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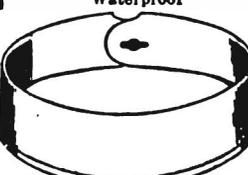
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# The Living Church



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## EDITORIALS AND COMMENTS

### The Living Church

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

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### A LIGHT TO LIGHTEN THE GENTILES.

**M**ORE and more generally throughout the Church is the Second Sunday in Advent becoming identified as "Bible Sunday," through its notable recognition of the claims of Holy Scripture, as found alike in the forcible collect and the epistle appointed for the day.

Yet impressive as is the truth thus emphasized, there is another embodied in these very features of the day's liturgy, of peculiar interest to a very large portion of the Christian world, and which, in fact, appears to be the objective point to which our minds are directed in the particular study of the Word thus enjoined.

To the self-centered pride of the Jew, of old, and to the superficial thought of to-day, even as when the Apostle wrote, the impression is common that the admission of the Gentile world to the Covenant of Salvation was an after-plan, the outgrowth of the rejection of the Messiah by the House of Israel. Clear and forcible, therefore, is the refutation of this error as declared in the passages of Scripture "written aforetime for our learning," but brought afresh to our own consideration, abundantly establishing the great truth that even while dwelling in darkness and the shadow of death, these children estranged were yet dear to infinite Love; that even as the Father watched "afar" for the return of the Prodigal, so was awaited their return to the heritage of Light and Life; and when, in the fullness of time, the promised One appeared, it was but to "confirm the promises" long since made—that the Gentile, no less than the Jew, "should glorify God for His mercy."

Precious indeed to souls innumerable, should be the truth thus recalled anew and offering, through its priceless significance, a strong and purposeful incentive to the research of the Word of God as preserved for our instruction in the older Scriptures.

Too prevalent, by far, is the growing implication which declares the Old Testament the Bible of the Jew, the New Testament the Bible of the Gentile. Not less for thirsting hearts to-day than when the glad tidings first thrilled the ear, rings out the great truth that "God so loved the world" that He gave His only begotten Son for its redemption; that long before the great fulfilment already glowed afar the rays of the Light "which should lighten the Gentiles"; that already was heard the Voice declaring: "I will confess Thee among the Gentiles," that they, too, might "rejoice with His people, and praise and laud His Name"; that out of the very heart of the chosen nation should One come forth "to reign," not over the elect of Jehovah only, but "over the Gentiles" likewise, and in whom, therefore, "should the Gentiles trust."

Inspiring and most interesting should be the study of Scripture from the point of view thus presented, in its revelation to the vast world of Gentile seekers, the heritage ordained and foreshown through all the ages; and sufficient, indeed, the inducement bidding us "hear, read, mark, learn, and inwardly digest" that Word of old which, as fulfilled in Jesus Christ, makes clear our title to the blessed hope of everlasting life, the hope immortal, which, through the power and comfort of the Holy Ghost, is to fill us with "all joy and peace in believing."

L. L. R.

DANGERS are no more light, if they once seem light; and more dangers have deceived men than forced them: nay, it were better to meet some dangers half way, though they come nothing near, than to keep too long a watch upon their approaches; for if a man watch too long, it is odds he will fall asleep.—*Bacon.*

To you and to God I commit my cause to be decided as is best for you and for me.—*Plato.*

### CHRISTIAN SCIENCE OR CHRISTIAN SACRAMENTS?

THE Bishop of Los Angeles has adopted the wise plan of issuing a quarterly letter to his people, which will be published as *The Bishop's Quarterly*. His first paper treats of the subject of Christian Science. It is a courteous, calm consideration of the matter without personalities or denunciation. Bishop Johnson states that he has personally investigated the phenomena and the teaching of Mrs. Eddy's cult. He believes justice is seldom done to the latter by reason of the mass of verbiage with which her ideas are clothed—"the opulence of her diction" is the Bishop's expression—and because of her difficult style, regardless, as the Bishop says, of "many of the literary canons which I have always deemed essential." He feels that criticism on purely literary grounds fails to go to the root of the question, and that one should try to discover what are the ideas which Mrs. Eddy intends to convey. Neither does he think it just to her or to her system to judge it as primarily a system of therapeutics, whereas it professes to be a system of religion. Bishop Johnson believes that he has reached the heart of her system when he says:

"If I were asked to put this thought into the vernacular, I should give my statement some such form as this: God dwells within the soul of man, and resident there He desires to inspire the mind, the heart, and the will with His own ideal of life and duty, and in so far as the mind, the heart, and the will respond to the leading of God's Spirit, by the action of a recognized law perfect spiritual, mental, and physical health follow. I do not think that Mrs. Eddy made this affirmation in a satisfactory way, but I do think she meant to make it, and I am satisfied that that is what her disciples believe she intended to say when she wrote *Science and Health*."

This proposition, the Bishop holds, is not only true, but is the gospel which the Church ought always to proclaim, and which has only been obscured when she has relied "upon secondary influence to advance her interests." He believes that the physical "phenomena which have turned attention to Mrs. Eddy's movement" are what "the history of the Christian Church should lead us to expect." "As we study the gospels, it seems to me that to the normal life of the Christian, Christ pledged that upon the fulfilment of conditions every need should be supplied." "Whenever a people have taken hold of this thought they have been elevated by it. Not only have they risen superior to physical disease but to spiritual ills as well, and gradually have they been lifted up into the higher life." And so the Bishop shows how the contact with our Lord in the Holy Eucharist is one by which "our sinful bodies may be made clean by His body (physical healing) and our souls washed through His most precious blood (spiritual healing)." And so, he concludes, "within this sacred fold" of the Church, "every right may be secured. Whatever we may find elsewhere for which we yearn as a privilege, if it be in accord with God's will, we may enjoy within the Historic Church."

All this is most excellent, and we have seldom seen a consideration of the subject which seemed so generally satisfactory. Yet we had rather expected a more definite conclusion. Bishop Johnson recognizes that somehow the Church has not acted upon the point of view set forth in the gospel, and which she acted upon in her earlier ages. Just where, we ask, has she changed? It is partly that she has not pressed that point of view; but it is more that, holding the point, she has not carried it sufficiently into practice.

The fact that it was one of the convocations of his own diocese that recently took action upon the revival of the sacramental rite of Holy Unction, led us rather to expect that the Bishop, considering the subject upon which that action specially bears, would hardly have neglected to mention it. Possibly, however, the preparation of his letter preceded the action of the convocation and so the failure to do so may be understood. At the same time it would seem to be an omission from the consideration that renders the consideration itself incomplete.

The Church has always held that spiritual grace is communicated primarily through sacraments. It does not, of course, follow that it is never communicated otherwise. Undoubtedly it is. The mere fact that among Christian Scientists and others we see about us there are physical phenomena attending religious exercises that are in no wise sacraments, and which on *a priori* grounds might more readily have been anticipated to follow the use of the sacraments of the Church, is sufficient to establish the fact of extra-sacramental means of grace. Similarly the undoubted possession of the grace of God by countless numbers of persons who are wholly out of touch with

the Church, which alone administers the sacrament of the Body and Blood of Christ, proves the same thing.

Yet after all, this only indicates that if the Church does not carry out the will of Christ, He will still not permit His will to be thwarted, but will carry it into operation in other ways. He has placed the Church in the world to administer the means of grace to all mankind; and in the degree in which the Church is faithless to her commission, He has most wondrously supplemented her deficiency. Nowhere has this been more marked, as we have suggested, than in the possession of grace by members of those religious bodies who have cut themselves off from all sacraments, except sometimes the initial sacrament of Holy Baptism. But the same phenomenon is that which we perceive in the physical cures made by those who are altogether out of touch with sacramental means of grace. "Is any sick among you, let him call for the elders of the Church," says St. James, "and let them pray over him, anointing him with oil in the name of the Lord." That the elders are the priests and that the Church is the body which our Lord formed and which He spoke of as His own body, are too plain to require lengthy exposition. Yet when in effect we find that, for several centuries, the Church has for the most part disregarded this injunction, we also find that Almighty God has taken other means of supplying that which the Church has not supplied. If "the elders of the Church" would not teach their people to send for them, and, when sent for, would not carry the holy oil for the administration of the sacrament, then Almighty God would provide outside the Church what He had primarily appointed within it. It is an axiom that the Church is tied to Almighty God but Almighty God is not tied to the Church.

It does undoubtedly follow that if others outside the Church can produce those results which might ordinarily be anticipated in connection with the sacraments of the Church, they must be even more efficacious when administered in faith by "the elders of the Church," and received in faith by dutiful children of the same.

WE BELIEVE that the popular prejudice against the revival of the sacrament of unction may in part be due to the failure to understand that the Church does not use that sacrament as though there was any anticipation that thereby the natural laws of God are set aside. Whatever be the relation of the miraculous to the healing office of the Church in the New Testament and during the ages immediately beyond, we can hardly believe that it was ever anticipated that miracles would be a normal means for the restoration of health. Such an assumption would require the impossible hypothesis that God had established natural laws and then provided that they should perpetually receive stays of execution by the interposition of the miracle. Such a conception of the office of Holy Unction would very reasonably lead to its disuse, since it would place God in a position of establishing laws directly contradictory to each other.

The question is, indeed, a difficult one, and one that has not received sufficient attention at the hands of Christian students. We submit some considerations that may perhaps be suggestive, even though all difficulties are not thereby done away.

Holy Unction, we take it, is in no sense the application of the miraculous. It bespeaks no interposition of Almighty God to stay the execution of His natural law. It is primarily spiritual, secondly psychical, in its effect, and only to be esteemed as physical in the purely natural sense that the cleansing of the spiritual and psychical nature must and does react upon the physical nature, which in many ways is subordinate to it. In it spiritual and natural laws seem to meet, if indeed, these are ever separable. Unction is not a substitute for the office of the physician. It would be untrue in the same way to say that unction cures disease, as it is to say that the physician cures disease. As a matter of fact nature alone, under God, effects cures in the natural order, and every physician recognizes that his office is to assist and stimulate nature to effect a cure, and that nature is herself the actual restorative agent. In the same wise it is to be recognized that unction, like the service of the physician, is a natural means of assistance to nature to effect her cure, because in it there is a supernatural infusion of grace, which so cleanses the spiritual nature as to expedite the restoration of physical health by natural process. The relation of the body to the spirit is an intimate one, and the body responds undoubtedly to spiritual suggestion.

And here we may have the simple explanation of the phenomenon that does undoubtedly trouble some who would otherwise be glad to use or administer the sacrament of unction, in that they fear the effect upon one's faith if there be no

physical reaction after the application of this sacramental agency. The answer is simply that the physical reaction will probably not be direct and must only be looked for to be indirect. The grace of the sacrament of unction will be invariable, if there be the necessary prerequisite of confession and repentance of sin. That grace is not immediately physical restoration, but, as we have tried to show, the cleansing of the spiritual nature followed by the special suggestion that paves the way for nature to effect a cure, if in fact a cure be within the purview of nature's laws. Unction, in other words, will do through the spiritual nature what the physician is trying to do through the administration of remedies applied through the digestive organs to pave the way for nature to do her work.

The administration of the sacrament of unction will never effect a cure of that which is not by the laws of nature curable. The expectation of such a cure is no part of the faith which the Church asks for as a prerequisite to the due reception of this or any other sacrament of the Church. That faith is that it will be efficacious in the forgiveness of sins and the cleansing of the spirit. It does not go beyond that. That forgiveness and that cleansing are, however, important steps in the creation of such a psychical condition as to enable nature to restore health.

Does this view, it will be asked, sufficiently accord with the language of St. James? If the latter were to be construed alone and as a proposition of philosophy, it might easily be said that it does not; for St. James seems to speak of the physical cure as the direct result, and of forgiveness of sins as indirect. "The prayer of faith," he says, "shall save the sick, and the Lord shall raise him up; and" (as though that which follows were incidental) "if he have committed sins, they shall be forgiven him." The sacrament can hardly be primarily for the remission of sins, for it appears to be enjoined for use though the penitent be not in a state of sin.

And yet we believe that, read in connection with its context, this difficulty is considerably lessened. The intimate relation between sin and sickness appears to be the connecting thought, in which the one passes interchangeably into the other throughout. The apostle continues, after the phrases already quoted: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias . . . prayed earnestly that it might not rain, and it rained not. . . . Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The line of thought appears to be that of the efficacy of prayer, when offered by a righteous—that is, a penitent—man, in which its office in effecting healing, in forgiveness of sin, and in obtaining rain, is one. How these results, physical, spiritual, and natural, should come about in a world in which natural law must be presumed to be the ordinary force by which God's will is accomplished, is not argued by the apostle. Certain it is that Christians must hold prayer to be a real force in nature, though it be impossible for us altogether to harmonize its orbit with that of the laws which, because we have discerned them in nature, we term natural laws. Though we cannot define it, the laws called natural and those called spiritual undoubtedly react upon each other, just as mind is affected by physical condition, and physical condition by mind. In the last analysis the prayer of the Christian must be: "Thy will be done on earth as it is in heaven."

We have suggested these thoughts, rather as supplementary to what Bishop Johnson has so well written and as answering the unexpressed fears which he may have felt, that to administer unction, then to discover no physical cure, would result in loss of faith. Such a result could come only from attributing to the sacraments of the Church an effect which no sacrament ever has. It is deplorable that we should so far have neglected the using of this sacrament as to make necessary this reminder that, like all the sacraments of the Church, its grace is spiritual.

If an outsider may be permitted to express a word upon what must primarily be the affair of those immediately concerned, we should wish to express our cordial sympathy with much of what was said by the Rev. W. C. Rodgers before the Catholic Club of New York, as to the wisdom of expanding somewhat the scope of that organization. Mr. Rodgers' remarks, in large part, will be found in the New York Letter in this issue.

We should not wish to be unduly critical of an organiza-

tion whose members have had a large and honorable share in the Catholic Revival in this country and are among the foremost in the company of its workers. But yet there is a very real danger in the isolation of a few men from their brother priests, the assumption 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, and in a policy which seems to presume that no man within the Church is a "Catholic" until he has first disproved the presumption.

If the Noble Army of Martyrs had resolved themselves into an organization which set forth the nobility of martyrdom as a primal tenet, had proceeded to elect a president and secretary, and had seemed to scan with jealousy the modest claims of beginners in the never ceasing conflict of the Church with the world, we doubt whether the Noble Army of Martyrs would have been commemorated, as it now is, in the *Te Deum*.

An editor who strives to advance the interests of the Catholic Revival comes into contact with many phases of Catholic work and Catholic life that stand apart from these exclusive organizations. We doubt whether members of the Catholic Club of New York appreciate how much of true Catholicity there is in their own diocese outside their own membership, and how much of it is actually repelled from that fellowship with avowed Catholic Churchmen that would be so helpful to it and so helpful to them. It is obvious that if a few men convey to those outside the impression that they differ essentially from their brethren, they must be content with the position of a small and negligible minority among their fellows, in the councils of the Church.

One thing is certain. In the American cities in which there is no Catholic Club, Catholic Churchmen have permeated the Church life and have attained a standing and an influence in the Church's councils far in advance of what they have thus far succeeded in doing in New York. If a few men, agreeing in the minuter details of Catholic practice, had banded themselves together in Chicago to the exclusion of the great mass of the diocese, would Chicago ever have sent the solid Catholic delegations to General Convention that we always anticipate nowadays? It is because the Catholic leaders in that city—and we cite it only as an instance—assume the *Catholicity* of new men entering the diocese, and treat them as fellow-Catholics, as equals with themselves, and as men earnestly desiring, in their several degrees, the success of the Catholic cause, that the diocese presents to the world a solid front as a Catholic diocese. And thus it is perfectly natural that the Catholic leaders should be sent to General Convention, and otherwise be treated as the foremost men of the diocese, rather than of a small minority within it. But the plan which Mr. Rodgers suggests for New York—that of making the "Clerical Union the center of political activity and a carefully organized party"—is precisely the reverse of the method that has been successful in Chicago and elsewhere, and is precisely what, in our judgment, is needed to make it absolutely hopeless to accomplish the ends which he has in mind. Rather would we say that if the members of the Union in New York would agree among themselves not to vote for any of their own membership for a period of five years for any diocesan office, but would at once enlarge the scope of their sympathies, seek to bring all the clergy not hopelessly individualistic or heretical into touch with them as in some degree fellow-Catholics, and positively promote a feeling of brotherhood and of interest among particularly the younger clergy, they would find that, without the votes of any of their own body, their wisest leaders would be chosen by the rest of the diocese to positions of influence. We doubt whether any group of clergymen in this country is more brilliant in intellectual power than the membership of the Catholic Club of New York; but its light is so effectually hidden under a bushel, that it is simply a negligible quantity in influencing Church life in New York and elsewhere. Indeed, striving as THE LIVING CHURCH has for many years done to advance the Catholic cause, we think this is the first time we have ever had the pleasant opportunity of giving to our readers a paper read before the Catholic Club of New York. There must have been a wealth of useful literature produced by it during these years, but it has been for a select few alone. And we think it is probably true that with marvellous advance in true Catholicity in the diocese of New York within the past generation, there is yet less avowed Catholic Churchmanship there than there was during the episcopate of Bishop Horatio Potter. Is it not time to inquire whether a change of policy on the part of the Clerical Union might not produce in New York a like result

to what has been produced in Chicago by different methods?

Let us all wake up to the fact that the day is long gone by when intelligent people within the Protestant Episcopal Church had any doubt of the essential Catholicity of the Church. The great mass of the clergy and of the intelligent laity fully accept the Catholic position *in theory*, and need help from avowed Catholics everywhere to carry their theory into practice. Do they receive such help? Not when Catholic Churchmen themselves convey the idea that they are a close corporation, which can only preserve its own purity by carefully abstaining from the contamination of association with their fellow Churchmen. The impression that is given the public in New York is of an intensely Protestant Church with a small minority of Catholic individualists tolerated within it; whereas the real fact is, there is a strongly organized Catholic Church with a small minority of Protestant individualists who are there by tolerance, but who do not represent the Church. The latter should not be given an exaggerated importance.

Human nature is not essentially different in Chicago from what it is in New York; and what can be accomplished in one city and diocese can be accomplished in the other.

Thus we welcome heartily the suggestion made by Mr. Rodgers that there should be some expansion of the scope of the Catholic Club; and especially his suggestion that the laity should in some manner be taken into its sympathies.

**WHAT** the record of the present week must probably include the final sentence of deposition upon Algernon S. Crapsey, is to us a source of more grief than his friends can know. It is not a small matter that a priest who would cling to his priestly office has it forcibly torn from him. Nothing but the clearest necessity could justify the act. Yet after the most careful consideration the Church has determined that the necessity exists, and the Bishop of Western New York, in pronouncing sentence, but speaks the voice of the Church.

Where Dr. Crapsey goes, we know not. What will be his future attitude toward the Church or toward organized Christianity we cannot say. But there is one thing that remains.

Dr. Crapsey will, to his dying day, be a priest of the Catholic Church. No power on earth can divest him of that mysterious prerogative. He cannot resign it or retire from it. The Church can make it unlawful for him to exercise his priesthood, but she cannot take his priesthood away. As a priest he must continue—not to his dying day, but through all the ages of eternity beyond. As a priest he must stand before the Judgment seat of Christ. Whatever has been amiss in the dealings of his fellow men with him, will be taken into divinely compassionate consideration. No one but the Son of God who was born of Mary and was incarnate for us may pronounce a sentence.

The Church on earth has turned no door finally upon him. Should the time ever come—it is by no means impossible—that he shall see that he has been under an intellectual cloud which has kept him from seeing aright, the same power which pronounces the sentence of deposition has full authority to terminate the sentence. The Church does not desire him to go out from her. The Church will most willingly receive him back. There are many who will pray for him. The Church is not withdrawn from him. Churchmen are not his enemies.

There have been things said and written within these past few days that were better left unsaid and that are better met with silence. Let us not permit this parting of the Church with a priest of many years' standing to be other than an occasion of deep sadness to all.

**A** CONSIDERABLE discussion has been aroused in New York over the question of definite work by the Church among the Hebrews of that city. A resolution introduced into the diocesan convention directing the appointment of a committee to undertake such work was carried, though only after the specific reference to Hebrews had been amended to read "people of foreign races in this diocese." A thoughtful letter printed in the *Sun* and signed Mark Levy, suggested that Christian Jews should not be required to give up Hebrew customs, any more than American citizenship compels Irish-born people to give up the celebration of St. Patrick's day.

Why should not the Epistle to the Hebrews, in both the English and the Hebrew languages, be the special literature to be issued for this work? It might indeed be accompanied by footnotes explanatory of whatever is not at once clear in the

original argument; but nothing written since is so conclusive in stating why Hebrews should accept the Christian religion, as this inspired epistle of an unknown writer. We are so accustomed to hearing or reading it in detached fragments, that few realize what a powerful appeal to Hebrews, upon their own ground, is involved in it. Indeed we doubt whether any literature has a more perfect example of sustained, logical argument, leading up to the magnificent climax contained in the twelfth chapter, than this epistle.

The Epistle to the Hebrews was the message of the Holy Spirit to people of that race in the first century, when multitudes of them were gathered into the Christian fold. Why should we not assume that its efficacy has not been lost?

**A**N interesting chapter of hitherto unwritten history is recalled, on the warrant of a distinguished living prelate, by the publication of the *Life and Letters of Bishop Huntington*. At the convention which elected the rector of Emmanuel Church, Boston, first Bishop of Central New York, a group of priests demurred at signing the testimonials of the Bishop-elect, upon the ground that he had received only Unitarian Baptism, and that there was no positive assurance that the sacrament had been administered "in the Name of the Father and of the Son and of the Holy Ghost." Their scruples were laid before Bishop Coxe, who presided at the convention; and, after deliberation, he advised them to sign, with this condition understood: that he would induce Dr. Huntington to receive hypothetical Baptism, according to the form provided. Failing that, their signatures were to be cancelled. His counsel was followed; and, to the great quieting of their fears, Dr. Huntington consented to be baptized *sub conditione* before his consecration. As a matter of fact, there is every reason to suppose that Frederic Dan Huntington, born in 1819, was baptized with proper matter and form, despite the Unitarianism of his family. Even now, Dr. Edward Everett Hale, the patriarch of that sect, uses the evangelical formula, we are told; and the early Unitarians were vastly more conservative than their successors of to-day. But it will be remembered that Bishop Phillips Brooks refused to submit to hypothetical baptism, when a similar request was made to him by certain Bishops. It is interesting, and a little startling, to read in Bishop Tuttle's new volume of *Reminiscences*, that he accepts Mormon Baptism as valid, the right matter and form being undoubtedly used, despite the anti-Christian character of the minister. We believe it was Pope Leo XIII. who ruled that an infidel might administer valid Baptism, if he did so at the desire of a Christian; and possibly Bishop Tuttle was somewhat affected by similar ecclesiastical opinions of earlier dates. But Bishop Huntington's was patently the safest and most charitable course; and we commend it to the careful consideration of all spiritual pastors confronting such problems.

**THE** General Committee of the Church Congress announces the next session of that institution for next April, in New Orleans; and we are pleased to note that the programme, as outlined, avoids the mistake that has sometimes in the past brought congresses into disrepute: we mean the treating as "open questions" matters upon which the Church has definitely expressed her mind. There is a wide range of discussion open to loyal Churchmen, without any risk of sensationalism or scandal; and to afford the opportunity of self-advertisement to some extremist is scarcely the function of a *Church Congress*. We congratulate the committee upon its wise decision, and wish for the New Orleans gathering abundant success.

#### ANSWERS TO CORRESPONDENTS.

READER.—The error whereby Dr. Wm. Lindsay Alexander was spoken of in an article printed in our columns as a Presbyterian minister whereas he was a Congregationalist was pointed out by another correspondent (p. 937) and acknowledged by the author of the article (p. 967), who satisfactorily explained how the error was made.

H.—We have been unable to trace the history of the present customary street dress of the clergy. Possibly some correspondent may be able to assist.

CATHOLIC.—(1) The priest changes from violet to white stole after the blessing of the water at Holy Baptism.—(2) See Wright's *Reservation* (Y. C. Co., 81 cts.).—(3) We cannot say.—(4) You can obtain Dearmer's *Parson's Handbook* of The Young Churchman Co., Milwaukee, price \$1.62.—(5) There is a brief office for administration of unction in the P. B. of 1549.—(6) Most priests are ready to hear confessions at proper times.—(7) The Church of St. John the Evangelist, Boston, is the only American Church in charge of the Cowley fathers.—(8) Dearmer's elaborate *Liturgy* contains collects, epistles, and gospels for special days.

## SHALL THE ORNAMENTS RUBRIC BE AMENDED?

### Convocation of Canterbury Begins to Deal With the Question

#### "LETTERS OF BUSINESS" HAVE BEEN ISSUED TO THEM BY THE KING

##### The "English Hymnal" Still Under Discussion

The Living Church News Bureau,  
London, St. Edmund, K.M., 1906

ON Tuesday and Wednesday last, at the Church House, Westminster, the Convocation of Canterbury held its special session to consider the appointment of a joint committee under the Letters of Business which have been issued under the authority of the Crown. Immediately after the formal opening proceedings the Archbishop and Bishops proceeded to the Lower House, where his Grace the president presided over a joint sitting. There was a full attendance of both Houses, and the public galleries were filled. The Primate said they had reached one of the occasions, necessarily and rightly rare, when it was appropriate, he thought, that the president of Convocation, on whom involved a peculiar responsibility for the conduct of its work, should formally say something to both Houses. The difficulties of their position required a statement, and the issues which were at stake were grave:

"A letter of business has been transmitted to me from the Sovereign, but it only comes to me as your representative and spokesman, the ancient and right custom having been in this case most properly reverted to, whereby such a Letter of Business is addressed, not to the Archbishop as such, but to the Archbishop, the Bishops, and the Clergy, of the Province."

His Grace then gave an account of the facts in connection with the appointment and work of the Royal Commission. The recommendation of the commission that Letters of Business should be issued was in full accord with his own deliberate opinion. Now, it developed upon them to consider what they ought to do. To the King's Letters of Business some answer must be formally and officially returned, even if their answer took the form of saying they desired no change. They would observe that the terms of the Letters of Business were not incompatible with such an answer. It was of procedure only that he was thinking that day, and upon it he as president desired to have their help and advice. He had no right to decline the official responsibility which devolved upon him, but he would be very materially helped at such a juncture by the advice of a strong joint committee of the two Houses. Proceeding, his Grace reminded them of a precedent (such as it was) of nearly thirty-five years ago. The story began with the Royal Commission of 1867, the sole survivor of which, he believed, was the venerable Dean of St. Paul's, whom they were happy to have still as a member of Convocation. That commission sat for three years, and then presented its report. Appended to that report was a schedule with a complete set of revised rubrics of the whole Prayer Book. "That," said the president, "is not a course which I should think would have been likely to be recommended to-day—certainly not a course that I should have recommended—that a Royal Commission should be the body to undertake the verbal revision of the rubrics." If the rubrics had at any time to be revised, it was Convocation, and not a Royal Commission, which should in the first place take the matter in hand. In February 1872, Letters of Business were issued to Convocation to consider the report. Convocation considered the matter for seven years. They amended the rubrics throughout the Prayer Book, down even to the minutest details.

The present work, in his judgment, was far briefer, though, perhaps in some ways, more important. Their position was not the same as was the position of the Church in 1872. There was now far greater knowledge of the matters in issue than there was then. There was also, he believed, a more intense dislike of lawlessness in the Church of to-day than was the case in the seventies. Then, he thought, they were in the face of a spirit of eagerness for unity amongst themselves. In the forefront of the request in the Letters of Business stood that "much enduring document," the Ornaments Rubric, which, unlike any other document in history, was appealed to on either side in the controversy as conclusive, though with diametrically different interpretations: "I doubt whether the same number of words in English or in any other tongue have ever stood in quite the same relation as these words stand to a great controversy or to a great epoch in Church life." His

own personal belief was that they ought now to go forward and deal with, he did not say that rubric necessarily, but with the controversies in which that rubric held so prominent a place. That was one of the questions which they would have to consider ultimately when they prepared the reply, whatever it be, that they would send to the Letters of Business. The moment such a question was raised the people were apt to say that any change in the Prayer Book would require Parliamentary sanction. That was the *crux* of the situation. So far as he was aware, no reasonable people in public life wanted the rubrical details of the Prayer Book discussed by Parliament. The task would be how to find a mode of securing Parliamentary sanction in the matter without involving discussions in Parliament.

The Prolocutor (the Dean of Windsor), on behalf of the Lower House, expressed his grateful thanks to the Archbishop for his important statement, and assured him that the Lower House would give the most careful, earnest, and anxious consideration to the matter.

The Archbishops and Bishops then returned to their own House, where the Bishop of London moved a resolution to the effect that an advisory committee be appointed, consisting of six members of the Upper House and twelve members of the Lower House, to render any assistance which might be required by his Grace the president in deciding on the procedure which should be taken for the preparation of the reply to the King's Letters of Business. He wished to say frankly that there were one or two difficulties which he thought he saw in the way. They were not committed in any way to an answer to the Letters of Business. The difficulty which pressed most strongly upon him was bringing the matter before Parliament. Then there was the difficulty that their differences might be crystallized. The third difficulty was the position of Convocation. There were two clergy only in Convocation representing 2,000 clergy in the London diocese. He thought the committee should consider whether Convocation should not be made more representative than it was at present. At the same time he felt that in the matter they had in hand they ought to go on.

The Bishop of Salisbury, though desiring that Convocation should be made more representative, did not think the reform was so necessary in regard to the particular matter before them.

The Archbishop said he should regard the suggestion that it was impossible to go forward until Convocation was reformed as "a terrible confession of ineptitude and inaptitude for any ecclesiastical legislation at all."

The motion was carried *nem. con.*

In the Lower House, the Dean of Westminster spoke at considerable length in moving his resolution in favor of the appointment of a joint committee under the Letters of Business. The Archdeacon of Leicester seconded. The Dean of Canterbury said that, as to entering on the consideration of what was involved in the Ornaments Rubric, and other rubrics, that was a course which, in his own judgment, would have seemed an undesirable one at this juncture; and he looked forward with deep apprehension to the consequences thereof. At the same time he felt that it did not become a member of that House to oppose it in substance, seeing such weighty authorities had recommended the course in question. He ventured to remind the House that the Archdeacon of Leicester "did less than justice" to the question when he said that the unreformed character of that House had been dwelt upon in the press. The unreformed character of that House had been, in fact, acknowledged by the House itself on a solemn occasion—*i.e.*, in its address to his Majesty the King at the opening of Convocation. (Here the Dean read the words.) That being the case, by their own formal and solemn admission, he submitted that it was not becoming that they should enter upon matters of such extreme gravity for the welfare of the whole Church.

Let it be admitted for the sake of argument that these matters must be settled, as his Grace the president and others had said, by the Voice of the Living Church. But, after what he had put before them, "could this assembly be received as expressing the voice of the Living Church?" So, while respectfully acquiescing in the Archbishop's desire that these great matters should be discussed in Convocation, he felt bound to submit to them the following amendment, which he then proposed:

"That this House desires humbly to represent to his Grace the President that, before approaching the consideration of the matters submitted to Convocation in the Letters of Business, it is expedient

that the Lower Houses of Convocation should be reformed in accordance with the desire expressed by the two Houses in the address to the King last February, so as to make them really representative of those on whose behalf they speak."

Canon Bartram (of Dover, and Hon. Canon of Canterbury), in seconding the amendment, said that certainly the whole priesthood of the Church of England should have a voice in a decision to proceed with such work.

Canon Hensley Henson and others opposed the amendment, after which:

The Dean of Canterbury said that, as many members had expressed the opinion that this was not the best time to press his proposal, he would ask leave to withdraw it, but on the understanding that he would bring it forward at another time. Leave was given to withdraw the amendment.

Canon Rhodes Bristow thanked the Dean for withdrawing his amendment, for some members were feeling a great difficulty as to how they should vote. The original resolution was finally carried *nem. con.* The prolocutor announced that the Upper House had agreed to the appointment of a joint committee, as requested by his Grace the President, and that six Bishops had been appointed to represent the Upper House. In accordance with usual practice, the Lower House would be represented by twice the number from the Upper House.

After a long discussion on the question of the missionary work of the Church, the House resolved that the home organization of such work might be to a larger extent than at present included in the ordinary work of the Church. Convocation was prorogued to January 14th next. It is understood that the first meeting of the joint committee appointed to consider matters of procedure under the Letters of Business was held on Wednesday last.

#### THE "ENGLISH HYMNAL."

The new English Hymnal continues to attract wide attention. Under date of November 6th a letter signed by W. J. Birkbeck, Percy Dearmer, A. Hanbury-Tracy, T. A. Lacey, D. C. Lathbury, and Athelstan Riley, as editors, and addressed to the Archbishop of Canterbury, replies to the "most serious" charge brought against them by the Archbishop in his unfortunate reference to the Hymnal. The editors repudiate the charge and point out that when such a charge is made it is incumbent on the accuser to indicate the "particular expressions to which objection is taken as erroneous, and also the particular declarations of the authoritative formularies of the Church which they are said to contravene." They invite the Archbishop to do that and promise that they will thereupon "vindicate the orthodoxy of the hymns."

The Archbishop in his reply states that he has "not brought, or thought of bringing, any charge of heresy against anybody in this connection." He had merely "as a matter of advice deprecated the introduction of the new Hymnal," giving as his ground for that advice that with "a large number of beautiful and serviceable hymns" "there are other hymns which, to me at least, appear to express doctrines contrary to the spirit and traditions, or even to the express teaching, of the Church of England." He thought that "no one who studies our Book of Common Prayer in the light of that history, noting its successive changes and the reasons for their adoption, can fail to find in some of the hymns in the new hymnal modes of expression and manners of thought which do not correspond with the distinctive spirit and teaching of the Church of England." He hoped that "its compilers or editors will dismiss from their minds the supposition upon which their letter rests."

The editors express in reply their pleasure at learning that it is no longer necessary for them to vindicate the orthodoxy of the book as they had proposed to do "from the point of view of the Prayer Book, the Articles of Religion, and the practice of the primitive Church."

The Bishop of Durham, however, has joined others of the episcopate against the adoption of the hymnal, and the Bishop of Manchester is presumably in sympathy with them, since he states in his *Diocesan Magazine* that he desires that no change should be made in the hymn book of any parish until he has been consulted. With respect to the statement of the former, he has since withdrawn his unfortunate words with respect to this publication which had been challenged by the editors. The *Church Times* states that there is no prospect of the *English Hymnal* being withdrawn from general use. J. G. HALL.

ENDEAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be.—*Thomas à Kempis.*

## CHURCH LIFE IN NEW YORK

### No Evidence that it is Weakened by the Crapsey Conviction as Maintained by Some

#### PROPOSITION TO ENLARGE THE SCOPE OF THE CATHOLIC CLUB

The Living Church News Bureau,  
New York, December 8, 1906

THE stream of the Church's life and work in this great city flows steadily on with ever increasing volume and force, notwithstanding the somewhat hysterical outcries of those who see in recent events nothing but ruin and disaster. We have been told this week in a letter from a prominent lawyer that the condemnation of the rector of St. Andrew's, Rochester, is a death-blow to the cause of true religion, at any rate so far as the Episcopal Church is concerned; and yet it is quite remarkable that the regular services of the Church still go on attended by large and earnest congregations. On Thanksgiving day notably were the churches of parishes, large and small, filled by devout worshippers and communicants, both in the early morning and at the later services. It is also worth noting that during the very week when we are being told that the large majority of clergy side with the extreme Broad Churchmen, nevertheless two "Quiet Hours" of simple evangelical teaching and devotion have been held; one by Bishop Greer in the Church of the Heavenly Rest, and one by Dean Robbins in the Church of the Incarnation. Both were well attended. In the crypt of the Cathedral also, on Thanksgiving day at 8 A. M., a largely attended celebration of the Holy Communion was held with special intention for the blessing of God upon the Men's Thank Offering plans in New York. All over the town, quiet, effective, loyal work of this kind is being done.

Further evidence, if any were really needed, of the steady progress of loyal Churchmanship and faithfulness to Catholic standards was adduced by Father Sill, O.H.C., at the meeting of the St. Mary's Men's Club. He told them that the experience of the Holy Cross fathers in their travels throughout the length and breadth of the United States tended to show a most encouraging trend *towards* and *not away from* the definite teaching of the Catholic Church. They find it in country rectories in the South, in the great boys' schools, in the Brotherhood of St. Andrew, and in the ever-increasing and constant demand for their services. And this work of the Holy Cross fathers is done but rarely in what are generally recognized as Catholic parishes, but usually in the so-called "old-fashioned" ones.

At the monthly meeting of the New York Catholic Club last Tuesday, a paper was read by the Rev. W. C. Rodgers, in which a more inclusive policy for the Clerical Union was suggested. The writer pointed out that inasmuch as the direction of attack has been shifted from the outworks of the citadel to the heart itself, the time had come when all faithful Catholic clergy should get together and stand shoulder to shoulder for the defence of the Faith of the Gospel; and that then a forward and aggressive policy should be inaugurated. An interesting discussion ensued, and amongst other things the idea was advanced of a popular Catholic paper published here in New York on the lines of the London *Church Times*. Committees were appointed to take into consideration the various proposals.

Some of the suggestions for a wider usefulness made by Mr. Rodgers were these:

"I.—As to our Present Membership.

"One cannot help wondering why it is that so small a proportion of men are in attendance at the monthly meetings of the Club. I venture to think it possible that there is a feeling that the meetings have resolved themselves into a monthly gathering together of those who think and speak and act alike on *all* matters of ceremonial, etc.; that there is a certain sameness about the proceedings and that the place in which we meet is less attractive and less dignified possibly than some other places which might be secured. I believe these sentiments do exist.

"I believe also that more papers like the admirable one by Canon Bryan at the last meeting should be forthcoming—more frequent discussions as to the best way of meeting the difficulties which men really have in accepting the Catholic Faith—papers, too, of a practical sort—suggestive and helpful to those who have to face seemingly hopeless situations—friendly discussions also as to the best measures to be adopted in order to form a better public opinion in regard to the glaring evils and incongruities which hinder the progress of true religion in the Church, and dealing with those tremendous problems of the day, which the Church alone can solve.

By such means may not our horizon be extended and our interest intensified?

"II.—As to Getting in New Members.

"How can we get those Catholic-minded priests who are not members, to join the C. U.?"

"I believe I am right in saying that this Union and its Clubs were started when Catholics had to meet the violent attacks of Protestantism upon Eucharistic Truth, Eucharistic Adoration, and Eucharistic Ceremonial. These are not the quarters of the Catholic stronghold which are most bitterly attacked to-day. Conditions have changed, although the old Protestant firebrands are still doubtless only smouldering.

"In those days it was possibly the wisest plan to be exclusive in order to unite together closely those who were solid on the greatest number of points in Catholic teaching and usage. But is it not barely possible that to-day, since we are confronted with new conditions and since the very center of the stronghold—the Incarnation itself—is attacked, and since a living body must always be ready and able to adjust itself to new conditions; is it not possible that we ought now to be more *inclusive* than *exclusive*? We need all who believe *ex animo* in the Catholic Creeds, all who have only perhaps just begun to travel on that road which leads, if steadily pursued under the guidance of the Holy Spirit, to a full acceptance of the whole Catholic System, all who are anxious to be true and loyal Churchmen, we need them with us, to be lined up with us in mutual sympathy in defence of our common heritage. I do not believe that the impression ought to exist that in order to be a member of this Society a man must necessarily have already accepted all those practices and devotions which eventually come without doubt logically and naturally to a persistent seeker after Catholic truth. It is a better plan, I venture to think, to *assume* that a man who believes in his own priesthood, who stands firm on the truth of the Incarnation, is a *loyal Catholic* until he proves himself to be otherwise. And is it not quite possible that there are a good many priests who *will be* far better Catholics if they are associated together in this Society than they will be if they are excluded?"

"III. As to a New Start.

"With an enlarged and a more enthusiastic membership we should be in a better position to adopt *aggressive* measures. Why should we always be on the defensive? We ought to try to reach the popular ear and we cannot do this so long as we are an *exclusive* and *secluded* organization. Only by *mingling with others* who do not understand us can we get their attention and win them to our side. We ourselves ought to try to get together more frequently at other times than at the Club lunch, for consultation and exchange of views. We meet, talk, discuss, and separate not to see each other again for another month, unless by chance. In the meantime we are immersed in our own work. But is there thus not some danger of individualism and congregationalism in this segregation of Catholic priests and parishes, from those whose Catholic character is not so well established, as well as from each other?"

"Furthermore, cannot something be done to relieve the *isolation of the priest in the rural parish*? How greatly he would be helped, how much his people would be strengthened, if somehow they could realize that they were not forgotten by the more fortunate city rectors and congregations. A more frequent interchange of altars and pulpits between city and town and country would do an immense amount of good. For the country priest and the rural layman to see occasionally in his own church one of the leaders would be a real stimulus, and would help to raise the tone of Churchmanship outside the great centers of population—a consummation devoutly to be wished.

"Again, we have recently had a striking example of what can be done even with a small and hasty effort at some organization in conventions. It was only by a very narrow margin that one of our members missed being elected a member of the Standing Committee of this diocese, as well as a provisional deputy to General Convention. If we could have organized on a larger scale we should have carried the day. As it was, a great deal was gained. Ought not this matter to be seen to? Can we not make this Clerical Union the center of political activity and a carefully organized party, in every convention of the Church, both diocesan and general? It certainly ought to be done. The opposition is carefully organized and quick as a flash to seize every opportunity. And this brings me to what I suspect is an Utopian idea. I suppose the association of the Catholic *laity* with us is only a dream. And yet just think what splendid results would ensue if some such arrangement could be made. Can no scheme be devised by which, without changing the name and the purpose of this Union, the faithful laymen can be organized with us for aggressive work? At present a Catholic layman has little or no opportunity to make himself felt outside of his vestry or Church Club. *For good or evil the laity are present in the Councils of the Church.* The un-Catholic laymen are there. The Catholics are not, or if they are, they are so isolated, that they are practically rendered useless.

"Such, Rev. Fathers, are what seem to me to be some of the means by which we can exercise a larger influence towards the attainment of that end which we all desire, viz., that this American Church shall come to *find herself, to know herself, and to call herself*

'Catholic'; and that *this her inherent character and inalienable possession* shall be known and read of all men, so that her children throughout all future generations shall arise and call her blessed."

### THE ETERNAL WORD.

We crave, O Lord, Thy blessing on our Church,  
For storms are brewing and the waves are high:  
Give strength, O Lord, to all our fainting hearts,  
Protect our Church or surely she will die.

"O ye of little faith: Do ye not know,  
In storm, by night, or when the sun doth shine,  
I guide My Church: 'Tis yours to serve and wait,  
And not to fret or faint—the Church is Mine."

O Lord, these countless, wicked books  
That threaten to destroy Thine own commands;  
In vain we've struggled to defend Thy Word;  
And leave the hopeless task to other hands.

"Have ye forgot—though worlds shall pass away,  
The Word of God Eternal is divine?  
Go, preach its everlasting truths to men—  
That Word shall never fail—for it is Mine."

O Lord, these critics now teach many things  
Subversive of the truth that we have taught;  
Do Thou destroy them, root and branch, at once,  
Or else the Faith itself will come to nought.

"Have ye not learned, from whatever source it comes,  
True search but dearer makes this mine of gold;  
And though new hidden treasures e'er are found,  
The Faith that I taught thee can ne'er grow old?"

"Do not despair, but welcome e'er the Light—  
All Truth and Wisdom cometh from thy God;  
Let My light shine and false views soon must die,  
And earnest lives shall spread My Faith abroad.

"Arise in strength then, filled with holy zeal,  
And in My Name preach ye the life sublime;  
My Word, My Church, My Life, I gave to thee,  
To be thy guides—lo, they are all divine."  
Advent, 1906. THOS. J. GARLAND.

### THE MISSION CALL OF ADVENT.

Now the solemn Advent cry  
Rings through Christendom again;  
Christ, the Lord, from realms on high,  
Comes with clouds and angel train;  
Christ, whose Blood for man was shed,  
Comes, the Judge of quick and dead.

Though His Coming He delays,  
Willing not that any fall  
To return from evil ways,  
And in Him their Saviour hail,  
Yet the day is drawing near  
When He surely will appear.

He hath opened wide His Hand,  
Gifts on sinners to bestow,  
And hath bid His chosen band  
Into all the world to go,  
Wheresoe'er man's foot hath trod,  
Bringing wanderers to God.

We, who know He died for all,  
We, who share His richest grace,  
Unto us is sent the call,  
Shall we not that call embrace?  
By our labors, gifts, and prayer,  
Part in winning souls to bear.

Far and near, from east to west  
Opportunities abound;  
And, for those of souls in quest,  
Now an open door is found,  
Where, in ignorance and sin,  
Nations lie, long years shut in.

If we know and love the Light,  
Sent to lighten every land;  
If, accepted in His sight  
At the last we hope to stand;  
Shall we not His heralds aid,  
With our Lord co-workers made?

MARY ANN THOMSON.

THE BEATITUDE of the saints is the matured result of the long course of patient strivings, which may have passed wholly unobserved because of their minuteness. One step has followed another in the mysterious progress of daily, hourly acts, each seeming to pass away, as footprints on the sand are obliterated by the advancing tide; but the end is the Vision of God, and the recompense is the perfection of a nature made one with the Mind of God.—T. T. Carter.

## WAS THE VIRGIN BIRTH OF CHRIST AN INTEGRAL PART OF THE FAITH OF THE PRIMITIVE CHURCH?

BY THE REV. RANDOLPH H. MCKIM, D.D., LL.D.

CO one aspect only of the question concerning the Virgin-birth of Christ do I purpose to call attention in this paper, viz., this, Was it an integral part of the Faith of the Primitive Church, i.e., the Church in the Ante-Nicene period? We are asked by some eminent writers to believe that it was not a doctrine of primitive Christianity, but a later development. It is my purpose to show, as briefly as may be, that there is no foundation for that opinion, but that the writings of the early Fathers and the statements of the early Creeds make it clear beyond the possibility of intelligent contradiction that from the close of the Apostolic age down to the Council of Nicæa (A. D. 325) the Christian Church held the Virgin Birth of Christ as one of its fundamental articles of faith.

Let us first examine the Fathers. Of these Ignatius of Antioch, saint and martyr, is our first witness. Now Dr. McGiffert, in his work on the Apostles' Creed, asserts that Ignatius "was interested not in the miraculousness but in the reality of the birth of Christ." Is that assertion true?

Ignatius writes to the Smyræans (1) giving glory to God that they were fully persuaded as touching our Lord "that He is truly of the race of David, . . . truly born of a Virgin . . . truly nailed up in the flesh for our sakes." If he had been solely concerned to assert the *reality* of the birth of Jesus, it would have been enough to write "truly born of a woman," but he is not content with that statement, but adds the very important fact that His birth was "of a virgin"—*γεννημένον ἐκ παρθένου*. He had already asserted the *reality* of His birth in declaring that He was "truly of the race of David." He goes on to add another fact that He was in very deed and truth "born of a virgin."

Again, in his Epistle to the Ephesians (xix.), Ignatius writes of "the virginity of Mary, and her child-bearing and the death of the Lord," as "three mysteries to be cried aloud" (*τρία μυστήρια κραυγῆς*). The virginity of Mary was only a mystery because of the Virgin Birth, and Ignatius was so "interested" in this miraculous feature of the birth, that he calls it one of the "three mysteries" to be cried aloud.\*

Second witness. Justin Martyr, in his Dialogue with Trypho, argues that Christ was born of a virgin (*ἐκ παρθένου γεννήθηται*) and that His birth of a virgin had been predicted by Isaiah, and concludes thus: "Now it is evident to all, that in the race of Abraham according to the flesh, no one has been born of a virgin, or is said to have been born of a virgin, save this our Christ" (Chap. lxvi.).

Another witness in rebuttal is Irenæus, who, in his work against heresies (chap. xviii. 3), speaks of Christ as "He who is from the virgin," and again (chap. xxi. 9), he writes, "Those who say that He was begotten of Joseph and that they have hope in Him, do cause themselves to be disinherited from the Kingdom."

To the testimony of Irenæus is to be added that of his disciple, Hippolytus, who, in his *Refutation of Heresies*, specifically condemns Carpocrates and Cerinthus because they taught that Jesus "was born Son of Joseph and Mary" (ch. xx., xxi., Book vii.). He flourished from A. D. 170 to 236.

We find an illustrious witness in the person of Lactantius, the Christian Cicero, who wrote his *Institutes* as an exposition of Christian doctrine for the instruction of the Emperor Constantine. In this work, Book iv., chap. xii., he defends the Christian belief in the Virgin Birth of Jesus. (He was born probably about the middle of the third century and died A. D. 325.)

That remarkable work, the *Apostolic Constitutions* (of which the great scholar Bunsen wrote, "We find ourselves here unmistakably in the midst of the life of the Church of the second and third centuries"), reflects the same doctrine, Bk. v., ch. xvi. The reference is to the prophecy of Isaiah (vii. 14), which is cited as proof that "Christ was to be born of a Virgin."

Another witness to the Catholic doctrine of the Virgin Birth of Christ is the illustrious Origen, whose period is from A. D. 185 to A. D. 230, or later. One quotation from him may suffice. It is decisive of his position. In his treatise against Celsus he argues at length against the opposite view, and concludes, "I think then that it has been pretty well established that our Saviour was to be born of a Virgin" (Bk. i., chap. xxxvii.). He had previously charged the Jews with "concocting

fables" "to overturn Christ's miraculous conception by the Holy Ghost" (I., xxxii.).

Here then is a chain of testimony reaching from St. Ignatius (A. D. 107) to the Nicene Council (A. D. 325), establishing the primitive character of this doctrine. Ignatius, Justin Martyr (A. D. 140), Irenæus (A. D. 180), Hippolytus (A. D. 225), Origen (A. D. 230), Lactantius (cir. A. D. 300), *Apostolic Constitutions* (third century)—all with one voice affirm it. What then are we to think of scholars who declare that it is the later Fathers, not the early ones, who profess this doctrine?

Turn we now from the testimonies of the early Fathers to the witness given by the early Creeds to the Virgin Birth of Jesus.

This witness is clear and unequivocal—so much so that it is amazing that reputable writers should have committed themselves to the statement that the belief in the Virgin Birth was a later development.

Now it is quite true that the Apostles' Creed, in *exactly its present form*, cannot be traced back farther than the close of the fifth century, but we find it much earlier in substantially identical forms in various Churches—as, for example, in the West, in the Churches of Rome, Aquileia, Milan, Ravenna, Carthage, and Hippo. Marcellus of Ancyra (A. D. 336) gives us the Greek text of one form which, in the opinion of no less a scholar than Dr. Philip Schaff,\* may date from the second century, when the Greek language prevailed in the Roman Church. Dr. Harold Browne is of opinion that the Apostles' Creed is in substance the same as was used in the Church from the times of the Apostles themselves. The Creed in its original use was a *Baptismal Confession*, and was explained to the catechumens as part of their preparation for Baptism. It existed in different forms in different Churches, but these diverse forms all agreed in the essential articles of faith. They were called *regulæ fidei*. At first they were committed to memory, not to writing, and were kept secret among the faithful until the Church triumphed over the Empire.

As to the content of these primitive Creeds we have definite information from the Fathers of the second and third centuries. I give examples of their statements bearing on the particular article which is the subject of this paper.

Irenæus (A. D. 180), in his book, *Centra Haereses* (Liber I., chap. x. § 1), says that the Church, "though scattered through the whole world to the ends of the earth, has received from the Apostles and their disciples the Faith" (*κανὼν τῆς ἀληθείας*), and among its articles he includes the birth of Christ, from the Virgin (*τὴν ἐκ παρθένου γέννησιν*).

He was a disciple of Polycarp, and may be confidently believed to reflect his teaching. How strange then the suggestion of a recent writer that Polycarp did not hold to the Virgin Birth—a suggestion that has no better foundation than that that father does not mention the article in his writings. Those "writings," be it observed, consist of one short letter covering about three pages of a duodecimo volume!

We find another form of the Creed (this one in Latin), given by Irenæus in the same work (Lib. III., cap. 4) in which also the Virgin Birth is enumerated—"Christ Jesus, who . . . sustained the birth of the Virgin."

Tertullian (A. D. 200) alludes to the Creed several times, and each time includes the Virgin Birth of Jesus among its articles. The first form is this:

"Jesus Christ, born of the Virgin Mary" (*De Virginitibus Velandis*, cap 1).

The second is this:

"The Son of the One God . . . was sent from the Father into the Virgin, and was born of her" (*Adv. Praxeam*, cap. 2).

The third is this:

"God's Son . . . was sent down . . . into the Virgin Mary . . . and born of her" (*De Praescript. Haeret.* cap. 13).

Cyprian, of Carthage, Bishop and Martyr, A. D. 250, does not mention the article in question, but then he only gives a fragment of the Creed, thus,—

"I believe in God the Father,

In His Son Christ,

In the Holy Ghost."

Origen, of Alexandria, A. D. 230, in his work on *The Principles of the Christian Religion*, gives "the form of those things which are manifestly delivered by the preaching of the Apostles," and in the article on "Jesus Christ," says,

"He took a body like our body, differing in this

\* *Creeds of Christendom*, Vol. I., p. 19.

point only, that it was born of the Virgin and the Holy Ghost."

Novatian, of Rome, A. D. 250, and Gregory Thaumaturgus, A. D. 270, give each some account of the Creed, but do not mention the Virgin Birth of Christ.

Lucian, of Antioch, A. D. 300, on the other hand, mentions it thus:

"Who, in the last days, came down from above, and was born of a Virgin." (See Dr. Schaff's *Creeeds of Christendom*, Vol. II., p. 26.)

Reviewing the evidence which has been now briefly presented, it must be said that the testimony is overwhelming that the Christian Church in the Ante-Nicene Age, and from the times of the Apostles held firmly to the belief that Christ was miraculously born of the Virgin Mary. Instead of its being a belief introduced by the later Fathers of the Church, we find it held by the early Fathers, from St. Ignatius, A. D. 107, down to the Council of Nicæa. We find it also imbedded in the earliest Creeds from the time of Irenæus, A. D. 180, down to Lucian of Antioch, A. D. 300. Omitted it is from two or three of the fragmentary accounts of the Creed by Cyprian, and Novatian, and Gregory. But on the other hand it is not *denied* in those early ages by any save Jews, Ebionites, and Gnostics. There is no evidence of its being questioned or disputed by Christians in any of the Christian Churches. Scarcely any article of the Creed is more universally acknowledged. To deny this is to fly in the face of evidence of the strongest character.

It is true it was omitted from the Nicene Creed drawn up in A. D. 325, but in the Council of Nicæa the question which overshadowed all others was the Arian denial of the substantial deity of Jesus Christ. To infer that the Nicene Fathers doubted the Virgin Birth of Christ would be a conclusion wholly unwarranted by the facts of the case. (Five other articles of belief are omitted also). There was no discussion or debate on that subject indicating a departure from the Apostolic and sub-Apostolic belief. Neither was there any strife at Constantinople in 381, when this phrase was added:

"And was incarnate by the Holy Ghost of the Virgin Mary."

It was no novelty. Its introduction did but conform the conciliar Creed to the Creeds in general use in the preceding centuries in local Churches.

I have said nothing of the argument from the New Testament, but the Patristic testimony here adduced makes it clear that the Primitive Church understood the gospels and epistles to teach that Christ was born of a Virgin, and that that fact was an important part of the Christian Creed.\*

\* I need hardly say that I do not pretend to have given in this paper all the passages from the early Fathers which reflect the belief in the Virgin Birth, but enough to establish my main contention.

### SOCIAL REGENERATION.

**BUT SOMEBODY SAYS:** "Everything is going to come right, without effort. This is an age of investigation and we are finding out who all the bad men are." (Laughter and applause). Investigation is well enough; but its value is negative. Who is to take the place of the bad men who are found out and turned out? What we want are men who are not afraid of being investigated. (Applause).

Somebody else says: "All will come right because this is an era of political reform." (Laughter.) Political reform is well enough, but O, my dear friends, what a fool's dream is it to suppose that we can maintain a standard of municipal conduct which is higher than the standard that you and I observe in our own private life. (Applause and cry of 'Good.') How idle it is to suppose that representatives can long be kept upon a place of morality higher than that of their constituents. How short-sighted it is for you and me to shut our eyes to the fact that our short-comings—yours and mine—are responsible for the evils which we try so hard to lay at the door of other people. (Applause.)

"No, my friends, we must remember, we Churchmen, that self-improvement must precede the improvement of others, and that no man can in the long run accomplish good results in working for the Kingdom of God in public, if he is living and working for the kingdom of self in private. It is not through investigation, it is not through political reform that salvation will come, though these things are well enough. This is no time for self-deceit. Let us look facts in the face. Let us remember the immortal words of Bishop Butler: 'Things and actions are what they are, and their consequences will be what they will be.' There is no organization or agency for self-improvement or social regeneration which begins to compare in effectiveness with the Church of Jesus Christ." (Applause.)—*From an address at the Missionary Mass Meeting in Philadelphia, by George W. Pepper.*

### VALUABLE FIND OF POPYRI.

**L**ONDON, Nov. 28.—It is now possible to give further details of the remarkable find of papyri as a result of the efforts of Drs. Grenfell and Hunt of the Greco-Roman branch of the Egypt Exploration Fund at Oxyrhynchus. The find consists of no fewer than 130 boxes of papyri, ranging in date from the second century B. C. to the sixth century A. D. They comprise all classes of literature, many fragments of lost or even unknown classical works and some most important fragments unknown to Christian literature.

The most important find is a vellum leaf containing forty-five lines of gospel which has a variation from the authorized version. The subject is the visit of Jesus and His disciples to the Temple of Jerusalem and their meeting there with the Pharisee who rebukes them with their failure to perform the necessary ceremonial of purification. In the dialogue which follows, which resembles in some respects St. Matt. xxiii. 25, the Pharisee describes with considerable fulness and detail the formalities he has observed, whereupon Jesus delivers an eloquent, crushing reply, contrasting outward with inward purity.

#### TELLS OF LITERARY VALUE.

As regards the literary value of the fragment, the discoverer makes some interesting remarks. He says:

"Among the most remarkable features of the fragment is its cultivated style, picturesqueness, vigor of phraseology, which includes several words not found in the New Testament, and its display of curious familiarity with the topography of the Temple and the Jewish ceremonies of purification. There can be little doubt when the fragment is published, as it shortly will be, that there will be as much controversy among theologians as was provoked by the discovery of 'The Sayings of Jesus' in another mound."

Other Christian fragments of considerable value were found, including a vellum leaf of the fourth or fifth century, of the lost Greek original of the Acts of St. Peter, which are known only in Latin, and a leaf of papyrus of an unknown version of the Acts of St. John.

#### FINDS IN CLASSICAL LITERATURE.

The finds in the section of classical literature are most important. The first is a papyrus containing no fewer than thirteen columns of over sixty lines of Pæans of Pindar in good preservation and portions of several more columns.

"Next in importance is a roll containing about a hundred lines of the tragedy of 'Hippolytus' of Euripides and many fragments of Plato, the speech of Demosthenes against Boetus, and some of the manuscript fragments of the poems of Sappho. Mention also should be made of an unknown history of Greece, which differs in many respects from that of Xenophone."

It will take a long time to unroll, join, and examine this important find, all of which has been removed to England, but the explorers are to be congratulated on their brilliant harvest of literature.—*Chicago Tribune.*

### INSPIRATION.

By E. H. J. ANDREWS.

**I** SAW, on the one hand, the human family—grovelling, fighting, scrambling, sorrowing, fainting, dying; forgetful of the innocence of human infancy; forgetful of the promises of future exaltation; unconscious of a purer, nobler, higher level; groping in darkness; blind.

I saw, on the other hand, God—God Omniscient, almighty; God, the pitying, solicitous, yearning, tender, loving Father; God, the lacerated, bleeding, suffering, sacrificial Lamb; God, the invisible but Omnipresent, the uninvoked but ever-responsive, unavailed of but invincible Spirit.

Of the former there was one who was less forgetful, less unconscious, less blind than others of his race, one to whom all was not dark nor hopeless, praying amid the turmoil of his fellows.

And God drew near to the praying one in glorious vision, and planted in his consciousness a message for His blind, unhappy people—themselves incapable of sight and sound divine.

And the man, exulting, rose, and into the ears of his fellows poured the divine words humanized, and to their minds pictured in finite terms the vision he had seen; and in a book—that those uncompassed by his voice might read, and catch, perchance, a glimpse of that which thrilled him—with burning zeal he wrote them.

And this, I knew, was Inspiration.

## THE BREAD AND WINE OF THE FIRST EUCHARIST.

BY THE REV. STUART L. TYSON.

**I**N a Church paper a correspondent recently affirmed that at the First Eucharist the wine used was the unfermented juice of the grape. The writer based this statement on the prohibition either to use or to have in one's house during the Passover Festival any leaven or ferment whatever. As in one form or another this statement recurs perennially, and in some quarters creates the impression that the Church's practice for nineteen hundred years has been a wrong practice, you will perhaps allow me space in which to discuss it.

The first point to be remembered in this connection is the date of the Passover as compared with the date of the grape harvest in Palestine. For unfermented wine in those days was simply equivalent to the freshly expressed juice of the grape, fermentation beginning a very few hours after the juice had been expressed, so that in a very short time it would be a true fermented wine. It is important to recall the fact that Oriental peoples had absolutely no knowledge of antisepsis, and hence could not arrest, as we can today, the process of fermentation. This point is so germane that I venture to quote the words of one who is at once in the very front rank of Biblical and Rabbinical scholars, and also one of the greatest authorities on wine manufacture in the East. Speaking without any reference whatever to the Passover, Dr. A. R. S. Kennedy says: "There is no trace in Hebrew literature, from the earliest period to the close of the Mishna, of any method of preserving it [freshly expressed grape juice] in the unfermented state. Indeed it has been maintained that 'with the total absence of antiseptic precautions characteristic of Orientals it would have been impossible to do so.'" Hence it is certain that if at the Passover unfermented wine was used, it was made, not from the juice of last year's grapes, which would long ago have become a true fermented wine, but from those of the current season. Was it possible, then, ever to obtain the grapes at the time of that Festival? Now the Passover began on the 14th (or more exactly, the 15th) of Nisan (or Abib, to use its more ancient name), and I think I am correct in saying that this never occurred later than our April, and more frequently fell in March. But the grapes were not really ripe until August or September, although in the most fertile low-lying districts of Palestine the vintage sometimes began as early as July. That it ever began earlier than this I believe there is no evidence. But assuming that in an exceptional Spring it might fall as much as a month earlier, it would still be nearly two months later than the latest possible date of the Passover, so that the assumption of the current year's grape juice being used for that Festival falls utterly to the ground. And we have seen that the previous year's grape juice, long before the Passover, would have become a true fermented wine. Hence the four cups of red wine, which, though not enjoined by the Law, had many generations before the time of our Lord come to be regarded as an indispensable part of the Feast, were genuinely fermented. Nor is there any indication that the wine thus used was ever made from any other fruit than grape.

But quite apart from this question of fact, is it correct to assume that the Jews ever construed the prohibition in regard to leaven as extending beyond cereals? I venture to think that not only is there no evidence that they ever so extended it, but that the extant evidence very clearly shows they definitely limited it to *panary* fermentation. I base this statement to a large extent upon the Mishna, which although not committed to writing until at least the second century A. D., is well known to embody the traditions in vogue at the time of our Lord, and even of an earlier date also. In this book there are precise ritual directions as to the destruction of leaven at the Passover. On the evening of the 13th Nisan (the natural day before the Feast began), the head of each house was required to search his premises from attic to cellar with a lighted candle, with a view to burning (and not simply removing for the time being) every particle of leaven, even to the minutest fragment. The following, for the purposes of this enactment, constituted the forbidden ferment: pieces of leavened or sour dough made with cold water from the meal of wheat, barley, spelt, fox-ear, and oats, as well as certain products made from (or containing in any degree) the fermented grain of these cereals, such as Median spirits, Egyptian beer, Roman honey, paste, etc. On the other hand, had the meal of these cereals been mixed with hot water, milk, fruit juice, wine (note

the wine), they were exempt; as was the meal of beans, lentils, and millet, even when mixed with cold water, since under such circumstances all alike were regarded as incapable of setting up the prohibited fermentation. It is clear from this summary that fermented grape juice was exempt—it was never conceived as falling under the forbidden class. I may say parenthetically that if it had, it would have been rather a serious matter in most Jewish households, if we recall how universally that nation used wine. Each household would naturally lay down in the autumn a sufficient amount to last through to the following autumnal vintage. If at Passover the three or four months' supply still remaining in the cellar were required to be destroyed, it would have involved both a serious pecuniary loss, and, until the next vintage, the necessity of abstaining from that which, as their own Psalmist had told them, "maketh glad the heart of man." The liquors prohibited above were forbidden, not because they were alcoholic, but because they were in part manufactured from fermented grain of cereals. On the other hand, the unfermented grain of the same cereals, when mixed with wine, was exempt. Hence it is obvious that at the Last Supper our Lord used the fermented juice of the grape, just as it was employed in every Jewish household at that season.

There is not, however, quite the same certainty in regard to the bread. If our Lord ate the Passover on the regular Jewish day, Nisan 15, as the first three Gospels seem very clearly to imply that He did, there is of course no question that the bread was unleavened. But St. John with equal clearness implies that He anticipated the Passover meal by one day. It would take too much space to discuss this fully here. I can only say that according to St. John xviii. 28, on the morning AFTER the Last Supper, which supper the Synoptists evidently mean us to understand was the Passover Supper (*cf. e.g., St. Mark xiv. 12*: "Where wilt Thou that we go and make ready that Thou mayest eat the Passover?")—on the next morning *after* this Supper the Jews who charged our Lord are pictured as refusing to enter the Hall of the Gentile Pilate, "that they might not be defiled, but that *they might eat the Passover.*" St. John, that is, most plainly implies (*cf. for same thought, xiii. 1, xix. 14, 31, 42*) that at the time when our Lord was tried and crucified the Passover had not yet been eaten, but that His death roughly synchronized with the slaying of the Paschal Lamb. This lamb was invariably sacrificed "between the evenings" (*i.e., between the sun's decline and setting*), of Nisan 14, and eaten that night (though of course by Jewish reckoning the eating would be on Nisan 15, since the new day began at sunset). According to St. John, therefore, the Last Supper was held one day before the Jewish Passover Supper. There are many indications, even in the Synoptists themselves, as well as in St. Paul and in the practice of the early Church, that St. John was right. But if so, there would have been no necessity for the use of unleavened bread at the first Eucharist. The prohibition to eat or have leaven in one's house did not become operative until Nisan 14, the day on which, according to St. John, the Lord was crucified. The exact time on that day (always before noon), after which it was illegal either to eat or possess leaven, was fixed by the removal of two cakes which were exposed before the Temple. Between the evening of the 13th, that is, and noon of the 14th, every house must be utterly rid of all panary ferment. We have therefore no means of knowing whether our Lord, if He ate the Last Supper on Nisan 14, did or did not use unleavened bread. On the one hand, there would be no prohibition against it; on the other, the search for leaven, with a view to its destruction, had already begun, although it must be remembered that this search was not necessarily completed, nor all leaven necessarily removed, until some time the next morning. I think the most we can say, from the standpoint of St. John's Gospel, is that the balance of probability is, on the whole, slightly in favor of His having used unleavened bread. On the other hand, if the first three Gospels are right, He most certainly employed it.

No assistance is obtained in regard to the character of the bread and wine, from either *αἶνος* or *ἀπος*, which to a large extent are generic, and are employed by biblical writers in various significations. In this paper I have tried to avoid theorizing, and to present simply the facts. The inferences from these facts I leave to others. May I say that the whole question of dates will be incomprehensible, unless we remember that the Jewish day was not reckoned like ours, from midnight to midnight, but from sunset to sunset. Thus—if I may slightly expand what I have already said—the evening of Nisan

14 means the afternoon, shortly before sunset. As soon as the sun has set, Nisan 15 begins. Thus the evening of Nisan 14 and (about) the first eight or ten hours of Nisan 15 would be on the same natural day. Unless this is remembered, it is impossible to understand the Gospels. The Passover lamb was killed on the evening of Nisan 14, *i.e.*, before sunset. It was eaten after sunset, *i.e.*, on the same natural day, though from the Jewish point of view, this would be on Nisan 15. Nisan 15 thus extended to the following sunset. According to St. John, our Lord died on the afternoon or evening of Nisan 14, *i.e.*, about the time the Passover lamb was sacrificed. The lamb was eaten in the night of that same natural day which, by Jewish reckoning, as I say, would be in the early hours of Nisan 15. According to the Synoptists, the Passover lamb was slain not only before the Lord's death, but *before* the Last Supper, which would make the Eucharist and the Crucifixion alike occur on Nisan 15—*cf.* St. Luke xxii. 7, 14: "And the day of unleavened bread came, on which the Passover must be sacrificed . . . and when the hour was come, He sat down, and the apostles with Him."

### THY KINGDOM COME.

BY MARIE J. BOIS.

**S**OME time ago, I wrote to THE LIVING CHURCH of a discovery I had made in the field of mission. I spoke of the first real knowledge I had of the thrilling work of rescue done by the Church, of the personal touch with one of her faithful children who, with her blessing, has gone to be a messenger of love for her divine Master.

May I humbly and lovingly give the sequel of my first message?

How true it is that to him who hath, it shall be given! As new light comes flooding the soul, new love fills the heart, new strength is given, and the weak grows strong, the poor becomes rich, the blind sees, the deaf hears.

"So much to be done, may I not help?" exclaims the eager disciple. "Others have gone to the front, may I not do something for them?"

In time of war, do mothers, sisters, and those who are either too young or too old to enlist, fold their hands quietly and await events? Do they not send all the help that loving hearts can give? They write and cheer the loved ones far away; each one of their letters infuses new strength, new courage, new enthusiasm in his heart; they send him tokens of their love; they have no rest until they know he is more comfortable than he was when he first wrote. And what shall we say of their prayers? How glad they are to know that their loving thought and care of him are only making hardships easier to bear; strengthening him for whatever may come; it may be for a glorious, though lonely death on the battlefield.

Tell me, is not the Church in that very state of warfare? Has she not her faithful soldiers in China, in India, in darkest Africa, in every remote corner of the earth? Are we, her children at home, thinking of our brothers and sisters who have gone to the front? and whom our letters and tokens of love would cheer and help in a way undreamt of by most of us? We pray "Thy Kingdom come"—do we realize what an obligation it puts us under? If we really wish God's Kingdom to come, is it not our first duty to do all that is in our power, to hasten that glorious day? I know a great deal is done by mission societies, by Sunday Schools, but—and that is the point I should like to make—have we all each and every one of us, Christians, a personal interest in some mission? Do we realize that our brothers and sisters in Christ (for are we not members one of another?) are in the thick of the battle, with the fiercest of foes, and that they need our help? Material help? Yes, indeed, that also! But above all, our faithful and daily prayers, our interest in their work, our love.

Think of the countless Christians who do nothing beyond giving, and that not always cheerfully—their contributions to the mission fund; who really know little of, and care even less, for the extension of God's Kingdom.

It was this fact brought home to a friend of mine, while reading a letter, which I had just received from one of God's workers in darkest Africa that made her exclaim: "How little we know of what missionaries have to endure, and how little we do for them!" And yet, the letter was wonderfully strong and bright, there was no complaint, the facts were left to tell their own story, and they told it in an eloquent way. How it

stirred up the spirit within me! How real, how imperative my duty, your duty, dear reader, to help those far-away workers, if we are to pray with understanding "Thy Kingdom come."

Try the personal way, if the fire of enthusiasm for missions is not kindled within you. Write to some far-away missionary, send a book, a message of love, a small contribution (or a large one, if you can afford it), and experience the strange emotion of reading a letter which took six weeks to reach you, and which tells you of the wonderful work done for your Lord in darkest Africa. Learn what it means to read one of those noble, unselfish letters, thanking you so heartily for the loving interest you have shown, one of those letters which makes you look round almost ashamed of having so many luxuries, while others have given up everything for His dear sake.

If, after this, you are not burning to help, if your prayers for missions do not become more real, more intense, something is lacking in your love for the Master. Oh! that I might tell you of the marvellous change which will take place in your prayer, "Thy Kingdom come," but I may not, I can but point out the way. Try it, and you will marvel at the new horizon which lie beyond your present narrow circle of vision, beyond your home, beyond your parish, beyond your own country. You will see the Church advancing, the world for Christ and, as the enthusiasm of the glorious work takes hold of you, you will truly pray for the first time the familiar, world-embracing prayer: "Thy Kingdom come."

### HOW IT STRIKES THE OLD VESTRYMAN.

A good lad, but he kind o' jarred!  
He wouldn't do for us as curate—  
He made us Vestry think too hard  
O' things outside repairs and pew-rate.

One o' those red-haired, red-hot chaps—  
He got up clubs for working women;  
And made the guild-room floor collapse  
The time he tried to put a gym in.

Who 'lowed the way to save men's souls  
Is just to make their bodies healthy—  
Object for which he took big tolls  
From laymen prominent and wealthy.

And—yes, he preached, too—pretty well!  
Science instead of revelation;  
And gave to words like Heaven and Hell  
The scholarly interpretation.

Says he:—"This age has quite outgrown  
The Nicene Creed and superstition;  
Man shall not live by faith alone  
But by the light of erudition."

By which he meant that nowadays  
Men know a lot more than men used to;  
And them that sticks to old-time ways  
Was getting left just 'cause they choose to.

Matthew, Mark, Luke, John, Paul, and James  
Wrote for their day and generation,  
But not for us, for which he blames  
'Their lack of college eddication.

"The fog o' mystery," he'd say,  
"For generations growin' denser,  
Is now dispersed. O blessed day  
Of Huxley, Haeckel, Harnack, Spencer!"

So he denied us Jesus Christ,  
And on a p'int like God the Father  
He'd give th' old-time apologist  
'The dickens of a lot o' bother.

The Virgin Birth?—a pretty myth.  
Th' Ascension?—mere hypnotic vision.  
The Church?—Old Error's kin an' kith.  
The Gospels?—pious men's tradition.

Lots like him? Wal, I s'pose there be.  
There's lots o' children likes a see-saw;  
Lots preach the New Theology;  
Lots sell their birthright same as Esau.

Forget I said that!  
He'll return!—  
And just because he's brave an' humble.  
And th' old Rock stands, sir, strong, if stern,  
When man's poor sand foundations crumble.

He'll find his way home, tired and torn,  
And angel faces he loved long since  
But last awhile, will with the morn  
Bless him who followed but his conscience.

E. G. TAYLOR.

## FURTHER PRESS COMMENTS ON THE CONCLUSION OF THE CRAPSEY CASE.

[FROM THE BUFFALO EVENING NEWS.]

Dr. Crapsey seems to think he is in a fight with the Episcopal Church, for he says he is going to carry "our" case to the higher court of the intelligence and conscience of the world. There is no such court. If there were its decision would be that when a man ceases to hold the doctrine he agrees to teach when he is given a commission to teach, he should resign his commission.

It is an almost incredible thing for a man of high intellectual power to cling to a place and fight for it when he admits that he does not believe the doctrine he is ordained to teach. It is wholly beside the point for him to insist that his new doctrine is the truth. It is not the truth as the organization sees it whose commission he holds and he has no right whatever to wear the uniform of the army that he virtually combats.

It is the puzzle and the wonder of the average mind detached from interest in the Crapsey case that the priest should make what he himself calls a fight to retain place in a church whose teaching he holds to be error on a vital point of doctrine. He is not in the position of a man who bolts a ticket in a political party, but one who opposes the fundamental principle of a party and still claims the right to take the stump in advocacy of his doctrine and take it in the name of the very organization that he opposes.

All there is of the Crapsey case is that the priest is in the wrong church. There is no quarrel with him on the part of the Church. That body merely decides that he may not hold its commission and assume in its name to teach something that the Church holds to be error. There would never have been any Crapsey case except for the obstinacy, or worse, of Dr. Crapsey himself.

[INDIANAPOLIS NEWS.]

[As to Dr. Crapsey's exhortation to his "brethren of like belief to stay where they are"]:

Those who hold Dr. Crapsey's views know now, as they did not before his condemnation, that those views are not the views of the Church, and that the Church has solemnly said that they may not be preached from her pulpits. The situation has changed greatly. Can an honest and brave man claim rights for himself that were denied to Mr. Crapsey? Can he think that he, being in like case, ought to be exempt from the same penalty? Is it possible that he can believe that he has any greater right to remain in the ministry? Can he persuade himself that it is right for him to preach what the Church has said it was wrong for Dr. Crapsey to preach? With the questions at issue finally determined, ought other ministers to wait for formal condemnation? We do not assume to answer these questions, for many matters of casuistry are involved. They must be answered by each man for himself in accordance with the dictates of his own conscience.

[PROVIDENCE JOURNAL.]

The letter in which Dr. Crapsey asks his Bishop to depose him from the priesthood contains some curious special pleading. The absolute sincerity of the writer is demonstrated in every line.

What the plain mind cannot understand is the attitude of the man who, while protesting his adherence to the truth, utters sentiments which by any reasonable interpretation contradict it. The direct statements of the creed are not to be interpreted in a Pickwickian sense. Either they mean what they say or they mean nothing at all. No third course is possible. Tolerance is no doubt a virtue. But tolerance has its well-defined limits. It cannot comprehend that mental dishonesty, no matter how honestly held, which says one thing and means another. It is not a question of abstruse philosophical definitions. The whole supernatural structure of the Christian religion depends upon the issue.

Dr. Crapsey says that there are hundreds of clergymen and thousands of laymen who agree with him. If this be so, it is difficult to understand upon what principle he advises them to stifle their convictions and remain in the Church. Since he admits that his judges have spoken for the Church, how can he declare that they have not spoken equally to the others? If the interpretation of the creed which he holds is heretical for him, how can it not be heretical for them? The point, as has been said, is not the possible correctness of his interpretation. It is that the Church, through the mouths of its authorized spokesman, has declared that it is an unwarranted interpretation. In such a case the advice of the Bishops has a peculiar significance. "Let them be silent or withdraw." Certainly no secular body in similar circumstances would give any different advice.

[NEW YORK TIMES.]

Nobody, we suppose, who has read it, could help being touched by the manly, eloquent, and pathetic letter of Dr. Crapsey.

We may say all this sincerely and heartily without admitting that the letter does anything toward regularizing and legitimizing the position which the ultimate authority in Dr. Crapsey's case has pronounced to be untenable. The motives of Dr. Crapsey's prosecutors must be assumed to be as pure as his own. To figure these prosecutors as gloomy bigots and inquisitors and heresy hunters is to make as ludicrous a travesty of the truth as it would evidently be to

represent Dr. Crapsey as a mere notoriety hunter and insurgent.

The Protestant Episcopal Church is very far from being a heresy-hunting body. . . . But it remains true that the Protestant Episcopal Church is not a mere unbased society for ethical culture. Like every other religious denomination, properly so called, it is founded on a consensus of belief among its members, on what may properly be described as "dogma," what cannot be properly described otherwise. When one of its presbyters comes to find its confessions, the authoritative statements of its belief, incredible in the literal sense of the words in which they are conveyed, or incredible in any sense warranted by its traditions, he may still hold them, as Dr. Crapsey holds them, in some esoteric sense of his own, and still, without giving any fair basis for an impeachment of his intellectual honesty, continue his beneficent work for "the glory of the Creator and the relief of man's estate." But when his inward compulsion to promulgate his private interpretation of the creed of his communion becomes to him a higher duty than that of conformity, and when he feels the necessity of proclaiming that, in any literal or in any warranted sense, the creed of his Church has become incredible to him, it is then not only the right but the duty of those of his order who take another view to challenge his interpretation and to bring the case to a judicial determination. . . . On both sides there must be sorrow, but on neither is there shame. Such a result of an ecclesiastical trial is so free from the "theological hate" which most ecclesiastical trials produce that it may be taken as a vindication of the spirit of that religion which both prosecutors and prosecuted continue, though according to their several interpretations, to profess.

[SANDUSKY (OHIO) REGISTER.]

Dr. Crapsey has resigned from the Protestant Episcopal ministry, the proper thing for him to do. As he could no longer agree with the authorities of his Church and accept the established creed of his Church it was the proper thing to resign. He ought not have waited to be tried and found guilty of heresy; he ought to have resigned before. He knew what the creed of his Church was; he is scholarly and intelligent. He knew that he was preaching doctrines contrary to the creed of the Protestant Episcopal Church and he should have resigned from the ministry before there was even a thought of a trial and thus have saved a very disagreeable experience to himself and to his Church. It is one of the amazing things of the modern Church that ministers now and then should come to the conclusion that they cannot agree with the established creed of the denomination to which they belong, still hang on, wait to be tried for heresy and then when found guilty resign from the ministry of that particular denomination. Is it because they are seeking notoriety or because they are in hopes that they can convince other people to adopt their views?

[BROOKLYN STANDARD-UNION.]

Dr. Crapsey may indeed have a commendable work before him in ministering to such as may find comfort and help in the Gospel as he delivers it. But in so far as he believes he may rightly go out of the Church, leaving orders to his own adherents in the camp, and in so far as he cites a Church teaching by authority to submit its judgments for review to a "Great Tribunal of Free Thought," the wonder is that he has been so long not merely a priest, but an Episcopalian at all. Free thinkers of long standing ultimately cease to make the regulation of creeds their concern. No one ever yet succeeded in commanding an army after resigning his commission. So far as any judgment of him may be based upon his somewhat discursive letter, it is probably safe to say Dr. Crapsey with each observation of his own latitude will find himself more and more nearly antipodal to the ecclesiastical idea itself, and that his theological pleading will have to be more and more exclusively addressed to the Tribunal of Free Thought.

[PROVIDENCE TRIBUNE.]

The unanimity with which the press of the country agrees as to the justice of the decision of the court in Dr. Crapsey's case is hardly surprising. He appealed, so to speak, to "the man in the street." and on questions of ethics, if not of theology, of what is honorable and upright dealing, there is very general agreement that a clergyman who has promised to teach one thing and yet teaches the opposite should resign his position. He may say with Erasmus, "Truth above all things and peace next"; or with Carlyle, "Truth, although a whole celestial lubber-land were the reward of falsehood"; and he can find room and liberty elsewhere, if he is denied the right to speak in his own Church. So, although a little late, Dr. Crapsey has done a wise thing in asking the Bishop to depose him from the ministry. He could not retract his opinions, for there was such vital opposition between the Creed of the Church and his opinions that it would be proof of nothing short of intellectual incapacity or dishonesty to attempt to reconcile the irreconcilable.

[BROOKLYN EAGLE.]

With those who quarrel with creed fault cannot be found, providing it happens to be their affair, and theirs alone. It is otherwise with a clergyman. He is mustered into service. He assumes an obligation to foster, to confirm, to strengthen, which obligation is the very antithesis of question, of doubt, of impeachment. He

becomes by the nature of his calling, by the letter and spirit of his oath, a defender of the faith. In point of fact, Dr. Crapsey became an assailant. He has been called to account, not for a misdemeanor, but for a capital offense. He did not change his pulpit when he changed his mind. He did not throw up a contract he could no longer conscientiously observe. To that extent, Mr. Shepard was unfortunate in his client. He espoused a cause the court should never have had a chance to consider.

[BURLINGTON (IOWA) HAWKEYE.]

The only fault to be found is that he did not take the step long ago [resign] when he found that he could not live up to and believe in the doctrines of the Church of which he was a priest. He made the mistake that many men in the Church have made. He thought he had the right to use his priestly office for the purpose of carrying on an attack against the fundamental principles of the body to which he had pledged allegiance. He was like the captain of a host fighting a strenuous battle who becomes convinced that the cause for which he fights is false, and begins systematically to influence his soldiers to be disloyal to the cause. So far from being a patriot, as he may firmly believe himself to be, bearing to "the people" a "new light," he is but a common traitor worthy only of the fate of such. A spy within the camp could be little worse.

Crapsey has a right to his views and opinions. No one would deny him that. But to be honest with himself, to the Church, and before the world, he should, as soon as he discovered that he was not in accord with the teachings of the body, have resigned from the priesthood, and given forth his ideas from a position without the lines of the organization whose principles he desired to attack.

## *Helps on the* **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters. The New Testament.

BY THE REV. ELMER E. LOFSTROM

### ST. JOHN THE BAPTIST: HIS MISSION.

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV. Obligations. Text: St. John i. 23.  
Scripture: St. Luke iii. 1-17.

**I**T may be pointed out, first of all, that the lesson appointed is especially appropriate to the day. The collect, gospel, and second lesson all have reference to St. John Baptist. It would be an interesting exercise in the more advanced classes to have the pupils explain and prove the allusions in the collect for the day, and also in the collect for St. John Baptist's day.

We have already learned of the wonderful birth and of the wonderful preparation of this messenger, whose coming had been foretold by God's prophets. We have taken our places with those people who at his naming decided to watch the child to see what he was to be. Those who watched were not disappointed. When he emerges from the desert he is a strange and striking figure, with his mantle of hair cloth and the leather belt, his unshorn hair and beard, the staff in his hand. Honey, which he had gathered from bee trees in the wilderness, and fried and dried grasshoppers, which he could carry in a pouch and eat without further cooking, provided food with a minimum of time and effort in its preparation. Having no teachers or friends, he was thus absolutely free to carry on his mission in his own way. The strange dress and food are indications of the utter absorption of the man in his work. There was one thing and only one thing important to St. John. That one thing was the doing of the work which had been laid upon him. He called himself a Voice. He would have men think not of him but of his message. It would be well for the Master's work if we, too, could have something of this fine spirit of the prophet. He was utterly regardless of his own advancement. His whole heart was absorbed in the thought of the work.

In spite of the fact that St. John wished himself to be forgotten in the greatness of his message, and in spite of the meagre account of his life which is given us, his rugged personality stands out strongly. He is something more than a Voice. We cannot altogether miss the flesh and blood. When Jesus came to be baptized of him, he protested that he had rather need to be baptized of Jesus than that Jesus should receive the baptism of repentance at his hands. Yet he did not know at this time that Jesus was the Coming One (St. John i. 33). This would indicate that he knew something of the innocent life of Jesus as a child and young man. When he

knew from the signs given him that Jesus was the One whose Advent he was heralding, he was content to see his own disciples leave him to follow the Greater One. Rejoicing to recognize in Jesus the Christ of whose coming he had foretold, and declaring that he must himself decrease as the Christ increased (St. John iii. 29, 30), his faith was yet severely tried by the stern fact of the dungeon walls which shut him out from the sunlight in the closing months of his life. It was from that prison cell that he sent to ask the same Man upon whom he had seen the Holy Spirit come if He were indeed the Coming One (St. Matt. xi. 2-6). We learn something of the close personal tie existing between the Lord Jesus and His forerunner from the fact that when Jesus heard of the death of St. John He wished to be alone for a time in the desert place to which He withdrew (St. Matt. xiv. 12, 13). In spite of his rugged exterior, St. John is a lovable man.

The passage appointed for the lesson tells of the first preaching of the Baptist. It is a general summary of his work at the time. The opening list of names is interesting. It gives us the date. It might mean either 26 A. D. or 29 A. D., according as time is reckoned from the time that Tiberius was associated with Augustus on the throne, or from the time of his sole reign. It was 26 A. D. The Herod mentioned was the son of Herod the Great. He was the tetrarch of Perea and Galilee from 4 B. C. to about 39 A. D. Almost the whole life of Christ thus falls within his reign. "Philip" was the half-brother of Herod, and his name has been perpetuated in the name of Cæsarea Philippi. We realize the fact that he was a living person when we remember that he married his niece Salome, the same girl who had danced before Herod for the head of St. John. The existence of anyone by the name of Lysanias at this time was questioned by some critics. But now there is independent proof of his existence. Witness is thus borne to the reliability of St. Luke. "Annas and Caiaphas being the high priests," is an interesting phrase. For there could be but one high priest. Annas, the rightful high priest, had been deposed by the Roman governor, who named his son-in-law Caiaphas to succeed him. But the Jews still held that Annas was the high priest (Acts iv. 6).

To the multitudes who came out to hear St. John, he had one message for all. He called for repentance as being the preparation needed for the coming of the Christ. He denounces hypocrisy in no uncertain terms. He repeats the warnings of "Malachi" as to the test of true membership in the Church of God. The true Church is a Church within the Church. Those who bring forth fruits that will prove the sincerity of their repentance are alone worthy of membership in the family of Abraham. God is not bound to the literal family of Abraham. If the children of Abraham fail, God will raise up true Israelites from those whose hearts were at that time but as dead stones. His message is a message of judgment. True and sincere repentance alone will meet the requirements. But there is no refusal of any who bring this required preparation. Publicans and soldiers, even harlots (St. Matt. xxi. 32) repented at his preaching and were baptized with his baptism. Like his Master, St. John had stern words for hypocrites but a loving welcome for repentant sinners.

An interesting question may be raised as to the difference between the baptism of St. John and Christian Baptism. St. John himself said that he baptized with water, while the Coming One would baptize with the Holy Ghost. It is evident that the two rites were not the same, and this is clearly shown by the example of St. Paul at Ephesus, where he baptized twelve disciples with Christian baptism who had already received the baptism of St. John (Acts xix. 1-5).

No study of the life of St. John would be complete which did not take notice of the estimate put upon him and his work by the Lord Jesus (St. Matt. xi. 11-19; St. Luke vii. 28-35). Jesus said that he was the greatest of all the prophets, and that he was the "Elijah" whose coming had been foretold. Yet Jesus declared also that he that is but little in the kingdom of God is greater than St. John. We who are in the kingdom are inheritors of the benefits of the work done by St. John. We stand in a place of far greater privilege than he enjoyed. As members of the kingdom it is our privilege to share in the work of the Saviour, for whose coming the work of St. John was a preparation.

The teacher should be familiar with all that is told us of the work and mission of St. John. Read the accounts parallel to the lesson in St. Matt. iii. 1-12; St. Mark i. 1-8. Also St. Matt. iii. 13-17; St. John i. 19-35; St. John iii. 26-36; St. Matt. iv. 12; St. Matt. xi. 2-19; St. Mark vi. 14-29.

## 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.

### "INTELLECTUAL ERROR."

To the Editor of *The Living Church*:

IN his convention address, the Bishop of Michigan attempts to shelter himself from the storm of protest raised because of his alleged heretical utterance, by proclaiming his opposition to the punishment of men—lay or clerical—for "purely intellectual error."

Is not the Bishop inaccurate in his use of the term "intellectual error"? Is not all error, in its inceptive state, intellectual? The thief when he plans to possess himself of his neighbor's goods, the homicide when he plots to deprive his fellow-being of life, are not these, while they merely contemplate the crime, guilty of intellectual error? But when they carry their plans into commission the resultant crime becomes something more than intellectual, and it devolves upon the State to maintain the majesty of the law. Even so in the Church of God. When an officer of the Church, in violation of the plain meaning of his ordination vow, entertains, privately, disbelief that the Bible is the Word of God, he is at least guilty of intellectual error. But when he goes forth publicly as an authoritative teacher in the Church and proclaims this view, has not his error passed beyond the "purely intellectual" stage, and is it not the plain duty of the Church to repudiate his error and to vindicate her faith?

Moreover, the higher a man's office in the Church the more outreaching and culpable is the result of his error. Therefore a Bishop does more injury by erroneous teaching than a priest, in his smaller sphere, is capable of doing.

Will the Church punish Crapsey and Cox for denying certain phases of the faith, while she permits Bishop C. D. Williams to go unscathed in his attempt to unsettle the status of the Bible—the foundation of the whole Christian system? Why make fish of one and flesh of the other? Must we infer that the Church has two standards of justice—one to apply to Bishops, and the other to the balance of the clergy?

The stand taken by the Church in this grave crisis will obviously decide whether we are to have a standard of faith hereafter, or whether every individual clergyman may elect what doctrine he will teach.

Sincerely yours,

A. OVERTON TARRANT.

Cleveland, Ohio, November 24, 1906.

### NEW LESSONS FOR BIBLE CLASSES.

To the Editor of *The Living Church*:

HERE is a general agreement among teachers that the majority of young men and women are lamentably ignorant of Holy Scripture. Even when an older pupil knows a few important biblical truths, he knows almost nothing of their place in the sacred story, or of their relation to the other truths of God's Word.

I do not say this to blame the young men and women of our Sunday Schools, because in many cases their ignorance is largely due to the aimless and unsystematic manner in which they have been taught. Our courses of instruction for almost a generation have consisted of shreds and patches of Holy Scripture, valuable in themselves, but often without definite aim, definite connection, or definite results. The Bible as a whole, the Bible in its natural divisions and relations, the Bible in its unity has not (so far as I now recall) been put before the children of the Church in a regular series of lessons.

The object of this letter, however, is not to recall errors, but to heartily commend improvement. I write to call the attention of Bible class and other teachers with pupils of fourteen or more years of age, to the admirable course of optional lessons just issued by the Joint Diocesan Committee. The series is wisely planned to prevent the ignorance, and correct the evils to which I have called attention.

These lessons, covering a whole year's work, present:

(a) Five lessons on the Bible as a whole, with the follow-

ing titles: The Word of God, The Canon, The Text, The English Bible, and, The Geography of Palestine.

(b) Ten lessons on the Old Testament, covering the study of Hebrew history, first as a whole, and then in seven great periods, both in their unity and then in their historical connections; and closing with two lessons on the Prophets, and the Psalms.

(c) The next ten lessons (completing the first half of the Christian Year) do for the New Testament what has already been done for the Old. Beginning with a study of Palestine and its people in the time of our Lord, these lesson titles follow: The Gospels, The Life of Christ, The Church in the Early Apostolic Age, The Work of St. Paul, His Epistles, Hebrews and Revelation, The Catholic Epistles, and a final Summary of the Bible as a whole.

It will be seen that in this course each lesson is a unit, and each unit is the part of a larger unity. It is a method that not only gives the student most needed information, but also provides him with an historical foundation on which he can build into symmetry the disconnected and confused information of his earlier years.

The Trinity-tide lessons consist of three series of constructive studies well fitted to be built into their proper place on the biblical foundation already begun. They consist of six lessons on the Book of Amos, eight on selected Psalms (largely Messianic), and thirteen studies in the Epistle to the Ephesians.

Teachers' helps on these lessons can be found in the *Church Sunday School Magazine*, and in the *St. Andrew's Cross*. Bible class teachers cannot fail to realize the great need of just such lessons, and to see their evident helpfulness in retaining our older boys and girls in the Sunday School, and in grounding our Bible class students in a knowledge of the unity and power of God's Holy Word.

It is certainly to be hoped that the present admirably planned course will meet with such hearty approval, and such general use that lessons of like matter and methods will become a regular part of our Sunday School instruction.

ALFORD A. BUTLER.

### THE CREED AND THE NEW TESTAMENT.

To the Editor of *The Living Church*:

HERE is one aspect of the relationship between the Creed and the New Testament which seems to have escaped the notice of Dr. Crapsey and those who sympathize with his attitude and endorse his views. They ignore altogether the fact that the Church held and taught its "mystery of the faith" (I. Tim. iii. 9) many years before a word of the New Testament was written. How otherwise could the scattered Churches retain that unity which characterized the Apostolic Church? The books of the New Testament were written at different times, each for a specific purpose, and most of them were unknown for many years except in the Churches to which they were sent. Not one of them contains a categorical statement of the articles of faith. Yet if Dr. Crapsey's attitude is correct, each one of them should contain such a statement because it was impossible to make enough copies to supply each Christian community. It is plainly evident therefore that the apostles taught the faith by word of mouth and the gospels and other books of the New Testament were written to confirm and establish the truth already taught.

The only book of the New Testament which seems to have been written with a view to state the faith is the Gospel of St. Luke, and this is the one that gives in detail the account of the Incarnation, which Dr. Crapsey denies. The preface to this gospel is a most important part of it, for St. Luke distinctly states that his intention is to set down in order (καθεξῆς—consecutively) "those things which are most surely believed among us," "that thou mightest know the certainty of those things wherein thou hast been instructed."

Why was St. Luke thus singled out by the Holy Ghost for this particular exposition of the faith? Because he wrote his gospel mainly for Gentile Christians. Jewish converts were familiar enough with the Old Testament to know that the Virgin Birth was foretold by the prophet Isaiah. Hence St. Matthew's mention of it as fulfilling the prophecy. They could thoroughly understand the meaning of the Creed as taught by the apostles; they had no difficulty in accepting Christ as the Messiah, because, His birth and whole life fulfilled the prophecies.

But to the Gentile converts, the Old Testament was an

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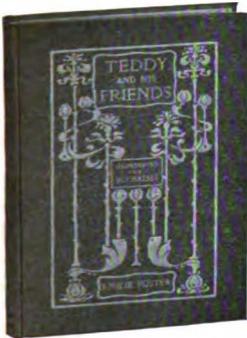
These are two magnificently colored panels, each 15½x7 inches, printed on card nearly one-quarter inch thick, heavily beveled in gold with standards to stand erect. The face is the beautiful card described below, printed in the richest colors by Raphael Tuck & Son. The reverse side, printed in tint and gold, portrays the Christmas Angels with a hymn, "Hark, the Herald Angels Sing" or "Christians Awake." These are replicas of the original Christmas Panels specially painted by H. M. Bennett for Her Majesty Queen Victoria, and pronounced by her to be "BEAUTIFUL." In two designs: No. 403, "The Nativity" Panel; No. 404, "The Prince of Peace" Panel. ¶ These are published at \$1.00 each. Our price is 75 cents.

## Books for Children



### THE KING'S MESSAGE

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### TEDDY AND HIS FRIENDS

By EMILIE FOSTER, author of "The Haven Children." For children of eight to ten years. Cloth, 75 cts. net; by mail, 85 cts.

## RESPONSIBILITY

A Talk with Girls. By the Rev. E. E. HOLMES, Canon of Christ Church, Oxford. Leatherette, red border around pages. A useful and attractive book for girls in their teens.

## Devotional Books

### GOD'S BOARD

A Manual for the Holy Communion. Cloth, 20 cts. net; by mail, 22 cts. Morocco, black or maroon, 75 cts. net; by mail, 78 cts.

### DEVOTIONS FOR HOLY COMMUNION

By the Rev. ARTHUR RITCHIE, D.D., Rector of St. Ignatius' Church, New York. Cloth, 40 cts. net; by mail, 43 cts. Leather, \$1.00 net.

### CHRISTIAN BALLADS

A volume of Devotional Poetry. By ARTHUR CLEVELAND COXE, D.D., late Bishop of Western New York. With illustration of the historic Mitre of Bishop Seabury. 75 cts. net; by mail, 80 cts.

### THE PRESENCE OF GOD

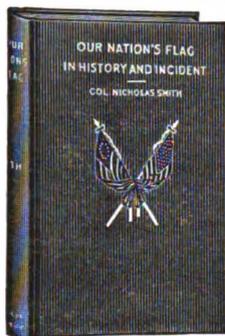
An attractive little volume of Devotional Meditations and Poems. By the Rev. CHESTER WOOD. Cloth, \$1.00 net; by mail, \$1.10.

## CHRISTMAS GIFTS FOR MEN

### OUR NATION'S FLAG IN HISTORY AND INCIDENT

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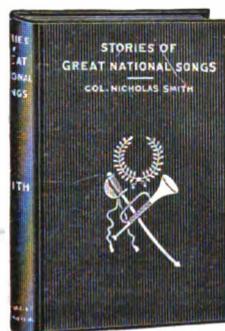
It gives synopses of the curious and interesting debates in the American Congress relative to the alterations of the flags of 1795 and 1818. These synopses have never before been published in any book on the flag.

The volume contains more valuable historical incidents with which the starry banner has been associated and more eloquent apostrophes to, and paragraphs about, the flag than all other books on that subject combined.

### STORIES OF GREAT NATIONAL SONGS

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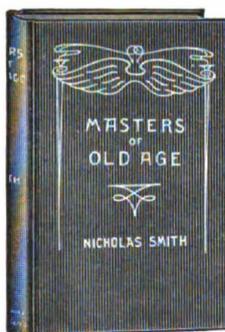
Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," "Columbia, the Gem of the Ocean," "My Country, 'Tis of Thee," "Dixie," and many others. Besides our American national songs, Colonel Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*

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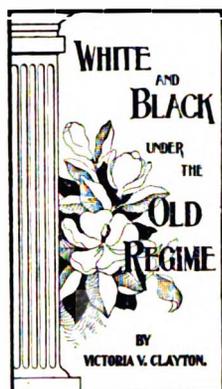
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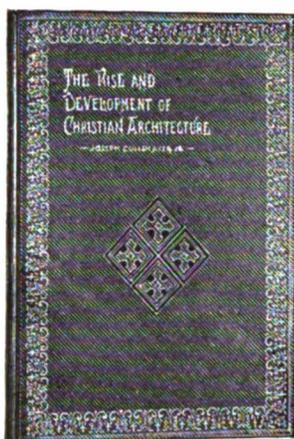
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unknown book. The mystery of the conception and birth of the Saviour was not made plain to them as part of God's eternal plan by any previous instruction in their lives as Gentiles. Hence for the strengthening of their faith the evangelist wrote the details of the first two chapters of his gospel.

Adding to this preface the many references in the Acts and the Epistles to the definiteness of the faith as taught by the apostles, we are perfectly justified in the statement that the New Testament was written, not to lay down the articles of belief, but to confirm and substantiate that which had been taught from the day of Pentecost.

Another consideration is suggested by the question: "If the Virgin Birth was not taught from the very first, why did SS. Matthew and Luke introduce it?" Could these two writers alone have the power to change the whole structure of the Creed; to turn the current of the Church's thought into an entirely new channel and substitute a supernatural difficulty for the simple statement of the birth of the Saviour as an ordinary man possessing extraordinary powers? The cultus of the Blessed Virgin had not at that time taken any special hold on the Church. The days of peril and martyrdom were not suitable for the promulgation of a mere theory for which men and women were willing to risk their lives. Only articles of absolute faith can produce martyrs. Either then the Incarnation as taught by the Creed is apostolic in its origin or we must accuse the immediate successors of the apostles of playing with metaphysical questions and adding to the gospels of SS. Matthew and Luke their own conclusions on these questions while their lives might be held forfeit at any moment for their professions. Such an alternative is impossible of conception.

New York, Dec. 1, 1906.

JOSEPH RUSHTON.

### LAYMEN WANTED IN CHINA.

To the Editor of *The Living Church*:

WE have received a cable from Dr. Pott of St. John's University, Shanghai, begging that two men be sent to reinforce the faculty by February 1st, when two of the present faculty will be leaving. One, Mr. W. W. Yen, the son of the well-known Chinese priest by that name, retires in order to undertake important editorial work which will enable him to exert much influence on behalf of China's awakening and reform. The other, Mr. J. H. George, went out at the earnest request of Bishop Graves at a time when the University was very hard pressed for men, with the understanding that he would be allowed to return to this country in order to complete his theological preparation.

The men needed should be laymen, preferably graduates of American colleges, and unmarried. Previous teaching experience is desirable but not absolutely required.

St. John's has before it an opportunity for serving the people of China such as it has never had in its history. Bishop Graves and Dr. Pott are anxious that this opportunity should not be lost through the failure of the Church in this country to respond to the call for men. Money for their support will be provided from the college funds. Will the men offer?

I will send full particulars to any who may be willing to consider this matter or to any who may know of young laymen before whom the proposition could be laid.

JOHN W. WOOD,

*Corresponding Secretary,*

281 Fourth Ave., New York.

### FOR COUNTLESS BLESSINGS.

We thank Thee, Father, for Thy care,  
For countless blessings that we share;  
For hearts with love for Thee embued,  
For tongues to speak our gratitude!

We thank Thee for Faith's unquenched light,  
The sun by day, the moon at night;  
For summer's heat and winter's blast,  
For gloom and shadows o'er us cast;

For restful slumber, and the gleams  
Of Paradise we see in dreams;  
For hope that ever upward springs  
To Thee, O God, on Faith's strong wings;

We Thank Thee for life's pleasures sweet,  
For raiment, drink, and goodly meat;  
For shelter from the storm and cold,  
For all that never can be told!

HENRY COYLE.

### WAGE-EARNING WOMEN WHOM I HAVE KNOWN.—VI.

By DOROTHY SHEPHERD.

SHE is the busy wife of a professional man. She has well attended duties of all sorts, social, household, and philanthropic, as well as those of Family, Church, and State;—yet because she felt within herself an inventive power, she has patented a Nursery device, a practical Baby-tender, which is helping many a busy mother in the care of her children, and is also making life far more comfortable and happy to hundreds of little babies.

I'd like to tell you all about it, if I could. But it's a great deal of a secret. She first thought out her plan, of course, and decided that she could make it a practical reality; but her conservative husband was unwilling to have her known in a business worldly way, so for several years of her really profitable career she has worked, by his permission, *subrosa*.

First came the practical development of the idea, for there had to be a manufacturer. She sought near and far before her plan was truly perfected, then with a complete model, she approached a money-needing friend and asked her to assume control of the situation, under a salary. The friend was to assist very much as a figure-head; the real inventor was the pilot who was to steer the ship to fortune.

Together they launched the venture. Hundreds of advertisements were sent forth, a business office was rented, and there the "Figure-head" presided and took orders. They came in speedily to the new firm. There was a profit all around, of course; profit to manufacturer, profit to advertiser, profit to seller. Yet notwithstanding these numerous divisions, the venture from its first inception, maintained its existence. And best of all, the power which really ruled the throne was held in the slender hands of the dear little lady who hid herself from the public, only desiring her invention to be famous, not herself. For her name is known in quiet ways, and is on the lips of friends who have received her gentle hospitality, and have never guessed that they were visiting a wage-earner.

I noticed a beautiful ring upon her hand one day, and asked the history of the jewel; for it showed that it had a history hidden in its wonder-depths.

"It is the benefit," she answered, "the outward sign of the hidden and prospering invention. Do you think that it was selfish of me to buy a jewel as a reward? I always wanted a sapphire, a bit of captured blue sky. It is the constant reminder of many hard-working hours, when I pressed through dark difficulties, sure that light would come." Her blue eyes eagerly watched for my reply.

"Selfish!" I exclaimed, "I should think not! Haven't you been hidden helper to crawling humanity, you modest philanthropist? I'm just glad that such a reward has come to you, and that you were wise enough to take it."

"It is a talisman of finance," she said, with a quiet smile. "For I have recently sold my patent, and now shall receive only royalties from the sales made by \_\_\_\_\_ & Co." And she named one of the largest wholesale firms in the state.

"I'm proud to have known you, oh hidden inventor!" I exclaimed; and I recognized her as Wage-Earner Number VI.

### THE MEN'S THANK OFFERING MOVEMENT.

IT WAS obvious to everybody from the start that the offering must be made by the men of the Church; and for this, again, there were two reasons: first, because the women and children are already doing their share through their Auxiliaries; and it would have been impossible to include the women in the Thank Offering Movement without interfering with the raising of their great triennial offering. But in the second place, we men need the spiritual awakening that comes from united effort. There is no more significant fact in the record of the three hundred years (and it is a fact of which we have no reason to feel proud) that the men and the boys of this great Church of ours have never yet united in the doing of a single piece of work for the glory of Almighty God. It being accordingly determined that there must be a thank offering, that it should be a corporate thank offering, that it must be missionary in its character, and that it must be the gift of the men of the Church, it was determined to effect the organization to which reference has been made; and in all the dioceses save one—I am so glad one Bishop declined to come in; it makes the statement so much more effective (laughter and applause); in all the dioceses save one, District Committees have been appointed, and it has become the responsibility of each of those District Committees to carry the thank offering message to every congregation and parish within its jurisdiction and to establish there a local or parochial agency which shall reach, in face to face appeals, all the men of our Church—George W. Pepper.

# LITERARY

## BOOKS FOR THE HOLIDAYS.

Under the head of "Books Received" will be found in this issue a long list of most attractive books, booklets, and calendars from the house of E. P. Dutton & Co., including not only American publications of that house, but also the best selections from the English house of J. M. Dent & Co., and the German house of Ernest Nister. These for the most part are printed with illustrations in colors, and in workmanship throughout, both of illustration and of text, are models of excellence.

Some other finely illustrated books for children are *The Story of Pocahontas and Captain John Smith*, Told and Pictured by E. Boyd Smith (Houghton, Mifflin & Company. Price, \$2.00), an oblong book with large pages, each page of letter press facing a handsome illustration, the book being the historical narrative so appropriate this 300th anniversary of the Jamestown Settlement; and *The Queen's Museum and Other Fanciful Tales*, by Frank R. Stockton, with illustrations by Frederick Richardson (Charles Scribner's Sons), includes many of those wondrous stories from the pen of Mr. Stockton that have appeared in various magazines and other forms during these many years and are now collected in this handsome shape with elaborately colored illustrations.

Books for children in which utility is combined with interest are not lacking, and include the following: *Things Worth Doing and How To Do Them*, by Lina Beard and Adelia B. Beard (Charles Scribner's Sons. Price, \$2.00); *The Romance of Animal Arts and Crafts*, Being an Interesting Account of the Spinning, Weaving, Sewing, Manufacture of Paper and Pottery, Aeronautics, Raft-Building, Road-Making, and Various Other Industries of Wild Life. By H. Coupin, D.Sc., and John Lea, B.A. (Camb.), with twenty-seven illustrations (J. B. Lippincott Company, Philadelphia. Price, \$1.50); *Fairy-Gold*, A Book of Old English Fairy Tales, Chosen by Ernest Rhys, Illustrated by Herbert Cole (J. M. Dent & Co., London; E. P. Dutton & Co., New York. Price, \$2.50); and *The Games Book for Boys and Girls*, A Volume of Old and New Pastimes, Illustrated by E. Stuart Hardy and Edith Cubitt (Ernest Nister, London, and E. P. Dutton & Co., New York. Price, \$2.50).

For adults a volume of selected poems by Mr. Thomas Nelson Page is published by Charles Scribner's Sons with the title *The Coast of Bohemia*. There are handsomely illustrated editions of *A Maid in Arcady* by Ralph Henry Barbour, author of *Kitty of the Roses, An Orchard Princess*, etc., with illustrations by Frederic J. von Rapp (J. B. Lippincott Company, Philadelphia); and *The Adventures of Jou Jou*, by Edith MacVane, with Fifteen Illustrations in Color by Frank Ver Beck and Decorations by Edward Stratton Holloway (J. B. Lippincott Company, Philadelphia).

In travel and description we have again some magnificent works. Of these, one of the handsomest is *The Golden Days of Rome*, by Rodolfo Lanciani, illustrated (Houghton, Mifflin & Co. Price, \$5.00 net). There are in this not only the ordinary descriptions such as one finds in similar works, but many pen pictures of the life of the people during the later Middle Ages. The illustrations are most beautiful.

*Italian Days and Ways*, by Anne Hollingsworth Wharton, with Illustrations (J. B. Lippincott Company. Price, \$1.50), is handsomely illustrated with half-tones and gives a pleasant picture of the beautiful country places of Italy. A handsome set also is *Cities of Northern Italy*, by Grant Allen and George C. Williamson, Illustrated with 80 photogravure and half-tone plates (L. C. Page & Co.), in which we find a large amount of the art of the North Italian galleries as well as read interestingly of the places and their architecture.

Some pleasing magazine articles on travel in Italy, Sicily, the Dalmatian coast and Tunis are gathered by Ernest C. Peixotto, and published with the title *By Italian Seas* (Charles Scribner's Sons. Price, \$2.50). The illustrations, which were drawn by the author, are attractive and add greatly to the text.

In *Through the Gates of the Netherlands*, by Mary E. Waller, author of *The Wood-Carver of 'Lympus, A Daughter of the Rich*, etc., with Illustrations after Lalanne and Others by A. Montferrand (Little, Brown & Co.), we have the characteristic scenes of Holland portrayed with illustrations in photogravure.

A most handsome volume of sonnets by Emily M. Hills is entitled *Roma*. There is in them artistic work of a high quality, as would be anticipated by those familiar with Miss Hills' earlier poems. This present volume consists of sonnets on the Eternal City and treasures within it, written in historical style, at the request of the "Poets' Club of Rome."

The book is a handsome one, printed on parchment paper, illustrated with photogravures, bound in parchment and tied with leather thongs. In workmanship no less than in composition it is a rare work of art.

Coming to America, and in the form of a work of history with many illustrations, we have *Charleston, The Place and the People*, by Mrs. St. Julien Ravenel, author of *Life and Letters of Eliza*

*Pinckney*, etc., with Illustrations by Vernon Howe Bailey (The Macmillan Company. Price, \$2.50 net). It is such a volume as one delights to have in studying American local history, and the place South Carolina has held in the nation gives it an unwonted interest. The work comes down only to "Confederate Charleston," to which a single chapter is devoted, so that the Civil War period, with what has followed it, is hardly touched upon.

We should not fail to note a plainly printed devotional book of thoughts for every day in the year, arranged according to the Christian Year, published by the English house of A. R. Mowbray & Co., and entitled *Dust of Gold: Daily Devotional Thoughts for a Year*, compiled by Katharine Blyth. The Sunday selections are combinations of scriptural texts appropriate to the day, while the week-day selections are from various Anglican authors, some of them American. The same house has issued a miniature volume bound in paper entitled *Just a Moment*, by the warden of the Richard Thomas Tidswell Memorial Home for Friendless Little Girls, Chester, author of *Rosie and Hugh, Our Queen*, etc. It consists of short and very practical thoughts for each day in the month, appropriate to young girls, especially those who are without helpful home influence.

A book of daily readings for every day in the year, from the writings of Dr. Henry Van Dyke, is entitled *The Friendly Year*, and is compiled by George Sidney Webster, D.D., pastor of the Church of the Covenant, New York. Dr. Van Dyke is a devotional writer of vim and beauty, and the thoughts culled are such as to make this year book of his writings very pleasing for one to have. Published by Charles Scribner's Sons. Price, \$1.25.

A new and very handsome edition of *Old Creole Days* is issued from the press of Messrs. Charles Scribner's Sons, New York. One need not at this late day repeat the story which was once so well known, although nearly a full generation has elapsed since the first publication of the volume. In this new edition, with its handsome illustrations, it is certain to enter upon a new life and to make new readers and friends. Price, \$2.50.

The same publishers have similarly brought out in a new edition, Mr. Thomas Nelson Page's story, *On Newfound River*, which was first issued some fifteen years ago. It is, however, somewhat expanded from its original form, the author stating that in doing so he has no intention "to change it into a novel, or even to enlarge it beyond its original scope. It was written as a love story, and a love story pure and simple it is." The illustrations are in delicate colors and the new edition a very handsome one. Price, \$1.50.

Still another work, reprinted from a former edition, is *The Happy-Go-Lucky, or Leaves from the Life of a Good for Nothing*, translated from the German of Joseph Freiherr von Eichendorff by Mrs. A. L. Wister, which is newly issued from the press of the J. B. Lippincott Company, Philadelphia. It is very handsomely made with its full page tinted and three-color illustrations and its marginal drawings. The work is a love story of rather German style, but well translated, and of interest in the reading.

An amusing book for the holidays is *Beastly Rhymes*. The title is not so vulgar as might seem, since the rhymes have to do with beasts of varying sorts and are far from vulgar, though very amusing. The book is published by Thomas Y. Crowell & Company, New York, at \$1.00 net.

## MISCELLANEOUS.

*Reminiscences of Bishops and Archbishops*. By Henry Codman Potter, Bishop of New York. New York: G. P. Putnam Sons. Price, \$2.00 net.

This volume does not purport to be serious biography, but rather to give sketches of the various subjects, as these have been seen by the Bishop of New York. His papers are reminiscent of Bishops Benjamin Bosworth Smith, Whittingham, John Williams, Eastburn, Clark, Coxe, Wilmer, Clarkson, Brooks, Dudley, and of Archbishops Tait, Benson, and Temple. The various chapters are replete with anecdotes and incidents, many of which have not heretofore been published, and through the genial humor of the author and his sympathetic treatment of his subjects, many a side-light of interest is thrown upon these important characters in the history of our day.

*Snow Bound*. A Winter Idyl. By John Greenleaf Whittier. With Twenty full-page Illustrations. Drawings by Howard Pyle, John J. Enneking, and Edmund H. Garrett. Decorations by Adrian J. Irris. Boston: Houghton, Mifflin & Co. Price, \$2.50.

There is no necessity of writing a review of Whittier's *Snow Bound*. It has appeared in numerous editions and is familiar to all mankind. But it has been reserved for this year of grace to bring out an edition of the book in the most exquisite setting that it is possible to manufacture. The list of artists engaged in the work as enumerated above, is a guarantee that the publishers left nothing undone that was necessary to perfection. The page decorations are reproduced in delicate tints, so that every page of letter press is a work of art. Lilac, blue, green, gray, and other tints are so delicately spread upon the pages that harmony in shade and color combine to make the press-work an ideal production. Howard Pyle makes but one of the drawings, but it is rare in its naturalness. The other drawings show that they are by master hands who love nature. The cloth binding is very attractive, and the wreath of holly embossed on the cover gives it the Christmas flavor. For a dainty gift book, it is all that the most fastidious taste could covet.

*All the Year in the Garden.* A Nature Calendar, compiled by Esther Matson. Printed from special type at the Merrymount Press. Illustrated. 160 pages, 12mo, cloth, \$1.00 net. Postage 10 cts. additional.

The author of this book has done a good deed in bringing into such a compass the brilliant thoughts of nature writers, and those too very largely of our own time. We see the name of N. P. Willis, which carries us back to the memories of *Idlewild* and the nature-loving letters that emanated from thence. Then there are gems from all the nature writers whom we have loved in the days gone by; and especially in those "vealy days" when we idolized and idealized those who wrote so sentimentally of the dreamy autumn time. And as we write we turn to the date of our own birth in the book to see what sentiment is recorded, and find these words from Young's *Night Thoughts*: "Whose yesterdays look backwards with a smile." And the reading of these daily records will bring back a smile to many a one who loves to look backward; and to the younger generation whose gaze is only fixed in a forward look, these daily quotations will give a zest for more, and inspire one to search out the literature from which these out-door thoughts are culled.

In beauty of binding and in selection of paper, and in careful letter press, the publishers have made a book especially attractive for gifts at any season.

*Ecclesiastes in the Metre of Omar.* By William Byron Forbush. Boston and New York: Houghton, Mifflin & Co., Riverside Press. Price, \$1.25 net.

As the author of this very clever paraphrase says, in his introductory essay, "The Book of Ecclesiastes is not popular. It has furnished few texts for the clergy. As for the laity, they do not read it, and they are rather suspicious of it." He therefore, being one of the few for whom it supposedly has a message, attempts to popularize it by transposing its "parallelism and repetitiveness" into the metre of the Rubaiyat. It is exceedingly well done and most ingenious; but to many, the essay on Ecclesiastes and the Rubaiyat is the best part of the book. In the paraphrase, the author divides the Book of Ecclesiastes into a Prologue, first and second books, and an Epilogue. The prologue, first book, and epilogue follow the original closely. The second book is made up of selections only chosen in an arbitrary order, and, possibly for that reason, is the most interesting part of the poem. It is named "The Thoughts of Koheleth, the One who speaks for the Many." We quote one "thought" on Eternity, paraphrased from Eccles. iii. 20:

"I shape it not from perishable clay,  
Nor muse on clouds and hope to make them stay.  
But as the patient shell secretes the pearl,  
So I secrete my Heaven from day to day."

Another especially fine one on "The Intrinsic Man," comes from Eccles. viii. 12, 13:

"Perhaps if we but scorn the beastly crew  
That grow and fatten on the ill they do,  
We'll wake to find our sleep at length is past,  
And, waking, learn that all our dreams are true."

Of the type and makeup of the book, it is only necessary to say that it is from the Riverside Press.

*The Happy Family.* By George Hodges. Printed in two colors. New York: Thomas Y. Crowell & Co.

This charming little book is made up of three essays, each complete in itself, with the titles "The Business of Being a Wife," "The Business of Being a Mother," "The Business of Being a Father." It is thoroughly practical in its character, and deals with the everyday little things which make up the sum of life. At the same time, a quiet vein of humor pervades the book, adding a sweetness and spiciness which make it doubly readable. Although the good Dean has devoted two-thirds of his book to the consideration of the feminine element in the family, yet the third essay is the one which gives it its strength. It is the fashion to assume that the modern father and his children are not very well acquainted, but it is needless to say that this fashion is not followed in "The Business of Being a Father." On the contrary, we have a picture of a godly household bound into unity by a father so wise and kind and gracious that the whole community—nay, the world itself is blessed by such a personality. We would recommend the book to wives, and sweethearts, as a most desirable and suggestive Christmas gift.

*Progress in the Household.* By Lucy Maynard Salmon. Boston and New York: Houghton, Mifflin & Co. Price, \$1.10 net.

Miss Salmon, who is well known, as professor of History in Vassar College, has in this volume gathered together a series of essays printed from time to time in the leading magazines. They are written in a popular vein, and embrace such subjects as "Education in the Household," "The Relation of College Women to Domestic Science," "The Woman's Exchange," etc., etc.

The author, as she tells us in her preface, or *apologia*, has a passion for investigation, is a collector of Experiences, and the purpose of her book is to exploit the household as a legitimate find for scientific investigation. She points out that "housekeeping as a profession has made no advances. It has not grown through the accumulated wisdom of past generations as have the so-called learned professions. . . . Housekeeping affairs have been passive recipients of general progress, not active participants in it." To these facts she attributes most of the so-called domestic problems, and

her remedy would be the making of all matters pertaining to the house and home a subject of scientific research by the universities.

All heads of progressive households will be interested in the essays on "Put Yourself in His Place," "Our Kitchen," and "The Woman's Exchange." It is a book full of live questions, and should be accessible to every woman's club in the country.

*Lincoln the Lawyer.* By Frederick Trevor Hill. Published by The Century Co.

This consists of papers on the subject, which have been largely read, as they have made their monthly appearance through *The Century*. To discuss an historical character by one phase of his life is indeed to do but partial justice to him, if one goes no farther. Where, however, so much has been written as has been of Mr. Lincoln, it can hardly be out of the way for one phase of his character to be treated separately, as in this work it is. The papers are sketchy, but interesting and useful.

*Physical Education.* By Dudley A. Sargent, M.D. Boston: Ginn & Co.

Dr. Sargent's book will be of great value to teachers of physical culture, and to all who are interested in that important subject. His work is really a handbook for teachers and directors by one who is a pioneer. For more than thirty years, most of which have been spent at Harvard, Dr. Sargent has been one of the ablest and sanest teachers of physical culture. The author shows from the changed conditions of American life, its nervous haste, that our physical life is being affected for the worse. "We have in operation a process of physical deterioration resulting from the over-use of a few faculties and the under-use of others." Because of this, physical exercise carefully adapted to the individual becomes a necessity. This is the problem with which Dr. Sargent deals. The book is well written.

*My Pilgrimage to the Wise Men of the East.* By Moncure D. Conway. Boston and New York: Houghton, Mifflin & Co. Price, net \$3.00.

This handsome volume is most interesting. The author is a well known liberal minister—indeed one of the most radical. His acquaintance with prominent people at home and abroad is very extensive, and in his pilgrimage we are constantly meeting interesting characters. The Pilgrimage is somewhat informal, as the pilgrim does not hesitate to wander far from the beaten path. For the admirers of the author, and for those holding similar ideas, this volume will prove most attractive. For other readers the book is marred by the constant and unnecessary slurs upon Christians and their religion.

*The Hope of Immortality, Our Reasons for It.* By Charles Fletcher Dole. New York: Thomas Y. Crowell. Price, net 75 cts.

For some years past an annual lecture has been delivered at Harvard University on "The Hope of Immortality." This year the lecturer was Charles F. Dole, a liberal thinker of Boston, whose arguments will probably appeal to many. He has Hope of Immortality, because man is a being of spirit as well as of flesh and blood; because it is inconceivable "that the march of all the generations of mankind has been the way of death only." Again, the idea that the universe is a universe of purpose, requires immortality. These and other arguments are presented with considerable force. Little use is made of the religious argument, and this will lessen the value of the book for Christians, for whom Jesus Christ is the Resurrection and the Life.

A LITTLE BOOK issued from the press of Messrs. Longmans, Green & Co. contains a Churchly play for children after the order of the Mystery Plays, entitled *The Little Pilgrims and the Book Beloved: A Mystery Play*, by Marie J. Hobart, author of *Lady Catechism and the Child*. The play is one written for St. Agnes' Sunday School, New York, and presented by the children of that school on the eve of St. Agnes of the present year. "The Book Beloved" is the Book of Common Prayer, and the various characters portrayed, the several offices of the Church and other portions of the Prayer Book. They are divided among the "little pilgrims" who present the play, and together, as each recites her simple part, the story of the Prayer Book is graphically portrayed. We believe that the use of such simple plays performed by Sunday School children would be very helpful in spreading among them the knowledge of the Church's ways. This book seems admirably adapted to such use.

WE HAVE LATELY received *Walks and Words of Jesus; A Paraphrase Harmony of the Four Evangelists.* By Rev. M. N. Olmsted, with an Introduction by Rev. R. S. Foster, D.D. Eleventh Edition to which is added "New Sayings of Jesus." Published by G. Mortimer McClintock, Newark, N. J. It is a little book, attractively bound in leather, printed on India paper, and with the words of our Lord in very large type, so that they may easily be distinguished. It is stated that the suggestion of such a volume comes from reading the Life of John Quincy Adams, who "conceived the idea of abstracting all his words from the body of the sacred text that he might see them in their unity and wholeness." Except for introductions and occasional condensations, the language is that of the Evangelists alone, though we fail to see why their language in depicting the childhood of our Lord should not have been recorded, nor why the volume should practically have begun with the baptism of Christ. It is not improved by the editor's paraphrase of the gospel of the infancy in which, perhaps unintentionally, there is no suggestion of the Virgin Birth.

## Church Calendar.



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

## Personal Mention.

THE REV. WILLIAM S. CLAIBORNE of the Otey Memorial Church, Sewanee, Tenn., who has been in the North on behalf of the mountain work centering about Sewanee, has, upon the urgent advice of a physician, been obliged to cancel his appointments and arrange for a period of rest. Communications addressed to him at Sewanee will have attention during his absence.

THE REV. ERNEST JUDSON CRAFT, rector of St. Timothy's Church, Massillon, Ohio, has resigned to accept a call to the rectorship of Christ Church, Bridgeport, Conn.

THE REV. G. L. L. GORDON has accepted a call to the rectorship of St. Paul's Church, Gainesville, Tex., and after December 1st his address will be changed from Calle de la Libertad, No. 8, Puebla, Mexico, to St. Paul's Rectory, Gainesville, Tex.

THE REV. CARLTON M. HITCHCOCK has resigned as assistant at Trinity Church, Tacoma, Wash., and accepted a call to the rectorship of Emmanuel Church, Grass Valley, Cal.

THE REV. NORTON T. HOUSER has accepted a call to St. Peter's Church, Auburn, N. Y., and entered upon his duties, December 2nd.

THE REV. L. G. MORONY of Iola, Kan., has accepted a call to the rectorship of St. Paul's Church, Kansas City, Kan.

THE REV. W. H. OSBORNE, Grand Rapids, Mich., has accepted a call to St. John's Church, Johnson City, Tenn., and will assume charge, December 9th.

THE REV. EDGAR M. ROGERS has resigned work at Trinity Church, Washington, D. C., and will take up work in the diocese of Olympia. His address will be Clallam, Wash.

THE REV. HARRY A. L. SADTLER, rector of St. Paul's Church, Pittsburg, Pa., has accepted a call to the rectorship of Trinity Church, South Norwalk, Conn.

THE REV. SAMUEL N. WATSON, D.D., rector of St. Paul's Church, Akron, Ohio, has been elected chaplain of the Ohio Society of Colonial Wars.

## ORDINATIONS.

### PRIESTS.

ALBANY.—On November 30th, in All Saints' Cathedral, Albany, the Rt. Rev. William C. Doane, D.D., Bishop of the diocese, ordained to the priesthood the Rev. C. ADOLPH LIVINGSTON. The Rev. J. W. Marvin presented the candidate and the Bishop preached the sermon. Mr. Livingston has charge of Grace mission, Cobleskill, N. Y.

### DEACONS.

ARKANSAS.—On November 25th, in St. Mark's Church, Pulaski Heights, Little Rock, the Rt. Rev. W. M. Brown, D.D., Bishop of the diocese, ordained to the diaconate, Messrs. FRANCIS NESBIT CULLEN and ELMER ALLEN ROUNDS. The candidates were presented by the Ven. W. K. Lloyd, D.D., the sermon was preached by the Bishop. The Litany was said by the Rev. C. H. Lockwood, D.D., and the Rev. J. H. Judaschke was epistoler. Mr. Cullen will remain in charge of St. Mark's mission, Pulaski Heights, and Mr. Rounds will work in the missionary field of southwestern Arkansas, with headquarters at Brinkley.

## DIED.

HUBBARD.—Sunday, November 18, 1906, ANNA ELIZABETH MCINTIRE, wife of the late Salmon Cook HUBBARD, in her 69th year.

ELLIS.—At Sheffield, Mass., November 21, 1906, the Rev. JAMES S. ELLIS, rector for the past 22 years of Christ Church, Sheffield (W. Mass.).

BOGERT.—Entered into rest, SARAH WILKIN BOGERT, widow of the late Theodore P. Bogert of Providence, R. I., November 30, 1906, at the residence of her son, William B. Bogert, Evanston, Ill., aged 73 years.

For many years a devout communicant of St. Stephen's Church, Providence. Interment, Swan Point Cemetery, Providence, R. I.

WARD.—Entered into life eternal, on Sunday afternoon, November 25th, 1906, at Pittsburgh, Pa., ARTHUR SOMERS WARD, aged 21 years and 5 months, son of the Rev. E. H. Ward, D.D., rector of St. Peter's Church.

"Blessed are the pure in heart, for they shall see God."

## MEMORIAL.

### MR. WILHELMUS MYNDERSE.

At a special meeting of the board of trustees of the Church Club of the diocese of Long Island, held at its rooms, 170 Remsen Street, on November 19, 1906, there was unanimously adopted the following minute:

In the death of Mr. WILHELMUS MYNDERSE, this club has suffered a great loss. He was a trustee and a vice-president, and has for years taken an active part in its work—as in all that affected the interests of this diocese.

The Diocesan House, in which he made a permanent home for this club, will always stand as a memorial to the deep interest taken by him in the active work of the church, but to those who knew him, the remembrance will be that of the man himself—his great ability, unselfish service, unfailing kindness, and his high Christian character.

In making this minute of our own grief at his death, we wish to express our tenderest sympathy with his family and our Bishop.

JAMES SHERLOCK DAVIS,

President,

SUTHERLAND R. HAXTUN,

Secretary,

PAUL EUGENE JONES,

Chairman of the Board of Trustees.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED.

WANTED.—A Young Churchwoman as a parish visitor, and helper in guild work. Address: GUILD WORKER, LIVING CHURCH, Milwaukee.

WANTED IMMEDIATELY, Student for Holy Orders for most promising mission work in the Middle West. Small salary, grand opportunity, climate unsurpassed. Address: Rev. DR. FENN, Wichita, Kansas.

### POSITIONS WANTED.

ORGANIST AND CHOIRMASTER with long experience in organizing and training boy-choirs, desires engagement. Churchman; highest testimonials, covering entire experience. Address: P. O. Box 617, Dayton, Ohio.

GENTLEWOMAN with high credentials seeks position in New York City, as visiting secretary to lady, or amanuensis and read to invalid or elderly lady. Address: X., P. O. Box 672, New York.

WANTED—Position of organist and choir-master by Churchman; experienced concert organist and director. Excellent references. Boy choir preferred. Address: ORGANIST, THE LIVING CHURCH, Milwaukee.

## PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG (Price \$2.50), will be manufactured hereafter at WHEATON, ILL. Orders received at the new address will be promptly filled as heretofore.

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 HINWINS 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.

## UNLEAVENED BREAD.

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

## CHOIR EXCHANGE.

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

## CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER Co. Established April, 1904.

## CHURCH EMBROIDERY.

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.

## APPEALS.

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

## 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.

## SUNDAY SCHOOL LESSONS.

The Joint Diocesan Series of Sunday School Lessons, from Advent to Whitsunday, will be on the Bible Characters of the New Testament. These lessons are used each week in THE YOUNG CHURCHMAN, and the Teachers' Helps appear weekly in THE LIVING CHURCH, both written by the Rev. Elmer E. Lofstrom.

The primary lessons which will appear in THE SHEPHERD'S ARMS, will be "Stories from the Life of Christ."

All Sunday Schools desiring to use the Joint Diocesan Series, will find the lessons in both THE YOUNG CHURCHMAN and THE SHEPHERD'S ARMS very desirable weekly lessons, and altogether the most attractive setting that can be arranged. Sample copies of both papers sent on application. The Young Churchman Co. are the publishers.

## NOTICES.

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

## THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter was 62-10 per cent. of the amount of money passing through the treasury.

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

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 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.

## BOOKS RECEIVED.

## THE MACMILLAN COMPANY. New York.

*The Warrior Spirit in the Republic of God.* By Anna Robertson Brown Lindsay, Ph.D., author of *What is Worth While? Culture and Reform*, etc. Price, \$1.50.

S. P. C. K. London. (E. S. Gorham, New York).  
*The Disappearance of David Pendarve.* By Edith E. Cowper, author of *The Brown Bird, Calder Creek*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, \$1.00.

*Hunting the Skipper; or, The Cruise of the "Seafowl" Sloop.* By Geo. Manville Fenn, author of *Jack at Sea, Crown and Sceptre*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, \$2.00.

*Athabasca Bill. A Tale of the Far West.* By Bessie Marchant (Mrs. J. A. Comfort), author of *A Brave Little Cousin, The Mysterious City*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, 80 cents.

*A Saint George of King Charles' Days. A Story* by Dorothea Townsend, author of *A Lost Leader*, etc. Illustrated by W. S. Stacey. Published under the Direction of the General Literature Committee. Price, 80 cents.

*Ralph and Percy.* By H. Elrington, author of *Mark and Molly, The Nursery Rebels*, etc. Published under the Direction of the General Literature Committee. Price, 40 cents.

*Grit and Pluck; or, The Young Commander.* By W. Chas. Metcalfe. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, \$1.40.

*Under One Standard; or, The Touch that Makes Us Kin. A Story of the Time of the Maori War.* By H. Louisa Bedford, author of *Her Only Son Isaac, Mrs. Merriman's Godchild*, etc. Illustrated by Harold Piffard. Published under the Direction of the General Literature Committee. Price, 80 cents.

*Granfer Garland.* By Phoebe Allen, author of *The Black Witch of Honeycritch*, etc. Illustrated by Harold Piffard. Published under the Direction of the Tract Committee. Price, 80 cents.

*Dolphin of the Sculchre. A Tale of the Times of Becket.* By Gertrude Hollis, author of *The Son of Aella, In the Days of St. Anselm, Spurs and Bride*, etc. Illustrated by W. Stacey. Published under the Direction of the Tract Committee.

"Good-bye, Summer." A Story for Girls. By Catherine Mary MacSorley, author of *An Irish Cousin, The Old House*, etc. Published under the Direction of the General Literature Committee. Price, 40 cents.

*Henri Duquesne. A Sussex Romance.* By the Rev. Edward E. Crake, M.A., Fellow of the Royal Historical Society, Rector of Jevington, Sussex. Published under the Direction of the General Literature Committee. Price, 40 cents.

*Agnes De Tracy. A Tale of the Times of St. Thomas of Canterbury.* By the late Rev. J. M. Neale, D.D. Illustrated by Harold Piffard. Published under the Direction of the Tract Committee. Price, 60 cents.

*Stories of the First Four Councils.* By the Rev. George Broadley Howard. With Map. Published under the Direction of the Tract Committee. Price, 60 cents.

*Problems in Life and Religion.* By the Very Rev. Charles T. Ovenden, D.D., Dean of Clogher, Canon of the National Cathedral of St. Patrick, Dublin, and Rector of Enniskillen, author of *In the Day of Trouble, To Whom Shall We Go? The Church Navy*, etc. Price, 75 cents.

*The Golden Age of the Church.* By the Very Rev. H. D. M. Spence-Jones, M.A., D.D., Dean of Gloucester, Professor of Ancient History in the Royal Academy, author of *The Church of England: A History for the People, Christianity and Paganism*, etc. With Map. Price, \$2.00.

*Inspiration.* By the late Frederick Watson, D.D., Fellow and Theological Lecturer in St. John's College, Cambridge. Vicar of St. Edward's, Cambridge, etc. Published under the Direction of the Tract Committee. Price, \$1.25.

*On the Evidence for the Resurrection,* with Reference Especially to the Emmaus Narrative of St. Luke's Gospel, and to Recent Criticism. By E. Hermitage Day, D.D., Vicar of Abbey Cwmhir. Published under the Direction of the Tract Committee. Price, 20 cents.

Early Church Classics. *The Shepherd of Hermas.* By the Rev. C. Taylor, D.D., I.L.D., Master of St. John's College, Cambridge. Vol. II. Published under the Direction of the Tract Committee. Price, 60 cents.

*An Old-Fashioned Prayer and Hymn Book for Young Children.* Together with some Simple Stories. With Frontispiece and Twelve Illustrations. Price, 30 cents.

*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.* Published under the Direction of the Tract Committee. Price, 50 cents.

*Grimm's Household Stories.* Illustrated by Dorothy Furniss. Published under the Direction of the General Literature Committee. Price, 40 cents.

Oxford Church Text Books. *The Apostles' Creed.* By the Rev. A. E. Burn, D.D., Rector of Handsworth, and Prebendary of Lichfield, Examining Chaplain to the Bishop of Lichfield. Price, 30 cents.

## PAPER COVERED BOOKS.

*The Englishman's Brief on Behalf of His National Church.* By the Rev. Thomas Moore, author of *The Deal Hand in the Free Churches.* Latest Revised Edition (With Important Additional Matter). Sixty-sixth Thousand. Price, 25 cents.

E. S. GORHAM. New York.  
*Introduction to the Prayer Book.* By Ernest J. Dennen, Rector of St. Stephen's Church, Lynn, Mass. Price, 20 cents.

THE PILGRIM PRESS. Boston.  
*The Love-Watch.* By William Allen Knight, author of *The Song of Our Syrian Guest.*

LONGMANS, GREEN & CO. New York.  
*The Little Pilgrims and the Book Beloved. A Mystery Play.* By Marie E. J. Hobart, author of *Lady Catechism and the Child.*

E. P. DUTTON & COMPANY. New York.  
ILLUSTRATED HOLIDAY BOOKS.

Miniature Gem Series. Price, 25 cents each.  
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The Pilgrim Series. Advanced Course. *The Early Days of Israel.* By Irving F. Wood, Ph.D., Professor of Biblical Literature and Comparative Religion, Smith College. Rev. Newton M. Hall. Part I. Beginnings—Exodus. Published by The Pilgrim Press, Boston.

*Fiftieth Annual Report of The Society for the Increase of the Ministry*, Hartford, Conn. October 2, 1906. Published by the Hartford Press.

*The Blade, the Ear, and the Full Corn.* An Historical Discourse Prepared for the 300th Meeting of the Eastern Convocation of the Diocese of Massachusetts, By Appointment of Convocation and Given at Trinity Church, Concord, October 11, 1906. By Edward Abbott, Sometime Rector of St. James' Parish, Cambridge, and Rector Emeritus.

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## THE CHURCH AT WORK

### REQUIEM FOR BISHOP NICHOLSON.

LAST WEEK was noted the memorial service for the late Bishop Nicholson held at his old and dearly beloved church of St. Mark's, Philadelphia, on November 24th. A fuller report of the service received later from a parishioner says:

The Rev. Dr. George McClellan Fiske of Providence preached a marvellously beautiful memorial sermon which was a vivid and ideal word-picture of the great and noble character of dear Bishop Nicholson, upon the text from Revelation iii. 12—"Him will I make a pillar in the temple of my God"; being the message of St. John the Divine to the Church in ancient Philadelphia. We herewith quote one of the many truths which Dr. Fiske so beautifully expressed:

"The coming of this bright particular star, the Rev. Isaac Lea Nicholson, to our Philadelphia was an epoch, which no ordinary words could adequately describe, for he was a prince in the grandeur and beauty of his life and personality, and won love upon every side."

Whenever Bishop Nicholson returned to Philadelphia and preached in St. Mark's he received an ovation, from representatives of many spheres, for he was the friend of all,

and while loving welcome and adulation greeted him from everyone, his perfect and gentle humility remained unchanged, for he was indeed unspotted from the world.

And so Bishop Nicholson's friends went to the requiem for him, all hearts filled with grief and sorrow at the unspeakable missing of that loved presence, but realizing at the same time that for him it meant release from suffering and care.

Truly it can be said that the greatest power through all his splendid teaching was the beautiful example of his own spiritual, unselfish life, which was deeply felt by every individual who had the great privilege and inestimable blessing of coming within the influence of this great and noble man, priest and Bishop, for indeed we shall "not look upon his like again."

Rest eternal grant to him, O Lord;

And let light perpetual shine upon him.

### SAN FRANCISCO DAY IN BOSTON.

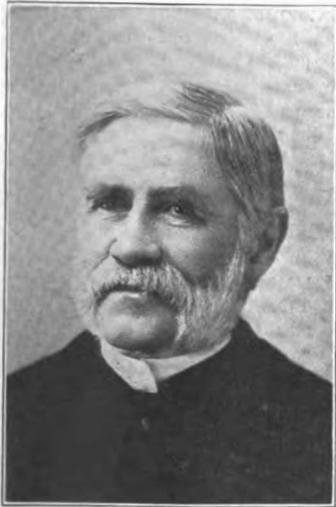
SUNDAY, November 25th, was set apart by the parishes of the Massachusetts diocese as "San Francisco Day," the Bishop having made this announcement some time ago. As is already known, Bishop Nichols and several of the priests of San Francisco are in the

East, endeavoring to raise money to rebuild the Episcopal churches of that city. On the Sunday in question a large congregation listened to a strong appeal by Bishop Nichols at Trinity Church. At the Church of the Advent, the Rev. Charles N. Lathrop of the Church of the Advent, San Francisco, also made a stirring appeal, first giving his hearers some idea of the awful catastrophe which struck that western city last April. Incident to his remarks he reminded the congregation that it was particularly fitting that he should ask these people of the Advent for assistance, as it was while he was a student at college that he came under the influence of the late lamented Rev. Dr. Frisbie, then rector of the Advent, and found that the priesthood was to be his vocation; and how when he took the parish in San Francisco he named it after this one in Boston. That his remarks made a deep impression upon the congregation was evidenced from the very large offering that was presented. At Emmanuel Church, the preacher for the same cause was the Rev. Edward L. Parsons; and at St. Paul's Church a similar presentation of needs was made by the Rev. N. B. W. Gallway. All of these preachers emphasized the fact that all that is asked is assistance to get walls and a roof; that once the people

of San Francisco can again get a church home they will be self-supporting. It is confidently believed that the aggregate amount produced by this appeal of Bishop Lawrence to aid a suffering diocese will amount to a handsome sum.

**DEATH OF DR. INGRAHAM**

"DIED OF OLD AGE" is the terse language of the dispatch announcing the death of the Rev. John Phillips Thurston Ingraham,



THE LATE REV. J. P. T. INGRAHAM, D.D.

D.D., at St. Louis, on the morning of Thanksgiving day. He was 89 years of age, having been born at Hallowell, Maine, in 1817, and was educated at Kemper College, the early foundation of the Church in Missouri.

Dr. Ingraham was the oldest surviving graduate of Nashotah, being, with the Rev. Franklin R. Haff who died during the present year, a member of the second class graduated, that of 1847. He was also almost the sole survivor of that notable band of missionaries who planted the Church in the Middle West under the direction of Bishop Kemper, and it was that Bishop who ordained Dr. Ingraham as deacon and as priest in 1847. The first two years of the young missionary's life were spent in Milwaukee where he founded Trinity Church, afterward abandoned. He then gave a year or two to work in Nashville, Tennessee, as assistant at Christ Church and chaplain of the penitentiary, and returning to Wisconsin, was missionary at Ripon and adjoining stations, and then from 1852 to 1864 rector of St. James' Church, Milwaukee. Resigning the latter he became rector of Christ Church, Indianapolis, in the latter year, serving until 1868, and from 1868 until 1881 was rector of St. John's Church, St. Louis; was rector of Grace Church, St. Louis, 1881-1902, and from that time until his death he was rector *emeritus* of that parish. On his retirement in 1902 a record of services at which he had officiated, dating from 1847, was compiled. It shows 925 marriages, 3000 burials, 2200 baptisms, 1200 confirmations, 7754 Sunday services, 2116 Lenten services, 1900 week-day services. His degree of D.D. was received from Racine College in 1875. Dr. Ingraham was the author of *Why We Believe the Bible* and *Mother's Home Talks to her Children on the Bible*.

The funeral was held from Grace Church, St. Louis, on December 1st, being conducted by the Bishop of Missouri, the Rev. B. E. Reed, rector of the parish, and the Rev. Wm. Elmer, many of the diocesan clergy being also in the procession.

The members of the vestry were honorary pall-bearers.

**A DEAF MUTE BAPTISM.**

WITH the Rev. Charles C. Bubb, rector of Grace Church, Cleveland, reading the service for the hearing relatives and friends present, the Rev. Austin Ward Mann, the veteran General Missionary to deaf-mutes, administered the Sacrament of Holy Baptism to his infant grandson, Daniel Ward Sanders. This is believed to be the first instance in the history of the Church of a deaf-mute priest administering Baptism to a grandchild of his own. The service was held in the evening of November 27th.

**BISHOP'S TITLE IS QUESTIONED.**

THE TITLE of the Rt. Rev. James Carmichael, D.D., to the bishopric of Montreal is contested by the Rev. Edmund Wood and the Rev. Arthur French, as priests of the Church of St. John the Evangelist, Montreal. It is maintained that when Bishop Carmichael was elected Bishop Coadjutor in 1902, the canon providing for such election with right of succession to the episcopate was unconstitutionally passed, that the Synod had no right at that time to promise the succession of the episcopate to the elected Coadjutor, and it is maintained that his succession after the death of the late Archbishop is therefore illegal. The petitioners have referred the matter to a distinguished attorney, Mr. Eugene Lafleur, K.C., and the latter has now, at considerable length, rendered an opinion that the canon providing for succession is not constitutionally enacted and that Bishop Carmichael is not, therefore, Bishop of the diocese, except in a purely *de facto* sense in which the validity of many of his actions would be seriously liable to question.

**MEMORIALS AND IMPROVEMENTS FOR ST. PAUL'S, FREMONT, OHIO.**

ONE of the oldest parishes in northern Ohio, has passed through a season of prosperity, and the people have responded nobly to the call of their rector. St. Paul's parish, Fremont, Ohio (the Rev. Frank Roudenbush, rector) was organized in January, 1842, and wardens and vestrymen elected. The village was then known as Lower Sandusky, but the name was changed to Fremont in 1849, at the time when Col. Fremont's name was so prominent as the man who scaled the Rocky Mountains. A very pretty brick gothic church was built, with a handsome spire. This building remained unchanged till 1872, when changes were made in the interior, giving the church a better



REV. FRANK ROUDENBUSH.

chancel; and owing to the decay of timbers the spire was changed into an ugly looking affair disfiguring the once beautiful church. No other change was made till the present time, when at an expense of \$8,500 the building has been enlarged by extending the sanctuary, and adding choir rooms, etc. At

the front end of the building a baptistry and a large tower have been built, which has restored the architectural beauty of the old church. In addition to the improvements in the fabric, many memorials have been placed or about to be, the most notable one being by Mrs. Sarah Wilson Rice in memory of her parents, Dr. and Mrs. James W. Wilson, and her husband, Dr. John B. Rice. The memorial consists of a marble altar and steps in memory of Mrs. Rice's parents, and a marble reredos to the memory of her husband. Dr. Wilson was not one of the original incorporators, but became senior warden a year or two later, and held that office continuously for over fifty years. He was one of the most faithful of Church wardens and never failed in his duties 'mid discouragements and trials. No man more richly deserved to have his name perpetuated in marble. A number of windows are also being made as memorials, and a fald-stool, processional cross, and various furnishings for altar and church, have been given. The rector and congregation are to be congratulated on the success of their united efforts, as they now have a rectory, parish house, and a handsome church.

**ST. MARK'S, LOUISVILLE, IMPROVED.**

ST. MARK'S, Louisville, under the vigorous twelve months' rectorship of the Rev. R. L. McCready has grown from a weak mission to a promising parish.

The rapid increase in the congregation has rendered necessary an enlargement of the building, which has been accomplished by the addition of transepts, choir, and sanctuary. At the same time a Sunday School room, guild rooms, choir room, and sacristy were built, and a new pipe organ put into the church.

The improvements have cost over \$7,000, causing an indebtedness of some \$2,000, which it is the intention to pay before Easter. While building operations have been going on, services have been maintained in the old part of the church under many disadvantages, so that it was with great gladness that the enthusiastic congregation worshipped in their completed building on the Sunday next before Advent, with the dedication, the Bishop of the diocese being the preacher.

**MENTAL SUGGESTION.**

ON THE evening of Sunday, November 25th, the Rev. Dr. Elwood Worcester, rector, and the Rev. Samuel McComb, curate, gave a large audience some insight into the plan which the rector has had for the formation of a class for the psychical treatment of nervous diseases. This was the third meeting, and there is a constantly growing interest in the movement which was first given publicity a short time ago. Interested with Dr. Worcester in this line of Christian and scientific endeavor for the eradication of certain kinds of disease, are a number of Boston's leading physicians, with whom the rector of Emmanuel has been in close touch before he launched his scheme. Among those who have been giving careful study to the subject is Dr. Richard Cabot, a specialist in nervous diseases, and at a previous meeting he spoke on "The Prospects of Success in Psychotherapeutics, holding that the outlook was very bright for this form of treatment in about one-half of the ailments which affect mankind. Dr. Worcester also outlined the plan on which it is intended to work. In the class about to be formed, it is intended that a part of the people at least shall be understood to be suffering from some kind of nervous ailment. There will also be an expert physician present during the session of the classes. At these sessions the class will study the standard works upon the subject of mental cures, a library of which is now

being carefully got together. Lest there be any misunderstanding on the part of the public as to the significance of this line of work, Dr. Worcester has made it clear that despite the beneficent effects of the workings of mind over matter, and the enthusiasm of Christian Scientists in behalf of alleged cures, this class does not expect to perform miracles or to inculcate belief in them; that it is not intended that organic diseases shall be attacked by mental treatment alone, but that back of the course of action shall be a faith that a cheerful and hopeful state of mind tends greatly to help in curing many of the purely functional disorders.

It is understood that several of Boston's leading clergy are watching this movement of Dr. Worcester's with great interest and are even contemplating the formation of similar classes within their own parishes.

#### LEGACIES FOR CHURCH OBJECTS.

By the will of the late Colonel Cannon of Burlington, Vt., the Domestic and Foreign Missionary Society of the Church receives \$5,000; the Home of Rest for Consumptives in New York, \$2,000. To St. Paul's parish, Burlington, he willed \$15,000, of which \$3,000 is for the benefit of the vested choir. Besides these sums, he willed \$7,000, with certain conditions, towards the erection of the new parish house, the whole cost of which is now nearly secured. Colonel Cannon had always been a liberal giver to diocesan and parochial funds, of which \$10,000 was for the Aged and Infirm Clergy Fund.

#### RAPID CHANGES IN THE DIOCESE OF SELKIRK, CANADA.

BISHOP STRINGER, in an address given on the eve of his departure for England, November 22nd, described the difference between the work in his diocese now and that of 35 years ago, when Bishop Bompas, his predecessor, made a beginning. Then the Indians formed practically the Church's sole spiritual charge. The missionaries labored 35 years before Klondyke's mines brought the white multitudes who were now the Church's responsibility.

The Bishop spoke of the new missionary district of Windy Arm, where the town of Conrad had sprung up, as the result of mineral discoveries, during the last two years. The Bishop's residence, he said, would probably be in Dawson City. Hitherto there had been no fixed episcopal residence. A church is needed for the Indians of Moosehead and also for the new town of Conrad. In spite of the great wealth of the mines, the principal part of the money is taken out of the country. Yet the miners do what they can to help the missions and the Church has no more liberal support than from the Indians, according to their ability. The Bishop's hope in his visit to England is that he may by it be enabled to provide an episcopal endowment for the diocese.

#### A NOTABLE MISSION AT KEY WEST.

FOR MORE than fifty years, colored and white people of Nassau, N. P., and many of the out islands of the Bahamas have been coming and pitching their tents in Key West, until to-day more than 12,000 out of the probable population of 22,000 people of this city are English people. The peoples of Key West are cosmopolitan as to raciality—here we have the Cubans, South Americans, Bahamians, Haytians, Spaniards, the Afro and Caucasian Americans. The Bahamians (Englishmen) are in the majority. They have lost little if any of their English proclivities. We have four churches, two parishes—one white and one colored; two missions—one colored and one white. If the American Church had done her duty, to-day we would have Key West for the Anglo-Catholic

Church. Many of the wandering sheep, thank God! are, each day, returning to our Zion as she approaches the Apostolic and Catholic way of doing things. Several months ago the rector of St. Peter's began to give short meditation addresses, to make house-to-house visits, to distribute tracts, and to conduct more frequent services as a preparation for the mission which he proposed.

The rector invited two English priests—the Rev. Fathers Audley J. Browne, M. A., rector of St. Agnes' parish, and H. W. Weigall, M.A., the chaplain of his Bishop. Our beloved Bishop and his lordship the Rt. Rev. W. B. Hornby, D.D., LL.D., of the diocese of Nassau, N. P., consented to their acceptance of the invitation. Bishop Hornby let the missionaries have the use of his beautiful yacht with its entire crew, supplied with every necessity, so much was he interested in the object of the visit of his two most faithful priests to the United States to be associated in a mission with their countrymen, many of whom they had pastored.

The *Messenger of Peace*, the Bishop's yacht, with St. George's Cross flying, reached our dock, November 17th, about 8 A. M. The missionaries were met by the Rev. Father E. Thomas Demby, S.T.D., rector of St. Peter's Church, the English Counsellor, Taylor, and more than a hundred communicants of the parish, who welcomed the priests with tears in their eyes. It was indeed like fathers meeting their children.

The mission began November 18th, at 7 A. M., with Low Mass, with 418 persons present—167 received after their confession. The mission continued nine days. Three services were conducted each week-day and four on Sundays. The number of persons attending the different services: Low Masses, 1,200; Sunday Matins, 300; High Masses, 865; Vespers, 3,645. Children's services, 1,187; two services for men, 948; and two services for women, 986. Large numbers made confessions, and wandering ones returned to the bosom of the American Catholic Church.

The mission closed Sunday night, with sung Vespers, ending with a solemn *Te Deum*. After this service, the Rev. Father Weigall gave an organ recital.

There was an early Mass at 6 A. M., Monday. There were more than two hundred worshippers present, to whom memorial cards of the mission were given. By 9 A. M. the missionaries were on board *The Message of Peace*. The dock was crowded with colored and white people to bid them adieu, and, as the yacht began to sail away, many tears were shed. "God be with you till we meet again," "May your passage across the seas be safe," "We are better Churchmen to-day than ever before," "Remember us at the Sacrament of the Altar," went up. The mission will mean much to the Church people in Key West in the near future.

#### CHURCH CLUB OF PITTSBURGH AT DINNER.

THE CHURCH CLUB of the diocese held its first dinner for this season on Monday evening, November 26th, at the Union Club. It was a gathering of the members exclusively, no guests being invited, and the attendance was about 130.

Mr. Robert Garland, first vice-president of the club, acted as toastmaster for the evening, and an interesting paper on "Current Topics," dealing with recent events concerning the Church, from the pen of Mr. Henry R. Scully, historian of the club, was read by Mr. Edwin Z. Smith, in Mr. Scully's absence. Following this paper, a discussion was held on the subject of the proposed division of the diocese, opened by Mr. Reuben Miller, Sr., in which the Hon. James W. Brown, Mr. H. D. W. English, Mr. N. P. Hyndman, Dr. H. C. Westervelt, Dr. F. H. Wade, Mr. W. A. Cornelius of McKeesport, Mr. T. W. Shacklett of

Erie, and others, took part. Much light was thrown upon the matter, about which considerable diversity of opinion exists among Church people. The next meeting of the club will occur on January 24th, the eve of the 25th anniversary of the consecration of the Bishop of the diocese, and will take the form of a banquet, with addresses by Bishops, other prominent clergymen, and representative men.

#### SERIOUS ILLNESS OF THE REV. GEORGE A. ROBSON.

THE REV. GEO. A. ROBSON, rector of St. Paul's Church, Lansing, Mich., has been laid up with a serious case of blood poisoning. On the 27th ult. he was operated upon by Dr. McGraw of Detroit, who removed the third finger of his left hand. At our last advices he was doing well, and it was thought the operation would save his life. His illness caused the postponement of an eight days' mission which was to have been held in his church on the 2nd inst.

#### IMPROVEMENTS TO PROPERTY AND RECTOR'S SALARY INCREASED.

EXTENSIVE improvements have been made to the rectory of St. Paul's Church, East Toledo, diocese of Ohio (Rev. J. C. Ferrier, rector), and the vestry has made an increase to the rector's salary, made possible by increased membership of the congregation. The parish is enjoying an era of material prosperity.

#### PROF. LUTHER'S TITLES.

PRESIDENT LUTHER of Trinity College was elected to the State Senate of Connecticut at the late election. The *Hartford Globe* has this to say of his titles:

"President Luther of Trinity College has so many honorable titles that it is difficult for the diplomatic freshman to know just which one to apply when he is greeted by Prexy. He is President Luther around the campus; he is Dr. Luther when on Main Street; he is the Rev. Dr. Luther on Sunday; when the General Assembly gets into action he will be Senator Luther, and under every possible condition he is Professor Luther. The beauty of these titles is that there is not a hollow one among them. The owner will answer to one and all of them in his simple, affable way, and will be just as pleased and happy if the term of address is simple 'Mr.'"

#### A NEW MISSION CHAPEL AT LOUISVILLE.

EMMANUEL CHAPEL, a new mission of St. Andrew's in the southern part of Louisville, was opened for service on the Twenty-third Sunday after Trinity. It is a neat, well built structure standing on the rear of a lot 150 by 200 feet on the boulevard leading to Iroquois Park. It is a rapidly growing part of the city, and with St. Andrew's behind it will certainly grow into a self-supporting parish.

#### DEATH OF MR. CHARLES D. FISHER.

THE Thanksgiving day wreck of the Jacksonville Limited on the Southern Railway brought sorrow to many Baltimoreans. Mr. Charles D. Fisher, who was one of President Spencer's party, was one of Baltimore's most charitable men. He gave liberally himself and was the means of interesting other wealthy men in charitable work. He was president of the Home for Incurables, a vestryman of Christ Church, Baltimore, and actively engaged in Church work. A man of the finest type, prominent in financial, business, and social circles.

The accident cast deep gloom over the holiday festivities, for all the party were well known and had hosts of friends.

### PHILADELPHIA CHURCH CONSECRATED.

THE CHURCH of the Holy Spirit, Philadelphia (the Rev. Samuel K. Boyer, rector), was consecrated on the First Sunday in Advent by the Bishop of the diocese of Pennsylvania. The mission was begun in 1890, and until very recently was supported largely by the Southern Convocation until 1906, when the parish was admitted into union with the convention. During the course of time a fine brick church and parish house have been erected at the corner of Eleventh and Snyder Avenue.

### MEMORIAL TO THE LATE REV. L. M. WILKINS.

A BRASS litany desk of exquisite design has been presented by Mrs. James M. Lawton of New York to the Church of the Good Shepherd at Cullen, N. Y. A plate is attached to the desk stating that it is placed as a memorial to the late rector of that church, the Rev. Lewis Morris Wilkins, who died suddenly on November 3rd.

### A FINE CHURCH PROPERTY.

THE NEW Church of St. Barnabas, Baltimore, will be erected on the southwest corner of St. Paul and 35th Streets, on the new St. Paul Street boulevard. As already noted, their present edifice was sold several weeks ago to St. Joseph's Society for Colored Missions. Facing on the new St. Paul Street boulevard 100 feet, the site extends 174 feet to Lovegrove alley. While no definite plans for the new edifice have been outlined, it is said that Architects Worthing and Ahrens have been selected to prepare the drawings and that they have already submitted preliminary sketches for the proposed structure.

### ONE HUNDRED AND TENTH ANNIVERSARY.

ON WEDNESDAY, November 28th., St. John's Church, Georgetown, D. C., celebrated the 110th anniversary of its foundation. There was a special musical service in the evening when, it being the eve of Thanksgiving day, the choir rendered the cantata "Seed Time and Harvest," and the Rev. Dr. McKim made an address on "Three Hundred Years of English Christianity in America." St. John's, of which the Rev. F. B. Howden is now rector, was founded in 1796; and is next to the oldest parish in the city, Christ Church, near the navy yard, having been founded a year earlier. The church building was not completed till 1806, when the Rev. J. J. Sayre became its rector. President Jefferson's name appears in the list of subscribers to the building. In 1811 the congregation had so increased that it was necessary to enlarge the church. Francis Scott Key, author of "The Star-Spangled Banner," was a member of the vestry at that time, and a tablet which he placed in the church in memory of its first rector, still remains. The parish passed through many vicissitudes in its early days; but it has grown and prospered, and in later years has been several times improved and beautified.

### BISHOP COADJUTOR OF FREDERICTON CONSECRATED.

THE CONSECRATION of the Rev. Canon Richardson, M.A., D.D., as Bishop Coadjutor of Fredericton took place in Christ Church Cathedral, Montreal, on the morning of November 30th. As the Bishops and clergy entered the Cathedral, the processional hymn was sung, "The Church's One Foundation." The service commenced with choral Communion. The Rev. Canon Baylis and the Rev. A. J. Doull of Montreal acted as chaplains to the senior Bishop, Bishop Sweatman

of Toronto, the Rev. A. J. Doull bearing the Metropolitan's crozier.

The Communion service was taken by Bishop Hamilton of Ottawa, Bishop Mills of Ontario reading the Epistle, and Bishop Dunn of Quebec, the Gospel. Bishop Worrell of Nova Scotia preached, taking as his text the 20th verse of the Epistle of St. Jude. After the sermon, the Bishop-elect was presented to the senior Bishop by Bishop Hamilton of Ottawa and Bishop Carmichael of Montreal. The record of election was read by the chancellor of the diocese of Fredericton, and the oath of canonical obedience administered. The Rev. H. Symonds, D.D., vicar of the Cathedral, then intoned the Litany, after which the prescribed questions for the consecration of Bishops were asked of the Bishop-elect by the Bishop of Toronto. The Bishop-elect then retired to the vestry, accompanied by the presenting Bishops and their chaplains, returning fully robed with the Bishop of Montreal clasping his right hand and the Bishop of Ottawa his left. The laying on of hands by the senior Bishop and the Bishops of Ontario, Quebec, Ottawa, and Montreal, followed the singing of *Veni Creator Spiritus*. The Communion hymn was, "And now, O Father, mindful of the love," and the recessional, "Disposer Supreme."

### NEW MISSION CHURCH IN LITTLE ROCK.

ON THE Sunday next before Advent, November 25th, the new St. Margaret's Church in Braddock's Addition, Little Rock, Ark., was for the first time used for public worship and dedicated by the Bishop of Arkansas.

The sermon was preached by the Bishop, and other addresses were made by Archdeacon Lloyd and the Rev. Dr. Lockwood of Helena, Ark. The choir was vested for the first time, and the church was crowded to its doors, many being unable to gain admission.

St. Margaret's Church is located on 28th and High Streets, in the midst of a rapidly growing new settlement. It is built of rough Arkansas granite, which was donated by Colonel John Braddock, the owner of a stone quarry near by. In design and architecture it resembles very much one of the so-called "Chapels of Ease" which we find in the large rural parishes of England.

For the present only the nave has been finished, the plans having been so arranged that the choir and vestry rooms can be built at any time when necessity demands it. The church seats about 150 people, and is well furnished. The basement will be fitted up as a gymnasium and club room to accommodate the several societies connected with the church. All the work in this part of Little Rock was only begun less than a year ago, and still the results have been more than satisfactory, and St. Margaret's mission can boast of one of the prettiest churches in the diocese of Arkansas.

The Bishop has placed his secretary, the Rev. J. H. Judaschke, in charge of St. Margaret's, and he will enter upon his duties some time in December.

### ILLNESS OF MISS GILL.

MISS GILL of Kemper Hall, Kenosha, Wis., suffered a stroke of paralysis last week. At the moment of writing her condition, while serious, may not prove fatal. No teacher in the Northwest has so large an acquaintance throughout the country, and the news of her illness will bring sorrow to many hearts.

### TREASURER FOR NASHOTAH HOUSE.

AT A SPECIAL meeting of the trustees of Nashotah House for the purpose of electing a treasurer *vice* Bishop Nicholson, who held the office for several years, Mr. Chas. F. Hib-

bard of Milwaukee was elected. Mr. Hibbard is a business man of high standing, a member of All Saints' Cathedral congregation, and a man of influence in the community. Bishop Webb retains his office as assistant treasurer, but was not willing to assume the full duties as treasurer, desiring that a layman should hold the office.

### LOCAL ASSEMBLY OF B. S. A. IN PHILADELPHIA.

THE CORPORATE Communion of the Philadelphia Local Assembly was held on Thanksgiving day at St. Stephen's Church, the rector, the Rev. Carl E. Grammer, D.D., being the celebrant, assisted by the Rev. Floyd W. Tomkins, S.T.D., rector of the Church of the Holy Trinity. More than one hundred men and boys received the Blessed Sacrament.

The annual meeting of the Philadelphia Local Assembly, both of the senior and junior departments, was held on St. Andrew's day. The seniors at St. Matthias' Church (the Rev. C. Rowland Hill, rector) and the juniors at St. Matthew's Church (the Rev. J. Henning Nelms, rector). After Evensong and addresses by the Rev. Nathaniel S. Thomas and the Rev. Simeon C. Hill, both departments went into the election of officers for the ensuing year. Supper was served for the Seniors and Juniors and at eight a joint conference was held at St. Matthias' Church, when about four hundred men and boys were present.

### ARRANGEMENTS FOR GENERAL CONVENTION.

ACCORDING to the *Southern Churchman*, arrangements have been completed for the Richmond General Convention to be held next October, according to which the opening and closing services are to be held in Holy Trinity Church, the business sessions of the House of Deputies in St. Paul's Church, and those of the House of Bishops in the hall of the House of Delegates in the State Capitol. Chairmen were appointed for various local committees with the privilege of appointing their own associates, and the executive committee were authorized to engage the Masonic Temple for the use of the Woman's Auxiliary sessions and to employ a paid secretary.

A most cordial letter was read from Governor Swanson, tendering the use of certain rooms in the State Capitol for the use of the House of Bishops; and the board unanimously adopted a resolution expressing their recognition of the Governor's kindness and their cordial thanks to him.

### BISHOP SEYMOUR'S CONDITION.

BISHOP SEYMOUR was still alive at the moment of going to press, and indeed the later reports were that his condition had unexpectedly improved. There were a number of times last week when his life was despaired of and it was believed that the end was very close. From each of these attacks he rallied, better than had been anticipated.

The end was supposed to be imminent on Tuesday night of last week, but the patient rallied about eleven o'clock. Wednesday morning his pulse was strong, respiration was almost normal, and his temperature was low, all of these being better than at any time since the illness began. On Thursday he was believed to be growing steadily weaker and it was anticipated that he would hardly survive the night; he was totally unconscious during the day and all hope of his recovery was abandoned. Notwithstanding that, he had a quiet night and there was no perceptible change during Friday. The Bishop seemed to suffer no pain and was sleeping most of the time. Occasionally he tried to speak but could not be understood. On Saturday morning there was a decided improvement after a good night, the patient was in

natural sleep, consciousness was returning, and hope again sprang up. Reports since that time have been increasingly favorable, but with no definite change to be recorded.

#### BISHOP WEBB ENTHRONED.

A SIMPLE OFFICE of installation and enthronement of the Right Rev. William Walter Webb, D.D., Bishop of Milwaukee, in his Cathedral, was performed on Monday, December 3d, Canon Wright officiating on behalf of the Cathedral authorities. A procession, consisting of clergy in their appropriate ranks with lay members of the Standing Committee and of the Cathedral corporation, and with the Bishop of Michigan City at the end, met Bishop Webb at the door of the Cathedral and a *Te Deum* was sung as the procession advanced to the choir. The office of installation followed, and after it the Holy Communion was plainly celebrated by the Bishop. The Bishop of Michigan City delivered a vigorous sermon, in the course of which he bore witness to the fidelity with which the late Bishop Nicholson acquitted himself, and bespoke for his successor and for the diocese a continuation of the same strong Churchmanship which was looked for in the diocese of Milwaukee.

#### EVENING SERVICE AT TRINITY CHURCH, BOSTON.

IT HAS FOR SOME years been a peculiarity of Trinity Church, Boston, that there have been no evening services, though an afternoon Evensong with sermon has been a feature of many years past. Dr. Mann, the present rector, began Advent with a second Evensong to be held in the evening and to extend to Easter. The preachers on the several Sunday evenings in Advent are, successively, the Bishop of Rhode Island, the Bishop of Connecticut, the Rev. Dr. Battershall, rector of St. Peter's, Albany, and the Bishop of Massachusetts. Preachers for Sunday evenings after Advent will be chosen from among the clergy of Boston and vicinity. The service is a very simple one, led by vested men without chants or anthems and comprising popular hymns, such as the congregation can sing. It is hoped that these services will gather in a great many young men and others of the student class, who have no place to go on Sunday evenings.

#### FUNERAL OF PRESIDENT SPENCER.

THE FUNERAL SERVICE over the body of Mr. Samuel Spencer, late president of the Southern Railway system, took place at St. John's Church, Washington D. C., Sunday last at 2 o'clock P. M. The rector, the Rev. Roland Cotton Smith, and the Bishop of the diocese officiated. The casket was borne into the church by eight negro porters longest in the service of the Southern railway. It was loaded high with roses, white carnations, and lilies.

As an incident of the funeral the press despatch said:

"Just as the body of Samuel Spencer, president of the Southern Railway system, was being taken into St. John's Episcopal Church at 2 o'clock this afternoon, the entire business of the great railway was brought to a standstill. For the five minutes following, not a wheel turned nor a telegraph instrument clicked on the 7,515 miles of the road, and the 17,000 employes stood silent in memory of their chief, in compliance with instructions sent from the head offices in this city. In one instance a passenger train entering this city was over the draw of the long bridge, connecting Virginia and Washington, when the time came. Air brakes stopped the train, and it remained there for five minutes."

There were five van-loads of flowers. Only a part of them could be taken into the church.

After the services they were distributed among the various hospitals in the city at the direction of Mrs. Spencer.

#### PRIEST PERVERTS TO ROME.

IT IS REPORTED that the Rev. Henry C. Granger, missionary at St. Matthew's Church, Evanston, Ill., has made his submission to the Roman Communion. Mr. Granger was formerly a Presbyterian minister, and was graduated at the University of Michigan with the degree of B.A. in 1871. He was received into the Church and was ordained by Bishop McLaren as deacon in 1889 and priest in 1890. His entire ministry within the Church has been spent in the diocese of Chicago, where he was for a time missionary at Dixon, then assistant at St. Peter's Church, Chicago, and since 1901 has had charge of St. Matthew's, a small mission church on the north side of Evanston.

Mr. Granger announced his change of faith in a note to the Bishop and in a reported interview is said to have stated that there was no one cause that had led especially to this change, but that it was due simply to a "comparison of the two systems."

#### A QUICK WITTED CLERGYMAN.

The *Detroit News* gives the following incident as having occurred at Mount Clemens: "At Grace Episcopal Church, Sunday evening, when the rector, the Rev. W. E. A. Lewis, arose to announce his text for the evening's discourse, the warden, in attempting to turn off some of the minor light, got the wrong button, and extinguished the lights of the large center electroliers. In the semi-darkness the rector quoted his text from Matt. xxv. 8, 'Our lights are gone out.'"

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Bp. Coadj.

#### Successful Mission.

A VERY successful mission was conducted by Canon Schlueter of All Saints' Cathedral, Albany, in St. Luke's parish (the Rev. C. B. Perry, D.D., rector), Cambridge, ending on the 18th ult.

#### CHICAGO.

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

#### Work at Morgan Park.

SUNDAY next before Advent was a red-letter day for the good people of the Church of the Mediator, Morgan Park. One thousand dollars falls due on the 27th inst. When the day comes they will be ready to meet the obligation. This will clear the property, on which they propose, in the near future to erect a parish house and rectory. The Rev. A. V. Gorrell has served them as *locum tenens* for three months, and is expected to do so until a rector is secured. There is much enthusiasm both in the congregation and Sunday School. They have a most able and efficient superintendent in the person of the junior warden. The vestry and congregation realize that to successfully carry on an aggressive Church work they need, and must have, a parish building, also a rectory. Both, it is thought, will come in the near future.

#### CONNECTICUT.

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

#### News from the Diocese.

MISS FANNIE GRAY, died recently at Westport. Miss Gray was one of the original communicants of the Church of the Holy Trinity, more than forty years ago; and most zealous in the work of the parish, and the missionary interests, of the Church.

THE ACCIDENT to the Rev. John W. Walker, rector of St. Philip's Church, Putnam, recently chronicled in THE LIVING CHURCH, was

not as serious as reported. Mr. Walker, as his many friends will rejoice to learn, was, for but a brief time, detained from the use of his eyes, and he will experience no permanent injury.

AT ST. JOHN'S, Rockville (the Rev. J. Francis George, rector) a new furnace has been lately installed in the church. This made necessary the erection of a new chimney, for the building.

AT CHRIST CHURCH, Hartford, there is a live organization in the parish, known as "the Laymen's Association." A supper was recently given to the members by the Women's Aid Society. Addresses were made by the rector, the Rev. James Goodwin, the Rev. Prof. Benton of Trinity College; the Rev. George T. Linsley of the Church of the Good Shepherd; and the Rev. Jas. P. Faucon, assistant rector of the parish.

MR. MASON R. COOK, died at Cheshire, on the Sunday next before Advent. Mr. Cook was one of the oldest communicants of St. Peter's Church, and probably in the diocese. His age was ninety-five years.

AT TRINITY CHURCH, Torrington, the rector, the Rev. J. Chauncey Linsley, has realized a desire long felt, in securing the services of a deaconess. Deaconess Roberts has entered upon her work. She will give especial attention to the Girls' Friendly Society, and will conduct a Bible Study for young women on Sunday afternoons.

MR. JOHN LONDON PLUMB died at Litchfield, on the 23rd of November, in the house where he was born, seventy-five years before, and where the greater part of his life had been spent.

Mr. Plumb was the senior warden of St. Michael's, Litchfield (the Rev. Storrs O. Seymour, D.D., rector) and the father of the Rev. John F. Plumb, rector of St. John's, New Milford. His death will be deeply felt in the parish, and in the community. Your correspondent puts on record, after a friendship of many years, with a sense of personal loss.

#### HARRISBURG.

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

#### New Mission Started.

REGULAR Church services have been started at Hanover, a large place in the southern part of the diocese. The Rev. Mr. True of Gettysburg looked over the field and found some Church people and with the help of a lay-reader and a neighboring priest the services have continued. The Bishop has found a number of places of considerable size in  
[Continued on Page 208.]

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We have wealthy men and women who furnish funds to disseminate Broad Church literature, and others who circulate Swedenborgian works and "Christian Science" books by the thousands. Dr. Langtry's book would be a blessed boon to the denominational ministers, and do much to make them understand the basis of reunion in the true Catholic Church. Would that Churchmen saw the opportunity and place copies wherever it would be read. Buy one copy and read it, and then give it away, and so do a little to carry on the work for which Dr. Langtry pleaded.

### Reasons For Being a Churchman.

Addressed to English-speaking Christians of every name. By ARTHUR W. LITTLE, D.D., rector of St. Mark's, Evanston. Revised Edition. Price, \$1.25; by mail, \$1.35.

Probably, the majority of the men of this Church who are interested in presenting the claims of the Church to those outside her pale, have at least heard of this book; and equally, probably, the major part of them have read it. So far as this reviewer knows, no book of this character and on these lines has had a wider circulation than the one before us: and a proof of its usefulness, as well as its popularity, is the large numbers of the book that have been sold. Dr. Little begins with the question, "Did God Found a Church which still exists?" and from this starting point, goes over the whole subject, thoroughly and exhaustively, and states the claims of the Church just as strongly as it is possible to state them. It would be hard to recall a single legitimate argument which the author does not use; and he furnishes a storehouse of facts and data and arguments for those who are interested in this subject.

We know of no book of this kind that can serve its purpose so thoroughly and efficiently as does Dr. Little's *Reasons for Being a Churchman*. Certainly the doctor has very strong reasons, and he states them with clearness, vigor, and perspicacity.—*Southern Churchman*.

### Catholic Principles.

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called the Protestant Episcopal Church. By Rev. FRANK N. WESTCOTT. Handsomely bound in cloth, 412 pages, \$1.25, postage 10 cents; paper covers, 40 cents, postage 7 cents.

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## HARRISBURG.

[Continued from Page 206.]

the diocese where no Church services are held and as soon as possible he desires to commence work in these localities.

AN INTERESTING work among the colored people has also been started. On Sunday, November 25th, a congregation met in a rented hall and were addressed during the service by the Rev. Mr. Livingstone, Archdeacon McMillan, and the Bishop. Several services had been held previous to this in the parish houses of St. Stephen's and St. Paul's, when two were baptized and six confirmed.

The Bishop is planning to have Mr. Livingstone live at Harrisburg, carry on the work there, and possibly work also among the colored people in other parts of the diocese where such work is needed.

## LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

## B. S. A. Local Assembly.

THE feast of St. Andrew was observed at St. Anna's Church, New Orleans, by the usual daily celebration of the Lord's service at 6:30 A. M. and by Evening Prayer at 8 P. M. The church was crowded at the night service and the addresses by Bishop Sessums for the clergy and by Mr. H. S. Dixon, a candidate for Holy Orders, and the President of the Brotherhood of St. Andrew Local Assembly, were stirring and interesting. An address was also made by the Rev. R. W. Patton, secretary of the Fourth and Eighth Missionary Conference of the American Church. Nearly all of the clergy of the city were present in their vestments in the chancel. The addresses were all strong and enthusiastic and the singing was hearty, the whole congregation uniting with the vested choir. Altogether it was a very Churchly and inspiring observance of St. Andrew's day, and the Local Assembly are to be congratulated.

## MASSACHUSETTS.

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

## Personal—Illness of Rev. Augustus Prime—Services at Trinity Church, Boston.

A RECENT visitor from foreign shores is the Rev. Henry Iselin of St. George's Church, London, East. He has been in this country studying the religious, social, and educational conditions as they obtain here. While in Boston he was a guest of the clergy at St. Stephen's Church.

THROUGHOUT the diocese there is general sympathy for the Rev. Augustus Prime, rector of St. Margaret's Church, Brighton, in his continued illness. This beloved priest recently underwent an operation at St. Margaret's Hospital, and, as he passed through the ordeal successfully, there is every reason for hoping for his complete and permanent recovery to health.

TRINITY CHURCH, Boston, is to try a new experiment. During the Advent season, and possibly throughout the winter, there are to be daily noon services, at which some one of the three clergy of the parish will officiate. St. Paul's Church in the business section has had daily services for some time, and the Rev. Dr. Mann of Trinity is convinced that in the Back Bay there is a field for a similar service, for the district is rapidly growing as a business centre. During the Advent season, also, there are to be Sunday evening services, the same as last year. Bishop McVickar of Rhode Island will be the first preacher, on the evening of December 2nd.

## MILWAUKEE.

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

## Proposed New Church at West Allis—Other Notes.

PLANS have been obtained for the erection of a new church for St. Peter's, West Allis (Rev. J. F. Kieb, in charge), and it is hoped that work upon the edifice may be commenced in the near future. It will be of brick and plaster with gables finished in brick with stone arches and trimmings. The wood-work will be of oak in the mission style. The interior will give accommodations for 140 worshippers.

A HANDSOME new rectory has just been completed for St. Paul's Church, Kilbourn, of which Mr. Robert McCutcheon of Nashotah is in charge.

DR. H. D. ROBINSON, warden of Racine College Grammar School, as also the Rev. C. W. Robinson of Philadelphia, are bereaved in the death of their mother, who passed to her rest on Sunday last at Racine, after a long continued illness. Mrs. Robinson's death had long been anticipated and came finally as a happy release from pain. Much sympathy is expressed for those who are left to mourn the loss. Dr. Robinson's services on Sunday were taken by Professor Hall of the Western Theological Seminary.

AT ST. PAUL'S CHURCH, Milwaukee (Rev. Wm. Austin Smith, rector), a series of musical vesper services are held on Sunday afternoons at 5 o'clock, and on the first Sunday in each month an oratorio is rendered by the choir. The first part of Spohr's Last Judgment was rendered last Sunday, and the second part will be given next Sunday. The choir, under the direction of W. H. Williamson, is an exceptionally efficient one, and a

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ST. JOHN'S CHURCH, Milwaukee (Rev. James Slidell, rector), has undergone large internal improvements and repairs. The most important addition to the fabric is a new organ, given at a cost of \$3,000 by Mr. Alonzo Pawling in memory of a deceased son. A new steam heating plant has been installed, electric lights put in, hardwood floors laid, and the entire interior re-decorated. On Saturday of next week, December 15th, the organ will be dedicated by the Bishop; on Sunday, the Third in Advent, the re-opening services will be held, the Bishop preaching in the morning and the Rev. Wm. Austin Smith, rector of St. Paul's, in the evening; and on Monday evening a parish reception will be tendered the Bishop.

St. John's is the only parish in a population of probably 100,000, nearly all of them foreigners, and the conditions of which are such that it will always be difficult, probably in an increasing rather than lessening degree, to maintain parish work. It is such a parish as ought, from every point of view, to be heavily endowed, but with no opportunity of securing such endowment from its own parishioners. There are a church, a rectory, and a parish house, well located and, in a small way, well adapted to their respective uses; but the maintenance of the work will always be a struggle. The rector, the Rev. James Slidell, has efficiently given a long term of years to the work, and has probably the largest proportion of men in his congregations to be found in any of the city churches. There is an active chapter of the Brotherhood of St. Andrew among them. It is hoped that offerings given at the forthcoming service may be sufficient to complete the improvement fund; but unless outside and unexpected assistance is forthcoming, it is difficult to see how or when an endowment fund can be raised.

AT A MEETING of the congregation of All Saints' Cathedral held Monday evening, Bishop Webb announced that the policy by which the Bishop is dean and pastor in charge of the congregation would be terminated, and that it was his expectation to place a priest in full charge of that congregation by next spring or earlier. He expressed his desire to continue in close relationship with the Cathedral congregation, although it will be impossible for him to devote a large amount of time to its internal affairs or to be with the congregation at their Sunday services with any degree of regularity. He asked the congregation to take the management of their finances into their own hands and the board of wardens and assessors were charged with that duty.

**MISSOURI.**

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

**Actors Alliance—Meeting of the Clericus.**

THE ACTORS' Church Alliance held its annual reception in the Schuyler Memorial House on Tuesday last. Professor William Carr Dyer addressed the gathering. The Very Rev. Carroll M. Davis is the president, and the Rev. B. T. Remerer the secretary of the Alliance.

ON MONDAY last the Clericus met for its weekly session at the Church of the Holy Communion (Rev. C. J. Blaisdell, rector). The Rev. Benj. L. Ancell of Soochow, China, gave an address which, after luncheon, was followed by a conference on Foreign Missions.

**OHIO.**

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

**W. A. Meeting at Akron—Personals—Cleveland Notes.**

A VERY largely attended and enthusiastic meeting of the parochial branch of the Woman's Auxiliary was held at St. Paul's Church (the Rev. Samuel N. Watson, D.D., rector), Akron, on November 23d. The purpose of the

meeting was to increase interest in missions through the distribution of missionary information. Mrs. Cyrus S. Bates, secretary for Ohio; Miss Helen E. Thomas, directress of the Junior Auxiliary in the diocese; and Mrs. R. S. Sague, assistant directress, were present and gave interesting and inspiring addresses replete with information about the Church's missionary work. At the close of the splendid meeting the diocesan officers expressed the opinion that St. Paul's parish had solved the problem of making every Churchwoman a member of the Auxiliary.

IT IS UNDERSTOOD that the Rev. Frederick P. Davenport, D.D., Professor of Canon Law in the Western Theological Seminary, Chicago, has accepted the invitation of the faculty of Bexley Hall to reside in Gambier one week each year and deliver a course of lectures on Canon Law to the undergraduates.

THE JUNIOR Brotherhood of St. Andrew of the Church of the Holy Spirit (the Rev. Russell K. Cauk, rector), Cleveland, gave a social evening to the boys of the parish last week and a number of new boys were brought in touch with Brotherhood work. This chapter is under the leadership of Dr. William Nuss, and has grown in the past year from three to fifteen members. Interest centers around a boys' Bible class conducted by Mr. Henry Gosling, which is doing a good work among the boys of the neighborhood.

RECENTLY a wholesale coffee firm started a competition for the sale of goods in which several eight-gallon, plated, coffee urns were offered as prizes. Over one hundred city congregations entered the contest. The Church of the Holy Spirit was awarded a fine urn, valued at \$50. The parish ranked third in the contest, only being surpassed by two very large Roman congregations.

This congregation is shortly to have a new parish house which has been greatly

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needed. It is estimated that about half the necessary funds have been provided, and all the parish organizations are busily engaged in an earnest effort to secure the remainder. The building will be of Gothic architecture and 50 x 35 feet in dimensions. The basement will be of stone and the superstructure of white brick, trimmed with sandstone to match the church, which is a memorial to Gregory Thurston Bedell, D.D., third Bishop of Ohio.

**VERMONT.**

A. C. A. HALL, D.D., Bishop.

St. Paul's, Burlington, 74th Anniversary.

St. PAUL'S CHURCH, Burlington, celebrated its 74th anniversary on the Sunday next before Advent. The rector was assisted by the Rev. Messrs. Graves and Abbott. Bishop Hall is to give lectures to this congregation on the Wednesday evenings during the Advent season.

**WASHINGTON.**

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

Meeting of the Bishop's Guild.

THE Advent meeting of the Bishop's Guild was held at his residence on Saturday afternoon, December 1st. There was a good attendance of members, who are Churchwomen connected in various ways with Church work which is general and diocesan rather than parochial. The Bishop could be present but for a few minutes. Mrs. Satterlee presided.

The treasurer's report showed that over \$500 had been received and mostly expended during the last six months; and in connection with one item, Mrs. Satterlee made an interesting statement. At the last meeting of the Guild, which was on the feast of the Annunciation, a touching letter was read from the Rev. Mr. Graham, rector of the Church at La Plata, which had been almost totally destroyed by fire the Sunday before. In response, a gift of \$100 was sent from the Guild, one of the first received by the stricken parish, and very encouraging to it. "Yesterday," said Mrs. Satterlee, "the restored church was consecrated—a beautiful little edifice." The Bishop and many of the clergy and other friends from Washington took part in the festal service.

**WESTERN NEW YORK.**

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

Corner-Stone Laid — Woman's Auxiliary Meeting.

THE CORNER-STONE of St. Andrew's Church, Depew, was laid on Monday, November 19th, by Bishop Walker, assisted by Archdeacon Ayres and the Rev. Messrs. C. H. Smith, D.D., G. M. Irish, N. W. Stanton, E. M. Duff, A. H. Beatty, G. G. Merrill, J. M. Gilbert, and J. T. Lodge. Mr. Harry Whitney, the lay reader of the mission was also present.

St. PETER'S MISSION, Little Valley, has been placed in charge of the rector of St. Mary's, Salamanca, and St. Peter's, Forestville, in charge of the rector of St. Alban's, Silver Creek.

THE SECTIONAL meetings of the Woman's Auxiliary of the diocese are proving most effective in enlisting the interest of parishes and missions where branches have not heretofore been organized, as well as in strengthening existing branches. The last to be reported is that held at St. Stephen's, Olean, on Thursday, November 22nd. The conference was preceded by a corporate Communion and an address on Prayer by the rector, Rev. J. W. Ashton, D.D.

**MEXICO.**

HENRY D. AVES, LL.D., Miss. Bp.

Resignation of a Missionary.

AFTER a year's arduous work, in which he has organized three churches in south Mexico, for the English-speaking colonies, at Puebla, Oaxaca, and Salapa, the Rev. G. L. L. Gordon, A.M., is compelled to resign, owing



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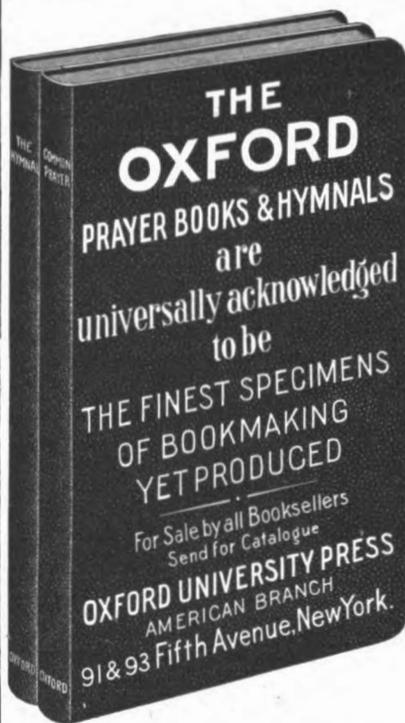
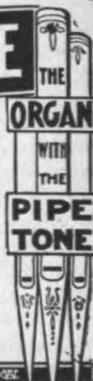
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The Bishop, and his congregations regret greatly to lose him, but agree that another year's stay in the republic would be fatal to his wife, therefore say that their loss will be his gain. His many friends have furnished him with free transportation for self and family to the States, and also presented him with many substantial cash gifts in token of their affection and esteem.

Having had a unanimous call to be rector of St. Paul's Church, Gainesville, Texas, diocese of Dallas, he has accepted the same, and will leave Puebla, December 8th, in order to begin his new pastorate by Christmas Day.

Mr. Gordon preached his farewell sermon at the Church of the Nativity, Salapa, on Sunday, November 18th, and at the Church of the Advent, Puebla, on Advent Sunday, December 2nd.

The new rector, it is hoped, will reach the district of Puebla, about Christmas, or the first Sunday in January. Meanwhile, the work will be carried on by lay-readers.

**CANADA.**

**News of the Diocese.**

*Diocese of Nova Scotia.*

THE subject for discussion at the meetings of the Halifax Clericus, during the coming winter, is "The Christology and the Soteriology of the New Testament."—THE anniversary services of St. Andrew's Church, Mulgrave, were held November 25th, the special preacher being the Rev. C. W. Vernon.—ALL SAINTS' Church, Springhill, has been repaired and greatly improved. Amongst other things new hangings have been placed in the sanctuary.

*Diocese of Columbia.*

THE first private chapel to be built in the district was dedicated by Bishop Perrin recently, adjoining the residence of Mr. H. Burchell, Victoria. The men on the ranch have done the whole of the work, and the result is very satisfactory, the building presenting a chaste, and church-like appearance.

**The Magazines**

THE *Quarterly Review* for October treats very fully of "Recent Antarctic Exploration." "The Ethics of Henry Sidgwick," by J. E. McTaggart, shows a great intellect saddened by getting out of gear with central truths. "Municipal Socialism" and the "Regulation of Motor Cars" will interest many readers. "The Cheap Cottage" is worth reading as incidentally illustrating the average Britisher's idea of a home, and his lack of appreciation of a pleasing natural environment. "The Real Needs of Ireland" illustrates the radical opposition between English and Irish points of view. "The Russian Massacres" is unpleasant reading, but unhappily the facts make it so, which are amply set forth.

THE *Revue Catholique des Eglises* for October is of particular interest to American Churchmen, because it contains an abstract of an address made by the Rev. Father Martin, formerly rector of St. Clement's Church, Philadelphia, before the Catholic Truth Society, in Brighton, England, on September 27th, on "The Reunion of Christendom." We should be glad to translate it, but it is forbidden in the magazine to trans-

late any article for any periodical in France or any foreign country.

IT IS A REFRESHING view of the missions of the Church which one receives each month from the *Spirit of Missions*. In spite of the sameness of the story as it is told by writers from different fields, there is variety enough in its setting to make each article separately readable, and one appreciates the many-sidedness of the missionary problem and the missionary opportunity.

In the November number the editor has some thoughtful words on the changed attitude of the daily press towards foreign missions, showing how appreciation has generally succeeded to opposition. Of the special papers, one tells intelligently of the opportunity for Church work in the Panama Canal Zone, where from one to three missionaries are to be sent by our Board when the right men are found. An especially valuable paper is contributed by the (English) Bishop of the Falkland Islands on our own Brazilian mission, and tells what are some of the reasons why that work seems to be making better progress than are some of the English missions similarly situated. One is that the mission receives the sympathy of the whole American Church and not of a single party within it. Another is that in several respects he finds better methods used, and he is impressed by the reverent worship and the fact that Holy Communion is made the chief service of Sundays, "no one goes out after the prayer for the Church Militant, all who are confirmed communicate devoutly." There is "A Presbyterian's View of the Work of Bishop Restarick" which is very appreciative; a plan showing the advantageous position of the Cathedral in Manila; a brief paper on the late Bishop Schereschewsky; and a number of other short papers, including some on that hardest and most prosaic form of our work—the home field.

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"My father and I have both suffered much from nervous headache since I can remember, but we scoffed at the idea advanced by my sister, that coffee was the cause of our trouble.

"However, we quit coffee and began using Postum. Father has had but one headache now in four years, due to a severe cold, and I have lost my headaches and sour stomach which I am now convinced came from coffee.

"A cup of good hot Postum is satisfying to me when I do not care to eat a meal. Circumstances caused me to locate in a new country, and I feared I would not be able to get my favorite drink, Postum, but I was relieved to find that a full supply is kept here, with a heavy demand for it." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

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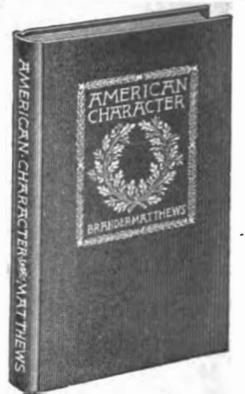
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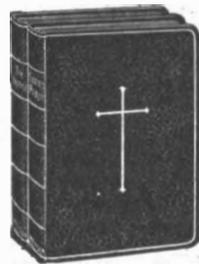
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