



The Living Church

VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—JANUARY 11, 1908.

NO. 11

2 & 3 BIBLE HOUSE, } NEW YORK ✕ Entered as Second Class Mail Matter at the ✕ 153 LA SALLE ST., CHICAGO
251 FOURTH AVE., } Postoffice in Milwaukee.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

✕ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.25 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

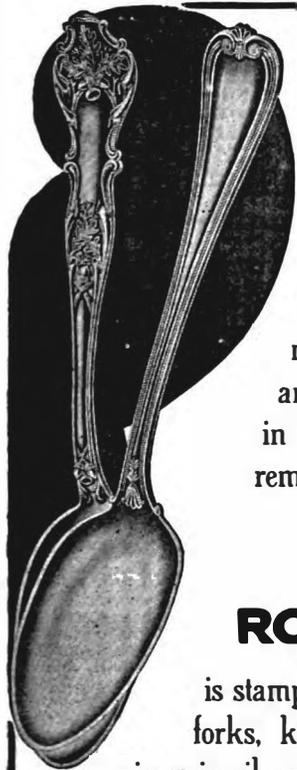
THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL

A Church Cyclopaedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.



Silver of Proven Quality

Rely on your own judgment as to the beauty, finish and style of a pattern, but in making your purchase remember that the name

**"1847
ROGERS BROS."**

is stamped on the backs of spoons, forks, knives and fancy serving pieces in silver plate of *proven* quality—

"Silver Plate that Wears."

Sold by all leading dealers. Send for Catalogue "N-91" to aid selection.

MERIDEN BRITANNIA CO., MERIDEN, CONN.
(International Silver Co., Successor.)

Communion Ware—A special catalogue, illustrating and describing the conventional type, as well as sets with individual cups and accessories, sent upon request.

Well-Selected Mortgages

are everywhere acknowledged to be the safest kind of an investment. It is easy enough to get mortgages; the difficulty is to get the right kind. We can place at your disposal the results of forty-two years' experience in the mortgage business in this city.

Come in and see us or write for our *Circular No. 617 G*, containing descriptions of a number of well-selected mortgages.

Peabody, Houghteling & Co.

181 La Salle Street
Chicago

(Established in 1865)

SPAULDING & Co.,

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

SEND FOR OUR NEW CATALOGUE
Jackson Boulevard and State St., CHICAGO

Memorial Bells

A SPECIALTY
Have Supplied 32,000

McShane's
CHURCH
CHIME Bells
PEAL

McSHANE
BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1858



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., 177 BROADWAY,
TROY, N. Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH FURNISHINGS
In Gold, Silver, and Brass,
**CHURCH AND CHANCEL
FURNITURE**
Write for Catalogue.
Correspondence solicited.
W. & E. Schmidt Co.
308 3rd St. MILWAUKEE, WIS.

MONUMENTS
SEND FOR FREE BOOKLET
Bottle Crosses a Specialty
CHAS. G. BLAKE & CO.,
729 Woman's Temple, CHICAGO

CHURCH VESTMENTS
EMBROIDERIES, SILKS,
CLOTHS, FRINGES,
CLERICAL SUITS
HATS, RABATS, COLLARS
COX SONS & VINING
262 Fourth Avenue New York

CHURCH EMBROIDERIES
VESTMENTS, ALTAZ LINENS
All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for particulars.
EMMA HAYWOOD, 125 West 91st St.
New York

INEXPENSIVE VESTMENTS
of cloth simply ornamented. Send for Circular to
Miss BERTHA M. HOEBS,
575 Amsterdam Ave., New York.
Refer by permission to the
RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK



**CHRISTMAS
MEMORIAL GIFTS**
In Wood, Metal, Stone or
Marble, Stained Glass, Em-
broideries Etc.
Visit our Studios and ask for Illustrated Handbook of
any Department.

J. R. LAMB
27, 25, 27, SIXTH AVE
NEW YORK

CLERICAL COLLARS
Waterproof
Made in four widths
11-13/4in-14in-14 1/2in
Furnished in
Dull Linen Finish
Celluloid or Rubber
These Goods can be
washed with soap and
water (hot or cold)
and put on at once.
Price 25c, post paid
Address
(Ecclesiastical Dept.)
CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDINGS - CHICAGO

**CHURCH FURNITURE
and SUPPLIES**
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

R. GEISSLER
56 West 8th Street, New York
CHURCH
STAINED GLASS,
FURNITURE,
SILVER WORK,
BRASS WORK,
MARBLE WORK.
EMBROIDERIES, FABRICS
MEMORIALS FOR THE CHURCH AND
CEMETERY

Stained Glass Memorial Windows
Photos, designs and samples submitted free. Write
today for our printed matter and question blank.
Flanagan & Biedenweg Co., 58 Illinois St., Chicago

For the Sunday School

THE YOUNG CHURCHMAN

A weekly illustrated magazine of 16 pages,
containing stories, pictures, Church teaching
and news. Intended to be
given out through the
Sunday School and to carry
simple teaching concern-
ing the Church into
families where, too often,
such teaching does not
reach in any other form.
THE YOUNG CHURCHMAN is
thus not only a pleasing
aid for use in the Sunday
School, but also the most
effective missionary aid in
the Church for reaching
the unchurched population
at home. There is also
contained, each week, a
Sunday School Lesson on
the Joint Diocesan System, prepared by the Rev.
Elmer E. Lofstrom, Professor of Religious Ped-
agogics at Seabury Divinity School. Helps to
these lessons are contained in THE LIVING
CHURCH.

What THE LIVING CHURCH is to the
thoroughly educated Churchmen of America,
THE YOUNG CHURCHMAN is to the masses—

A FAMILY MAGAZINE OF THE CHURCH
Terms Within the United States
WEEKLY: 80 cents per year. In quantities
of 10 or more to one address, 64 cents per
copy per year, with a further discount of 10
per cent. if paid in advance.
MONTHLY: 20 cents per year. In quantities
of 10 or more to one address, 12 1/2 cents per
copy per year, with a further discount of 10
per cent. if paid in advance.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WISCONSIN.

Books on Topics of Interest

- FORD, HAROLD, M.A., LL.B., B.C.L.**
The Art of Eloquent Speaking; without MS.
or Notes; or, How to Attain Fluency of
Speech. Second American Edition. Net,
.75; by mail, .80.
The Decadence of Preaching. An indictment
and a Remedy. Net, .75; by mail, .80.
The Principles of Oratory; or, Vocal Delivery
on a Scientific Basis and its relation to
"Clerical Sore Throat." Net, .50; by mail,
.55.
- HACKWOOD, FREDERICK WM., F.R.S.L.**
Christ Lore. The Legends, Traditions, Myths,
Symbols, Customs, and Superstitions of the
Christian Church. Illustrated. Net, 2.50;
by mail, 2.70.
- TUCKER, REV. LOUIS, M.A.**
Some Studies in Religion. Portions of Christ-
ian Evidences Translated out of the Tech-
nical Terms of Theology into those of Pop-
ular Science. Net, .75; by mail, .82.
- TURTON, MAJOR W. H., R.E.**
The Truth of Christianity. Being an Examina-
tion of the more important Arguments For
and Against Believing in that Religion. Net,
1.00; by mail, 1.10.
- SISTER EVA MARY, C.T.**
Community Life for Women. With Introduc-
tion by the Bishop of Southern Ohio. Net,
.75; by mail, .81.
- WALPOLE, REV. G. H. S., D.D.**
The People's Psalter. A plain book for those
who wish to use the Psalms in Church with
intelligence and devotion. Net, .75; by
mail, .80.
- WOOD, REV. CHESTER.**
The Presence of God. Devotional Meditations
and Poems. Cloth, net, 1.00; by mail, 1.08.
- STINESS, HON. JOHN H., LL.D.** (Former Chief
Justice of the Supreme Court of Rhode
Island.)
The Bible; a Revelation. Net, .25; by mail,
.28.
- BARBOUR, REV. J. H., M.A.**
The Beginnings of the Historical Episcopate,
A. D. 80-250, exhibited in the words of Holy
Scripture and Ancient Authors. Paper, .25.
- ROBERTSON, REV. J. C.**
History of the Christian Church from A. D. 64
to 1517. 8 vols., per set, 12.00 net, express
charges additional. Volumes sold separately
at 1.65 net each, by mail, 1.80.
- AYER, REV. J. C., JR.**
*The Rise and Development of Christian Archi-
tecture*. Net, 1.50; by mail, 1.70.
- MASKELL, HENRY PARR.**
Hints on Building a Church. An Album of
Modern Church Architecture. Net, 1.50; by
mail, 1.62.
- MACLEAR, REV. G. F., D.D.** (Late Warden of
St. Augustine's College, Canterbury.)
Lectures on Pastoral Theology. Net, .75; by
mail, .80.
- MICHAEL, REV. OSCAR L.**
*The Sunday School in the Development of the
American Church*. Net, 1.50; by mail, 1.62.
- MARTIN, ALBERT.** Rector of Trinity Church,
Yazoo City, Miss.
Talks on the Lord's Prayer. Net, .75; by
mail, .80.
- MORRISON, MRS. H. M.**
Flinging Out the Banner. A book for the
Woman's Auxilliary. Net, .50; by mail, .55.
- MORRISON, JAMES DOW, D.D., LL.D.** (Bishop
of Duluth.)
Fundamental Church Principles. The Paddock
Lectures for 1899. Net, 1.00; by mail, 1.10.
- SEYMOUR, GEORGE FRANKLIN, D.D., LL.D.**
(Late Bishop of Springfield.)
What is Modern Romanism? An examination
of those portions of Holy Scripture which
have alleged bearings on the claims of the
Church of Rome. Net, .75; by mail, .80.
- BWER, REV. F. C., D.D.**
*Catholicity in Its Relationship to Protest-
antism and Romanism*. Being six lectures
delivered at Newark, N. J., at the request
of leading laymen of that city. New edi-
tion. Net, .75; by mail, .85.
The Operation of the Holy Spirit. Net, .50;
by mail, .57.
What is the Anglican Church? To which is
added an Open Letter on the Oxford Move-
ment. Sixth edition, with portrait. Pa-
per, net, .15.
Grammar of Theology. Cloth, .50 net; by
mail, .55; paper, .25 net; by mail, .28.

The Young Churchman Co.
Milwaukee, Wisconsin

The Living Church

VOL. XXXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 11, 1908.

NO. 11

The Living Church

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

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: { 2 and 3 Bible House.
251 Fourth Avenue.

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS :	343
Leadership of the Sheep—The Supply and the Support of the Ministry—Taxation of Parsonages—Clergy Relief—Statistics of the Church—Are Franchises Capital?	
ANSWERS TO CORRESPONDENTS	346
NEW EDUCATION BILL ANTICIPATED IN ENGLAND. London Letter.	
John G. Hall	346
HOW NEW YORK USHERS IN THE NEW YEAR. New York Letter	347
MANY CHURCH ACTIVITIES IN CHICAGO. Chicago Letter. Tertius	349
PRO-ROMANISM. III. The Bishop of Fond du Lac	350
THE LATE BISHOP WILKINSON. John G. Hall. [Illustrated]	351
THE HISTORY AND USE OF THE OFFICE OF THE VISITATION OF THE SICK. III. Rev. F. C. Lee	352
THE FIVE MILLION DOLLAR GOAL	353
BIBLE STUDIES. III. Rev. Olaf Toffteen, Ph.D.	354
THE CALL TO THE MINISTRY. Rev. Arthur B. Conger	355
WORSHIP. Rev. A. S. Dealey	357
A GLIMPSE AT CHINESE SETTLEMENT WORK IN HONOLULU. Abby Stuart Marsh	358
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	359
CORRESPONDENCE:	360
Stand Fast (Rev. Harry Howe Bogert)—Catholic Clubs (J. I. Sutherland)—The So-Called "Open Pulpit" (Wm. M. Ramsey, Rev. F. J. Hall, D.D.)—The Tithing of Incomes (C. DeP. Field)—Missionary Work in Alaska (Rev. Thomas Jenkins)—Evangelizing Those Without (Rev. William J. Moody).	
LITERARY	362
LIVING THE LORD'S PRAYER. III. Kate Woodward Noble	362
LINCOLN AND HOLMES. Rev. Roland Ringwalt	363
PERSONAL MENTION, ETC.	364
THE CHURCH AT WORK [Illustrated]	366

BLESSED JESUS, why should it be so hard for us always to cleave to Thee, closely to walk with Thee, to make Thee our Guide and Master and Friend? Conquer us by Thy love, and never let us rest till we are quite Thine!—*Bishop Thorold.*

THE LEADERSHIP OF THE SHEEP.

CHILDREN are manifestly inquisitive and imitative, and this is not unnatural, inasmuch as they are seeing and hearing and experiencing things for the first time in their lives. They are the explorers of a strange land—every step they take is on virgin soil; every object their eyes meet is uncommon and new. Naturally they are asking as they advance: "Where are we now? What is this? What does that mean? Why are we doing this and that?" We ourselves have asked similar questions.

In the eyes of a boy there is nothing more noble than a man; none more noble among men than his father. To him he is a god—everything that is splendid; nothing that is mean and insignificant. Naturally he is imitative. He would be a man—he would be as his father.

The children are asking questions as they throng the footsteps of their elders, and among the questions they are asking, as they look up proudly and admiringly into their faces, are these:

"O men and women, fathers and mothers, godfathers and godmothers!—so noble, so magnificent, so perfect!—whom we honor, whom we worship, whose exalted position we esteem!—Is it necessary to pray?—to read the Bible?—to speak the truth always?—to be clean and circumspect in word as well as deed?—to observe the Sabbath day to keep it holy?—to be devout and reverent in God's House—to communicate regularly?—to carefully prepare for it by self-examination, confession, prayer, and fasting?—to fast on fast days?—to attend the Holy Day services?—to read Church books and periodicals?—to be an active worker on some parish organization?—to contribute systematically towards the support of God's work?—to seek to interest others in God's Kingdom?"

And men and women, fathers and mothers, godfathers and godmothers, are answering—some of them—in this wise:

"Why, no indeed; not necessary at all! Do you see us doing so?"

"No, O men and women, fathers and mothers, godfathers and godmothers!—beautiful, noble, magnificent, perfect!—Whom we worship and esteem!—Yet our rector says we must do so if we would lead worthy and consistent Christian lives—and he, we are taught, is God's shepherd, sent to lead us."

"Yes, that is so; but, then—well, you know, the rector is a clergyman!"

And so, because the examples of many men and women outweigh in the estimation of the children the influence of the one clergyman, the leadership of the shepherd is deserted for the leadership of the older sheep; the children grow up and become themselves in turn the same lawless leaders of the young—*lawless* because leaders away from the influence of the Church.

O men and women, fathers and mothers, godfathers and godmothers, the responsibility of leading the little ones is yours! Be devoted and true, be loyal to your God and His Church, if not for your own sakes at least for the sake of the innocents. Be guides along the highway of God, leading with no uncertain step by the straight and narrow way to the new Jerusalem. Be your answer to the children ever that of the consistent Christian Churchman:

"Yes, son, these things the Church enjoins are necessary; do you not see that *we are doing them?*"

WHAT seems to grow fairer to me as life goes by, is the love and peace and tenderness of it. Not its wit and cleverness and grandeur of knowledge, but just the laughter of little children, and the friendship of friends, and the cosy talk of the fireside, and the sight of flowers and the sound of music.—*J. R. Green.*

THE SUPPLY AND THE SUPPORT OF THE MINISTRY.

THE two subjects joined in the foregoing title are inseparably united. We shall never succeed in curing any deficiency in the former until we have first made sufficient provision for the latter.

We are printing on another page a sermon by the Rev. Arthur B. Conger on the subject, "The Call to the Ministry." Mr. Conger rightly appreciates that it is useless for us to urge young men to devote themselves to the priesthood unless we are ready to face the conditions which will face them after ordination. Two of these conditions loom large in this perspective. One is the opposition only too frequently shown by laymen to their rectors; the other is the suffering of the clergyman's family from inadequate support.

Strange as the statement may seem, the problem of the clergy is essentially a lay problem. The American clergy are drawn from all social ranks and probably a majority of them are not college-trained. There is a total lack of that deference from people to priest which distinguishes the English country folk. The American priest is hardly the parson—the *person* preëminently—as is the English priest. On the other hand, he ought to have a closer sympathy with all ranks by reason of this very fact. The body of the clergy is representative socially of the mass of the laity.

A letter shown us recently by the rector of an important suburban parish gave one layman's reasons why he did not wish his son to enter the ministry. The writer had been, he said, in a diocesan convention, and had observed among its clerical members "a number of freaks; men who pronounced common words in the most unusual manner, whose whiskers were cut in fantastic style." He observed, too, a "smallness of mind that is evidenced by intolerance of differences in opinion."

It is not very important to determine how numerous these clerical "freaks" may be, nor should we commend the lay writer for assuming that they were representative of our ministry. The fact remains that one wrong man in the ministry estranges so many people and repels so many possible candidates for the ministry, that the harm he does must much more than counteract the good. Moreover, being a chronic failure, and being passed on, Episcopal style, from diocese to diocese and from post to post, he becomes so ubiquitous as to convey the impression of much greater numerical importance than he actually possesses. Let us frankly admit that the clerical misfit accounts for no small part of the apathy of educated young men toward the ministry. It still remains true that the two causes presented by Mr. Conger entirely overshadow this one.

If the laity would cooperate with their parish clergy in whatever the latter may undertake, there would be a satisfaction in parochial work that is wholly lacking now. Who cannot point to certain parishes that are impossible by reason of the attitude of their people? And here is a test, by which one may know whether his own parish be one of those impossibles. If there has been a succession of brief rectorships, during every one of which the rector for the time being was made the subject of a considerable amount of hostile criticism, that parish is among the impossibles. If the warden or the rich man or the social leader of a parish is determined to direct the ceremonial or to regulate the habits of the rector, that parish is among the impossibles. If the people of a parish carry chips on their shoulders, and are ready to burst into flames of indignation against any change in the conduct of their services, that parish is among the impossibles. Unfortunately parishes of such descriptions are by no means rare. The two examples cited by Mr. Conger from his own knowledge, in both of which priests of really extraordinary ability and more than national fame were well-nigh wrecked by petty persecution from within their parishes, are exceptional only because of the exceptional power of the clergy involved. Every one who comes into contact with the working machinery of the Church knows that a like condition prevails in innumerable parishes throughout our land, in which a continuous stream of new rectors is followed by the continuous rapids of new and inevitable failures.

THE SECOND menace to the success of the clergy, and, therefore, the second handicap toward the increase of the ministry, is the inadequate financial support given them. And this presses probably more keenly to-day than it has at any time within the history of the American Church. Mr. Conger says that in the wealthy diocese of Pennsylvania "there is only one parish that pays a salary that would enable one to educate a

family, and then he would have to exercise the utmost economy." It is not important to determine whether there be here any exaggeration. Even if careful search should reveal a dozen or more parishes in Philadelphia in which fairly adequate salaries were paid to their rectors, it would still remain true beyond question that but few parishes throughout our land pay stipends sufficient to enable their rectors to maintain and educate their families properly and to equip themselves with the literature which they require for their own intellectual well-being and that of their people.

Much of this condition might be remedied. How many parishioners know what salaries are received by their clergy? How many know whether those salaries are regularly and promptly paid? How many have computed whether their accustomed subscriptions to parochial support are adequate, in proportion to the amount of their own living expenses? Those expenses have been materially increased within recent years. So, in like degree, have the expenses of the clergy. Difficult as it is to increase salaries in the face of an increasing cost of personal living, it is obvious that that must be done. There must frequently be retrenchment in one's personal expenses, but the principles of right and wrong make it obvious that not retrenchment but increase in church support must be one's bounden duty in the event of an increase in the cost of living. We earnestly wish that news items recording increase in rectors' stipends might be sent in plentifully at this beginning of a new year. We doubt whether many other tests of the condition of a parish could be found of equal efficacy.

What is an adequate salary for the rector of an ordinary parish? The answer is not very difficult to determine. It is a salary corresponding substantially to the income of most of the parishioners. The clergy do not expect to live better than their people; but neither ought they to be asked to live on a humbler scale. Moreover, in a day wherein our fathers' traditions of hospitality are largely forgotten by reason of the servant problem and the problem of the flat and the expense of living, the clergy are still expected to set an example in hospitality and in alms giving. How can they do this, more easily than can their parishioners? It is obvious that they cannot. Moreover, the good of people as well as of priest requires that the latter should be able to buy and to read books and to spend an occasional vacation in travel. It follows that the actual requirements of the clergyman's family are rather in excess of those of his people, than below them. To ascertain what stipend is reasonable, therefore, the prevailing income among such of his parishioners as are able thus to entertain, to read, and to travel, must be taken as the guide. It may not be possible in all instances for clerical salaries to be advanced immediately to such an amount, but it must be understood that a parish is not paying an adequate salary until it has reached that stage. Of course there are some laymen, well distributed throughout the country, who do not care, who are entirely willing to receive from their clergy, as they do from their employees and their servants, a maximum amount of service with a minimum amount of pay. Yet there are a surprising number of devout, honorable laymen throughout the Church who desire to do their full duty; and it is to men of that sort that we address these suggestions relating to the standard whereby the adequacy of clerical salaries may be gauged. Happily, these latter are more likely to see our words than are the former.

IT IS EVIDENT that in writing the foregoing we have not nearly exhausted the subject. How many parishes have we in the American Church that can even approximate such salaries? We have no data upon which to base a reply. If only one parish in the diocese of Pennsylvania is doing so, as stated by Mr. Conger, the number in the country at large must be surprisingly small. Yet whether they are doing so or not, we have abundant reason to believe that hundreds are able to, and we earnestly trust that not a few may be led by these words seriously to consider ways and means by which the desired end may gradually be approximated and finally reached.

And yet it is evident that, at best, only a minority of our clergy can be cared for under such a system, which presupposes settled conditions and parishes numbering some hundreds of people each. The vast majority of our "parishes and missions"—the two, unfortunately, are always grouped together in our statistics—are of less than a hundred communicants each. Very many of these are in small places where, under present religious conditions, there is little hope of their ever being self-sustaining on any adequate scale. Many of them

are partly supported by diocesan or general missionary appropriations. Many have no rectories, many are struggling under debts. It is probably true that of the 7,564 "parishes and missions" reported in our tables, at least 5,000 are, from any point of view, unable to give a priest more than a mere pittance for his livelihood.

Writing last week on this subject, we expressed with some emphasis the view that the Church will for some years find an additional embarrassment in every clergyman ordained who does not enter the ministry with a view of remaining unmarried. We have been criticised for that expression as though we were unsympathetic with the married clergy. Quite the reverse is true. It is because we perceive that the supply of the latter already exceeds the number of parishes appropriate to them, that many of them are in real distress and that more of them will be if their number should be greatly augmented, that we feel it ought to be made known generally that the Church does not need more married clergymen. If five hundred married priests were to be added to the clergy list this year, what could we do with them? Any who contest the accuracy of our recent statement must be prepared to give an answer to that question.

And yet there is a continual plea for celibate priests for associate missions and for other forms of missionary work, and the men are not forthcoming to fill the need. Our own view is that it will not be filled until a religious order is founded for this specific purpose. An order that could supply trained men for such work and would exercise some degree of sympathetic supervision over them would give such an impetus to other missions as Nashotah gave to those in Wisconsin in the days of Kemper and Breck and Adams.

We believe that one main cause for the decreasing number of candidates for the ministry is that the Church has refused to face actual facts, and that men are ordained under a misapprehension of conditions obtaining. It is as true that we do not need more married clergy as that we do need more unmarried clergy. The call to the ministry should be presented frankly in that way. Let no man be ordained under false pretenses.

A DECISION just rendered by the supreme court in Illinois denies exemption from taxation to parsonages, on the ground that they are used as the domicile of the minister's family and servants, and not for religious purposes. The decision will, unhappily, result in considerably augmented taxes against our parishes in Illinois, as against other religious corporations. It is only just to say, however, that the decision is in line with previous decisions in other states in which parsonages are not exempted by name in the appropriate statutes. Substantially similar decisions have been given in Georgia (*St. Mark's Ch. v. City of Brunswick*, 78 Ga. 541, 3 S. E. 561); Indiana (*Trustees of Methodist Ch. v. Ellis*, 38 Ind. 3); Kansas, in a case involving the episcopal residence, where the principle is the same (*Vail v. Beach*, 10 Kan. 214); Louisiana (*First Presb. Ch. v. City of New Orleans*, 30 La. Ann. 259, 31 Am. Rep. 224); Massachusetts (*Third Congr. Soc. v. City of Springfield*, 147 Mass. 396, 18 N. E. 68); Minnesota (*St. Peter's Ch. of Shakopee v. Scott Co. Com'rs*, 12 Minn. 395, Gil. 280); New Jersey (*Ch. of Redeemer v. Axtell*, 41 N. J. Law 117); New York (*People v. Collison*, 22 Abb. N. C. 52, 6 N. Y. Supp. 711, and others); Ohio (*Gerke v. Purcell*, 25 Ohio St. 229); Pennsylvania (*Treas. of Dauphin Co. v. St. Stephen's Ch.*, 3 Phila. 189); and Rhode Island (*St. Joseph's Ch. v. Assessors, etc.*, 12 R. I. 19, 34 Am. Rep. 597).

On the other hand are decisions exempting similar property from taxation in Iowa (*Trustees of Griswold College v. State*, 46 Iowa, 275, 26 Am. Rep. 138; *Cook v. Hutchins*, 46 Iowa 706); Missouri (*Bishop's Residence Co. v. Hudson*, 91 Mo. 671, 4 S. W. 435); and Wisconsin (*Gray v. La Fayette Co.*, 65 Wis. 567, 27 N. W. 311). In the latter instance, the Wisconsin statute expressly exempts parsonages, the case cited being one in which a building leased for use as a parsonage was held to be exempt as though it were owned by the religious society. The precedent would therefore not apply to states in which parsonages are not expressly mentioned in the statute. The Iowa case has reference to a professor's house in connection with a college described, however, as a "religious institution," in which the principle laid down by the court would seem to apply equally to parsonages. The Missouri case applied to a residence for Methodist Bishops, which was held to be a purpose "purely charitable" and

as such exempt, and here again the principle would seem to apply to parsonages.

But in spite of these contrary decisions it remains true that the overwhelming balance of decisions is unfavorable to exemption, except where, as in Wisconsin, parsonages are explicitly exempted by the statute.

IT is a pleasure to know from the statement printed on another page that vigorous work is to be done in the interest of the Five Million Dollar Fund for Clergy Relief. It is most important that this fund be raised. Only those who know the circumstances personally can have any idea of the distress that too frequently comes to the families of the clergy when the priest is disabled or is taken from them, and what are the anxieties of those who realize that old age is creeping upon them.

We presented the needs of one clerical family quite recently, and have had the pleasant opportunity in consequence of forwarding a few New Year's gifts, entrusted to us for the purpose. A similar instance has since come to our knowledge. "We are under sore affliction," writes a priest, "and in great need. Camping in a small, unfinished, half furnished and very uncomfortable rectory; sick, penniless, poorly clad, and helpless. My own personal afflictions are many and I am just barely able to keep up and go on with my work."

What is necessary is to do more than provide for such instances as they come to our attention, although it is difficult enough to do that. We must make provision for clergy pensions that will provide automatically for the needs when they arise. It is discreditable to Churchmen that they have not already done so.

We earnestly trust that the work of the commission appointed to raise the fund will receive the warm support and cooperation of all the laity.

A CORRESPONDENT of the *Church Standard*, writing on the subject, "A Church Statistician," points out that in the *Living Church Annual* the sum of communicants reported from the several parishes and missions in any diocese is frequently greater than the total number credited to that diocese in the summaries. His conclusion is that "we are very much in the dark as to the status of the Church's work."

This has repeatedly been pointed out by the editor of the *Annual*. The diocesan summaries are made by the diocesan secretaries; and except in case of glaring errors, which, however, are by no means infrequent, it is impossible for almanac makers to verify them. The variation between the sum of the figures and the summary is generally due to the fact that the *Annual* contains individual returns from a few more stations than are comprised within the official figures; but it is deemed wiser, on the whole, to accept the official summaries as the basis of statistics, supplying corrections when necessary, than to attempt to reach altogether independent summaries in the great haste with which these must be compiled. The matter has had careful thought.

But it remains true that the figures given in the *Annual* are only approximate, and far from complete. If an official statistician could compile them more accurately, we should be glad to have one appointed. But unless the Church could place in motion such machinery as the United States is able to use in the census bureau, it would be impossible for any considerable increase in accuracy to be made. As it is, the figures in the *Annual* are generally more accurate than those reported triennially to General Convention by the committee on the state of the Church.

SOCIAL workers need not feel discouraged at the New York decision holding the eighty-cent gas law unconstitutional. The question involved is whether the reputed value of a franchise should be esteemed a part of the capital upon which a corporation is entitled to pay a dividend. The court—by Judge Hough, in the United States Circuit Court—says it should be, and in this case the value of the franchise is placed at \$12,000,000. Eighty-cent gas does not produce sufficient revenue to pay a fair profit upon the physical investment plus this valuation of the franchise; hence the decision.

This means that the question must go to the Supreme Court. But that is precisely what social workers ought to desire, and in no other way will the vexed question ever be determined. There is the greatest difference of opinion as to whether

a franchise should be deemed a commodity, upon which a valuation may be fixed and a dividend legitimately earned. The gain to be had from the now probable decision of the supreme court, when this case shall get to it and receive its determination, far exceeds the temporary backset resulting from this preliminary decision.

There is more to be said for the affirmative of this question than is sometimes believed; and if the efforts of social workers might be concentrated upon securing a fair valuation instead of no valuation at all, we believe more progress would be made. It seems difficult to justify a valuation of \$12,000,000 for such a franchise on legitimate grounds; it might be justifiable to fix a comparatively small sum for the purpose. What is wholly unreasonable is that a corporation should be permitted arbitrarily to fix upon such a valuation, and then collect dividends upon it.

ANSWERS TO CORRESPONDENTS.

READER.—The H should have read E. It was a careless error.

L. L.—It has always been believed in the Church that our Lord had no brothers and sisters in the sense in which we understand those words. His "brethren," as the term is used in the New Testament, were probably children of St. Joseph by an earlier marriage.

A. G. C.—In the expression "holy Catholic Church," the word *Catholic* denotes a proper name, the historic title by which the Church is known, but the adjective *holy* is descriptive only. Thus in the Apostles' Creed, *Catholic* is spelled with an initial capital and *holy* without.

IF ALL WORSHIPPED PROSPERITY.

If there ever was a time when the opportunity was at hand for the Church to take its place as leader of the higher life, the aspiration of the people, the time is now.

We are knowing a little of the barrenness, the lack of charm and beauty of an age when its so-called best people have become infatuated with the power of money—the painful leveling of manners, morals, and ideals.

This worship of prosperity in the place of God for a few decades now has been crowned with success, and we can calmly review its spoils of victory. There they lie before us in the mansions and business houses. We know how much happiness it has brought—we are beginning to see what sort of life it is creating—we know too well where faith and hope have gone—its crudeness, its despair, its materialism are there before us.

This worship of prosperity, of material things, is bad enough when the upper classes have gone over to it, but we are just on the threshold of an age when the lower classes are taking up the same cry. Wait till *our* faith becomes theirs if we want to see the thing in all its ugly power, brutality, and coarseness. Wait till the million wage-workers in Christendom are just as determined to have money as their more intelligent brothers are—and then we shall see a civilization of materialism in all its horrid lineaments. When the millions of those who are weak to-day are fully persuaded—as they are beginning to be—that money is the great thing, higher wage, more bread, more finery, more to spend on pleasure; the happy man is the rich man, the power to be coveted is the power of wealth—wait till this wave gets fully on its way over our world and socialism and a hundred other gospels of bread assert their growing power—then we shall cry, "Oh, that the Church of Christ could stem the tide—could teach men that man cannot live by bread alone, that character is something—that ideals alone make life a great thing—that faith is needed to soften the hard lines and harness our brutal selfishness."

We haven't tried this thing yet. We haven't looked out upon a world where everybody, rich and poor, have forgotten the Church and lost their romantic notions of Christian homes and Christian customs. Just a few choice souls are trying it—we comfortable ones who have discovered that the Church is only a luxurious convenience.

Was there ever a time when there was more needed the steady hand, the sobering balance of deep Christian consecration than the hour in which we live?

The most disturbing nightmare of our time is the thought that one day the million wage-earners will have awakened to the power of organization and the ballot and the latent forces once let loose will hurl society into chaos. Suppose they do awaken to their power and they practice about the same amount of religion and faith as the average prosperous man does to-day, shall we care to take our chances with that sort of civilization?

We can give up our faith and seem to live by bread alone and the world move smoothly on—but wait till all men accept our gospel of life—and the fear of God goes and the humanizing power of faith and Christian worship go.—*Rev. William Austin Smith.*

SOME CHRISTIANS seem to be more concerned about being happy in heaven than about being holy on earth. This is a reversal of God's plan. The way to happiness in heaven is holiness in the world. Do not let Satan rob you of the joy which is rightly yours in your striving for holiness by suggesting doubts of your happiness hereafter. Holiness is the true road to happiness, both here and hereafter.—*Bishop Westcott.*

NEW EDUCATION BILL ANTICIPATED IN ENGLAND

"Parents' League" is Formed for the Protection of Churchly Interests

PRIMATE OBJECTS TO THE "MIRFIELD MANUALS"

The Living Church News Bureau
London, Vigil before Christmas, 1907

IN view of the Government's new Education Bill—to be introduced by Mr. McKenna at the coming session of Parliament—which is sure to be in the nature of a fresh attack on the cause of Christian education in general and on Church schools in particular, Churchmen are wisely taking time by the forelock in organizing their forces. The Marquis of Salisbury has issued an appeal to every parish priest in England and Wales to form a branch of the Parents' League, of which his Lordship is chairman. The objects of the League are to assert and maintain the rights of parents to determine the character of the religious teaching of their children in the schools of the nation. In the course of his circular, the Marquis says:

"The Education crisis is so acute, the attack to be delivered upon denominational schools so imminent, the danger which threatens the religious basis of society so serious, that no time should be lost in organizing our forces. At such a moment are the parents' wishes to be unheard? Is their essential authority over the teaching of their children to be ignored? If not, I am sure that you will agree that a Parents' League such as is now being organized is most necessary."

Among those who have signified their support to the principles of the Parents' League are the Primate, the majority of the Bishops, and Lords Halifax and Hugh Cecil.

Another important movement in the matter of the Education question is the formation of a National Council of Church School Teachers, the need of which had been felt during the discussions on the Education Bill of 1906. It is to give authoritative voice to the interests and views of Church school teachers throughout the country.

ARCHDEACON OF COVENTRY APPOINTED.

The Bishop of Worcester has made an excellent appointment to the important Archdeaconry of Coventry, vacant by the resignation of Archdeacon Bree. His choice has rested on the Rev. George Arbuthnot, vicar of Stratford-on-Avon, whom the clergy of the diocese not long ago elected proctor of convocation. Mr. Arbuthnot, writes the Bishop, has been twenty-eight years vicar of Stratford-on-Avon; "he will, therefore, know how to understand the joys and anxieties of the parochial clergy, and I am convinced that I shall find in him a first-rate chairman for Church affairs in Warwickshire." He will shortly resign the cure of souls at Stratford, and take up his residence in the Archdeaconry of Coventry.

CHURCH ASSOCIATION IN EVIDENCE.

The Church Association has again been putting itself on record as an utterly intolerant Protestant organization by a letter which its authorities addressed to the Dean of Manchester (Bishop Welldon) in reference to Father Waggett's recent visit to Manchester for the purpose of preaching and delivering two lectures on "The Church and Modern Movements of Thought" in the Cathedral. Its purpose was to prove Father Waggett to be quite an unfit person to preach or lecture in the Cathedral. It is understood that the Dean honored this precious document with a place in his waste basket.

GIFT FOR THE BISHOP OF LONDON.

An appeal has been issued (appearing first in the *Daily Telegraph*) in reference to a proposed presentation to the Bishop of London. It states in effect that the Bishop will complete the 50th year of his age on January 26th next, and the seventh year of his occupancy of the see of London on April 20th following, and it is felt by many that this double event offers a fitting opportunity for the presentation to him of his portrait by the clergy and laity of his diocese. It has been thought desirable that the *maximum* subscription should not exceed one guinea. Professor Sir Hubert von Herkomer, R.A., has consented to paint the portrait, which will be added to those of the Bishop's predecessors at Fulham Palace, and also a replica for the Bishop's personal possession. The appeal is signed by the Dukes of Bedford and Fife (Lieutenants respectively of the Counties of Middlesex and London), the Lord Mayor of London, the Archdeacons of London and Middlesex, Mr. F. A. Bevan,

and the Rev. E. H. Pearce (vicar of Christ Church, Newgate Street, City).

THE PRIMATE AND THE COMMUNITY OF THE RESURRECTION.

It appears that the Primate has been having some differences with the Community of the Resurrection, of which he is the visitor, in reference to the "Mirfield Manuals," and certain other booklets written by individual members of the Community. In a letter addressed to the Superior of the C. R. (the Rev. W. H. Frere), his Most Rev. Lordship says he thinks it is well that he should now put into writing some part, at least, of the outcome of their correspondence and interviews during the last few months. The Primate points out that the Superior has recognized the reasonableness of his contention that the continued issue of a series of booklets designated "Mirfield Manuals," and edited or written wholly by members of the Community at Mirfield, is inconsistent with the repudiation of corporate responsibility for their contents:

"You have already, in your own documents, repudiated such corporate responsibility or censorship. But the title of the booklets was misleading. No more 'Mirfield Manuals,' therefore, will be written. Unfortunately, the publisher who owns the copyright of these booklets, though willing, as I understand, to let every copy that he sells bear an imprint stating that the individual writer of the particular booklet is alone responsible for its contents, declines to change the title of those which have already been published. I regret, as you do, this decision on his part, but there is, I suppose, no legal remedy. Any new booklets will be published, under a fresh title, by another publisher, and care will be taken to make it clear to everybody that the community accepts no responsibility for the series, and that the individual contributors need not be connected with the community at all."

It was not, however, with these manuals chiefly that the Primate had fault to find:

"Other booklets, quite independent of the manuals, have at different times been written by individual members of the community. With some of these, when my attention was called to them, I found graver fault. In consequence, one has been altogether withdrawn, and others are being thoroughly revised or rewritten with a view to the elimination of teaching, and even of isolated expressions, to which serious exception can be taken."

Passing from the publication, etc., one very important question remains: "The whole controversy and the detailed labor which it has involved have convinced me of the inconvenience, and even disadvantage, of the visitorship of a community such as yours being entrusted to one who holds so onerous an office as does the Archbishop of Canterbury." The Primate concludes by saying that this whole matter he is prepared to consider further with the Superior.

BURIAL OF LORD KELVIN.

The funeral of Lord Kelvin took place yesterday, at noon, at Westminster Abbey, the Dean of Westminster having acceded to the request of the Council of the Royal Society that the body of the great scientist should be laid to rest within that venerable historic church. Lord Kelvin's grave is in the north aisle just west of the choir screen, and lies side by side with that of Sir Isaac Newton. In close proximity are the graves of Sir Frederick John Herschel, the astronomer; John Hunter, the surgeon and anatomist; and Sir Charles Lyell, the geologist.

J. G. HALL.

"HE, BEING DEAD, YET SPEAKETH!"

TO THE MEMORY OF THE RT. REV. LEIGHTON COLEMAN,
Late Bishop of Delaware.

It was said of him by one of his friends: "It is impossible to know him and not try to be good."

The voice we loved so well is silent now,
But memory still hears its music sweet;
His message of good will our hearts repeat;
He speaks though dead, we do not question how.

None cried for help in vain, no tear of grief
Unheeded fell when he was near to bless
And comfort others in their sore distress,
It was his joy to give the poor relief.

No bitterness should mingle with our tears,
The blessing we so oft have heard him say
Is on us now, upon our homeward way;
The love that always shared our hopes and fears.

It was not death for him to die, whose faith
Ne'er faltered to the last. In gentle sleep
He passed away. May God his spirit keep,
So strong in life, so beautiful in death!

Asbury Park, N. J.

MARTHA A. KIDDER.

HOW NEW YORK USHERS IN THE
NEW YEAR

Crowds on the Streets, Services in Several Churches

WHAT IS PLANNED FOR ST. STEPHEN'S COLLEGE

First of Addresses in "Church Workers Commons'" Series

OTHER IMPORTANT CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, January 6, 1908

NEW YORK'S set that is able to spend a good deal of money without too much thought where more is to come from, looks constantly for new forms of extravagant conceit. During the past two or three years, culminating this year, New Year's eve luncheons in popular restaurants have been and are the fad. It is mild to call what is furnished the waiters lunches, and milder still to call what happens at exactly 12 o'clock a fitting occupation for the beginning of a new year. In the restaurants of Manhattan alone it is estimated that \$500,000 was spent by this class of persons on New Year's eve this year, and that in the whole city, in the way of celebrations in eating and drinking fully \$1,750,000 was expended. Vast crowds gather about churches in the towers of which are chimes. This year the people began to gather as early as 6 o'clock. One hundred thousand people were in the streets about old Trinity Church, where the chimes were rung by a man who has been ringing them since 1879. Around Grace Church were more thousands, and up about St. Patrick's Cathedral, Fifth Avenue was filled for blocks. Inside the Cathedral the usual service was omitted because of the boisterous crowd. Watch night services were held in many churches, among them St. George's in Stuyvesant Square. In St. Ann's, Brooklyn, fully 15,000 persons heard an address by the rector, and sang hymns. The former rector, the Rev. Dr. R. F. Alsop, also took part in the service and made an address.

PLANS FOR ST. STEPHEN'S COLLEGE.

Plans for what may be called the re-founding of St. Stephen's College are assuming some approach to the shape outlined back in the time of the Rev. Dr. John W. Brown of St. Thomas' Church. It was purposed then to create an educational system for the Province of New York by the establishment of Geneva University, which should have Hobart College for the collegiate work of the west end and St. Stephen's for the same work of the east end of the State. De Veaux College at Niagara was to become part of the University and to be made a grammar school. St. Stephen's was to be removed to New York City, as is now proposed, and its Hudson River buildings to be turned into a grammar school. Gathered up and included in the University were to be several small institutions, among them De Lancey Divinity School. Diocesan interests proved strong and the plan never went through. That it can be put through now is not claimed by those who seek to remove St. Stephen's College to New York, and put it on the Cathedral grounds as a part of the Cathedral educational foundation, but there are those among the trustees who wish the proposition of the late rector of St. Thomas' might be carried out.

Things now contemplated are the removal of St. Stephen's from its present rural location, and its rebuilding on Cathedral Heights. There it will be enlarged in its functions as a school for men aiming to enter theological seminaries, and there will be added to it a school for the training of missionaries. Not much is expected of an affiliation with Columbia University, and on no account will the prerogatives of St. Stephen's be jeopardized. The present foundation will probably be turned into a school for boys, either under direction of the present trustees, or leased or sold to independent parties for that purpose. Whether the plan can be financed at this time is the question at issue. It is assumed that there will be no difficulty about securing a location on the Cathedral grounds, even if the former lay-out of the spacious plot has to be changed. There is said to be small opposition to removal, and little doubt that something worth while can be made of the present foundation at Annandale.

ADDRESSES AT CHRIST CHURCH.

Bishop Paddock, who leaves for his missionary field at the end of January, preached the first sermon in the Church Workers' Commons series in Christ Church. His topic was the "Personal Responsibility of Christians," and he made some points that, to those who do not know him, might seem revolutionary. He spoke especially to men of New York City, among whom he

has labored for nearly ten years, and out of an experience that has covered every phase of life, including the lowest.

The Bishop made these points:

1. The Church has neglected an important doctrine when she has ignored personal conversion. To every man and woman, upon reaching years of discretion, the Church should put the question: "Will you give your whole life to Christ, or will you keep back a part of it?" The Church must preach and teach spiritual conversion; positive decision for or against.

2. Men and women ought to be urged by the Church to give up everything. Never mind the mills and the shops. God will care for them. Men are as much called to be great lawyers, and to see that justice is done, to be great physicians and be used by God to heal the sick and prevent disease, as they are to preach the Gospel. Heed the call, and then do what God wills.

3. Money which men accumulate belongs to God. Not a part of it belongs to Him, but all of it. Men and women with millions in their keeping, and other men and women with souls perishing—what does God think? Can those who have money and do not give it, be really followers of God? The man who has made a million ought to live as does the man who has made \$1,000. There is no difference between the men, save as God gave one the talent, and the other not. Whatever it was came from God and belongs to Him. Real Christian life to be aimed at is the simple life of the steward, not the pretentious life of the so-called owner of goods belonging to God.

4. The ministers of the Gospel in New York—what do they sacrifice? It is difficult to see. We are looked upon as leaders. The people should see that we lead. And lead where? Far too many lead to coaches-and-four, if not to autos, they enjoy the palace and drawing room cars when they travel. They take in practically all amusements that any respectable people do, and they insist upon salaries and homes, comforts and accumulations, that make it extremely difficult for the world to believe that they know what the Master taught or how He lived. Is the Church failing, in places? No, the Church is not failing, but leaders in it are failing to discern. I believe that if the ministers of God whom the Church has ordained to be spiritual pastors and masters, teachers and leaders, were to make real sacrifices, to show themselves examples to others, to practise what they preach, there would be such a revelation and revolution as the world, certainly New York, has not yet witnessed.

Just before the service Bishop Paddock met a company of laymen in the new Seabury Hall, formed by partitioning off the north transept, and dedicated the hall by prayers for the Commons, and the success of the courses for spiritual uplift, for missions, Sunday school teaching, and lay reading.

The series of addresses, which is to continue until May 3rd, is given at the regular Evening Prayer of the parish, and the rector of the parish is chairman of the committee having it in charge. The series is given in cooperation with the Seabury Society, and is intended as the spiritual course for Church workers. The speakers will include both clergy and laymen; in the list is the Rev. Dr. William R. Richards of the "Brick Presbyterian church" of New York.

HOPE FARM BUILDINGS BURNED.

On January 3rd was received the discouraging news that in the early hours of that morning the new buildings at Hope Farm, Verbank, Dutchess Co., had been burnt to the ground. These buildings had been erected quite recently to accommodate the ever increasing number of children sent up to the farm from New York by the city authorities to be cared for under the auspices of this protectory. It is most unfortunate that this accident should have occurred at this time, although it is a cause for profound thankfulness that no lives were lost. The children had been thoroughly well drilled and were all out of the building in good order and discipline before any harm was done. The need for room at this time of financial pressure, which is being felt amongst the poorer classes, is pressing, and the facilities for re-building at this season are very restricted. The Bishop Coadjutor hopes, however, that out of this apparently severe trial good may come and that the sympathy of those well able to come to the assistance of the institution at this juncture may be aroused.

SHALL PRO-ROMANS BE ADMITTED INTO THE CATHOLIC UNION?

An interesting meeting of the Clerical Catholic Union of New York was held on the 31st ult., when a discussion of the so-called "Pro-Roman Movement" was precipitated by the proposal for admission to the Union of the chief exponent of the cult in this country. Many members felt that the admission to the club of a priest who seems to believe in his own Anglican orders and at the same time regards the Pope as by divine right the monarch of the Church Universal would commit the Union to this apparently illogical and inconsistent position. Some members, however, appeared to sympathize with the "Pro-

Roman" attitude and desired to have the Rev. Father elected then and there, but the election was postponed for a month.

The Rev. Fathers Huntington and Officer, O.H.C., were present and the former made a short address, in which he spoke in a most encouraging way of the work of the religious orders in England, both male and female, as he had seen them during his recent visit.

ADDRESSES AT THE ASCENSION.

At the Church of the Ascension, of which the Rev. Percy S. Grant is rector, for several Sunday evenings addresses have been given by Mr. Alexander Irvine on various subjects, including Victor Hugo's *Les Miserables*. On the evening of Sunday, the 5th inst., the congregation is to be addressed by the Rev. Charles Ferguson of Chicago, who was deposed from our own ministry after he had assumed charge of a Unitarian church, and Mr. Alexander Irvine, on "The Religion of Democracy."

GENERAL SEMINARY STUDENTS.

The catalogue of the General Theological Seminary for 1907-1908, published last week, shows an enrolment of 115 students, divided as follows: Fellows 5, graduates 6, seniors 34, middles 24, juniors 36, specials 10. Of these, 92 are graduates of 40 different colleges, the institutions contributing the largest numbers being, Columbia 15, Hobart 10, Trinity 7, and St. Stephen's 7. Yale contributes 3, Harvard 3, and Princeton 1.

The dioceses most largely represented are the following: New York 25, Massachusetts 11, Newark 10, Long Island 6, Albany 5, Central New York 5, Fond du Lac 3, and Washington 3.

The catalogue contains a list of graduates and non-graduates from its foundation in 1817, from which the following statistics are obtained: The number of graduates is 1,669, of whom 1,009 are still living. The oldest living graduate is George De N. Gillespie, Bishop of Western Michigan, of the class of 1840. Forty-seven graduates of the seminary have become Bishops, of whom twenty-four were living at the time the catalogue went to press, Bishop Coleman of Delaware, of the class of 1861, having since died. Sixteen non-graduates have been consecrated as Bishops, of whom five are still living.

DEATH OF REV. ROBERT LANDSBERGER.

The death of the Rev. Robert Landsberger, missionary at Holy Trinity Church, Highland, occurred on Holy Innocents' day. He was ordained deacon in 1876 by Bishop Stevens of Pennsylvania, and priest in 1877 by Bishop Young of Florida. His clerical work was performed successively at Ocala, Fla.; Buffalo, N. Y.; Savannah, Ga.; Antrim, Pa.; Mansfield, Pa.; Jacksonville, Stonewall, Lone Star, Lake City, and Federal Point, Fla., and, finally, at Highland, N. Y. The burial office was said on December 31st by the Archdeacon of Orange, assisted by others of the clergy.

A SUNBEAM.

BY MARIE J. BOIS.

CO-DAY, while busy at my desk, I suddenly noticed the prettiest effect of a sunbeam falling on the autumn leaves which are decorating my room. As the table on which they are stands in a corner, well out of the way of the two windows, it was a puzzle to me how the sunlight could reach the foliage. I therefore went to the spot to investigate, and I discovered that the reflection came from the glass of a picture hanging near the window. A simple solution of the mystery, and yet one full of deeper meaning to a Christian's heart.

Should we not all reflect on our surroundings the bright sunbeams of His love? It may be that the warm glow will not be traced directly to us. All the better so since this would only prove how unconsciously we reflect the spirit of the Master, but truly we may well ask ourselves: Are we fulfilling His purpose for us in sending out the reflection of His divine love? and if we are not—is it not high time to awake out of our lethargy?

AS ONE FAMILIAR with the sonatas and the symphonies of Beethoven, while passing along the street in summer, gets from out of the open window, a snatch of a song or a piece that is being played, catching a strain here and another there—and says to himself, "Ah, that is Beethoven, I recognize that: it is from such and such a movement of the Pastoral," or whatever it may be;—so men in life catch strains of God in the mother's disinterested and self-denying love, in the lover's glow, in the little child's innocent affections. Where did this thing come from? No plant ever brought out such fruit as this?—*Henry Ward Beecher.*

MANY CHURCH ACTIVITIES IN CHICAGO

Events of Last Week in the Middle Western Metropolis

DEATH OF FRANCIS B. PEABODY

The Living Church News Bureau,
Chicago, January 6, 1908

MISS MARY ELIZABETH WOOD, of the Church's mission staff in Wuchang, China, was the invited guest at the January meeting of the Chicago branch of the Woman's Auxiliary, held at the Church Club rooms on the morning of Thursday, the 2nd of January, and her address on "The Educational Outlook in China," and on the various aspects of the Church's missionary work in the Yang Tszé valley, made such an impression on her hearers that she was quite unable to accept all the invitations which she immediately received to address local branches of the Auxiliary, during the remainder of her brief stay in Chicago. On the following Monday afternoon Miss Wood spoke at the monthly meeting of Epiphany branch of the Auxiliary, and a number of visitors from other branches took pains to be present, in order to hear her message. The other address at this January meeting was by Mrs. Theodore B. Foster, wife of the rector of Emmanuel Church, La Grange. Mrs. Foster's theme was "Work in Other Dioceses." She told of the methods and incidents connected with the Auxiliary's work in the dioceses of Vermont and Kansas City, where in former years she had been a diocesan officer. The offering of the morning was given to Miss Wood for her work in Wuchang, and the noon-day prayers for missions were led by the Rev. H. W. Starr, the new rector of Christ Church, Winnetka. In spite of the widespread epidemic of grippe, there were between fifty and sixty delegates present, and the meeting was of great interest.

On the Second Sunday after Christmas the members and friends of St. Thomas' (colored) parish, Chicago, observed the twenty-fifth anniversary of the ordination of their rector, the Rev. J. B. Massiah, to the priesthood. In addition to the early celebration, which was largely attended, there was a "Jubilee Service" held at 11 A. M., and the offering, which included remembrances from friends in all parts of the diocese, was a special one, for the work at St. Thomas'. Great interest is felt all through the diocese in this successful work among the colored people of Chicago, which is growing continually.

Some months ago the interior of the Church of the Holy Comforter, at Kenilworth (the Rev. E. Reginald Williams, rector), was considerably damaged by fire, and the repairs which have since been made have just been crowned by the completion of an excellent two-manual Hook & Hastings organ. This new instrument was opened on the evening of Thursday, January 2nd, with a recital by Mr. Alfred G. Eldridge of Washington, D. C. There are now about 120 communicants in this new parish, which last year reported but 40 communicants. There are some 65 families enrolled, and the total contributions last year were about \$4,500.

The large number of Church people who are interested in the welfare of the Chicago Homes for Boys will be interested to know that the director has lately been asked to furnish complete data concerning this successful and growing institution, by a committee of Churchwomen from one of the neighboring cities of the Middle West, where plans are actively being pushed towards the establishment of just such a diocesan work among boys. The chapel at the Homes has been much improved lately with gifts of furniture provided by a generous friend of the boys. The health of the boys is remarkable, there having been but two cases of illness in a whole month, recently, and one of these was only a bad cold. There are now about 80 boys in the Homes.

With the January payment on the debt still remaining on St. Barnabas' mission (the Rev. E. J. Randall, priest-in-charge), the original debt of \$6,000 incurred six and one-half years ago, when the present parish house building was erected, will be reduced to \$750. This work has gone on steadily each year, and the mission has also grown as steadily. There are now 324 communicants, and a dozen organizations, besides a Sunday school of 175 members. The total receipts last year were about \$4,800, of which about \$565 was contributed to diocesan and general purposes. A handsome litany desk was given to this mission on Christmas day, in memory of Mr. A. E. Taylor.

Among the choirs of the diocese which provide special cantatas once a month through the fall and winter is that of

Emmanuel Church, La Grange, of which Dr. E. E. Chase is organist and choirmaster. Recent service lists have included, on these cantata Sunday afternoons (the third Sunday in each month), West's "Faith and Praise," parts of Mendelssohn's "Elijah," and Maunder's "Penitence, Pardon, and Peace." Large congregations have assembled at these musical services, well filling the spacious interior of this beautiful suburban church. The Men's Club of this parish is one of the oldest in the diocese. Recent programs for its monthly meetings have included an entertaining "Chalk Talk," by Mr. Frank Laughren, of the Chicago *Evening News*, and the fine address given by Dr. J. M. Dodson, Dean of the Rush Medical College, on "Social Hygiene."

An unusually beautiful set of festival vestments was presented to the Church of the Redeemer at Christmastide, by Mrs. F. R. Lillie. The tapestry is of European manufacture and of mediæval design, and the work has been done by the Sisters of the Holy Nativity. Ten of the men of the Church of the Redeemer have lately made pledges to the endowment fund of the diocese, aggregating about \$1,500, in response to an appeal made by the Ven. Archdeacon Toll, who is devoting his time this year to the raising of this fund.

The Sunday schools of the diocese devoted their Advent offerings to the special fund of diocesan missions to defray the stipend of the general missionary now at work in the Southern Deanery. The Rev. W. B. Walker, formerly rector of Christ Church, Joliet, has been appointed as this general missionary, and his headquarters are at the town of La Salle, where we have had no Church services for many years. He is carefully working up the interest of many scattered Church people living in the thriving towns of the Southern Deanery. The amount of the Advent offering is not yet known, but this is the second year of this special effort, and the secretary of the diocesan Sunday School Institute, the Rev. A. B. Whitcombe of Dixon, forwarded to every Sunday school in the diocese a package of Advent offering envelopes during the latter part of November. This was not done last year, and the results this year will show a large increase of offerings, in consequence. It is planned to make this offering a permanent feature of Sunday school giving in this diocese, for diocesan purposes, from now on, just as the Lenten savings and earnings of the children are brought at Eastertide for general missions. The presentation of this offering was a part of the Christmas Carol service in many parishes this year in Chicago.

Mr. Frank W. Smith, who for twenty years has been the choirmaster and organist of St. Luke's Church, Evanston, has resigned this position and has gone to the Cathedral, Chicago. Mr. Smith took charge of the music at St. Luke's as soon as the work was started by his father, the present rector *emeritus* of the parish, the Rev. Daniel F. Smith, D.D., and has continued steadily in this position during all these years. The best wishes of a host of friends follow him to his work at the Cathedral. The December meeting of the Men's Club of St. Luke's parish was addressed by Mr. George E. Roberts, president of the Commercial Bank, his theme being "The Present Financial Situation."

At the recent annual meeting of the North Shore Sunday School Institute, held at St. Mark's Church, Evanston, the following officers and executive committee were elected for the year: President, the Rev. George Craig Stewart; Secretary, the Rev. A. G. Richards; Treasurer, Mr. H. M. Arnd; executive committee, Miss Haehn of All Saints', Ravenswood; Mrs. Gregory of St. Peter's; Miss Revell of St. Chrysostom's; the Rev. Homer W. Starr of Winnetka; Mr. T. I. Stacey of St. Mark's, Evanston; Mr. H. W. Raymond of St. Simon's; and Mr. William Barrows of Wilmette. There was a devotional address by the Rev. E. J. Randall of St. Barnabas', Chicago. The evening address was by the Rev. A. B. Whitcombe of Dixon, the secretary of the diocesan Sunday School Institute, who answered many questions from the "Question Box."

One of the parish papers published in this diocese devoted nearly one-fifth of the space in its Christmas number to a careful refutation of the heretical words published in the December number of a leading magazine by Mrs. Mary Baker Eddy, in which she explicitly stated that "Christ was not born of the flesh." This flat denial of the great truths of the Incarnation was clearly shown to be a direct negation of the words contained in St. John 1: 14, and the warning in I. St. John 4: 1, 2, 3 was shown to apply categorically to Mrs. Eddy and to her astonishing language. One of the clergy of Chicago has had an animated and extended personal correspondence with the editor of this leading magazine, protesting earnestly against

his action in publishing such language as a "Christmas Message."

The entire diocese has sustained a great loss in the death, on January 2nd, of Mr. Francis B. Peabody, founder of the firm of Peabody, Houghteling & Co., and one of the oldest and most respected communicants in the Church. Mr. Peabody was a graduate of Trinity College, Hartford, in the class of 1849, and for many years he was one of the vestry of St. James' parish, Chicago. He was also for a long time a member of the Standing Committee of the diocese. Always devoted to the Church, and possessed of the highest standards and ideals in the administration of his large and constantly growing business, he has been, during almost the entire period of Chicago's prominence and growth, one of the most eminent personalities in the city. He is the father-in-law of Mr. James L. Houghteling, founder of the Brotherhood of St. Andrew, Mr. Peabody will be mourned by thousands of earnest Churchmen. The burial was from St. James' Church on the afternoon of Saturday, January 4th, the Rev. Dr. James S. Stone, rector of the parish, officiating.

TERTIUS.

PRO-ROMANISM.—III.

BY THE RIGHT REV. THE BISHOP OF FOND DU LAC.

CATHOLICS believe that God will most surely carry out His Will. The soul in union with God's Will rests peacefully in it. It has surrendered its will to God's Will. Its motto is, "Let come what will come, God's Will is welcome." The joy God has in His Will floods the Christian soul united to it with joy. The soul so perfected has no fears. God has predestinated a glorified kingdom, and whenever the predestinated number of the elect is made up, it will with joyful triumph be ushered in. This is the *terminus ad quem* of our Christian labor.

Another Catholic belief is that the Church is a kingdom, a divine temple, as St. Paul says, the family of our Lord Jesus Christ. The mistake of many is to confine their vision of this body to the small portion of it which is on earth. It consists of all united to Christ, whether in glory or in the expectant condition, and those who are wayfarers. These altogether form the one body, one family, one temple, one holy Catholic Church. It is a visible kingdom and has on earth a visible organization. Christ is the visible Head in glory, and His headship has a representative on earth in the Bishop of each diocese. Just as each family or each nation requires a head, so it is with each unit or diocese of the Church Militant. But as it is not necessary that there should be a head over all families, or a King over all Kings; so it is not necessary that there should be on earth one Bishop over all Bishops. For the Church Militant is not an entity by itself, but only a portion of the great kingdom, and no more requires a visible head than the expectant Church does. The craving, therefore, of some Pro-Romans for a visible head is only a worldly and unscriptural idea.

The Catholic believes that our Lord prayed for two gifts; one for unity, and the other for union. This is the teaching of the fathers. He prayed for unity that the Church might be one as He and the Father were one. This unity is secured by the Sacraments, and is an indestructible unity.

The Pro-Roman idea is that the principle of unity is to be found in the Papacy. Now the principle of unity of any body or thing must have three elements: it must apply to the whole body, be enduring as the body, and have the quality of the body. The Papacy only affects the Church Militant and not the whole Church. It is not as lasting as the whole body, for it must pass away. It is not the principle that makes the Church indestructibly united, for it has been the chief cause of division, and at one time divided Europe under three Popes. It is not, therefore, a principle of unity, but rather of division. Its development is easily accounted for on human principles. There is in every man, and so in the Church, the principle of the human spirit and of the divine Spirit. The Papacy is seen to be the development of the human spirit, because the mediæval or present modern monarchical Papacy has for one of its foundations the forged decretals. Now the Divine Spirit does not need man's lies to carry out His work. Again, the modern Papacy, with its pomp and machinery and splendor of an earthly monarch, is obviously the development of the worldly mind. It is a form of Anti-Christ. The Holy Spirit, on the other hand, shows Itself in binding Churches together by the spirit of divine charity, and subordination to the mind of the whole

body, as expressed in General Councils. The Papacy, moreover, is seen to be the outcome of a carnal or worldly spirit; for just as Israel fell into sin by demanding a visible head, and as this sin of Israel led to division, so the Papacy has led to the rending apart of the Church. "By their fruits ye shall know them." It is therefore plain that no action in our Church that looks to the union with the Papacy as it is now can be of God's prompting.

It is true that our Lord prayed for union as well as unity, but the union was to be of that supernatural character, which would bear witness to His supernatural or divine mission. Now an enforced union under a monarchical power does not do this. It is of the earth earthy. A union effected by the Holy Ghost, on the other hand, and finding expression in the General Councils of the whole Church, does do this. This outward union was preserved for the first thousand years of the Church.

Unlike unity, which is preserved by sacraments and is indestructible, union may be, and has been, lost, and there is no promise of our Lord that, being lost, it should ever be regained. If it is His will, it will be regained in some other way than by submission to the Papal monarchy, but by a return to that union which existed for the first thousand years.

As there is no promise of this, and all the prophecies look to the breaking up of this outward union of the visible body on earth; while we may charitably pray for it, it is not something on which we should set our hearts or make an idol of, or be disturbed about. "He that regardeth the clouds shall not reap."

During the last century there have been two movements of the Holy Spirit in Western Christendom. That in the Anglican Church which presented the issue to it whether it would become Protestant, or accept a revived Catholicity. The response of the Anglican communion has been a progressive one towards Catholicity. The other movement of the Holy Spirit in Europe, by its new learning and philanthropy presented to Rome the issue whether or no it would modify its papalism and become Catholic. Its response has been sternly in favor of continuing papal as against Catholicity. It has done this by adding new dogmas to the Catholic Faith, driving out the Old Catholics, by its denial of Anglican orders, and its rejection of proposals of peace. If we would be true to the Holy Spirit's guidance, we shall not ally ourselves with Rome, which is rejecting it.

The *terminus ad quem* of the Tractarian movement is not, then, union with Rome, but the revival in the Anglican Church of true Catholicity. As an incidental proof of this statement, I would here give my experience. For nigh sixty years I have been connected with and watched the Catholic movement, and I have seen some dozen or so efforts in England and in the United States made to revive the religious life. There have been a great many efforts made by bodies of men to revive it, and wherever in societies of men or women the Roman spirit has gained a footing, there the work has universally and signally failed. God's Spirit has not blessed it. And this will be the case with all such movements in America, as it has been in England. Those who open their eyes will see this to be true: "The partridge sitteth on eggs, and hatcheth them not" (Jer. 17: 11).

Only by giving up the idol of a union with Rome, and by submission to the leading of the Holy Spirit, and by patient trust in Christ to work out His own plans in His own way, will the Catholic movement be advanced, and the Catholic minded clergy gain their reward.

COMPASS SAILING.

As those who out of sight of any land
At midnight stand,
Steering by compass e'en when waves are wild,
Know that the ship feels still,
While, balanced ill,
The compass card seems whirling wrong and wild,
So we who in this dark
Would hold the mark,
Against the pivot-needle of God's word,
Oft lubber-seamen seem
And, veering, deem
That the light flickered or the needle erred:
Yet surer than old sailors could we be;
He Who gave light and compass made the sea.

L. TUCKER.

ALL I HAVE SEEN teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence prepares for us, it must be something large and generous; and in the great style of His works. The future must be up to the style of our faculties, of memory, of hope, of imagination, of reason.—Ralph Waldo Emerson.

THE LATE BISHOP WILKINSON.

By JOHN G. HALL.

AFTER an exceptionally noble and distinguished career, extending through many years; the Bishop of St. Andrew's, Lord Primus of the Scottish Church, has passed to his rest within the veil.

The call came to him very suddenly indeed. He was presiding at a meeting of the Representative Church Council, held in Edinburgh on Wednesday, December 11th, and had just spoken on the subject of the finances of the Church—pleading for greater support of the clergy funds—when, on resuming his seat, he fell back in his chair. A doctor was almost immediately in attendance, but the Bishop had already expired, his decease resulting from heart disease.

The departure hence of the Bishop of St. Andrew's, the *Times'* obituarist observes, means much more to the English public than the decease of a Scottish prelate of whom they knew little. "Dr. Wilkinson had the perhaps quite unique distinction of having ruled first an English diocese and afterwards a Scottish one; yet to many people now getting up in life this will not seem so well worth insisting on as his most acceptable career in a West End incumbency or his work of spiritual direction and counsel to those who were willing to accept it."

The Most Rev. George Howard Wilkinson was born in Durham in 1833—that notable year which saw the rise of the Catholic Movement at Oxford, of which he himself became to no inconsiderable degree a living exponent. From Durham School he passed to Oriel College, Oxford, where he held a scholarship, and where he graduated with honors in 1855. Two years later he was ordained deacon with title to an assistant curacy at St. Mary Abbots, the parish church of Kensington, and after serving there several years his career as a parish priest began—first at Seahaven Harbour and then at Bishop Auckland (the parish of the Bishops of Durham).

In 1867 Mr. Wilkinson came to London as the incumbent of St. Peter's, Great Windmill Street (just out of Piccadilly Circus), and there he did a great rescue work among the women and girls who crowded the streets of that neighborhood at night, for whom he held midnight services. In 1870, upon being appointed vicar of St. Peter's, Eaton Square, he began perhaps the most notable work of his whole career. Here it may be well again to quote from the *Times'* obituary article:

"It is hard to describe, without seeming to exaggerate, the success which attended his ministrations in a parish all the more difficult to work because of the wealth and station of the parishioners. His preaching was intensely evangelical in the best sense of that word, and it was coupled with the most thorough sacramental teaching, while the services at the Church . . . were calculated to support his teaching at once by their frequency and their reverence."

Among the regular worshippers at St. Peter's at this time were Mr. Gladstone and a number of Cabinet Ministers. It was while he was vicar of this West End church that Mr. Wilkinson began the output of those devotional works with which his name has since become so familiarly associated—such as his *Instructions in the Devotional Life* (a circulation of over 60,000 copies), *Instructions in the Way of Salvation* (of over 32,000 copies), and *Lent Lectures* (of over 18,000 copies). As to his popularity with his brother clergy of the Middlesex Archdeaconry, that was fully demonstrated by the fact of their choosing him, in 1880, to represent them as Proctor in Convocation. In 1877 Dr. Benson, then Bishop of Truro, became acquainted with

the vicar of St. Peter's, Eaton Square, and was so drawn towards him that in the following year, notwithstanding his feeling that Mr. Wilkinson was more in sympathy with the Catholic Movement than he was himself, he appointed him an Honorary Canon of his new Cathedral Chapter. While six years later, when the Cornish See became vacant through the translation of its occupant to the Primatial throne of Canterbury, it was chiefly due, perhaps, to Dr. Benson's recommendation that Mr. Gladstone advised the late Queen to select Canon Wilkinson for consecration as the second Bishop of Truro. He proved, as was to be expected, a devoted Father-in-God to the Cornish Church people, but his episcopate amongst them did not last long. He was almost from the first seriously handicapped in his work by ill health, and was obliged on that account to resign his See in 1891. And yet during his administration of the diocese the Cathedral was carried on to some considerable extent towards completion, while to his memory also belongs the honor of having founded a Sisterhood at Truro, the Community of the Epiphany, the original members of which came from his old parish of St. Peter's, Eaton Square.

In 1893, on the resignation of Dr. Charles Wordsworth, Dr. Wilkinson was elected a Bishop of the Scottish Church in the see of St. Andrew's, Dunkeld, and Dumblane. "The Scottish Bishopric," writes Canon Scott Holland in the *Church Times*, "given to him as his health returned, was an untold joy. It put him back in the position that was natural to him, and in the work that he loved." The highest position of honor in the Scottish Church also became his when elected Primus in 1904.

Bishop Wilkinson was spiritual physician to Mr. Gladstone in his last sickness, and administered to him the Blessed Sacrament as the *Viatikum* of his journey through "the valley of the shadow of death." And this is only one instance of the multiplied opportunities which came to him for bringing spiritual benedictions upon men of high standing in England and in Scotland. Few Bishops of our own day have had such opportunities or have made so

much of them. *Requiescat in pace dulcis anima!*

IT IS VERY interesting to watch a plant grow, it is like taking part in creation. When all outside is cold and white, when the little children of the woodland are gone to their nurseries in the warm earth and the empty nests on the bare trees filled with snow, my window-garden glows and smiles, making summer within while it is winter without. It is wonderful to see flowers bloom in the midst of a snow-storm! I have felt a bud "shyly doff her green hood and blossom with a silken burst of sound," while the icy fingers of the snow beat against the window panes. What secret power, I wonder, caused this blossoming miracle? What mysterious force guided the seedling from the dark earth up to the light, through leaf and stem and bud, to glorious fulfilment in the perfect flower? Who could have dreamed that such beauty lurked in the dark earth, was latent in the tiny seed we planted? Beautiful flower, you have taught me to see a little way into the hidden heart of things. Now I understand that the darkness everywhere may hold possibilities better than even my hopes.—*Helen Keller.*

THERE is a world in us that God keeps to Himself, except when He calls some few souls, with special errand for us, to receive a glimpse. It is full of life, and growths, and wonders, that are to be developed and revealed. We ourselves know not what we shall be; but He knows that we shall be like Him. . . . It is the world of the spiritual microscope.—*Mrs. A. D. T. Whitney.*

MY FRIEND is with me, and I am quieted by the knowledge of His rule.—*General Gordon.*



THE MOST REV. GEO. H. WILKINSON, D.D.,
LATE PRIMUS OF SCOTLAND.

THE HISTORY AND USE OF THE OFFICE OF THE VISITATION OF THE SICK.

BY THE REV. FREDERICK CROSBY LEE,
Chaplain of St. Mary's School, Knoxville, Illinois.

III.—A DISCUSSION OF AURICULAR CONFESSION AND UNCTION IN THE OFFICE.

WE have seen thus far that the two parts of the rationale of the analysis of the passage from St. James wanting in the American office of Visitation are No. 3, Anointing of the sick in the name of the Lord, and No. 4, Confession of faults one to another. As there has been much controversy waged about these two ideas we must state both sides of the case clearly before we generalize about them. Let us first of all discuss Unction.

What is the service to which the Apostle refers in his words, "And let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him"?

The use of unction was very ancient among the Jews and Gentiles. Its significance, of course, varied from time to time with the use and the users. In St. Mark 6: 13 we are told that the Apostles, when first commissioned, "Anointed with oil many that were sick and healed them." "Here," observes Bishop Harold Browne, "unction was evidently an outward sign, similar to that used by our Saviour, when He made clay and put it in the blind man's eyes. It was connected with the miraculous power of healing." All commentators seem to agree that this was the use to which St. James refers. The question now naturally arises, does the prayer of faith which accompanied the unction refer to the saving of the body only or of the soul also? Again the answer seems to be unanimous. Punchard thus paraphrases the passage:

"The Apostle is treating of a matter totally distinct from the occasion and the object of extreme unction. He is enforcing the efficacy of the prayer of faith in afflictions (verse 13). Of such efficacy he adduces one special instance. In sickness let the sick man inform the elders of the Church. Let them, representing the congregation of the faithful, pray over the sick man, accompanying that prayer with the symbolic and sacramental act of anointing with oil in the name of the Lord. Then the prayer of faith shall save (heal) the sick man, and the Lord shall bring him up out of his sickness; and even if it were occasioned by some sin, that sin shall be forgiven him."*

Nor is Punchard alone in this interpretation. The voice of all critics seems to be one in declaring that the unction is for bodily salvation. Undoubtedly with St. James there was the idea of miraculous healing, but the prayer of faith must accompany the unction to perform this.

"That St. James makes the promise of recovery without any restriction, may at first sight appear to be surprising," says Plummer in his commentary in the "Expositor's Series," "but in this he is only following the example of our Lord, who makes similar promises, and leaves it to the thought and experience of Christians to find out the limitations to them. St. James is only applying to a particular case what Christ promised in general terms."†

It seems plain, then, that we may say that unction, accompanied by prayer, was a sacramental act for the healing of the sick. Why did it cease to be used? It is about this question that we find the most controversy. Those who take the reformers' view of the omission say as follows, with Stephens:

"In St. James' time, and so long as the miraculous gift of healing continued, they anointed the sick with oil also in the name of Jesus, not to convey any grace to the soul, but to work a miraculous cure, which was the usual effect in those ages. But the power and gift having now ceased, the reformed church left off the oil, which was the sign, because the thing signified was now taken away; though they retained all the substantial parts of the office."‡

In answer to such a statement one is tempted to ask: Why, then, retain the prayer of faith, since they were both part of one and the same office? Simply because all visible effect of Unction is gone it does not follow that God has abandoned an ordinance He once ordained. Or if the prayer is everything, should we not stop using water in Baptism because it is of no effect visibly and the intent of the prayer is everything? A healthy view would naturally seem to combine the two, even as St. James seems to have meant they should be combined.

There are, however, more critical faults to be found with

Unction, or rather with perversions of it. The reason the Reformers dropped the use of it seems rather to be traced to their fear of the false doctrine of the Church of Rome. This doctrine may be stated as follows:

The Council of Trent has declared the Church to believe "extreme unction to be a sacrament, instituted by Christ, conferring good, remitting sins, and comforting the infirm" (Sessio xiv.).

The Roman authorized manual of devotion, *The Crown of Jesus* (p. 710) says: "Our Lord and Saviour Jesus Christ, in His tender solicitude for those whom He has redeemed by His Precious Blood, has been pleased to institute another sacrament, to help us at that most important hour on which eternity depends—the hour of death. This sacrament is called Extreme Unction, or the last anointing." It further goes on to say that the anointing of the five principal senses of the body is for the remission of the sins committed by them during life.

Concerning such a belief I wish to make several points.

1. No translation of St. James can be used as a basis for such teaching except the erroneous one found in the Vulgate.

2. The examination of the Greek shows that the Unction of St. James was for recovery. This is supported by all references to Unction elsewhere in the New Testament.

3. A distinction must be made between Unction *in extremis*, which is really the service of the Roman Church, and Extreme Unction, which is the Last Unction in contradistinction from the Unction of Baptism and the Unction of Confirmation.

4. That the Roman teaching on Unction is entirely a tracable innovation, distinct from the use of the Greek Church of to-day and of the English Church before the Reformation as represented in the Sarum Manual.

In support of the first point enough has been said, I think, to make the assertion clear, as also in regard to the second point. On the Third I wish to quote from Kidd on the Thirty-nine Articles:

The Thirty-fifth Article, he says, refers "certainly to Extreme Unction, which from being administered to the sick according to Apostolic precept (James 5: 14, 15) after the earlier unctions of Baptism and Confirmation came to be known as the Last Unction (*Extrema Unctio*) and afterwards, by 'a corrupt following of the Apostles,' was sometimes mistakenly reserved for administration at the point of death as an unction *in extremis*."

The fourth assertion can be verified from the following facts: Up to the time of the Council of Trent, as is shown by an examination of office books, Unction was mainly with a view to recovery, as far as the office shows. But in men's minds, since the miraculous gift of healing had disappeared, Unction had taken on rather the idea of a spiritual cure, and been connected with the idea of remission of sins. It is not to be thought for a moment that there is no spiritual significance in the act. Plummer, in his commentary on the passage in the Expositor's Bible, says:

"Whether or no Extreme Unction is an edifying ceremony is a question worthy of argument, and nothing is here urged on either side; but we are going beyond our knowledge if we assert that it *can* have no effect on the dying man: and we are unduly limiting the power of prayer if we affirm that to pray for one who has lost consciousness is a useless superstition. All that is contended for here is that the Roman rite is something very different from that which is ordered by St. James" (p. 333).

As has been shown by the citations from the authoritative Roman Books, after the days of Trent a new idea came in which had no place in the Office Books up to that day. That such teaching is distinct from the use of the Greek Church is conclusively shown by Dr. King, in his *Rites and Ceremonies of the Greek Church in Russia, 1772*:

"Though the Greek Church reckons it (Unction) in the number of her mysteries, yet it is certain there is nothing throughout the whole office which implies that it should be administered only to persons *periculose aegrotantibus et mortis periculo imminente*, as is prescribed in the Roman Church, on the contrary it may . . . be used in any illness as a pious and charitable work, but not of necessity; and thence, I presume the doctors of the Church maintain that this mystery is not obligatory or necessary to all persons" (p. 305).

The Sarum Manual affords us strong testimony to the correct idea of Unction. I quote as follows from Maude's Book on the Common Prayer:

"It has been said that the sacrament of Extreme Unction, as used in the Middle ages, was not the same ordinance as that prescribed by St. James, inasmuch as it was not used with a view to the recovery of the sick man, but only when recovery was despaired of. Such a view receives no countenance whatever from the prayers or rubrics of the Sarum office. The prayers are for forgiveness of sins and for

* *Commentary on St. James*, ed. by Bishop Ellicott, p. 381.

† *Expositor's Bible Series. St. James and St. Jude*, Plummer, p. 329.

‡ *Book of Common Prayer with Notes*, Stephens, p. 1643, vol. III.

recovery; and they quote and strictly agree with the words of St. James. The rubrics lay down most emphatically that unction may be repeated, even in the course of the same illness, whenever it assumes a dangerous character; and that those who recover after unction should resume their ordinary life, and not imagine that any special consecration has been conferred upon them. The whole service is strictly scriptural" (p. 100, 101).

In concluding my remarks upon Unction I wish to plead for the return of the rite to our office on the lines of the rite in the Book of 1549 by the following points.

1. Unction is a part of duty laid down by St. James.
2. It finds warrant elsewhere in Scripture.
3. Aside from the Roman distortion it has spiritual and ethical value.
4. The dropping of the use of it from the Prayer Book of 1552 was the result of mistaken ideas and Calvinistic influence.
5. We cannot justify its omission on any grounds aside from fear of false teaching.
6. Such a plea can be raised against any and all sacraments, rites, and doctrines in the Church.

What shall we say of the omission of the form of Absolution in our American Book? Simply this: As the office now stands the sick person is invited to confess his sins to the minister in order that he may be prayed over to have his sins forgiven by God! Surely the rubric that begins "Then shall the Minister examine. . . ." does not invite to anything less than a rehearsal of all of one's life. What comfort, then, would it be to a man who, troubled in conscience, even to the point of remorse, after having told of his wrong doing and been told what amends to make, received no more assurance of forgiveness than a prayer to God that the Almighty would be pleased to pardon him? Can any one believe that such a man would receive that full comfort that does come with the direct words of the priest, "I absolve thee, . . . in the Name of the Father and of the Son and of the Holy Ghost"? Surely the English Church has been more wise than ours in retaining the Absolution in its office.

IV.—THE PRESENT USE OF THE OFFICE TO PREPARE FOR COMMUNION OF THE SICK.

There is an old slander brought against the English Church that since the third rubric after the office for the Communion of the Sick asserts that the sick man, if truly repentant, but unable to receive the sacrament, nevertheless "doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health," it thereby follows that the Church has put little importance on the administering of the Sacrament. Nothing could be more foolish. The rubric is no new innovation, but dates from long before the Reformation, being found in the Sarum as well as elsewhere. It teaches a doctrine too well known to explain here, but no authority can be brought forward for any statement that either the Unreformed Church or the later Reformed Church in England ever believed other than what the doctrine is held to teach. So far from refusing the Sacrament to the sick or dying, the Church wishes to give it in all possible cases. It is of those cases not possible of which the Rubric teaches.

Yet though this is a slander, have not we, in America, sometimes given excuse for it? Especially have we not let our people get the idea that they can die without the Sacrament, or without making any special effort to have it? I only ask this question to point out its remedy. This remedy I hold to be the frequent use of the office of visitation among the sick. We should not be afraid of this office. It is one of singular beauty. It teaches many valuable lessons. It prepares for Communion. Our book very wisely makes use of it as a separate office. This I believe is that it may be more frequently used. But it also allows it to be combined with other services and one might reasonably use it in connection with the Office that once formed a part of it, the Communion of the Sick, and thus force home to the world the lesson of repentance.

[THE END.]

THE REPORT of the Bureau of the Census on benevolent institutions shows that more than \$28,000,000 is spent annually in maintaining hospitals and \$10,000,000 for the support of asylums. Of the total number of institutions 2,359 are managed by private corporations, 1,363 are supported by religious societies and churches, and 485 are maintained by the federal, state, or city governments. New York ranks first as supporting the greatest number of benevolent institutions, and Massachusetts is third with 305. Ohio follows with 267, and then Illinois with 257. Delaware is the only state that does not support a public institution of any character excepting the almshouses and insane asylums.

A FIVE MILLION DOLLAR GOAL.

AT the General Convention there was created a Commission, consisting of ten Bishops, fifteen presbyters, and twenty laymen—a goodly company—"to take in hand the raising of not less than \$5,000,000 for the General Clergy Relief Fund."

The proposition met with much enthusiasm; and the sum mentioned has been acknowledged on every hand to be by no means unattainable. The Commission consists of the following:

The Bishops of Pittsburgh, Western New York, Ohio, Lexington, Los Angeles, Rhode Island, Sacramento, Colorado, Mississippi, and East Carolina; the Rev. Dr. Wilkins of Los Angeles, the Rev. Dr. Israel of Central Pennsylvania, the Rev. Dr. J. L. Parks of New York, the Rev. Dr. McIlvaine of Pittsburgh, the Rev. Dr. Hodges of Massachusetts, the Rev. Dr. Crawford of Virginia, the Rev. Dr. Groton of Pennsylvania, the Rev. Mr. Plant of Maine, the Rev. Mr. Torrance of Michigan City, the Rev. Mr. MacMillen of Lexington, the Rev. Dr. Hopkins of Chicago, the Rev. Dr. Carey of Albany, the Rev. Dr. Brady of Ohio, the Rev. Dr. Hodges of Maryland, and the Rev. Mr. Llywd of Olympia; Mr. Moyer, Albany; Mr. Parker, Colorado; Mr. Mansfield, Connecticut; Mr. Salladé, Fond du Lac; Mr. Paine, Massachusetts; Mr. Mather, Ohio; Mr. Stevens, Newark; Mr. Niles, New Hampshire; Mr. Morgan, New York; Mr. Stiness, Rhode Island; Mr. Bryan, Virginia; Mr. Page, Washington; Mr. Evans, Pennsylvania; Mr. Gardiner, Maine; Mr. Cornelius, Pittsburgh; Mr. Spittle, Oregon; Mr. Ingersoll, Tennessee; Mr. Skinner, Western Massachusetts; Mr. Roots, Arkansas; and Mr. Miller, Georgia.

This is a Commission composed of men of such standing in the Church and in the communities in which they dwell, as to ensure for the Commission at least a respectful hearing.

Two meetings of the Commission were held at Richmond before adjournment of the General Convention, and the members were divided according to certain geographical boundaries into the following groups: Eastern, Pittsburgh, Southern, Chicago, and Western, of which the following Bishops were named as presidents, respectively: Bishop McVickar, Bishop Whitehead, Bishop Burton, Bishop Leonard, and Bishop Johnson. The Bishop of Pittsburgh was elected president of the Commission, and the Rev. Dr. Wilkins of Los Angeles, general secretary. Vice-chairmen and secretaries and treasurers were elected for the various groups. The Commission after much discussion decided that the title by which it should be known ought to convey a distinct and comprehensive idea of its purpose. By vote of the Commission, the Joint Commission is named, "*The Five Million Dollars General Clergy Relief and Pension Fund.*"

The president was authorized to appoint, with the general officers, an executive committee of persons who would find it practicable to attend meetings at some central point; and the Rev. Dr. Israel, the Rev. Dr. Parks, Mr. Stevens of Newark, and Mr. Evans of Pennsylvania were appointed. The executive committee has had one meeting in New York, at which time the Rev. Dr. Wilkins was elected general agent, and Mr. Samuel Mather, general treasurer. Ways and means were discussed, but no plans can be formulated in these times of financial stringency. The Commission, however, gives notice that it intends to be heard from constantly. The committee adjourned to meet on Tuesday evening, January 14th, in New York City.

This Commission had its origin in a suggestion of the honored Bishop of Los Angeles, the Right Rev. Dr. Johnson. His suggestion was heartily adopted by the diocesan convention of Los Angeles, and a petition from that convention was eloquently presented to the General Convention by the rector of St. Paul's Pro-Cathedral, Los Angeles, the Rev. J. J. Wilkins, D.D. The proposition secured instantaneous, unanimous, and enthusiastic support from the Bishops, clergy, and laity, and the result was the appointment of the strong Commission named above.

The Commission has no intention of observing a "dignified" silence, or of becoming a tomb of the Capulets, to which has been consigned a proposition moribund from the start; but purposes, as far as in it lies, that every man, woman, and child in this great American Church shall hear *about it*, and hear *from it*, and have an opportunity to gain a blessing by sympathy, interest, coöperation, and generous benefactions in the matter given into its charge.

The General Secretary, the Rev. Dr. Wilkins of Los Angeles, Cal., especially desires that the lay members of the Commission will send to him at an early date their postoffice addresses, inasmuch as the General Convention Journal only furnishes the names of the dioceses which they represent.

Bible Studies

By Olaf A. Toffteen, Ph.D.

Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary, Chicago

III.—ABRAM IN HARAN.

I HAVE suggested that the cause of Terah's migration from Ur was the capture of that city by Kuduk-Mabug, prince of E-Mutpal, in 2131 B. C. Terah went then in company with Abram, Sarai, and Lot to Haran (Gen. 11:31), and it was from Haran that Abram, Sarai, and Lot later on departed for Canaan (Gen. 12:45). Bible commentators have without exception, so far as I am aware, identified this Haran with the city of that name in Mesopotamia, well known both in the cuneiform literature, where it is written *Kharranu* ("the Caravan city"), and in the classical writers who mention it under the name of *Karraï*. This identification has also been assumed by modern critics as a matter of fact. But the Book of Joshua (24:2, 3, 15) represents Terah as having dwelt "on the other side of the Flood," and the inference has been that a discrepancy exists in the two accounts in regard to Terah's dwelling place in Mesopotamia.

Again, in the story of Jacob, one document (J) is representing him as going to Haran (Gen. 27:43; 28:10; 29:4), while another document (P) seems to represent him as going to Paddan-Aram (Gen. 28:2, 5, 6, 7; 31:18; 33:18; 35:9, 26). It seems evident that Paddan-Aram can not be identical with the city of Haran, and it is, therefore, assumed that two contradictory, or at least, entirely different stories have been fused. We should not deny the existence of various ancient documents which form the basis for the history of Abram and Jacob, still it has not yet been proved that these documents contradict each other, and the discrepancies in the stories of the migrations of Terah and Jacob can now be explained in a satisfactory way.

The Bible nowhere asserts that Terah or Jacob migrated to the city of Haran, or that Abram and Jacob came from the city of Haran to Canaan. The Bible speaks here of Haran, not of the city of Haran. So far as the Biblical text is concerned, Haran may in these passages be either a land or a city. In Gen. 24:4, 5, 7, it is evident that both Abram and his servant designate Haran as a "country," or a "land," not as a city. This is not contradicted by Gen. 24:10, where we should translate: "he went to Aram-Naharaim, to the (or a) city of Nahor," for it is not said that the city of Haran was the city of Nahor. All that this text implies is, that the city of Nahor was located somewhere in Aram-Naharaim, i.e., in northern Mesopotamia.

Here the Assyrian inscriptions come to our assistance in throwing a most welcome light on the question under discussion. Not only do these inscriptions frequently mention Haran (*Kharrann*), but it is characteristic of these inscriptions that they almost invariably prefix a determinative before or after local names. Now it happens that the city determinative (*al*) before Haran (*Kharranu*) appears first in the eighth century B. C., in the inscriptions of Sargon of Assyria (722-705 B. C.), and that from this time on it is always styled a city. Classical writers, from the time of Dio Cassius, Strabo, Ptolemy, Stephen Byzantinus, Arius, Marcellinus, and onwards, denote it consequently as a city, and from these late references in Greek and Latin literature it has entered the Bible commentaries, and has been referred to on the assumption that it never was anything but a city.

In the Assyrian and Babylonian literature, however, prior to the eighth century B. C., the name is referred to as that of a land, and Tiglath-pileser I. (about 1125 B. C.) denotes it invariably so.¹

Winckler has pointed out² that there existed a great Mesopotamian empire in the middle of the third millennium B. C., with Haran as its capital, and this empire must then have been known as "the Land of Haran." It included all of upper Mesopotamia and extended over the Tigris into Anzan, Media, and Elam.³ A reference to Haran from the time of Abraham and Jacob would then primarily apply to the land and not to the city of Haran. But even if we concede the contention of critics that these Biblical references were not written down until a

very late time, still they assume that most of these references to Haran belong to the Jahvistic (or Elohist) document, and as they do not date them later than the ninth century B. C., we must assume that, even in this case, Haran could denote the land of Mesopotamia.

As the land of Haran extended over the Tigris into Media, it follows that the Biblical Paddan-Aram, which presumably is identical with the Babylonian *Padin u Arman*, situated on the Tigris, was a part of Haran, and could be referred to either as Paddan-Aram or (land of) Haran. In Joshua 24:2 we should read instead of "the other side of the Flood," (the land of) Eber-Hannahar, which corresponds to the Assyrian *Ebir-nâri*, and this was situated in the land of Haran, between the rivers Balikh and Habor, east of the city of Haran.

Abram departed from Haran for Canaan when he was 75 years old (Gen. 12:4). This carries us to the year 2090 B. C. According to the Samaritan text, which is more than 1000 years older than the present Hebrew (Massoretic) text, and therefore perhaps more trustworthy, Terah died at the age of 145 years, i.e., he died in the same year that Abram departed for Canaan. Abram's stay in Haran or Ebir-nâri lasted, therefore, 42 years.

I have before suggested that Abram's first migration, the one from Ur, was caused by political disturbances. It is possible that a similar cause underlies his second migration, the one from Haran to Canaan. In order to understand this, it will be necessary to go back a few years and follow the development of political events in Babylonia.

Kudur-Mabug and his son Eri-Aku became supreme rulers of all Babylonia in the year 2131 B. C., leaving Sin-Muballit, the former king of Middle and Northern Babylonia, as a weak, unimportant vassal under these usurpers. Sin-Muballit died in the year 2121 B. C., and was succeeded by his son Hammurabi, who continued as a vassal under Eri-Aku for the first twelve years of his reign. After Eri-Aku's accession, Sin-Muballit had to leave Nippur, his old capital, and Babylon seems thereafter to have been his residence city, wherein he probably died, and there Hammurabi began his vassalship. In the year 2109 Hammurabi rebelled against his superior, King Eri-Aku, and succeeded in establishing himself as independent king over the city of Babylon. Being unable then to recover the city of Nippur, he decided to make the city of Babylon his capital, claiming in the introduction to his code that he did so on divine authority, the gods of Sippara and Nippur, Anu and Bel, consenting by turning over the government of the world to Marduk, the chief god of the city of Babylon.

The rebellion spread rapidly, however, and the war of independence came to an end in the next year, 2108 B. C., when the date-lists record that Hammurabi "established righteousness," i.e., peace and order. Now began the reconquest of Babylonia, and the date-lists enable us, partly, to follow the progress of this conquest. In 2106 B. C. Malgâ was taken, and in 2103 B. C. the mighty city of Isin was recaptured. In his 21st year, i.e., 2089 B. C., the city of Bazu, situated west of the Middle Euphrates, was captured. All of Middle and Northern Babylonia was at this time under the rule of Hammurabi. Now we know, both from the Code and the Letters of Hammurabi, that this king captured the cities of Nineveh and Ashur in Assyria. We would, therefore, expect that he endeavored to subdue the land between the Euphrates and Tigris. It can now be proved that he not only attempted but succeeded in capturing that land, for a tablet in the British Museum (No. 33225) is dated in the "year of Hammurabi the king in which [he slew] the people of Tu-ru-uk-ku, the land of Kakme and the land of Subê." Another tablet (Bu. 88-5-12, 471) is dated in the "year of the people of Tu-ru-qu," and a third tablet in the Berlin Museum (V. A. Th. 766) is also dated in the "year . . . of the people of Tu-ru-qu." As the people of *Turuqu* are mentioned together with the lands of *Kakmum* and *Su-bi-e*, we must infer that the people of *Turuqu* lived near *Kakmum* and evidently between Babylonia and *Kakmum*. This inference is supported by the tablet of Adad-nirari I. of Assyria (about 1370-1325 B. C.), who also conquered the lands of *Turukî* and *Kakkim*, and mentions the two lands together. From this inscription it is to be inferred that these two lands were in Mesopotamia. Sargon often refers

¹ Cf. *Annals of Tig. Pil.* I., col. vi., line 71; *Broken Obelisk*, col. iii., line 20.

² *Alttestamentliche Untersuchungen*, pp. 65-90.

³ Cf. my *Ancient Chronology*, I., pp. 104-106, 115.

in his inscriptions to the land of *Kakmê*, and from these inscriptions it is evident that *Kakme* was a part of the Kasiari-mountain range. The land of *Su-bi-e*, in the inscriptions of Hammurabi, is then a mutilated form of *Su-ba-re*, which is the land north of Kasiari. Turuqu must therefore be the land south of Kasiari, *i.e.*, somewhere in the land of Eber-Hannahar, where Terah and Abram dwelt.

It is to be noticed that in the inscriptions from the time of Hammurabi, *Turuqu* is referred to as a people, not as a land, which indicates that it was at this time a nomadic people, without a settled government.

This proves then that Hammurabi conquered a nomadic people, that dwelled somewhere in middle Mesopotamia, south of the Kasiari mountains. Unfortunately, we are not yet able to decide in what year this conquest took place, because the kings of the Hammurabi dynasty often used a double system of dating, and this year was not referred to in the official date-lists of the city of Babylon. From several data in the inscriptions of Hammurabi it is evident, however, that Hammurabi's conquest of Mesopotamia began in the east—with the cities of Ashur, Shitullum and Nineveh—and extended westward. If so, the conquest of Turuqu took place before the year 2089 B. C., and the probability is that he took in the year 2090 B. C., in which year he raised a throne in his pantheon for the god Adad, but Adad was a god of several regions in Mesopotamia, and a statue of that god had evidently been captured that year or the year preceding and was now introduced into the pantheon of Hammurabi. But from the Bible we infer that it was in the year 2090 that Terah died and Abram migrated from Haran or Eber-Hannahar to Canaan.

As a suggestion I would also call attention to the possibility that the names Terah and Turuqu may be identical. In the unpointed Hebrew texts the name Terah is written with the three consonants *t-r-kh*. The Septuagint pronounces it *Tharra*, the Vulgate *Thare*. It is indeed possible that the original vowels were *u* and that it was pronounced *Tu-ru-khu*. In the Babylonian and north Semitic dialects the palatals *kh*, *k*, and *q* interchange often, as in *tamâkhu* and *tamâku* (to seize); *Rakhiqu*, *Raqiqu* and *Ruqakha*; *Akatia* for *Akhatia*, *Milki* for *Milki* (Zimmern, *KAT*, p. 416, n. 1); *Qarqar* for the later *Kharkhar*, and so forth. From the standpoint of Babylonian phonology it is entirely possible that the Biblical *Terah* or *Turukh* and Babylonian *Turuqu* or *Turuku* are equivalents. *Turuku*, a later form of *Turuki*, may then signify the "land or people of Terah."

The death of Terah and the migration of Abram may then be a sequence of Hammurabi's overthrow of the people of Turuqu. This does not necessarily contradict, but rather supplements the Biblical narrative according to which Abram departs for Canaan by a divine command. If my suggestion be accepted, he had now been deprived of home and land for the second time; perhaps his father had fallen in the war against Hammurabi. How natural would it be that he turns in prayer to God, asking for advice and guidance, and it is equally natural to assume that God answered his prayer, revealed Himself to him and ordered him to depart for Canaan.

A MINISTER asks, "Should my wife do parish work?" As a general rule, applicable to most cases and better for all concerned, we should say No. A minister's wife should take her place in the parish as would any other new-comer. Those who wish to make her acquaintance should call upon her, and upon those who thus manifest a desire to make her acquaintance she will call as any other lady would. If it is understood at the outset that she will do nothing *ex officio*, all parties will be better pleased. There are always ladies who are capable and willing to hold office and lead in all the practical activities of a religious society. It is better for them, better for the parish, better for the minister's wife, and especially better for the minister, that his wife shall be free from all perfunctory tasks and official obligations. In regard to the sick, the poor, the lonely, she will follow the promptings of her own heart, like any other well-bred lady, and do all the more good because she does not do it as the representative of her husband and the almoner of the parish. Let the case be fairly stated at the beginning of a settlement, and there will be little danger that complaint will be made later.—*Christian Register*.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helped in His plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—*Bishop Westcott*.

THE CALL TO THE MINISTRY.

A SERMON PREACHED ON THE THIRD SUNDAY IN ADVENT, 1907.

BY THE REV. ARTHUR B. CONGER,

Rector of the Memorial Church of the Good Shepherd,
Rosemont, Pa.

"Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets" (St. Matthew 23: 29-31).

THE General Convention at its recent session noted the very large falling off in candidates for the ministry and asked the clergy on this Sunday to present the subject to their respective congregations. It seems to be very evident that the reason why the laity are not offering their sons to the sacred office is that they no longer consider it desirable. They believe that it has been reduced to a position the difficulties and privations of which are too great for human strength, and also they no longer regard it as offering a career to a man of parts. You will not fail to perceive that the recruiting of the ranks of the clergy is in reality the function of the laity, and that no matter with what little esteem we may feel affected toward this or that occupant of the office, the explanation of his failure or inefficiency is to be found in the Bishop's reply, not less logical than witty, to his malcontent interlocutor: "What better can you expect when we have no other material out of which to make clergymen except laymen?"

It has seemed to me, therefore, that the best medium through which I could perform this duty thrust upon me, the difficulty of which I am sure you are all alive to, is a conversation which Mr. ——— had during the Christmas holidays last year with his oldest son.

This young man was in his junior year at Harvard and asked for the interview that he might inform his father that he felt called to the ministry. Mr. ——— looked very grave and for several minutes was silent. Then he spoke out of a full heart, for he loved that boy; he was indeed the pride of his heart. He said:

"My son, you have designated what is intrinsically the noblest of all professions, and that does honor to your good heart; and that one which leads the soul into realms of thought the loftiest and most profound, and that confirms my judgment of your excellent mind. But have you sufficiently reflected upon the obstacles which attend the practice of this profession?"

"I have good reason to know that your mental powers are quite unusual and your reports from college assure me that your tastes are in the direction of learning. Undoubtedly these are prime qualifications for the ministry. Nobody who reads the ordinal alone can doubt this. But the people will have none of it. Not to go out of our city, there was Dr. H——, who at 24 published books on the faith and practice of the Church which gave promise of real greatness. He said daily Morning and Evening Prayer, had a weekly Eucharist, and preached in a surplice. Innocent enough things in themselves, it would seem. But it did not so seem to a certain bully in his parish, who came storming into the vestry room one morning and said: 'Mr. H——, you are too young a man to introduce these innovations into this revered and historic parish.' 'Sir,' was the reply, 'I am 1842 years of age.'

"Well, my son, you may say these things and you may stand your ground; but it takes your life-blood, and by the time Dr. H—— was made Bishop he was a man broken in heart and in strength and never realized his promise.

"One more instance. There was Dr. R——. It is perhaps not too much to say that he was incomparably the most learned and brilliant priest Pennsylvania ever produced. He had not only a national but an international reputation. It is well known that a paper of his was asked for by the then Archbishop of Canterbury and determined the decision of the Court of Arches in a celebrated case. Well, he had hardly begun his ministry before his career was violently interrupted by two women, neither of whom were known for knowledge or discretion, and a man whose life has shown little sympathy with the Church. It was not long before what was called a Low Church—I never use the phrase myself, it being impossible for me to conceive anything *low* in connection with the Church—parish had contracted a debt of over \$20,000, and was menaced by the sheriff. R——, to his utter surprise, received the call. He frankly told the vestry what changes he would make and was assured that all was satisfactory. Partly with his own

money and partly by his mother's aid he financed the parish. It was not three months after the completion of this that a suit was brought against him under circumstances too low to bear rehearsal. Ultimately he won, because there was no real case against him. He told me that he had never had any real strength after: the anxiety and suspense of that trial had taken it all. He died at 49. Who was responsible?

"Besides," proceeded Mr. —, "my son, both by inheritance and association you have refined instincts and refined tastes. Unquestionably to the true prosecution of the sacred ministry both the one and the other will be enormously helpful. But you will find that they will often work against you. You know that while I have brought you up in comfort and have given all my children the best advantages, I am not a rich man and can give you little else. You ought in the early years of your ministry, at least, to spend on books alone what would take most, if not all, of an ordinary clergyman's salary, if you are to have even a working library. And then I take for granted that you will want to marry. Most normal men do, and my opinion is that the parish clergy at least should have wives. I am convinced that for obvious reasons, and in a great many directions, they can do better work thus, and also that a capable woman may be in her sphere as efficient a force in the development of a parish as a priest may be in his. But in the ordinary parish, the rector's wife must be a drudge; and while the woman you would marry might be glad to accept such a position, you would find that she was wholly unable to, and if she attempted it, would break down under the strain. And then, as I should hope, if you married you would have children. You would be right in wishing to give them a proper education. But in this whole diocese, boastfully spoken of as the second in the United States, there is only one parish that pays a salary that would enable one to educate a family; and then he would have to exercise the utmost economy. There are only three or four more which make any pretence of furnishing a living, and the rest it is hardly worth while to characterize."

At this point the boy broke into the conversation and said: "But father, I could at least preach the Gospel."

"Possibly," was the reply; "but I have known just two preachers in the last quarter century who could obtain a real hearing, and both of them were pronounced heretics. A priest told me that in conversation with a vestryman, the latter said: 'I did not like such and such a sermon.' 'Well,' queried the priest, 'you did not doubt that it was part of the faith of the Church?' 'No, but I don't like that sort of thing.'"

"I could tell you dozens of stories to illustrate this. The ordinary layman will tolerate nothing except what he likes, and, to speak frankly, he is apt to like only that which makes no demands on him."

"But, father, don't you think it is largely the clergy's fault?"

"That, my son, is what is usually alleged. It is true, of course, that they are only men, and they have the weaknesses and faults of other men. But a somewhat careful scrutiny of them leads me to believe that as a class they are the noblest, most hardworking, self-sacrificing men I know. Look at it this way: We have in this diocese 300 clergyman, and I think it is safe to say that there is not a parish which has had a rector three years which would not be glad of a change. You see if it were an occasional thing, if, for instance, there were three or four cases of dissatisfaction in the diocese, it might be the fault of the clergy; but as it is, it seems to be certain that the condition must be attributed to an utterly false attitude on the part of the laity towards the office."

I trust that you feel that Mr. —'s conversation with his son accurately portrays the mind of a layman of the higher type, that it is in fact a conservative statement of what any such father would say to a son looking forward to Holy Orders. It is evident that candidates for the ministry are not going to increase in great numbers while the minds of fathers continue in this frame.

The first question, then, that I wish to propose is this: Does the practical attitude of the laity reflect their better judgment, their higher instincts, or their hearts? Some of you will probably remember the scathing arraignment by Mr. Huxley of the tendency of mankind to persecute while living and to confer posthumous deification afterward. When I first came here I was told by members of the parish that St. —'s was very much ashamed of the manner in which it had treated Dr. —. I knew a man, the salt of the earth, I think, who died just as he was entering on his later prime, who was regarded by many as having been sacrificed partly by the stupidity and partly by the covetousness of his people, and particularly his

vestry. A lady told me not long ago that the most prominent man in the parish had called on her and, in conversation, said they missed their old rector so much and wished they had him back. I doubt if there is a priest of any great experience who has not known something analogous.

There was once a little girl who had a clever Irish nurse. She was naughty one day and subjected to discipline so effective that it produced repentance. She pleaded for forgiveness, but the nurse was obdurate. But she cried: "I'm sorry, oh so sorry!"

"Why wasn't you sorry before you done it?" was the first overture toward resumed cordial relations.

I think this places the solution of the whole difficulty in obtaining candidates for the ministry in a nutshell. When the laity so conduct themselves in their relations to the clergy that they will subsequently have ground for pride, not regret and shame, as they look back upon it all, when they address themselves, in other words, to what would appear to be some more worthy activity than building the sepulchres of those whom their fathers have slain, then will they believe in the dignity and exaltation of the ministerial office, and then will they be proud and eager to give their sons to it.

St. Paul says that anything else is unprofitable for you. Can you not see it? For aside from the fact, as we are told, that there are fewer aspirants for the office, and the few are of inferior quality, do you suppose that men in a process, however lingering and slow, which is surely tending to loss of power and capacity, can by any possibility give the best that is in them? And let me remind you, my brethren, that the best any man can give is all too poor to offer to Him who has called us to the office and work of the ministry.

So I would recommend to you, and were they within the reach of my voice, to every congregation in the country, as you prepare to offer the Ember prayers, to read the Ordinal through and see there the picture of the clergy and their work. And each one of you see that you give them the opportunity to do what God desires. If the rector appoints a service you will do your diligence to be present and take your part. If he is never to cease his care till Christ be found in you, you will give him every opportunity and encouragement in the discharge of his pastoral office, and not, as is too often now the case, that the very boys whom he is endeavoring to train for Confirmation, say in action, if not always in word, "That's my business, I am perfectly capable of deciding those things for myself." The congregation will decline to listen to anything that reflects upon the rector; will do everything possible to hold up his hands. If there is anything that an individual does not understand, he will go personally to the rector and make a kind and courteous enquiry. Of course if he comes with an impertinence of swagger and an insolence of speech, the rector may feel it his duty to heed the injunction of Scripture and "answer a fool according to his folly." When one receives election as a vestryman, he will feel that a very great honor has been conferred upon him, because he now has part in that great work—shall I say the greatest possible to a layman?—of having in his care those physical objects and surroundings so essential to the praise and worship of Him whom the heaven of heavens cannot contain. He certainly will not feel, as I fear some do now, that he confers a favor and submits to a bore when he permits his name to be used. He will feel it a privilege to hold up the hands of the rector at every point. He will consider it his duty to be present at every meeting. He will feel that he is inconsiderate and unfeeling if he does not give his rector the encouragement of his countenance at every service—not, of course, that he can attend them all, but, for example, he will not take it as a matter of course that 10:30 is the only hour at which he can attend. He will say: I will go at least occasionally to the evening service and look in on the rector, just to make him feel that I am in sympathy with him. In Lent he will exert himself to attend as many of the services as he can, and feel that he may discipline himself to do so. The rector's warden will feel that he is the representative, advocate, and personal friend of the rector, and will act out all these. The accounting warden will, under the rector and in counsel with the vestrymen, take steps to secure an adequate income for all purposes, and particularly will they see that the rector's salary affords him a living. He is expected to live in a certain house known as the rectory. His salary should represent the sum which it would cost any ordinary man to live in a similar house in the same place. Any other view hardly does justice to your understanding and may be said to be unkind.

Go to your Ember prayers, my brethren, in this spirit and I believe that God will give you pastors according to His heart.

WORSHIP.

BY THE REV. A. S. DEALEY.

WORSHIP is an action of man, which God requires from him, towards Himself. It is due to God from man, whom He has made in His own image and likeness, and whom He has redeemed and restored to union with Himself by the offering of His Son, once for all. The man who does not cast the crown of his adoration before the throne of God and of the Lamb, not only fails in his duty to God, but forfeits his own most sacred rights, and lowers his dignity in its most important respects. He is then only "to be compared unto the beasts which perish," and is "without understanding."

Worship is the devout and reverent recognition of the Being, Power, and Providence of Almighty God. It is embodied in sacrifice—the offering and giving up of ourselves, and all our faculties of body, soul, and spirit to Him, the work of whose hands we are. And with ourselves we are required also to make sacrifice of things of which God's providence has made us possessors. We are "not to appear before the Lord empty," nor to offer a sacrifice to God "of that which has cost us nothing." The end of worship is that we may have fellowship with God. All our worship will therefore be based upon a sacrifice of atonement and propitiation which has been made for us by Another, and by which the obstacle which sin presents to our approach to and union with God has been removed. Through Christ alone, by the Spirit, we "have access to the Father."

The most perfect worshipper of the Father is, of course, "the man Christ Jesus." He came as the Representative of our race, not only in its position before God as a sinful race, when He was "made sin for us," but as its representative in its best aspects and highest possibilities. He presented before the Father, man obedient and consecrated anew to the service of his Creator. And this our appointed Representative delighted in the acknowledgment of the Father. He came to "do the will of the Father": to glorify God on earth, and to finish the work which the Father had given Him to do. He delights then in the Father, and offers up in our human nature the sacrifice of Himself, His life and death, to God, as a sweet savor of most acceptable worship. He still offers that sacrifice as our High Priest, in "the holiest of all" in heaven, where "He ever liveth to make intercession for us." "The Lamb as it had been slain" is described by St. John as being "before the throne" and "in the midst of the throne." It is said of Him in the Psalms: "In the midst of the Church will I praise thee." And in the midst of the Church—His Church Militant here on earth, His Church Expectant in Paradise, which is united to Him in mystical, vital union—Christ is continually offering up His sacrifice to the Father. And therefore He is offering up absolutely perfect praise and acceptable worship, not as separated from us, but as the Head of that corporate body, the Church, of which we each and all are members.

From the worship rendered by the Incarnate God, the Man, the slain Lamb, let us deduce the principles of true and acceptable worship. The Church of Christ, that divine society, that kingdom and city of God which Christ founded, inherited the instinct of divine worship from all that went before her. She received into her consciousness the worship that was rendered to God by man, in Paradise, in the patriarchal age, in the tabernacle, and in the Temple. The ordinances of a divine service and of a sacrificial worship were familiar to her thought. She received her chief ordinance of worship from Christ Himself in the "upper room," when He gave her the Bread and Wine, which He called His Body and His Blood, and said, "Do this for My memorial." And later on St. John revealed to her, in symbols and figures, the principles of the heavenly worship which is ever being offered before the throne—the glory of Him who sat thereon; and the Lamb in the midst of it, and the Light; and the sheen of "fair colors"; and the harps of sweetest music; and the vials of sweet odors; and the reverent awe and humble adoration of the living creatures, and of the elders, as they said "Holy, Holy, Holy," and sang the song of praise to Him who had redeemed man by His Blood. Through all this preparation the Church knew how to worship God on earth, in correspondence with the heavenly realities. She could see Christ her Lord in the true tabernacle "not made with hands." She could see Him as the Head and Leader of the company of God's elect, who offered with Him and through Him their sacrifice of praise and adoration. And she knew that she too, the "militant here on earth," and at first in poverty and suffering, could be, and was, joined to this heavenly service. We who are

now the Church of Christ on earth are in entire sympathy with Christ, as He offers up in heaven, at the right hand of God, His most acceptable sacrifice. And this sympathy is not only mental and figurative. We are in real union with Christ. He is the Head, and we the Body—very members incorporate with Him. We are not, we cannot be if we are faithful Christians, separate from Him in anything. So, as we worship God on earth we may with living faith and sanctified imagination look up to heaven and see our great High Priest there, before and in the midst of the throne of God, and may join with Him in the worship which He is perpetually leading and offering there. We can say with no feigned lips, and with no sense of vast distance between us and our Head, as we lift up our hands and our hearts in our prayer of oblation to God, "By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Heavenly Father, world without end." We can mystically and spiritually, and therefore most really enter, at each act of our Eucharistic worship on earth, into the heavenly places with Christ. We can join in the perpetual worship, day and night, of the Church of God which she is offering to Him through Christ, and which goes on perpetually through all our intermittent acts of praise.

Our acts of worship in the church are offered to the Father, the Almighty and everlasting God. They are offered before His throne where He sits eternally in His great glory. That, then, is the point to which the worship of the Church, and our acts of worship as members incorporate of that mystical Body, are directed in the Holy Eucharist. The altars of the Holy Church throughout all the world are set and ordered around that great central point—the throne of God and of the Lamb. Each act of worship—our act as we assemble on the Lord's Day, or at any other time, and whether there be few or many of us, to celebrate Christ's appointed act of worship—brings us into the light of the throne of God. We are brought into touch with the spiritual worship of heaven by the spirit of God as surely as by the strange and potent force in wireless telegraphy we are brought into contact with distant points on the earth's surface. The Church of God is "the whole Family in Heaven and Earth." Over all the Lord spreads His tabernacle, and we worship in it as one Family, with "the Lord on the head of us," the "one God and Father of us all," by whom we are made and redeemed. "We come unto Mount Zion." We are in the very presence of God. The glory of God which showed itself of old in the Mosaic tabernacle is now manifested, since the Incarnation, in the glory of the Word made Flesh. The throne before which we worship is the throne of God and of the Lamb. We have come to "God the Judge of all, and to Jesus the Mediator of the New Covenant, and to an innumerable company of angels, and to the spirits of just men made perfect." We have, through the power and grace of Jesus Christ, entered into the very Holy of Holies. There and in no other, and no less a place are we when we duly and faithfully offer our "Sacrifice of Praise and Thanksgiving."

Our liturgy, concurrently with all others, bears witness to the spiritual reality of our presence before the throne of God in our Eucharistic worship. "Lift up your hearts. We lift them up unto the Lord." And then we say, and truly say, "With angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name." We are living, in the church on earth, amid the highest spiritual realities, which we but unsufficiently and dully apprehend. The worship of the tabernacle was but "after the pattern of the heavenly things." We, in the Church, have the very reality of them. We are offering up at our altars not the blood of bulls and goats, but "the precious Blood of Christ, as of a Lamb without blemish and without spot." Not cakes of fine flavor, but the very "Bread of Heaven" is He whom we offer, and on whom we feed. Not frankincense gathered here on earth, but the acceptable odor of the prayers and intercessions of our great High Priest Himself. We worship not only before this earthly altar of ours, and in the church in which it stands. These are indeed links and clasps with heaven. There is indeed a spiritual presence of the Lord Jesus Christ who stands, in His glorified Humanity, among the seven golden candlesticks of His Church on earth—a mystical presence of the Body and Blood of the Lamb of God in the consecrated bread and wine. We gather around the board there where the presence of our unseen Lord waits to be gracious to us. But we gather not there only. As we gaze upon our earthly altar and "lift up our hearts," it vanishes. We are, in spirit, before the throne set in heaven, and the One sitting upon it. We see not the poor beauties of

our earthly sanctuary, but the "sea of glass like unto crystal," and the "rainbow round about the throne, in sight like unto an emerald"; and we are where the four and twenty elders fall down and worship Him that liveth for ever and ever. Would that we more perfectly realized this! How much more intense, how much more spiritual our worship would become! How we should go forth to our daily life with faces shining with the reflected light of the presence of God: in whose presence we knew and felt that we had been.

Worship, to be true, involves sacrifice. What is the sacrifice we bring? Remember that we come not as isolated individuals to worship the Father. We must bring then no self-willed sacrifice. Our offering is the corporate offering of that Body to which we belong. We offer acceptably only in, by, and with Christ, who is the Head of it. He offers Himself: His one, holy, true and perfect and immortal sacrifice. That then is what we must offer. The Body must offer the same sacrifice which the Head is ever presenting. Consider what a holy sacrifice we have to offer. Let us come before our earthly altar, and through that to the throne of God, with clean hands and a pure heart. "I will wash my hands in innocence, O Lord, and so will I go to Thine altar." Then we may, we must, bring with the first sacrifice our other offerings—"ourselves, our souls and bodies," the offerings of our time, our labor, our houses, lands, goods. For these, too, God requires of us, and they are sanctified, and bring a blessing to the offerer, through their union with the great sacrifice of the Lamb of God. Let our worship of God be a whole burnt offering—of Christ, of ourselves, of all that we have. Take all, on the hands of pure devotion, and as priests to God lift it up higher still before the throne of God, where Christ sits in His Kingly and Priestly power. Beseech Him to purge our sacrifice that it may be clean, through Himself, in whose Name alone we bring it. Let this be the manner of our Christian worship when we come with holy ritual, in which body, soul, and spirit all have their part. Then from our altar here we shall rise into the heavenly places, passing there in a flame of pure devotion, as Elijah rose in his chariot of fire from earth to heaven.

A GLIMPSE AT CHINESE SETTLEMENT WORK IN HONOLULU.

By ABBY STUART MARSII.

THE Chinese are considered the stable and substantial one of all the foreign races with which the Church is working in the Hawaiian Islands. Racial traits and racial history may in part account for this. Again, Christian missions to the Chinese are older here than those to the Japanese or the Koreans. The Latin races, the Portuguese and the Porto Ricans, are Roman Catholics, unless where the evil seed of Mormonism has been sown even upon the soil tilled by the Roman Church. The Hawaiians, a gentle, lovable people, have seen but three generations of civilization and, in fairness, they cannot be compared or judged with an ancient nation like the Chinese.

The interesting Chinese settlement, into which the writer recently had a glimpse, has grown up in the past five years. In a section of the town accessible to the Orientals and where pleasant cool breezes sweep directly from the Pali is the settlement house, St. Elizabeth's, the church, the rectory, and the lodge, a rooming house for Chinese young men; nor must the pretty cottage of two divisions be forgotten wherein dwell two Chinese brides.

The visible part of this work, indeed the whole, may be said to be the gift of the late Mr. Wm. Proctor of Cincinnati; it is now ably presided over by Deaconess Sands, who, a few years ago, left the East to work in the Hawaiian Islands.

The climate of Honolulu so favors vegetation, that bearing papaia and banana trees as well as a velvet lawn, vines, and many plants adorn the grounds, which are ample for basket ball, tennis, and other sports; for St. Elizabeth's is made a place of recreation and delight as well as of study to all who will avail themselves of its advantages.

In the morning the ample school rooms are open to Chinese women and girls; a married woman is obliged to obtain the consent not only of her husband, but also of her mother-in-law, in order that she may learn to read and write. Mothers bring their little children, sometimes babies so young that they need much care; and the kind deaconess and her assistants often turn their hands to the comforting of a Chinese babe. It is wonderful, the eagerness of this race for knowledge! It cannot be easy for these women to learn. Some are past the age when knowledge is easily acquired, and yet Christianity takes advan-

tage of this eagerness to learn, so strong in the Oriental races, and, while teaching the usual secular knowledge, teaches, as well, the knowledge of God and the beautiful truths of Christianity. A Chinese Bible woman attends this class and one of the exercises which seemed especially interesting was their studying the Commandments in English and Chinese alternately.

Classes in sewing and embroidery, Girls' Friendly Society meetings, and the use of the recreation grounds fills the afternoon at St. Elizabeth's. Deaconess Sands, with one of her Bible women as interpreter, spends many afternoons in house-to-house visiting in Chinese families. Interesting, indeed, are the accounts which she sometimes gives, when the workers are alone, of the conditions which she finds in the crowded homes of the Orientals in the tenement house. Rescue work of young girls is not unfrequently done, although the Christian homes of some Chinese in Honolulu would be models in any land.

The evening at St. Elizabeth's is really the working part of the day, for then a large number of self-respecting men come in for the night school. A number of workers, paid and voluntary, man this under the care of Rev. W. E. Potwine, rector of St. Elizabeth's Church, and Deaconess Sands. These men are clerks in stores, sewers in dress-making shops, and some are skillful interpreters. The work is of all grades, from those who are toiling through children's readers, and endeavoring to write sentences in English that can be understood, to those who have lessons in the natural sciences and higher mathematics. A short service in church closes these classes, and large is the fruit of this noble work for the five years of its existence.

The service on Sunday morning well showed this in the fine, attentive congregation and the number who received the Holy Sacrament. The feature of mothers with their babies (it is the only way that they can come), was here again quite apparent. Picture books pleased the little ones for a time, and Deaconess Sands was very successful in keeping the mothers' arms free, that they might enjoy the service. During the reading of the lessons, English or Chinese Bibles were offered to all who would use them. The service is in English, and the sermon alone is interpreted into Chinese.

All the buildings at St. Elizabeth's are of wood, and now are in fine order. A beautiful window in soft pastel coloring from Tiffany's, New York, is the latest addition to the church. Just underneath is a beautiful piece of lettering done by an artistic Chinese lad.

The Lodge, where seventeen now live, is a fine testimony of Chinese appreciation of American ways of living. Neat, single rooms, as good as any one need wish, are furnished and decorated according to individual taste. Several of the young Chinese men at St. Elizabeth's are preparing for the sacred ministry, and this work and that of St. Peter's Church, of which the Rev. Kong Yin Tet is rector, and where the service is in Chinese, bear witness to all that Christianity has done for the Chinese in Honolulu. Other Christian bodies have done fine work, but the writer has visited this alone.

Cosmopolitan Honolulu offers many sights of interest among the various races dwelling in its midst, but such settlement work as has been described possibly more nearly resembles the manner of working in heathen lands than anything else under the American flag. Many trained workers will go from here to China, which is now so begging for Christian teachers. It is wonderful, this turning of an old, conservative nation to the religion of the New World! It is nothing less than the visible working out by the Almighty Hand of one of the world's great problems.

RELIGION AND SCIENCE.

Science is swinging with increasing momentum from the materialistic toward the spiritual reading of the universe; and the number of men, great in science and in invention, who array themselves on the side of the Christian faith, grows steadily. The latest witness is Mr. Edison, perhaps the greatest of living inventors, and certainly one of the keenest brains of the present generation. The *New York Tribune* publishes the latest interview with Mr. Edison. Among other questions was one asking if his theories of evolution and cellular adjustment made him a disbeliever in the Supreme Being. He replied: "Not at all. No person can be brought into close contact with the mysteries of Nature, or make a study of chemistry, or of the laws of growth, without being convinced that behind it all there is a supreme intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a supreme mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may, some time—demonstrate the existence of such an Intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics."

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

HIS HOME LIFE AT NAZARETH.

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism: Third Commandment. Text: St. Luke 2:52. Scripture:
St. Luke 2:51, 52; 4:16; St. Mark 6:3; St. Matt. 3:17.

THE home life of Jesus covers by far the greater part of His life. For thirty years He lived quietly at Nazareth. Of those years we are told very little. Yet that little sums up all, and gives us the essential things we need to know.

From our last lesson we have seen that to the Jews, education meant a knowledge of the history of the nation and of the Old Testament Scriptures. As soon as He could talk, Jesus would be taught certain verses of Scripture. Before He was twelve years of age He had become familiar with the story of the nation's life in detail, and had learned the Messianic prophecies, and something of what they meant. Connect this knowledge of what constituted His education with the place in which He lived. George Adam Smith (*Hist. Geog. of Holy Land*) brings out vividly the value of its elevated location. Nazareth lies in a little basin surrounded by small hills, at the southern extremity of the mountain range of Galilee. Any boy who climbed to the summit of one of the hills which skirted the town could see thirty miles in three directions. The boy who had learned the Old Testament stories could thus see the actual scenes of many of them. Looking to the west he could see the blue Mediterranean with Mount Carmel outlined against it. He could see all the length of that run which Elijah made when he ran before the chariot of Ahab from Mount Carmel to Jezreel. At his feet lay the plain of Esdraelon—the great battlefield of Israel. There God had given victories like those of Deborah's and of Gideon's. There God had permitted disobedient Saul to be defeated by Philistines, and Josiah by Egyptians. Far off to the south, just at the horizon, could be seen the brows of Ebal and Gerizim, the valley between which was associated with Abraham, Jacob, Joshua, and the grave of Joseph. And many other historic sites could be seen. Surely the history of the nation must have been a living thing to any young man who could thus see the actual places where it was made.

Jesus' schooling did not extend beyond such an elementary education. This is clear from such incidents as those recorded in St. John 7:15 and St. Matthew 13:54. Yet these same incidents show that, however limited His book learning, He had attained a true *wisdom*, which fitted him to become a Teacher of those who had enjoyed the advantages of the highest education that Jerusalem itself could give. St. Luke bears record to this when he says that He "increased in wisdom," as He grew in stature.

After the incident in the Temple at Jerusalem, which had shown that He was conscious of His divine Sonship, He went down with His mother and St. Joseph, and "was subject unto them." He was an obedient child, He was still obedient as a young man. Even His mother did not understand Him and could not solve the mystery of the strange things which had happened one after another. Yet He permitted them to direct the outward circumstances of His life. We have here an example which should speak a needed message to our boys and girls. All of God's commandments are reasonable in themselves, and the fifth is no exception. There would be fewer ruined lives if children submitted to their parents' direction. If that direction seems to be faulty and misguided, the *discipline* which comes from submission is all the more valuable—and surely no parents could be farther from understanding their children than were Mary and Joseph from understanding Him. (See Gal. 4:1, 2.)

As He grew to manhood, Jesus increased "in favor with God." We have a concrete witness to this fact in the Voice which spoke out of heaven at His baptism. His public ministry had not begun, the words therefore must refer to His home life at Nazareth. Under this heading, too, comes the incidental reference to His faithfulness in attending the services of the synagogue. It was His custom to go to the syna-

agogue on the Sabbath day. The Jewish Church was the Church of God, designed to help men to know and serve God. Few men succeeded in living up to its requirements, and Jesus during His public ministry found much in it to condemn. Yet He was always loyal to it. He took part in the worship of the synagogue. He offered the Passover lamb at the Temple. While fully recognizing the sins and shortcomings of the men who filled the sacred offices, He yet charged His disciples, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do" (St. Matt. 23:2, 3). No faults which may at present be found with the Church or her ministers, whether those faults be real or fancied, offer any reason which in Jesus' sight will justify the neglect of her means of grace.

Jesus at the same time increased "in favor with men." Perfect obedience to God did not make Him unpopular. People liked Him. He was a welcome guest, and room for Him was gladly made in any circle of friends. No doubt there were those who sneered, found fault, and condemned Him as a hypocrite—just as there were later those who condemned themselves by their refusal to welcome Him. But these were wicked men, either in open or in secret. He had the good opinion of everyone whose opinion was worth the having. Just so the boy who does his duty to God to-day gains the good will of all whose estimate is of any worth. The devil makes use of the "sons of disobedience" to cast many a sneer and stumbling block in the way of the boy who tries to be faithful to God. A little sober though shows us whence it all proceeds.

A word written by St. Mark tells us that Jesus was a carpenter. Every Jewish boy learned a trade of some kind, even if he was destined to be a scribe. Tradition says that St. Joseph died when Jesus was about eighteen years of age. From the fact that Jesus on the Cross gave His mother into the care of St. John, we may conclude that He had Himself been responsible for her care. This was probably due to the fact that those who are called His "brethren" were step-brothers, sons of Joseph by a former marriage. At any rate He worked with His hands, and earned honest money as a carpenter. This fact shows us the dignity of work. It shows that it is possible to please God while doing any honest work. It tells us that we have abundant opportunities for doing God's service and doing His will while at the same time occupied in earning a living.

One other thing is told us in these few verses which make up our lesson. Four "brothers" and at least two "sisters" are mentioned. There are very good reasons for thinking that they were step-brothers and step-sisters, and therefore older than Jesus (see St. John 7:3, 4). We may then think of Jesus as a Boy and young Man living as a member of a large family. In such a family mutual self-denial is one of the necessary conditions of life. We are not to think of His life as in any sense abnormal. The very fact that neither His brethren nor His townsmen at first believed on Him is evidence that His life had been that of a normal boy and man—while still free from sin.

EARLY COMMUNION.

ITS VALUE is thus beautifully expressed by the late Canon Lidon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought and feeling and purpose are still bright and fresh and unembarrassed; then is the time for those who would reap the full harvest of grace to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek Me early shall find Me.'"—*Easter in St. Paul's*, p. 286.

THERE MAY BE some fairly good men who never go to church, just as there are chance scholars who have never gone to school or college, but if one is to develop spiritually, and to count for anything in God's cause, the first step must be regular church attendance. This seems to be the least service we can render—to honor and worship God just once or twice each Lord's Day. There can be no abiding Christianity without churches and regular worshippers, and each faithful attendant is a "lively stone" that is doing something to hold up the fabric of the Church. Ought we not to do more? Not simply hold up, but build up, and beautify the Bride of Christ, that we may at length hear the "Well done, good and faithful servant!"—*The Bishop's Letter*, Kentucky.

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.

STAND FAST.

To the Editor of *The Living Church*:

IN all the history of the Church, at times when it seemed as though the gates of hell were about to prevail, there has always been raised up in her a David to turn the tide of battle. Were it not for these "defenders of the faith," where indeed would the Church of God be to-day? I suppose there never was a time when things looked darker for the Catholic religion than in the days of St. Athanasius and the Arian heresy. As we look back on the dark days of the Church of England, when Cromwell gained control, and the Church was suppressed, who can contemplate the heartburnings of loyal Catholics? Or when we realize the condition of things in George Herbert's day, and note his yearning for the celebration "at least on the great Festivals;" when in St. Paul's Cathedral on Easter Day, 1800, but six souls were present at the only mass of the day; when in America there was only a monthly mass, on holy first Sunday, regardless of Festivals, and see the conditions now; who can but voice the prophet's cry: "What hath God wrought"?

And because a General Convention has put forth a canon which has been interpreted by some, and by a few put into execution, to allow heretics to deliver their heresies to our people, and to assist in our services; is it a time for any of us to be "like as the children of Ephraim: who, being harnessed, and carrying bows, turned themselves back in the day of battle"?

Is it not rather for us to stand fast and fight the good fight of faith? Is it not for us to beat our plowshares into swords, and our pruning hooks into spears, and to say to the weak, "Be strong"? What if we are humiliated by the weekly notices of "union services," where sectaries are enticed into surplices, and, for aught I know, into black scarfs, to preach in our accommodating pulpits? Are these not offset by the overwhelming numbers of parishes where confessions are heard, mass celebrated daily, spiritual life nurtured, and faithful priests teaching and preaching the Catholic Faith? Yea, rather this is a time for more prayer, more earnestness, renewal of vows, and determination to hold fast the profession of our faith without wavering.

Let us apply to ourselves blessed Paul's earnest appeal to his Ephesian converts, which to me seems especially apropos:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

St. John Evangelist Day, 1907. HARRY HOWE BOGERT.
Point Pleasant, N. J.

CATHOLIC CLUBS.

To the Editor of *The Living Church*:

OUR Lord prayed that Christians might be as a unit in their discipleship. They are not as a unit in organization nor in doctrine. Anything which tends to obstruct the realization of the Lord's Prayer is sinful. The chief obstacle in the way of the realization of His prayer are the titles by which the various Christian bodies are known. Now the title "Protestant Episcopal" is a barrier to the realization of the Lord's Prayer. It is instinct with the spirit of sectarian separatism. It breathes forth an atmosphere of strife. There is only one title which tends towards the realization of the Lord's Prayer and it, in the providence of God, is a title which should be eagerly accepted by everyone inasmuch as it is the one title familiar to all from childhood's earliest days. I refer to the title of the Creed, namely, "Catholic." Strangely enough the laity do not seem to appreciate this title. May not this be because they so seldom see it used in any positive manner?

What should be done is this:

Form in every diocese, "Catholic Clubs."

Form in every parish, "Catholic Clubs."

Call these clubs "Catholic," and so train the people to the positive use of the title which is their birthright. Do not form clubs or parish societies in which the word "Catholic" does not appear. If there are clubs or societies otherwise designated, introduce the word "Catholic." In this way only can the people be trained to understand that one can be a "Catholic" without belonging to the Roman communion, and in this way only can what is now called the "Protestant Episcopal" Church become a vital factor in the realization of the Lord's Prayer.

In the parish of which I am a member we have a "Catholic Club," and I beg through your columns to say that I shall be glad to send any clergyman or layman a copy of the constitution and by-laws as a sample, which they might use to form a "Catholic Club" in other parishes.

Our people need to be trained to use the title of the Apostles' and Nicene Creeds as a sure method of bringing that title on the title-page of the Book of Common Prayer, instead of the present misleading "Protestant Episcopal," and as the most effective way in which they, as a people and as a Church, may hasten the realization of the Lord's prayer that they, His disciples, might be "ONE."

I hope many may write me for copies of our constitution and by-laws.

Respectfully yours,

J. I. SUTHERLAND,

Secretary, *The Catholic Club in St. Anna's Parish.*

824 Esplanade Ave., New Orleans, La.

THE SO-CALLED "OPEN PULPIT."

To the Editor of *The Living Church*:

WHAT reason is there for desiring an exchange of pulpits with any other body? Episcopal churches are consecrated to teach the Catholic Faith as it is contained in the Book of Common Prayer, and not to teach Methodism or any other "ism." Baptist churches are dedicated to teach the tenets of that body, and so on. If any of our people hunger to hear Methodism or the faith of the Baptists preached, they know where to go to hear it. Many years ago these bodies withdrew from the Church of England and denounced her doctrines as corrupt and opposed her polity and worship as wrong. The Church has not changed in doctrine or mode of worship. She has the same Catholic creeds and Catholic worship. Then why should these sectarian preachers want to invade our pulpits? Have they changed? If neither side has changed, there is no reason for exchanging teaching.

Some people seem to think it a step in the direction of Church Unity, but is this so? The Methodists, North and South, have the same doctrine and mode of worship and exchange pulpits, but they are unable to unite. The same is true of the Presbyterians, North and South. They do not unite, although they do not differ as to doctrine, government, or mode of worship. We find the Methodists, Baptists, and Presbyterians who have definite creeds, exchanging pulpits with the Christian or Campbellite brethren, who denounce *all* creeds as wrong. The Presbyterians and Methodists, who baptize by sprinkling, exchange pulpits with Baptists, who claim that one cannot be made a Christian at all without baptism *by immersion*. In other words, Baptists teach that people who have not been immersed are not Christians, and yet Methodists and Presbyterians, who have not been immersed and are not, in the opinion of Baptists, Christians at all, invite them into their pulpits to preach! Is this right? Does any Churchman, in his senses, want Church unity with any of these bodies under existing conditions? If one of these bodies should come into the Church without changing their principles, what a *pandemonium* we should have! There are too many differences among Churchmen now, but what would be the result if one of the larger bodies should come into the Church and add all their differences to what we now have! The battles of the Faith would have to be fought over again. There are about a dozen sorts of Methodists, Baptists, and Presbyterians. Why do they not unite?

If those who differ so little and have exchanged pulpits for many years will not unite, is not this conclusive evidence that exchanging pulpits has no real tendency toward Church unity? Will a Baptist give the bread and wine to an unimmersed Methodist or Presbyterian? Will oil and water unite?

The so-called "open pulpit" is a delusion and wrong. I write as a layman.

WM. M. RAMSEY.

La Grande, Ore., December 28, 1907.

To the Editor of The Living Church:

I BELIEVE that some unfortunate events have occurred lately among us, and that the amendment to Canon 19 which is being discussed in your columns was, under present circumstances, exceedingly injudicious. I sympathize with the anxiety which Fr. Sargent and others show lest this Church should betray her trust. If I really thought that she had abandoned, or lost beyond recovery, her Catholic heritage, I should be forced to reconsider my allegiance; and if such reconsideration convinced me that I ought to abandon this Church, I cannot imagine myself being led to "vert" in the Protestant direction. I say this academically only, but in order to show that I do not underrate the seriousness of any real unfaithfulness—as distinguished from unwisdom—on the part of our superiors.

I cannot, however, persuade myself that the amendment to Canon 19 has the evil significance attributed to it by some; nor can I discover evidence that this Church has changed her principles or fatally endangered them.

The official meaning of canonical legislation is necessarily determined by the language which is canonically enacted. That meaning may, and sometimes does, differ materially from what is intended by its chief promoters and expounders in the Convention. The Church is not to be confused with these promoters and expounders. Her utterances are corporate and are determined in their phraseology not only by the unexpressed sentiment of Churchmen at large, but also by a wisdom that is greater than the wisdom of her militant leaders. The Vatican decree of Infallibility was intended by its promoters to assert the infallibility of all official teaching of the papal see in doctrine and morals. It is notorious, however, that the decree itself leaves it open to members of the papal obedience to deny the infallibility of particular utterances of the kind. See Carson's *Reunion Essays*.

All courts, whether civil or ecclesiastical, interpret laws or canons on the principle that the phraseology of what is enacted determines its meaning. What the promoters of legislation desire and intend has effect only so far as embodied in resulting legislation, literally and grammatically construed.

This is axiomatic; and it warrants the contention that, prior to judicial interpretation by competent courts, any person of sufficient intelligence is as competent to ascertain the meaning of the amendment to Canon 19 as are the promoters of the legislation in question. *What saith the amendment?*—is the question, the answer to which determines its meaning absolutely.

As it now stands, Canon 19 unambiguously prohibits official ministrations in the Church by any one who is not "duly licensed or ordained to minister in this Church." Such is the primary content of the canon. The subordinate *proviso*, recently added, with equal clearness allows a Bishop to permit "Christian men who are not ministers of this Church to make addresses in the Church on special occasions."

Such language cannot be construed grammatically to mean or imply that the "Christian men" referred to may be given the status of ministers of this Church; nor can the permission "to make addresses in the church on special occasions" be interpreted rightly as a recognition that such addresses will have the official status and value of ministerial preaching. The gentlemen who are permitted to make these addresses are described as "not ministers of this Church" (italics mine); and the term "addresses" is not employed in our canons to describe official preaching. "Special occasions" cannot by any recognized use of language be taken in such wise as to confuse these occasions with the normal and official ministrations of our clergy. The worst that can be said is that Bishops who are unfaithful to their heritage may take advantage of this amendment to authorize unofficial addresses to our people by such dissenting preachers as are willing to put themselves in a false position. Happily these Bishops are not numerous, and in the end their action will be restrained by the general sentiment of the Church. Moreover, such abuses cannot commit the Church officially, for they are not warranted by the language of her canons and formularies.

But let us assume that certain liberal gentlemen are right, and that the tenor of Canon 19 really subverts the inherited principles of this Church. What then? No single General Convention can kill this Church or subvert its principles. As in the Arian conflict of old, the rank and file of the faithful are sure to bring about recovery of sanity, provided their proper leaders do not become panic-stricken and run away.

It is right here that the greatest real danger lies, that those who are regarded as leaders in the maintenance of sound prin-

ciples should display impulsive panic. There is absolutely no warrant for panic; and its appearance must be attributed to temperamental causes—not to any well balanced consideration of the situation. What is called for is a more vigorous and brave propagation of sound principles. History shows that any evil can exist in the Church without destroying her claim to our allegiance which does not in fact subvert the official formularies and institutions of the Church wherein her official mind is to be found. No doubt even these primary things will sometimes seem to be imperilled. But mere peril is not to be feared. The thing which is most to be feared is impulsive panic. *Quit you like men; be strong.*

FRANCIS J. HALL.

Western Theological Seminary,
Chicago, January 4, 1908.

THE TITHING OF INCOMES.

To the Editor of The Living Church:

A GREAT many years ago, I looked up the matter of tithes [10 per cent.] and published in the *Journal of Commerce* the result, Judge Stone and I each keeping a list of the authorities bearing on the subject. My list of authorities has been lost, but the method I adopted at the time was to place at the credit of my charity account 23 1-3 per cent. of my income, as I found the Israelite was compelled to give each year—10 per cent. for priesthood, 10 per cent. for temple, and 10 per cent. every third year. Besides this we determined that the good Israelite was expected also to give a free-will offering.

"Fieldhome," Peekskill, N. Y.,
January 3rd, 1908.

Yours truly,

C. DE P. FIELD.

MISSIONARY WORK IN ALASKA.

To the Editor of The Living Church:

I HAVE just seen a communication to THE LIVING CHURCH from the Archdeacon of Duluth, under the date of November 23d, concerning "The Bishop of Alaska." Did the Archdeacon understand the district of Alaska and the nature and needs of the Church there, I think he would see how void of force his suggestion is. It is practically impossible for the Bishop of Alaska to visit the whole interior and the extreme Northwest during the short summer months while navigation is open. Some winter journeys overland are necessary if the Bishop's work is to be done.

It requires residence in Alaska to appreciate the country and the nature of the Church's work. The Bishop is now preparing for an overland journey to the Arctic Circle, and I am sure it is necessary or he wouldn't be leaving an already much-neglected and important coast work. What Alaska needs is men and women to supply the vacancies so as to relieve the Bishop of much that a priest might do.

January 2, 1908.

THOMAS JENKINS,

Priest in the District of Alaska.

EVANGELIZING THOSE WITHOUT.

To the Editor of The Living Church:

MR. PLUM touches on a most important subject, and one to which the Church needs to be aroused. We have as much missionary work to do in this country as in China or Japan. This country cannot be truly Christian until it has accepted the Catholic Faith in its fulness. When we see the crowds attending other places of worship and compare them with our little handfuls; when we see, as can be seen continually, a sectarian minister going to some little village where his denomination is not represented and after a few weeks' work organizing a church with thirty or forty members, we have need to be ashamed, and to ask ourselves wherein lies our failure to do more than minister to the two or three who have formerly been instructed in the Church. Mr. Plum is right in saying that it is because we make a fetish of the Prayer Book. If you want to get hold of a man you must find some common ground to start with.

Personally I believe the ideal way of starting new work would be to use the Communion office as the sole liturgical service at first, having a non-liturgical service with earnest preaching on the great truths of the Gospel in the evening; and even in old missions and parishes, where people cling to Morning Prayer from old associations, I believe much good would be done by having plain Evensong in the afternoon, and a bright, non-liturgical mission service in the evening. I have twice tried the experiment and not only found it brought many who would not otherwise come to the church, but also by gradually

explaining the idea of a liturgical service and introducing it little by little, have eventually restored Evening Prayer without losing the newcomers, many of whom gradually became communicants.

The great thing is that we should realize that we are not called to be chaplains to a little handful who "like the Episcopal service," but missionaries to the community; that we are fishers of men, and our chief concern should be how we may catch most.

Yours faithfully,

Monticello, Fla.

WILLIAM JAS. MOODY.

LITERARY

THEOLOGY.

"THE LORD OF GLORY," by Professor Benjamin B. Warfield of Princeton Theological Seminary (American Tract Society, \$1.50 net), is a very painstaking, able, and scholarly examination of the New Testament designations of our Lord, with especial reference to those which have to do with His divine personality. Rather more than half of the book is devoted to the Synoptic Gospels, in which, beginning with St. Mark, he discusses in turn each relevant passage in the first three Evangelists; reaching the conclusion, in which we think every student whose eyes are not blinded by prejudice must share, that beyond all doubt "the Synoptists conceived Jesus, whom they identify with the Messiah, as a divine person: and represent Him as exercising divine prerogatives and asserting for Himself a divine personality and participation in the Divine Name." Really the Johannine writings add very little in the way of newness to this primitive picture. Development, indeed, is there, but it is only an expansion of root ideas plainly enough set forth by the synoptists. With a sure and steady hand Dr. Warfield traces successively the Portrait in St. John, the Acts, the Pauline writings, the Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse. And the Portrait is essentially the same. The entire Christian community from the very first, and not only the Church of the second century and of every subsequent age, is sure to have believed that Jesus Christ is God. It is refreshing to read a book in which the evidence for this central truth is so admirably and carefully set out. The writing of it has very obviously been a labour of love, and we suspect the preparation for it has extended over some years. There are very few modern books upon the subject of which the author has not made use. If we cannot always agree with him in some minor details, we can warmly thank him for a work which must inevitably tend, at a time when too often the tendency is in other directions, to strengthen belief in Him who is "the one Truth, the one Reality in the world," our Lord Jesus Christ. STUART L. TYSON.

The Sacrifice and Memorial of Jesus Christ. London: S. P. C. K. Price, 35 cents.

A very useful little book on the Sacrifice of Christ and the Holy Eucharist as its Memorial. Many Churchmen are quite uninformed about the sacrificial aspect of the Holy Communion, and such persons would be much helped by reading this little manual.

MISCELLANEOUS.

Will the Home Survive? A Study of Tendencies in Modern Literature. By Chauncey J. Hawkins. New York: Thomas Whittaker, Inc.

This book is painful reading, not because of the author's ideas, but because of the matter he has gathered together in order to combat it. Mr. Hawkins is a believer in the necessary survival of the monogamous family, and the purpose of his book is to support this type against the tendencies found in modern writers. In fiction, in socialistic and scientific writers, according to the author, there seems to be a well defined attempt to uproot the foundations on which the home is built, and to substitute something new. This is the perfection of the individual; the individual man or woman must be freed from all trammels, all institutions which would limit or hinder individual development. The happiness of the individual is the one thing to be considered, and love is the source of happiness. Marriage, as we have it, must give way to free unions, with the consequent disintegration of the Family and Home.

Against these tendencies Mr. Hawkins sets his face. In an able manner he points out the weakness of the various writers: "Marriage involves vastly more than the happiness of one man and one woman. It involves the happiness of the child and the well-being of the state, and no dissolution of the relationship should be permitted which does not consider carefully the bearing of this dissolution on the child and on the state." So "the basis of the family is love—love for others." While the author does not go as far as we could wish, yet he is strongly against easy divorces, and says: "Until we are a long way in advance of anything we have ever yet exhibited as a race, the state must continue to hold a steady and firm hand upon this institution (of marriage), which at its highest is the source of our greatest blessing." There will be changes in the home, but they "will be in the line of greater permanence, and of social conditions fitted to produce a higher type of life."

TO A BUTTERFLY, FOUND DEAD AT SEA.

Thou victim of the treach'rous, laughing sea!
The sea that lured thee from thy careless play
To where itself, one boundless blossom lay.
Impelled, enchanted by its gale,
Thou, little thinking what thy fate would be,
Left all thy safer pleasures to obey,
Till, when thy wings had borne thee far away,
Thou sought for rest in vain, there came to thee,
The horror of thy lone, untimely grave.
Poor butterfly!—and yet, so thus are we
Who trust our fortune to the sparkling wave,
Perceiving not its grim reality,
Until, too late, when none is come to save,
Sink, likewise victims of that treach'rous sea.

ELIZABETH E. HOYT.

LIVING THE LORD'S PRAYER.

By KATE WOODWARD NOBLE.

III.—THY KINGDOM COME, THY WILL BE DONE, ON EARTH AS
IT IS IN HEAVEN.

WHY Mis' Draper, who'd ha' thought o' seein' you? I didn't know you were able to be out. But I'm real glad t' see that y' are. It must seem good, after bein' shet up as you've ben so long. Now you set right down here on the verandy, an' make y'reself comf'table. I'm goin' t' bring out a glass o' my raspberry s'rub—made it myself an' I know it's good—an' then I'll git my mendin' an' we'll hev a real good visit. Mr. Draper goin' t' call f'r ye when he comes back? Well, you an' he must both stay t' supper. Dave'll be real pleased, he thinks a sight o' Mr. Draper.

You wanted t' hear more about that Bible class. Well now, that's jest the way I used t' feel; couldn't hardly wait fr the day t' come, some weeks. Dave an' I used t' talk over what Mr. Carleton said, an' what I didn't remember he generally did, an' that's how I remember it t' tell it off so well. Let's see; it's the third meetin' I wanted t' tell y' bout t'day. Ain't that s'rub good? I knew y'd like it.

Do y' know, Mis' Draper, them next sentences of the prayer always kind o' bothered me? I knew I ought t' want t' say 'em, an' mean what I said but it was awful hard work. I used t' think that "Thy will be done" meant that we had t' have all sorts o' trouble an' must say we liked it, an' was willin' t' submit t' it, whether or no—though I didn't put it into exactly those words—an' as for "Thy Kingdom come," I hurried over that because all I thought it meant was the judgment day an' the end o' the world. When I was a youngster, folks talked a lot about the world's comin' to an' end. Sometimes the time 'd be set f'r it. I used t' read what the Bible said about it, an' the thoughts of the world bein' all burnt up scared me jest about t' death. I used t' pray, as hard as ever I could, that I might die before the comin' of the last day. I used t' dread Advent's comin' because our minister had a way of preachin' about the judgment as if it was comin' then an' there. If I'd ben a sickly child, I don't know what would ha' happened. T' this day I can't read any prophecy of the world's comin' to an end, in joke or in earnest, without feelin' that same old dread come over me. I always thought I could bear dyin' an' wakin' up t' the last trump better than havin' it come on me when I was still livin'.

So you can well believe I was anxious t' hear what Mr. Carleton 'd say about them two sentences. I shouldn't wonder if some other folks felt a good deal as I did, f'r the whole class was there, prompt t' the minute, one woman comin' home from where she was visitin', ten miles away, jest so not t' miss that lesson, an' goin' back again when 'twas over. Mr. Carleton started in by sayin' that when the Bible spoke about Christ's Kingdom, it sometimes meant the Church, an' sometimes the new heaven an' the new earth, wherein dwelleth righteousness. But he said the two sentences belonged together, because the Kingdom of Christ could not come until everybody was ready to do His will. On that account, he thought he'd better talk about the will of God first.

He spoke of the folks that thought God's will meant nothin' but pain, an' grief, an' trouble, an' submitted to it jest as a child does to a whippin'—because they couldn't help it—an' said they made a great mistake. Why, says he, jest think what a beautiful world this would be t' live in if everybody did the Lord's will instead of doin' their own, or the devil's. There wouldn't be any quarrelin', or backbitin', or cruelty, or stealin', or meanness of any kind. Everybody would want t' help everybody else instead of hurtin' 'em. Everybody

would think of those about him first of all. Everybody would want t' do his or her work in the best possible way. Then everybody would love to go to church an' join in the worship of the God they was obeyin'. This world would be heaven enough for anybody, an' then the kingdom would come, because we should be livin' jest as the angels live in heaven.

Then he read some verses, an' we liked 'em so much that he had 'em printed an' gave us each a copy. I keep mine right here in my workbasket, so'st I can have 'em handy. They go this way:

Ah, not for the grace alone
That gives us strength to bear
The woes and pains of life,
Should we seek, in that wondrous prayer.

We need this grace—this strength—
But sorrow, and pain, and ill,
Would not come to us so oft
If done were God's perfect will.

If the will of God were done,
All discord and strife would cease,
And over the world would spread
A holy and happy peace.

If the will of God were done,
None would injure his brother man
By thought, or by word, or deed—
But each for some good would plan.

If the will of God were done,
Then all that makes men strong
In body, and mind, and soul,
Would be sought, the whole day long.

Then let us ask for grace
To know what is God's will,
And for strength that will to do,
And thus the prayer fulfil.

He said that when we prayed, "Thy kingdom come," we must ask ourselves if we was doin' all we could to make it come. One thing was Christian unity, an' he told us how if all Christian people would be willin' to unite on the Bible an' the Creeds, an' the Sacraments an' the Historic Episcopate, an' stop fightin' about other things that really wasn't so much consequence, bein' man's notions instead of God's commands, it would help a lot. Why, Mis' Draper, what do you s'pose the Chinese, an' the Japanese, an' the other heathen nations think about Christianity when they see it all split up as 'tis? I can't tell it as he did, but I'll let you take some o' the books he gave us. He said if we wanted to make folks respect our Church an' see how much better it was than any other, we must keep its rules; not stay home on a Sunday because of some little, foolish reason that wouldn't keep us from somethin' we really wanted to go to; or because we had to have a lay reader, or didn't like the preacher. An' we shouldn't let holy days go by without any notice; or not deny ourselves Fridays an' in Lent for fear somebody'd make fun of us, but should show people that we believed what the Church said do was right, an' that we had good reason for so believin' an' could tell what it was.

I tell you, Mis' Draper, my conscience give me a lot of good hard knocks that day. The woman that set next to me, said she could not go to church up where she lived—she was a visitor in town, too—because there was one man there, a warden, who had treated her awful mean, an' when she saw him it put all ideas of worship right out o' her head. Mr. Carleton asked her what she did do, an' she said she went over to the Baptist meetin' when she went at all. But she didn't git no real satisfaction out of it, because she generally heard somethin' she didn't like, or couldn't agree to. Mr. Carleton said he thought if she would look at the church as belongin' to the Lord, an' not to His poor, sinful, errin' people, she would find that the presence of the man wouldn't trouble her.

It's astonishin' what a difference thinkin' about the Lord's Prayer that way makes in one's daily livin'. Why, everything I did for a long time after that I wondered if I was doin' the Lord's will as it would be done in heaven, an' advancin' the Kingdom of God as I ought to. I was thinkin' of heaven, too, an' it all seemed so easy an' beautiful. I do believe if I had to die right away I shouldn't dread it so much, because I should think I was goin' to a place where I should learn how to do the will of God. Mr. Carleton thinks, an' I guess he's right, that Paradise will be a kind of school where we git ready for heaven so when we do really git there, we shall be fit for that blessed place.

Here's Mr. Draper now, an' I guess Dave has made him say he'll stay to supper all right. You an' he visit with Dave while I git it ready.

(To be continued.)

LINCOLN AND HOLMES.

BY ROLAND RINGWALT.

OUR two great humorists were born in the same year, 1809. Clever sayers of sayings have come to amuse their generation, but the fun that delights a decade may be a last year's nest to the young folks who wonder at their parents' merriment. The writer whose chief aim is to be funny must pay the penalty of yielding the stage to a newcomer. Lincoln and Holmes are our great humorists because their humor was always incidental to something more important. The sea captain who cheers his crew with a joke that he may keep up their courage in a fog, the pedagogue whose epigram recalls the wavering attention, and the physician whose jest helps the sick man to bear his pain, are blessings to humanity. Such men are never more in earnest than when they jest, and their jesting helps those who hear it. Lincoln and Holmes had a purpose in their witticisms.

For more than half a century these two men watched the growth of their nation, and studied their fellow beings. They had something to say on many things, and they spoke to the point. Lincoln picked up what a backwoods school-house could teach him, and educated himself in a law office and in the county courts, with a post-graduate experience in the Illinois Legislature. Holmes enjoyed all that was best in the mental atmosphere of New England, and pursued his studies abroad. It is probable that Oliver Wendell Holmes knew as many cultured men as any man who ever trod American soil. It is certain that Lincoln's youth was passed among the rustic and the untaught. There were few good English or Latin books out of the reach of young Holmes, and a line of well read New Englanders preceded him. Young Lincoln saw very few books, and his father was not a man to help a boy up the ladder of learning. The brightest surgeons of the country were proud to say that they had studied under Doctor Holmes. It is pathetic to think of Lincoln, worried and bashful, painfully working out his early newspaper articles, and begging a country school-master to correct the grammatical errors.

Yet the boy from the log school-house eclipsed the lad from the University. Lincoln's humor is superior to that of Holmes. Brilliant, thoughtful, cultured, observant as Holmes was, he was a man of a class, albeit the highest intellectual class of the English-speaking world. His best sayings have the Harvard stamp on them; they were meant for people who read good literature and recognize a fine old quotation. Lincoln's humor reaches the scholar and the farmhand, the judge and the news-boy. Not even Franklin could be more concise than Lincoln when he observed "The only thing I know about Charles the First is that he lost his head," and the way Lincoln brought in this brief summary would have appealed with equal force to a professor of history and to a backwoods poll clerk. Many a delightful passage in Holmes would be dull or unintelligible to a man who had not had a training in old authors. But the gun-boats that left the marks of their web feet "wherever the ground was a little damp"—how that appeals to everybody who has stood on a beach at low tide or muddied his boots in a marsh!

The humor of Holmes will rank with that of Johnson and Goldsmith, with that of Charles Lamb and of Thackeray, sometimes it rivals that of old Burton. Every cultivated man with any humor in him (alas, no culture can miraculously create humor) will enjoy it. But every man, bright or dull, sees the point of Lincoln's sharp phrases. Gibbon and Macaulay together, even if Burke came to their aid, could not describe the dread uncertainty of civil war and, side by side, the incessant demand for public office. Yet Lincoln, with the horror of great darkness upon him, could say from out the gloom, "I felt like a man letting lodgings at one end of the house while the other end was on fire." Had Lincoln been an Indian he would have joked at the stake, and after his death the sachems would have found some practical wisdom in his jest. It is worth remembering that Lincoln and Holmes were boys in the days of the Missouri Compromise, young men in the Nullification excitement, sober fellows of forty during the gold fever, and fifty years old when John Brown went to the gallows. One must read several books before he can appreciate Holmes' saying, "Knowledge, like timber, should be seasoned." But Charles Sumner and the contrabands could understand Lincoln's tribute to the Union troops of the South, "their part of the history was jotted down in black and white."

ALL LIFE can be dignified by a sense of vocation, and sanctified by a reminiscence of the Divine Workman, who shares our work.—*Sel.*

Church Calendar.



- Jan. 12—First Sunday after Epiphany.
 " 19—Second Sunday after Epiphany.
 " 25—Saturday. Conversion of St. Paul.
 " 26—Third Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

- Jan. 16-17—Sixth Dept. Missionary Conference, Des Moines, Iowa.
 " 16—Conv., Southern Florida.
 " 25—Church Laymen's Missionary Conference, New York.
 Feb. 2, 3—Fifth Dept. Laymen's Forward Movement, Indianapolis.
 " 12—Conv., Georgia, election of Bishop.
 " 19—Conv., Delaware, election of Bishop.

Personal Mention.

THE Rev. GEORGE G. BARTLETT of Philadelphia has accepted his election as Dean of the Cathedral at Faribault, Minn., and will enter upon his duties the first Sunday after Easter.

THE winter address of the Rev. ALFORD A. BUTLER, D.D., is 122 Nordina Street, Redlands, Cal.

THE Rev. WILLIAM P. BROWNE has taken charge of the missions at Ennis, Waxahachie, and Kaufman, Texas, with residence at Ennis.

THROUGH an error in the Church Almanac, the Rev. WILLIAM L. BULL, who has served as Archdeacon in the missionary district of Salt Lake from June, 1906, having been transferred from the district of Spokane, where he held a like position, is placed among the non-parochial clergy. This fails to recognize Mr. Bull's efforts as general missionary.

THE Rev. ROSCOE A. CLAYBORNE has taken charge of St. Paul's mission, Fort Morgan, Col.

THE Rev. W. H. DU MOULIN has accepted a call to St. Andrew's Church, La Junta, Col.

THE Rev. EDWARD A. EVANS has accepted a curacy at Trinity Church, New York, and commenced his work there January 1st. He was previously rector of Trinity Church, Lowville, N. Y.

THE Rev. JAMES M. FORBES, rector of Grace Church (South), Cleveland, has accepted a call to the rectorship of St. Peter's Church, Ashtabula, Ohio, succeeding the Rev. James A. Miller, now of Dunkirk, N. Y. The Rev. Mr. Forbes has been in charge of the Cleveland parish for the past five years. He began his duties at Ashtabula on January 1st.

IN consequence of the ill health of Mrs. Glover, due to climatic conditions, the Rev. HERBERT J. GLOVER has resigned the rectorship of St. Luke's Church, Altoona, Pa., the resignation to take effect February 10, 1908.

THE Rev. R. R. HARRIS, rector of Trinity Church, Florence, Ala., has accepted work under Bishop Horner, in the missionary district of Asheville, and will leave Alabama about the middle of January. He will be succeeded at Florence by the Rev. E. H. J. ANDREWS of Palestine, Texas, who has accepted the call of the vestry.

THE widely published announcement that the Rev. LUCIUS D. HOPKINS, rector of St. Paul's Church, Big Suamico, Wis., had accepted a call to Oconto, Wis., was unauthorized.

THE Rev. H. W. JONES, rector of St. John's, New Decatur, Ala., has accepted a call to succeed the late Dr. Harrison as rector of Trinity Church, Demopolis, Ala.

THE Rev. JOHN F. KIRK, having resigned All Hallows' parish, Snow Hill, Md., diocese of Easton, has accepted charge of St. Michael's parish, St. Michael's, Md., in the same diocese, and will enter upon his duty there January 12th.

THE Rev. T. G. C. McCALLA, rector of Trinity Church, Bellefontaine, Ohio, has declined a call to be Dean of Trinity Cathedral, Little Rock, Ark.

THE Rev. J. HENNING NELMS of St. Matthew's Church, Philadelphia, has been called as rector of the pro-Cathedral Church of the Ascension, Washington, D. C., and will assume charge in the near future.

THE Rev. V. O. PENLEY, who had charge of St. Andrew's, Manitou, Col., during the rector's absence, has accepted a call to Central City, Col., and began his duties January 1st.

AFTER January 31st the address of the Rev. C. A. STROMBOM will be the Church of the Holy Comforter, Poughkeepsie, N. Y.

ORDINATIONS.

DEACONS.

CENTRAL NEW YORK.—On the Fourth Sunday in Advent, in St. Paul's Church, Waterloo, WILLIAM SUTHERLAND STEVENS was ordered deacon by the Bishop of the diocese in the presence of the Rev. H. E. Hubbard, rector of the parish, the Rev. Messrs. W. B. Clarke, Jos. A. Leighton, and H. Idle. The candidate was presented by the rector. Dr. Leighton read the epistle and the newly ordered deacon the Gospel.

LEXINGTON.—On Sunday, December 29th, CHARLES CLINGMAN, by the Bishop of the diocese. The presenter was the Rev. A. B. Chinn, rector of Ascension Church, Frankfort, Ky. The Bishop preached the sermon. Mr. Clingman is a graduate of Kenyon College, Gambier, where he took many honors, and since then has been a student at the Alexandria Seminary, Virginia.

On Friday, January 3rd, at St. Andrew's Church, Lexington, ERASMUS LAFAYETTE BASKERVILL (colored), formerly a sergeant in the United States Army, stationed for several years in the Philippines. The preacher was the Rev. Le Roy Ferguson, rector of the colored Church of Our Merciful Saviour, Louisville. The presenter was the Rev. A. B. Chinn.

PRIESTS.

ASHEVILLE.—At St. Mark's Church, Gastonia, on the morning of the Fourth Sunday in Advent, December 22nd, by the Bishop of Asheville, the Rev. ALFRED STRATTON LAWRENCE of Highlands, N. C.; Rev. EUGENE DEF. HEALD of Wilkesboro, N. C.; Rev. JOHN NORTON ATKINS of Blowing Rock, N. C., and Rev. WILLIAM HILL HARDIN of Gastonia. Mr. Hardin was presented by the Rev. Edmund N. Joyner of Tryon; Messrs. Atkinson and Heald, by the Rev. F. D. Lobdell of St. Elizabeth's Church Philadelphia, and Mr. Lawrence by the Rev. Alfred H. Stubbs of Asheville.

The sermon was preached by the Rev. Percy Clinton Webber of the diocese of Milwaukee.

The visiting clergy were: The Rev. Walter J. Smith, Charlotte; Rev. John S. Moody, Hickory; Rev. Alfred H. Stubbs, Asheville; Rev. Edmund N. Joyner, Tryon; Rev. F. D. Lobdell of Philadelphia, Pa.; Rev. David T. Johnson, Lincolnton, and Rev. John C. Seagle of Rutherfordton.

CALIFORNIA.—On Friday, December 27th, in Grace Church, San Francisco, the Rev. GEORGE THOMAS BAKER was advanced to the priesthood by the Bishop of California. The candidate was presented by the Rev. D. O. Kelley, and the sermon was preached by the Rev. David Evans, rector of Grace Church. The Rev. Mardon D. Wilson and the Rev. S. J. Lee assisted in the service. Mr. Baker will continue in charge of Trinity mission, Point Richmond, where he has been officiating for two years past.

CENTRAL NEW YORK.—On Saturday, St. Thomas' day, at Calvary Church, Syracuse, the Rev. WALTER EMERSON JONES was ordained to the priesthood by the Bishop of the diocese. The Archdeacon presented the candidate, the Rev. W. deL. Wilson, D.D., read the epistle, the Rev. W. B. Clarke read the Gospel, and the Rev. Messrs. Raymond, Schwartz, Doolittle, Hyde, Merlinjones, and Heyne took part in the laying on of hands. Mr. Jones is to remain at Calvary Church.

DULUTH.—On the Fourth Sunday in Advent, in Trinity pro-Cathedral, Duluth, the Rev. HAROLD W. SCHNIEWIND was advanced to the priesthood by the Bishop of Duluth.

MASSACHUSETTS.—The Rev. HAROLD ST. GEORGE BURRILL was ordained to the priesthood at All Saints' Church, Ashmont, by the Bishop of Maine on Sunday, December 22nd. The Rev. Charles T. Whittemore, rector of the parish, preached the sermon, and others taking part in the service were the Rev. G. Herbert Patterson, the Rev. Burton Spence, and the Rev. William B. Stoskopf. The Rev. Mr. Burrill is a graduate of the General Theological Seminary.

SOUTHERN OHIO.—On St. Thomas' day, December 21, 1907, in St. Paul's Cathedral, Cin-

cinnati, Bishop Vincent advanced to the priesthood the Rev. EDWIN AINGER POWELL, deacon and minister in charge of Trinity Church, Belaire, Ohio.

OLYMPIA.—On Sunday, December 22, 1907, in Trinity Church, Seattle, the Bishop of Olympia advanced to the priesthood the Rev. JASPER WILLIAM HARD, deacon, and the Rev. JAMES HENDERSON, deacon. The Rev. Mr. Hard was presented by the Rev. Geo. Buzzelle, general missionary, and the Rev. Mr. Henderson by the Rev. Edgar M. Rogers. The Rev. H. H. Gowen, rector of Trinity parish, also joined in the laying on of hands. The sermon was preached by the Bishop.

DIED.

BARTON.—Entered into rest at her home, Easton, Md., on December 20, 1907, ANNIE MARIA BARTON, the widow of the Rev. Dr. John O. Barton.

"There shall be no more pain."

MAGILL.—Entered into rest on the feast of St. John the Evangelist, 1907, at the home of her niece, Mrs. George W. Weldler, in Portland, Ore., AURELIA ISABEL, wife of the late Charles Arthur MAGILL, M.D., of Georgia, and daughter of the late William Bacon, M.D., sometime of Princeton, Ill., of late years, until quite recently, a resident of Niles, Mich.

"Make them to be numbered with Thy saints: in glory everlasting."

MITCHELL.—In Washington, D. C., January 4, 1908, in the 73rd year of her age, Mrs. SUSAN THOMAS MITCHELL, wife of the Rev. Walter A. Mitchell, and daughter of the late Dr. William Thomas of Cremona, St. Mary's County, Md.

SMITH.—At Southborough, Mass., on the Sunday after Christmas, December 29th, in her 76th year, EMILY M. SMITH, a member of the Guild of All Souls and long-time communicant of St. Mark's Church, where a Requiem Celebration of the Holy Communion and the funeral services were held, December 31st.

MEMORIALS.

THE REV. BURR MILLER WEEDEN.

MEMORIAL OF THE REV. BURR MILLER WEEDEN, DEAN OF ST. MARK'S PRO-CATHEDRAL, GRAND RAPIDS, MICH., ADOPTED BY THE VESTRY DECEMBER 27TH, 1907.

The Rev. BURR MILLER WEEDEN was born in Harvard, Ill., January 20th, 1870. He was graduated from the Northwestern University, and was ordered deacon and priest by Bishop Huntington of Central New York. He served successively as rector of Christ Church, Sackett's Harbor; Trinity Church, San Jose, and St. Luke's Church, San Francisco, becoming Dean of St. Mark's Pro-Cathedral in October, 1907, and continuing in service until his death, which occurred on the morning of St. Thomas' day.

Having been somewhat broken in health by the experiences of the San Francisco earthquake, Mr. Weeden had hoped that he was sufficiently restored to commence anew the active work of his ministry. For some weeks he continued to improve and there was strong hope that the line of danger had been passed; but during the month of November the tide commenced to turn, and he was forced to accept the vestry's immediate offer of a leave of absence, retiring with his wife and little daughter to his father's home at Evanston, Ill., from whence, after a hard and heroic fight for life, he entered into rest.

The burial took place from St. Mark's on Monday, December 23d, the Bishop Coadjutor officiating and many of the clergy of the diocese attending, the vestry acting as pallbearers, and the church being filled with parishioners.

The vestry desire to record their admiration and affection for Mr. Weeden as a man, their appreciation of his singular and distinguished gifts as a preacher, their confidence in the spirituality, sincerity and unselfishness of his character, and their keen consciousness of personal and official bereavement in his early death.

Seldom has so deep, and, we believe, so lasting an impression been made by a priest of the Church upon any congregation or community in so brief a time, and the memory of the few short weeks of his ministry in the city must ever be a blessing and an inspiration.

By resolution of the vestry, a fitting memorial service was held in the pro-Cathedral on the morning of Sunday, December 29th.

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—ORGANIST AND CHOIRMASTER. Must have experience in training boys. Three-manual organ; salary, \$1,200 per year. Fine opportunity for advancement. Apply, with professional and personal references. Address: P. O. Box 766, Baltimore, Md.

WANTED—ASSISTANT MINISTER, who could also be choirmaster, for a growing parish in Mid-Western city. Sound Churchman; thorough musician; large vested choir. High standard. Salary, \$1,200. Address, with references: ASSISTANT, care LIVING CHURCH, Milwaukee.

WANTED—At once, for this growing city of forty thousand souls, two more Lay Assistants—students for holy orders. Sufficient remuneration, and the best opening in the Middle West. Two missions already organized; one church secured, another to be built in the spring. Deacons or Priests willing to work for small stipend at the beginning will reap an immediate harvest. Apply, with testimonials, Rev. Dr. FENN, Wichita, Kansas.

POSITIONS WANTED.

WELL TRAINED English Organist desires change about April. Work unexcelled; training a specialty; boy or mixed choir. Communicant. Address ENERGETIC, LIVING CHURCH, Milwaukee.

WANTED, by graduate, registered nurse, position as head of hospital or dispensary; or as parish nurse (Catholic preferred), in New York or large eastern city. Experienced; references. Address: A. H. R., LIVING CHURCH, Milwaukee.

EXPERIENCED CHOIRMASTER AND ORGANIST (boy voices specialist), holding excellent position, desires to locate near Chicago or New York. Highest references, etc. Address: CHOIRMASTER, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN of refinement and culture, fond of music; some knowledge of house-keeping, desires position as companion to young or elderly lady. References given, and required. M. M. H., LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY AND CHOIR EXCHANGE.

CHURCHES LOOKING FOR RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS, please write for prompt supply to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York—Offices of the CLERICAL REGISTRY and CHOIR EXCHANGE. Testimonials (on application) of trustworthiness and eligibility. For Clergy, salaries \$500 up; for Organists, \$300 up.

WANTED—Two priests for Western rectorates. Small stipends, but good opportunities for right men. Write CLERICAL REGISTRY, 136 Fifth Avenue, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKBILLE, Chevy Chase, Md.

PARISH AND CHURCH.

S. T. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to Mrs. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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 desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

ALTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

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

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

WAFER BREAD for Holy Communion, round and square. Circular on application. Address: ST. MARGARET'S HOME, 17 Louisburg Sq., Boston, Mass.

WINTER RESORTS.

RESTHAVEN, SAINT AUGUSTINE, FLORIDA; reopened to limited number of guests. Sunny, cheerful house, near City Gates and old Spanish Fort. Homelike and quiet. Open fires, new plumbing, sulphur baths, wide verandas. Block from car line. Diet kitchen. Particular attention to the convalescent and delicate.

Special terms to clergymen and mission workers. Address, SISTER IN CHARGE.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy, and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

TRAVEL.

THE REVEREND GEORGE NASON, pastor Presbyterian Church, Wilmington, Delaware, will aid qualified people to travel in Europe, free of cost.

FOR EUROPEAN SUMMER TOUR, Naples to Scotland, personally conducted, write Rev. FREDERICK A. HEISLEY, rector Episcopal Church, Corry, Pennsylvania.

MISCELLANEOUS.

BABIES' LAYETTES made to order. Dainty, hand-made garments. Reform patterns, long and short, 25 cents. Catalogues. MARIE R. CHARLES, Linden, Mich.

MAGAZINE OFFERS.—Wanted, readers of LIVING CHURCH to send for catalogue of Magazines at cut rates, to BAY STATE AGENCY, Box 49, Mendon, Mass.

LUMINOUS STARS, shine in the dark. Sent postpaid for 10 cents. IMPERIAL NOVELTY Co., Box 584, Milwaukee.

S. T. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address Mrs. E. K. HILL.

SIGN OF THE CROSS—Churchly Magazine, special features, Christian Year and Symbolism. Single copy, 5 cts., 50 cts. a year. Representatives wanted in large cities, salary and commission. ANCHOR PRESS, Waterville, Conn.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

LUMINOUS CROSS—shines in the dark with blue light. For the sick room or sleepless people. Postpaid, 25 cts. IMPERIAL NOVELTY Co., Box 584, Milwaukee, Wis.

APPEALS.

A MISSIONARY IN DISTRESS.

A missionary, now in the diocese of Dallas, Texas, is in great distress and need. He is in good standing; has given thirty years to hard and effectual mission work in Texas, Louisiana, Mississippi, Arkansas, Tennessee, and Southern Florida. He has a wife, a son (just home from school, sick and helpless), and two daughters to care for, and a limited amount of life insur-

ance to keep up—all on a very small salary. The suffering is now on, and bound to increase unless help comes soon. Reference given to the Bishops as above mentioned.

Contributions for this case may be sent directly to BISHOP GARRETT, Dallas, Texas.

CHATHAM EPISCOPAL INSTITUTE.

The buildings of the above named school for girls at Chatham, Va., were entirely destroyed by fire on the night of February 17, 1906. A new and very complete building has now been erected on the same site. The property is valued at \$50,000 and a debt of \$24,000 has been incurred. Mr. Andrew Carnegie promises the last \$5,000 and other subscriptions amount to \$2,000, leaving \$17,000 to be raised. An appeal is made to believers in Christian education to contribute toward this fund. The appeal is endorsed by the Bishop of Southern Virginia, the Governor of Virginia, and others. Any contributions may be addressed to the Rev. C. O. PRUDEN, Chatham, Va.

THE CHILDREN'S THANK OFFERING.

Grateful for three centuries of the Church in America, some of the Sunday school children have made a Thank Offering of three cents each to complete the national Washington Memorial Chapel, Valley Forge.

Is your school in this Honor Roll?

REV. W. HERBERT BURK.

All Saints' Rectory, Norristown, Pa.

NOTICES.

THE SPIRIT OF MISSIONS

is the monthly magazine published by

THE BOARD OF MISSIONS

as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.

\$1.00 a year.

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

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THANKSGIVING APPEAL OF THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

A work that touches the heart of every Churchman.

The pension and relief of old, sick, and disabled clergy and their widows and orphans.

It is the duty of all Churchmen to remember this cause by an annual offering.

All offerings applied; the royalty on the Hymnal pays expenses.

Benefits unforfeitable. No dues or fees or requirements as to residence or seats in Convention to cause ineligibility.

The only society to which all Bishops and clergy and widows and orphans in all dioceses can apply with a certainty that no requirement or limitation will shut out help.

Sixty-one out of eighty dioceses and missionary jurisdictions depend entirely upon the General Clergy Relief Fund for Pension and Relief.

With the large number of beneficiaries upon our lists and the increase in appropriations, we are running pretty close to the wind; therefore give us liberally as you can, dear brethren, those of you who are accustomed to send your contributions Thanksgiving and Christmas.

We need about fifty thousand dollars for the next two pension payments, occurring before April 1st. We have now about eighteen thousand dollars. Failure to pay these pensions would mean much suffering and distress.

"If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little; for so gathered thou thyself a good reward in the day of necessity."

REV. ALFRED J. P. MCCLURE,

Assistant Treasurer,

The Church House, Philadelphia.



THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 251 Fourth Avenue.
Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Church Book Store, 317 N. Charles Street,
with Lycett Stationers.

ROCHESTER:

Seranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and
Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

OMAHA:

A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lin-
coln's Inn Fields, W. C.

It is suggested that Churchmen, when trav-

elling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

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 purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

THE BIBLOS PRESS. Denver.

The Supremacy of the Bible. Popular Essays on the Influence, Inspiration, and Composition of the Holy Scriptures. By the Rev. Frederick F. Kramer, Ph.D.

THOMAS WHITTAKER. New York.

Sermon Preached at the Ordination of the Graduating Class of the Berkeley Divinity School, June 5, 1907. By the Rev. Horace Baldwin Hitchings, D.D., of the Class of 1857.

PAMPHLETS.

Christian America: Is the Republic a Christian State? A Study of the Sources of the Republic and of Its Historic Development and of the Teaching of Both as to the Christian Features of National Life. By the Rev. J. F. Carson, D.D., Brooklyn, N. Y. Single copies, 20 cents; flexible cloth, 30 cents.

Trinity Church in the City of Boston Year Book. 1907-1908.

The General Theological Seminary. Catalogue, 1907-1908. New York.

The Crime of Medical Legislation: A Brief History of what Medical Societies are Actually Doing, and What They are Endeavoring to Do Through the Instrumentality of Law. By Eugene Christian, 7 East Forty-first Street, New York.

Egypt Exploration Fund. Græco-Roman Branch. Fragment of an Uncanonical Gospel. From Oxyrhynchus. Edited, with Translation and Commentary by Bernard P. Grenfell, M.A., D.Litt., Fellow of the British Academy; Corresponding Member of the Munich Academy of Science, etc., and Arthur S. Hunt, M.A., D.Litt., Fellow of Queen's College, Oxford, late Fellow of Lincoln College. With one plate. Published for the Egypt Exploration Fund by Henry Frowde, Oxford University Press, London. Price, one shilling net.

THE CHURCH AT WORK

MANY CHRISTMAS CELEBRATIONS.

REPORTS of Christmas services from all parts of the country show a fair attendance generally with many communions made, although not nearly so many as at Easter services. There are perhaps fewer than usual items of importance sufficient to single out particular services, since obviously the many reports that come to us telling of the best observance of the day that each parish or mission, however small, could give, are separately of little general interest. Services naturally were very elaborate in churches having the opportunity to worship in the beauty of holiness, but not less hearty were the services in the smaller places.

A feature of Christmas Eve in Boston was the annual visit from the choir of St. Stephen's Church, Fall River, which has made it a point of visiting Boston for several Christmas eves and singing old Christmas carols under the windows of some of the prominent Churchmen of the city. This time a visit was paid to Bishop Lawrence, the Rev. Dr. Mann, rector of Trinity, Robert Treat Paine, Trinity's senior warden, and several other well-known people. Likewise the choir of the Church of the Advent took the opportunity at the end of the evening service to pay a similar tribute to some of the members of the corporation including Mr. Grafton Minot, Mr. Hunnewell, and Mr. George P. Gardner.

In Philadelphia midnight celebrations were held at St. Clement's, St. Philip's, St. Andrew's, and the Good Shepherd. The Bishop Coadjutor preached at the morning service at St. Stephen's. A fine stained glass window, depicting David in the vigor of young manhood, was unveiled in St. Matthew's Church (Rev. J. H. Nelms, rector), as a memorial to Harry Edward Powell, who recently died in his 17th year. A new chancel window, representing the Nativity of Our Blessed Lord, was unveiled in St. Luke's Church, Kensington (the Rev. Joseph Manuel, rector), it being a memorial to a former parishioner. At St. Michael's Church, Germantown (the Rev. Allan Harris Hord, rector), a richly carved quartered oak rood screen of Gothic

design was presented by Mrs. Warren R. Birchall in memory of her father and mother, the late William and Mary Scatchard. The work was done by Geissler of New York. The central cross is flanked on either side by richly carved figures of angels. In this parish the late Bishop Coleman spent a considerable portion of his boyhood, and his last visit was made on the feast of St. Michael and All Angels.

St. John's Church, Camden, N. J., had the notable record of the largest number of Christmas communions in any year of the rectorship of the Rev. Gilbert R. Underhill, now of seventeen years' standing.

Some gifts presented at St. Paul's Steubenville, Ohio, included new white hangings for altar, pulpit and lectern, with eucharistic linen, and a pair of magnificent candelabra given by Mrs. J. M. Barclay as a memorial of her late husband, who was a vestryman of the parish for several years. Another gift was made to the parish in the form of enlarged photographs of the Rev. Intrepid Morse, first rector of the parish, who served from 1819 to 1865, and the Rev. Thomas D. Pitts, who served from March, 1872, to Advent, 1880, and under whose administration the present church edifice was built. They have been handsomely framed and hung in the parish house with the portrait of the former rector, the Rev. George W. Hinkle, received some time since.

A new pipe organ was first used at St. Paul's Church, New Albany, Ind., at the first vespers of the day held on Christmas Eve. Here also was given a handsomely embroidered altar cloth and a new surplice. On Christmas Eve the choir introduced the old English custom of singing carols from house to house. A well filled box of gold and silver was presented after the Christmas morning service to the Rev. and Mrs. Wm. Galpin of St. Paul's Church, Muskegon, Mich. The congregation chose this occasion for their token of esteem, as this was the twenty-fifth anniversary of their wedding. Several handsome memorials were presented at the morning service at Trinity Church, Mackinac

Island, Mich., and were blessed by the rector, the Rev. Percy G. H. Robinson. These were gifts of Mr. and Mrs. Edwin O. Wood of Flint, Mich., who have their summer residence on the Island, and included reredos, gradine, credence shelf, altar rail, Bishop's, rector's, and clergy chairs, chair stalls, and two brass alms plates. The furniture, especially the reredos, is richly carved, and is all of polished oak and brass. The altar rail is supported by four brass standards, with a brass telescope gate; the designs used being those of the Holy Trinity. Mr. and Mrs. Wood were bereaved, some time ago, of their eldest son, who was run over by a fire engine in Flint on its way to a fire. The inscription on the brass plate reads as follows: "This Chancel Furniture is placed in Trinity Church, Mackinac Island, Mich., to the Glory of God, and in Memory of our Beloved Son, Dwight Hulbert Wood, by his parents, Mr. and Mrs. Edwin O. Wood. Christmas, 1907."

Two gifts were presented to St. Andrew's Church, Manitou, Colo. These were a Litany Service Book illuminated by Miss Maude Hulbert and presented in memory of her mother by Miss Agnes Hulbert of Birmingham, Mich.; and a crucifer's cotta, with lace from an Indian mission school, given by Mrs. Z. S. Page of Cleveland.

METHODIST MINISTER BECOMES LAY READER.

THE REV. THOMAS BOOTH, who for several years served acceptably at West Hartland and Colebrook River, Conn., as Methodist pastor, has now withdrawn and taken work as lay reader in Arkansas, with headquarters at Clarendon.

MEMORIAL TABLET PLACED IN CHRIST CHURCH, OYSTER BAY, L. I.

CHRIST CHURCH, Oyster Bay, L. I., which celebrated its 200th anniversary last year, has recently had a tablet commemorating the event placed on the south wall of the church, near the pew occupied by the President and

his family. The tablet bears the following inscription:

"In this Church on September 8, 1906, the 200th Anniversary of the founding of the parish by the Society for the Propagation of the Gospel in Foreign Parts was commemorated with an address by the Bishop of Long Island, the Rt. Rev. Frederick Burgess, D.D.

"Rev. Geo. R. Vandewater, rector, 1876-1880; Rev. W. Montague Geer, 1880-1888; Rev. Henry H. Washburn, 1888—; and Theodore Roosevelt, President of the U. S. The vestry has erected this tablet. Henry Horner Washburn, rector; Edwin M. Townsend, W. Emlen Roosevelt, church wardens."

Then follow the names of the vestrymen.

UNDER CANON 19.

BROOKLYN papers state that the Rev. Dr. Mason Clarke, pastor of the First Presbyterian church, was the preacher at St. Peter's Church in that city on the first Sunday even- of the new year. The rector is the Rev. Dr. Lindsay Parker. The papers fail to state what was the "special occasion" or what the nature of the address.

FIFTIETH YEAR AS PRIEST CELEBRATED BY REV. J. I. MOMBERT.

THE FIFTIETH anniversary of his ordination to the priesthood has been celebrated by the Rev. J. Isidor Mombert, D.D., on which occasion he preached at St. Paul's Church, Paterson, N. J.

Dr. Mombert was ordained on the Fourth Sunday in Advent in 1857, in the Chapel Royal, Whitehall, London, by the Rt. Rev. Dr. Tait, then Bishop of London and subsequently Archbishop of Canterbury. The preacher on that occasion was the Rev. Dr. Temple, at that time master of Rugby and later, successively, Bishop of Exeter, Bishop of London, and Archbishop of Canterbury. Among his examiners were the Rev. Frederick Jelles, afterward Bishop of Madras, and the Rev. Arthur Penrhyn Stanley, Dean of Westminster, a personal friend of Dr. Mombert's and to whom the doctor looks up with veneration. He was priested in Quebec in 1858 by the Bishop of Montreal, and subsequently of Quebec. He became assistant at Trinity Church, Quebec and, later, associate rector of St. James' parish, Lancaster, Pa. He afterwards accepted the American chaplaincy at Dresden, Germany, remaining there six years. On his return to America, Dr. Mombert filled various positions, the last being the rectorship of St. John's Church, Passaic, N. J.

Since his retirement from the active work of the priesthood he has devoted himself to furthering the interests of the Church by his pen, and is the author of numerous works, both religious and historical, besides contributing many articles to the magazines and the religious press.

AN AMAZING RECORD IN CHURCH BUILDING.

THE EXPERIMENT of the sixty catechists now at work in the diocese of Saskatchewan, Canada, is proving very successful. Churches are being built and congregations organized all over the district. Thirty of the catechists have taken up their residence in Prince Albert, to take their term of lectures at the Diocesan Theological College. It is calculated that between twenty and thirty new churches have been built in the diocese between the 1st of September and the 31st of December.

DEATH OF REV. LUCIUS M. HARDY.

THE REV. LUCIUS MARTIN HARDY, rector of Christ Memorial Church, Pomfret, Conn., died on the Sunday after Christmas. He

had been for several months in impaired health, only partially recovering from a very severe illness. He was a native of Lebanon, N. H., and was ordained deacon by Bishop Howe of Central Pennsylvania in 1883, and priest by Bishop Bissell in 1891. For some years he was engaged in teaching, being headmaster of Yeates' Institute, Lancaster, Pa.; St. Paul's Hall, Salem, N. Y., and principal of the Bishop Hopkins School, Burlington, Vermont. Mr. Hardy was also rector of St. Philip's, Crompton, R. I. He became rector of Christ Church, Pomfret, in 1899, and was appointed Archdeacon of New London in 1901, only recently resigning on account of failing health. His funeral took place from Christ Church, on Thursday, January 2nd.

WORK AMONG THE INDIANS OF SOUTH DAKOTA.

THE ANNUAL report of the missionary district of South Dakota, issued in December, contains some interesting statistics showing the work being done among the Indians.

There are seventy-seven churches and chapels among the Indian agencies, each with an Indian rector. There are 4,370 confirmed Indians, and during the last year there were 661 Confirmations. In churches and grounds the Indians have invested \$61,616; in rectory property, \$19,120; in other property, \$16,810. Two boarding schools are maintained in the Indian deanery, St. Mary's School for Girls, Rosebud Reserve, and St. Elizabeth's School for Boys and Girls, on the Standing Rock Reserve. At the latter place Miss Mary Francis has devoted twenty-one years to instructing Indian girls, and was forced last spring to give up the work on account of her health.

BOSTON CHURCHMAN APPRECIATED

IN *Charity and the Commons* for December 21st, there is an appreciative sketch of Robert Treat Paine, a distinguished Churchman of Boston and distinguished as a social worker in the same city. Mr. Paine has recently retired from the presidency of the Associated Charities of Boston, after a service in that capacity of twenty-eight years, and this fact is the immediate cause of the appreciative article referred to. Some of the services which Mr. Paine has successfully performed in his work in Boston are enumerated in this article as follows:

"The social and educational opportunities for workmen have been increased by his help, notably through active work with the Wells Memorial Institute.

"The business of the small money lender has been made less scandalously profitable and cruel through the competition of the Workingmen's Loan Association, established by Mr. Paine and his friends. Its experience and example largely influenced the fixing of reasonable legal rates of interest in Boston.

"The building of small separate houses to be sold to workmen, has been due to his initiative. Improvements in the law as to tenements and in the rulings of the Board of Health, have been his deep concern. He has asked early and often the fundamental question: 'How small a tenement, how little light and air in a dwelling shall this community tolerate? Let us sweep out of existence everything below that minimum.' Wherever in Boston a movement starts for the betterment of housing conditions, there is Mr. Paine with hearty interest and co-operation.

"Into all these activities and many others he carries the personal influence of a high-minded gentleman, grave and sweet, chivalrous and untiring, generous of time and effort, unselfishly earnest for the good of his city and its people."

Mr. Paine has been deputy to several General Conventions of the Church.

DEATH OF REV. WASHINGTON RODMAN.

THE REV. WASHINGTON RODMAN, a graduate of Columbia College in the class of 1842, died recently at his home, Astoria, L. I., aged 84 years. He was born in Jamaica, L. I., and was graduated from the General Theological Seminary. He became rector of Grace Church, West Farms, in 1847, remaining there nearly a quarter of a century. During the Civil War he organized a society for the relief of wounded soldiers, and served on the Christian Commission in North Carolina, engaged in the distribution of medical and relief supplies to wounded soldiers. After the war he established the Fordham House for Incurables, in New York, the first of its kind in America. The widow and four children survive.

CONTRACT LET FOR CATHEDRAL AT DENVER, COLO.

THE FULL AMOUNT necessary to begin work on the new Cathedral at Denver, Colo., has been raised and the contract signed. Work will probably begin this month.

DR. ROBINSON ACCEPTS.

THE LONG DEFERRED acceptance of his election as Missionary Bishop of Nevada has at length been given by the Rev. Henry D. Robinson, D.D. With permission of the Presiding Bishop, Dr. Robinson felt it necessary to take this long time for consideration of his election, in order that he might first be assured that no injury could result to Racine College from his acceptance. He has now determined that conditions at Racine are such that he can leave without injury to the school and has, therefore, accepted his election as stated.

PROGRESSIVE SUNDAY SCHOOL WORK.

THE PRACTICAL advantages of the suggestions made by the official Joint Commission on Sunday Schools that reported to the General Convention at Richmond, are now well recognized. Last spring the diocese of Michigan employed the Rev. William Walter Smith, M.D., general secretary of the Sunday School Federation and secretary of the New York Sunday School Commission, as field secretary for a month. The plan proved exceedingly beneficial in training teachers and organizing and grading the schools. At the opening of this year, the two Ohio dioceses secured Dr. Smith for two months, January and February, for identical work within their borders. Training classes for teachers and general addresses and conferences are arranged. The itinerary has been most carefully planned by the two Sunday school commissions of these dioceses.

CUBAN NOTES.

THE BISHOP has just returned from a visitation of some of the missions in the eastern part of the island. He was accompanied by the Very Rev. C. B. Colmore, Dean of the pro-Cathedral, who delivered most of the sermons, which were in the Spanish language. Although Mr. Colmore has been in this country only three years, he speaks the language with extreme facility and great fluency. On December 22nd, in the Fieles de Jesus mission, Matanzas, the Bishop baptized the infant daughter of the Rev. Mr. Diaz, and confirmed a class of twenty-five, making a total of sixty-five Confirmations in this mission for 1907.

The Industrial School at San Felipe mission, Limonar, is succeeding remarkably well. There is room for only fifteen boarding pupils, which is all taken, and there are many applications which have to be declined for lack of accommodations. An adequate building is sorely needed for this work.

DEATH OF THE REV. P. B. MORRISON.

LAST SUNDAY morning, during the time of morning service at Eau Claire, Wis., there passed to his rest the Rev. Peter Browne Morrison, an aged priest of the diocese of Milwaukee, who has been retired for many years by reason of ill health. He had been stricken with pneumonia, and prayers for his recovery had been offered at Christ Church. Before the service was over the information of his death was conveyed to the rector, who announced it to the congregation.

Up to the time of his death Mr. Morrison shared with the Rev. L. D. Brainerd the honor of being senior graduate of Nashotah, both being members of the class of 1854. Mr. Brainerd, however, has been continuously in parochial work, from which Mr. Morrison has for many years been debarred. He was ordained deacon in 1854 and priest in 1855 by Bishop Kemper, and had been missionary in parts of Nebraska, Dakota, Pennsylvania, and New Jersey. Mr. Morrison is survived by his wife, several sons and daughters, and by a twin brother residing in Philadelphia, where he was born. He was 78 years of age.

A RECORD TO BE PROUD OF.

EDGEWATER PARISH, diocese of Newark (the Rev. J. A. McCleary, rector), which recently celebrated its golden jubilee, is undertaking to establish a mission at Grand View, a settlement which is springing up in sight of New York City, and composed chiefly of New York people. Both the Edgewater parish people and the Grand View residents have become interested. Edgewater parish is unique in that, while small itself, it already has four missions under its charge, the Grand View one making a fifth. The four are: Good Shepherd at Fort Lee, which has recently acquired ten city lots, well situated and facing on two streets so that it is well provided for in this respect for all time; All Saints', Leonia, which not long since erected a church with the assistance of the home parish; St. Stephen's at Coytesville, which came over, people and church, from the Congregationalists; and Trinity, Grantwood, which has a corner plot of six city lots, on which a substantial church of stone has been erected. The influence of Edgewater parish is very wide, and its policy of covering all of the ground in advance of others is one to be commended. The parish and all the missions stand for Catholic Churchmanship.

DEDICATION OF CHAPEL OF ST. JOHN'S CHURCH, OAKLAND, CAL.

AT ST. JOHN'S CHURCH, Oakland, Cal., on St. John the Evangelist's day, the Bishop of the diocese dedicated the new chapel to St. Mary the Virgin. The chapel comfortably holds fifty people. Here the daily Holy Sacrifice is celebrated, and other weekly services are held.

The rector was the recipient of a set of gold brocade Eucharistic vestments, also a splendid purple cope (which was exhibited at the late English Church Congress). The Acolyte Guild presented the church with a pair of processional candlesticks. The new guild rooms, kitchens, choir rooms, and chapel, along with the church and rectory, put St. John's on a very efficient basis for the coming year.

LEAVES ALL CONDITIONALLY TO THE CHURCH.

THE WILL of the late Ellis H. Yarnall of Philadelphia provides that after the death of his wife his estate, amounting to \$200,000, shall be divided into four equal portions, the trustees to pay the rector, wardens and vestry of St. Clement's Church the sums at stated periods, to-wit: One-fourth of the whole is to be devoted to the support of the worship of said church; another fourth is to

be divided into two equal portions, of which one-half is to be allowed to accumulate in order to pay off any principal or bonded debt, or towards the extinguishment of ground rent, and the other half is to be used to pay the interest on such debt. When the debt is extinguished, the whole of this fourth shall be used in keeping the buildings of the parish in good order. One-fourth is to be devoted to the support and education of one or more boys over twelve years of age, to be fully reared for entrance into a theological seminary of the Episcopal Church in the United States. The remaining fourth shall be devoted to the establishment and support of a library of theology to be situated within the parish of St. Clement's Church. Should there be any change in the teaching or ritual of St. Clement's than exists at present, the bequests become nullified and the income will revert to the Episcopal Hospital, until the ritual and teachings meet with the requirements, the testator explaining that it is his wish that his estate be used to extend such teaching of the faith of the Church as now happily exists at St. Clement's.

Three clergymen, one of them the rector of St. Clement's and two laymen, are to be chosen as directors of the Library of Theology. Suitable books are to be provided, the site to be donated by the parish, the use of the library to be for all clergy and students and the public generally. It is stipulated that all works selected are to relate to the history, doctrine, and worship of the Catholic Church.

DEATH AT NASHOTAH.

FOLLOWING closely upon the death of the aged librarian, Nashotah House is again invaded by death, this time the death of one of the students. James McQuestion died from pneumonia last week. He was from Willimantic, Conn., and was considered an exceptionally promising student. He was trying to accomplish three years' work in two, which was evidently too great a task upon his strength, so that when he succumbed to the disease he could not throw it off.

The funeral was on Sunday, Dean Barry reading the office and the Bishop of Milwaukee taking the celebration. The body was sent to Connecticut for burial.



Give effective relief in bronchial and lung trouble. Contain nothing injurious.

Schools of Theology

NEW YORK.

**The General Theological Seminary
CHELSEA SQUARE, NEW YORK.**

The next Academic year will begin on Wednesday, September 16th, 1908.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

School for Boys

ILLINOIS

St. Alban's Knoxville, Illinois

A Church School for Boys. Location, sanitation, equipment, methods, masters, unsurpassed. Much attention given to each boy. Gymnastic and Manual Training. Younger boys in main building, with Matron; older boys with Headmaster, in cottage. Diploma admits to leading Colleges. Write for illustrated Year Book. REV. C. W. LEFFINGWELL, D.D., Rector, LUCIEN F. SENNETT, B.A., Headmaster.

Schools for Boys

INDIANA.

HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address Rev. J. H. McKENZIE, Box E, Lima, Ind.

WISCONSIN.

Racine College Grammar School.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

Colleges and Schools for Girls.

CANADA

**Bishop Bethune College
OSHAWA, ONT.**

In care of the Sisters of S. John the Divine.

For terms and particulars apply to THE SISTER-IN-CHARGE

ILLINOIS

ST. MARY'S KNOXVILLE, ILLINOIS

A Church School for Girls and Young Ladies. The Course extends two or three years beyond the High School. Training in Social, Life and Domestic Science. Nearly forty years of success. One hundred students from twenty States. For illustrated Year Book, address the Rector, the Rev. C. W. LEFFINGWELL, D.D.

WATERMAN HALL

The Chicago Diocesan School for Girls
STAMFORD, ILLINOIS

The Nineteenth Year began September, 1907. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

NEW YORK

Saint Gabriel's School

PEEKSKILL-ON-HUDSON, N. Y.
BOARDING SCHOOL FOR GIRLS

Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address THE SISTER SUPERIOR.

TENNESSEE

BELMONT COLLEGE FOR YOUNG WOMEN

Mid-year Enrollment, Jan. 20-22, 1908. Eleven Schools, including Academic, Music, Art, Physical Culture and Expression. Write for catalogue and terms. Room for only a few new students. Address, REGISTRAR, BELMONT COLLEGE, NASHVILLE, TENN.

SISTERS OF ST. MARY

SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassidy, Des Moines, Ia. Address THE MOTHER SUPERIOR.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

DELAWARE DIOCESAN CONVENTION CALLED.

A SPECIAL convention for the purpose of considering the increase of the endowment fund for the support of the episcopate and for the election of a Bishop in the diocese of Delaware is called to meet on February 19th in St. Andrew's Church, Wilmington. The call was issued by the Standing Committee at a meeting held on Monday of the present week.

DEATH OF REV. DR. WILLIAM H. CARTER.

THE REV. WILLIAM H. CARTER, D.D., LL.D., Ph.D., rector of St. John's Church, Tallahassee, Fla., entered into rest on the morning of December 29th. On December 31st the Bishop of Florida held a Requiem Celebration in the church at 7:30 A. M. and the funeral took place at 3 P. M., the Bishop again officiating, assisted by the Rev. W. J. Moody, rector of Monticello, Fla. A large congregation was present, representing all classes and creeds, including many members of St. Michael and All Angels' colored congregation, to whom Dr. Carter also ministered, and the Masonic order, of which he was a member.

Dr. Carter was born at Utica, N. Y., October 27, 1829. In 1846 he entered the University of New York and on graduating in 1850 spent a year at the Alexandria Theological Seminary, Va. He then entered the General Theological Seminary and on graduating in 1853 was ordered deacon, and priest the following year by the Right Rev. J. M. Wainwright, Provisional Bishop of New York. From 1853 to 1859 he had charge of St. Thomas', Vernon, N. J., when he became rector of St. James', Vincennes, Ind. During the Civil War he served as chaplain to the Sixtieth Indiana Volunteers, 1862-3. He resigned Vincennes in 1869 to become rector of Christ Church, Bloomfield, N. J., and in 1872 became rector of St. John's, Passaic, N. J. In 1877 ill health took him to Florida, where he served as missionary on Indian River until called to St. John's, Tallahassee, in 1877. When Dr. Carter went to Tallahassee the parish was in a deplorable condition; not only had the church been recently destroyed by fire, but the congregation was rent by dissensions, some having seceded to form a Reformed Episcopal congregation. Dr. Carter proved himself equal to the task, and as a result of his unflinching tact and energy Tallahassee to-day possesses not only one of the finest church buildings in Florida, but also a strong and united congregation. His death is felt as a distinct loss not only by his parish and diocese, but by the community at large.

He was a D.D. and LL.D. of Vincennes University, Ind., and a Ph.D. of the New York University. In 1889 he was chosen chaplain to the Florida House of Representatives. He represented Indiana in the General Convention of 1868, and Florida in those from 1880 to 1889 and again in 1895. At the time of his death he was a member of the Standing Committee and Archdeacon of the Middle Convocation of Florida, as well as examining chaplain. *Requiescat in pace.*

DEATH OF REV. GEORGE GIBSON.

THE DEATH of the Rev. George Gibson, who for many years was a missionary in Wisconsin, Iowa, and Minnesota, occurred at Grand Rapids, Wis., on the afternoon of January 6th. Mr. Gibson had been in the priesthood some forty years, having been ordained by Bishop Kemper, and had been retired for several years past, being canonically connected with the diocese of Iowa.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

New Organ at St. John's, Camden.

A NEW pipe organ has been installed in St. John's Church, Camden, Ark. (the Rev. H. M. Ingham, rector). It has two manuals and seven speaking stops, with couplers, swell,

and all accessories. The mechanical power is furnished by a hydraulic motor.

COLORADO.

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

Retreat Conducted—Missionary Meeting.

THE BISHOP arranged the Advent retreat for the clergy of the diocese at Wolfe Hall,

Three Hundred Babies Wanted—

With the November issue THE DELINEATOR started a "CHILD-RESCUE Campaign," the bringing into the home that needs a child the child that needs a home. There are 2,000,000 homes in America that know not the joys that children bring. There are 25,000 children in New York alone who know not what home means.

We started this campaign with fear and doubt. To ask strangers to us to adopt these little ones, equally strangers to us, seemed daring indeed. And we could appeal to only a million homes,—the million homes into which THE DELINEATOR goes—not one-twentieth of all the homes in this great country. Caution made us tell the stories of only two. We feared that even these might not be asked for. We doubted the greatness of the great American heart. We doubted, and we are ashamed.

Over three hundred eager hands have already been extended. Three hundred requests for these little ones—for any homeless little one—have already been received through the mails. Women have come for miles away into our building asking for these precious ones; men have journeyed a thousand miles to beg one for their homes. We told their story; we appealed to our worshiped American womanhood, and it hastens to take these little ones into its heart. We continue this campaign for homes for other homeless waifs in the December DELINEATOR. We shall keep on with it. If one brief appeal to one-twentieth of the homes in America can bring this result, what of good may we not yet do?

We are proud of the December DELINEATOR. It contains many notable features. We are proud of our work for the year; proud that we stand acknowledged as the greatest fashion authority in the world; proud of the many famous people who have contributed to our pages. But it is not in these that our greatest pride lies.

The "Child-Rescue Campaign," the homeless child, the childless home, the bringing of these little ones into the homes where little ones are needed, this movement is of our pride and of our heart. And you—will you make it of your heart? Will you give us such assistance as you can?

THE DELINEATOR,
Butterick Building, New York

P. S. THE DELINEATOR can be secured of any news-dealer or any merchant handling Butterick Patterns—15 cents per copy, \$1.00 per year.

P. S. No. 2. IF YOU ARE AT ALL INTERESTED IN CHILDREN, or this campaign for children, send us your name on a postal to Department O, Butterick Building, New York, and we will mail you the first instalments of these articles. They are creating the most intense interest.

Denver, for the middle of December. The Bishop of Springfield gave the retreat, which was most helpful to all who were able to be present. The addresses were concise and to the point, dealing with the practical things concerning the life of a priest.

BISHOP BRENT was the speaker at the united missionary meeting of the four parishes of Colorado Springs, Colorado City, and Manitou. The meeting was held at St. Stephen's Church, Colorado Springs (Rev. A. N. Taft, rector), December 30th at 3 P. M. Although the service was in the middle of the afternoon, many men were present.

CONNECTICUT.

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

Missions to be Held at South Manchester and Ridgefield.

A MISSION was announced to be held in St. Mary's Church, South Manchester (the Rev. Manning B. Bennett, rector), on the first five days of January, conducted by the Rev. Percy C. Webber. Commencing on Epiphany and continuing several days, a mission will be held by the same priest at St. Stephen's, Ridgefield (the Rev. John H. Chapman, rector).

DELAWARE.

Fiftieth Anniversary of Christ Church, Delaware City—Honor Deceased Bishop.

CHRIST CHURCH, Delaware City, celebrated its fiftieth anniversary in December with appropriate services. The parish being without a rector, Archdeacon Hall celebrated the Holy Communion and the Rev. Hubert W. Wells preached. In the afternoon Mr. Reeves, senior warden, read a history of the parish, prepared by Miss Hunter, its treasurer. At night the Rev. J. Rigg, rector of Immanuel Church, New Castle, preached.

SOME YEARS AGO, during the visit of several volunteer fire companies to those in Wilmington, the late Bishop Coleman offered a Bible to the best appearing and most orderly. It was gained by the Neversink Company of Reading, Pa. They showed their appreciation by electing the Bishop an honorary member of their company; and their friendship, by never failing to attend divine service in a body on each of his annual visits to Christ Church Cathedral, Reading. They sent a committee of two to attend his funeral.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLS, JR., D.D., Bp. Coadj.
Fire in Stevens Point Church.

WHILE the women were making Christmas decorations, fire, caused by overheated pipes, broke out in the Church of the Intercession, Stevens Point. The damage amounted to about \$500.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.
Fine Organ for St. John's, Springfield, Mo.

ON OR ABOUT January 15th a new organ will be installed at St. John's Church, Springfield, Mo., and will be dedicated at the time of installation. It is a duplicate of the one in service at Christ Church, the same city, and was built by Henry Pilcher's Sons of Louisville, Ky.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Bequest to Church and Orphanage at Louisville.

BY THE WILL of Mrs. J. M. Bodine, who died recently, \$25,000 was left to Grace Church, Louisville, conditional on a like sum being raised for the building of a new church to cost not less than \$50,000. One thousand

dollars was also given to the Orphanage of the Good Shepherd.

THE NEW RECTOR of St. Paul's Church, Louisville, the Rev. John Mockridge, officiated for the first time on the First Sunday after Christmas. The Bishop was present, and introduced him to the congregation.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Masons Attend Brooklyn Church—Memorial to Former Cabinet Member.

AT ST. JAMES' CHURCH, Borough Park, Brooklyn, on Sunday evening, December 29th, a large number of the Masonic fraternity attended a special service and listened to an address by the Rev. Warren C. Hubbard, formerly grand chaplain of the Grand Lodge of New York.

IN TRINITY CHURCH, Roslyn, there has just been unveiled two beautiful windows. One has for its subject "Moses," and is in memory of the late William C. Whitney, Secretary of the Navy in President Cleveland's cabinet. The other pictures the "Good Samaritan," and is in memory of the late Charles Albert Stevens.

THE SUNDAY SCHOOL course in the Church Workers' Institute, St. Ann's Church, Brooklyn, given by the Rev. William Walter Smith, has closed, and the Church History course has begun under the direction of the Rev. L. N. Caley of Philadelphia. At the opening meeting about one hundred were present.

MASSACHUSETTS.

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

Delegates to the Pan-Anglican Congress—Colored Churches Consolidate—50th Anniversary of Trinity Church, Haverhill.

BISHOP LAWRENCE has appointed as delegates from the diocese of Massachusetts to the Pan-Anglican Congress, to be held in London next June, the Rev. Dr. Hutchins, the Rev. Dr. Addison, the Rev. John W. Suter, the Rev. Dr. Kellner, and the Rev. Dr. Thayer.

CLOUDED BRAIN

Clears Up On Change to Proper Food.

The brain cannot work with clearness and accuracy if the food taken is not fully digested, but is retained in the stomach to ferment and form poisonous gases, etc. A dull, clouded brain is likely to be the result.

A Mich. lady relates her experience in changing her food habits, and results are very interesting.

"A steady diet of rich, greasy foods, such as sausage, buckwheat cakes, and so on, finally broke down a stomach and nerves that, by inheritance, were sound and strong, and medicine did no apparent good in the way of relief.

"My brain was clouded and dull and I was suffering from a case of constipation that defied all remedies used.

"The 'Road to Wellville,' in some providential way, fell into my hands, and may heaven's richest blessings fall on the man who was inspired to write it.

"I followed the directions carefully, physical culture and all, using Grape-Nuts with sugar and cream, leaving meat, pastry, and hot biscuit entirely out of my bill of fare. The result—I am in perfect health once more.

"I never realize I have nerves, and my stomach and bowels are in fine condition. My brain is perfectly clear and I am enjoying that state of health which God intended His creatures should enjoy, and which all might have, by giving proper attention to their food." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

SAID 'USE CUTICURA'

Doctor Resorted to It—In Bad Case of Eczema on Child—Disease Had Reached a Fearful State—Pain and Itching were Terrible

HIS ORDER RESULTED IN CURE

"When I was small I was troubled with eczema for about three months. It was all over my face and covered nearly all of my head. It reached such a state that it was just a large scab all over, and the pain and itching were terrible. I doctored with an able physician for some time, and was then advised by him to use the Cuticura Remedies, which I did, and I was entirely cured. I have not been bothered with it since. I used Cuticura Soap and Cuticura Ointment but do not know exactly how much was used to complete the cure. I can safely say that Cuticura did a lot for me. Miss Anabel Wilson, North Branch, Mich., Oct. 20, 1907."



FOR 10 Cts.

Five pkts. of our new **Early Flowering Carnations**, Scarlet, White, Pink, Maroon, Yellow. Bloom in 90 days from seed, large, double, fragrant and fine colors. All pkts with cultural directions and big catalogue for 10c. post-paid. Will make 5 lovely beds of flowers for your garden, and many pots of lovely blossoms for your windows in winter.

Catalogue for 1908—Greatest Book of Novelties—Flower and Vegetable Seeds, Bulbs, Plants, Shrubs, Fruits, 150 pages, 500 cuts, many plates—will be mailed Free to all who ask for it.

JOHN LEWIS CHILDS, Floral Park, N. Y.

RENT A SAFE

IN THE VAULTS OF THE FIDELITY SAFE DEPOSIT CO.

Where your valuables may be kept under lock and key while accessible at any time between the hours of 8:30 A. M. and 5 P. M. These vaults withstood the great Chicago fire Oct. 9th, 1871, saving millions. Boxes all prices, according to size and location. FIDELITY SAFE DEPOSIT CO. 147 Randolph St., Chicago

MASON & HAMLIN CO.'S Pianos and Organs

Have the endorsement of the best musicians

Books for Reference for Churchmen

THE CHURCH IN THE PRAYER BOOK.

A Layman's brief review of Worship, with Introduction by the Rev. Samuel Hart, D.D. By Edw. L. Temple, M.A. Cloth, net, \$1.25; postage 10 cts.

Explanatory of every clause of the Prayer Book.

THE CHURCHMAN'S READY REFERENCE.

By the Rev. A. C. Haverstick. With Introduction by the Bishop of Delaware. Net, \$1.00; postage 10 cts.

A book full of information that should be close at hand.

WHY AND WHEREFORE.

By the Rev. Harry Wilson, M.A., sometime Vicar of St. Augustine's, Stepney. Simple Explanations of the Ornaments, Vestments, and Ritual of the Church. Adapted to the Use and Customs of the American Church. Cloth, net, 25 cts.; postage 5 cts.

Published by

The Young Churchman Co.

Milwaukee, Wisconsin

ARRANGEMENTS are being completed for the consolidation of St. Augustine's Church and St. Martin's mission at the South End of Boston, and ere long there will be a new church erected on land on Lenox Street, which was purchased some time ago. Both St. Augustine's and St. Martin's represent negro communicants, and the work of building up these churches has been left entirely to the fathers of the Society of St. John the Evangelist. St. Augustine's Church has a beautiful place of worship in the West End, but the negro population is fast leaving that section of the city and settling in the southerly part. The church must needs move with them, so it has been decided that instead of having two small churches in opposite ends of the city, one strong parish be established in the midst of the denser population. St. Michael's mission, also at the South End, is included in the amalgamation.

THE REV. WILLIAM T. DAKIN, who lately resigned as rector of St. Peter's Church, Springfield, Mass., spent the Christmas holidays with his parents in the Roslindale section of Boston. Later he is going to the South, as his health is not good.

THE BISHOP of Milwaukee unexpectedly appeared in Boston on Sunday, December 29th, and was invited by the Rev. Dr. van Allen to preach at the evening service at the Church of the Advent, an invitation which he kindly accepted. The Christmas music was repeated and there was a large congregation. This was the first time that Bishop Webb has been heard in Boston since being elevated to his high office.

TRINITY CHURCH, Haverhill, celebrated its fiftieth anniversary on Tuesday, January 7th, and there was a large congregation present at each of the several services. The rector (the Rev. W. P. Baker) preached a sermon largely of an historic character. At the evening service, Bishop Codman of Maine was the special preacher. For this especial occasion the Catholic Club was invited to hold its regular meeting at the church and a number of the members went up for both the service and the business session.

MILWAUKEE.

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

Memorial Altar for Kenosha Church—Cathedral to Care for Infants so Mothers May Worship.

MRS. URBAN J. LEWIS has notified the vestry of St. Matthew's Church, Kenosha, that she will present to the church a handsome altar, which is to be a memorial to her father, the late Daniel Head, one of the best known of the early pioneer residents of Kenosha. The altar is to be designed and manufactured by a Milwaukee concern, and will be set up in the church before Easter Sunday.

IN CONNECTION with All Saints' Cathedral, there will be established next Sunday a nursery during the hours of the High Celebration on Sunday mornings at which infants and little children may be left by the mothers, while the latter are in attendance at the service. It is believed by Dean Delany that mothers are effectually restrained from attendance at religious services by reason of the necessity of caring for their children, and that this innovation will give them that opportunity.

MINNESOTA.

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

Consecration of St. John's Church, St. Paul—Convocation Subdivided.

THE CONSECRATION of the Church of St. John the Evangelist, St. Paul, took place on the festival of the Circumcision. The Christmas decorations added to the beauty of the church. The musical part of the service was

beautifully rendered, the choir being augmented. The service of consecration was conducted by the Bishop of the diocese, assisted by several of the clergy, of whom about thirty were in the procession. The sermon was preached by the Rev. H. P. Nichols, D.D., of New York.

PREPARATORY to a general and continuous aggressive missionary campaign, the Faribault Convocation, following the plan suggested by the Dean, has been divided into four councils, each consisting of from four to eight clergymen, who can be brought together for purposes of counsel at the least expense of time and money, and also freeing them from the depressing sense of the former isolation.

MISSOURI.

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

St. Louis Laymen to Give Sunday Evening Addresses.

PROMINENT laymen of the Church are to give addresses at St. George's chapel, St. Louis (the Rev. B. T. Kemerer, vicar), on Sunday evenings during this month. Their topics have been chosen with special view to the needs of the business men of to-day.

OHIO.

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

Improvements to All Saints' Church and Memorial Ornaments Given St. John's, Cleveland.

ALL SAINTS' PARISH, Cleveland (the Rev. W. Rix Attwood, rector), has lately very considerably improved its church property. In addition to the new art glass windows, which were installed some months ago, a new slate roof has been placed on the building and other improvements made to the exterior and to the parish house. On December 8th the parish observed its "Reunion Sunday," when

FOUND A WAY

To Be Clear of the Coffee Troubles.

"Husband and myself both had the coffee habit, and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow, and I hardly think there was an organ in his body that was not affected.

"I told him I felt sure his sickness was due to coffee, and, after some discussion, he decided to give it up.

"It was a struggle, because of the powerful habit. One day we heard about Postum and concluded to try it, and then it was easy to leave off coffee.

"His fearful headaches grew less frequent, his complexion began to clear, kidneys grew better until at last he was a new man altogether, as a result of leaving off coffee and taking up Postum. Then I began to drink it too.

"Although I was never as bad off as my husband, I was always very nervous and never at any time very strong, only weighing 95 lbs. before I began to use Postum. Now I weigh 115 lbs. and can do as much work as anyone my size, I think.

"Many do not use Postum because they have not taken the trouble to make it right. I have successfully fooled a great many persons who have drunk it at my table. They would remark, 'You must buy a high grade of coffee.' One young man who clerked in a grocery store, was very enthusiastic about my 'coffee.' When I told him what it was, he said, 'Why, I've sold Postum for four years, but I had no idea it was like this. Think I'll drink Postum hereafter.'"

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

many of its old and former members were present at the services.

AT ST. JOHN'S CHURCH, Cleveland (the Rev. Ransom Moore Church, rector), a very beautiful altar cross of solid brass, thirty inches in height, made by Geissler of New York, was recently installed, as a loving gift from the parishioners to the memory of the late Mrs. Sophia Lord Rhodes. At the same time two large brass vases were given by Mrs. John T. Pankhurst in memory of her husband. Both cross and vases bear passion flowers in an exceedingly artistic design and their presence upon the altar has the effect of greatly enriching the beautiful chancel.

THE BOARD OF MISSIONS of the diocese of Ohio has arranged with the Rev. Rufus W. Clark, D.D., of Detroit, Mich., secretary of the Fifth Missionary Department, to make a two-weeks' tour of some of the centers of Church activity in the diocese, in the interests of the General Board of Missions. His visitation will be confined to the Toledo and Sandusky Convocations, and will extend from February 4th to February 17th.

WHAT'S A KAUMAGRAPH?

It's a stamping process that saves dollars for every needleworker. It's a paper pattern.

Stamping at Home

can now be done better and cheaper than any store can do it for you. Merely the pressure of a hot iron and the thing is done.

Kaumagraph Patterns are 10 Cents None Higher

Buy them from any merchant handling Butterick Patterns, or direct from The BUTTERICK PUBLISHING Co., Ltd. Butterick Building, New York

Kindness

Dr. Faber's book on "Kindness" comprises four parts: Kindness in General; Kind Thoughts; Kind Words; Kind Actions.

LAWYERS Will find this full of epigrams, that they will appreciate and make use of.

DOCTORS Will find it full of the cheerful phrases that help in their profession.

DENTISTS Should keep a copy on the table of the waiting room for patients to read before undergoing treatment.

CLERGY Will find that it abounds in Sermon Notes.

TEACHERS Should study the book that the precepts might be used in instructions.

CHRISTIANS Both men and women will find it a rare book of devotional reading, that one will read over and over again.

YOUNG PEOPLE Should make the book their constant companion, reading paragraphs of it daily.

THE PUBLISHERS Feel that any person reading a page of the book will desire to have a copy as his very own, be he man or woman, boy or girl. For that reason they have made it in the most attractive style suggested by their experience, and commend it to the public.

PRICE Bound in light colored cloth, gilt top, gold stamping on side, printed in red and black, 90 cents; by mail 96 cents. Bound in maroon Turkey Morocco leather, boxed, \$1.50; by mail, \$1.58.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

PENNSYLVANIA.

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

Consecration of Prince of Peace Chapel, Philadelphia—Parishes Without Rectors.

THE CHAPEL of the Prince of Peace, a flourishing mission of Holy Trinity Church, Philadelphia (the Rev. F. W. Tomkins, D.D., rector), was consecrated on the Sunday after Christmas by the Bishop of Rhode Island, a former rector of the parish. The vicar in charge, the Rev. H. B. Ogle, and the Rev. L. B. Edwards, the Rev. Geo. Gunnell, and the Rev. H. L. Duhring, D.D., were also present and assisted in the services. The work was started by holding services November 12, 1893, and in June, 1895, the lot upon which the present chapel stands was purchased. The newly consecrated building was opened for divine worship on Wednesday, March 20, 1907, when a class of sixty-one was confirmed by the Bishop Coadjutor. There is a communicant membership of 600 and a Sunday school of 900.

THE FOLLOWING important Philadelphia parishes are at present without rectors: The Saviour, West Philadelphia; St. Paul's, Overbrook; Zion; St. Timothy's, Roxborough; St. Matthew's and St. John's.

THE REV. FATHER HUGHSON, O.H.C., addressed a gathering in the parish house of Holy Trinity Church, Philadelphia, on Saturday, January 4th, in behalf of the work the Order is doing in the mountainous parts of the South.

THE MARRIAGE of the Rev. Percy Stockman and Miss Margaret A. Stryker, daughter of the late Rev. Peter Stryker, was solemnized at the Church of the Holy Trinity, Philadelphia, on Thursday, January 2nd, at noon. The ceremony was performed by the Rev. Dr. Tomkins, rector of Holy Trinity, assisted by the Rev. Leonard Stryker of Passaic, N. J., a brother of the bride. Mr. Stockman has accepted work under the Bishop of Shanghai in the Chinese mission field, to be stationed at the Mission House, Ichang, China.

THE REV. ROBERT COLES, rector of the Church of Our Saviour, Jenkintown, was married at Charlottesville, Va., on Tuesday, January 7th.

DISTINGUISHED Bible students, Egyptologists, and Assyriologists from all parts of the country met in annual convention in the College Hall of the University of Pennsylvania, last week under the auspices of the Society of Biblical Literature and Exegesis. The Rev. John P. Peters, D.D., rector of St. Michael's Church, New York, was one of the prominent speakers.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.
Cathedral to Be Dedicated.

THE DEDICATION of the Salina Cathedral will take place on January 8th, with a *Te Deum*, blessing of the altar, and sermon by the Bishop.

WASHINGTON.

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

Memorial Window Unveiled in Washington Hospital.

"CHRIST HEALING LITTLE CHILDREN" is the subject of a beautiful window, unveiled on December 30th in the chapel of the Episcopal Eye, Ear, and Throat Hospital. This window is a memorial of Mrs. Geo. E. Stetson, for many years president of the Board of Lady Managers, and also of Dr. E. Oliver Belt, one of the founders of the hospital. The Rev. C. R. Stetson, who unveiled the window, is a son of Mrs. G. E. Stetson. The chaplain, the Rev. William T. Snyder, rector of Incarnation parish, assisted, and the Bishop delivered the address. The Board of Lady Managers presented this appropriate gift.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Service in Memory of Dean Weeden.

A SERVICE memorial to Dean Weeden was held in St. Mark's Church, Grand Rapids, on the first Sunday after Christmas. An appropriate sermon was preached by the Bishop Coadjutor on the character of the lamented Dean, who in the short time of his ministry at Grand Rapids had endeared himself to all who attended St. Mark's services.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Buffalo Church Sends Lady Missionary—The League of the Baptized.

THERE WAS a special service in St. Mary's-on-the-Hill, Buffalo, on the occasion of Miss Harriet M. Bedell's leaving the parish to take up mission work in Oklahoma, December 26th, under the Woman's Auxiliary United Offering. Later, Miss Bedell intends to work in China. After the service the congregation of 500 persons remained to bid Miss Bedell "God-speed," and the united parish societies presented to her a purse of gold. Miss Bedell is the first woman missionary to go from the Church in Buffalo.

TRINITY CHURCH, Canaseraga (the Rev. A. S. Dealey, rector), has the honor of being the first parish in the diocese to start a chapter of "The League of the Baptized." It is fittingly known as "Chapter No. 1."

CANADA.

Death of Chatham Rector—Yukon Churches Becoming Self-Supporting—Ordinations and Other Church Happenings.

Diocese of Huron.

THE DEATH of the Rev. Robert McCosh, rector of Christ Church, Chatham, two days after Christmas, was very sudden. The cause of death was heart failure. The late Mr. McCosh was a rural dean, and had been rector of Christ Church for fourteen years. His congregation was deeply attached to him. A curious coincidence was that he took for the text of his Christmas sermon, "In the midst of life we are in death."

Diocese of Yukon.

ONLY THREE missionaries in this diocese (the name of which has been changed—it was formerly the diocese of Selkirk) are now supported by the C. M. S., as that Society is steadily withdrawing its grant from northwest Canada. It has been decided that the thank offering from the diocese of Yukon at the Pan-Anglican Congress be devoted to the Bishop Bompas Memorial fund. The diocese held its first Synod last September.

Diocese of Niagara.

BISHOP DUMOULIN preached at the reopening of St. Thomas' Church, Hamilton, in the evening. The chancel has been much improved and enlarged.

Diocese of Montreal.

BISHOP CARMICHAEL held an ordination in Christ Church, Cathedral, Montreal, on the Fourth Sunday in Advent, when two candidates were admitted to deacon's orders and three advanced to the priesthood. The Rev. A. J. Doull, of the Church of the Advent, was the preacher.

Diocese of Ontario.

A FINE window was placed in St. George's Cathedral, Kingston, before Christmas Day, in memory of Mr. C. F. Gildersleeve, a zealous and devoted parishioner. The cost was \$1,000. It is fitting that his memory should be preserved in the church, since to his courage and confidence the enlargement and vast improvement was largely due.

Diocese of Ottawa.

BISHOP HAMILTON and the clergy of the city of Ottawa, decided at the conference held the third week in December to make an attempt to get the Ontario government to have the Bible taught in the public schools. A deputation is to wait on the government with a petition to that effect.

The Magazines

SOME leading articles in *The Nineteenth Century and After* for December are "Modernism and the Papal Encyclical," by the Rt. Rev. Monsignor Canon Moyes, D.D.; "Criminals and Crime," by the Rt. Hon. Sir Alfred Wills; "The Church and the Law," by the Rt. Hon. Earl Russell; and a very interesting Christmas article entitled "Dickens and 'Father Christmas,'" by Theodore Watts-Dunton.

WE RECEIVE each week in *The Living Age* a reprint of many of the most important papers contained in the English reviews. The issue for December 21st contains among others a very suggestive paper reprinted from *The Spectator* on "Socialism and Sex Relations," in which it is shown that socialism as a system is directly opposed to the family and the Christian ideal of family morality. There is also from the *Fortnightly Review* an appreciative paper on "Francis Joseph, the Man and the Monarch," by Archibald R. Colquhoun; and a rather suggestive disquisition from the *Hibbert Journal* on "What and Where Is the Soul?" by Hugh Maccoll.

A MAGAZINE that ought to be thoroughly appreciated by cultured Churchmen especially is *Christian Art*, an illustrated monthly devoted to current Church Building, American and Foreign, and the allied ecclesiastical arts, with expert discussions of all topics relating to Christian Archaeology, edited by Ralph Adams Cram, and published at 194 Boylston Street, Boston. The editor's name would in itself guarantee its value, but one cannot fail to look through its pages month by month without perceiving how valuable are the articles and how interesting the illustrations. We should be glad to feel that the magazine might reach a wide circulation among Churchmen.



Whittaker's Churchman's Almanac For 1908

It contains complete and accurate Parish and Clergy Lists, the Calendar of Proper Lessons for the entire year, classified information respecting the entire institutional work of the Church in every diocese, complete Tabulated Statistics and much other information for the Clergy and Laity. It is the old reliable Churchman's Almanac, familiar and famous for fifty years.

Paper Covers, 35 cts.; Postpaid
Cloth, 60 cts.; Postpaid

Calendar and Table of Lessons, 1908

Reprinted from "THE CHURCHMAN'S ALMANAC," Handy for the Lectern Bible or for personal reference at home.

Price, 10 cts. per copy;
\$1 per dozen, postpaid.

THOMAS WHITTAKER
2 and 3 Bible House, New York

It was before the Day of

SAPOLIO

They used to say "Woman's work is never done."