choirmaster of Trinity Church, 1866-1897." Published by Edwin S. Gorham, 251 Fourth Avenue, 1906.

While the work has not yet left the hands of the publishers, we are very glad to speak of it in advance. Such a history is in reality an account of the progress of Church music in this country, rather than a mere parochial sketch. At a time when musical matters were in a state of chaos in almost every parish in the land, reformation on Anglican principles first made its appearance in the Mother Church of the Metropolis. As a musical exemplar "Old Trinity" has served as a Cathedral, and the lessons taught by her history for the past fifty years should serve in all of our parishes as lessons for the future. The time for musical reformation has by no means past. The book now announced includes not only Dr. Messiter's

record of what was done under his directorship of the choir, but gives detailed accounts of what was accomplished under his distinguished predecessors, Dr. Hodges and Dr. Cutler, taken in each case from their private diaries.

The volume will be a handsome crown-octavo of about three hundred pages, and will be illustrated by numerous portraits. The price will be five dollars, and application for copies may be sent to any of the following members of the publication committee.

Mr. John M. Knapp, 75 Linden Avenue, Flatbush, Brooklyn, N. Y.; Mr. Howard W. Knapp, 57 Murray Street, New York City; Mr. Robert Gibson, 25 Broad Street, New York; Mr. John M. Fulton, 357 West 29th Street, New York; Mr. Frederick Keppel, 4 East 39th Street, New York; and Mr. Victor Baier, Trinity Church.

Dr. Dix's letter of indorsement is as follows:

I hear with pleasure that the notes and recollections of Dr. Arthur H. Messiter, relating to the history of Church music in Trinity Parish, are about to be brought to light and given to us in the form of a complete volume. The specimens of his work, which appeared some years ago in the *Trinity Record*, made a favorable impression and awakened a wish for more. I am doubly thankful for the promise of this book; in the first place because it must form a valuable and entertaining addition to the musical and biographical literature of the day, and secondly because its publication will attest the devotion of a number of our younger men, themselves musicians, to him whom they once revered as their choirmaster and chief. It is a pleasant thought that we shall owe this forthcoming history to the timely action of former members of Trinity choir, or persons in some way connected with that renowned corps of singers, who, with an enthusiasm which does them credit, have resolved to bring these treasured records into the general view, thereby not only giving gratification to many readers, but also honoring themselves in doing honor to one who is affectionately remembered among us and is every way worthy of the respect and regard of his friends.
MORGAN DIX.
Trinity Rectory, Michaelmas, 1906.

The difficulty experienced by organists in accompanying their choirs at a distance from the singers is a very serious one in large buildings where there is a great deal of resonance. In cases where the organ is in a gallery, or perhaps at the other end of the church, this difficulty is of course exaggerated. At oratorio, concert, and opera performances, the singing of a chorus without a conductor would be looked upon as an utter impossibility. Yet our church choirs are expected to render very elaborate music without the beat of the baton! The choristers do not even see the organist (who is generally the director and choirmaster) in a great many instances. All sorts of plans have been proposed to obviate, or at all events to reduce, the difficulties that are inseparably connected with conducting and accompanying at the same time and by the same individual. Hence the detached console, the reversed keyboard, and the exposed position of the player, bringing him into closer touch with the singers.

The latest contrivance is what is called the "invisible conductor," and consists of a series of electro magnets operated by batteries, and arranged immediately under the places where the choristers stand, so that the beat of the magnet is easily felt by the right foot. These electric pulsations can be distinctly felt even when the magnets are underneath the carpet, and for unaccompanied singing they ought to be effective.

We are at a loss, however, to understand

[Continued on Page 315.]

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Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORSEHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: 23 Union Square.
London: G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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THE VITAL REALITY OF THE INCARNATION.

SCARCELY more distinctly marked on Time's great dial, the B. C. and A. D. of history, than on the world's yearly cycle, is the impress of the season commemorating the Incarnation of the Son of God. And with the influences of that season yet dominant in our midst and manifest in the life of every civilized community, would we not do well to make it a time in which, candidly and earnestly, to reflect as to the practical import, to the individual life, of the event thus celebrated? To ask whether is its value that merely of a popular and time honored festival, whether an historic fact undisputed, yet of remote interest to present day life; or is it a vital, essential, and living reality, animating and energizing the life of the spiritual man?

Some such questioning insight of the mind's hold on the things recognized as believed in the heart and of which confession is made with the mouth, is almost necessary if we would test their practical value as living principles, or effete and ineffective traditions.

For instance, might it not be helpful sometimes thoughtfully to weigh the question: In what respect is the professed Christian richer in spiritual life or power than is the faithful Jew? To what extent stronger to resist sin; or in what finding fuller assurance of hope or comfort, under the cloud of sorrow?

To each and every one of these questions, in many instances, honesty returns an answer strangely at variance with the claims of Christianity; and under the search-light thus brought to bear upon its practical effectiveness, dawns the swift realization that unless the life "hid in Jesus Christ" be built on something more than tradition, or even a remote historic event, it is nothing; merely an outward profession having neither vital root, nor power. And as the fundamental element, of the life thus claimed, the Incarnation makes itself suddenly recognized in the light of a mighty fact, a vital, life-imparting reality, and man's participation therein a reality correspondingly positive and defined.

Wonderful and beautiful beyond human conception, when thus comprehended, is the divine plan bringing earth and heaven in touch, and God and man in oneness. This is a mystery of interwoven purpose, whereby God the Son, incarnate of the Holy Ghost by the Virgin Mary, became in very truth the Son of Man in order that men, redeemed from sin, might become, in very deed, sons of God; that having taken upon Himself man's nature, even to its completeness in flesh and blood, so is His nature offered man, in all its fullness, even in His Flesh and Blood, a bond visible and indissoluble.

Thus apprehended, the truth grows clear that no mere theological theory but a vital fact is revealed in the statement: "He that hath the Son hath life; he that hath not the Son hath not life;" "We are passed from death unto life."

So do we come to realize that the difference between the believer and the unbeliever is not a difference of opinion, not a difference of creeds; but a great fundamental reality. Furthermore, that only in his apprehension of this truth, in his appropriation and application of it in the life claiming and professing its power and its obligations, is the professed "Christian" in any wise spiritually richer than the faithful Jew, the law-abiding moralist, or the conscientious pagan.

Do we not well, then, with each recurring commemoration of the great event embodying and incarnating this supreme truth, to enquire earnestly how far our participation in this observance is of a genial, world-loved festival, or with a renewed and ever deepening apprehension of its priceless value as the Source and Fountain of life eternal?

L. L. R.

OUR ACTIONS are our own: their consequences belong to heaven.
—Francis.

THE DRIFT IN COMMUNICANTS.

NOTHING is more depressing in connection with the study of the statistics of the American Church than the "drift" in communicants, whereby large numbers of names sometime entered on parochial rolls are dropped without definitely accounting for the persons named. Lapsed communicants many of these are; but lapsed, frequently, through pastoral neglect that cannot easily be overlooked.

City parishes and country parishes in America have each their distinctive difficulties, and the rector of either is apt to magnify his own to the exclusion of the other. A clever pamphlet, *The Rural Pastor versus the City Rector*, published anonymously some years ago, presented the topic forcefully from the "Rural Pastor's" point of view. In East, South, and West alike, the tendency of the rising generation is to move away. Once they move to that great, indefinite place, the West; now they move to the cities. The tendency of English-descended Americans is no longer westward, but cityward. But the country parish, in whatever section it be located, is constantly depleted. Year after year the rector presents classes for Confirmation, only to find as a net total that his communicant list hardly holds its own. Discouraged, he sees his parish steadily decreasing in vital strength; is it strange that his discouragement leads him, only too frequently, to follow the general trend among restless Americans, and "move on"?

And yet this constant trend of population cityward, does not, as would be expected, produce a corresponding increase in the communicant roll of city parishes. We have pointed out in other years that, on the whole, the more rural dioceses show a steadier and more constant gain than do those whose limits are confined chiefly within the larger cities. The country parishes are depleted because of the continual migration to the cities, but the city parishes do not show corresponding gains.

This is the condition that is presented in the editorial comments upon the year's statistics in the *Living Church Annual* for 1907.* In the country at large there has been a fair gain in baptisms, a large gain in confirmations, and yet the communicant list continues to increase at the same low rate of two per cent. that has been recorded annually for some years past. Studying the figures carefully and comparing them with those of former years, we discover that while there is no lack of dioceses in which a more satisfactory gain is recorded, the net total is always held down because of the cutting off of large numbers of lapsed or undiscovered communicants in various large parishes. Thus there are always a certain number of dioceses in which a net decrease of communicants is recorded; and the explanation of such decrease almost invariably given is the large pruning of registers in certain parishes. Dioceses of every section, parishes of every school of thought are alike here. The condition is one in which the whole Church shares.

Some conspicuous examples are cited in the editorial of the *Annual*. Rhode Island shows a loss in part because 159 names are dropped from the communicant roll of Grace Church, Providence, and 144 in Trinity Church, Newport. Tennessee shows loss because 237 have been dropped from the register of Calvary Church, Memphis, and 62 from that of Christ Church, Nashville. An unnamed parish in New Hampshire—where none of the parishes are of large extent—has dropped more than 100 names during the year. But these should be considered merely as notable examples. Never is there a year in which some such examples are not in evidence. "What to do with lapsed communicants, of whom thousands are yearly dropped from our records without compunction," says the editor of the *Annual*, "is a very serious problem, and but little progress is made from year to year in its solution. It might well be made the subject for serious consideration of the authorities in the Church." "This, with the reduced ratio of infant baptisms, is the weak spot in the work of the Church."

IT APPEARS, then, that the country communicants are largely lost when they remove to the city, and the city communicants are constantly being depleted by unexplained lapses. They move from place to place, and incoming clergy, not finding them at the address given in the register, remove their names. There are two incentives to such removal, in addition to the desire simply to return accurate statistics. One is that by reducing the number of communicants reported to a minimum

at the beginning of a rectorship, there is greater opportunity to show statistical advance in later years; the other is that communicant rolls being used as the basis for diocesan assessments, and general apportionments, there is the same incentive to report minimum figures that there is to depreciate the value of one's property holdings before the tax assessor. To some extent these are legitimate motives, since no good is accomplished by reporting figures indicative of fictitious strength; but what becomes of the communicants thus dropped? The question is a very serious one.

The best gain the Church could make in this coming year would be to re-gain some portion of those lapsed and "dropped" communicants. We believe that more could be accomplished toward this end than is commonly supposed. The first step, and frequently the most difficult, would be to locate them. They are unknown to the present rector, whose tenure in the parish has, very likely, begun since the removal of the lapsed. Why not, then, take the congregation into his confidence? If a meeting of the congregation were called, and the names of the missing were read, it is quite certain that many, if not most, of them could be accounted for by some member of the congregation. Some would have removed into other parishes in the same or another city; their names ought to be reported to the nearest rector, and a canonical transfer given. Some would have ceased church-going; many of these would return to their duties if proper pastoral care were given to them. Some would have drifted into other religious bodies; these should be called upon and, if possible, brought back. Some would be found to have lapsed through some real or fancied slight, some because no pastoral care had been given them, some through grievances that could be removed. The main thing is to find these people and account for them. And, we venture to say, the rector who drops names from his parochial rolls without making a serious effort to find the people and to save them to the Church, either in his own parish or elsewhere, assumes a fearful responsibility. Do not those words of the ordinal ever recur to him: "And if it happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue"?

"Negligence" it certainly is, where names are dropped from parochial registers without satisfactorily accounting for them or exhausting every opportunity to make such accounting.

This is the chief cause why the annual gain in the communicant list is so small. The parable of the Good Shepherd would suggest its cure to those of the clergy who are willing to sustain a true pastoral relation to their people, and are not content with being preachers or "mass priests."

TRUE, OUR LOSSES thus caused are partly offset by our large gains from the sects. This is a happy indication of the result of intensifying the appreciation of the Churchly position. We believe that this Churchward movement may be said to sustain a real relation to the definiteness with which the Church's real position is set forth. This, indeed, is incapable of absolute proof. A priest may unmistakably set forth the Church's Catholic position and yet, by his own personality, repel people; and another priest may make of the Church but one more of the Protestant sects, and yet, by his devotion and hard work, make many gains. But other things being equal, it seems beyond controversy that the Church attracts most adherents from both the Protestant sects and the other Catholic communions when she is truest to her historic position as the American Catholic Church. We thoroughly believe, as we have more than once suggested, that the substitution of that natural title for the present abnormal name of the American Church would give the strongest missionary impetus to her that could be given, simply because the attention of thoughtful people everywhere would be arrested by the very proclamation of the name. We need hardly say that the name without the attribute thus implied would be worse than useless. But if we are convinced not only that this Church is the legitimate representative in America of the historic Catholic Church, but also that we could prove it to unbiased inquirers, then the Catholic name would advertise the Church's characteristic to the world. It is almost the unbroken testimony of converts to the Church that they never had had cause to dream that the Protestant Episcopal Church claimed to be anything more than a sect among sects, until some accident had shown them what the assumption of the Catholic name would immediately proclaim to the whole world. And yet it is also true that until men who

* *The Living Church Annual*: containing a Church Almanac and Cyclopædia for the year 1907. Milwaukee: The Young Churchman Co. Paper, price 35 cents. Cloth, 60 cents net.

have hitherto voted it "inexpedient" to make the change, are themselves ready to lead in that forward movement, we must continue to grope along in the present unsatisfactory condition, in which the Church's name is the greatest handicap toward any large movement toward her; in spite of which handicap she will continue to receive individual accessions, as it is overcome now here, now there, by one and another seeker after the fold which our Lord has created for His sheep. And in reply to Mr. Elliott Shepard's recent fling at the Church, in connection with the conviction of Dr. Crapsey, for having sunk to only a two per cent. annual gain, it is sufficient to point out that it has been during the years in which every man has said what he pleased, and the Church has not enforced the ordination vows taken by her clergy, that this unsatisfactory ratio of increase has developed.

But much as we should be pleased to see the Church, in a large way, adjust herself to such large questions as that of the assumption of the Catholic name *plus* the Catholic attributes—which latter in no small and in ever increasing volume she already displays—it yet remains true that the primary cause for the large deductions from our communicant rolls that retard the ratio of net increase, is deficient pastoral work on the part of no few of the clergy in the manner we have suggested. May there not be serious reform with respect to acquiescence in dropping names of communicants?

HOW TO GO TO ROME.

WITH almost the regularity of the multiplication table, this American Church loses about three priests annually—about one-eighteenth of one per cent. of the total number—to the Roman communion. So regular is this loss, and so frequently do they go in an underhanded manner, that we have determined to submit these few suggestions on the manner of their going, in the hope that they may perhaps come to the attention of the three who may be said to be pre-destinated to take such a step during the year 1907.

The first step is, naturally, that of questioning. The Pope claims supreme allegiance over the consciences of all Christians—and particularly of all Catholics—and he requires all such to receive the sacraments only from those priests whom he has commissioned, through his vicars, to act as such. Our American priest must therefore carefully consider that claim. Is it scriptural, is it reasonable, is it historical, does it bear the authority of the whole, undivided Church, or even of the whole divided Church of to-day?

To consider this question is entirely compatible with perfect loyalty to this American Church. More than five thousand of our clergy will answer it, next year, in the negative—if they think of it at all. Two or three will probably answer it in the affirmative.

The next thought for each of these three will be that of the personal equation. If it is thus required of all Christians, it must thus be required of me. The intention to perform the act of perversion is thus formed.

Now comes a very essential matter. The next step beyond this is to go straight to your Bishop, personally or by letter, and tell him what you intend to do. Hear what he has to say; and if you are certain that your own wisdom exceeds his, then and there resign from the ministry and ask for deposition. If you are rector of a parish, or a missionary, resign your appointment at once. *Do not, on pain of mortal sin, make your profession to the Roman obedience, or receive any sacrament from Roman hands, until you have first done this.* Never mind what sort of casuistry is whispered into your ears by Roman priests who know better. It is an act that violates your honor if you receive Roman "baptism" or make any sort of public profession of Romanism before you have first obtained your release from your canonical superior. If you have concluded that your past life has been a failure and your priesthood a sham, better not begin your new life with an act of perfidy, but enter now upon a career that shall have nothing to it that suggests a tarnished honor.

And though we cannot say that we should be impressed with the wisdom of his action, we can assure any priest who abandons the communion of this American Church thus openly and *afterward* asks for reception into communion with the see of Rome, that he will carry with him the respect of those possibly erring Christians whom he leaves behind.

IT is reassuring to learn of the belief of so high an authority as President Nicholas Murray Butler of Columbia University, that it would not be impracticable for religious instruction to be given in connection with the public schools at some appointed time, if the parents desired it. With him and with Bishop Greer we quite agree that the State ought not to attempt such instruction. No one would question the wisdom of that proposition, even if the State were not constitutionally estopped from the effort. But that is not to say that the American people should acquiesce in having no religion taught. The American public school was, at its inception, a new thing in Christendom. It could not do everything for the child that ought to be done, which fact was rightly felt by our fathers not to prevent its usefulness in educating as far as it could go. But it never was the intention of the founders of our public school system to supplant religious with secular education. To divide the two was a necessity, as will hardly be denied, though itself a misfortune; to vest the latter in the State was not to deny the importance of the former, which was still vested, as formerly all education had been, in the family and the Church.

It is of course essential that when public opinion becomes sufficiently aroused to the necessity of giving religious instruction to such of the children as shall not be withdrawn from it by their parents, the instruction given shall be that which is approved by the parents, thus of necessity dividing it into as many classes as there may be sects or religions represented in any school. Awkward though this would be, and makeshift though of necessity it would be pending a larger degree of unity among Christians, it would be an essential to any successful plan. None of us, we trust, would be satisfied with any instruction that might conceivably be devised as a compromise between religions, or as inculcating only what might be framed as a common basis of natural religion.

Public opinion must sometime be aroused to the importance of this matter, unless we are to become a non-Christian nation; and it is a pleasure to learn that so useful a discussion has taken place on the subject, as that in the New York Church Club of last week. It is significant that at the same time Mr. William Jennings Bryan should be saying, at the laying of the cornerstone for the new Kearney Military Academy, "that there can be no such thing as development in the highest type for either the individual or the nation without cultivation of the moral sense; and that there is no morality possible which is not dependent on a definite religious faith."

A RECENT editorial suggesting the need of greater provision for sufferers from tuberculosis, has brought to us a considerable correspondence. It was a pleasure to learn of a "Settlement" founded by Churchmen at Redlands, Cal., for this purpose as a result of words spoken by Bishop Weller in a mission several years ago; a charity, however, that must probably pass into secular hands or be abandoned altogether if it be not taken over before long by some Church society or religious order.

In this issue we print a letter signed George W. West, in which the writer offers a site for the purpose of a consumptive sanitarium on the Isle of Pines, and tells of the favorable climatic conditions there to be found. We beg to refer the matter to the Bishop of Cuba, and to suggest that any Church people who would coöperate in the erection and maintenance of such a charity, communicate with him. We are not in position to say whether the Bishop would find it practicable to assume responsibility for such a venture, or whether the Isle of Pines would be the best location for it. It is a pleasure, however, to be the instrument for the transmission of such an offer, and we gratefully extend thanks to Mr. West for it, whether or not it may prove feasible for his offer to be accepted.

ANSWERS TO CORRESPONDENTS.

Mrs. J. F. W.—There was an attempt made in recent years in England to establish an Anglican society on the order of the Third Order of St. Francis, but we have little knowledge as to its progress. You might find membership in the Confraternity of the Blessed Sacrament helpful to you. Address the secretary-general, Rev. E. B. Taylor, Bayonne, N. J.

F. V. L. P.—The illustration given by St. Paul as an analogy of the Resurrection body—"that which thou sowest is not quickened except it die"—is not intended as the enumeration of a fact of science, for the seed sown does indeed contain the germ of life and does not literally die, nor would a dead seed germinate; but as an analogy of the relation of the resurrection body to the natural body, wherein there is a changed form of existence but yet not a change of identity. Illustrations and analogies, in holy

writ as in every-day life, are always limited in their application, and are not intended to take the place of proofs. The resurrection of the body is analogous to, but not proved by, the springing of the plant from the seed.

M.—In Holy Matrimony, "the man on the right hand and the woman on the left" is commonly construed with reference to the parties themselves when facing the altar, so that the woman is at the left hand of the man. This would naturally be the position of convenience when the man places the ring upon the woman's finger, and also, when they have turned to depart, enables him to offer his right arm to his wife.

N. J.—See *English Catholic's Vade Mecum* (Longmans, 50 cents).

E. F. B.—(1) The best text book to use in connection with the study of the life of Christ is Butler's *How to Study the Life of Christ*, supplied by The Young Churchman Co. at 65 cents postpaid. If a less expensive text book in question and answer form is desired, use *Questions on the Life of Christ*, by Miss Robinson, 19 cents each.—(2) We have no certainty regarding the genealogy of the Blessed Virgin Mary beyond the fact that she was descended in direct line from David. Tradition makes her the daughter of SS. Joachim and Anne, the latter of whom is commemorated in the English and many other calendars on July 26th.

MORE THINGS WROUGHT BY PRAYER.

THE Clerk of the Day, in the Boston *Evening Transcript*, recently recommended prayer as a cure for insomnia. He says: "When a man prays he lets go of personal responsibility, mental agitation, all vain fears . . . and lies passive on the calm bosom of the Infinite, entrusting his little affairs to a power not himself, and thus unwittingly preparing brain and nerves for repose."

How long it has taken "the world and the flesh" to adopt our panacea for all woes! It seems to them, even like "stealing our thunder"!

Many of us who pray all day, pray ourselves to sleep, and find ourselves "still, still with Thee when early morning breaketh."

One personal incident may help some readers of these fugitive lines.

Some years ago, in watching by the bedside of a dying sister, I was often started from my reading by the mute appeal of her starry, longing eyes.

"If you love me, pray that I may go," she often said. So after ministering to her varied wants, I would kiss her "good-night"—perhaps for the third or fourth time—then re-seat myself by a shaded light nearer a window, and quietly begin, "Our Father," or "Now I lay me"; and, according to life-long custom, her voice would join mine, feebly, and at last become inaudible. Force of habit was so strong that a few words of those bed-time prayers would soothe her off to a short, but peaceful sleep.

Try it, sisters, who watch by the beds of your dear ones, tossed and wearied by diseased nerves. Try it for yourselves, in sickness and in health. It is a very present help in every time of need.

L. A. C.

THE RELIGION OF CHRIST.

THE RELIGION OF CHRIST is a very large theme: it means Christian morality in commerce and Christian righteousness in industry. It means Christian homes and Christian families. It means Christian cities, Christian ideas and ideals, and Christian civilization. We mean Christian as distinct from pagan. We mean religion as distinct from any mere humanitarian culture or philosophy. We believe that the Christian religion rightly understood in our time, properly applied to the affairs of men, habitually practised in the lives of the men of the Church—we believe that it makes, as nothing else in this world can make, for the highest well being of the individual man, for the happiness of our homes and families, for the peace and the prosperity of our industries, for the stability of our society, for the permanence of our best institutions, as well as for the greater glory of God (applause and cry of "Good").

We believe that nothing has ever taken the place or can take the place of that religion; that nothing under heaven can ever by any means supplant it. We mean that its work is not yet done but it is making towards completion. We mean that Christ's victories have not all been won, but that day by day He is winning fresh victories; and you and I believe, dear brethren, that Jesus of Nazareth still stands where He has stood for twenty centuries, at the apex of human life, as the unstained ideal of the world, as the sublime epic of all mankind, as the supreme conscience of the universe in its best moments, as the perfect man and as the power and the wisdom of God (applause).—*Bishop Anderson, at the Missionary Mass Meeting in Philadelphia.*

STRENGTH without wisdom falls headlong by its own weight.—*Horace.*

SCOTTISH BISHOP IS ELECTED

Provost Mackenzie to Succeed Bishop Chinnery-Haldane in Argyll and the Isles

PROTESTS AGAINST REVISION OF THE PRAYER BOOK

Other English Church News

The Living Church News Bureau,
London, December 11, 1906

A MEETING of the Episcopal Synod of the Scottish Church was held at Edinburgh last Thursday week to elect a Bishop to the See of Argyll and the Isles, vacant through the decease of the Right Rev. Dr. Chinnery-Haldane. The intervention of the Synod was due to the failure of the electors of the diocese of Argyll to agree upon a candidate within the canonical period. The Bishop of Edinburgh proposed that the Very Rev. Kenneth Mackenzie, Provost of St. Paul's Cathedral, Dundee, be elected to the vacant see, and, all the Bishops concurring, Provost Mackenzie was declared duly elected.

The Bishop-elect is a son of the late Lord Mackenzie, one of the Senators of the College of Justice, and an Oxford M.A. After a year at Cuddesdon Theological College, he was ordained in the English Church and served for five years as assistant curate at the Church of St. Mary, Redcliffe, Bristol. In 1895 he returned to his native country and became senior assistant curate of St. Paul's, Dundee (Bishop Forbes' church), till 1900, when he became rector. And when a year ago this church was created the Cathedral Church of the diocese of Brechin—an accomplishment due, it is said, in no small degree to the efforts of the rector—Mr. Mackenzie became its first Provost. As a Scotsman, says the Scottish correspondent of the *Guardian*, he will be specially acceptable to his Highland diocese, and as a Churchman he will maintain the traditions of Churchmanship and zeal which made the late Bishop's name so widely known throughout the Anglican Communion. The Scottish correspondent of the *Church Times* writes that the Bishop-elect is a sound type of Churchman, and thoroughly loyal to the traditions of the Church of his up-bringing; while his kindly heart and genial manner will undoubtedly win him many close and steadfast friends in the diocese over which he has been called to rule.

The voice of the Church against any revision of the Prayer Book at the present time has been further distinctly heard in the diocese of London. At a meeting of the Hammersmith Ruridecanal Conference held in Chiswick parish hall, and which was largely attended, the Bishop of Kensington introduced the subject of the Recommendations of the Royal Commission, and after a full discussion the following resolution was carried with but two dissentients:

"That in the opinion of this Conference it is desirable that, before approaching the consideration by Convocation of the matters involved in the Recommendations of the Royal Commission on Ecclesiastical Discipline, the Lower House of Convocation should be reformed, so as to make it really representative of those on whose behalf it claims to speak."

At the Ruridecanal Conference of Hackney the following resolution was carried by 42 votes to 11:

"Considering that the present unreformed Convocation does not express the living voice of the Church, this Conference considers that to alter the Prayer Book at the present time, as suggested by the Commissioners, would be a perilous act, and one fraught with the gravest danger to the Established Church."

And yet the two Metropolitan Archbishops and their Suffragans are forcing on the movement in favor of the unsettling of the Prayer Book—solely and simply, it is to be feared, in order to get rid of the Ornaments Rubric and to silence the Athanasian Creed.

The *Guardian* of last week published a learned contributed article on "The First Papal Dispensation in Matrimony," from the pen of the Rev. Alfred G. Mortimer, D.D., of Philadelphia.

The installation and enthronement of the Bishop of Truro took place in Truro Cathedral on Thursday last (St. Nicholas' day). The Archdeacon of Canterbury (the Bishop of Dover), according to precedent, was the officiant.

Yesterday week the decease took place at Banagher, County Meath, Ireland, of one of those persons who, as Shakespeare says, have "greatness thrust upon them"; in this case, because of the Rev. Arthur Bell Nicholls having been the husband of Charlotte Brontë. Mr. Nicholls, who was 90 years of age, came of north British parentage, and was born in County Antrim, Ireland. He graduated from Trinity College, Dublin, in 1844,

and in the same year became the assistant curate of Haworth, Yorkshire, then under the incumbency of the Rev. Patrick Brontë. Six years later, and five years before his marriage with Mr. Brontë's gifted daughter, he attained to fame in fiction at her hand, being the original of "Mr. Macarthey" in Charlotte's novel, *Shirley*. Mr. Nicholls, after his brief married life, remained with Mr. Brontë until his decease in 1861, and then returned to Ireland, where he settled upon a farm at Banagher, retaining, however, his clerical style to the end, and frequently officiating in the churches of the neighborhood. R. I. P.

The *Guardian* begins in its current issue a series of weekly "Notes on Church Music," signed by "Diapason." The scope and purport of this new feature in the columns of the *Guardian* are thus set forth with the first appearance of these "Notes":

"In the first place, every endeavor will be put forth to make them interesting to the general reader as well as to those who are specially interested in Church music. Therefore the subject-matter will be varied—historical, biographical, and antiquarian, notices of events, short reviews of books and music, organ matters, and so forth. Secondly, these 'Notes' are intended to be useful and practical to those who take part in the musical services of the Church—clergy, organists, choirmasters, and choirmen. To this end a portion of the 'Notes' will be set apart for 'Answers to Correspondents.'"

In the first appearance of these "Notes" their contributor has certainly made a promising beginning.

The Appeal Committee of the House of Lords, presided over by the Lord Chancellor, has been hearing arguments during the past few days in the West Riding appeal case. This appeal is by the Crown against the decision of the Court of Appeal, which upheld by a majority the contention of the West Riding of Yorkshire County Council that they were entitled to make a reduction from the salaries of denominational school teachers in respect of the time they devoted to religious instruction. Judgment was reserved, and the Lord Chancellor intimated that the decision of the Law Peers would be made known in a few days, as they recognized that it was desirable that the question should be speedily settled.

The Government's abominable Bill for the setting up of the religion of Protestant Dissent in the schools of the nation was returned last week to the Commons in its transformed shape. Among the minority who voted against the third reading of the Bill in the Lords (besides the Romanist Peers) were the Duke of Newcastle, Lords Nelson, Shaftesbury, Halifax, and Stanmore, who, quite rightly, would not have the Bill at any price. The Bishop of London, although he did not vote against, declared that he could not vote for it. In the Lower House yesterday, on the question that the Lords' amendments to the "Education" Bill be considered, Mr. Birrell announced that the Government had decided to return the amended Bill to the House of Lords, as they could not accept the Bill which the Lords had passed. This means a deadlock between the two Houses and the doom of the Bill. In considering the Bill, Parliament has all along been doing nothing but ploughing the sands.

The Archbishop of Canterbury, who has been suffering from gastric influenza and jaundice, is reported to be making satisfactory progress towards recovery. J. G. HALL.

THE FEAR of God consists in a constant habitual sense of the glory of His being and perfections. Low and mean thoughts of the great God can never subsist in a heart that truly fears Him: the consideration of the divine Majesty naturally engages us to reverence. His excellency makes us afraid.

The fear of the Lord is the beginning of wisdom, it is the best and most natural way of living; should we not fear and reverence the God that made us, that preserves us, and provides all things for us?

The goodness of God is more illustrious in His conduct towards those who fear Him; these are the objects of His special favor, He delights in them, and is always ready to hear their prayers.—*Neal*.

MEN WALK not with God, because they are not come to an agreement with Him; God's agreement with us, and ours with Him, is that we may walk together. If we walk not with God, it is because there is no agreement; and what doth that import, but an alienation of mind from God?

Says God, "I would not have you live in the world at so great a distance from Me, I would walk with you and have you walk with Me; and for this end I would come to an agreement with you." But sinners will not come to any agreement with God, and thence it comes to pass that they walk not with God; they begin the day without God, walk all the day long without God, lie down at night without God, and the reason is because there are no agreements, and that denotes enmity.—*Hove*.

BURIAL OF THE REV. GEO. WASHINGTON.

THE death of the Rev. George Washington, European correspondent for THE LIVING CHURCH, has already been chronicled in these columns. The burial service was held on December 4th, at St. George's Church, Paris, of which he had been chaplain for many years. There was an early celebration at which among others present were the Greek and Russian priests located in Paris. The Rev. Henry Washington, vicar of St. Saviour's, Pimlico, London, and cousin to the deceased, was celebrant.

The burial service was taken by the Rev. Henry Washington and was followed by a sung requiem at which the celebrant was the Rev. T. Bowley, Mr. Washington being deacon and the Rev. W. C. McLaren, also of St. Saviour's, Pimlico, sub-deacon. The Abbè Portal was among those present.

The body was laid to rest in the cemetery at Florence, Italy, by the side of his wife, December 7th, the service being said by the Rev. Dr. Tanner, chaplain at St. Mark's English church, Florence; his son Captain George Washington, R.A., and his cousin, the Rev. Henry Washington, being present.

Mr. Washington had been failing for some time prior to his death, but continued his work until within a week of it, and celebrated Holy Communion exactly a week previous. At his death he was surrounded by his children, Captain George Washington, Mrs. Drayson, and Mrs. Onless. Florence, where his body was buried, was also his birthplace, and it had been his intention shortly to retire thither for the balance of his life. He was seventy-two years of age.

Mr. Washington had done a great deal in the interests of Catholic unity. He was on very friendly terms with representatives of the Orthodox Church in Paris, and with the Abbè Portal and others of the more liberal wing of the French Church. He was a remarkable linguist and could speak in eight languages. He was an indefatigable worker and at the time of his death was engaged in making a translation of Dante into English, doing a certain number of lines every morning before breakfast. His official appointments have hitherto been recorded in these columns. His successor at Paris will be appointed by a local committee acting with the S. P. G.

The London *Church Times* gives the following account of Mr. Washington's life, connecting him with the great George Washington as a "lineal descendant":

"He was the son of the late Admiral Washington, and graduated at St. John's College, Cambridge, in 1857. After a year spent at Cuddesdon, where he studied Syriac under Canon Liddon, he was ordained by the Bishop of London (Dr. Blomfield) to the curacy of St. Saviour, Paddington, in which he succeeded the Archbishop of York. He has, however, been all his life a foreign chaplain, first at Cairo, then at Constantinople, Havre, and elsewhere. Since 1888 he has been chaplain at St. George's, Paris, where he has taught the Catholic Faith in its integrity, and continued after a long interval the work set on foot forty years ago by Archer Gurney, the poet-priest of St. Mary's, Soho. Mr. Washington, who was a lineal descendant of the great George Washington, was an accomplished linguist, and a man of abundant humor and sound common-sense."

MISTAKEN KINDNESS.

It is told of a man who wished to add an emperor moth to his collection of insects, that by good fortune he obtained a cocoon, and hung it up in his library all winter. In the spring as he watched it he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fibre, that he lipped the hole larger with his scissors. Well, the fine large moth emerged, but it never flew. Someone told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness.—*Selected*.

DO NOT wait for a change of outward circumstances; but take your circumstances as they are, and make the best of them. Goethe has changed the postulate of Archimedes, "Give me a standing-place, and I will move the world," in the precept "Make good thy standing-place, and move the world." This is what he did throughout his life. So, too, was it that Luther moved the world, not by waiting for a favorable opportunity, but by doing his daily work, by doing God's will day by day, without thinking of anything beyond. We ought not to linger in inaction until Blucher comes up, but, the moment we catch sight of him in the distance, to hie and charge. Hercules must go to Atlas, and take his load off his shoulders perforce. This, too, is the meaning of the maxims in *Wilhelm Meister*: "Here or nowhere, is Herrnhut: Here or nowhere, is America." We are not to keep on looking out for the coming of the Kingdom of Heaven, but to believe firmly, and to acknowledge that it is come, and to live and act in that knowledge and assurance. Then will it indeed be come for us.—*Hare*.

NEW YORK CHURCH CLUB DISCUSSES RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

President Butler Believes it Not Impracticable

CATHOLIC CLUB HOLDS REQUIEM FOR BISHOP NICHOLSON

Other Church News of New York

The Living Church News Bureau
New York, December 24, 1906

AT the monthly meeting of the Church Club held in the evening of the 19th at the new club rooms, President Butler of Columbia University opened a discussion on the advisability of trying to get some portion of the afternoon sessions of the public schools for the religious instruction of those children whose parents should request such instruction for their children. In a very clear and convincing address, he pointed out that under modern conditions, which are the result of Protestantism and democracy, the State does well in refusing to have anything to do with religious instruction in its tax-paid schools. He deprecated the trend shown towards a maimed education and pointed out that the State does not pretend to do more than provide for the *secular* education of its children, and that the other integral parts of a complete education are to be provided for by other agencies, viz., the Church and the family. If, however, said the speaker, it can be conclusively shown that the parents themselves, who are the tax-payers, demand that the State shall provide for the religious education of her children as well as for the secular, then he would answer the question asked by the Club in the affirmative. But he felt doubtful whether public opinion is yet formed sufficiently for such a demand to be made. President Butler was most emphatic in his statement that the time had already come when in the interests of good citizenship something should be done to give religious education its proper place in our educational system.

Towards the close of this address, Bishop Greer came in from the Archdeaconry meeting at Calvary Church. The Bishop earnestly pleaded the tremendous importance of the subject, and said that in his judgment it would be unwise and impracticable to adopt any other attitude than that of the present public schools towards religion.

An instance of what can be done was afforded by the Rev. T. F. Turner, who spoke of over 100 children who were gathered in Calvary Church every Wednesday at 4 p. m., after school hours, for systematic religious instruction.

Mr. Silas McBee emphasized the need of interesting the parents, saying that the family is responsible primarily for the religious instruction of the children.

Finally a resolution of Mr. George Macculloch Miller was adopted calling on the President of the Club, Dean Van Amringe, to form a committee to take into consideration the whole question and to report.

A Solemn Requiem Eucharist was celebrated on the 18th inst. at the Church of St. Mary the Virgin for the late Right Rev. Dr. Nicholson, Bishop of Milwaukee, under the auspices of the New York Catholic Club. The Rev. E. P. Miller, vice-president of the Club, was celebrant, the Rev. M. W. Britton, deacon, and the Rev. B. J. Fitz, sub-deacon. Many members of the Club were present.

At the monthly meeting of the New York Catholic Club on the same day, the necessary action was taken by which the incorporation of the Catholic Club under the new name of the Catholic Clerical Union was accomplished. This Union is now an independent society incorporated under the laws of the State of New York. The Rev. Dr. Christian is president; the Rev. Dr. Ritchie, treasurer; the Rev. C. P. A. Burnett, secretary; all of whom, with the Rev. E. P. Miller and the Rev. P. A. H. Brown, form the executive committee, and are the directors. It is expected that this new Society will eventually have a club house and library of its own.

Bishop Greer preached at Vassar College on Sunday, the 16th, to a thousand girls.

The annual meeting of the archdeaconry of New York was held at Calvary Church, on Wednesday evening, the 19th. After Evensong, Bishop Potter, who presided, gave an address on "Lingual Problems in New York." Bishop Greer spoke on "Church Extension." Mr. Geo. V. S. Michaelis on "The Press as an Aid to Church Extension," and Colonel Mesrop Newton, followed by Mr. Herant M. Kiretchjian, on "Our Opportunity

Among Armenians." The reports of the work of the archdeaconry were presented and the officers and trustees were reelected.

The attendance was the largest on record. In the course of his address the Bishop of New York announced that a gentleman had been engaged who could speak Yiddish to work on the East Side.

The Rev. W. W. Davis has been elected rector of the Church of the Redeemer, West 136th Street, Manhattan, and will take charge on January 1st. Mr. Davis is at the present

time an assistant at the Church of the Transfiguration. He was graduated at Amherst College with the degree of M.A. in 1882, was ordered deacon in 1883 and priest in 1885, both by the late Bishop Littlejohn of Long Island. His diaconate was spent as an assistant at the Incarnation and at St. Luke's, Brooklyn, after which, until 1892, he was rector of St. Luke's Church, San Francisco, and then of Christ Church, East Orange, N. J. He has been at the Transfiguration about a year. The parish of the Redeemer, to which he now goes, is a difficult work in the midst of a very large but unsympathetic population, but with a nucleus of strongly attached people. There is a fine property, upon which there is, however, a considerable debt. In the rectorship of that parish he succeeds the Rev. W. Everett Johnson, who has lately become vicar of the new memorial church at Chappaqua, Westchester county.



REV. W. W. DAVIS.

ALL OF THE large exhibit palaces of the Jamestown Exposition are rapidly nearing completion and a large number of buildings and pavilions will be in readiness for the installation of exhibits by March 1st, nearly two months before the date appointed for the formal opening of the Exposition.

The Manufactures and Liberal Arts building, one of the largest of the group, is under roof. This structure is brick veneer with white staff (marble effect) trimmings, and is one of the most stately and imposing buildings on the grounds. Its sister building, Machinery and Transportation, is about ready to be roofed, and in style and finish will be similar to the Manufactures, Auditorium and Administration building. In this structure is an immense convention hall, with seating capacity for 3,000 persons. It is one of the handsomest and most artistic buildings ever constructed for an Exposition, and its location commands a magnificent view of Hampton Roads. It is surmounted with an immense dome, bearing a close resemblance to the one that ornaments the Library of Congress at Washington, D. C.

The framework of Mines and Metallurgy, Marine Appliances, Food Products, and several other smaller buildings is well under way, and, under ordinary conditions, will be completed within sixty days. Of the State buildings, those of Rhode Island, Virginia, Maryland, New Jersey, Pennsylvania, and Ohio, will be completed by January 1st. The Inside Inn, with accommodations for more than 2,500 persons, will also be completed by that date.

The buildings ready for exhibits include the Arts and Crafts, Mothers' and Children's, and Hospital.

Word of Construction on the Government buildings and pleasure piers has begun and will be vigorously pushed to early completion. A large corps of workmen are engaged in macadamizing the numerous beautiful streets and boulevards, and expert landscape decorators are laying out innumerable designs for the floral decoration.

The exhibits will embrace every phase of industrial development during three hundred years, arranged and classified so that visitors can obtain at once a correct history and the development of any specific branch of industry without visiting several buildings, as has been the case in former exhibitions.

While the Jamestown Exposition is to commemorate the greatest historical event in history—the founding of the first English-speaking settlement in America, at Jamestown, Va., in 1607, yet the industrial and commercial displays will form no small part of the celebration.

MOST MEN work for the present, a few for the future. The wise work for both, for the future in the present, and for the present in the future.—Hare.

ACTIVITIES OF THE CHURCH IN CHICAGO

Alive to Questions of the Day and Helping to Solve Them

VALUE OF PROFESSOR TOFTEEN'S WORK IS RECOGNIZED

Child Labor Investigated by Committee on Civic Affairs

The Living Church News Bureau
Chicago, December 24, 1906

IN several particulars the diocese of Chicago has made unusual advances, during the autumn months just passed. The most remarkable addition to its organized activity has come from what might be called the discovery of the Rev. Dr. O. A. Tofteen by the clergy and laity generally. Dr. Tofteen has been connected with the Church in Chicago for the past three years, but only within a few months have we begun to realize his greatness as a scholar and instructor, and our own good fortune in having him so close at hand. He was at first priest-in-charge of Immanuel Swedish mission. He has been for one year the professor of Hebrew and Old Testament Criticism in the Western Theological Seminary, and latterly he has also been placed in charge of the Assyrian department of the University of Chicago. A man of immense learning in all ancient history, master of all the ancient semitic languages, one of the few Churchmen of the day able to meet in scholarly discussion the leading lights of Germany and England, he is also a Catholic priest of clear convictions, and a master of Comparative Religion. He is the first to apply the accepted teachings of Comparative Religion and Anthropology to the Revelation of God given in the Old Testament, and his lectures at the seminary and before the Chicago deanery and elsewhere have dealt with these important themes in a style so erudite and convincing that many of the leading clergy and laity of the diocese have become enthusiastic listeners, whenever he is willing to be heard. Around his department at the seminary there has recently been organized "The Oriental Society of the Western Theological Seminary," with a strong directory of priests and laymen, and this society is now undertaking to raise funds for the publication of a book by Dr. Tofteen, which will amplify his wonderful essay on "Side Lights on the Old Testament Chronology," lately read before a large gathering of Chicago Bible scholars of various religious bodies. Dr. Tofteen has taught a large class of post-graduate students from the Chicago clergy, at the seminary, during the fall, including the rectors of some of the principal parishes in the city. He has shown in these lectures the unhistorical and insufficient foundation of many of the theories of the advanced school of German Higher Critics, and has outlined the powerful evidences for the historical character of Abraham, and for many other names and dates which have been freely disputed by the Graf-Welhausen writers, and their followers. It is not too much to say that the most important and inspiring influence in the studies of the Chicago clergy this fall has centered around these brilliant lectures and essays from Dr. Tofteen. The post-graduate classes are to be continued throughout the winter and spring, at the seminary.

Another new departure in Chicago's diocesan life has come from the conferences arranged by Bishop Anderson last October at the Cathedral. Papers read at that time by some of the city clergy aroused the interest of many in the relationship between the clergy and laity and the great issues of sociology in all its departments, which are so evident in Chicago's teeming life. Two organized efforts have resulted. The first is the appointment of a permanent committee from the deanery, called the "Committee on Civic Affairs." The Rev. E. J. Randall is the chairman, and the committee has already begun to investigate, on definite lines, some of the more serious phases of the life of the poor in Chicago. The other concrete result of the October conferences, in these directions, has been the formation of a Chicago Branch of the C. A. I. L. with headquarters at the Cathedral. This new organization has taken up the crusade against child-labor, and is joining forces with the other organized workers in the city and the state who are combatting this evil.

The Bishop has taken keen interest in all these new activities, and the ultimate effects will be of lasting advantage to the Church in her battle against selfishness and intellectual error.

The Christmas donation of the Chicago branch of the Woman's Auxiliary has for several years been given to St. Mary's Home for children, as the Thanksgiving-day donation

has gone to the Chicago Home for Boys and the Champlin Home. These gifts of provisions and groceries have been unusually bountiful this season. The Thanksgiving donation was the largest in the history of the Boys' Home, and contained so many goods that the larder was stocked fully for at least a month. The girls at St. Mary's also fared well at Christmas, the local branches of the Auxiliary from all parts of the diocese sending in boxes and barrels of good things for the table.

On St. Stephen's day, the Rev. Dr. DuMoulin and his family took their departure from Chicago, starting for California, where Dr. DuMoulin will take a much-needed rest until the first of March, at which time he is to take up his new work as Dean of Trinity Cathedral, Cleveland.

Mr. Lyford P. Edwards, who is in his senior year in the Western Theological Seminary, has been appointed in charge of St. Matthew's Church, Evanston, taking up the work recently surrendered by the Rev. H. C. Granger. Mr. Edwards has studied at McGill University and is a graduate of the University of Chicago. He has spent a year as a lay missionary in Alaska, and has been for some time in residence at the Cathedral Settlement, Chicago.

The Western Theological Seminary closed during the Advent Ember week, for the Christmas vacation, after a very encouraging term. The number of students is steadily increasing, and the general interest in the seminary on the part of the laity of the diocese is manifestly deepening. Several additions to the library and reading rooms have lately been made by some of the Chicago parishes. Trinity, Grace, and St. Andrew's have thus subscribed to several of the German and American Journals of Assyriology and Egyptology, and Epiphany parish has given a full set of Dr. Dennis' volumes on *Christian Missions and Social Progress* to the newly organized Missionary Society among the students. Professor Lutkin, formerly organist of St. James', Chicago, and now the Dean of the Musical College of the Northwestern University at Evanston, has begun a series of lectures on Church Music, at the seminary, and for the first time the "Hale Lectures" are also to be given as a course. The Rev. Dr. F. P. Davenport, the seminary professor of Church History and Canon Law, began on the second Wednesday in December, at Grace Church Chapel, a series of six lectures on "The History of National Churches," the first one being entitled, "Imperialism and Nationalism in History and Law." These will be given once each month, on January 16th, February 6th, March 6th, April 10th, and May 8th, at 8 p. m., in Grace Church Chapel, by Dr. Davenport, as the Hale Lectures for 1906-7.

Bishop Anderson sailed for England on Saturday, December 22nd, accompanied by Dean Sumner of the Chicago Cathedral. They expect to be away about a month, sailing for the return trip on January 9th.

CHRISTMAS IN CHICAGO.

In nearly all the parishes there were two celebrations on Christmas Day, and in most of the larger ones there were three, while at St. Peter's, the largest in the diocese, there were four. Chicago is well supplied with fine choirs, and in the majority of the city churches the mid-day Holy Eucharist is adorned with all possible music on the great festivals. Midnight Mass was celebrated in several parishes, and in others the choirs assisted, in whole or in part, at the early celebrations. At mid-day the Eucharistic music at St. Peter's was Gounod's "St. Cecilia" mass, and the offertory anthem was "For unto us," from "The Messiah"; at St. James', Chicago, the *Te Deum* was Buck's E flat festival, the anthem was "Glory to God," by Burdett, the *Sanctus* was by Gounod, and the *Gloria* by Tours. At the Church of the Ascension, Mozart's First Mass in C was sung, and a new cantata, "*Mater Christi*," by Adams, was sung on the evening of the Fourth Sunday in Advent. At All Saints', Ravenswood, the anthem was Gounod's "Nazareth," and the Eucharistic music was by Elvey, in E flat, Moir's Eucharistic service in D was sung at Trinity, Highland Park, and at Epiphany, the anthems in these parishes being "Behold, I bring you good tidings," by Bartlett, and "The morning stars sang together," by Stainer. At Epiphany, the men of the choir sang at 7 a. m., the anthem being, "And there were shepherds," by Charles Vincent. Eyre's service in E flat was sung at Calvary, and Tours, in F, at the Church of the Annunciation, Auburn Park. The children's carol services were held in most of the parishes on the Sunday after Christmas, and the majority of the Christmas-tree festivals and parties took place on St. Stephen's day or St. John's day.

TERTIUS.

"THE HOLY CROSS MOUNTAIN MISSION."

BY THE REV. SHIRLEY C. HUGHSON, O.H.C.

IN May 1904, two members of the Order of the Holy Cross went from the mother house of that community at West Park, N. Y., to the Cumberland Mountains of east Tennessee to do a few months' missionary work among the people of these much-neglected districts. A one-room cabin, fourteen feet square, was built on the brow of a lofty cliff, where through the heavy foliage of the forest, vistas could be caught in three directions of the great wooded ranges, and of the magnificent valley which, from that point stretches more than 200 miles away to the Mississippi. A narrow porch in front of the rude dwelling served for common room and refectory, and within, at one end, was erected a shelf, a rough but solid structure, on which was



A HOME IN THE MOUNTAINS.

placed a consecrated stone for the daily offering of the Holy Sacrifice. The cabin was embowered with trees, and at the gable-end was reared a cross of solid oak timber. A clear spring, gushing from under a gentle slope, a hundred yards away, soothed us with its melody and afforded a supply of pure, cold water.

Most of the time at home was spent under the open sky. The life was ideal. It was a place for contemplation, for the still seclusion of a cloistered life; but we had not come for that, all-important as it is for those who would make their hearts strong with no earthly strength for the work of our Lord's vineyard. These mountains were full of souls waiting to be taught the old story of divine love, and the time we were able to spend in our leafy hermitage was brief compared with what we felt we must give to the Master's sheep who were scattered abroad, having no shepherd.

And what a revelation that work was! A revelation of ignorance and of sin, and yet of a simplicity and a hunger for the higher life, such as one rarely finds in our self-conscious age. As we came and went, we found a land entrancing in its beauty, a land of fair skies, of lofty mountains with green valleys between, and watered by a thousand crystal streams. But the hearts of the people were far from God—not because they had rejected Him, but because they had had but slender opportunity ever to know how good and loving He is to His children.

We came away just as the first ruddy dashes of September gold were showing themselves here and there in the forest, and autumn, evening by evening, was drawing a wondrous violet haze across the mountains, until they stood transfigured with a glory such as we used to dream of in our childhood days as hovering over the hills of Paradise.

We came away, but we left our hearts behind us. There was so much of pathos in the hungry flock that came so gladly to the little mountain log schoolhouse, or to sit in front of the cabin of our host in the cool of the evening, to hear the heavenly doctrine, that we longed to abide with them, if haply God might let us, by word and sacrament, impart to their souls somewhat of the spiritual beauty that belongs by right to the Father's children.

Therefore, when a year later an invitation came from the Rev. Wm. S. Claiborne, the rector of the great mountain parish of Sewanee, to take up a permanent work here, it was with very great happiness and thanksgiving that the call was accepted.

In September 1905, with the blessing and approval of the

Rt. Rev. Thomas F. Gailor, D.D., the Bishop of the diocese, we set out, accompanied by some of our "associates," to establish a permanent missionary centre in the Cumberland Mountains.

Realizing that ignorance is the greatest foe of religion, the first step was the opening of St. Andrew's Industrial School for mountain boys. The need of such an institution can be estimated when it is remembered that it is an exceptional thing for a mountaineer to read or write, and although they depend on themselves for all mechanical work, so little do they know of manual art that it is no uncommon thing to find their houses of the crudest log construction, with a single door, and never a window for light or air.

In spite, however, of the extreme limitations of their condition at every point, no class of people in America are further removed from anything like degeneracy. Of pure old English and Scotch-Irish stock, their men are intelligent, chivalrous, and independent; and their women are possessed in the fullest degree of those high traits that have in all ages commanded the world's homage and reverence. They exemplify in a marked measure those social virtues, the decadence of which, in our modern life, is so often deplored, such as hospitality, loyalty to their own people, and that intense love of home which, beginning with the humble hearthstone, extends itself by vigorous, healthy processes through the family, the clan, and the neighborhood, on, in a true old-time patriotism, to the state and the nation at large.

The encouraging feature of all work among them is that they are conscious of their limitations, and are ambitious for better things. A type of them all was a man who came some time ago, asking if he, too, could be taught to read.

"You see," he said, in a pathetic, embarrassed tone, "I hain't never had no chance."

This precisely describes them all. *They have had no chance.* A few pitifully inadequate public schools are now scattered through these mountains, but in thousands of cases the opportunity to read and write is as far removed from the mountaineer as a course of philosophy in a German university. The purpose of St. Andrew's School is, by God's help, to bring to these people somewhat of the opportunity He means every soul to have.

The history of this work shows how gladly they accept the chance when it is offered them. A month after the school was opened, it was filled beyond its capacity with the sons of men who in many cases, did not know that A was the first letter of the alphabet.

The primary purpose of the work, it need hardly be said, is to bring to these souls the Truth of God as it is revealed in the Church and the Bible. All else must be subsidiary to this. Their poverty of resource and ideal in temporal things is paralleled in an appalling degree in things spiritual. There is no unbelief among them, but their numerous forms of religion are only



A MOUNTAIN TYPE.

gross degenerations of the cold and loveless Calvinism that flourished among their fathers two centuries ago.

If they can be properly educated, mentally and manually, and, above all, can have infused into them that refining quality that the Church and her sacraments alone can give, there will be raised up, as it were, a new race, pure and virile, for the glory of God, and for the upbuilding of all that is best and noblest in a nation's life.

In the face of such an opportunity, it is a pitiful thing that the earnest worker, with soul on fire with a divine enthusiasm to seize and make the most of it for the glory of God, and the honor of humanity, is ignominiously brought down in his first flight by coming in contact with the earthiest of problems—that of money. The question arises here, as in all other missionary endeavors: *How is such a work as St. An-*

Andrew's School to be supported? In order to avoid pauperization, a nominal charge is made, averaging about \$4.50 a month for tuition, board, washing, and clothing. As small as this is, and although each boy is given the opportunity to work out a good part of it, very few of the parents will be able to pay the balance. Their extreme indigence cannot be imagined by those who have not seen it. The stony little mountain farms (those in the coves, or valleys, are better) are so stubborn of their yield, that it requires the hardest labor to produce a crop which in many parts of the country would not be thought worth harvesting. We have in our school a boy of thirteen, who has been plowing in the field since he was eight. There is little room in such a case for indignation over the wrong of "Child Labor." It is simply one of innumerable instances where it is an imperative necessity for every member of the family, including the women and children, to "be worked" to the utmost, to keep starvation from the door.



A MOUNTAIN FARM-HAND. come by the alms of the faithful, but (Aged 11 years.)

Many of these boys have been rescued from this heart-breaking life, but every year hundreds of them are being stunted in mind and body, and starved in the precious souls for which Christ shed His Blood, by the hardness of this unceasing grind, to say nothing of the danger to life and limb incident to such heavy work. Not far from St. Andrew's lives a pitiful little cripple who, a year or two ago, was "reaped down" while at work in the harvest field, and his poor little body picked up from beneath the sharp knives, mangled and wrecked for life. And he, too, was a child of Jesus Christ, one of our little brothers in our Father's House.

It is clear from what has been seen, that such a work as St. Andrew's must be supported for a long time to be on the scene of action, guiding and influencing these young souls into a knowledge of God's love, are compelled to leave this most important business to others, while they spend many months travelling the country, soliciting help.

This method is manifestly wrong, and we are earnestly desirous of securing such systematic support for St. Andrew's as will make it unnecessary to adopt it.

In order to do this, an organization has been effected, known as "THE HOLY CROSS MOUNTAIN MISSION." The plan is a development of one which has been employed with great success in secular charities in the East, but we have not heard



NATURAL BRIDGE, NEAR ST. ANDREW'S, SEWANEE, TENN.

of its being used before in missionary work. It may be briefly outlined as follows:

I. Local branches, known as "Wards," are formed among friends of the work, each ward to consist of ten members.

II. Each member agrees to say a prayer each week for the work, and to raise yearly in any way he may elect, a sum of money for its support, the amount to be determined by the ward, but to be not less than one dollar per member.

III. Each ward makes itself responsible for the organization of one other ward.

IV. The local officers shall be the ward secretary, who

shall act as president, and a treasurer; these to be elected annually in September or October.

V. After ten persons have been admitted to any ward, other members may still be added, but when this additional number shall reach ten, they shall immediately withdraw from the first ward, and proceed to organize an independent branch of their own.

VI. Special arrangements may be made for forming guilds and Sunday School classes into wards.

The obligation that each ward assumes of forming one other ward, may perhaps be most conveniently discharged by taking in additional members up to ten; or often it will be found feasible for one or another member who has acquaintances in some other parish to interest them to form a ward, which would be counted as being organized by the first ward. The writer would be very glad to give further information to any who might be willing to help us help God's children among these mountains.

There is much more in our hearts concerning this people and their needs than we can, or would care to express, but we should like to ask a direct question of those who might read this article:

You, to whom God has given so much of opportunity to know Him and to love Him, who have so much of comfort, so much of sweetness and joy of all that is best in human life, the converse of friends, the peace of home, the love of little children—what are you willing to do for these, your little brothers, whose souls are pinched and starved, whose little hands are hard with toil, whose little faces are old before their time, but who are none the less your brothers, seeing that we are all children of the same loving Father, and all very precious in His sight?

"And Jesus said, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

GOOD-BYE TO THE OLD YEAR.

The Old Year is no more. Let us bury our dead,
Let us dig deep and bury him low,
Then cover him up with a mantle of love
As pure as the untrodden snow.

We remember the good things he brought day by day,
The life and the light and the cheer,
The blessings so common we heeded them not,
The friendships so strong and so dear.

We will blot out the gloom with the doubts and the fears,
And all of the battle and din,
Forget all the weariness, sorrow, and pain;
And wilt Thou, Lord, blot out the sin?

So may we be ready to greet the New Year,
"Forgetting those things that are past,"
Reaching forth to be nobler and braver, more true,
'Till we come to the "crowning" at last!
Minneapolis. ELISABETH ELLERY KENT.

OPPORTUNITY.

A NEW YEAR'S GREETING.

Did someone tell thee through the land
There came a firm yet gracious hand
To furnish weakened souls with cheer,
From hearts bowed down to banish fear,—
Thou'dst greet this glad, this happy year.

Did someone tell thee that when days
Would seem the darkest, then the rays
Of hope would burst upon thy sight,
That thenceforth thou wouldst walk in light,—
Thou'dst greet this glad, this happy year.

Did someone tell thee that when most
Thou neededst comfort, then a host
Of angels pure on thee would shower
Hope, love, and peace—a heavenly dower,—
Thou'dst greet this glad, this happy year.

Did someone tell thee that sweet joy
Would soon be thine, thou wouldst employ
Thy moments well and sing thy praise
For all the happy, God-giv'n days
Of this most glad, most happy year.

Wouldst know all this? Then, this thing more:
Before thee stands an open door;
Within the room beyond it seen
Thou'lt find what else had never been
To make thee glad this happy year.

Some opportunity to bless,
Some load to lift, some wrong suppress;
Echo with deed each duty call,
So in Christ's name to thee and all
Shall be a glad, a happy year.

ISABELLA K. ELBERT.

CATHEDRAL CONSECRATED IN DARKEST AFRICA.

ON Sunday, September 30th, the new nave of the Cathedral church of the missionary diocese of St. John's, Kaffraria, was consecrated at Umtata by the Bishop of the diocese (Dr. P. Watkin Williams), in the presence of the Archbishop of Capetown. This Cathedral is set in the very heart of heathendom, the whole diocese being made up of the native Transkeian territories of Pambuland, Pondoland, and Griqualand East, in which the Christian is to the heathen population in the proportion of one to ten. Almost the first act of the present Bishop after his consecration was to lay the foundation-stone of the new nave, in memory of his predecessor, Bishop Bransby Key, whose name is held in honor and affection by clergy and laity alike throughout the diocese, and whose intimate knowledge of Kaffir customs and language, and sympathy with every aspect of their life, made the native Christians regard him as a father indeed. Mr. Prynne, the well-known London architect, had prepared plans on an elaborate scale for the whole church—choir, nave, and side chapels—but they proved far too costly for accomplishment, and the committee wisely contented themselves with undertaking as the first section of the work a simplified form of the nave alone, under the direction of Mr. Leonard W. Barnard, who, assisted by Brother Maynard of the Community of the Cowley Fathers, from St. Cuthbert's mission, has completed the nave with wonderful energy and skill.

On Sunday morning the Holy Communion was celebrated at an early hour at the pro-Cathedral and at St. James' Church—in the latter church for the last time, since it will now be disused and will yield place as the parish church of the city to the new Cathedral. At 9.15 the clergy proceeded to the west end, where they met the Bishop, the Archbishop, and the Bishop of Glasgow, all in copes and mitres. The Archbishop wore a red mitre which had been presented to him, with an address, by the clergy of the diocese, on his arrival the previous day from St. John's Port. The solemn ceremonies of consecration now began with a procession round the outside of the church, which was joined by the church officers, the building committee, the Cathedral workmen, and the local branch of Freemasons, and Psalm lxxviii. was sung. On reaching again the west door, the Bishop knocked three times with his crozier at the closed doors, uttering a threefold benediction, and as the doors opened the procession passed up the centre of the nave to their appointed places, singing Psalm xxiv., through the congregation of Europeans and natives which crowded every available space of the nave, and numbering nearly 3,000. The service itself followed, with some modifications, the Order of Consecration drawn up on ancient lines many years ago for the diocese of Bloemfontein by Archdeacon Croghar. It began with the Litany, sung by the Rev. G. A. Sale, principal of St. Bede's College, and Mr. Aston Key, a layman, and son of the late Bishop. The registrar of the diocese (Mr. H. Wood Gush) read the deed of consecration, which was duly signed by the Bishop sitting before the altar. After the consecration of the altar, the *Sursum Corda* was sung, followed by the long and beautiful Preface adapted and abridged from the Pontifical in which the uses and ministries of a church are touchingly detailed. After this the Bishop proceeded to consecrate the new altar-vessels, vestments, cloths, and linen, all of which, as well as the altar cross, candlesticks, and vases, had been presented by friends. The jewelled chalice and paten, of silver-gilt, were the gifts of two priests of the diocese of St. Andrew's. The beautiful and costly altar ornaments were given in memory of the late Miss Hope of Edinburgh, a devoted benefactress of this diocese, and an inscription round the base of the cross records her name. The fund was raised by Miss Marshall of Edinburgh, who has since gone to her rest. Other donors included the Sisters of the Church at Kilburn and the Community of the Epiphany at Truro. After the consecration was completed, the Bishop retired, during the singing of the Trinity hymn "Holy, Holy," to vest for the Holy Communion, at which the Dean of the Cathedral (Dr. Booth) officiated as gospeller and the Rev. F. W. Puller as epistoler. The Gospel—the story of Zacchæus—was repeated in Xosa by the Rev. P. Menelle, the Bishop's native chaplain.

The Archbishop preached from I. Kings vi. 7. After the collection of the alms (which amounted throughout the day to 220l.), the Bishop of Glasgow came forward to the Bishop's throne to convey to him greetings from the Archbishops of Canterbury, York, Armagh, and Dublin, and from the Primus of Scotland (part of whose letter he read), expressing in his own words the happiness and honor which he felt at being the

first Scottish Bishop to visit this diocese. He then knelt and kissed the Bishop of St. John's ring, and the latter replied, with evident emotion, in a few apt words bidding his brother return "grateful greetings from this young missionary see to those ancient thrones." The Bishop of Glasgow then crossed over to the north side of the sanctuary, and greeted the Archbishop by kissing his hand. Before the Church Militant prayer, the Bishop commended to the remembrance of the faithful the founders and benefactors of the Church in the diocese, mentioning the names of Robert Gray, Henry Callaway, and Bransby Key. The service, which was sung by a mixed choir to Merbecke's setting, ended with the singing of Mr. Stuckey Cole's hymn "For a Bishop" (*A. and M.* 453), with special reference to the late Bishop.

In the afternoon, at three, the Cathedral was again filled, this time with a native congregation, which would have been even larger but for the fact that after the recent heavy rains many are engaged in ploughing. Evensong was sung in Xosa with that special pathos and tenderness which belongs to a Kaffir service. The Archbishop preached again (his sermon being interpreted by the Rev. J. J. Xaba), taking as his subject Jacob's vision at Bethel. At the second Evensong, at seven, the Bishop of Glasgow preached to a crowded European congregation from I. Peter ii. 5. The service closed, as the Kaffir Evensong had done, with a processional hymn and a *Te Deum*, sung with the Archbishop, Bishops, and clergy grouped round the altar.—*The Guardian*.

CAPTAIN MAHAN ON "SPIRITUAL INTERPRETATION."

IT may be affirmed that with the bodily resurrection of Jesus Christ Christianity, except as an unauthoritative ethical system, stands or falls. This I wish to present under the two heads (1) Evidence, and (2) Conduct.

(1) It is too rarely urged that in the resurrection Christianity presents for acceptance an alleged fact, which is scientific in the modern sense. It was attested by "phenomena," as science uses the word; i.e., by conditions and circumstances cognizable by the senses; and it has been transmitted to us by evidence which in character is historical, however it may be estimated as conclusive by this man or that. The apostles saw the Christ risen after death; they heard Him speak; they touched Him; as a minor detail, they ate and drank with Him. Whether the statements are believed or not, they present scientific phenomena supported by historic evidence. What is alleged to have been seen and touched is not a spirit, but a body, ascertained by three senses. Further, the first two great teachers, St. Peter and St. Paul, apply to this body the prophecy, "Thou shalt not leave My soul (spirit) in Hades, neither shalt Thou suffer Thy Holy One to see corruption." That the spirits of the dead are living still in Hades is the Christian teaching; that their bodies see corruption is common knowledge. The exemption of Christ from the common lot is taught by the double affirmation; that His Spirit did not remain in Hades, nor His flesh see corruption. There is, however, no affirmation that the body issued from the tomb unchanged; the affirmation is the contrary. I need not elaborate this point. It is sufficient to say that, however changed in details, it was not in identity, and was cognizable by the senses.

(2) As to conduct. The evidential value of Christ's resurrection is summed up in the words "Declared to be the Son of God with power by the resurrection from the dead." This word "power" is by St. Paul associated continually with the resurrection in relation to conduct. To human purpose the resurrection supplies power; not impulse merely, but power. A new force is manifested to the world—a force to be applied, to be used, in the moral and spiritual spheres. The resurrection is not merely evidence; it is also the power that worketh in us.

But it may be replied, "The existence and working of this power, and the resurrection of Jesus Christ, do not depend upon, are not affected by, a so-called 'spiritual' interpretation, even though that eviscerates them of their real meaning. It must be a poor kind of force that will not continue to exist of itself." Quite so; and just here comes the offence of that teaching. Since the world began, steam and electricity have existed as forces, in active operation; but so long as men understood not their power, they for man did not exist. In effect upon practice, ignorance and unbelief are synonymous. "How shall they believe in Him of whom they have not heard?" As men have heard, known, and accepted electricity and steam, they have

had use of them, to the purposes we know. Revelation and acceptance historically lie behind the steam engine and the telegraph. So revelation and acceptance of Jesus Christ lie behind Christian conduct. It is the force thitherto unknown, now manifested, not merely as a demonstration, but as an agent; for the risen life of Jesus Christ becomes thenceforth the force in the life of the believer. Unknown, it cannot be used; denied, it cannot be used. Indestructibly existent itself, it is non-existent to him who denies it, for he cannot use it. Herein lies the ruin of the teaching which the Church is asked to condone; indeed, to authorize. Let us rather fall back on our two greatest authorities. St. Paul: "If Christ be not risen, our teaching is vain, your faith is vain." St. Peter: "God begat us again unto a living hope by the resurrection of Jesus Christ." What they understood by the resurrection is avouched by the prophecy quoted above: "He whom God raised up saw no corruption."

The so-called spiritual interpretation that Christ is risen "spiritually" and ascended into a higher state of being, but His body mouldered in the grave, abandons the scientific evidence for that personal impression, of personal conviction. Those who follow it believe in God and in a spiritual life. So do I; but where is their proof? In their inner convictions, or in their rational processes? I, too, we, too, have these; as convictions they may be sufficient, but alone they prove nothing to others. They are not "phenomena" scientifically; the senses cannot test them, and as force they are not transmissible beyond the individual. But to him who is happy enough to hold the Christian faith, there is what may be called the scientific demonstration, prediction verified by experiment. The witnesses have come to us and told us of Him, of His resurrection and its power. They have said, He Himself has said: "Try, and you shall know the power that worketh in us." Like a new scientific theory we have applied it to the conduct of life, to the long, weary battle with sin, and now, though baffled oft, we know by the double test: the witness and the experience. We take up the words of the Samaritans to the woman, "Now we believe, not for thy words; but we have seen for ourselves and know that this is indeed the Christ, the Saviour of the world." Or, with Job, "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee." How, then, shall we see a mere speculative difference of opinion in those who deny the bodily resurrection of Jesus Christ? To admit such teachers to the authority of the Church is not to court ruin, but to assure it; not our own ruin, but that of those who by them may be turned aside out of the way.—From a letter of Captain A. T. MAHAN in New York *Evening Post*.

THE HOLY INNOCENTS

O blessed Babe of Bethlehem,
Who art the children's King,
Our song of praise to Thee we raise,
Our love to Thee we bring.
Thy glorious infant martyrs
We now remember, Lord,
Who at Thy birth passed from this earth
To gain Thy great reward.

Those Innocents of Bethlehem
By cruel Herod slain,
Now reign with Thee eternally,
Secure from every pain;
Like sweet and tender rosebuds
Their lives were snatched away,
But 'neath Thy care they blossom fair
In everlasting day.

O gentle Babe of Bethlehem,
The weak through Thee are strong,
What seems to die still lives on high
Triumphant over wrong;
O by Thy perfect childhood
Grant us to die to sin,
That we may be a shrine for Thee
To ever dwell within.

O gracious Babe of Bethlehem,
The Lamb of God who died,
But now enthroned art ever owned
The Saviour glorified;
May we with all Thy loved ones
Washed in Thy precious fount,
Through child-like grace Thy footprints trace
And every woe surmount.

WILLIAM EDGAR ENMAN.

THE PRAYER BOOK AN AID TO WORSHIP.

"ONE GREAT value of our Prayer Book has been to keep continually before men the duty of worshipping God. It is very sad to find how the idea of worship has dropped entirely out of the minds of many. They go to hear the singing, or to listen to the preaching, or to gaze upon some novel exhibition.

"They have forgotten the great duty and privilege of rendering homage unto the Lord, by word and act.

"Our Prayer Book keeps ever before us the thought of worship. 'With such a book in their hands, high and low, rich and poor, have an equal part in the worship of God.' They listen to the same exhortations and lessons, they utter the same confessions and prayers, recite the same belief and acknowledge the same mercy and loving kindness.

"Every one who comes to a service is treated as a worshipper. His religious experiences may be different from those of others. He may not be able to rejoice in the full hope of salvation, but he is treated as one who, if he confesses his sins and believes the promises of God in Christ, shall find pardon. He is regarded as the possessor of a religious nature that can be instructed and helped, and as having needs that can only be satisfied when he draws near to God.

"Note with what profound reverence he is taught by the Prayer Book to approach God. Mark the spirit and language of the prayers and praises. There is no familiar chatting with Deity, as if He were ignorant; but everything is solemn, humble, reverential as it respects man, and ennobling and glorifying as it respects God."—*Rev. George W. Shinn, D.D.*

SPEAKING at the great Missionary mass meeting at the Academy of Music, Philadelphia, on the Men's Thank Offering Movement, Bishop Greer said:

"And that suggests here one other value in the movement. I meant its transfiguring value; and why transfiguring value? Because, my friends, there is a transfiguring vision needed like that which, to the Master, came when standing on the Mount, Moses and Elias talked with Him concerning that decease at Jerusalem to be accomplished. Nor was it simply a decease; but a decease with a vision, a decease which should be the beginning of an exit—of another exit—another and a greater in the history of His people, not merely the people of Israel, but a decease which should be the beginning of an exodus from their house of bondage here of all nations, countries, tribes, and peoples of the earth. That was the vision which with such transfiguring brightness to the Master came, the glory of whose anticipatory fulfilment burst upon Him, did make His face shine as the sun and His garments white as the light. O, my brethren, that is the vision which the Christian Church must have—the Church which is at present by many counsels darkened and weakened and divided; which as it first bursts upon it will strengthen and unite it, will bring its latent spiritual force and spiritual beauty out; its latent image of Jesus Christ, its latent image of God, will transfigure the Christian Church, will make its face to shine as the sun and its garments white as the light.

"That is the vision, which this age needs and requires—an age which, in spite of its advice and its greed, yet has so much of the enthusiasm for humanity which is so erroneously trying to serve and help humanity and deliver it from its house of bondage; that is the vision which will enable it to do it; not the vision simply of a great and growing physical charity, or a great and growing material philanthropy; but the vision of human life delivered from its bondage by that decease of Jesus Christ at Jerusalem accomplished transfiguring its philanthropy. Nor will it be by a vision of a great and growing material prosperity spreading over the earth, that vision of commercial expansion which the laureate poet saw when he dipped into the future far as the human eye could see, and saw

"Heaven is filled with colors,
Argosies of magic sails,
Pilots of the purple twilights
Dropping down with costly vells."

That commercial expansion, that growing physical prosperity, is good, much to be desired, but by itself is not enough; but the vision of human life delivered from its bondage by that decease of Jesus Christ at Jerusalem accomplished transfiguring our prosperities and our expanding commerce. That is the vision which this Christian Church must give to this age, which through this movement it is trying now to give to the American youth, to give to the American man in this American Church, not to impair or weaken their ambition, but to transfigure it. Not to destroy or banish love of money, but to transfigure it. Not to reduce the instinct in them for life, but to transfigure that instinct. To give a high and noble aim and noble purpose to it, something worth while to live for; something worth while to work for; to give to and to spend for—the vision of human life delivered from its bondage, of all human life, and delivered from its bondage by that decease of Jesus Christ at Jerusalem accomplished. As more and more the Christian Church shall give that vision to our American life, it will purify and cleanse it; it will bring its finest and noblest latent qualities up, its qualities most human, its qualities most divine; it will give the letters patent of a true nobility to it; it will transfigure our American life.

HAPPY is the man which hath obtained to be the master of his own heart.—*Bishop Hall*.

ADVERSITY is the only balance to weigh friends.—*Plutarch*.

CREED AND DEED.

AN American contemporary, in a suggestive article on The Psychology of a Thief, discusses the position once occupied by Mr. F. K. Hipple, LL.D., of the Real Estate Co., Philadelphia, whose integrity was so apparently beyond question that bank examiners did not think it important to examine his accounts very strictly or often, directors took his word for everything, the trustees of the Presbyterian General Assembly made him their treasurer, and he was, in short, a "prominent, notable, trusted, Christian man of business, lawyer, and financier." But he robbed depositors, deceived his directors, stole and borrowed on securities deposited with the company, wrecked it to the tune of seven million dollars, and, when exposure was certain, ended by committing suicide. "That was the kind of 'good man' all the world trusted." When did he begin to go wrong? As in many other such cases with which we are unhappily familiar, no doubt the descent began with yielding to some small temptation which he thought might easily be righted, but was not, and then "it was a long time before he found out that his religion had vanished if, indeed, he ever discovered it."

It is possible, of course, that religion never had any real place in his life, that it was from the first but a suit of clothes to be worn as occasion required, but we think this hardly possible in view of the enormous confidence reposed in him by men of business as well as keen-sighted men of religion. More probably his case was one of procrastination and self-delusion, lack of courage to stop here and now when some light revealed the discrepancy between duty and fulfilment. The war between "what I ought and what I do" exists to some degree in every one of us. "There is no health in us," and in spite of perfectly clear knowledge of what ought to be done, there are unguarded moments when the ought goes for naught and the long-proved value of religious observances is passed by as if non-existent, or at least a mere dream, a childish vanity.

The scandal of inconsistency is never very far off; it is so common, indeed, as almost to cease to be a scandal until some glaring instance arises, and then there is an outpouring of antagonism to religion. Men are rarely logical, or they would see the absurdity of blaming religion for not fulfilling a function it was never intended to fulfil. Whether the inconsistent are of the lesser sort or the more prominent, the truth is that religion only serves so far as we will it to serve; it compels no one. The falls that attract attention and shake the faith of many are only exceptional to the degree in which those who fall are distinguished by exceptional ability and mental capacity. They are but the most noticeable examples of a common tendency, not confined to Christianity, to live a life of profession only, of half compliance with a creed which demands all or nothing. The more terrible the fall the more should it send every one of us to close examination of our real standing in religion, of our relation to the creed we profess. Many who are not conscious of hypocrisy, who would be shocked if accused of religious duplicity, are living in the dark as to their real condition. We see now and again, not in religious papers only, discussions on the amount of obedience to be paid to the dictates of the Sermon on the Mount. The "simple Bible teaching" of this sermon is praised to the *nth*, but when it comes to practical application, men seem to discover that it somehow does not fit in with modern needs and fashions. St. Matthew vi. 4, is singularly simple and clear, yet, in many a church, almsbags "do not pay," we must have plates. Religious men talk freely of the Fatherhood of God and listen with approval to the Gospel which bids them not to be over anxious about anything temporal, but to seek the righteousness of the Kingdom of Heaven first and foremost, yet, in their business affairs, somehow, the ideal of the Sermon "doesn't work," and men plead that you cannot be successful and, at the same time, scrupulously honest in trade.

The idea that men need a director in their moral life is considered popish or ritualistic, yet we see in the columns of all sorts of papers questions and answers on some of the gravest possible moral subjects, and a former editor of the *Family Herald* was wont to say that he heard more confessions than any priest in London. What does this mean, save that a vast number of people find religious consistency almost beyond their powers? They have the desire to go straight, but the road they traverse is too broad and the hedges far apart. Yet there are many members of the Church of England who shout with the mob against directors of conscience, although the Prayer Book distinctly encourages recourse to the parish priest for guidance

in cases of difficulty. That the shouters have never felt the need of a guide by no means proves that the necessity was non-existent; but, whether or no, the outcry suggests that such men have not accepted the teaching of the Church they profess to follow.

One of the most serious manifestations of inconsistency and half-belief is connected with missions. Whatever difficulties may be felt about some of the sayings of our Lord, there is no shadow of doubt as to His command to evangelize all nations. Does, then, the support of missions in person, or by proxy, take its place as part of the normal life of every attendant at our services? Not at all. Men have the audacity to say, "I believe in Jesus Christ," and with the next breath, "I do not believe in missions"; and the curious thing is that they are absolutely unconscious of the gross inconsistency of their words and attitude. When such men hear that poor Hipple at the end of his double career did not hesitate to take his life, knowing full well the judgment of God against murder, rather than face the law courts of his country, words fail to convey their horrified disgust at such hypocrisy. Yet where is the difference between their profession of faith and his? They are never likely to commit suicide, granted; but the course that ended in his suicide began with the false profession that was his as it is theirs. No man with a real and intelligent belief in Christ can possibly refrain from desiring that others should share in the liberty bought by Christ for all men. The absence of mission effort is a sure indication of imperfect faith in the Redeemer of the world.

A similar want of consistency is noticeable with regard to Church extension at home. We see by a paragraph in our last issue that the Additional Curates Society is in need of a sum of £3,000, which must be raised very speedily if the Society is to carry on its work properly and avoid reducing its none too numerous grants next year. Now everyone knows that the great aim of the noble founders of the Additional Curates Society was to promote the employment of priests, not laymen, and to secure the due administration of the sacramental system in every parish, so far as funds would permit. If, then, there is wanting adequate support for this work, does it not suggest that a great many of those persons who profess profound faith in sacramental action are not making their profession good? Do all believers in Holy Baptism reflect that for want of clergy there are thousands of children who live and die without Christian Baptism? Do those who look back upon their Confirmation as in very truth their own Pentecost think of the multitudes who never hear whether there be any Holy Spirit or no? Are the communicants who throng the altars of large churches, or gather by twos and threes in some lonely village shrine, all alike seeking and finding the Presence which to them is the very promise and earnest of eternal hope and life, aware that some millions of the people of England never so much as dream of the Bread of Life? Those who know how the peace of God has come to them in the confessional, do they think to retain that peace forever? They may do so, but only by bringing others to share it with them, and the bringing in is exactly what they may help forward by increasing the number of priests. One of the daily papers has published a voluminous correspondence on "Idle Shepherds," and we notice that one of the chief complaints against the clergy is that they do not visit the people sufficiently. If parochial visitation is neglected, it is just and necessary that the clergy who are lazy in this matter should be told of their fault. But it may be as well to remind the complainant laity that, if visiting is to be thoroughly done in any town parish, and many a rural one as well, a far larger body of clergy must be supplied. And we suggest to the laity who feel strongly the need of due visitation that they should come to the rescue of the Society we have mentioned, and give liberal subscriptions on condition that the officers of the Society will require proper diligence in visiting.

"Judgment," we are told, is to "begin at the House of God," and it is certain that the half acceptance of His Creed—*i.e.*, conscious or unconscious hypocrisy—will receive severe condemnation. We bemoan the widespread indifference to religion amongst all classes; may it not be that the cure lies in a more complete translation of Creed into Deed on the part of professed believers? The world can never be won for Christ by men who confess Him one day and deny Him for six. The most essential thing, however, is to remember that whilst an end like Hipple's is extremely rare, for everyone who gets so far on the road to destruction there are ten thousand whose faces are set in the same direction. There is no safety for any

save in the determination to be consistent at all cost. And to those who in spite of every endeavor to be honest believers, now and then fall, encouragement may be found in the thought that God is the only master who pays for good intentions.—*Church Times*.

BISHOP COLEMAN ON THE FAITH.

THE second of the series of Advent lectures given in Hartford, under the auspices of the Seabury Club, was delivered in Christ Church by the Rt. Rev. Leighton Coleman, Bishop of Delaware, whose theme was "The Church the Keeper of the Faith." His text was from II. Timothy iv. 7: "I have kept the faith."

Bishop Coleman said that the Church is apostolic but not automatic. Its working is committed to human machinery and must be guarded with ceaseless vigilance, as it is subject to constant attacks by its enemies. Its faith is its most priceless possession and the attacks upon it are its greatest peril. There is nothing novel in the defense or the attack; the forms of infidelity do not multiply; the enemies still secure arms from the old armories that they would never have the wit to construct for themselves.

St. Paul's argumentative mind saw the necessity for holding fast to the form of sound words he had received, and the duty he imposed upon Timothy has been transmitted to the Church in every age so that it is not a new thing that the Church of to-day is called to contemplate. "The Church is the keeper of the faith. It is something definite; it is not an injunction to a body of men who elect to call themselves a Church to keep a formula which they have agreed to accept as their belief; it is something more specific.

The faith once delivered to the saints is the Catholic creed, the Apostles' or the Nicene or both. The history of the latter is known, and a form corresponding to the former was used by the first Christians implied alike in the Epistle to the Hebrews and in that to Timothy. It must have existed in some form from the earliest history of the Church and its possession enabled the disciples to know and recognize each other and it was probably memorized and transmitted orally. The history of the Nicene Creed is not questioned, and it was used as a part of the liturgy as early as the fifth century, and like the earlier one, came by revelation of the Holy Ghost.

This, then, is the faith. The Church which is to keep it is not a voluntary association of men, nor is it a combination of such associations, but it is the Body of Christ, made up of those who believe in and are called by Him and of which He is the Head. He speaks clearly of His purpose to build a Church, to purify unto Himself a peculiar people, a chosen generation, a separated community of His true followers.

The Church must be a visible body, a reality, else how can she keep the faith? When men ask what is the faith and where it can be found, it is satisfying to be able to point her out. She is not only visible but she is perpetual, for Christ has promised to be with her unto the end. She must be perpetual, for as long as the world lasts will there be need of divine mercy and she is the way of salvation. Christ is the Head of the Church, His Body, and those who are not with her are separated from Him by whom alone men can be saved. It should not be said that those who are not of her are lost, for this is a right belonging only to the King; but they who wilfully reject the Church must do so at their own peril.

The Church being visible, there must be methods by which she can be recognized. She must agree with the apostolic model; she must be identical with her divine original. The principles upon which she depends include her extension by living members in communion with her in places where she has not been established. In doing this her members follow the example of the apostles. They do not establish different organizations in the same place but the same organization in different places. This the Church has always done and by this may we recognize her.

There must be a keeper of the faith because of its value and because of the efforts to filch or destroy it. Who shall be the custodians of this faith but those ordained by Christ for that purpose? The Church has not performed her task without controversy; her whole history has been marked by the assaults of those who have tried to take the treasure from her or to add to it something which does not belong to it. She is not called upon to be the keeper of theological speculations nor of individual opinions, but of the faith transmitted to her. She must

not listen to those who say that one part must be kept and another discarded. She must be a keeper, not an author; if she has received gold she must not return lead or brass.

The relation of the Church to the faith is not one of proprietorship but of stewardship. Antiquity is the test of faith; novelty, of error. Her duty is such a supreme one as to make the breach of it a matter of discipline. Such a procedure is often termed a heresy trial and sympathy is sometimes made for the defendant because of the idea that somebody is being deprived of the right of free thought or free speech. The fact seems to be lost sight of that someone, sworn to keep the faith, has broken his ordination vows and has disregarded an obligation which he had promised to keep. Shall the keeper be blameless if he loses a part of the treasure committed to his care?

Belief is a matter of the heart, not of the intellect. There are greater difficulties in the way of unbelief than in believing. There is too much of apology for Christianity, for the apology should come from those who attack it. The Church gladly accepts her task of keeper, and promises to keep, not to change, alter, or compromise, least of all, to betray. At the Advent season she should recognize her responsibility and the peril of unbelief which hinders His coming. He can afford to wait; but can we? When the Son of Man comes, shall He find faith on the earth? God grant that no act of ours may wound His loving heart in that day.

ANECDOTE OF BISHOP NICHOLSON.

BY REV. HERBERT C. BOISSIER.

CAST thy bread upon the waters, and thou shalt find it after many days."

Among the many published anecdotes about our late beloved Bishop, I have not yet come across the following, which the Bishop himself told me a few years ago, and which I believe will prove interesting to many.

I am not exactly certain as to the dates, but I think it must have been while he was at St. Paul's, Baltimore, that part of his duties consisted of being chaplain to the penitentiary, where he used regularly to spend his Tuesdays, beginning his day's work with breakfast in the prison at 6:30. It was under such circumstances that he was enabled from time to time to assist "first offenders" and others, in various material, as well as spiritual ways, especially at the conclusion of their sentences of imprisonment.

In one such case he paid a man's transportation to some point in Mexico or the far Southwest.

He thought no more of the matter until several years later, when he was rector of St. Mark's, Philadelphia, at one of the week-day evensongs, he noticed a lone man at the service, who seemed to be taking no part therein except persistently to keep his eyes on the rector.

Just as he was about to leave the vestry, there came a knock at the door, and the lone man from the congregation stood there.

As soon as the visitor had satisfied himself that the rector was the Rev. Mr. Nicholson, formerly of Baltimore and chaplain of the penitentiary, he said:

"Do you remember Number So-and-So, whose fare you paid to Mexico?"

The rector replied that he could not, as he helped a large number of men leaving the gaol.

"Well, sir, you helped me; and by sending me away from my old associates you were the means of my reformation. I am now a married man and have a wife and family. I have made lots of money, and I want to give you this."

Placing a roll of bills on the vestry table, he hurried away. The rector could neither catch him nor call him back. He never saw him again. The roll of bills proved to be five hundred dollars!

When the Bishop related this to me, I well remember how his eyes twinkled, and he said:

"You see, sometimes it does pay to 'cast your bread upon the waters,' for sometimes it returns to you."

THE CHARACTER of covetousness is what a man generally acquires more through some niggardliness or ill grace in little and inconsiderable things, than in expenses of any consequence. A very few pounds a year would ease that man of the scandal of avarice.—*Pope*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

THE WISE MEN FROM THE EAST.

FOR THE EPIPHANY.

Catechism: First Commandment. Text: Isaiah lx. 3.
Scripture: St. Matt. ii. 1-12.

THE attitude of the Gentiles toward Jesus was always one of welcome. While He came as the Saviour of the world, He confined His active ministry for the most part to the Jewish nation. The fact that He did so, while also conscious of His world-wide mission, proves that He knew that He was divine. It shows that He had that divine patience which sees the end from the beginning and does not "make haste." He was content to set in motion the forces which would result in the salvation of the world. Yet while He used Jews as the material out of which His kingdom was organized at the beginning, the few times when He came into touch with the Gentiles or with the Samaritans show them much more ready to give heed to His message than were the Jews. This attitude was reflected in the way in which He was received as a Babe. Jewish shepherds, who were men of humble hearts, welcomed Him when He was born, but all Jerusalem was troubled at the report of His birth, while the king of the Jews took active measures to put Him to death. To the Gentiles a light shined in the sky and the bright sign led earnest seekers to make a long journey in order that they might come to worship Him.

We are told but little of these men of whom we would fain know more. We meet them in the streets of Jerusalem. They have already seen the star, and their presence here is evidence of their willingness to act upon their faith in the heavenly light. The long journey which they have come has left its marks upon them, marks which bear witness to their earnestness. Try to imagine the effect of their appearance upon the people in the street. Perhaps the best approach to the lesson would be made in this way. It is the method used by St. Matthew. Study the account and fill in the bare outline that is given with details which your imagination may suggest. St. Matthew's record would suggest a scene in the streets, another in the palace of the king. The summoning of the chief priests and scribes to sit in solemn council over the matter, the question of the king put to this council, the answer which quoted the prophet Micah (v. 3) to prove that the Christ must be born at Bethlehem, the private audience with the king, all these may be so dwelt upon as thoroughly to arouse the interest of children in these strangers in the city of Jerusalem. The re-appearance of the star, and its guidance to the place where Jesus was, the worship of the little Babe while St. Mary wondered, the presentation of the gifts, the warning dream and their quiet departure into the East out of which they came—here is a rich background for a true story of the Christ Child which will interest every child.

This wonderful story is also full of meaning. It would seem first of all to be a convincing witness in more ways than one that the Child Jesus was the Christ expected of the Jews, and prophesied in the Old Testament. We do not know how the Wise Men were made aware of the meaning of the star, but it is evident that the star was as truly a sign from heaven, bearing witness to the fact that Jesus was the expected Messianic King, as was the angel messenger and the angel chorus. That these strangers should come to the capital city of the Jews and ask where to find the Christ, and be directed to Bethlehem, is a striking witness to the fact that the prophecy which pointed to that city as the birth-place of the Christ was clearly understood before the fact that Jesus was actually born there brought the prophecy into greater prominence. The coming of these strangers from a distant land was another evidence to the Virgin Mother that her Son was indeed destined to "sprinkle many nations." These Wise Men have always been looked upon as having also a representative character. They represent the Gentiles. We keep each year the Feast of the Epiphany in commemoration of the fact that Jesus was manifested unto them.

The story may also be taken as typical of the ways in

which the coming of the Christ-Child was received. He came unto His own and His own received Him not. Their failure to receive Him ranged from the "troubling" of the people of Jerusalem to the active hatred of the king upon his throne. The scribes and chief priests were well instructed in the letter of the Law. They knew where to look for the Christ. But they were so self-satisfied that they refused to act upon the message of the Wise Men that the Christ had actually been born. They missed seeing the Christ because they would not go six miles to prove their message true. Those who are self-satisfied will never find the Saviour while they remain so.

A very practical lesson may be drawn from the reward that came to these Wise Men because they acted upon the signal which had been given them. Every message from God gives us something to do upon the earth. Those who do the bidding are the ones who have the richer reward which follows obedience. Had these men been satisfied to see the light and to interpret its meaning, yet had taken no further action in the matter, they would soon have forgotten its message and perhaps have come to doubt its truth. As it was, they were rewarded for their obedience.

The time of the visit of the Wise Men is not indicated with any clearness. It was while the mother and Child were still at Bethlehem, but the Child was no longer in the manger. The time was probably soon after the Presentation in the Temple, for such a public appearance would not be likely to take place after the warning given to Joseph, neither would the mother make the offering of poverty after receiving the gifts of the Magi. Herod died about the first of the following April, so that it must have been not long after the Presentation to allow time for the slaughter of the innocents, etc. There is nothing in the record which would determine certainly as to the number of the magi. That their gifts were of three kinds has led, with much probability, to the assumption that they were three. The tradition that they were kings is no doubt founded upon the Golden Text.

CHRIST'S MIRACLES.

BY C. H. WETHERBE.

IT is contended by some theologians, and also by a considerable number of clergymen, that it is a matter of no importance if one does not accept the New Testament accounts of Christ's miracles, for they are of much less value as an authentication of His Messiahship, and of the supremacy of the Christian religion, than are the living fruits of Christianity, as seen in Christian Churches and institutions. It is admitted by those persons that Christ's miracles served some valuable purposes during the days when He was upon earth. They were needed by the classes of people with whom Christ came in contact, who were mainly ignorant and visionary people, and were easily impressed by marvellous signs. But now, it is said, there are so many vaster and more spiritual evidences of the Lordship of Christ, and the divineness of Christianity, that it is a matter of indifference whether or not the records of Christ's miracles be rejected.

This is a singular course of reasoning. A strain of unbelief runs through it. What is gained by denying the inspired accounts of Christ's miracles? Is it a purer faith which discards those miracles, and in their place accepts commoner truths and results as evidences of the supremacy of Christianity? By no means! There can be no purer, stronger, and more exalted faith than that which unreservedly accepts Christ's miracles as the divine attestation of His Messiahship. He ever insisted that the people should accept Him as the true Messiah for His "works' sake," if they would not believe His words.

Now, it is safe to say that those people in these days who assert that it is not necessary to believe those miracle stories in order to be loyal to Christ, would not accept Him as their Lord, if He were presently to appear before them in person. His own peerless personality would make no saving impression upon them.

Furthermore, there would not now be anything in this world worthy of being called Christianity if Christ had not wrought the unique miracles that He did perform.

OF LAW there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—Hooker

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.

WILL GIVE LAND FOR A SANITARIUM FOR CONSUMPTIVES.

To the Editor of the Living Church:

I HAVE just read with interest your article on "The Great White Plague," on page 150. For many years I have been studying the subject, led thereto by the death from tuberculosis of my wife and only son.

To any person (or society) who will build a sanitarium of cottages I will give a town lot 100x160 feet, or one, or two, or three acres of land already planted with orange, grape-fruit trees, pine-apples, and bananas, situated on a river in the Isle of Pines, 60 miles south of Cuba.

One can live out of doors the year round; 59 degrees was the lowest temperature last winter, and in the hottest weather 100 degrees. Cool breezes from the ocean are always blowing.

I should be only too happy to be the founder of such an institution, to be called "The Seymour-West Memorial for Consumptives."

GEO. W. WEST.

Niagara University,
Niagara Falls, N. Y., December 17, 1906.

THE VIRGIN BIRTH.

To the Editor of the Living Church:

HAS the following thought in support of the mystery of the Virgin Birth been expressed before, I wonder?

The Bible teaches the fact that all the human race has descended from one man—the first Adam. On this truth St. Paul bases his analogy of all Christians being spiritually descended by Baptism from the second Adam, Jesus Christ. Now science, I understand, confirms the fact of the human race descending from one man—thus accounting for the *solidarity* of the race. This then means that the first woman, Eve, somehow, or as the Bible says it, miraculously, sprung from the man, the first Adam! Is not that a wonderful counterpart, as it were, of the mystery of the birth of the second Adam, springing from a virgin—the Virgin Birth of our Lord Jesus Christ?

Yours sincerely,

HENRY MARTYN SAVILLE.

Dorchester, Mass., December 15.

ALTAR CANDLESTICKS FOUND.

To the Editor of the Living Church:

A FEW weeks since, in passing a junk-shop in New York City, I saw in the window a pair of cast brass altar candlesticks, and on examination, I found this inscription on them: "To the Glory of God. In Loving Memory of Paul K. Ives. July 21st, 1890—Sept. 6th, 1891." I bought them to redeem them from what I consider sacrilege. Possibly they were stolen. But I am writing this to say that if this should meet the eye of the original donor, and he will communicate with me, I shall be glad to restore them to their proper use.

Bayonne, N. J., December 17.

E. B. TAYLOR.

WHO ARE "CATHOLIC CHURCHMEN"?

To the Editor of the Living Church:

MAY I commend your words concerning the New York Catholic Club, in your editorial of December 8th—if one may properly express an opinion who is not a New Yorker?

I am sure you are correct in your attitude and advice to this club. But there are expressions of yours which are puzzling, I doubt not, to others, as they are to me. You say that an assumption is "conveyed to the public, no doubt unintentionally, that those within the inner circles are the 'Catholics' of the Church to the exclusion of those who are without."

You speak of such assumption as dangerous. Then you yourself more than once make that assumption. For instance, your editorial remarks: "There is yet less avowed Catholic Churchmanship there (in New York) than there was during the episcopate of Bishop Horatio Potter."

I have no means of discovering how many clergy the diocese of New York had during that Bishop's time. But *The Living Church Annual* for 1907 credits the diocese with 405 clergy. These are all "avowed Catholic Churchmen"; at least none are reported as being under sentence of heresy. All these men have been baptized into the Catholic Church with the Catholic formula; have been confirmed in the faith by Catholic Bishops; have been admitted to the holy orders of the Catholic Church by Catholic Bishops; they feed upon and administer to others the Catholic sacrament of the altar; moreover, each of them, several times a week at least, recites the Catholic Creed in which he avows his faith in the Catholic Church. If that does not constitute avowed Catholic Churchmanship, then what does?

You instance the "Catholic leaders" of Chicago as assuming the Catholicity of new men entering the diocese. Of course they do. So do the Catholic leaders, that is, the Bishop, the Standing Committee, and the influential men of New York and of Massachusetts and of Virginia. The alternative is to dispute the validity of the "new man's" Letter of Orders, or to accuse him of heresy; either of which would be both unpleasant and in the majority of cases probably dangerous in results to the accusers.

You advise the "members of the union in New York" to seek "to bring all the clergy not hopelessly individualistic or heretical, into touch with them as in some degree fellow-Catholics." This would be quite gratuitous, as these men it is sought to approach are, not only in some degree but, in every degree as Catholic as the members of the Union.

You oppose hopeless individualism and heresy to Catholicity. No one is going to claim Catholicity for a heretic. But it is a matter of common knowledge that the most hopelessly individualistic persons this Church has to deal with are those who noisily deny the Catholicity of the majority of their fellow-Churchmen by putting up themselves as the standard of Catholicism.

Do not think your own large and open-mindedness is misunderstood or misinterpreted. But your words are singularly inconsistent. You remark truly that our intelligent people have no doubt of the essential Catholicity of the Church; wherein you ascribe Catholicity to the whole Church. And then you go on to say: "Not when Catholic Churchmen themselves convey the idea that they are a close corporation"; wherein you restrict Catholicity to a certain small section of the Church.

You are right, sir, the Church people know their Catholicity; and it is because of this very assurance of the Catholicity of their present position and practice that a great many of our clergy, whom you do not ordinarily call Catholic, are perfectly content with that position and practice.

The alleged attitude of the Catholic Club of New York is injurious to its own success. More than that, it is injurious to the whole Church when certain men, and societies, and newspapers deny the Catholicity of the Church, by the simple process of restricting the name Catholic to what you call "a small minority of Catholic individualists."

It will be a great day when THE LIVING CHURCH nails to its masthead: "This Church is Catholic; and every priest of the Church, by virtue of his priesthood, is Catholic; and every sacrament and office administered in accordance with canon and rubric is Catholic; and every faithful layman is Catholic."

Very truly yours,

WM. M. WASHINGTON.

Cuyahoga Falls, Ohio, December 17, 1906.

[Our correspondent confuses the meaning of the common term "Catholic Churchmen." It does not imply that those so calling themselves consider themselves alone to be Catholics, or that, even by implication, they deny the Catholicity of the whole Church; but rather that because they maintain that position most emphatically, the name has come to be applied to themselves; just as one calling himself a Republican or a Democrat does not thereby imply that the republic or the democracy consists of his own party alone, it being a characteristic of the entire nation.]

THE LIVING CHURCH has always "nailed to its masthead" the sentiment proposed by our correspondent; but yet it is a perfectly legitimate use of the English language to use the same word in different senses. We have repeatedly laid stress upon the fact that

the Church itself is Catholic and that every priest within it is a Catholic priest because of that fact, and that was the major premise of the editorial criticised. Yet there are degrees of Catholicity. A heretic is only a Catholic in a technical sense and not in the more common usage of the word whereby, *e.g.*, Athanasius was called a Catholic and Arius was not, though both were recipients of Catholic sacraments. The same principle justifies the current but subordinate use of the term whereby those who maintain the authority of Catholic precedent (when not overthrown by direct enactment of the local Church to which one may belong) are commonly termed Catholic Churchmen, in contradistinction to those who affirm that only the legislation and customs of the national Church are to be esteemed of value in the determination of questions of faith or practice. We apply the term "Catholic Churchmen" to men of the former class; those of the latter are, by their own choice, more commonly known as High, Low, or Broad Churchmen, or by other distinctive names. It should always be remembered, however, that "Catholic Churchmen," such as those of the "Catholic Club," are most active in maintaining the Catholicity of the whole Church, no more denying that title and that attribute to other Churchmen who hold to the Catholic Faith, than they deny the attribute of "breadth" to other Churchmen when they apply to a few the term, "Broad Churchmen." Terms denoting schools of thought are an essential in any day in which schools of thought exist, and it is in every way preferable that such terms should be used in a dignified way, as they are commonly used to-day, than that epithets such as "Ritualists," "Puseyites," and the like, should prevail.—EDITOR L. C.]

THE EXTENT OF INSPIRATION.

To the Editor of the Living Church:

AS a member of the Philadelphia branch of the Clerical Union who had a part in framing the declaration in regard to Holy Scripture, I would like to reply to the Rev. Russell J. Wilbur that its intention was to state that we really believed the whole Bible to be the written Word of God. This involves: (1) That God is the divine Author of the Bible and its statements are truthful; (2) this does not mean that the Bible is a manual of astronomy, geology, biology, or any other science; (3) but it does mean that no incidental statements involving matters of these sciences are erroneous, though they may be expressed in popular language which may fail to convey the entire truth. I should prefer to call these defects rather than erroneous. (4) We believe that the Bible is the inspired record of God's historical revelation of Himself to His chosen people through many ages and in varied ways, but completed in the revelation by the incarnate Son to the Apostolic Church. (5) As written by inspired men, we accept as truthful, its historical statements.

The declaration was not meant to make any statement as to how the human writers expressed these truthful statements. The distinction between material and formal content or doctrinal and literary form was outside the purpose of the declaration of the Clerical Union. It seems to me that the declaration was clear and definite as far as it went. It did not go further because it was intended not to pronounce any opinion on matters pertaining to biblical exegesis or on various theories of inspiration held by Catholic theologians, but to confine ourselves to the one question, What we mean when we say that the Bible is the Word of God. As to inerrancy, let me say that I myself accept the statement of Pesch (*De Inspiratione Sacrae Scripturae*, p. 542): "The inspired writers affirmed nothing as true which is false; denied nothing as false which is true. There is sometimes a doubt where are the boundaries between things affirmed and forms of speech. Obscurity may be reconciled with divine inspiration, but error cannot."

ROBERT G. OSBORN.

612 N. 43d Street, Philadelphia, Pa.

THE VIRTUE of prosperity is temperance; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.

Prosperity is not without many fears and disasters; and adversity is not without comforts and hopes. We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odors, most fragrant where they are incensed or crushed: for prosperity doth best discover vice, but adversity doth best discover virtue.—Bacon.

THE SMALLEST hair throws its shadow.—Goethe.

MEDITATION.

SUGGESTED BY THE COLLECT FOR THE SECOND
SUNDAY IN ADVENT.

Thy word, O God, more glorious seems,
As pass life's anxious days;
And clearer shine its blessed beams,
As more I know Thy ways.

The old, old Bible that I knew
In childhood's earliest hour;
My manhood's reason holds as true,
In all its sacred power.

And still while nations rise and fall,
And Science makes things new;
We'll hear the blessed Saviour's call,
And know His word is true.

Boise, Idaho. J. B. FUNSTEN.

NICEA.

I.

In fair Bithynia, near where Thracian Bosphorus
Joins, by liquid link, the Black Sea and Marmora,
Whose sparkling waters wash the historic coasts
Of Asia Minor and of Europe's Continent,
Nicaea city stands, within whose double walls
Cluster a Royal Palace, and a Christian Church.

II.

Here, brought from many lands, and speaking various tongues,
Came o'er three hundred Bishops, gray-haired and thoughtful,
Whom Constantine the Great had called, with pious zeal,
That they might settle, for all time, the faith triune,
Of Father, Son, and Holy Ghost, blest three in one,
Blent by Christ Himself in saving-rite baptismal.

III.

Exalted on a throne, as prince and president,
Sits stately Constantine, within the spacious Church;
With winning justness he presides, and only seeks
To gain the triune verity through fair debate,
While rendering to the Council Ecumenic
All frankness, and the deepest veneration.

IV.

As text for proof, and circumscribing argument,
A Greek word is suggested by the president,
Which points to Christ's divine and proper place
As second Person of the Holy Trinity,
And thus the Greek term *homousion* becomes
The watchword and the sign of triune loyalists.

V.

Debate unmasks Arian and semi-Arian minds,
Discordant wranglers in the Council, differing
Among themselves, by holding varied views of Christ,
And held together only by mere ropes of sand,
Lacking in strength cohesive, or staying power,
Fighting as anarchists against a well-trained force.

VI.

The orthodox, as Grecian phalanx, stand for Christ,
Same in substance, and coeval, with the Father,
And who became incarnate, that, for fallen men,
Redemption might be wrought, through love, and hope in Him—
The erstwhile faith, which long had held the Christian Church
Anchored in quiet waters, in the port of truth.

VII.

Bearing battle's brunt is youthful Athanasius,
A sage Deacon of the Patriarch of Egypt,
Well versed in all the knowledge of Egyptian schools,
Sacred and secular, whose burning eloquence
Exposed and scorched to ashes sophistries and fads,
And cleared the mental atmosphere of clouds and mists.

VIII.

His face is beautiful, as Nature's nobleman,
His forceful voice has silv'ry sweetness in its tone,
Thrilling with pathos, as lyric-harp of David,
Which drove the evil spirit from the mind of Saul,
Waking the sleeping angel of man's better self
To truer thoughts, and still higher deeds of doing.

IX.

His face attractive beams with resplendent lustre,
As though his heart and mind flame with celestial fire,
While fluent thoughts and words with surging force leap forth,
Sweeping away as chaff all doubtings of the Christ;
Vallant for the truth, like Michael, the Archangel,—
Christ's brilliant, fearless champion, by his Lord suffused.

X.

Day after day, with tireless voice and courage,
He leads the warriors for Christ and triune faith,
And once, while defending Christ, a gorgeous sunburst
Stream'd through the Church, bathing the raptured conclave through
In tidal wave of golden brightness from above—
Suggestive symbol for a mind of ready thought.

XI.

Look! said the speaker. Behold in that glowing orb,
Which rules the day, an emblem of the triune faith!
The light, the form, the heat, merged in wondrous union,
Each one distinct, but yet, as whole, inseparate!
And, when great Athanasius stayed his pleading tongue,
The Nicene Creed was woven on the loom Triune.

Washington, D. C., Trinity-tide, 1906. JOHN M. E. MCKIM.

LITERARY

RELIGIOUS.

The Spirit World. By Joseph Hamilton. New York: Fleming H. Revell Co. 274 pp.

This is a book to read twice; the first time to enjoy its extremely original ideas, and then again, even if one dissents from some of the author's conclusions, to admire nevertheless the intensity of his faith. The purpose of his work is to show the reality and the reasonableness of the miraculous element in the Word of God. The first chapter reviews in a very sensible way the materialistic bias of the age, and shows how largely responsible it is for the popular skepticism regarding miracles, and for the apologetic tone too often assumed by Christian people. Against this attitude the author adopts this principle: "The solution of Bible miracles lies in believing them not less, but more implicitly. Faith, not unbelief, is the pioneer to knowledge." To this principle he adheres consistently to the end; every miracle is accepted as literally true, according to the natural meaning of the words as they stand on the sacred page. The nature of miracles is well treated, and emphasis is laid on the fact that what to a man imperfectly acquainted with the facts, seems miraculous, to one of perfect knowledge appears most natural. The author then enters at length into his theories concerning the spiritual body and angelic natures. Angels and men are closely akin, as indicated by the fact that angels are not infrequently spoken of as men. The resurrection body is similar to the angelic body. The human form is the model of the perfect body, as shown by the fact that it was the form assumed by the Son of God. And he adds: "The idea of the human form being the universal ideal form, not only brings God into essential relation with ourselves, but it creates a bond of unity and brotherhood between ourselves and the dwellers in all other spheres, howsoever widely those worlds may be scattered through universal space." After discussing at length the question, When was our Lord glorified? the author concludes that it was at His Resurrection rather than at His Ascension. There is an interesting chapter on our Lord's Transfiguration, in which certain puzzling texts are pieced together to show that Moses was the first to be raised from the dead.

The remainder of the book is taken up with the ecstasies and personal transportations of Moses, Ezekiel, St. Paul, and others; the visions of the prophets and the nature of the life after death. The writer knows his Bible from cover to cover. Also the Westminster Catechism, to which he refers occasionally. One must feel that a careful reading of Catholic theology would have helped him in some instances, and perhaps saved him from some mistakes. But in spite of a few scarcely tenable positions, the book is a valuable contribution to biblical science.

ELLIOT WHITE.

The Soul's Escape; or, Perfect Freedom. By the author of *The Sanctus Bell*; with a Preface by the Rev. Jesse Brett, Warden of the Community of All Saints. London: Skeffington & Co. New York: Thomas Whitaker. Price, \$1.40 net.

The Little Sermon Book. For Sundays and Holy Days. By an Oxford M.A. London: Skeffington & Co. Price, \$1.00 net.

The King and His Kingdom, and Other Sermons. By the Very Rev. C. J. Ridgway, D.D., Dean of Carlisle. London: Skeffington & Son. Price, \$1.40 net.

It is a pleasure to praise books of sermons when they so well merit one's approval as these three do. They may be used for private meditation; by the clergy for suggestiveness; and by lay readers as admirably adapted for ordinary congregations.

The first volume was written by one who has given her life as a Sister of the Community of St. Mary to the work of the Church among the lepers and prisoners on Robben Island, near Capetown, South Africa. It consists of short, pithy meditations on texts that have to do with the soul's escape from sin. Each meditation ends with a short poem and some of these are exquisite gems, while all are among the first rank of religious verses. The meditations are specially useful for the religious, but all readers will find much profit and helpfulness in them.

The second of these books is exactly described in its title. It consists of sixty-four sermons for the Sundays and Holy Days of the Year. Each sermon is about a page and a half in length, followed by a blank page for MS. notes. The sermons are simply gems of thought, brief and pithy expositions of the text without any unnecessary words, outlines which have within themselves the flesh and blood as well as the mere framework of the body. They will be found useful by the younger clergy, and by the overworked city rector.

The third book contains sermons preached by Dean Ridgway in his London parish, and they are published at the request of many of his parishioners. There is a tone and terseness about them that indicate careful and clear thought, and their strong, vigorous teaching is a testimony to the fact that while many modern preachers give way more or less to suggestions of doubt and uncertainty, Dean Ridgway faithfully sets forth the truth as this Church hath received the same! This book makes a most useful addition to the stock of sermons for use by lay readers.

J. RUSHTON.

History of the Papacy in the Nineteenth Century. By Dr. Fredrik Nielson, Bishop of Aalborg and formerly Professor of Ecclesiastical History in the University of Copenhagen. Translated under the direction of Arthur James Mason, D.D., Master of Pembroke College, Cambridge. New York: E. P. Dutton & Co. 2 vols., \$7.00.

This work is one of the most valuable studies in modern Church history which has appeared within recent years. It conveniently summarizes the contents of a mass of historical material known to comparatively few students out of Germany, and gives for ordinary readers the most coherent account yet published of the external development of modern Roman Catholicism. The only work which can be compared with it is Nippold's *Papacy in the Nineteenth Century* (translated by the Rev. L. H. Schwab), admirable in its way, but less complete and representing less research. Dr. Nielsen, who is a Lutheran Bishop in Denmark, is obviously a man of many sides and many sympathies. "His position," according to Dr. Mason, "is that of a large-minded and statesman-like High Churchman among ourselves." He writes with candor and moderation and possesses the rare faculty of being able to combine exhaustiveness in research with clearness in expression. He is particularly happy in his account of the course of ecclesiastical events in France subsequent to the Revolution, and in compressing into succinct narrative the varied and often conflicting evidence for the history of the Vatican Council. His work has been rendered into forcible English by Dr. Mason and his assistant translators, and raises hopes that they may be encouraged to continue their good work of introducing this Danish scholar to English readers.

F. J. KINSMAN.

The Knowledge of God and Its Historical Development. By Henry Melville Gwatkin, M.A. 2 vols. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons.

It may not be denied that Professor Gwatkin has produced a work in these Gifford Lectures of 1904 and 1905 of considerable importance—one that could not be produced by any but a trained thinker and wide reader. Moreover his style is attractive and clear, and he says much that is worthy of attention, and, in many instances of quotation. This is said especially of the first series, concerning the nature, possibilities, and methods of the revelation.

We note in particular, his strong argument against agnostic scepticism, in the introduction. Among other points is this: that every argument on which agnostics of our day base their belief in the *existence* of the world-ground, or God, is equally valid for proof that He is a *certain sort* of Being.

He uses the term revelation comprehensively, as including every manner of manifestation of God, whether in nature or in the supernatural. Thus the indications of design in nature are revelations of God, and he gives a most able presentation of the design argument, adjusted successfully to the present conditions of thought.

His remarks on the utility of pure intellectuality in attainment of knowledge of a personal God are also valuable, suggestive, and important. The part of the personal and moral equation is duly exhibited.

Supernatural factors in revelation are vindicated, so far as they take their place in history—as such the subject of natural consideration. But we doubt if Professor Gwatkin adequately grasps, in spite of the many valuable hints that he gives, the real bearing of the distinction between the natural and the supernatural, and his view of inspiration is not at all adequate to the historical Christian doctrine.

His limitations, due to an external point of view, appear especially in the Second Series. He regards dependence on authority as essentially a form of scepticism, thereby showing an utter failure to master the standpoint of authority. Every form of such dependence is wrapped up with the papal conception, and even that is caricatured.

His tone towards everything Catholic (in the historical sense of that term) is most unhappy. He cannot pour too much scorn upon it. Tractarianism seems to be especially distasteful to him. Surely he forgot the dignity which should be maintained by a university lecturer when he referred to the Oxford movement as the "Anglican tail" of Romanism. And he was oceans away from the truth when he described the tractarians as hostile to reason, and sceptical at bottom. His unqualified identification of every form of image and saint "worship" with polytheism is crude to a degree, and his failure to see any practical difference between the *proskunesis* and *latreia* which were distinguished by the seventh council is not creditable in a historical student of his rank. The same may be said of his assertion that the tractarians took little notice of the Greek fathers. Newman's *Arians*, and notes on *St. Athanasius*, and numerous other tractarian appeals to the Greeks are well known.

Particulars which show his insuperable prejudices are very numerous. He can hardly allude to a sacramental doctrine without caricaturing it. The use of the phrase *ex opere operato*, for instance, is quite other than he makes it out to be. The sacraments are not treated by Catholic theologians as magical instruments, but as moral ones, deriving their efficacy from Christ's institution and the continual operation of the Holy Spirit, and their beneficial effect from the subjective state of recipients.

Professor Gwatkin need not have made all these flings. He departed from his subject in order to make them; and this leads us to

the great defect of the Second Series, considered as ostensibly intended to deal with the "Historical Development" of the "knowledge of God." We had a right to expect from such a scholar a careful and accurate account of the development of the idea of God, and a scientific treatment of the several contributions of the great theistic thinkers to the subject, *e.g.*, Athanasius, Augustine, Anselm, Aquinas, Descartes, and later philosophical writers. Instead we have a rambling discussion of Christian systems at large with *obiter dicta* all along, that are interesting and such as only a man of letters could give, but which are monuments of prejudice and of one-sidedness.

FRANCIS J. HALL.

The Place and Function of the Sunday School in the Church. By the Right Rev. William Paret, D.D. New York: Thomas Whittaker. Price, 50 cents net.

It is a healthy sign when a special Foundation Lecturer devotes his time to the consideration of the relation of the Church to the child; and we know of no Bishop of the Church better equipped to present this subject than the Bishop of Maryland. In the early days of his Washington rectorship, Bishop Paret was a Sunday School believer and Sunday School worker, and now out of his wise experience he tells us what so many seem to have forgotten—that God's covenant with the child lies at the very foundation of the Church's life, and that when she gives her main attention, and time, and strength to adults she is denying her Catholic heritage under both the Old Covenant and the New.

The Bishop deals with the basic truth and underlying principles of his subject, and it is needless to say that he presents them in a masterly and convincing manner. But he is not afraid to go into particulars, to speak of ways and means and methods adopted alike to the large city parish and to the struggling country Sunday School. His are not, however, the particulars of a theorist or reader of books, but particulars gathered from the accumulated experience of all the years he has given to Sunday School thought and labor, both as parish priest and as diocesan.

We are thankful the lectures were delivered in a Theological Seminary. If such teaching were a part of the regular curriculum of every Seminary of the Church, the young clergymen of to-day would not be left to follow the mistakes and blunders of their elders concerning one of the very foundation truths of the Church of God.

ALFORD A. BUTLER.

Children in Church; or, Object Lessons and Instructions for Church and School. By the Rev. G. L. Richardson, M.A. 16mo, 103 pp. London: Mowbray & Co.

English Manuals for the Sunday School are as a rule, very scriptural, rather theoretical or doctrinal, and, from the American standpoint,—apt to be dry. There are a few exceptions, and this volume is one of them.

The author has written an earlier volume on *The Church Lad's Religion*. The middle class English lads for whose benefit this volume was prepared are very like the boys in our country parishes and missions; and the plain, practical, direct methods which characterize this handbook are needed everywhere. There is no more difficult subject on which to speak helpfully to boys and girls than that of purity. Barring one sentence, the author's lesson on that topic is a model of plain, direct, manly instruction. The children knew what he was talking about, they understood the instruction, and if they did not follow it, they had to settle it with their consciences.

The five divisions of the book are devoted to (1) Suggestions on how to teach. (2) Object-lesson on the Christian Year. (3) Lesson on Church Duty and Virtue. (4) The Sacrament, and (5) Brief Confirmation Lessons, for lads. Under each head is to be found a small amount of good matter for the lessons, and some excellent suggestions as to methods of presentation,—not the author's one method. There are few of the clergy that would not find the volume a practical and helpful one.

ALFORD A. BUTLER.

THE SECOND volume of *The Shepherd of Hermas* in the series of Early Church Classics has just been issued by the London S. P. C. K., the editor being the Rev. C. Taylor, D.D., LL.D., Master of St. John's College, Cambridge. This second volume includes "The Similitudes," together with an appendix from the editor and rather copious notes. Some of the mysticism of the text is interpreted in these notes in such wise as to be intelligible, though it must be admitted that the book contains as a whole, even after such study has been given to it, a large amount that is difficult to interpret. These twin volumes give, however, an excellent opportunity for study of the important work. (Vol. II. Price, 60 cents net.)

TWO NEW MANUALS for children come from the S. P. C. K. through the American house of Edwin S. Gorham. The first of these is entitled *The Day's March*, A Daily Portion for the Children to read at Bed-time. By G. R. Wynne, D.D., author of *Morning Chimes* and *Evening Chimes* (price 50 cents net). The daily readings, of which there are thirty-one, are in the form of simple stories illustrative of a text and with a simple prayer adapted for children at the conclusion. The other is *An Old-Fashioned Prayer and Hymn Book for Young Children*, together with some Simple Stories. With

Frontispiece and Twelve Illustrations (price 30 cents net). A limitation of the usefulness of this would seem to be that the children for whom it appears to be intended are too young to be able to read, and it must probably be limited to the mothers who are willing to teach their children and to read them the simple stories.

MISCELLANEOUS.

The Spirit of the Orient. By George William Knox. New York: Thomas Y. Crowell & Co. Price, \$1.50 net.

In view of the fact that the United States by reason of its Asiatic possessions has become, for better or for worse, an Oriental power, we welcome this book as an intelligent attempt to give to us of the West a better understanding of the spirit of the East. There are chapters devoted to the American point of view and the Asiatic, and to the conditions of life in India, China, and Japan, with a final chapter upon the new Japan and the probable consequences of her recent victory over Russia. These chapters were originally published in a popular magazine, and the treatment is somewhat superficial, but the point of view is always fair and much of the opinion expressed is based on personal experience and observation.

The book is handsomely printed at the Merrymount Press, and is embellished with many photographs and is provided with a brief bibliography.

Our Constitution. Why and How it was made. Who made it, and what it is. By Edward Waterman Townsend. New York: Moffat, Yard & Co. Price, \$1.50 net.

In this volume is told the story of the origin, birth, and development of the Constitution of the United States. Beginning with the conditions in England which influenced the political sentiments of the American colonists, and the significant events of our colonial history, we are led on to the growth of the idea of union and the causes which strengthened it, and the famous documents in which it was expressed. Then is told the story of the Constitutional Convention, the men who composed it, and the document they framed, its ratification, its subsequent amendments, and its status to-day as developed by custom and as interpreted by the courts. The whole is told so simply and so fully that the book is almost indispensable to every student of our Constitution.

The Spirit of Democracy. By Charles Fletcher Dole. New York: Thomas Y. Crowell & Co. Price, \$1.25 net.

The object of this book is clearly stated by the author in the preface: "It is my purpose," he says, "to show what real democratic government is. People have studied the outside of the body of democracy; they have hardly begun to know what makes its life, or upon what its health depends. Democracy is on trial in the world, on a more colossal scale than ever before. Its friends perhaps never faced more difficult problems. Neither have they ever had so much reason to hope for success."

Mr. Dole treats with fairness and discernment some of the great problems which occupy so large a share of our attention to-day. The titles of some of his chapters show the scope and range of the inquiry: "What is Government?" "Suffrage," "Pauperism," "The Party System," "Imperialism," "Labor Unions," "Immigration," and many more. The book deserves a careful reading and will abundantly repay it. It is free from extravagant theories and economic nostrums.

A Frontier Town and Other Essays. By Henry Cabot Lodge. New York: Charles Scribner's Sons. Price, \$1.50 net.

The frontier town about which Senator Lodge writes is not in Arizona, but in Massachusetts, the essay having been written and delivered as an address at the celebration of the 150th anniversary of the incorporation of the town of Greenfield. The theme is the sturdy vigor of the men of our race who, since Greenfield was on the frontier have conquered a continent and founded an empire.

All of the eleven essays in the book ring with the spirit of good citizenship and loyalty to our institutions. Among the titles are Good Citizenship, The Senate of the United States, American History, and Certain Principles of Town Government. There are also studies of Samuel Adams, Franklin, Senator Hoar, and Theodore Roosevelt. The book is one of fine ideals, expressed in simple and telling phrase.

A Quaint Corner in Old Mexico. By Mrs. Peter M. Myers. Price, 40 cts., postpaid.

This is a charming description of Cuernavaca, the home of Cortés. It cannot fail to bring back the most pleasant memories to one who is familiar with that picturesque little city of bygone days, and will be a delightful souvenir for the tourist to carry with him when he leaves that land of sunshine.

A Practical Programme for Working Men. Imported by Charles Scribner's Sons, New York. Price, \$1.00.

This is a volume of the Social Science Series published in England by Swan, Sonnenschein & Co. It favors coöperation instead of competition, and shows that the former will bring peace while the latter only breeds hatred. The author seems to favor public ownership, and the destruction, as far as possible, of trusts.

THE BETTER SIDE OF THE RITUAL CONTROVERSY.

BY ROLAND RINGWALT.

WE are only too well acquainted with the worse side. Our Mother Church in England has seen brutal mobs rage and foam, even within the walls of the house of God. Fierce debates in Parliament and long arguments in law courts have been caused by something which, to the average mind, appears, at worst, innocent or trivial. Clergymen of pure lives have been driven from their parishes or sent to prison on points of conscience. Over here the conditions have never been as bad as in England, but they have been bad enough to pain the heart of every devout clergyman and layman.

The wisest and best men in the High Church ranks have been earnest and candid in their admissions that ritualistic fads have done untold harm. Pious souls have been frightened away by a ceremony or a term. Foolish things have been said and done. The weightier matters of the law have been forgotten by some very young priests and still younger deacons who delighted in the mint, anise, and cummin of ecclesiastical details. Parishes have been crippled, missions have been destroyed by restless, uneasy men who seemed to delight in shocking traditional prejudices rather than in humbly toiling away in line upon line and precept upon precept fashion.

We all know that all this is true, and we are not unfrequently reminded that a most unpleasant inference has been drawn. There are many fair-minded people who look with distrust on a communion which apparently resembles a house divided against itself. Some of these people tell us that we have lost time, money, temper, and grace, fighting over minor matters. They declare that Methodism split over the great questions of slavery and secession, that Presbyterians have held arguments over doctrines of grave theological importance; but that we have quarrelled over processional crosses and lighted candles. It is not surprising that the man in the street (who is sometimes straightforward in his conclusions, even if superficial in his knowledge) is disposed to consider us as a factious and formal part of the great Christian household.

Probably most of us of the clergy would admit all that the man in the street could say about the worse side of the long and wearisome controversies over ritual. But, after all, the man in the street would admit that the active, leading spirits in this confused, wrangling Church have been excellent citizens and true Christians. The Low Churchmen who planted schools in the poorest neighborhoods of England, and who were so generous in their gifts to foreign missions were not to be despised. The High Churchmen who strove so patiently to win magdalens to repentance, and the sisters who braved the horrors of so many pestilences showed their faith by their works. Bishop Bickersteth's heart was set on inducing Prynne to cease burning incense, and Prynne's heart ached over granting what his Bishop asked, but surely the Evangelical Bishop and the Anglo-Catholic priest were not men whose lives were given over to trifles. Take any man really trusted and honored by Low Churchmen or High Churchmen, any man whose name has outlasted his generation, and we do not feel that the Church would have been better off without him. Lord Shaftesbury on one side, and Dr. Pusey on the other; Bishop Meade and Bishop Doane; Bishop Lee and James De Koven, whatever sharp words may have been said against any of these worthies, whatever sharp words some of them may have said at times—we can only think of them now as those who have departed this life in God's faith and fear.

The most narrow, the most prejudiced, the most stubborn Low Churchman held two great truths. One was that personal religion is more important than any outward manifestation of it. The other was that religious purity should be jealously guarded against any and all forms of corruption. Many a hasty speech and many an unwise vote can be forgiven to men who cherished these truths as dearer than life. If we have beautified our sanctuaries, enriched our services, and grown into deeper sacramental life than they knew, we are still their debtors for the witness they bore to two mighty truths which no one can ever forget without spiritual loss. The danger that personal religion may be smothered beneath ceremonial bands is a real danger. The danger that superstition may corrupt faith is as serious as any of the old Low Churchmen declared, and no one in our day has pointed out that danger more clearly than did Henry R. Percival.

There never was a High Churchman who was not fundamentally right. Everyone of them—the most eccentric, the

most unwise—held two great truths. One was that the Church is Christ's Body, and that if she is His Body, her outward worship is a matter of sacred importance. The other was that no truth can cease to be true merely because it has been taught in alloy with falsehood, that no good thing is to be dropped from use merely because it has been abused. Steadily and unflinchingly these truths were held, sometimes at great cost to those who held them.

Even if St. Paul had not told us, the sad experience of life teaches that a heavenly treasure is often in earthen vessels. Nobody will now defend the partisan tactics to which good men too often stooped. It would be easy enough to recall many acts and words that are better forgotten. It is more comforting and more wholesome to look at the deep foundations than to bring back the breakers and the foam. The men who fought for the beauty of holiness or for the spirituality of religion; the men who dreaded that superstition might revive or that we might lose a sacred heritage merely because others had abused it, were not triflers.

May it not be that in many a parish once torn by bitter feuds the winner lost and the loser won? It may chance that a young parson full of zeal, generous hearted, reverent and courageous, begins his work with some errors of judgment. An outcry is raised, all his goodness is forgotten, stress is laid on one or two blunders, the man is driven away, and local prejudice is satisfied that it has carried its point. But at times the memory of that unselfish life returns. The rector left a leaven that works. A more tactful successor finds that the winners in the fight now say, "Ah, he was a good man. If we had to do it over again we would not be so far apart as we were." Years after the young zealot's departure, stories of his reverence and self-denial are told by those who headed the movement against him, but who gradually adopt a great deal of what he (not always in the most tactful manner) strove to teach.

Common justice demands that another picture be drawn. A parish adopts a richer and more beautiful service, the rector and vestry are in accord on the changes, the parish in general sympathizes with the movement, but a few conscientious people protest against everything. They cannot always give a good reason for their objection. It does not appear that what they resist is uncanonical or unrubrical, but it is to them an entering wedge that might mean all the abominations of the Seven Hills. Young choristers regard these persons as mere obstructionists, but the parson seems to like these opponents of his. He calls on them, he evidently holds them in great respect, he is desirous of their friendship. The priest's sermons begin to show a spirituality that was once lacking. He never introduces any new feature into the service without explaining its use. He yields matters that are matters of taste and not of principle. The community begins to see that the parson is a man who values the seen only because he believes it to be of priceless utility in pointing to the unseen. Many of the best thoughts in those beautiful sermons came from the plain, old-fashioned people who stubbornly and conscientiously stood in the way of all the rector's cherished plans.

St. John came nearer to our Lord than the rest of the twelve, and he outlived his fellow Apostles. It is awe-inspiring to think that he alone records our Saviour's words, "God is a Spirit," and that he alone gives us a glimpse of the worship of heaven, glorious with music, lights, and incense. There may be an ultimate reconciliation of minds apparently most irreconcilable. Perhaps we may learn that the material is more spiritual than we have ever imagined, and the spiritual may be revealed to us in such glorious manifestations as a rainbow around the throne and a sea of glass mingled with fire. "Eye hath not seen," "ear hath not heard"—these expressions certainly warrant the hope that amid the delights of heaven as amid the disappointments of earth, the eye will not be satisfied with seeing nor the ear filled with hearing. It may be that it is only our incompleteness that permits us to use "spiritual" and "material" as terms of contrast. There may be no such distinction recognized by angels and archangels and all the company of heaven.

While man is in the flesh he can only know in part and prophesy in part. But those who honestly and fairly do the part they recognize prepare themselves for the conditions under which that which is in part shall be done away. "Narrow," "one-sided," and such words are uttered in a sneering tone but they are not such harsh words as "unfair" or "untrue." We are all of us "narrow" or "one-sided" or defective in some way, for here we have no continuing city and we have not yet reached the city which has its length, its breadth, and its height

equal. It is not passing a harsh judgment on a man to say that he dreaded lest the true foundation be overlaid with gold, precious stones, wood, hay, stubble. Neither is it harsh to say that a man believed with his whole heart that God, under the New Covenant, or under the Old, meant that we should beautify the place of His sanctuary, and make the place of His feet glorious.

AUNT NANCY'S GARDENS.

BY MARY LIVINGSTON BURDICK.

"Flowers are the alphabets of angels, whereby
They write on hills and fields mysterious truths."

PERHAPS Aunt Nancy Brown had made other gardens in that far-away region, "back East," from which locality her parents had migrated in her early girlhood; but it is only of those known to her neighbors in the new state that I can tell you. The fragrance of their long-faded blossoms are still fresh and sweet in recollection, and almost brings with it the tender clasp of a pair of faithful, loving hands.

When, as a bride, Aunt Nancy moved from her father's log cabin to the log cabin of her husband, she carried with her two geraniums—a scarlet one and a white—and a slip of the "climbing-rose" which had clustered over the windows of her mother's childhood home. These, and the blossoms scattered over the broad prairies and forests, composed the first garden, dear to the heart of the young wife whose love for the beautiful reached far beyond her morning-glory quilt, and even beyond the new blue dishes and the turkey-red curtains.

In their seasons the wild flowers adorned the clock-shelf, and in winter a small pine table held the two treasures of living green, restful objects to which the eyes of a caller most frequently turned.

It was luck, of course, that brought out the bright geranium blossoms just in time for Doretta Huntington's wedding. The only blossom in that bitter January for miles around, watched and guarded for days beforehand and anticipated for months before, it was unfalteringly cut because—"a wedding couldn't seem like a wedding without a flower for the bride."

Perhaps it was something better than luck that offered the rose an opportunity the next summer. One morning in June, a canvas-covered wagon stopped near the cabin, and a man whose face was pale under its coat of tan, rapped at the door. In a voice broken with anguish he made known his necessity. He was moving his family further west—and the baby had died an hour before. His wife could not bear to bury the uncoffined child by the roadside, and they had nothing of which to make—

Aunt Nancy checked his words, and drew the poor mother, still holding her little one, into the front room; then called her husband from the barn.

From a cracker-box the two men fashioned a tiny casket. The "climbing-rose" gave of its leaves and buds; and near a tree some green sod was lifted and gently replaced. Toward evening the wagon was made ready to go on its way again. The men shook hands in sympathetic silence; the bereft woman's parting words showed her feelings:

"Oh, it doesn't seem so hard as it did to leave her—with you, and the flowers."

No, it couldn't have seemed so hard to leave her—with Aunt Nancy. The little mound was carefully tended, as the mother had felt it would be, until, some years later, business circumstances sent the Browns to the adjacent village. Here was cultivated the second garden, which came to be the pride of the villagers, and the wonder of the surrounding country.

All of the old-fashioned flowers that grew in old-fashioned times grew and bloomed luxuriantly for Aunt Nancy who, yearly, added fresh seeds and bulbs for greater pleasure.

For a time the Missouri currant furnished the first spring-time nosegays; then it gave precedence to tulips; which, in turn, were led by crocuses and daffodils. The snowball bushes and purple and white lilac trees separated the garden from the red barn; while weigela shrubs, with their pink and white blossoms looking like the pattern on a dainty muslin gown, formed other boundaries, between which, in the plentiful rain and sunshine, flourished sweet-peas and carnations, alyssum and verbenas, day-lilies and lilies of the valley, phlox and forget-me-nots, and scores of other "buds of blushing beauty."

"Flourished," did I say? They ministered, also. Rarely an occasion, public or private, for joy or sorrow, but Aunt Nancy's flowers had their place. In the pulpits of the churches,

on the platform of the new Academy at the graduation of the first class; on the desk of the overworked teacher, and in many a home where "company" had come, or where sickness or death had entered, they carried special messages of cheer and comfort.

Once a minister said: "I couldn't have written my Easter sermon without Mrs. Brown's violets." And poor Tom Watkins, the village ne'er-do-well, gave up his daily drams after carrying to his wife some English wall-flowers which Aunt Nancy had sent.

"It does beat all how things grow for her," said Tom. "One time when I was working there, she marked the place where she'd planted some seeds, with a little, dead-looking twig, and first I knew that was sprouting. The flowers make the room look nice, don't they? I guess I'll stay home awhile and fix up the place."

I think it was her desire to save the chrysanthemums from Jack Frost that gave Aunt Nancy the idea for her third garden. The plants were so promising with their heavy foliage and the tightly rolled discs, which would some day unfold into lovely blossoms—starry-white, or Puritan pink, or bronze-brown, or glowing yellow, unless—unless there should be a sudden fall in the mercury. Then?

"Oh, I *can't* have them ruined!" said Aunt Nancy. "There's the old folks' concert coming off in three weeks, and the doctor's wife's birthday after that, and Thanksgiving—I *must* save them all. I wish the sitting-room was larger. If only the width of the south porch had been put into that! Isn't there some way?"

Her husband looked up from his newspaper. It was so seldom that "Mother" expressed a wish.

"We can't very well make the sitting-room larger," he answered, "but with the boys' help I can enclose the porch with glass frames, and put a door in their centre. Then, if you'll leave the sitting-room door open, the new coal stove will keep the porch-room warm enough in any weather."

"Oh, a winter garden! I'll have a winter garden!" cried Aunt Nancy, joyfully. And so it was established under that name. Later it was spoken of as "the green-house," and when Judge Westcott's daughter returned from an Eastern college, the young people followed her example by alluding to it as "the conservatory."

The chrysanthemums did full justice to the effort made in their behalf, and fuchsias and Lady Washingtons, ferns and cactuses, primroses and cyclamens, hyacinths and cinerarias succeeded them in rich profusion. After awhile a long vine of ivy wreathed itself about the charming bower, and pots of mignonette and heliotrope made sweet the air.

And somehow the more Aunt Nancy gave, the more she had to give. And every day she gained a larger place for herself in the affections of the community, and a firmer hold in her influence over others.

Perhaps it was Eleanor Westcott who said that Mrs. Brown had the dearest home that ever was known. There were many who thought it. But what made it such?

Was it the house—the plain upright of New England pattern, shining and immaculate in its white and green paint, and shaded by swaying maples? Well, it was certainly attractive, and the interior was cosy. Was it the flowers? Most truly, they were exquisite. Was it—yes, it *was* Aunt Nancy who made the home. For she moved in mystic fellowship with all lovely things, and by them was governed and manifested.

Dear Aunt Nancy! Time has swept away the log cabin; the village house has been removed; and a trolley runs where grew your hollyhocks. Your name is written in marble, now, and your gentle spirit is a memory instead of a reality.

Yet still remains to us the immortal garden of a heart where, for the wayward as for the good, were planted balm and heartsease, unfading and perpetual, nurtured by the rain of sympathy's tears and the sunshine of abiding love.

So, for the garland of your life's story, I weave some leaves of rosemary, "that's for remembrance"; and pansies, "that's for thoughts."

God is a Spirit. This relates to the nature of God: and as a spirit is the most excellent of beings that we have any notions of. God is represented under this character to heighten our thoughts of Him. We indeed know but little of the nature of Spirits; the most of our acquaintance lies in the consciousness we have of our own souls, which all allow to be the noblest part of the man. And the most natural, obvious thought, that arises in our minds about a spirit is, that it is an incorporeal and invisible being, with life and action, understanding and will.—*Guyse*.

Church Calendar.



Dec. 30—Sunday after Christmas. 1907.

Jan. 1—Tuesday. Circumcision.
 " 6—The Epiphany. Sunday.
 " 13—First Sunday after Epiphany.
 " 20—Second Sunday after Epiphany.
 " 25—Friday. Conversion of St. Paul. Fast.
 " 27—Septuagesima.

Personal Mention.

THE Rev. A. I. EARNEST BOSS, priest in charge of St. John's Church, Shenandoah, Iowa, has accepted a call to the rectorship of Trinity Church, Muscatine, Iowa, and will enter upon his new duties the first Sunday in January.

THE Rev. WALTER R. BREED, D.D., rector of St. James' Church, Lancaster, Pa., has accepted a call to the rectorship of St. Paul's Church, Cleveland, Ohio, and will take charge, January 25th.

THE Rev. and Mrs. A. A. CAIRNS of Carlyle, Ill., sailed for England, Saturday, December 22nd, being cabled for on account of the serious illness of their niece.

THE Rev. A. GEORGE has resigned St. Paul's Mission, Meeker, Colo., and accepted charge of St. Luke's mission, Park City, Utah.

THE address of the Rev. A. G. HARRISON is changed from Albuquerque, N. M., to Alamosa, Colo.

THE Ven. WALTER HUGHSON, archdeacon of the district of Asheville, has changed his address from Morganton, N. C., to Waynesville, N. C.

THE Rev. WEBSTER JENNINGS, curate of Christ Church, Rochester, N. Y., has accepted a call to the rectorship of St. Thomas' Church, Bath, N. Y., and will enter upon his new duties, January 1, 1907.

THE Rev. RUDOLPH KEICHER has accepted St. Luke's Church, Whitewater, Wis.

THE Rev. WILLIAM P. REMINGTON, for some time assistant at the Church of the Holy Trinity, 19th and Walnut Streets, has been elected vicar of the Memorial Chapel of the Holy Communion, 27th and Wharton Streets, Philadelphia, and will begin his work there on January 1st, 1907. It may be interesting in this connection to note that the Memorial Chapel of the Holy Communion is a chapel of the Church of the Holy Apostles, which church was established by Phillips Brooks while rector of the Church of the Holy Trinity.

ARCHDEACON E. P. WRIGHT, on and after January 1, 1907, may be addressed either at the National Home, Wis., or care of The Young Churchman Co., Milwaukee.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—FRANCIS L. BEAL of Winchester was ordained to the (perpetual) diaconate on December 12th, at the Church of the Epiphany, that town. The candidate was presented by Archdeacon Babcock. Besides Bishop Lawrence, who ordained and preached the sermon, those who took part were the Rev. John W. Suter, the rector, and the Rev. Francis E. Webster of Christ Church, Waltham. Mr. Beal for some time past has been in charge of the mission at Saugus, which is rapidly growing both numerically and spiritually.

PRIESTS.

OLYMPIA.—In St. Mark's Church, Seattle, on Sunday, December 16th, being the Third Sunday in Advent, the Rev. GEORGE CLEMENT KING, deacon, was advanced to the priesthood by Bishop Keator. The candidate was presented by the Rev. J. P. D. Llwyd, rector of the parish, who, with the Rev. P. Edward Hyland, joined in the laying on of hands. The Bishop preached the sermon.

The Rev. Mr. King will have charge of the missions at the University and at Green Lake, Seattle.

MINNESOTA.—The Rev. EDWARD C. M. TOWER of Hutchinson was advanced to the priesthood by the Bishop of the diocese in St. Paul's Church, St. Paul, on the Fourth Sunday in Advent. The candidate was presented by the

Rev. John Wright, D.D., rector of the parish. As the ordination occurred on the fiftieth anniversary of the founding of the parish, the sermon, which was largely historical, was preached by the Bishop, but included an address to the candidate. The Rev. S. Smith and the rector joined with the Bishop in the laying on of hands.

DIED.

IRWIN.—In Philadelphia, December 13, 1906, LOUISE WHITEMAN, daughter of James Findlay and Lydia Gassaway Irwin. Faithful unto death.

RICHMOND.—On December 21st, SARAH SEATON RICHMOND, superintendent of the Sheltering Arms, New York, and daughter of the late Rev. James Cook Richmond.

MEMORIAL.

HARRADEN.—Fell asleep in Jesus, on the feast of St. Thomas, A. D. 1900, ADELE SEJOINE MONROE, relict of the late Jabez Richards HARRADEN. Make her to be numbered with Thy Saints.

THE RT. REV. GEORGE FRANKLIN SEYMOUR, D.D., LL.D., BISHOP OF SPRINGFIELD.

After the funeral services, held in Trinity Church, New York, on the morning of December 13th, 1906, a large number of the clergy from different dioceses assembled in the choir room to give expression to the regard they felt for Bishop Seymour and their sorrow at his death. Bishop Scarborough presided and the Rev. Dr. Shinn was made Secretary. The presiding officer and Bishop Potter spoke lovingly of the late Bishop and, as was said, the whole day might be taken up fully if those present were but to utter what was in their hearts towards him whose death they all so greatly lamented.

A Committee was then appointed to prepare a suitable Minute expressive of the regard in which Bishop Seymour was held and of appreciation of his labors for the cause of the Church. The Committee consisted of Bishops Scarborough and Potter, Dean Robbins and Mr. Thomas Whitaker.

The following is their tribute:
The Right Reverend George Franklin Seymour, D.D., LL.D.

Born and trained in the Church, he was one of her most loyal sons. As a scholar he was profound, and especially in things pertaining to the history of the Church.

In his early ministry he founded St. Stephen's College, which stands as a fitting monument of his love of sound learning and of his zeal and faithful labors to strengthen the Church of Christ.

As a priest and pastor he was successful among the people for whom he labored. His earnest devotion and consistent life won for him esteem and love. He was sympathetic and kindly in the discharge of his duties and an ensample to the flock in holy living.

As the Dean of the General Theological Seminary he rendered wide service to the Church in helping to train men for the sacred ministry. He held Truth as it had been revealed to him, with a strong and tenacious grasp, but he could also appreciate the differences in point of view which ought to be most cheerfully recognized by Catholic Churchmen. Even when he differed widely from men in theological views he had nothing of bitterness to say against his opponents. Many felt drawn to him because of his sincerity and honesty. His attractive personal character always made him friends. He could adapt himself to all sorts and conditions of men and he grew enthusiastic in his friendships when his affections were engaged.

As a Bishop he carried with him into his sacred office, the qualities of leadership. His record as an overseer is written in the life and development of his young diocese and in the Church at large.

In the fullness and ripeness of years he has been called from us and as we realize how grievous is his loss to the Church and to his fellow-men everywhere, we pray that God may give us wisdom and courage to imitate the example of patient heroism and large-hearted service which he has left behind him.

THE RT. REV. ISAAC LEA NICHOLSON, D.D., BISHOP OF MILWAUKEE.

The Vice-President and Council of the Clerical Union for the Maintenance and Defence of Catholic Principles would record their profound

feeling in regard to the departure from this life of their late President, the Right Reverend ISAAC LEA NICHOLSON, D.D., Bishop of Milwaukee—a feeling in which they are sure that the members of the Clerical Union generally share.

We are sensible of our great loss in the taking away of our strong and valiant chief, and we are also devoutly thankful for the years of simple, earnest, and prayerful labor which he gave to God and His Church. He did not spare himself, but was literally worn out, at a comparatively early age, by his self-denying and eminently effectual toll to bring to men the light of Catholic Truth for the saving of their souls. Starting from the position of an earnest Evangelical, and never losing the zeal for the atoning Cross which characterized that position, he soon learned to see the perfect unity which exists between that zeal and the full doctrine and sacramental system of the Catholic Church. His natural fearlessness and directness were sanctified by his continual growth in the Divine Grace which he ever earnestly sought. He was never afraid he should speak too plainly or do too much for God and for souls. The Clerical Union partook of the fruits of his labors and should profit by his example. Constantly overburdened as he was, we always felt that he was with us in heart and soul, as he was one of our founders, and a tower of strength at all periods and in all emergencies. We thank God for the earthly life and example of Bishop Nicholson, and pray for refreshment, light, and peace to his blessed soul. May his prayers still prevail for us and be answered by our increased devotion to our holy work.

G. M. CHRISTIAN,

C. N. FIELD (by W. H. van A.),
 ROBERT RITCHIE.

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Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

YOUNG MAN, CONTEMPLATING ORDERS, wanted to assist in an institution caring for boys. Salary; excellent opportunities. Address: C. H. B., LIVING CHURCH, Milwaukee.

STUDENT FOR HOLY ORDERS wanted, qualified to train choir. Address: ARCHDEACON 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. GREER, Chairman, No. 1523 Rockefeller Bldg., Cleveland, Ohio.

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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 HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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 by voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity Parish, New York.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

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.

UNLEAVENED BREAD.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

CHOIR EXCHANGE.

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

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

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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 THERESA.

WINTER RESORTS.

ST. AUGUSTINE, FLORIDA.

HILLCREST GUEST HOUSE in suburbs of St. AUGUSTINE offers to limited number of guests the comforts of well appointed home. House newly repaired. Spacious grounds sheltered from sea winds. Pines. Artesian well. Carriage service to city daily. For terms and particulars address THE SISTER IN CHARGE, Box 704, St. Augustine, Fla.

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.

THE MACMILLAN COMPANY. New York.

Songs for Schools. Compiled by Charles Hubert Farnsworth, Teachers' College, Columbia University. With Accompaniments Written by Harvey Worthington Loomis and B. D. Allen. Price, 60 cents net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Devotional Introductions. Based chiefly upon the Altar Scriptures for the various Sundays of the Christian Year. By the Rev. Edward William Worthington, Priest, with A Biographical Sketch by the Rt. Rev. Geo. Worthington, D.D., LL.D., Bishop of Nebraska, and An Appreciation by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio.

FROM THE AUTHOR.

My People of the Plains. By the Right Reverend Ethelbert Talbot, D.D., S.T.D., Bishop of Central Pennsylvania. Illustrated. Price, \$1.75 net.

LONGMANS, GREEN & CO. New York.

The Way to Teach the Bible. According to the Method in Use at the Church of Ireland Training College, Kildare Place, Dublin. By H. Kingsmill Moore, D.D., Balliol College, Oxford, Principal of the Church of Ireland Training College. Author of *Class Teaching Fundamental Principles*, etc.

PAMPHLETS.

Bible Hero Classics. Edited by Sydney Strong and Anna Louise Strong. In Words of the Scriptures the Stories of *Solomon, Samuel, Joshua, Joseph, Jacob, Abraham, Elijah-Elisha, Daniel, Ruth-Esther, Samson-Deborah, Jephthah-Gideon, Moses, and David.* Published by Hope Publishing Company, Chicago. Price, the first ten named, 6 cents each, or in lots of 25 or more, 5 cents each; the last two named, 10 cents each, or in lots of 25 or more, 8 cents each.

BOOKLETS.

His Great Apostle. The Life and Letters of Paul, Using the Text of the American Standard Revised Bible. Prepared by Sydney Strong, William E. Barton, Theodore G. Soares, Editors of *His Life, His Friends,*

etc. Published by the Hope Publishing Company, Chicago. Price, paper cover, 15 cents; cloth, 25 cents; leather, 75 cents.

His Life. A Complete Story in the Words of the Four Gospels. Prepared by William E. Barton, Theodore G. Soares, and Sydney Strong. Using the Text of the American Standard Revised Bible. Published by the Hope Publishing Company, Chicago. Price, paper cover, 15 cents; cloth, 25 cents, and leather, 75 cents.

His Friends. The Story of the Immediate Disciples of Jesus after His Ascension, and Their Letters to the Early Christians. Using the Text of the American Standard Revised Bible. Prepared by Theodore G. Soares, Sydney Strong, and William E. Barton, Editors of *His Life, His Last Week*, etc. Published by the Hope Publishing Company, Chicago. Price, paper cover, 15 cents; cloth, 25 cents, and leather, 75 cents.

BUSINESS NOTES.

SAYS THE *Church Sunday School Helps* of Toronto, in regard to a recent publication of The Young Churchman Co.—price \$1.00 net:

"We have seldom seen or read a better general manual for Sunday School work than Dr. Butler's '*The Churchman's Manual of Methods.*' A practical Handbook for Clerical and Lay Workers." It will probably prove of more value to the readers of this paper than many other similar books because it is written from a Churchman's standpoint and with special reference to our conditions. Child-nature, Organization and Administration, Order and Discipline, Worship, Instruction, Teachers' Meetings, are all in turn fully and suggestively dealt with. Dr. Butler believes that the class, not the individual, should be made the unit in Sunday School administration. Children will quickly respond to this unselfish method. The first principles of instruction are well summarized: Instruction must have a definite spiritual purpose; it must follow a definite plan; it must be based on definite truth and doctrine; it should follow definite pedagogical principles; it must be flexible in its methods."

WOULD you die the death of the righteous? Be righteous. Would you become righteous? Believe with your heart, on the Lord Jesus Christ. He is our righteousness. As a poor sinner, ready to perish, flee to this Saviour for life: humbly confess to Him your sins; cast yourself at the foot of His cross; pray for mercy, for the pardon of your sins through His blood, which has been shed for sin; pray for faith to believe in Him as your Saviour; pray for grace to convert and make new your heart. Thus seek, and you will find: thus ask, and you will have: thus knock, and it will be opened unto you. You will be righteous. God will be with you through life: and when you come to die, He will not forsake you.—*Cooper.*

St. JOHN the Evangelist, as Cassian relates, amusing himself one day with a tame partridge on his hand, was asked by a huntsman, "How such a man could spend his time in so unprofitable a manner?" to whom St. John replied, "Why dost thou not carry thy bow always bent?" "Because," answered the huntsman, "if it were always bent, I fear it would lose its spring, and become useless." "Be not surprised then," replied the Apostle, "that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation, that I may afterwards employ myself more fervently in divine contemplation."—*St. Francois de Sales.*

DOST wish to strengthen thy bosom to bear thine own pain?—Learn nobly to occupy thyself with the questions of mankind: as the soul expands so will thy life become brighter.—*Feuchterleben.*

THE CHURCH AT WORK

OTHER IMPROVEMENTS FOR HONOLULU CATHEDRAL.

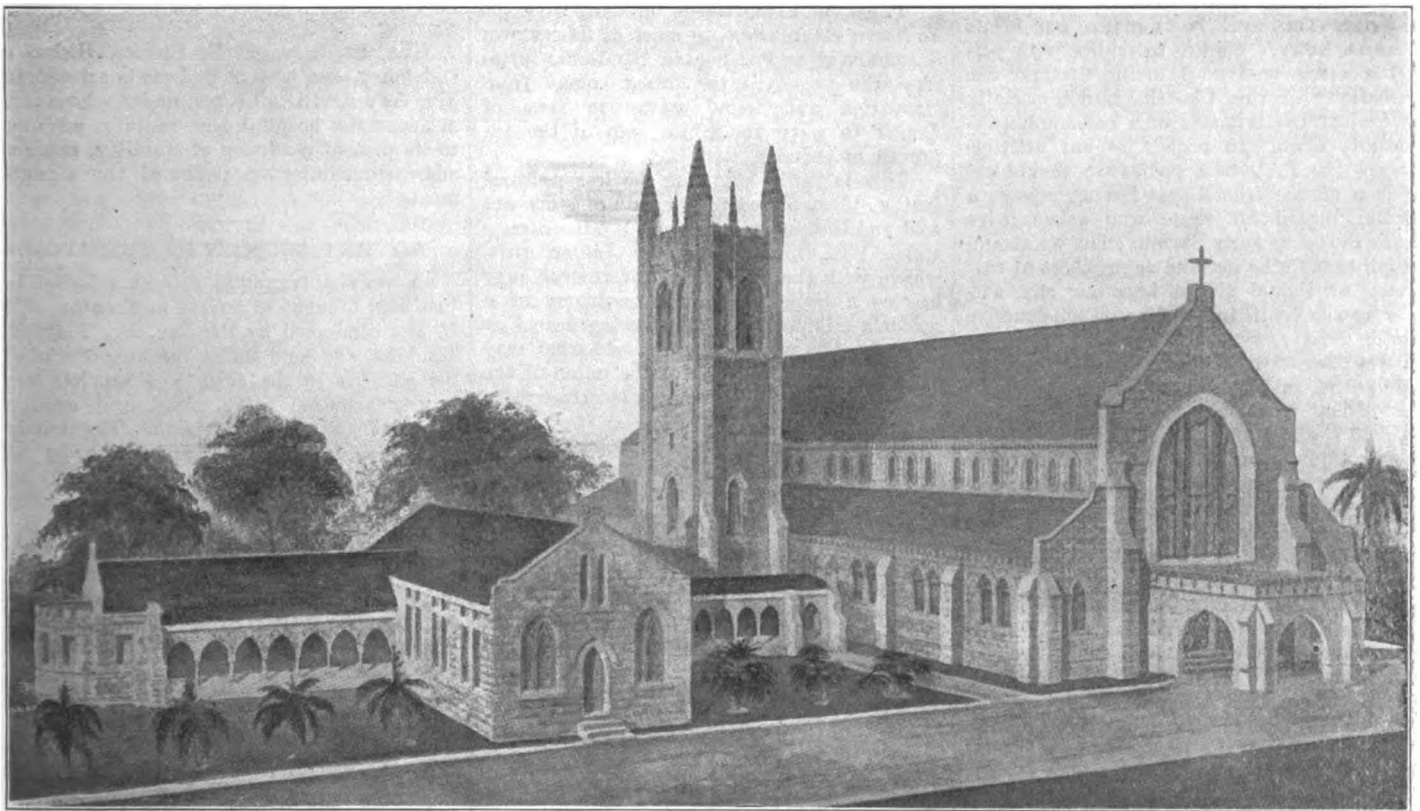
THE LAYING of the first stone for additions to the edifice of St. Andrew's Cathedral, Honolulu, was reported in a recent issue. Information now comes to the effect that a parish house of stone will be erected at once as the gift of the family of the late Theo. H. Davies, through Mr. Clive Davies. The plan is to acquire the land between the Cathedral and Emma Street, removing the buildings which were obstructing the view of the Cathedral, and to build there a parish house, connected with the Cathedral by a suitable cloister. The house is to be called Memorial Hall, and with the cloister and the land upon which they stand, which latter is

guests of the evening, to be present. These were Bishop Weller, who had been suddenly taken ill, and Bishop Vinton of Western Massachusetts, who was obliged to go to New York for the funeral of Bishop Seymour. But the flow of oratory from others, full as it was of joy and hope over the future of the Church, quite made the members and guests forget their disappointment.

The Rev. Dr. van Allen presided, and as he progressed in the post-prandial exercises, the thought must have come to many minds how fortunate the Union is in having so remarkably brilliant a president. And your correspondent can bear witness to many laudatory words of Dr. van Allen's special brilliancy on this occasion heard at the close of the evening. The president had on his

all delivered. Never was there a time when the Church could look about with more feelings of thanksgiving. People tell us that we are facing a crisis in the Church. There is no crisis; there was one when the Western New York diocese was asked to take a stand on the Crapsey matter but the crisis is now past. The Church has vindicated her priesthood. Then continuing he said:

"It has been settled that this Church will not tolerate a denial upon its altar steps of what makes this Church divine. It has been settled that no man can remain one of its priests who denies the divinity of Jesus Christ, or the stainless virginity of His blessed mother, or the integrity of the Book which contains His word. The Church has vindicated her priesthood from the reproach



ST. ANDREW'S CATHEDRAL, HONOLULU, WITH BAYS NOW IN COURSE OF ERECTION, TOWER AS PROPOSED, AND PARISH HOUSE AND CLOISTERS TO BE GIVEN AS A MEMORIAL.

to be parked where not required for the building, is to constitute the gift.

There is also a plan on foot to erect a tower to the Cathedral as a memorial to the late Mrs. Alice Mackintosh, as a gift of her friends. The appended illustration, though taken from poor print and thus not as satisfactory a reproduction as might be desired, will show the group of buildings connected with St. Andrew's Cathedral when these several improvements shall be completed. The main structure of the Cathedral is now in place, the bays are in course of erection, the tower is the Mackintosh memorial now proposed, and the parish house and cloisters are the gift just tendered by the Davies family.

MASSACHUSETTS CHURCH UNION DINNER.

THE ANNUAL DINNER of the Massachusetts Church Union held at the Hotel Tuileries, Boston, on the evening of December 12th, was without doubt the most important function of its kind within the diocese in a long time. At the outset two disappointments had to be faced, namely the inability of the two special

right the Rev. Dr. Pelham Williams, and on his left the Rev. Dr. Chambrè of Lowell, who was one of the founders of the Union nineteen years ago and its president for a number of years. Also sitting near him were the other speakers of the evening; the Rev. Charles LeV. Brine of Christ Church, Portsmouth, N. H., the Rev. William T. Dakin of St. Peter's Church, Springfield, the Rev. John McGaw Foster of the Church of the Messiah, and Mr. William Viles Chapin, a prominent layman of Hartford, Conn.

Very naturally the result of the Crapsey trial was referred to by the speakers. In his opening remarks Dr. van Allen waxed most enthusiastic over the splendid vindication of the Church's belief, but he was particular to have it understood that while feeling glad over the outcome, he felt sad for the man who had gone out into exile (not "into evil," as one of the daily papers printed it). Speaking for the Massachusetts Church Union and the ideals for which it stood, he said that he liked to call its members "radical conservatives," for they are pledged to most radical measures in the defence of a conservative faith once for

of treason. I would not seem to rejoice in the downfall of my own old friend, Dr. Crapsey, but, after all, the truth is greater than personal feeling, and I do exult with hundreds of the clergy and millions of the laity and of Christian folk in general, that the Christian Church has uttered its position, not on the side of some ancient error revived, but on the truth that must stand forever.

"In New York and elsewhere there have been heard a few faint whispers of schism. I have no fear of a schism to follow one who cannot find a guide himself, who has no pillar of fire, and who knows no city beyond Jordan to which to turn his errant steps."

Referring to conditions on the other side of the water, and speaking first of England he said:

The disestablishment of the Church of England would sometime take place but this would be better though it put the Church in the position of independent poverty, than to have it a dead corpse draped in the vestments of royalty the outward trappings of State. "In France there are the threatenings and clouds of civil war. My sympathy goes first to one and then to the other of the two sides.

The last word we have from there, according to letters just received from dear Catholic friends, is that we have no reason to feel personal concern because of the situation. Indeed it is quite likely that our Church may as a result gain in numbers." He also spoke of the situation in Russia and in Turkey and the work that was to be done by the Church in these countries. "We have been seeing a little in the last few days the policies of the Roman Church in its attempt to gain political ascendancy in this country. We have seen one prelate conspiring with Spain, and another trying to turn to a particular party the votes of his co-religionists. We have been learning that that Church has as its primary object political ambition. We need to make it plain to the world that there is a Church that is Catholic but not Italian, one which has no court of politics.

"I have never known a year in which so many hands have been stretching out to us Churchmen to ask whether what we have is ours alone, or whether it is held by us in trust for them. We have the opportunity to be the unifying force in the Christianity of America. Our work is to realize our ideals more perfectly. We are to realize with perfect clearness and most loving firmness the Catholicity of this Church, more especially as against the interests of a communion essentially alien. In respect to our attitude toward the Protestant bodies we should exhibit a simple friendliness having always a cordial regard for those who acknowledge Jesus Christ as their Saviour; but we should be militant Catholics, and as members of this Union we should always bear our own witness to the truth in the line of constructive work.

The Rev. Mr. Brine, speaking for New Hampshire, said there were no heretics there, for Bishop Niles, to whose Churchmanship he paid the highest tribute, will not tolerate them. Churchmen in his state had watched the Rochester heresy trial from the outside, and he was glad that the Church had proved that it stands for revealed religion. Incidentally he advocated the establishment of a Catholic Truth Society.

The Rev. Mr. Dakin told of the growth of Catholic ideas in the diocese of Western Massachusetts. To-day there is a stronger note of sympathy between parishes than ever before. There is a strong feeling that the hope of the Church lies in emphasizing the difference between the Episcopal Church and the other religious bodies. Speaking for his own parish he said that it had left its impression upon the whole city; that of the fifty confirmations during the year, thirty-six of the candidates were from the sectarian bodies.

Speaking of the Massachusetts Union, the Rev. Mr. Foster who was introduced by President van Allen as "one who had just achieved grand results in raising the debt off his parish," said it was composed of men who think alike and who know what they think. Referring to the Crapsey decision he said it is sure to have one good effect on both the clergy and laity in causing them to find their bearings. He believed in liberty of thought, but it should be guided by the Master. While we enjoy the privilege to think, it is to think aright.

Dr. Chambré followed with a brief history of the Union. He mentioned the crisis in this diocese years ago which greatly disturbed the Church in Massachusetts. Then speaking of the latest incident, he remarked that once again the Church has sustained its unalterable position, and that it will gain immeasurably by the latest decision.

Dr. Williams took a glance backward and gave a graphic word picture of some of the Churchmen who had helped to make Massachusetts, mentioning especially Bishop Griswold and the Rev. Dr. Wells. He also entered a strong plea for the education of children in the household of faith.

As a finale to the evening it was suggested by the president and heartily seconded by the members that a note of sympathy be sent to one layman and two priests who have been ill for some time, Mr. A. J. C. Sowden of St. Paul's Church, and the Rev. Father Field, S.S.J.E., and the Rev. Augustus Prime of Brighton, both of whom are still at St. Margaret's Hospital.

A NOTABLE ENGLISH ORDINATION.

ONE OF THE MOST notable of recent occurrences in the Church of England was the ordination by the Bishop of Oxford of a nephew of the famous non-conformist preacher, the late Dr. Newman Hall. The candidate had been a minister of the Congregational body for some fourteen years, and had held prominent positions in Ireland and in New Zealand, having been chairman of the Congregational Union in Ireland in 1900.

MONUMENT TO POCAHONTAS.

THERE IS a movement on foot, says the *Southern Churchman*, to erect at Jamestown a monument to Pocahontas, the Indian princess who preserved the infant colony from starvation and found means in time of danger to warn the white man of the approach of enemies.

This is tardy but none the less welcome justice. But fitting monuments of stone are cold and lifeless, and why not lay the cornerstone, 1907, for a school for Indian girls, which, with the help of the government, may become a living, breathing testimony of a nation's tribute? The overflowing school at Hampton has proved to the world what may be done for the Indian, but the union of the Negro and Indian races there is of necessity only temporary.

What time, asks our contemporary, could be more appropriate than the exposition year, which commemorates the coming of the white man to this country, to bring to the Indian race some atonement for the wrongs inflicted upon them, by offering to them Christian education? We could scarcely pay a worthier tribute to the noble qualities of the heathen maiden than by the erecting of a school from which may come unmeasured good to all future daughters of the Indian race.

ONE HUNDRED YEARS OLD.

THAT AGE was attained on December 14th, by a venerable Church woman in Toronto, Canada, the widow of the Rev. Canon Fetherstone Osler. Some will be surprised that the venerable matron is the mother of the Professor Osler whose joke in regard to the final disposition of persons passed the age of forty, was taken as serious by so many critics. Mrs. Osler received her many descendants on her birthday, and twenty children of the fourth generation sat down to a tea table which was adorned with a wonderful birthday cake built in five stories to commemorate the five different reigns during which Mrs. Osler has lived, beginning with George III. Among the memorials of the day presented to Mrs. Osler was a complimentary address from the Woman's Auxiliary, in which she was for many years an active worker, and to the present time she continues the making of garments to send into needy missionary fields.

MEMORIAL TO BISHOP VAIL IN KANSAS.

THE DEDICATION of Vail Cottage, the new addition to the equipment of Christ's Hospital for the treatment of nervous diseases, in Topeka, Kansas, was held on December 6th, in the large hall of the new building and was conducted by the Rt. Rev. Frank R. Millspaugh, D.D., assisted by the chaplain, the Rev. Canon Talbot.

On account of the new building being

partly filled with nervous patients, the greater part of the service was held in the hospital chapel, after which those in attendance marched in a body to the new building where a short service was held, dedicating it as the Vail Cottage in memory of the first Bishop of Kansas and his wife, Mrs. Vail. Bishop Millspaugh paid a beautiful and loving tribute to the memory of Bishop and Mrs. Vail. He also traced the history of the hospital from its very beginning to the present day, and among other things, told how through her gratitude to God for restoring her to health after a dangerous illness, Mrs. Vail resolved to found a hospital. She therefore not only gave the ground on which the buildings are now located, but she and the Bishop gave largely of their means to start this work which has done so much to help suffering humanity. It was the wish of the Bishop and Mrs. Vail that this hospital should be a charitable institution. To show how this wish has been respected, Bishop Millspaugh stated that the report for last year showed that out of twelve thousand days of service rendered, five thousand days were given to charity.

The Rt. Rev. F. K. Brooke, Bishop of Oklahoma, was present and made an address. The Very Rev. Dean Kaye, under whose management the hospital has rapidly advanced to its present condition of stability, made an address outlining the policy of the management.

ADVENT MISSION IN TRENTON.

A VERY SUCCESSFUL Advent mission has just been brought to a close in Trenton, N. J. It was conducted by the Rev. Dr. Floyd W. Tomkins, and held under the auspices of all the parishes in the city. The services were largely attended every night, and excellent fruits of the mission remain. The mission was begun on Sunday, December 9th, by each rector in the city, in his own parish, and likewise concluded on the following Sunday, December 16th. Throughout the week Holy Communion was celebrated daily in each of the six parish churches, and in the evening, union services were held in the three largest churches, Trinity, Christ Church, and St. Michael's. On Saturday afternoon a service for children was held at Christ Church.

Dr. Tomkins followed no fixed theme in his choice of subjects, but plainly, simply, and with great spiritual earnestness, urged upon the attention of his hearers the facts of Sin, Human Need, Redemption. The love of God, The Joy and Peace of believing, Work in the Master's Cause. His texts were as follows: Monday: Psalm i. 1, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Tuesday: St. Luke xviii. 14, "I tell you this man went down to his house justified." Wednesday: St. Luke xv. 18, "I will arise and go." Thursday: St. John x. 11, "The good shepherd giveth his life for the sheep." Friday: II Timothy i. 12, "I know whom I have believed." Saturday: St. Matthew xxi. 28, "Son, go work to-day in my vineyard."

KENYON COLLEGE IMPROVEMENTS.

THE INTERIOR reconstruction of Old Kenyon, at Gambier, Ohio, the first permanent college building, is far advanced and a portion of the structure will be ready for occupancy immediately after the Christmas holidays. The work has been done in a most thorough and complete manner under the supervision of the college architect, C. F. Schweinfurth of Cleveland. The fine Gothic exterior of the building is quite unchanged, but inside everything has been renewed and improved. The stone walls have been reconstructed and strengthened and new brick partitions have been built. The interior wood-work is entirely of Flemish oak, with pan-

elled doors and windows, and broad, heavy window seats. The arrangement of the rooms in suites is very convenient, and the plumbing and heating are of the best and most modern type. The renewed Old Kenyon will be unexcelled among college dormitories for convenience, comfort, and beauty. The cost of the reconstruction will be over \$50,000 of which a considerable part has been provided by the alumni of the Delta Kappa Epsilon and Alpha Delta Phi fraternities.

The buildings of Harcourt Place Seminary have been recently purchased by the College. Because of financial troubles this school had passed into the hands of creditors and is now closed. The property is now being thoroughly repaired and provided with adequate protection against fire. The intention of the college trustees is to lease the property for use as a girl's school, and there is every reason to expect that this excellent seminary will be reopened in September, 1907.

BEQUEST FOR MILWAUKEE PRIEST.

IN THE WILL of the late Daniel B. Shipman of Chicago, there is a bequest of \$3,000 for the Rev. Charles Stanley Lester, sometime rector of St. Paul's Church, Milwaukee, now resident in Europe.

TEXAS CHURCH CONSECRATED.

ST. CYPRIAN'S CHURCH, Lufkin, was consecrated on the 30th day of November by Bishop Kinsolving, assisted by the missionary in charge. The church was built in the spring of 1905 chiefly through the efforts of the ladies of the guild, who by their untiring zeal and persevering energy raised the funds necessary to complete it. It is a wooden structure of Gothic architecture, with recess chancel and open Gothic ceiling. It was completely furnished and provided with the accessories of worship, among them being a full set of altar linen, presented by friends of the mission. The service of consecration was a beautiful one, the day being perfect and a good attendance of the faithful being present. This mission suffers from the lack of clergy, as it has the services of a priest only once a month, and then on a week day except when there happen to be five Sundays in a month. If anything like regular services could be maintained at this point, a flourishing mission could be built up here.

LIBERAL GIFT FOR HOBART COLLEGE.

MR. WILLIAM SMITH of Geneva, N. Y., has offered to the trustees of Hobart College to found in connection with that institution a college for women. Mr. Smith's gift as offered for this purpose amounts approximately to \$475,000. The endowment fund, which will be about \$350,000, will be available not only for the College for Women, but for Hobart College as well. The Board of Trustees of Hobart met December 13th, and accepted Mr. Smith's most generous offer, at the same time appointing Prof. Hilton H. Turk of the chair of English Literature, to be warden of the new institution. It is also planned to erect two new buildings on the campus; a dormitory and a hall of science.

NEW BUILDING FOR KEARNEY ACADEMY.

AN EVENT of unique interest and importance for the district of Laramie was the laying on Tuesday, December 18th, in Kearney, Neb., of the corner-stone of the commodious and substantial building which is now under construction at a cost of \$50,000 for the Kearney Military Academy. The ceremonies which took place at 3:30 P. M. attracted an attendance which was estimated at over 5,000 and as the long procession of clergy

and choristers, all vested and formed into platoons of fours and headed by the cross-bearer and the band of the twentieth Infantry from Fort Crook, Omaha, passed between the double rows of uniformed cadets, Knights Templar, Masons, and pupils of the Reform School who were present, it was an impressive sight. Very slowly moved the procession, singing the words of the old hymn, "We March, We March to Victory," from the main entrance of the present building south, west, and north again around the already partially constructed building that all might view its noble proportions.

Arrived at the site of the corner-stone, accommodations were found prepared in a structure arranged amphitheatre-wise. The clergy and choristers on one side and opposite them the Sir Knights and Masonic bodies, while on a raised dais were Bishop Graves, Dean Bode of Laramie, Archdeacon Cope, Mr. Chancellor Horth in his robes of office, and the orator of the day, Hon. Wm. Jennings Bryan. After a collect said by Dean Bode, the Bishop made formal request of Most Worshipful Grand Master Baird to lay the stone and the ceremonies then followed according to the full Masonic ritual.

The various deposits were made in the stone, which was duly laid, tested, and consecrated with the elements of corn, wine, and oil, and finally decorated with masses of flowers. This part of the service concluded, Bishop Graves gave an address reciting briefly the history of the school and how the idea of such an institution took rise in his own mind in 1890, the first year of his episcopate, from the innocent question of a boy who asked the Bishop, how he was going to help him study for the ministry. The story of gifts and benefactions to the school at different stages of the undertaking was a moving one, from the first gift of \$5 from a woman in Connecticut to the legacy of Felix R. Brunot of Pittsburgh of \$36,000 and the many liberal gifts of Mrs. Eva S. Cochran of Yonkers, N. Y., ending with her last donation of \$25,000 which, added to \$10,000 given by Mr. F. G. Keens of Kearney and \$15,000 from a general subscription, have made it possible to go forward with the construction of this new building. A short address was delivered by Archdeacon Cope on the true purpose and aims of this Church academy and the necessity of training man's spiritual nature as well as his body and his mind.

The orator of the day, Mr. Bryan, was introduced by Principal Russell. Although his auditors had become somewhat chilled by their long exposure to the cold, Mr. Bryan's oratory held the close attention of all. His inspiring theme was the potent and lasting influence of moral ideas; that a true appeal to man's heart is ever effective; that there can be no such thing as development in the highest type for either the individual or the nation without cultivation of the moral sense; and that there is no morality possible which is not dependent on a definite religious faith. It had been formally declared in the reading of deposits in the corner-stone that among the articles was a photograph of Mr. Bryan himself, but in a most moving phrase the orator exclaimed that the picture which ought really to be there was that of the little boy whose question to the Bishop had resulted in the upbuilding of such an institution.

The ceremonies came to a happy close by the singing of "America" by all, the band leading and the Blessing being pronounced by the Bishop.

SEABURY WARDEN HAS PARALYSIS.

THE REV. G. H. DAVIS, warden of Seabury Divinity School, Faribault, is confined to his bed with an attack of paralysis. Dr. Davis was seized whilst away from home taking the services in St. Paul's Church, Minneapolis. He was taken home to Seabury, where he now lies in a serious condition. Dr.

Davis' life seems necessary to Seabury at this time. During his short administration he has proved to be the right man in the right place. Earnest prayers are being offered that he may be spared to the diocese and the Church. Dr. Davis is also president of the Standing Committee of Minnesota, which position he has held for many years.

BEQUEST FOR NASHOTAH.

THE AMOUNT of the bequest for the foundation of the James Lloyd Breck scholarship at Nashotah, given by the will of the late Miss Caroline S. Edwards of New Haven, and amounting to \$2,910 has been paid into the treasury of this corporation.

BISHOP VINCENT ON THE INCARNATION AND VIRGIN BIRTH.

THE REGULAR monthly meeting of the Church League was held in the assembly room of St. Paul's Cathedral, Cincinnati, on the evening of December 17th, at which time Bishop Vincent read a very exhaustive and interesting paper on the "Incarnation of Our Lord." The hall was crowded to its utmost capacity. The Bishop presented what he termed both external and internal arguments to prove the Virgin Birth. In the external argument he included the testimony of the Scriptures, the fathers, and the Creeds. The Church, he said, had not blundered along from the beginning, but had faced throughout the philosophies of the day, holding fast to the doctrine of truth. When the Bishop finished the first part of his address by saying, "Whoever opposes his own opinions against the universal testimony of the Church, upheld from the beginning to the present time, must be a presumptuous man indeed," there was a demonstration of thunderous applause, and cries of "hear, hear" were heard from all parts of the hall.

In the second part of his address, the Bishop, explaining the internal testimony, showed how physical science could not find any thing inconsistent, contradictory, or impossible in the doctrine. If the doctrine is neglected because of its mystery, there are greater mysteries in nature which no scientist can explain. The doctrine of the Virgin Birth of Christ is the only way of meeting all the philosophical difficulties. The Bishop quoted from two modern writers and concluded by saying that all the efforts of human objectors would not disturb the peace of a Christian soul.

DEATH OF TWO DISTINGUISHED LAYMEN.

TWO LAYMEN of more than local fame departed this life last week. One was the Hon. Isaac Atwater, one of the pioneers of the state and diocese of Minnesota. The other was Mr. George Lyceet of Baltimore, well known as a Church book store proprietor until recent years.

JUDGE ATWATER was born on May 3d, 1818, in Cortland county, New York, was graduated from Yale in 1844 and from the law school of Yale in 1847, and was admitted to the bar a year later in New York City, where he began the practice of law. In 1850 he removed, on account of ill health, to a more congenial climate, and settled in St. Anthony Falls (now Minneapolis). He was the last of the first three Judges of the Supreme Court, elected in the first election of the new state of Minnesota. At the time of Judge Atwater's arrival in St. Anthony, there was much excitement over the taking up of claims on the west side of the river, on what was then known as the Fort Snelling reservation, and it is interesting to note that the judge, on a stormy day in December 1850, staked out a claim of 160 acres, which claim is now the property whereon the West Hotel is situated. Judge Atwater was very active in

city and public affairs, and at different times held almost all of the positions of trust in the city and state. To the Church in Minnesota, Judge Atwater was a most valued and trusted friend, and was regarded by Bishop Whipple with the highest esteem and confidence, as their life-long friendship proved. He was the last lay member of the council which elected Henry Benjamin Whipple to be Bishop of Minnesota, and from the time of the organization of the diocese, was a deputy to each General Convention until failing health restrained him in 1895. He was also a member of the Standing Committee until last year, when on account of his infirmities he was elected an honorary member. A trustee of the Seabury Divinity School, he was actively interested in that work. The judge was one of the organizers of Gethsemane parish and continued to be the valued and loyal friend of all the rectors of that parish. Having given very liberally to the Church and her institutions and charities, the Judge did not die a wealthy man. A liberal giver, an intelligent Churchman, a most prominent layman, and the personal friend and adviser of Bishop Whipple, he certainly will be missed by a host of the faithful and by a circle of eminent citizens.

Mr. LYCETT's death resulted from heart failure, which was brought on by a fall on his return from a horseback ride, on Wednesday, one week ago.

Mr. Lycett was born in London in 1821, and came to this country when ten years old. His father was one of the most famous book-binders of his time, first in England and later in this country. The family still has in its possession the old brass sign which was set in the wall of the old London establishment.

In 1860, Mr. Lycett started what was then called the "Episcopal Book Store," and about the same time he interested himself largely in Church mission work in Baltimore. One of his first attempts was in conjunction with the Rev. Edward L. Kemp and Mr. John Black. These then started a mission for colored people living in Pearl Street, and succeeded in leading a large number to right living. One of Mr. Lycett's favorite ways of starting his mission work was with what he called "cottage services." He would go out into a district where there were no churches, and start among the residents a series of meetings in their cottages, until finally a church would be built, and then he would start in another neighborhood. In this way he did a great deal of good for people who lived in out-of-the-way places.

Mr. Lycett was an active lay reader and helped to establish the following churches, which were first started as missions: St. Thomas' Church, Homestead; St. Andrew's Church on the Harford road; St. Clement's Church, on the Philadelphia road; the Chapel of the Atonement, on Chester Street, now known as St. Andrew's Church; the Church of the Holy Evangelist at Canton; the Falls Point mission; and the Chapel of the Good Shepherd at Spring and Mullikin Streets; and old Trinity Church at the corner of Pratt Street and Broadway.

MAYFLOWER DESCENDANTS.

DEAN HODGES of the Cambridge Divinity School, who is "elder" of the Society of Mayflower Descendants in the Commonwealth of Massachusetts, gave the address at the seventh annual Forefathers' Day service of the Society at the Old South Church, Boston, last Sunday evening. Dean Hodges spoke on Plymouth and Jamestown, taking the opportunity to say that most of the good things that had been introduced into American life, which are commonly ascribed to Plymouth, actually began in the Church colony of Jamestown. Many members of other patriotic societies, as well as that under whose auspices the service was held, were present.

EVANSTON (ILL.) CHURCH OPENED.

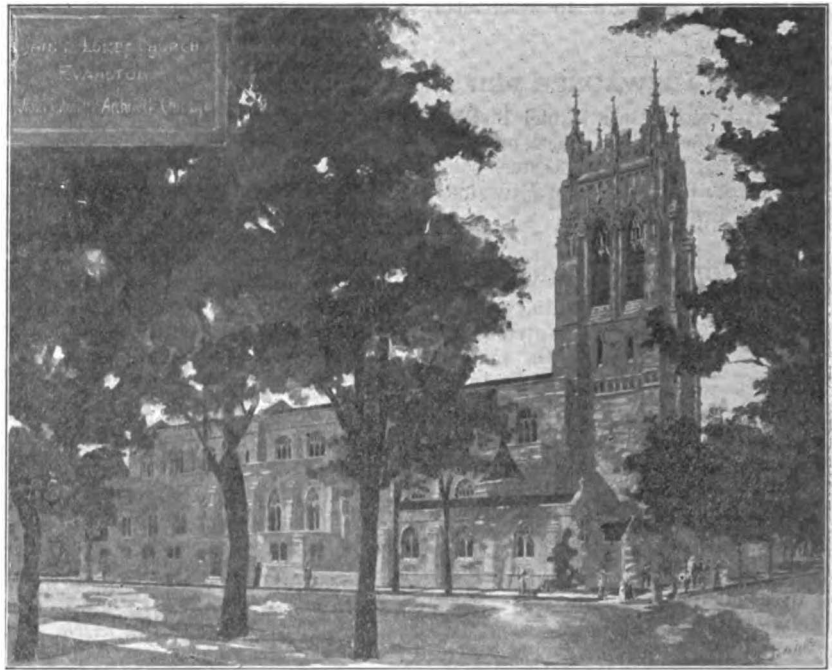
THE NEW but not yet completed St. Luke's Church, Evanston, Ill., was opened with the services of the Fourth Sunday in Advent, the benediction occurring at the high celebration at eleven o'clock. The Bishop of Milwaukee pontificated and preached, Bishop Anderson having departed for his trip abroad. The edifice was thronged to the doors. In the afternoon there was a service with the Rev. E. V. Shaylor of Oak Park as preacher, and at the evening service the preacher was the Bishop of Quincy. These services were in addition to two early celebrations, the Bishop of Milwaukee taking the first, and the rector, the Rev. George Craig Stewart, the second; and matins, which was said plain at ten o'clock.

Interest centered naturally, for the most part, in the high celebration. Bishop Doane's

Page, rector), has announced a regular choral service on the afternoon of the third Sunday in each month. The attendance has already increased at this hour. On the evening of Advent Sunday the service at Epiphany Church was largely choral.

On the third and fourth Sunday evenings in Advent, the choir of St. Andrew's Church, Chicago (the Rev. F. DuM. Devall, rector), sang Buck's cantata, "The Coming of The King." On the evening of December 19th, St. Peter's choir, with the assistance of some outside soloists, sang a large number of selections from "The Messiah." Epiphany choir sang the second part of Gaul's "The Holy City," on the evening of the First Sunday in Advent.

MR. J. D. McLAUCHLAN, the lay parish missionary at St. Peter's, Chicago, has been giving a very interesting stereopticon lecture



ST. LUKE'S CHURCH, EVANSTON, ILL.

magnificent hymn, "Ancient of Days, Who Sitest Throned in Glory," was the processional, and the music during the Eucharist was Gounod's *Messe Solenne*. Bishop Webb was listened to with the greatest attention and with evident appreciation of his words of congratulation and of guidance.

The new structure will accommodate some 550 worshippers. The altar is a memorial of Mrs. Eliza Smith, beloved wife of the rector *emeritus*, and has been enlarged to correspond with the size of the new church. It is surmounted by a cross of exquisitely chaste design, presented by Mr. and Mrs. A. G. Graham in loving memory of their daughter, Helen. A new organ is in course of erection but had not been completed in time for use on the occasion. The old church, from which the sentence of consecration will be removed, will be transformed into a parish house and fitted up appropriately for that purpose. This will require very extensive alterations of the edifice, for which purpose it is anticipated that bonds will be issued by the parish corporation.

St. Luke's has rapidly attained to the front rank among suburban churches of the diocese of Chicago.

CHICAGO.

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

Choral Services—M. T. O. Lectures—Illness of the Clergy—Notes.

[SEE ALSO CHICAGO LETTER BY "TERTIUS," ON PAGE 293.]

SEVERAL of the Chicago parishes where choral services have been unknown in the past are now announcing occasionally such services, on Sunday afternoons or evenings. St. Paul's, Hyde Park (the Rev. Dr. Herman

on the history of the Church in America, to arouse interest in the M. T. O., in several of the city and suburban parishes. He has thus visited St. Augustines', Wilmette, the Church of the Atonement, Edgewater, and other parishes, during the recent weeks. Much interest is now being manifested in the M. T. O. in Chicago. The diocesan committee has adopted the "Birthday plan," and asks every man in the diocese to make an offering on his birthday this year for this Thank Offering. Several parishes, among them St. Peter's and Epiphany, have placed in Church vestibules envelopes marked "M. T. O. Birthday Offering," to facilitate this plan.

WE REGRET to have to chronicle the illness of the Rev. Z. B. T. Phillips, who was unable during the first three Sundays in Advent to attend church. He is convalescing. The Rev. H. B. Gwyn, of St. Simon's, Sheridan Park, who has suffered from a prolonged attack of typhoid fever, is also recovering his strength rapidly.

A NEW MISSION, called St. Luke's, has been begun at Walworth, near Lake Geneva, by the Rev. Frank E. Brandt, rector of Christ Church, Harvard. The first services were held on the Third Sunday in Advent. There has been for a long time a need for a mission at this point.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Return of the Bishop—The Pro-Cathedral—Missionary Notes.

ON WEDNESDAY, November 21st, Bishop Knight returned to Havana, after a summer's arduous work in the States, devoted to the

raising of funds for the work here. He was met at the dock by all of the city clergy, together with a goodly number of the laity. He was accompanied by the Rev. W. W. Steel, and his family. He has opened an office in the city at the Hotel Leal, room No. 109, where he will have his regular hours.

AT LAST the work on the new Havana church, the Pro-Cathedral, has begun. It has been delayed many months, on account of a former tenant of the property who seemed to be unable or unwilling to give possession. This matter has been settled by the intervention of the courts, and the present buildings are being demolished as rapidly as possible. This will be the second non-Roman church in Havana, as the Presbyterians have opened their new building.

The Cathedral School in the Vedado has quite outgrown its old quarters, and been obliged to move into larger and better ones, and now it is necessary to rent an adjoining house also, so rapid has been the growth since the opening in the new quarters. These buildings are on the Paseo, at 15th St. Miss McGee arrived some time ago, and is at work with Miss Checkley, the principal of the school. The attendance has nearly doubled since the beginning of the term. The faculty consists of five teachers, including Misses Acosta and Cabrera, and Mrs. Beers, in addition to those above mentioned.

THE THATCHED roof of the little house in Bacuranao has been so injured by the hurricane and the rains, that a man could easily crawl through the holes in it. It is almost impossible to hold services in it. We need here, immediately, a good little chapel, and if we had it, we could take possession of this little pueblo, since there is no place of worship here of any kind, and the people are more than kindly disposed towards the Church. They have also Churchly ideas:—for example, the other day it was proposed to hold a baptism of a Cuban child in the little chapel, which was formerly a small residence, but which has been fitted up as well as possible for services. The Cuban refused to have his child baptised in such a house, but would have been glad to have it done in a proper church. Mr. Huelsenkamp, who is making necklaces of the peonia beans, and selling them for the proposed new church, is meeting with considerable success, the orders coming in more rapidly than he can fill them unassisted. This is entirely a work of love, on his part.

OUR MISSION at the American town of La Gloria has met with a very heavy loss in the death of Judge Herbert W. C. Magary, who was the lay reader as well as senior warden, from the beginning of this work. He lived for little else than this mission, and there is no one to take his place. He was one of the first of the colonists to settle in La Gloria, and for the past six years was thoroughly identified with the life and interests of the place. The local Cuban paper, *The Cuban American*, called him "the best loved man in La Gloria." Previous to his coming to Cuba, he lived in Florida and there was very active in the work of the Church in that diocese.

Work upon the new church building here has been greatly delayed on account of the severe illness of the contractor, but unless something unforeseen occurs it will be completed in a very few months. It will be a very neat and Churchly little edifice.

IN GUANTANAMO there are now two schools in active operation; that which has been known simply as the Guantanamo school is now called "The Brooks Institute"; the other is for colored pupils. The Brooks Institute has quite outgrown its present quarters, and it has been necessary to rent another house. Both houses are filled with pupils. This work is under the direction of the Rev. Jose-Maria Lopez-Guillen, the deacon in charge. He is having services in

English and Spanish, and the temporary chapel is already too small for the congregations. It is hoped that work may be begun on the proposed new church here as soon as possible. Large numbers of Cubans and Spaniards are being attracted to the Spanish service, the Jamaicans are more than faithful, and of course the other English speaking people are always at their post.

The other school, which is for colored pupils, was opened on October 1st, with an attendance of five pupils, but now there are thirty-two with a constant increase. This school is under the direction of Mr. Sherwood, a Jamaican.

In Guantanamo there was a good deal of anxiety during the revolutionary days, lately. One might a report went abroad to the effect that the Moderados would massacre all the Liberals and Americans there. A number of the Americans assembled in one of the houses, spending the night together in great anxiety, and being ready to fly for their lives. However, the commander of the Rural Guards, the Chief of the Moderados, and the chief of the Insurgents met, with the English Consul, at the house of Mr. Brooks and an understanding was had to the effect that the Rural Guards should become responsible for order in the city, and that no disturbances should be entered upon. Those were very anxious times for Mr. Lopez especially, as his baby was but two days old. The attendance upon the Church services was not materially affected by these disturbances.

THE HURRICANE seems not materially to have damaged our property in Cuba, but St. Luke's chapel on the Isle of Pines lost its belfry, and a part of its paper roofing. The roof has been repaired and the belfry will be replaced as soon as possible. Regular services were resumed on the Isle of Pines, on the First Sunday in Advent, with very large congregations at Columbia, Santa Rosalia, and Santa Fe.

During the days of the late disturbances all the Americans came into the city from Guayabal; but they have now returned, and peace appears to be restored. A new trolley line has just been completed to Guanajay, beyond Guayabal, and now the trips to the latter place may be made in greater comfort, than in the days of the guagua.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Improvements at Ashland.

EMMANUEL CHURCH, Ashland (the Rev. Thomas Burgess, priest), has been improved by the addition of four new stained glass windows, which were purchased with the proceeds of Sunday School entertainments. Emmanuel is one of the northernmost missions of the diocese, and is in a section of the state that is being steadily developed. In this section some of the most important missionary work of the diocese is being carried on, and the people of the mission, in connection with those of the little mission at Masardis, which is also cared for by Mr. Burgess, are at present much interested in the work of distributing wholesome reading matter among the lumber camps of the country round about. In their efforts in this direction they are assisted by the Church Periodical Club, which supplies them with copies of the leading magazines and other periodicals. The interest thus manifested in them is much appreciated by the lumbermen, who in this way are frequently made acquainted with the Church and her desire to minister to "all sorts and conditions of men."

MASSACHUSETTS.

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

Convocation in Cambridge.

THE 301ST MEETING of the Eastern Convocation was held in St. James' Church, Cambridge, all day December 13th. The

morning service consisted of Holy Communion and sermon by the Rev. John W. Suter, rector of the Church of the Epiphany, Winchester. His subject was "Looking for the Christ in the Desert."

The Rev. William Cheney of the Church of the Good Shepherd, Dedham, read a paper on "Some Encouraging Features of Recent Criticism of the Bible." This was followed by a discussion. There was a good attendance of the clergy at both sessions.

MINNESOTA.

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

Mr. Mueller's Anniversary—Debt Paid at Mankato—Minneapolis.

ON TUESDAY, December 18th, the Rev. G. H. Mueller, rector of Christ Church, Albert Lea, celebrated the twenty-fifth anniversary of his ordination. The day was marked by a celebration of the Holy Eucharist, and in the evening by evensong and a sermon by the Rev. I. P. Johnson, rector of Gethsemane Church, Minneapolis, on The Christian Ministry. The same evening a large reception was held in the K. P. Hall at which addresses were made by the Bishop, and Mr. Carlson, of the parish. The latter congratulated Mr. Mueller on his work as a man and a priest in their midst, and much regretted that a Loving Cup, which had been ordered as a token of their love and appreciation, had been delayed in transit. The Rev. Messrs. F. D. Budlong of Fairmont, J. S. Budlong of Austin, and E. Schmuck of Owatonna were present. The success of Mr. Mueller justifies the policy of sending the best men to country towns.

ON MONDAY evening, December 17th, a general parish reception was held in Mankato (the Rev. A. E. Fillmore, rector), celebrating the cancelling of the mortgage which has stood on the parish property for many years. The Bishop was present to offer his congratulations to the parish, which has never been in a more prosperous condition.

ASCENSION CHURCH, Kenyon (the Rev. William Wilkinson, priest in charge), is rejoicing in a fine, commodious guild house, which was duly opened on Saturday, December 15th. The people have named it "Wilkinson Hall" in honor of their brilliant and faithful pastor. Addresses were delivered on the opening day by the Rev. Messrs. W. C. Pope and A. H. Lealtad of St. Paul; C. C. Rollitt of Red Wing; Geo. H. Hills and William Wilkinson of Minneapolis and Mr. James Peterson of Gethsemane, Minneapolis. Upon the return of these clergymen to their homes, each was presented with a fine, well fed country turkey.

THE SUBJECT of the removal of St. Mark's Church, Minneapolis, is once more agitating the members of that parish. There have been two parish meetings within six months which have voted against the removal, but an excellent offer of \$250,000 has been made for the present property and another meeting has been called for the first of the year, to consult as to the advisability of accepting this offer. It is reported that the authorities of St. Mark's parish will give assurance to the Bishop and the Standing Committee of the diocese that, should the consent of these parties be given for the sale of the property, a down town work will still be maintained and that the territorial rights of other parishes will be considered and respected.

NEBRASKA.

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

Anniversary at Beatrice—Mission at Fairbury.

ON SUNDAY, December 9th, the parish of Christ Church, Beatrice, celebrated the tenth anniversary of the appointment of the Rev. Canon Mulligan as their rector. At the time of Mr. Mulligan's appointment in 1896, the parish was well nigh hopelessly in debt but

through the faithfulness of the rector and people this indebtedness has been reduced from \$13,000 to \$4,850.

Two years ago a very handsome rectory was erected which is valued at \$5,000, so that practically the church has been cleared of its great load of ten years ago. The whole property is in splendid condition, therefore the whole effort of the congregation can be given to the wiping out of the present debt.

On Monday evening the men of the parish gave a complimentary banquet to the rector in the Paddock Hotel, when some sixty men sat down to the festive board. Among the guests and speakers were the Bishop Coadjutor, who spoke on the joys of the Bishop's office; Judge Estelle of the district Court responded to the toast of "The Boys," and gave an interesting account of the Juvenile Court at Omaha, while Dean Beecher spoke of "Duty of the Men." Other speeches were made by the Rev. Canon Bell, the Rev. James Wise, C. H. van Arsdale, J. Ed Fisher, S. C. Smith, Chas Plummer.

At FAIRBURY, on Tuesday, December 11th, the Bishop Coadjutor commenced a series of three services each day, including Holy Communion, instruction, and mission service and sermon. At the afternoon instructions the Bishop took for his subject the Holy Eucharist and dwelt chiefly upon its sacrificial side. At the evening services he preached on Faith, Responsibility and Salvation, and Repentance.

The attendance of Church people was very large and a great deal of interest was manifested on all sides.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.
Conference at Kewanee.

A SERIES of Conferences on the Catholic Faith were preached in St. John's Church, Kewanee (the Rev. G. R. Hewlett, rector) during the second week in December by the Rev. Herbert Parrish, O.S.B. The seating capacity of the church was taxed to its utmost nearly every night, and standing room was at a premium before the Conference closed. The Conferences were very helpful, not only in giving the Church people a better and clearer understanding of the Faith, but in interesting outsiders in the claims of the Church. Considerable Church literature has been sold in the parish as the result of the Conferences.

CANADA.

Provincial House of Bishops Summoned—
Death of Canon Mackenzie and Canon Low—Notes of Dioceses.

House of Bishops Summoned.

THE HOUSE OF BISHOPS of the Provincial Synod has been summoned to meet in Toronto, on Wednesday, January 16th, for the purpose of electing an Archbishop and Metropolitan for the ecclesiastical province of Canada. The date for the meeting of the House of Bishops of the General Synod has not yet been definitely decided for the election of a Primate.

Diocese of Toronto.

THE REV. CANON MACKENZIE, one of the oldest clergymen in the country, died December 18th, at his home in Milton, at the age of 90 years. He was ordained deacon in the diocese of Toronto in 1868 and priest in 1869. He was for nearly 18 years rector of Milton, but his last charge was Chippewa, from which he was retired from active work in 1902. He was an honorary canon of Christ Church Cathedral, Hamilton—THE REV. CANON CAYLEY, while reading the prayers in St. George's Church, Toronto, on December 16th, suddenly collapsed and had to be removed to the rectory. The attack was said to be one of

acute indigestion and at latest accounts he was much improved.

Diocese of Niagara.

IN A PASTORAL letter before Christmas Bishop DuMoulin makes a strong plea for the underpaid clergy in the rural districts. He points out that clergymen are about the only class who have not benefited by the prosperous times.—ST. JOHN'S CHURCH, Nelson, which was lately repaired, has been greatly improved.

Diocese of Ottawa.

THE REV. CANON GEO. J. LOW, who recently retired from the rectorship of Billings' Bridge, died suddenly December 14th. He was a noted figure in that part of the country, a man of literary ability and the author of several works widely read. His two last books were "The Old Faith and the New Philosophy" and "A Parson's Ponderings." He also wrote a "History of the Church of England in Canada." He was born in Calcutta, India, in 1836. He worked for a time in the diocese of Huron, being curate in St. Paul's Cathedral, London, Ont. He afterwards held a number of charges in the diocese of Ontario and Ottawa, in which district he has been in active service for nearly 40 years. His last charge was Billings' Bridge.—BISHOP HAMILTON has addressed a pastoral letter to the congregations in the diocese reminding them of the Christmas offering to be given for their respective clergy. He points out that it is the parishes' opportunity of making up for that which is not in all cases but unhappily in too many—short in the just living wage of the clergy during all the year. He shows that the very conditions which make the country so pros-

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perous, cause the lot of the clergy to be harder, since out of their fixed salaries they have to meet the higher cost of living.

Diocese of Montreal.

THE HEALTH of Canon Dixon, which has been bad for some time, is now much improved.

Diocese of Nova Scotia.

THE Church of England Institute, which was founded in Halifax in 1874, since doing a very good work amongst the young men of the city, is about to be amalgamated with the Young Men's Christian Association.

Diocese of Ontario.

THE MAIN entrance to St. George's Cathedral, Kingston, given in memory of the late chancellor of the diocese, Dr. Walkem, is under way, though not completed. A fine brass and oak altar rail has been placed in Christ Church, Athens.

MUSIC.

[Continued from Page 286.]

how an organist can play the organ and at the same time attend to the electric signals, which must of course be given by opening and closing a circuit. If the matter is of interest to any of our readers they may obtain more particulars by addressing Mr. T. C. Jeffers, 60 Isabella Street, Toronto, Canada.

Theoretically the plan seems feasible enough, and as the magnets are sold at a very low price the experiment can be tried without any great expense.

The Twenty-sixth Public Service of the Guild of American Organists took place at St. Luke's Church, Brooklyn, Tuesday December 11th, in the evening. The choir, under the direction of Mr. H. Brooks Day, rendered Stanford's *Magnificat* in A, an anthem by Mr. Day, and Sir George Martin's celebrated setting to "Hail, gladdening Light." The service was intoned by the Rev. Warren C. Hubbard of St. Luke's, the organ prelude was played by Mr. Waring Stebbins, the postlude by Mr. Clifford Demarest, and the accompanying was done by Mr. Day. There was a large congregation, and the singing reflected credit upon the parish organist.

THE EIGHTH BEATITUDE.

The case seems to be this: those who do not serve God with a single heart, know they ought to do so, and they do not like to be reminded that they ought. And when they fall in with anyone who does live to God, he serves to remind them of it, and that is unpleasant to them, and that is the first reason why they are angry with a religious man; the sight of him disturbs them and makes them uneasy. And, in the next place, they feel in their hearts that he is in much better case than they are. They cannot help wishing—though they are hardly conscious of their own wish—they cannot help wishing that they were like him; yet they have no intention of imitating him, and this makes them jealous and envious. Instead of being angry with themselves they are angry with him.

These are their first feelings. What follows? Next they are very much tempted to deny that he is religious. They wish to get the thought of him out of their minds. Nothing would so relieve their minds as to find that there were no religious people in the world, none better than themselves. Accordingly, they do all they can to believe that he is making a pretense of religion; they do their utmost to find out what looks like inconsistency in him. They call him a hypocrite and other names. And all this, if the truth must be spoken, because they hate the things of God, and therefore they hate His servants.—*J. H. Newman.*

The Magazines

IN THE MIDST of so much pessimism about American political conditions, it will be a delight to read in the January *Scribner* Frederic C. Howe's comparison of "The American and the British City." He believes that the spirit of revolt which we have been showing is simply a tribute to the vitality of Democracy. A careful comparison of the government of our cities with the cities of Great Britain reveals to him a more healthy condition in America. Summing up, he says: "Our superior physical endowment, our comparative freedom from a land monopoly in control of legislation, our open-minded democracy, assure us a city far more beautiful, vastly more healthful, and infinitely more generous in its ideals than the English city now is."

THERE HAVE recently been discovered in the Missouri valley near Omaha parts of a group of skulls which scientists think belong to very primitive type, and tend to increase rather than diminish the probability of the early advent of Man in America. An account of this important find and its bearing upon American anthropology has been written for the January *Century* by Henry Fairfield Osborn, Da Costa Professor of Zoölogy in Columbia University, Curator of the American Museum of Natural History, etc.

BLACKWOOD'S *Edinburgh Magazine* for December contains the continuation of "The Draft Days," a very pretty story called "The Man who had no Courage," an article on the harems in Constantinople and two entertaining papers, one on London as seen after a long residence in India, and the other on Boston as seen by English eyes.

A very pleasing account of the festival of the Annunciation at Tenos, is a feature in this number, and a review of Anna M. Stoddart's *Life of Isabella Bird* is also of interest.



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THE HAPPINESS OF HEAVEN.

While the goal, the resting-place, the perfect work is indeed beyond our scrutiny, we know enough to teach us which are those blessings of our present life wherein the purest foretaste of the life to come is granted to us. I shall always remember with gratitude the words which a poor woman used to me not long after her husband's death, in speaking of her difficulty in thinking clearly about heaven. Her husband had borne with very beautiful and steadfast patience an illness of many years' duration; and she in the intervals of her work, had tended him with constant gentleness. And, having spoken quite simply of her privilege in this, as she felt about in her mind for the thought that might come nearest to her hope about the rest that remaineth for God's people—"Sometimes," she said, "I think, sir, that being very happy with someone as you know is living a good life, must be more like it than anything else." Surely she was not wrong. A writer of fine culture and penetration . . . has spoken of "the earthly rudiments of the eternal happiness." "We think," he writes, "there is a divine love which shall be our happiness in heaven; we think it has been manifested on earth, and that earth still retains traces of it, which are foretastes to those who find them." The two minds trained so differently meet exactly in owning the same simple truth; in recognizing the same line of continuity between the purest happiness that is known on earth and the happiness of heaven that cannot yet be known.—*Bishop Paget.*

LET US lay to heart these words of Scripture, and may we all be agreed in resolving that, as the Lord has cast our lot together, we will all of us consider each other to provoke unto love and to good works. Then shall we be ever more worthy followers of Him who, throughout His life supplied the first and strongest stimulus to love and good works; awakening in us, by the fulness of His divine love, the purest responsive love, that of gratitude; while by His knowledge, the living knowledge of the Father with whom He is one, He becomes to us the Truth, teaching us the works which we are to do, and towards which we are to encourage each other.—*Schleiermacher.*

SHUT not thy purse-strings always against painted distress. Act a charity sometimes. When a poor creature (outwardly and visibly such) comes before thee, do not stay to inquire whether the "seven small children," in whose names he implores thy assistance, have a veritable existence. Rake not into the bowels of unwelcome truth to save a half-penny. It is good to believe him. If he be not all he pretendeth, give, and under a personate father of a family, think (if thou pleasest) that thou hast relieved an indigent bachelor. When they come with their counterfeit looks, and mumping tones, think them players. You pay your money to see a comedian feign these things, which, concerning these poor people, thou canst not certainly tell whether they are feigned or not.—*Charles Lamb*

WE LIVE in an age when most of us have forgotten that the Gospel of our Saviour Jesus Christ, which He came to preach, and the sanction of which He sealed with His blood, in addition to all else that it was, besides scattering blessings over every class of the community, was above all the Gospel of the poor; that the lot of the poor was that which He chose for Himself; that from the ranks of the poor He selected His apostles, who went forth into the world to found the most glorious kingdom ever exhibited to the eyes of men; and that from this Master proceeded the words which showed us, in reference to temporal circumstances, that a time

would come when many of the first shall be last and the last first.—*W. E. GLADSTONE.*

WHEN you esteem a man why should you survey him all wrapped and enveloped? He then but showeth us those parts which are no whit his own, and hideth those from us by which alone his worth is to be judged. It is the goodness of the sword you seek after and not the worth of the scabbard; for which peradventure you would not give a farthing if it want its lining. A man should be judged by himself and not by complements. What mind hath he? Is it fair, capable, and unpolluted, and happily provided with all her necessary parts? Is she rich of her own or of others' goods? Hath fortune nothing of hers to survey therein.—*Montaigne.*

Use that godly prayer continually, and teach your children and family to say the same day and night. And not only say it with your tongues, but also with your heart and mind, and joyfully submit your will to God's will in very deed, knowing and believing assuredly that nothing shall come to you or any of yours, otherwise than it shall be His almighty and fatherly good will and pleasure, and for your eternal comfort and commodity.—*John Careless.*

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