

# The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, FEBRUARY 28, 1903.

No. 18.

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# The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, FEBRUARY 28, 1903.

No. 18

## Editorials and Comments.

### The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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HOW the real, ungrudging observance of Ash Wednesday mellows one and gives the start of virility to his observance of Lent! We are too prone to consider fasting and abstinence childish practices, unfitted for grown men and women. Clearly this is but evasion, and, worst of all, evasion in the interests of selfishness. We shall find that these are very practical helps toward self-denial if we make the attempt; and no doubt we shall go to our graves without making the discovery if we do not.

Lent is, to us, what we make it. If it fails, it is we who have failed—not the Church, nor the season.

#### BROAD CHURCHMANSHIP AS IT IS PREACHED.

ONE of the most disagreeable duties that seem inseparable from the editorial office is that of criticism of what others may write or say. We can truly say that we never enter upon such criticism without the greatest reluctance, and do so only in cases where a wide circulation appears already to have been given to what, in our judgment, will do harm if not combatted.

We find in a recent copy of the Los Angeles (Cal.) *Times*, what purports to be a report of a sermon by the Rev. Dr. George Thomas Dowling on the subject "Why am I a Broad Churchman?" It seems wise to advert to it for the reason that California, more than any other of our Western states, appears to be falling more and more under the domination of partisan Broad Churchmanship. We have had numerous press clippings and private reports showing that tendency in both the Dioceses of that state of late; and it seems time to call a halt, and to make an effort to reclaim the state for staunch Churchmanship. In this effort, we trust we may have the support of the very considerable number of genuine Churchmen in the Diocese who can only be grieved and hurt at the down-grade tendency that has been so conspicuous.

The Rev. Dr. Dowling, rector of Christ Church, Los Angeles, was for many years a Baptist minister in Toledo, Ohio. In some manner to us unknown, he was led to seek a change in his ecclesiastical affiliation, and he applied for orders in the Protestant Episcopal Church. He was accepted as a candidate by the present Bishop of Massachusetts, was ordained deacon by that Bishop in May, 1895, and was advanced to the priesthood by the same Bishop in December of the same year. The latter ordination appears from the official record to have been performed in direct defiance of Title I., Canon 10, § ii. of the General Digest, which then, as now, read as follows:

"No person shall be ordained priest until he shall have produced evidence satisfactory to the Bishop that he is engaged with some Church, Parish, or Congregation, or as a Missionary, under the Ecclesiastical Authority of some Diocese or Missionary Jurisdiction, or of some Missionary Society recognized by the General Convention, or as a professor, tutor, or instructor in some college, academy or other seminary of learning, duly incorporated, or as chaplain in the Army or Navy of the United States."

That that provision was violated by the Bishop of Massachusetts in Dr. Dowling's ordination to the priesthood is evident, unless the record is deficient, from the fact that in the Journal of the Diocese of Massachusetts for 1896, Dr. Dowling appears on the clergy list without having any official cure,

while his report to the Bishop at that time, made in accordance with the canon, was as follows:

"To the Right Rev. William Lawrence, D.D., Bishop of Massachusetts:

"Have been preaching as supply nearly every Sunday since the first of May, 1895. Was ordained to the priesthood the last Sunday of that year. "GEO. THOS. DOWLING.

"Newton Center, Feb. 13, 1896."

At some time later in the same year he accepted the rectorship of Trinity Church, Toledo, and thereupon was transferred by the Bishop of Massachusetts to the Diocese of Ohio, without ever having received a canonical title in the former Diocese.

It is evident, therefore (errors in the record always excepted), that Dr. Dowling's ministry in the Church began with a mistake, for which, however, he was not to blame. His subsequent course, during which he has frequently appeared in print, has been such as to show that his distinctive Churchmanship is absolutely *nil*. What can have been the reasons which induced the Bishop of Massachusetts to give him Holy Orders, or what the reasons which led him to seek them, we cannot surmise. His printed utterances from the beginning of his ministry have shown him to be in violent opposition to everything pertaining to distinctive Churchmanship. That he should be unhappy in the exercise of his ministry was inevitable from the first. One of a keener sense of humor would have seen how absurd it was for the latest convert to declare to Churchmen who had been such from infancy, that they were totally mistaken in their views of what the Episcopal Church stood for. Dr. Dowling, from the very start, began a crusade against "advanced" or "ritualistic" Churchmanship, and lost no opportunity to denounce as "Romanizing," whatever seemed to his judicial mind to savor of such "ritualism." Churchmen generally looked on with amusement, and the Church continued quietly on her way.

In the year 1900 Dr. Dowling was called to the rectorship of Christ Church, Los Angeles. He accepted conditionally, making the most remarkable proviso that he should be held to be absolutely unfettered in his pulpit, and free to preach whatever he chose. We quote this from memory, not professing to give his exact words, but recalling quite vividly what was their tenor. This condition might reasonably have been construed as presenting ground for the Bishop of Los Angeles to inhibit the militant presbyter, whose "views" were already on record, but the latter was received into the Diocese. His declaration, if it meant anything at all, was in apparent violation of two of his Ordination vows: one, that he would "minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded and as this Church hath received the same"; the other, that he would "reverently obey [his] Bishop and other chief Ministers who, according to the Canons of the Church [might] have the charge and government over [him]; following with a glad mind and will their godly admonitions, and submitting [himself] to their godly judgment." Thus his California ministry began in violation of the Ordinal by implication, as his Massachusetts ministry did of the canons explicitly.

So MUCH for the personal element. We have stated it simply to show how completely out of touch with distinctive Churchmanship, Dr. Dowling has been from the start. We cast no blame for it upon him. He was introduced into the Church and was ordained under, apparently, a total misconception of what was therein involved. The greater blame rests upon others, but the fact itself remains.

In criticising now the printed report of his recent sermon, we observe, first, that we have passed over without comment, many very objectionable utterances that have been attributed to him in the papers since he has been in Los Angeles; and second, that we have no way of verifying the accuracy of this report. We should not allude to it at all if it were not wholly in line with his verified utterances in the past; but it is possible that in some respects, Dr. Dowling may here be misrepresented. We are dealing now with the printed report in the *Times*, which is of course subject to that possibility, though the report is printed within quotation marks, and appears to be intended to be verbatim.

According to Dr. Dowling's alleged utterances, a Broad Churchman "believes in the Church, but he would make it inclusive and not exclusive; he believes in the sacraments, but he does not believe in sacramentarianism, which he looks upon as magic; he believes in theology, but not

in a stock-still theology; and, finally, he believes that salvation is salvability." As an example of this "magic" which he finds in "sacramentarianism," he quotes certain unnamed "good people" who once told him about "a gentleman" who was told by "a priest of our Church" that a little baby who died without baptism "might have been lost." The charming faith exhibited by the Broad Churchman in accepting this fourth-hand evidence of what an unnamed "priest of our Church" said, with the tacit but unproven assumption that the said priest was a representative of High Churchmanship, is so sublime that we should expect the reverend doctor to be able to swallow pretty much all the myths of the "dark ages" as demanding infinitely less of a strain on his credulity than this roundabout evidence of the foolish wickedness of High Churchmen. Still, a Broad Churchman is keen to believe what he chooses to believe, particularly if it seems to the discredit of people who do not advertise themselves as Broad, and hence must be narrow. Consequently, the fact that some good people were told by a gentleman that a priest had told somebody else this piece of information was quite sufficient evidence in Dr. Dowling's mind to enable him to stand in his pulpit and declare *ex-cathedra* that sacramentarianism is magic. Such is the sublime credulity which supersedes faith when men choose to permit the adjective "Broad" to define their attributes. Of course it would be absurd for THE LIVING CHURCH to try to set right any one who could seriously quote such a roundabout piece of intelligence, which the smallest research into any book of Church doctrine would have shown to be totally unfounded, regarding the belief of what are called sacramentarians. Moreover, there must have been a "sacramentarian" or two within reach of Dr. Dowling's telephone, from whom he might have learned what is their ordinary belief, even if his library was too deficient for the purpose.

Dr. Dowling then goes on to tell what a Broad Churchman believes about Baptism. We beg to express the hope that he knows more about their belief than he does about the belief of sacramentarians. He begins, if he be rightly quoted, by misquoting the Church Catechism, giving the answer to the question, "Who gave you this name?" as "My sponsors in Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." If Dr. Dowling will refer to the Prayer Book, he will see that instead of the expression "a child of God" which he has used, the Prayer Book uses the term "the child of God." Perhaps the eminent Broad Churchman never had his attention called to the use of the definite article in that answer, and may not know that there is quite a difference between the meaning of the phrase as he has quoted it and the phrase as it appears in the Prayer Book. Possibly it is too much to expect that he would know the Catechism, but it is always wise to verify one's references, even if one be a "Broad Churchman."

However, we pass on to his interpretation of that phrase, which is as follows: "Thus: Jesus came to reveal the universal fatherhood of God to all His children. Man is God's child, but he does not know it; or if he does, he is always forgetting it, and Baptism reminds him of it."

So it happens, of course, that there is no regeneration in Baptism. Baptism is not a new birth, but simply a declaration of an already existing condition. Dr. Dowling tersely puts it: "Baptism does not create the fact. It declares it. There is no magic about it. It does not make the fact. It reveals it."

Well, nobody ever alleged that Baptism "creates a fact." It gives spiritual birth to "the child of God," which is quite different. There have, of course, from the troublous days of the Reformation period, been men in the Church who did not hold this doctrine of Baptismal Regeneration, and the fact that it was distinctly taught by the Church in the Prayer Book was the chief ground for the secession of those honest men who formed the Reformed Episcopal movement in the early '70s. We are not of those who are prone to invite Churchmen to unite with other religious bodies; but we cannot refrain from expressing the belief that if Dr. Dowling felt as he now does at the time of his ordination, he placed himself in a very uncongenial company when he accepted orders in a Church that does in fact hold, as is directly stated in the very answer to the Catechism which Dr. Dowling first misquotes and then explains away, that in Baptism the child *was made* a member of Christ, the child of God, etc. Clearly, if one "was made" that at a fixed time, he could not possibly have been that before. To state that one was made at a fixed time implies that previous to that fixed time the making had not yet occurred. We cannot but wonder

what kind of examining chaplains they have in Massachusetts—where indeed, we occasionally have ground to direct some mild criticism.

Of course any theologian or any well instructed Sunday School child could clear up the difficulty that appears to have clouded Dr. Dowling's "Broad" intellect over this simple proposition of Baptismal Regeneration, and no Churchman would deny that there is a sense in which all mankind are children of God before ever they are baptized. We should have been glad if Dr. Dowling had had the opportunity in his youth to attend a Sunday School in which these rudimentary facts were so adjusted as to give him an inkling into what is the Church doctrine on the subject, so that he might have been saved from this grievous error into which he has fallen.

There is a striking simile adduced by our Bishop of The Philippines, in the Washington *Churchman's League Lectures* for 1902, which, though quite untechnical, is suggestive. Bishop Brent says:

"Baptism has been called for long years, 'new birth.' Let us consider the significance of this thought in relation to the sacramental system. In the first place, birth is not the beginning of life, so that our sonship with God does not originate in Baptism. Birth is the release of life into freedom. . . . So while we are by virtue of our creation sons of God, we only reach the full measure of sonship in the baptismal rite" (p. 65).

We do not quote this as more than a suggestive illustration; but it is of value, thus far.

The report concludes with a striking quotation of one of Frederick W. Robinson's magnificent parallelograms, in which the distinguished English priest likens the Coronation to Baptism. Dr. Dowling takes this phrase and observes: "Exactly the same is it with Baptism. Baptism makes a child of God in the sense in which coronation makes a king." Unhappily for this simile, however, nobody would seriously assert that "coronation makes a king." The idea is preposterous. A king derives his right to his throne by that succession which he obtains by birth and by the consent of the people whom he is to govern. So also the child of God obtains his inheritance in the kingdom of heaven by spiritual birth from his Father, and that spiritual birth, which must be as real as the natural birth, since the inheritance of an eternal estate is made dependent upon it, is sacramentally accomplished in Baptism. Dr. Dowling's simile is therefore of the nature of a boomerang, for if it means anything, it means exactly the opposite of what he assumed when he cited it. The child of God receives his inheritance precisely as the king receives his; not by a merely ceremonial coronation, but by the fact of birth, in the one case natural and in the other spiritual, but in both cases real.

WE SHOULD NOT have invited attention to these vagaries which are expressed in the name of Broad Churchmanship, if it were not that this spurious Churchmanship, call it Broad, shallow, or narrow as one is pleased, appears to be obtaining a considerable ascendancy in the State of California. Why cannot people see how totally at variance it is not only with the Prayer Book but with every consideration of common sense? Why cannot one see that when a man comes into the Church after a lifetime spent outside her borders, and at once seeks to convince all other Churchmen that they are wrong and he is right as to what the Church teaches, something considerably more is required to prove his words, than his mere *ex-cathedra* utterance?

The Church in California has glorious traditions, which she has derived from her first magnificent Bishop and the early missionaries who planted the faith within her borders. We trust she will not throw them away for the absurdities that are flaunted in the face of intelligent men under the guise of the dazzling term "Broad," which is made to cover a multitude of sins and follies. True breadth, of course, does not advertise itself as "Broad."

#### AS OTHERS SEE US.

THE Roman-Protestant alliance to compel this Church to retain its present name, is one in which it is difficult to tell which party to the alliance—of course an unintentional but quite an effective alliance—is most anxious. Week by week the Roman papers advert to the subject. It would appear incredible that intelligent men of our Protestant section, who claim to be bitterly anti-Roman, could so completely play into the hands of Rome as, on this issue, they do, and as any one can

see they do if he will look over the Roman papers. If we Catholics were thus in complete agreement with Rome as to some projected movement within this Church we should be bitterly assailed as "Romanizers," as past history shows. We cannot and do not use this epithet upon the Protestant section to-day; yet the fact that they and the Roman propaganda are both actively working for the same end—that of retaining the Protestant title to this Church—is notorious, week by week, as the Roman papers come to our desk.

A specially perplexing phase of that activity is presented in the following from the [Roman] *Catholic Transcript* of February 12th:

"In a 'Manual of Christian Doctrine' much used in the Sunday Schools of the P. E. Church, these questions and answers appear:

"Is there a true branch of the Catholic Church in the United States of America? Yes; that body known to the civil law as the Protestant Episcopal Church.

"What is its true name? The Holy Catholic Church in the United States."

"Strange that so many honorable and straightforward members of this evasive communion should persist in affecting an alias. The befuddled pupil, on giving an account of this lesson, would be justified in demanding to know why his Church is not called by its true name. The young teacher would, we fancy, find it somewhat embarrassing to render an adequate reason—though to many that reason is obvious enough."

"Strange," indeed! No doubt the "befuddled pupil" would be quite "justified in demanding to know why his Church is not called by its true name."

And the strangest part of all, which even the *Catholic Transcript* did not grasp, and which would perhaps have "befuddled" our contemporary as well, as it certainly has many others, is that the *Manual* from which it has quoted is issued under the editorship of the Bishop of Albany, who opposes the very correction which his own *Manual* demands.

Truly there are mysteries in this present world, quite as truly as in the kingdom of grace.

WE QUOTE the following from *Catholic Witness* with reference to the vote on the Name in the California diocesan Convention:

"Several priests who had that morning spoken in favor of an immediate change, some even in favor of 'Catholic,' were absent from that part of the session [when the vote was taken], others were away during the entire convention, no doubt owing to other engagements. It is therefore not to be doubted that, if a careful canvass could have been made and all the clergy could have been present, the vote would have been more than half or perhaps 2 to 1 in favor of immediate change. That, therefore, must be considered the opinion of the clerical order of this Diocese."

Very good; but why were "several priests" who had spoken in the morning, absent when the vote was taken? A soldier who makes a patriotic speech in the morning and is "absent" when the fighting begins, is not the one who saves his country. Not knowing circumstances connected with those who were "absent" when the voting was done, we must not be construed as criticising them severally. There may have been an epidemic which suddenly called these "several priests" at one and the same time to minister to dying parishioners. In that event their absence was excusable. Possibly there were other good excuses, though at the moment we do not recall what they could be, unless the same epidemic also struck down the morning's speakers. One must be charitable and not hasty in his judgments.

But without intending any judgment upon these specific instances, we feel obliged to say that it is the duty of Churchmen who feel the importance of this reform, or, indeed, of any other, to let nothing short of absolute necessity keep them away at the voting time. We have in mind an episcopal election not many years ago, which resulted in the choice of a partisan Broad Churchman, because two good Catholics felt it necessary to go home to their respective dinners at the usual time. The voting was, of course, not suspended during their absence, and the balance of power was thrown to the opposition. Possibly they also may have spoken in the morning; but it is action, and not speaking, that counts.

We trust that in the diocesan conventions yet to be held, our whole strength may be shown in the voting, even, should it become necessary, at the expense of the speaking. Working Catholics are more useful than talking Catholics.

**A**N ANNOUNCEMENT of more than ordinary interest is that of the consolidation of the two New York publishing houses of E. & J. B. Young & Co. and Thomas Nelson & Sons in a new corporation to be styled Thomas Nelson & Sons, of which Mr. Samuel Barling becomes President, Mr. F. E. Hafely Vice-President, and Mr. William Thomson, Treasurer and Secretary.

The house of E. & J. B. Young & Co. is the lineal descendant of two old established houses, both of which were well known in their day to Churchmen. One was the "London Bible Warehouse," the American headquarters of Messrs. Eyre & Spottiswoode of London, the "Queen's Printers." This latter house, recognizing the importance of the American trade, established its New York warehouse in 1848, and it was thus continued until 1868. It was among the early settlers of the Book Colony in Nassau Street, and, when the uptown movement began, it moved to 626 Broadway, and then to Cooper Union. Later its ownership passed by purchase into American hands and from 1881 until 1903 the business was owned and conducted by E. & J. B. Young & Co. The second of the sources of the latter firm, from which its theological publications have been inherited and since continued, was Pott & Amory, afterward, when the Messrs. Young entered the partnership, Pott, Young & Co. Many Churchmen of the senior generation remember their very happy associations with that firm, which was distinguished for its Churchly publications. The firm afterward divided into two parts, Mr. Pott founding the new house, which has since become well established and always favorably known, of James Pott & Co., and the Messrs. Young continued the old business as E. & J. B. Young & Co. Mr. J. B. Young died some years ago, and Mr. Edwin Young, the senior partner, who has for so long a term been associated with the publishing business, now retires, by reason of advancing age. Mr. F. E. Hafely, who has been a partner in the firm for the past sixteen years and identified with the London Bible Warehouse for 35 years, becomes Vice-President of the new corporation. He has long been recognized as one of the best informed men in the trade, and, through the intimate association between his house and The Young Churchman Company, has been very closely and cordially connected with ourselves, the firm of E. & J. B. Young & Co. having for many years been the Eastern and wholesale representatives of The Young Churchman Company. Gladly do we say that it would be impossible for commercial relations to be happier than those that have existed between us.

Messrs. Thomas Nelson & Sons were the American representatives of the Scotch-English house of that name, the business having for some years been carried on under the management of Mr. Samuel Barling, the President of the new corporation. The American house was established in 1855. They have been important factors in the publication and sale of Bibles and Prayer Books, for many years as the representatives of the Oxford Press, and more latterly manufacturing their books in this country, proving that the highest class of goods could be produced as perfectly here at home, as in England.

Concurrently with the formation of the American Corporation the Bible businesses of Eyre & Spottiswoode and Thomas Nelson & Sons in Great Britain have been amalgamated in a limited Company called Eyre & Spottiswoode (Bible House), Limited. The other departments of the British businesses of these firms will be continued independently as at present, but all their Bible interests will henceforth be transferred to the new Company.

We gladly express our very cordial wishes for a long and successful life to the new corporation, whose officers, coming from both of the former houses, have for many years been close commercial and personal friends of The Young Churchman Company and of THE LIVING CHURCH.

The business of Messrs. Thomas Nelson & Sons, the new house, will be carried on in the quarters of the old firm of that name, 37-41 East 18th St., New York.

**A** VALUED correspondent has sent us the following quotation from the late Archbishop Tait:

"I confess that I do not understand the frame of mind that would lead a teacher of religion to protest against the Nicene Creed, and at the same time to join in a solemn service of which that Creed and its doctrines form from the beginning to the end so prominent a part. Neither can I understand any one feeling it right to invite to our Communion service a teacher of the Unitarian body, which so protests" (*Life of Abp. Tait*, Vol. II., p. 70).

#### ANSWERS TO CORRESPONDENTS.

J. W. N.—(1) The "ritual authority and standard for the American Church" is (1) the Book of Common Prayer; (2) the uses of the Churches

of England and Scotland from whence our Prayer Book and our orders are derived; (3) general Catholic usage which has been impressed by long custom upon the Church at large. No, ritual probably never will be absolutely fixed and unchangeable. It would be in a dead Church if it was, for life always means progress and change to fit new conditions.

(2) The cope and mitre had become very frequent in this American Church long before the "Fond du Lac consecration."

(3) The book, *Father Gilpin*, may be obtained of The Young Churchman Co., Milwaukee.

H.—(1) We consider evening communions on the night of Maundy Thursday quite as objectionable as on other nights. The ordinary rule of the Church is that communions shall be made fasting. It is true that this rule is largely transgressed at noonday communions, but even then the mind is commonly better prepared than can be the case at an evening service, and the latter is therefore an exaggerated form of what at best is an evil. The subject, particularly in connection with Maundy Thursday, was treated editorially at about this time last year.

(2) Orchestral music in churches is quite unobjectionable.

E. S. S.—By old canon law the name might be changed at Confirmation. There being no provision for it in our service, the old and the new name should be made known to the priest before the service, and by the priest to the Bishop, and the fact should be entered in the Parish Register.

HOWARD, S. D.—Every diocesan convention and missionary convocation—your own among the number—has been asked to express an opinion on the Name of the Church. No doubt the request will be laid before the South Dakota Convocation at its next session. In the meantime you, and any others, may obtain a copy of the *Handbook of Information* on the subject freely, by application to The Young Churchman Co.

## The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

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

### XVIII.

**W**HAT do we mean by the clause in the Creed, "He descended into hell"? And is there any Scriptural authority for it?

We try to answer the question as briefly as possible. By the word "hell" here is not meant the abode of those who are condemned, but simply "the place of departed spirits." Christ, then, descended into Hades, the abode of the dead. Now let us see just what we are to understand by that.

(1) In the first place, we must remember that there are three abiding places for men—earth, where they live during their mortal life; heaven, or hell, where they are to live eternally; and paradise or purgatory (it matters not what we call it), where the souls of the departed dwell while they are awaiting their final destination, and are preparing for heaven, if they are saved.

Plainly those who die, no matter how holy have been their lives, are not prepared to enter heaven at once; they need to be purged from sin first, they need much progress in holiness. On the cross, a moment before His death, the penitent thief pleaded for mercy, and our Lord answered him, "To-day shalt thou be with Me in paradise." Did He mean that the thief was to go at once to heaven? Our Lord Himself did not ascend thither till more than forty days after. "To-day shalt thou be with Me in paradise," evidently, therefore, refers to his presence with Christ in the intermediate abode of the blessed dead.

(2) There are, then, for those who are faithful, three abodes—this earth; paradise, or whatever you wish to call it, where they are freed from the defilements contracted here; and heaven.

At death the soul and the body are separated, disunited; the body is committed to the dust, whence it came; the soul passes to the abode of the dead; at the Resurrection soul and body are reunited and ascend whither Christ has gone before, there to dwell with Him in life everlasting.

(3) Now our Lord, being perfect man, went through all that happens to men at their death. His Body was buried, His human soul went to the place of departed spirits; on Easter morning His Body and Soul were reunited, and He arose and appeared among men, bringing them a pledge and token that their souls and bodies would be reunited and that they would rise, too.

(4) Moreover, there was another reason for the descent into hell. The gospel was to be preached to those who had lived on earth before His Advent in the flesh. "Christ also suffered

for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also He went and preached unto the spirits in prison" (I. St. Peter iii. 18-19, R. V.).

What this article of the Creed presents to us, therefore, is the true humanity of Christ. As man He died, was "put to death in the flesh"; as man He passed in soul to the unseen abode, "being quickened in the spirit"; and as He had made Himself known in the flesh to men on earth, so He made Himself known to the spirit-world, bringing with Him the Gospel of truth and grace.

#### MISSIONARY BULLETIN.

NEW YORK, February 19, 1903.

THE increase in offerings from parishes and missions was still greater in January as compared with last year, than it was in December. The total increase to February 1st, was \$23,557 and 351 additional parishes have contributed—a gain of one-third in number. From individual contributions there is also an increase, applying to the Apportionment as compared with last year, aside from the offerings last year specifically to restore the reserve. We are also very glad to note an increase in the offerings of the Woman's Auxiliary, as compared with this time a year ago, toward the specific amount of \$100,000 they have been asked to contribute to aid the Board in meeting all its obligations to September 1, 1903. Those obligations amount to \$791,135.29.

The obligations to February 1st have been about \$400,000. The contributions from all sources to the same date have been \$157,000.

The importance then must again be urged of early offerings, and prompt remittances, and the strongest efforts to at least secure the minimum amount that has been apportioned to the Diocese, the parish, or the mission.

We are encouraged to hope that the increase in offerings will steadily progress, for the strongest and heartiest messages indicating this come from all directions.

Fifty Dioceses have sent in their lists of Apportionment; a number of parishes have already completed their quota; some have sent in more than was asked for; one parish with one of the largest Apportionments has asked that it be increased twenty-five per cent. The interest and increase is very generally distributed for fifty-six Dioceses and Districts have increased their offerings. One Diocese that did not complete its Apportionment last year has given more in the five months than in the previous twelve months. One of the strongest Dioceses has given over three times as much in the five months this year as it did in the same time last year; another of the stronger Dioceses seven times as much, while one of the oldest Dioceses has doubled its offering.

Let us all take courage and firmly establish this Apportionment Plan in the next few months in its rightful place.

The Apportionments should be completed and remitted, so far as possible, by the first of May. GEORGE C. THOMAS,  
Treasurer.

LENT has been solemnly observed by the Church for many centuries, says the Indianapolis News, and to-day the vast majority of Christians keeps it as a penitential season. It is not a sectarian, but a Catholic institution, and it should be recognized as such. Surely the events which it is designed to commemorate are worthy of remembrance. And if we are to have special seasons of prayer and self-denial, no better time can be chosen than that in which the Christian world is thinking of the sacrifices made by its great Leader. In short, everything seems to conspire to make Lent the fitting time for greater self-examination and religious devotion than usually mark the lives of men in these busy and material days. Looking at the question broadly—and that is the only way to look at it—it is to be said that if anything approaching Church Unity is ever to be compassed, it will be through uniformity of practice such as that here suggested. And there is great progress being made along this line. More and more churches—which but a few years ago would have indignantly repudiated the mere suggestion—are celebrating the great feast of Easter, and, too, doing it with a pomp and glory that almost exceed those which characterize the services of the Churches which have always kept the feast. So, too, all the Christian world combines in Sunday observance. There are recognized as Christian institutions. It should be so with Lent.

WE ARE not to pray for a revelation of God. That is not His way. The road by which we are to know more is by being more like him.—Beecher.

#### AN EXETER MEMORIAL TO THE LATE ARCHBISHOP.

Cowley Church Enriched.

THE BISHOP OF ARGYLL ON THE CHURCH.

Dr. Sanday on the Virgin Birth.

THE LONDON RELIGIOUS CENSUS.

Resignation of the Vicar of St. Michael's, Shore-ditch.

LONDON, February 10th, 1903.

AT A RECENT preliminary meeting of some of the leading residents in the County of Devon and Diocese of Exeter, summoned by the Bishop of Exeter, to consider the subject of a diocesan memorial to the late Primate, Dr. Temple, sometime Bishop of Exeter, it was resolved (1) that a memorial be raised, and (2) that this memorial take the form of the restoration of the great west window of Exeter Cathedral and the filling it with suitable glass. The Western Morning News Company, of Plymouth, have now opened a fund for raising subscriptions



EXETER CATHEDRAL.

toward this object, in connection wherewith there has also been started a "Workingmen's Shilling Fund." The great west window of Exeter Cathedral—the preserved fabric rolls of which show that the Cathedral church, except the transeptal towers, was altered from Norman to the Decorated style without rebuilding—is one of the best typical examples of Decorated windows having geometrical tracery. The existing glass, however, though designed by an eminent eighteenth century glass painter, William Peckitt, of York, is (as might *à priori* be supposed) a crying disgrace to the window and Cathedral.

The choir of the S. S. J. E. Fathers' church, Cowley, Oxford, is once more free (says the *Church Times*) from the workman's hand. It is now enriched by the addition of beautifully-carved canopied oak stalls and screen dividing the sanctuary from the adjoining chapel of the Holy Name—both the gift of an anonymous donor—and also by a massive carved oak cantor's desk. The appearance of the choir has been further improved by the renovation of the color of the block squares of the marble paving.

The Mayors of the various Metropolitan Boroughs will, by invitation, lunch with the Bishop of London at his Lordship's town house in St. James' square on St. Valentine's Day. The object of the gathering is to discuss matters of interest concerning the civic welfare of London.

It is proposed to provide a portrait of the late Dr. Stubbs, Bishop of Oxford, to be added to the series of portraits of his predecessors in Cuddesdon Palace. The authorities of Trinity College, Oxford, will allow the portrait of the late Bishop which hangs in their hall to be copied, and Mr. Charles Furse, the painter of the original, has expressed his willingness to make a replica of it. The total outlay is estimated to amount to £250, and £130 has already been subscribed.

The trustees of the National Portrait Gallery have accepted from the Bishop Creighton Memorial committee a posthumous portrait of the late Bishop of London, painted by Mr. Hubert von Herkomer. In accepting this portrait the trustees agreed to suspend their usual rule as to the expiration of ten years from the date of decease in favor of their late colleague, on account of his widely acknowledged eminence as an historian.

Messrs. Ricordi & Co., of 265 Regent Street, W., announce (says *The Guardian*) an English translation of Verdi's *Stabat*

*Mater*, specially adapted for use in the English Church. The work of translation and adaptation has been carried out by the Rev. W. J. Hocking, and it is understood that permission to perform the work in England is granted to the purchasers of the score and parts. The price of the vocal score is 1s net, of the full score 8s net, and of the complete parts 12s net.

The Bishop of Argyll and the Isles (Dr. Chinnery-Haldane) delivered his Charge, on January 29th, to the annual Synod of the Diocese, which has hitherto been accustomed to meet in the summer.

The Bishop, speaking of the struggle going on between faith and unbelief, said (to quote from the *Guardian*) that of late "the voice of skepticism has been heard within the Church of England," speaking with no uncertain sound, "sometimes under the cover of soft and seemingly pious utterances, sometimes boldly and openly," but always saying, in effect, "We cannot any longer be bound by the traditional teaching of the Church"; let us continue to hold our standing as "members of the National Church," but let us be "liberal Churchmen"; we will have our Christ; "but we must not be called upon to attribute to Him any supernatural incarnation and birth, or to believe that He wrought miracles during His earthly ministry, or that anything happened contrary to what we know, or think we know, about 'biological law.'" The Bishop then went on to point out that during recent years two distinct lines of attack upon the central doctrines of Christianity had been renewed amongst us: "First, we have what has been called 'pious infidelity'—the unbelief of those who consciously or (as we may hope in some cases) unconsciously betray their Lord with a kiss; and who while undermining faith in His true Godhead, as well as in the mystery of His Holy Incarnation, and in the reality of His Resurrection, clothe their negations in language which makes a free and sometimes apparently devout use both of the words of Holy Scripture and also of the definitions of the Christian Creeds." The Bishop thus referred to the article, "The Ripon Episode," in last month's *Nineteenth Century*, and said that the choice must eventually lie "between the Catholic Faith on the one hand, or, on the other, some quite distinct system of belief or of negation, which will no longer masquerade in the garb of Christianity." And the foundations of such a system, at any rate on its negative side, were already being laid—or, rather, laid over again, for there was nothing new in unbelief. Of this phase of unbelief we have a conspicuous example, he said, in the recently issued volumes of the *Encyclopedia Biblica*. After giving some quotations to show the destructive tendency of its editors (Dr. Cheyne's) views, the Bishop said: "Certainly, my reverend brethren, to the world in general—to ordinary people guided by the ordinary standard of honor and fair dealing, as between man and man, and quite irrespective of any theological considerations—it must seem somewhat difficult to understand how it is possible for one of Dr. Cheyne's way of thinking to go on holding any office in the Church of England, especially, as in his case, one involving grave moral responsibilities, and also bringing with it material advantages, dependent upon certain defined conditions." The Bishop then referred to Mrs. Humphrey Ward's letter in the *Times* of Sept. 5th, 1899, in which that distinguished novelist pleaded that there should be room in the Church for people who cannot accept the first principles of Christianity; and finally his lordship called attention to a published sermon, "The Clergy and the Creeds," preached by the present Bishop of Worcester before the University of Oxford, on Trinity Sunday, 1887, in which Dr. Gore dealt with that more than questionable morality which assumed the right of professing openly with the lips, especially in the recitation of the Creeds, that which the heart refused to accept as really true. These, said Dr. Chinnery-Haldane, are true words, indeed: "Never, without doing violence to the first principles of truth and honesty, can the Church admit into her priesthood men who do not believe what they profess to believe, or who will not teach what they promise to teach. Nor, moreover, can the Church ever 'restate' her ancient witness to the truth of Christ's Gospel, with a view to meeting modern skepticism half way, and in order that thus it may become more easy for doubters or misbelievers to give their unhallowed service in the ranks of the sacred ministry. Of such helpers, neither the Church nor her Great Lord can ever stand in need."

On Sunday morning week (Fourth Sunday after Epiphany) Dr. Sanday, Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, preached on the Virgin-Birth, one of a series of sermons on "Critical Questions," being delivered by different preachers, at St. Mark's, Marylebone Road, N. W., of which Father Adderley is vicar.

Dr. Sanday took for his text St. Luke ii. 19: "But Mary kept all these sayings, pondering them in her heart"; and here are some of the salient points of his very noteworthy sermon. At the outset, as to the question—Did the narrative come ultimately from the Blessed Virgin Mary herself? he pointed out that the "remarkable mode of dating events" in St. Luke i. 24, 26, would be "far more natural to the two mothers than it would to anyone else, including the historian." Again, here is another point that would be "very remarkable in anyone else than the mother"—St. Luke i. 41, 43. Such points as these, he thought, go "decidedly and strongly" to con-

firm the hypothesis "that the narrative as a whole came, as I said, ultimately from the Holy Mother herself." As to the further question—Was St. Luke the first to write the narrative? we may conclude, he said, that by far the more probable hypothesis is that in these chapters St. Luke was using an older writing; a writing that "breathes the old Jewish Particularism, as it existed at the beginning of our era"; a writing "prophetic of Christianity, but not yet in the strict sense, Christian." In relation to the next question, touching the source of the original writing, Dr. Sanday held that there are a number of indications dispersed throughout both his Gospel and the Acts which certainly show that St. Luke had "a special source of information connected with the Court of the Herods," and that this source—one of very personal character—is to be identified with "Joanna, the wife of Chuza, Herod's steward," who is twice mentioned in St. Luke's Gospel. She belonged, we know, to the company of holy women who were amongst our Lord's disciples; and we cannot doubt, he said, that after the Resurrection and the Ascension, the Blessed Virgin Mother and Joanna were much thrown together. Well, then, is it not in a high degree probable, he asked, that some time during their intimacy, in a moment of quiet confidence, "the Mother of the Lord imparted to her companion the things which she had kept in her mind and pondered so long—not only the smaller incidents which attended the Wondrous event, itself the great secret of all?" It is highly probable, he thought, that throughout our Lord's public ministry the Apostles, like the people of Nazareth and Capernaum, looked upon St. Joseph, who was then probably no longer living in the body, as His human father. But after the Ascension, when the Blessed Virgin Mother "breathed into the ear of one of those mothers in Israel who had so long been near her person the strange and awe-inspiring story of the Wondrous Birth, this delicate thread so nearly lost," "became twisted into the strand of the Gospel message." And once there "the Church has been very careful not to let it go." There was this difference, he went on to point out, between the Virgin-Birth and (for example) the Resurrection, that, whereas the latter was fully divulged and believed in by the Church, and by every part of the Church, almost from the first moment of its occurrence, "the former entered into the common faith slowly and by degrees and by a channel that was apparently private rather than public—entered into it, we might say, by a side door (though, as we believe, by the express appointment of the Master of the house) rather than by the broad public entrance." Against the partial silence of the Apostolic Age we must in strictness set, however, "the very marked emphasis" of the sub-Apostolic Age. In the genuine letters of St. Ignatius we can see that the Virgin-Birth was for him "an article of faith of the first importance, and one that he earnestly impresses upon his readers." Not much later—if later at all—the clause which affirms it, "took its place in the oldest form of the Christian Creed"—the first draft so to speak, of the Apostle's Creed. Dr. Sanday then proceeded to refer to the corresponding chapters of St. Matthew's Gospel, his first point being that it would be "natural to infer that this narrative came in some way ultimately from Joseph as the other from Mary." At the same time he did not feel that he could lay as much stress on that, "because I cannot trace the channel through which the information is likely to have come any further." His second point was that the whole tradition, as we find it in St. Matthew, is so utterly divergent from that in St. Luke "that the few but rather significant points in which they agree acquire an enhanced importance." The coincidences between the two narratives "are thrown into relief and, I think we may say, specially corroborated because of their general unlikeness to each other." Dr. Sanday had spoken so far of the historical side of the Virgin-Birth; but before closing he had something to say concerning its theological side. From this point of view the key, he said, is supplied by the "Preface" in the Eucharistic Service for Christmas Day. As to the first condition laid down, our Lord's sinlessness, the question is often asked—How could the Virgin-Birth be a guarantee of sinlessness? It is urged that the taint of sin might be conveyed—and, indeed, must be conveyed—through the Mother alone. That would hold good, he answered, if the other factor in the process were purely negative—"if it meant only the absence of something human and not the presence of something Divine." No doubt we are here in the presence of a mystery. Still, he thought there is one thing that we should be justified in saying about it, namely, if there was a Divine agency at work, however mysterious, "we may be sure that it would at least refine all it touched." It might, however, be urged—Why is it that the human element in the Birth was only halved? Why was there any necessity for a human mother if there was not for a human father? That was just a question that speculative thinkers put to themselves in ancient times; and they "took the step that the New Testament has not taken." Marcion, a Gnostic, for instance, did away with the human birth altogether; whilst the Valentinians held that the Holy Child passed through His Mother, as they expressed it, "like water through a tube." Now, however, there is little fear of our losing sight of the full humanity of our Lord. It is rather His full Divinity that we are in danger of losing sight of; "and it is this that the Christian Church has sought to safeguard by its insistence upon the Virgin-Birth."

I have already reported the *Daily News'* "religious census"



for seven Boroughs of the Metropolitan area. Now here is the general table for four more Boroughs, visited on January 11th, 18th, 25th, and February 1st:

	POPULATION.	CHURCH	ROMANIST CHAPEL.	PROTESTANT SECTS.
Westminster . . . . .	183,011	29,307	7,705	11,837
Hammersmith . . . . .	112,239	6,500	1,868	5,621
Fulham . . . . .	135,748	8,651	1,806	5,511
Islington . . . . .	328,994	27,791	4,001	36,991

It is stated that in Westminster the extremes of riches and poverty meet; there being practically no middle class. Hammersmith and Fulham, on the whole, are middle and lower middle class districts. Islington is largely composed of small trades-people. The census for Islington—like that for Liverpool—demonstrates beyond the shade of a shadow of doubt that where the Church is weak through the leaven of Evangelicalism, there Dissent, both Protestant and Romanist, is rampant. Up to the present, this stronghold of Evangelicalism is the only Metropolitan Borough in which the Catholic Church in this country is outnumbered by Protestant Dissenters.

With reference to the *Daily News*' "religious census," there appears a very interesting article in this month's number of the *Commonwealth*, entitled "The Numbering of the People," from the pen of a well known Christian Socialist and brilliant writer, Mr. C. E. Chesterton. When we have said all that can be said of the spiritual revival of the last two or three decades, we must face, he said, the plain fact that the Church of England "is still practically a missionary Church amidst a population dominantly heathen." The figures of the census show, roughly, very clearly the transition period through which the English Church is passing. He thinks for one thing we ought to be grateful to the *Daily News*, namely, "for exposing once and for all the absurdity of the oft-repeated assertion that Catholic ceremonial and doctrine are in themselves 'repugnant to the genius of the English people.'" Most of the weaknesses of Anglicanism is due, in his opinion, to "the stupidity with which its clergy are selected for their posts." Under the head of "Men and Women," he says: "A very promising feature of the Anglican attendances is the large preponderance of women. I know this is sometimes thought to be regrettable. In itself it is, of course, simply what might have been expected, women being, by nature, more religious, less callous and cynical and materialistic than men. But it will be noticed it is in small sects with little future before them, such as the Primitive Methodists, the Brethren, and the Ethical Societies that the men preponderate over the women. After all, the Church which has got the women will get the children, and the Church which gets the children will possess the future." Mr. Chesterton thus agrees with Tennyson, who says—"The mother makes us the most." In conclusion, he thinks that for the present the work for Churchmen, who wish to make the Church truly national, "is to capture the ordinary unattached citizen [presumably baptized] and make him aware of his privileges as a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

The confirmation of the election of Dr. Davidson, Bishop of Winchester, to the Archbishopric of Canterbury, in the room of Dr. Temple, deceased, took place at the Church House, Westminster, last Friday; there being no opposers. The Court was held by a commission, appointed by Royal Letters Patent, and consisting of York, Archbishop; London, Chichester, Salisbury, Ely, Bath and Wells, Rochester, Exeter, and Worcester, Bishops. This was the second occasion on which the present Archbishop of York presided at the confirmation of the election of an Archbishop of Canterbury.

The Rev. H. M. M. Evans, vicar of St. Michael's, Shoreditch, since 1891, has resigned his benefice; and thus a great calamity has befallen the Church of London, indeed, the whole Church in this country; a calamity which could have been averted by the Bishop of London had his Lordship only taken a heroic stand for Catholic doctrine and œcumenical custom and for the Catholic position of the English Church. It will be remembered that, as was announced in your London Letter some little time ago, the Bishop of London decided to institute proceedings against the vicar of St. Michael's, Shoreditch, under the Church Discipline Act of 1840; the grounds of complaint being the congregational use of the Rosary, the service of Benediction and Invocation of the Blessed Virgin Mary and All Saints. Mr. Evans was willing, it appears, to submit to his Bishop concerning the two distinctively Latin Church devotions of the Rosary and Benediction, but he absolutely refused to submit in regard to the Catholic custom of Invocation of

Saints; and so, having been advised that legally he "hadn't a leg to stand on," he decided to resign rather than to fight it out—and herein I am inclined to think he was very ill-advised. Surely the Bishop of London's position in this case is a wholly untenable as well as unenviable one. In thus practically driving Mr. Evans from his very important cure of souls in "slummy" Shoreditch, the Bishop has not only taken upon himself a tremendously grave moral responsibility, but has conspicuously shown that he pitifully lacks a sense of proportion in his Episcopal policy. The indictment Mr. Evans brings against the present Bishops in general is a perfectly true as well as a terrible one. He is reported to have said to a *Daily Chronicle* representative: "Simply because I have done what the whole Church for centuries has allowed, I am practically driven from my parish, while in all the Dioceses there are clergymen who deny the Incarnation and the Virgin-Birth of our Lord, who preach against Apostolic Succession, who condone divorce, and all these breaches of Catholic law are winked at by the Bishops." No doubt the practice of Invocation—though indubitably involved in the doctrine of the Communion of Saints and enshrined in principle in the Apostles' Creed—is illegal in the English Church from the Protestant and man-in-the-street point of view; but it certainly has never been condemned by the English Church herself when speaking *ex cathedra*.

Yet the Bishop of Exeter, like his brother of London, has lately seen fit to put himself on record against the Catholic practice of Invocation. A difference of opinion having existed between the Rev. Mr. Leeper, vicar of St. Stephen's, Devonport, and the headmaster of his parish school, as to the use of the "Hail, Mary," which the vicar had introduced, the matter was referred by the schoolmaster to the Bishop of the Diocese, who at once sided with him against the vicar. Dr. Ryle wrote as follows: "The Invocation of the Blessed Virgin Mary and of the Saints is contrary to the teaching and spirit of the Church of England. It ought not to be allowed either in the churches or in the schools of the Church of England. . . . It should be resisted by loyal members of the Church in my Diocese." Really it seems high time that English Catholics were uniting themselves all over the country to resist the crusade the Bishops are now making against the Catholic practice of Invocation. It is to be earnestly hoped that the Rev. Darwell Stone and others of our Catholic theologians will now speak out and correct the Bishops concerning the real position of the English Church on this matter.

J. G. HALL.

"RELIGION is like a sacrament; it has its outward and visible signs, and its inward fact, or things signified. Of these, the latter is, beyond dispute, the more important. Religion, the bond between the soul and God, lives in the habits, or acts, whereby the soul adheres to, and communes with, the infinite source of life. It is made up of faith, hope, and love, pouring themselves forth at the feet of the Invisible King; it is by turns aspiration, worship, resolve; it expends itself in a thousand unheard, unuttered acts, whereby the human spirit holds converse with its creator. Sometimes it has its eye on the Divine Justice, and it is forthwith godly fear; sometimes on the beauty and perfection of God, and it melts into love; sometimes on the soul's manifold sins and ingratitude, and then it becomes shame and confusion; sometimes on the promises of God's mercy in Jesus Christ, and then it is repentance, contrition, self-condemnation, resolutions to amend. Religion, as it beholds the transcendent majesty of God, prompts the soul to a thousand acts of adoration, praise, and thanksgiving; it summons the angels and the saints, and the whole world of sentient and even inanimate creatures, to sympathy and coöperation in the work of praise; it bids the soul offer all that it has and is to His service and His glory; it congratulates Him that He is what He is, and rejoices that any other creatures exist to set forth His praise; it desires that all may be brought to know and love Him; it is full of zeal for the advancement of His Kingdom, and the doing of His will. Above all, Religion is a humble and resigned temper, which sees in the ills of life the just reward of personal sin, and would take up the Cross, less from a sense of necessity, than from a sense of justice; its inmost spirit is that of the Psalmist, 'A broken and a contrite heart, O God, thou wilt not despise.'"—*Dr. Liddon*.

A NEW commandment is abroad in the land: "Thou shalt not hear an unkind story so long as thou hast heels to turn or hands to cover thine ears."

SO-CALLED mourning for sin is a nauseous and perilous affectation, if it does not also mean a firm resolution to put it away.—*Bishop Thorold*.

## LENT IN NEW YORK.

Division of the Diocese.

## LAY HELPERS.

Development of St. Thomas', Brooklyn.

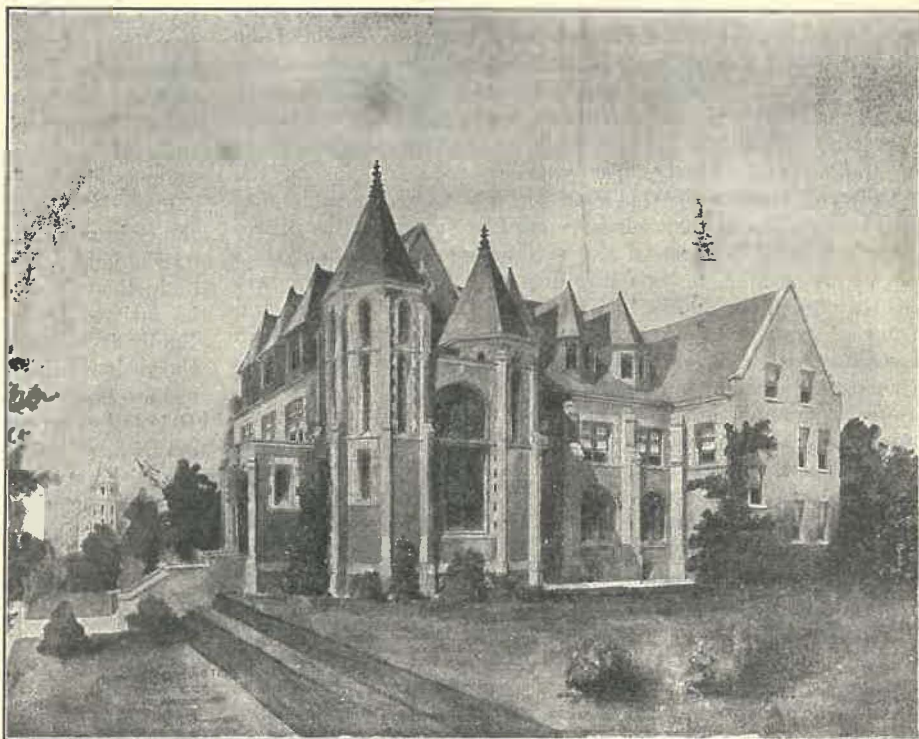
LENT will be so generally observed by all religious bodies that the Church might, save for the noon-hour services on week-days, lose its distinctiveness in this regard. The recommendation made by the National Gospel Campaign Committee, by the Boards of Missions of all religious bodies in the United States and Canada, and the general indifference to old-time revival and evangelistic methods, bring about this result. A note in favor of observance of the Christian Year is heard from several Protestant quarters. Old Trinity will, as usual, hold noon-hour services throughout the season, inviting the neighboring clergy to make the addresses, a different one each day, save for Passion and Holy Weeks. Among those who are to speak early in Lent are the Rev. Drs. Van de Water, Steele, Stires, Powers, Van Kleeck, Lubeck, Niles, Parks, Wrigley, and Barbour, and the Rev. Messrs. Paddock, Lyon, Reazor, Cooper, and Norris, and during the final two weeks named, the Rev. H. B. Chapman of St. Luke's, Camberwell, London. Bishops Potter and Worthington will be heard once each. At old St. Paul's, Litany will be said daily at noon, with an address on Fridays, the speakers including the Rev. Drs. Lloyd, Wrigley, and Roche, and the Rev. Messrs. Mitchell, Sanderson, and Freeman. Grace, Calvary, Transfiguration, and Holy Communion, and Holy Trinity, Brooklyn, will maintain daily noon services, the usual hour being 12:25, to conclude at five minutes before one, sharp. At Calvary, Dean Robbins of Albany and Dean Hodges of Cambridge will be heard, each taking a week, as is Calvary's custom. At the Transfiguration, Father Huntington will take the whole of the last half of the season, the parish clergy taking the first half.

The suggestion of Bishop Potter, made in writing to members of both the committee on the Coadjutor and that on Readjustment of Diocesan Lines, seems to meet with little favor. The suggestion contemplated a division of the Diocese, with a provision that the new Bishop should also give six months of each year to work within the old Diocese. For the new Bishop he offered the free use of the new Episcopal House to be built on the Cathedral grounds so long as he lives, and suggested a salary of \$7,500 a year, presumably deducted wholly or in part from the present salary of the Diocesan, which is \$15,000. The condition he made was that the Bishop should give six months of each year to work in New York City, as said work might be assigned him. To this extent he was to be a Coadjutor, but as the Diocese was to be divided, he would bear the title of the new Diocese, whatever it might be. Bishop Potter asked, first, that he be consulted on the dividing lines of the new and old Dioceses; second, that Albany and Central New York be permitted to set off some of their counties to the new Diocese if they desired so to do; and third, that some little rural territory be left to New York, else the Bishop of New York might be expected to become "a prejudiced, unsympathetic and opinionated thing." Inquiries fairly general fail thus far to bring to light anybody who endorses the proposition. All sorts of criticisms are made, both by clergy and laity. There seems to be little opposition to a division of the Diocese, providing New York will do what Boston did, raise and present to the new jurisdiction a handsome endowment. At the same time, there seems to be a willingness to grant Bishop Potter a Coadjutor, if he really wants one, and on the latter point there seems to be some doubt. The Committee on the Readjustment of Diocesan Lines has sent out a circular inquiry, asking if there is a desire for a division of the Diocese, where the division should lie, and where the financial support of the new Bishop should come from. The inquiries were sent to clergy and delegates to the Diocesan Convention, but many members of the Convention say they will not give a reply until they hear arguments for and against, and

others say if they do reply, they will not hold themselves to be bound by those replies when they shall have come to another Convention and heard further facts.

In St. Thomas' Church, on the evening of Wednesday, March 4, will occur the Third Annual Service of the Lay Helpers' Association, a volunteer body of about forty laymen who are helping the Archdeacon of New York with Church extension work in the Bronx. Bishop Potter will preside and speak, and short addresses will be made by Archdeacon Nelson, the Rev. Dr. Stires, President Schieffelin of the Association, and Mr. E. M. Camp, who has been identified with the Helpers from their inception. The hymns will be rendered by one hundred choristers, led by the choir of St. Thomas' Church.

St. Thomas' Church, Brooklyn (the Rev. James Townsend Russell, rector), has plans in hand for a large development of its foundation. The latter is wood, with a parish house adjoining, also of wood, and has a closer resemblance to army barracks than would be built in this day. It is proposed to remove the present church to a site immediately in front of the present parish house, and some time, on this site, to erect the parish church. On the site now occupied by the parish church there is to be erected a parish house, at a cost of \$45,000, with furnishings to cost \$5,000. The parish has \$30,000 in hand, and in the raising of the additional \$20,000, the rector, the Rev. Mr.



ST. THOMAS' CHURCH, BROOKLYN.

Russell, proposes to lend substantial assistance. The new parish house will be Gothic, of pink pressed brick with terra cotta trimmings. Steel after the modern sky-scraper sort will be employed in its construction. The basement will have a drill room, and other floors will be conventional, their main feature being the large auditorium. St. Thomas' Church dates from 1871, when a lay reader from the General Seminary started the "Cooper Avenue Mission." While it was a mission, but incorporated, the Rev. Messrs. Sterling, Twing, Chadwell, and Mulford were in charge. Still a mission, the Rev. Dr. J. C. Jones became priest-in-charge in 1889, and rector when St. Thomas' came into union with the Diocesan Convention in 1892. He was succeeded in 1899 by the present rector. St. Thomas' has the largest Sunday School in the Long Island Diocese, about 1,200, its families numbering 1,500, its communicants 1,400, and its baptized persons about 5,000. Its confirmations in 1900 numbered 76, in 1901, 86, and last year 138. Scholars are dropped from the roll when absent three successive Sundays, so that its enrollment of 1,248 represents attendance.

St. Bartholomew's choir, numbering about fifty men and women, sang at the dedication of the new organ of St. Margaret's Church, Bronx borough, on Wednesday evening of last week. Choirmaster Warren directed, and Mendelssohn's "Hear My Prayer" and Adam's "Cantique de Noel" were sung, beside full Evening Prayer, choral, the prayers being intoned by the rector, the Rev. C. A. Hamilton. The singing was enjoyed by

a very large congregation, and the new organ delighted those who have labored hard to pay for it.

The Rev. James de Wolf Perry of Christ Church, Fitchburg, Mass., has declined the call to Epiphany Church, this city. Bishop Potter acted as arbitrator in settling the wage dispute of typesetters on German newspapers. His decision was accepted by both parties unanimously.

The Westchester Assembly of the Brotherhood met in Christ Church, Tarrytown, the parish of which Washington Irving was long vestryman, last Sunday. The afternoon topic was what the Church has to offer a young man, and at the evening service the preacher was the Rev. Frank F. German of St. Thomas' Church, Mamaroneck.

"The Intellectual Value of the Church" was the topic at the February meeting of the Churchman's Association. The speakers were Prof. Nash of Cambridge, and Prof. Seibt of the General Seminary.

The new chapel of St. Stephen's mission at Jamaica was opened last week by Bishop Burgess, who gave the principal address, but addresses were also made by Canon Bryan and the Rev. H. O. Ladd. The chapel is 20 by 40 feet, and will seat about 150 persons. The Rev. H. S. McDuffey is the name of the capable and energetic priest who has been at work for some time in the Archdeaconry of Queens and Nassau, in charge of work for colored people, and missions have been founded at Smithville, South Astoria, and Hempstead as well as at Jamaica.

The Guild of American Organists held its twentieth public service in Holy Trinity Church, Brooklyn, last week. The address was given by the Rev. Dr. Wrigley of Grace Church.

### THE ABUSE OF AMUSEMENTS.

A PASTORAL LETTER BY THE BISHOP OF CENTRAL NEW YORK.  
EPISCOPAL RESIDENCE, SYRACUSE.

**M**Y PASTORAL admonition for Lent, this year, is not concerned with any doctrine of the Creed, any ecclesiastical rule, any charitable institution, or any special public observance. I must appeal to you in behalf of a religious duty less easily named because less readily defined. It lies, however, I believe, very near the heart of any strong character, of this season of self-examination, and of the Christian Faith itself.

There is a feature of that Faith which is necessary to its just power and its healthy fruit. Let me call it an habitual sense in men and women of the seriousness of human life. This has for its religious root a settled conviction in the mind that God makes and orders, by a law which is both general and particular, every personal life, the weakest, the most insignificant, the most obscure, and the most difficult. Unless this is admitted what we call our Religion, the Church, the Bible, worship, this Lent, can hardly be said to have any meaning. Yet if it were commonly realized how wonderfully the whole face of society and its doings would be transformed! They would certainly be transfigured.

In these Communities this nobler and worthier estimate of the divine purpose of our place and calling in the world is very largely suppressed by an inordinate passion for amusements. Making all due allowance for a professional bias, for the effects of age, for shifted proportions of feeling and opinion caused by the conservative influence of years and experience, for physical or mental conditions, and after considerable hesitation, I yet re-affirm my statement without abatement or qualification. For the best ends of a high civilization, for the abiding interests of mankind, for the loftiest uses of the world as the Maker has made it, for the human faculties He has furnished, the amount of amusement in the most populated places, and where it is least needed, is disproportionate and excessive.

That a generous and right provision is divinely made for entertainment of many kinds and many degrees, wherever men and women live, is evident beyond all question. It is written indelibly in human nature and action, in all history, all countries and ages, and in the Revelation of God's will. Man is a playing as well as a working animal. If there is abuse, wrong, perversion, waste or damage, that does not discredit the divine intention. Probably nobody will maintain this inwrought provision or necessity justifies the putting of amusement first and foremost, and putting productive labor or service after or beneath it. Nor will it be expected that anything like a detailed description of the difference between these two will be now attempted. If our object requires that, then our aim is nugatory and can only be disregarded.

The mischiefs or evils of the alleged excess of indulgence

in mere diversion sufficiently show it to be inconsistent with the law and spirit of Holy Scripture and of the Church.

First, if the disproportion exists, it takes away from lawful and productive industry, in each and every department, what fairly belongs to it in the plan of God. "Will a man rob God?" Some greater end in His plan must suffer, however insensibly, where something belonging to it, of time, money, thought, labor, is taken from it and given to something else.

Secondly, the preponderance and exaggeration of unproductive display, with its fascination, adds to the number of persons, of both sexes, never wanting in any considerable community, who not being obliged by necessity to work, or being willing to slight their obligation, increase the number and aggravate the disgrace of male and female idlers, a burden on any honest, self-respecting people.

A yet more disastrous injury is that the same indulgence in superfluous diversion tends to obliterate the actual line, actual but at best dangerously dim, which ought to discriminate between what does really refresh and strengthen the useful faculties, and what weakens, distracts and dissipates them. We need only look a very little way about us to see those, old and young, generally well enough disposed and not bereft of a conscience, who nevertheless seem well-nigh incapable of distinguishing between what is beneficent and what is useless, if not between what is harmless and what is wicked, in social frolics and functions. The popular drift towards indifference as to what is in agreement with the Kingdom of Christ and what is not, is not to be encouraged. Scrupulous servants in that Kingdom must anticipate what our cities and villages will be when one or two generations of the young shall have grown up with no vital and continual sense that there are social frivolities forbidden, freedoms of dress and manners between the sexes that are indecent, and loose profanities of speech which neither the purest tradition of the Republic nor any standard of Church legislation tolerates. By such desecration and decadence as this, the whole moral earnestness and dignity of any nation on earth must be debased. Unless we are able, in our Lord's name, to save this nation and our families from that lapse into a luxurious and fashionable barbarism we are not fit to send missionaries to heathen lands. Do we not know that the nations which have perished of themselves have sunk first into the lust of pleasure, in impatience of simplicity and sobriety?

To say nothing of the subduing effect of a conscious relationship to the august realities of the super-human world above us, with its wonders and glories, and impending judgment, it would seem that a recollection of the mortal sufferings, wrongs and tragedies all about us, far and near, might naturally moderate levity, without oppressive gloom.

A giddy sensuousness, if not sensuality, thinly disguised by fine arts, softens the fibre and saps the vigor of manhood and womanhood: Better leave in abeyance even good undertakings that cannot be carried forward without irreverence, an irreverence that borders close upon impiety. Better keep well back from the danger-line.

More reprehensible still is that eager appetite for amusement where some sort of sanction is sought from Church authority for gaieties and feastings which have no more to do with the New Testament than trigonometry with chemistry, or lace-making with agriculture. Again and again Episcopal approval has been sought for pastimes quite beneath the level of ordinary traffic or domestic refinement. If this were not sheer ignorance or ill-breeding it would be a kind of hypocrisy, or else a superstition. I cannot call such sports diversion or relaxation, for they divert from no worthy occupation. It is not recreation, for it creates nothing. Why may not the time come again, as it has come in the past, when the devotions, fellowships, and sober sociabilities, of our religious and charitable appointments do not depend on food and drink, or cards and pirouettes? If not self-consistent, dear flighty friends, be honest. Will you support a Sanctuary of the Lord by patronizing theatricals? Will you decorate a Chancel by the proceeds of a midnight ball? Will you buy Sacramental vessels to hold the Lord's Body and Blood by a wine-supper, or a minstrel show? Will you honor His Gospel by casting dice or cards at a table that is a lottery? These are worse than incongruities. There can be no possible pretence that, in our affluence of social customs and apparatus, there is not opportunity enough everywhere for wholesome relaxation. Not in any Pastoral Directory can a single warrant be produced for these modern mixtures; not in either Testament of God's Word to the soul. Let it be understood at least, that in the administration of my office, I must be ashamed not to stand unequivocally, with

clergy or laity, in protest or prohibition against the least violation of scriptural sanctities. I am justified in saying confidently that the judgment and sentiments of the Bishop Coadjutor are of a like mind.

It will be a grievous misconception, if, either in Lent or at any other season, these strictures and warnings should be imagined to favor a rigid regimen or an ascetic morality. Ample allowance is to be genially afforded, and not only in Holy Days and Holy Places, for cheerfulness, for gladness, for benignant looks and joyous moods, for becoming mirth, for the blameless games of children.

The real cheerfulness is the boon of a guarded conscience and an unquestioned purity, never of a reckless or dubious merriment doomed early or late to a reaction of remorse or shame.

Sincerely entreating for you all a Fast of secret and open Communion with our Lord, with good works wrought in His Name.

I am yours with lasting love,  
Syracuse, Feb. 20, 1903. F. D. HUNTINGTON.

#### GENERAL AND PAROCHIAL ORGANIZATIONS—THEIR USES AND ABUSES.

By L. B. ODSON.

**T**HE well known religious societies, their work and aims, is too broad a subject to be gone into in detail, but a few of the most important may be touched upon to advantage.

Of first interest to the women of the Church are the various orders of Sisterhoods and Deaconesses. The first order, that of the "Sisterhood of the Holy Communion" in New York City, was founded as far back as 1845, while public opinion was strong against them. Their first work was among the poor, and teaching in a parish school; but after the Home was built in 1853 an infirmary was opened, and here the work gradually broadened until they finally took charge of St. Luke's Hospital.

With that as a beginning, interest has deepened, and to-day the good, systematic work that is being done by these devoted women of the Church is something to be proud of.

One great advantage is the fact that it is in all cases voluntary. No clergyman can found such a society. He may advocate it in his parish, but to make the real beginning rests with some devoted, self-sacrificing woman who is willing to come forward and signify her readiness to go into the work, leaving all that is worldly behind. She may then gather others of the same mind about her, and their work is then entirely under the priest of the parish.

If at any time a Sister or Deaconess finds herself unable to continue longer in the work, she is released after suitable notice, so the work is not obligatory, after once being entered into.

The advantage of woman's work when free from social and worldly cares is obvious, and the gentleness and tact used by them in their ministrations among the sick and lowly often gives them admittance where a priest might fail.

To that body, the Woman's Auxiliary, with which all are familiar, may be given the tribute of a purely unselfish aim. Only the mission churches and the otherwise half-fed and half-clothed families of many a poor clergyman can appreciate the work of the many loving hearts and hands all over our land who have not only the good of the home parish in view, but the desire to promote the gospel far and wide.

Another body little talked of or little known in general is the "Confraternity of the Blessed Sacrament." It was founded in America in 1867, and consists of Bishops, Priests, Deacons, and lay communicants. Its object is to bring about a greater reverence and to promote more frequent celebrations of the Holy Eucharist after due preparation.

When one recalls the little respect that is shown by many at this service and the many Church people who turn their backs upon the Feast, it seems a pity there are not more who might be persuaded to take the work of this organization upon themselves.

On St. Andrew's Day in 1883 a dozen young men of St. James' Church, Chicago, agreed to pray daily for the spread of Christ's kingdom among young men, and to try to bring each week at least one young man within the influence of the Church's services. With that as a beginning, chapters have been added until there are no less than three hundred and fifty working Chapters in the United States. Thus was St. Andrew's Brotherhood founded. Where there is a healthy working so-

ciety in a parish, a young man, whether he be stranger or otherwise, is sure of a hearty welcome at any one of the Church's services, some one ready to assist him to find places in the Prayer Book, a cordial shake of the hand, and an invitation to come again. Of its visiting and hospitality committees, Bible classes and reading rooms and special services for men, there is not space to treat in detail, but there is no doubt that these all tend to make the services of the Church popular, and that cannot fail to bring forth fruit, even though some of the methods are still faulty.

The "Daughters of the King" work with the same aim among young women that St. Andrew's Brotherhood does among young men, and has surely been the cause of bringing forth many good deeds and gentle administrations that have benefited both the giver and the recipient.

In these and all other Church organizations, the great danger is of letting them creep in and obtain such a hold on those interested that the Mother Church is given second place. No matter how sacred the work nor how zealous the member, the one thought must be kept uppermost that the Church is the beginning and the end, that these societies only strengthen and assist in her great work.

If entered into with honesty of purpose, great influence for the right is felt, but if love of singularity or social prestige is the motive, one person has it in his power to undo the work of many a loving heart.

In any Parochial work, how much more interest is shown by young and old if each one is given some particular duty! This can be done in no other way than organization where each has his share of work and is expected to answer for its being well done.

Great good has come in some parishes by organizing the boy choir into a club for mutual pleasure and improvement. A Choir Club of this sort which is called to mind was composed of the younger members of a boy choir. They had a room assigned them in the basement of the church where they had weekly meetings, with officers from their own members duly elected to conduct business, after which a general good time was indulged in.

The room has been made attractive with carpet, pictures, and chairs, by interested women of the congregation, and current magazines and papers find their way there from many homes after being first read.

The benefit is very plain when one knows that many of these boys come from very lowly homes that are entirely without refining or Churchly influence. Some of these little fellows who are too poor to pay car-fare are known to walk miles to be present at church services and choir rehearsals, and sometimes after very scanty meals.

The different Guilds of a parish, if properly conducted, should form links in a chain not easily broken. The young people growing up in the Church are to make the coming congregation, and if educated to love and reverence her services and teachings, it of course will, in time, raise the standard of our Churchmanship. How better can this be attained than by giving them work?

In this the Young Women's Altar Guild is a great help and educator. The beautiful stitches taken, flowers arranged, linen cared for, and almost numberless things done to assist the hard-worked clergyman, speak for themselves, and of the elevating influence they have upon the society itself, as well as the congregation whose worship it assists.

There is one band of workers that ought to be found more often than it is, and that is an organized club for the study of Church History and the Liturgy of the Church. We follow the familiar and beautiful service over and over, see the different signs and symbols week after week, yet how comparatively few really know and can tell *what the Church* is and the reason why these beautiful ceremonials take place. What new beauties would be seen and how great the interest taken if each communicant would study these subjects deeply, never losing sight of the fact that it is all for the glory of God, and to help us lead more Christ-like lives.

Many hands make light work, and nowhere is that more evident than in a healthy working-women's Guild. It must not be conducted on a social basis, or all is lost. To be a success it must be a society where poor and rich, newcomers and old, are alike welcome, each given her own work and made to feel she is a necessity. If the right spirit prevails it will help to establish a bond of good fellowship, and draw members of a parish together as nothing else can. In some cases the criticisms made are just, for in many of the Guilds to-day the

spirit of social distinction, also, though it seems a shame to have to admit it, one of gossip, seem to predominate. This is something we Churchwomen are responsible for, and if each one of us fearlessly frowns it down, we may, in time, root out the evil.

Another fault that must receive mention is the questionable means of raising money practised in many places.

The theory that all bazaars, sales, and fairs are useless, and that the same money might be raised simply by an established system of giving, has been proven in most parishes to be unsuccessful.

Many may help at needle-work, lunches, and bazaars, that could not respond if asked for money, and if honest value for money received be given, and all that savors of lottery be banished, many burdens of debt may be lifted, many churches consecrated with the feeling that all have assisted, and that honest effort has brought about the good end.

With busy mothers and daughters whose home life is full, and family cares many, it seems often hard to take time to attend to Church duties; and in over-zealous workers who are willing to neglect home, one sees cause for censure that often comes.

Can we not then ask to be guided to choose wisely and arrange our daily home duties so we may follow woman's mission in life and be home makers, still having some time, even if social duties have to be set aside, to help in parish work and the affairs of the Church? Quite to the point seems the old story of the neglected, ragged, dirty little boy playing in the gutter, between whom and a benevolent old gentleman the following conversation is said to have taken place:

"Well, my poor little man, are you an orphan, and have you no home?"

"I got a home, an' I haint no orfin, but Ma she's to the vestry sewin' for the heathen."

If these extremes are guarded against, much good may come from concerted effort.

#### WHAT IS THE KINGDOM OF GOD?

By THE REV. C. C. KEMP.

THE Church has lost her Way, and is at a standstill—or, rather, is wandering hopelessly about—until she finds it. The Way is the Kingdom of God, and the return thereto lies through the identification of that Kingdom. In this article I shall try to indicate where those who should be our guides have erred and gone astray.

At the outset, it is to be observed that the distinction which is made (*e.g.*, Robertson's *Bampton Lectures*) between the Kingdom of God and the Reign of God—as between Realm and Rule—does not help. For, while in some cases the reference is more particularly to the Rule, in others it is undoubtedly to the Realm (*e.g.*, Matt. xiii. 41; xvi. 19). Moreover, while in idea the distinction is clear enough, in *reality* it does not exist. In reality there can be no Rule without a Realm, no Realm without a Rule. To see how little this distinction is calculated to aid us, consider the statement "The Kingdom of God is within you," which some would have us interpret, "The Reign of God is within you." Be it so, yet, evidently the "is" here is not the copula of identity, but is equivalent to "is located" (*cf.*, the context). Now "The Reign of God is located within you," is all one with "The Realm of the Reign of God is located within you"; that is, in short, with "The Kingdom of God within you"—and we are back just where we started!

The fact is, The Kingdom of God—*i.e.*, its original—like other terms, has two significations; it denotes a Realm and connotes a Rule; and the reference in each particular case must be determined by the context. And while our ultimate desire is not to obtain a place, merely, within the Realm, but to enjoy the blessings of the Rule, yet it must be clear that the blessings of the Rule are only to be enjoyed within the Realm; hence the absolute necessity of determining the Realm. So that, as I have said, to distinguish between the Kingdom of God, and the Reign of God, does not help. Dr. Hort's definition (quoted by Sanday in *Hastings' Dictionary*, vol. ii., p. 619, col. 2), comes in here for criticism: "The world of invisible laws by which God is ruling and blessing His creatures." This is evidently the definition of a Rule rather than of a Realm—excluding the persons ruled!—and so cannot be considered as at all a satisfactory definition of the Kingdom of God. (If it were necessary to criticise further, one might ask *what* "world of invisible laws?") Sanday's acceptance of this defini-

tion as the "best known" to him indicates plainly enough that he also is sadly off the track.

The only proper way to arrive at the true identity of the Kingdom of God, is to treat it historically—I mean, to brace it in its historical development. But instead of tracing the Kingdom of God *itself*, in its historical development, it is usually the development of the *idea* of the Kingdom in the minds of the people that is historically sketched. So Robertson in his *Bampton Lectures* already referred to. So also Orr in his article on The Kingdom of God in *Hastings' Dictionary*. (Prof. Orr does here trace the development of the O. T. Kingdom itself, but does so only to *illustrate the development of the idea, cf.*, "the stadia in the development of this O. T. *idea* of the Kingdom of God are those of the history of the Chosen People itself." Again: "It is now incumbent upon us to mark the chief steps in the historical development of this *idea* in O. T. more exactly; and here in a general view we readily distinguish as successive the . . . periods in the growth of this *conception*," etc.—*italics mine.*)

It is suggestive that the Kingdom of God—the one topic of the Bible—does not come in for separate treatment in the *Encyclopedia Biblica*! We are referred to the Articles on Eschatology and The Messiah—where, again, the *idea* of the Kingdom is traced in connection with the Eschatological and Messianic hope. The result is, that when these writers arrive at the N. T., their *idea* of the Kingdom of God has altogether outgrown the actual Kingdom itself; so that when the Christ establishes the Church, they are unable to recognize in her the actual Kingdom of God, because she does not fulfil their *idea*. In a word, they fault the Church to-day because she does not fulfil their ideal which properly belongs to the Kingdom of the Second Coming—which, however, does not exist as yet except in *idea*, and will never exist until it is realized in the Church.

For the sake of comparison, it will be well to state briefly the true doctrine of the Kingdom of God. The particular Kingdom of God with which we are here concerned appears first in history only with God's choice of the Jewish people to be a peculiar treasure unto Him above all people (Ex. xix. 5, 6). Thus we have identified the Kingdom of God, and have only to trace its development. For to this nation were given the promises—*viz.*, of that "world of invisible laws by which God is ruling and blessing His creatures" (Gen. xii. 1, 2, 3). The Bible states, over and over again, that the Kingdom of the Messiah would be none other than this very same Kingdom—the same, only changed into a spiritual Kingdom (*cf.*, Luke i. 32, 33, for instance). Matt. xxviii. 18, 19, 20, being essentially the Royal Proclamation of the Kingdom, absolutely identifies this Kingdom with the Church. (That is, the *things* not the *ideas*. The Church in *idea* is only the *Congregation* of the baptized, but inasmuch as this Congregation is "incorporated" by Baptism—I. Cor. xii. 13—it is thereby constituted a Kingdom, *viz.*, the Kingdom of God.) This present Kingdom of the Messiah is the very same Kingdom that shall be at the Second Coming; only, now its life is hid with Christ in God. But when Christ, who is its Life, shall be manifested, then shall it also with Him be manifested in glory (Col. iii. 1, 4). That is to say, there are two stages in the existence of the Kingdom of God—an earthly and a spiritual; and of the latter, two phases—the hidden (sown in dishonor) and the manifested (raised in glory); but one and the same Kingdom of God through all.

I confess that when all this is taught us so plainly in Scripture, I cannot understand why "they that are of reputation" are doing so much beating about the bush. When they shall recognize their error, and shall return and lead us in the right Way, the Church will soon pass as out of darkness into the light of another Day of the Lord.

"THERE MUST, and there will, bear in upon the Church in the coming generation a larger consciousness of the work of the Church for humanity. The truest spiritual economy is not that of restriction, but of expansion. Any living thing that is shut up within circumscribed limits is bound to shrink and die. Any woman who has a plant that is in too small a pot has there the history of the Church. Every nation that is hemmed in by its own interests becomes in time the servant of other nations and loses its individuality. Every business that has not in it the element of expansion is bound to shrink.

"And the Church, if she is to enter into her spiritual heritage for the sake of her own existence, as well as in response to the inspiration of the Master, has got to break forth and pour her spiritual wealth upon other peoples. It has been the story of 19 centuries that what the Church sends the heathen is poured back in richer influence upon herself."—*Bishop Lawrence.*

## Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

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

By the Rev. ELMER E. LOFSTROM

### OUR LORD'S INTERCESSORY PRAYER.

FOR THE SECOND SUNDAY IN LENT.

Catechism: XII. The Lord's Prayer. Text: Heb. vii. 25.

Scripture: St. John xvii, 1-21.

**C**HIS beautiful prayer is considered by many profound scholars the most sublime passage in the recorded revelation of Jesus Christ. It certainly will repay the most careful and repeated study. Simple words are used and the argument is clear, yet it is too sublime to be easily comprehended. The great fact underlying the whole Gospel is here plainly stated and gives meaning to this prayer, which without it, it would not have: the fact that Jesus is the eternal Son of God, who was sent into the world to reveal God to us. That fact is presupposed here to a right understanding of the passage.

We do not know where this prayer was uttered. It was on the Thursday night of Holy Week. It was after the Last Supper. It was not in the upper room (xiv. 31). It was on the city side of the brook Kedron (xviii. 1)—hardly in the street, although it was night; perhaps in the Temple Courts. Josephus says that at the Passover it was the custom of the priests to open the gates of the Temple at midnight. The great Golden Vine there may have suggested the figure used in Chapter XV.

The prayer divides itself into three distinct parts. Jesus prays:

1. For Himself (1-5).
2. For the Apostles (6-19).
3. For the whole Church of the future (20-26).

(1) In His prayer for Himself, Jesus sums up briefly the work which He has done. From this it appears that His work on earth, now done (v. 4), was for the purpose of showing forth the glory of the Father. This was accomplished by His bringing of eternal life to man (2 and 3). Jesus having finished this earthly work, now asks to resume the glory which He had with the Father before His coming to earth (v.5). He asks this, not as a reward only, although it was that too, but that He may in that higher way do what He has already been doing upon the earth—glorify the Father (v. 1). That such would be the result just as surely as His work on earth glorified His Father, only more fully, will readily appear when you remember what it was that He was now bringing to His former station and His former glory. He was not simply resuming that which He had before, so that now, His work on earth done and the redemption of man started, He would be just as He was before His Incarnation. When, forty-four days later, He ascended to the Father, He carried with Him the glorified Body in which He had lived as a man. The Glory to which He returned was indeed the same, but He who had left it, came back as also Son of Man as well as Son of God. In His Person, the First Fruits of them that slept, humanity was elevated and exalted permanently in a way which most surely may be said to show forth to men the glory of the Father, who so loved them as to provide such a Way for them to become partakers of His everlasting glory (vv. 22 and 24).

(2) Just as the work which He Himself had done for men was an extension of the Glory of the Father, so now His work on earth, left to be carried on by the Apostles, was to them a very real part in the extension of the Glory of the Father. Because they believed and accepted the message which He brought to them (vv. 6-8), this was to be their work (vii.). And because they were to carry on His work, they were to realize the same results which came to Him. In the end they too, should have His joy fulfilled in themselves (v. 13), and by their work of extending the Body of Christ in the world, they were to have the privilege of adding to the glory of Christ (v. 10). But along with privilege comes, as always, responsibility. As the work of Christ involves the hatred of the "world," so those who are joined to Him and who carry on His work, bring upon themselves that same enmity and are involved in that same hatred. And so He prays for them that though He is no longer bodily with them to keep them as in the past,

yet that they may be guarded (vii.) and kept from the Evil nevertheless (v. 15).

Two ways to this end are suggested: perfect unity (vii.), and perfect sanctification (v. 19, which translate "that they may be truly sanctified"). Unity and safety in that unity, and also sanctification, comes from their being joined to Him, and only so. When they are joined to Him they are members of the same Body, and as long as they keep that union unimpaired, they are distinct from the world. Yet they must be *in* the world (v. 15), for it is the world which must be overcome, by them, as it had already been overcome by Him, before His work for the redemption of mankind would be complete.

(3) Jesus' prayer, then, is extended yet wider. He sees, as it were, passing before Him the work which should flow from the work of the Apostles. He had sent them as He had been sent, they were to send others as they had been sent. He sees the stream of workers expanding, and He prays for them all and through them for the whole world. What has been said of the original Eleven who then made up the Church, may also be applied to the Church which flows from that fountain head; it is carrying on and extending the work of the Incarnation. To them, too, He gives of His glory (v. 22), and for them, too, He pleads that they may have the strength of perfect unity. The two-fold result of that unity is significant; "that the world may believe that Thou hast sent Me," and "that the world may know that Thou . . . hast loved them as Thou hast loved Me." It is plain that it is Jesus' will that all His disciples should be in unity. It is but a make-shift to say there is an invisible unity, and that all who believe in Him and love Him are bound together in one Body. It is true that there is but one Baptism by which we are made members of the same Body, and we may be thankful that it is the teaching of the Church Catholic that all such baptized persons are thereby made members of the Church which is His Body. But a unity which is to convince the world that Jesus was sent by His Father into the world to reveal that Father to men, and a unity that is to convince the world that His disciples are loved by the Father as He loved that His own Son, must be something more than invisible and theoretical. We may be thankful that we belong to a section of the Church which stands for unity in the midst of schism and disunion, and we should work as well as pray for the unity of all God's people (P. B. 38).

The Saviour concludes His prayer for them by asking that they receive in a degree the same reward at the end which He was to receive Himself; a part in His Glory (v. 24). "We know that when He shall appear we shall be like Him, for we shall see Him as He is."

For the younger scholars, perhaps all that can be attempted will be to show by this prayer that Jesus loved those who were to do His work, that He does so still, and that He is now watching over our work and helping us with His prayers (Text).

### LENTEN THOUGHTS.

I.

After Lent's purple shadows  
Shineth the Easter glow,  
They who will shun the darkness  
The glory may not know.

II.

First bow ye as the violet  
In deep humility  
Ere ye attain through trial  
The lily's purity.

III.

Lead us, O gentle Saviour,  
Along the shadowed way  
Into the dawning radiance  
Of the glad Easter Day.

IV.

Guide Thou our wandering footsteps  
Thy hallowed path to trace  
Until earth's storm-clouds riven,  
We see Thee face to face.

—I. E. C.

WHEN YOU TRY to compromise between right and wrong, to be moderately just, to be truthful to a certain extent, and religious without ceasing to be worldly, it is a hard matter. But, if we say, we will do whatsoever things are just, whatsoever things are true, whatsoever things are noble, it simplifies the matter.—*James Freeman Clarke.*

## 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.

### DR. MCKIM VS. CATHOLIC PRACTICES.—II.

To the Editor of *The Living Church*:

RESUMING our consideration of Dr. McKim's positions, there are certain observations still to be made.

As to "*Non-communicating attendance*," first, we protest indignantly against the misrepresentation involved in this uncharitable form of words—a modern phrase which casts odium upon those who remain throughout the Divine Service to worship God and offer the spotless Sacrifice, though they may have good reason not to receive sacramentally at that time. Even in the case of penitents the great Council of Nicæa (Canon 13) uses the expression "those who communicate in prayers only," not calling them non-communicants. Not to repeat Dr. McKim's admissions in this connection as to the ancient Church, long and generally prevalent usage shows this practice to be Catholic. But why not be candid as to the real and practical issue in this matter? It lies between those who practise, encourage or connive at the Puritan custom of leaving the church after the sermon, and those who stay to worship—those who regard the Order of Holy Communion not principally as the appointed public service of God, but as merely a matter of their own individual communion, and who, if they stay, do not scruple to receive without fasting and without definite confession of definite sins—between these on the one hand, and on the other, faithful Catholics, who remain, offer, adore, and, if they receive, do so fasting and truly penitent. The ancient Church authoritatively dismissed the unbaptized and certain classes of penitents early in the service. Departure was not a matter of choice, as with those who now flee from the Face of the Lord. That ancient discipline has long passed away. The only departure our Church now authorizes is by her *Ite, missa est* at the end: "Then the Priest (the Bishop if he be present) shall let them depart with this Blessing."

As regards *Fasting Communion*. It is not intended here to argue that matter. It is not necessary. All we wish to do is to warn the general reader against certain specious and insufficient popular arguments often advanced against such fasting. (1) That the Institution was just after the Paschal Supper. That was from the mere necessity of the case. Would it be right to argue that the first Eucharist was no memorial of the Crucifixion because it preceded the Crucifixion? And the legal Passover is not for Christians, so that it cannot affect our use in this respect. (2) That the first Christians received after an Agape or Love Feast. Unless possibly in the case of the disorders which St. Paul reproves at Corinth, I would ask for some proof that the Agape preceded, or if so, shortly preceded, Holy Communion. (3) That "whole churches," as some have put it, received after a full meal. Some Churches for a while did so against general Catholic usage—the Church in Latin Africa on the night of Maundy Thursday only, and churches in some parts of Egypt on Saturdays (these, as the historian Socrates puts it: "do not receive the Mysteries as is the custom for Christians"), but this abuse was afterwards put an end to. As however the mind of the Catholic Church in this manner is known, no more need be said of it.

As regards *Private Confession and Absolution*. By the usage of at least many centuries, this is Catholic. But here again there is suggested a false issue, and it lies in the word "private." Sacramental Confession has always been in the Church, and lest some should carp at the word "sacramental," I will say that I am here speaking of definite confession of definite sins to Almighty God and to His priest with true contrition and purpose of amendment, with the hope of obtaining Absolution and with willingness to undergo discipline and to make satisfaction to those whom we have wronged. The Priest is not only the Minister of God, but sufficiently represents the Church, at least in most cases. Whether there shall be public discipline in addition, it is for the Church to say.

Public Confession and public penances in the ancient Church merely belong to the disciplinary part of the Sacrament, and that discipline can be changed from time to time without touching the essence of the Sacrament itself. Of course it is not true that private confession was unknown in the ancient Church, as Dr. McKim seems to think. There are well-known passages of Origen and St. Basil to the contrary.

But here once more we appeal for candor in the issue presented. We all know that the real issue in the present state of our Church is not between Private Confession and any actual use of Public Confession as in ancient times. There is no endeavor to restore the ancient order of things. There are on the one side penitents going to Confession and Priests who hear confessions, and on the other Priests who absolutely discourage Confession, who perhaps speak or write against it, and people who talk about confession to "God only," and who never dream of confessing to the appointed Minister of Reconciliation or to God's Church, either in the person of the Priest or otherwise. One of the greatest ordinances of Grace in God's Holy Catholic Church (I care not whether the word Sacrament is used or not), is entirely neglected or even antagonized, and the solemn words of Holy Scripture and the Ordinal are accounted a vain thing. In this condition of things, with no public Confession, and with souls perishing all around us, what mockery to decry "Private" Confession, and attempt to cite the ancient Church!

As regards the *Use of Incense*, not only has it been the use of the whole Catholic Church for many centuries, but in addition to this we may say: (1) It formed part of the divinely appointed worship of the Old Covenant, and there was no reason that it should cease, like the bloody sacrifices. (2) It is a usage, one may almost say, of universal religion, Jewish, Christian, and Pagan. Religion here stands on one side, and Protestantism on the other. (3) It is foretold in prophecy (Is. lx. 6, and Mal. i. 11), and that in connection with the Pure Offering. (4) Our Lord accepted incense offered Him by the Magi. (5) It forms part of the symbolic worship of heaven in the Apocalypse. (6) It is known to be very ancient in the Church, and even divided bodies like the Copts, use it.

As regards the third point just above, there is of course the usual Protestant evasion that the language is "only figurative." If there are prophecies of riches in the Church, do they exclude literal money? If of bowing down in worship, do they exclude literal bodily postures? Read Isa. lx. 6. Did the Magi come on figurative camels to bring "only figurative" gold and incense? Malachi's prophecy then of the use of incense in the Church includes it both literally and figuratively, and it prophesies of it as a "Catholic Practice."

As to the last of the six points: *Unleavened Wafer Bread*. No one claims that this is Catholic in the sense of being the use of the whole Church, both East and West. What is claimed is: (1) That our Lord instituted the Eucharist with unleavened bread, and (2) that it was the accepted use of the Western Church before the division between East and West, and is in that sense Catholic—Catholic usage for the Western Church. The Anglican Church since the Reformation permits the use of leavened bread, but there is no need to use it and so depart from our Lord's own use and the earlier practice of the English Church herself. Quite apart from the two statements just made and without prejudicing them in any way we may note as entirely additional to the argument the following.

Dr. McKim's statement: "It is certain that unleavened wafer bread was not used even in the Church of Rome until the seventh century. In the early Church common bread was used except by Ebionite heretics"—is quite too positive. The evidence for the early centuries is very scanty. As regards the West, Bingham (*Antiquities*, book 15, chapter 2, section 5), a writer much esteemed for his learning by Anglo-Protestants (though often not sustained by his own citations from ancient writers) may perhaps serve to represent one side of the controversy. He shows great zeal in the matter and may be presumed to have overlooked nothing that would make for his own view. As a critique on his evidence and arguments we may compare the article "Elements" (part iii.) in Smith and Cheetham's *Dictionary of Christian Antiquities*. Almost all Bingham's arguments are there shown to be open to doubt. Neale's by no means brief dissertation (*History of the Eastern Church*, Introd., vol. ii., pp. 1051-1076) may also be mentioned here. The important fact is that no express statement from ancient writers is adduced that leavened bread was consecrated in the Western Church. It is all a matter of arguments, such as these. (1) The elements were taken from the oblations of the

people, and so from bread presumably leavened. But there may have been a double offering to the Church; for the sacrament and for other uses, as is known to have been the case later. Do we not often have offerings of money, some designated for certain purposes, and some not so designated, presented at the same time? (2) The bread is called "common bread." In the passage commonly alleged the bread is called *panis usitatus* in contrast to the consecrated Sacrament. (3) Portions of the Sacrament (or, as others think, of the Blessed Bread) were at Rome sent by the Pope to the Priests of the Churches known as *Tituli* and these portions were called *fermentum*, literally "leaven," and this is supposed to show that leavened bread was consecrated, but if so why should just *these* portions and not the rest of the Sacrament be called "leaven"? The peculiar use of the word seems rather to suggest that otherwise leaven was not thought of in connection with the Sacrament. On the other hand St. Cyprian says (*Ep.* 63, 13, p. 712 Hartel) that as the Chalice is composed, not of wine alone, nor water alone, but of the union of the two, so the Body cannot be flour alone, nor water alone, but the union of the two into one loaf, and it is strange that he should make no mention whatever of leaven, to which so much symbolism attaches, in a passage discussing the symbolism of the elements. Pelliccia (*Polity of the Christian Church*, English Translation, p. 272) says: "It seems to me to be clearly proved by Mabillon that from earliest times the Latins everywhere used unleavened bread."

As regards the Ebionite heretics, who lived in the realm of the Eastern Church, what St. Epiphanius says is (*Adv. haer.*, haer. xxx. 16, vol. ii., p. 108, Dindorf): "They celebrate mysteries forsooth in [*literally*, according to] imitation of the Holy Things in the Church from year to year with unleavened bread, and the other part of the Sacrament with water alone." I must say that this seems to me to indicate only their non-use of wine, and positively to go to show that the Church used unleavened bread at that time in the East also.

I own frankly that it was with something of a shock that I verified the above passage in St. Epiphanius after reading Bingham's and Neale's representations of it. Neither translates it. The latter's expression "in opposition to the use of the Church" almost sounds like a verbal contradiction of St. Epiphanius. Neale's testimonies for the early use of leavened bread in the Eastern Church include the passage just given and several citations, seemingly inconclusive, except perhaps one from a sixth century heretic. On the other hand the Armenians (we do not know whether Dr. McKim considered them in his paper) believe that they have used unleavened bread from the beginning. At least they have used unleavened bread and unmixed wine since the seventh century (see *Neale*, *Introd.* p. 1072), and yet in A. D. 692 the Council in Trullo (canon xxxii.) condemned the Armenians for the disuse of the mixed chalice and said nothing against their use of unleavened bread. Yet more proof might be added to the above, but we have superabundantly shown that Dr. McKim's assertion that "common" (meaning, leavened) bread was used in the early Church "except by Ebionite heretics" (how ugly that sounds!) and that unleavened bread was not used even at Rome till the seventh century, is an assertion with little or no ancient evidence for it. He can, it is true, allege on his side the opinion of many learned men, but his assertion is far from representing any certain historical fact.

In the matter of citing Dr. Gore against Dr. Mortimer, the result seems to be this. (1) Dr. McKim was wrong as to the book reviewed. (2) He was wrong as to the journal in which the review appeared. (3) Matters both of doctrine and of scholarship being in dispute between Dr. Gore and Dr. Mortimer, he has put Dr. Gore in the peculiar position of being witness in his own case.

Finally, as Dr. McKim has so confidently claimed victory in the discussion, let it be emphatically insisted upon, and repeated again and again that his whole case depends on the assumption that no practice is Catholic unless it can be shown to have existed in the Church from the time of the Apostles. As that assumption is quite unreasonable and untenable, his whole case falls with it. The really surprising circumstance about his position is that he does not seem to see that the acceptance and maintenance of a practice by the Catholic Church as a whole gives it an authority which is necessarily far superior to that of any differing or conflicting local, not to say partisan usage. It is further a most dangerous assumption, making not for edification, but the contrary, that our own

national Church, or the Anglican group of Churches to which she belongs, has intended to set herself against or to attempt to abrogate the usages of the whole Catholic Church. It is quite contrary to her true historical position and tends to bring undeserved discredit upon her and her just claim to be an integral part of the historical Catholic Church. We at least, who maintain the Catholic practices attacked at the Church Congress, do not regard the Book of Common Prayer as an "approximation" to Catholicity, but as truly Catholic.

Philadelphia, Feb. 7, 1903.

LEIGHTON HOSKINS.

#### HOW IT STRUCK THE SUNDAY SCHOOL.

To the Editor of *The Living Church*:

DEAR SIR:—I have just concluded a parochial mission in St. Stephen, Church, East Liverpool, Diocese of Ohio (Rev. E. Weary, rector). One incident of remarkable import in that mission took place. I send it. On the morning of Sexagesima Sunday it was my privilege to address the children and teachers of the Sunday School. The day was wet and sloppy, yet there were 150 present. In the course of my address on the History of the Church, I spoke of the desire to change the name of the Church in the United States, and told the children that when the change was made it would be either to the *American Church*, or the *American Catholic Church*. The enthusiasm of the moment and the occasion prompted me to put the matter to a vote. "All in favor of the change to American Church, stand!" Not a move! Everybody still as death! "All who favor American Catholic Church, stand!" A great wave rolled over the school-room, and no one sat!!

FREDERIC E. J. LLOYD.

East Liverpool, Ohio, Feb. 16, 1903.

#### A HIGHER TYPE OF CHARACTER.

To the Editor of *The Living Church*:

NOT in the spirit of antagonism, nor even in the spirit of controversy, would I beg leave to say a word in reply to the very courteous letter of Mr. W. S. Pearce in your issue of Feb. 14th. I think Mr. Pearce has missed the gist of what I said in regard to a change of name. His single quotations do not interpret me aright. When I said that, "I do not say that change of name is unnecessary because the world misunderstands us," I simply meant that no such argument would appeal to a loyal Churchman, it being nothing more than a negative consideration of the matter. If change ever comes, it will not be because the "outside" world has this or that opinion, it will be because of some deeper reason. We are not guided in our councils by the thought of men who have no personal interest in us, and who do not really understand the historic position of the Protestant Episcopal Church. If by virtue of necessity we are to change our name, the time will easily justify such a procedure.

Again. Your correspondent did not seem to see the main line of my thought. I was pleading for a *higher type of character* in the Church, and used the illustration of Jacob to enforce the point. Jacob's name was changed because he *deserved* it, not on historic grounds, but because he had shown a force of character which gave him the *right* to be called "Israel." Can you now say the same thing in regard to the so-called Episcopal Church? Can you look abroad and see such zealous harmony in our ranks as to convince you we have a right to such imposing names as would put us on a national basis, or in the position of a body that has the best claim to be called "The Living Church"? If aggressive growth means abounding *life*, then there are bodies in America that have better claims to that name than we have. What we *want*, and what we *are*, are two different things. How are we to gain influence in this great land unless we *grow*? How are we to have *power* as Jacob had "power with God and men," unless by our *zeal* and *internal unity*, we show we have some *right* to it?

These questions must be considered and answered before we can lay claim to such a position as that of the "American Catholic Church." I am not now considering the *historic* question. That is something else. I am simply speaking of that phase of the question which gives a Church its *raison d'être*. We are not a Church primarily because we are *historic*, but because we are *living members of the Church's Divine Head*. The historic question, with the idea of Catholicity included, is vital to many things, but it is *not* vital to the actual life of a Church, or any set of churches. We must go to the *root* of



the matter, and not try to find our reason for being in a lot of non-essentials which put us in the position of those who are "straining at gnats, and swallowing camels."

Painesville, Ohio.

HUNTER DAVIDSON.

[Perhaps, in order to prevent a further series of running criticisms on our correspondent's position, we can state how the matter would seem from the standpoint of those who desire the name American Catholic Church adopted. It would be by first recalling that the object of a name is to ensure the exact identification of a person or thing; hence the suggestion given to the "outside world," by any name, is a very real and proper factor to be considered—perhaps, indeed, the most important factor. Again, the "higher type of character" produced in the Church will depend largely upon our ideals. When we find that with a name suggestive of disharmony we have not been characterized by "zealous harmony," it is at least plausible that a name suggestive of harmony might help to produce it. It is illogical to say that we must first attain that harmony. Of course the name alone would not do it; but many of us are hoping for the growth of the Catholic spirit with the Catholic name. Are "we" "not a Church primarily because we are historic"? We "are living members of the Church's divine Head" only because the body crowned with that Head is historic. We are members of the body, and the body is historic. The Head is not a monstrosity existing apart from the body. The body is the Church, Christ being the Head and we the humbler members of the body. The name which we give to any part of the body should be a name worthy to describe the Divine Head, rather than the more obscure members. Again, our own unworthiness should not cause us to lower the ideal of the Church's name. For ourselves individually our name is "miserable sinners"; for the Church the name should suggest, not the personal sins and failings of the individuals, but rather the divine, ideal characteristics of the Head, which are thus transmitted to the Body. The Church is now, and always has been, a hospital for sin-sick souls; not an association of saints. We, the patients, never will deserve a better name. The Body of Christ, with its divine Head, already deserves the highest name there is.—EDITOR L. C.]

#### FUTURE PROBATION.

To the Editor of *The Living Church*:

SO thoroughly admire the spirit of the Rev. Charles Fiske's answers in "The Parish Question Box," that I hesitate to call any of his statements in question. But his statement that probation certainly ends at death and that the Church has always taught this view and no other, is so completely contrary to my own reading that I feel impelled, for the comfort of some saddened souls who mourn over lost relatives and friends, to state that my own investigations on this subject have led me to the very opposite conclusion.

Take, for example, Gregory of Nyssa, who presided at the second general Council, and to whom tradition ascribes all those additions which at that time were made to the original Nicene Creed. In his work *De Trinitate* (*lib. iii. c. 10*), I find Gregory stating that all punishments are means of purification, ordained by divine love to purge rational beings from mortal sin and to restore them back to communion with God. And he adds that God would not have permitted the existence of evil unless He had foreseen that by The Redemption all rational beings would in the end, according to their destination, attain to fellowship with God.

This is not the Roman doctrine of Purgatory, which is condemned by our Church as a "fond thing." It is a truth which has the support of many of the fathers, whom I could quote if I had time. But it is not necessary, for literature on the subject abounds. Need I remind your correspondent that the Greek word used by our Lord for punishment in St. Matthew xxv. 46, and also used by St. John (I. John xviii. 18) is always expressive of "pruning," or "discipline" in classical writers? St. John uses it for the pruning or discipline of fear among those who have not perfect love.

This future discipline of the soul after death is taught by every religion in the world: Judaism, Christianity, Mohammedanism, Buddhism, Hinduism, Taoism, as well as among the savage creeds of savage races. It has been obscured in Protestantism because it is so frequently confounded with the Purgatory of the Church of Rome. THOMAS P. HUGHES.

Brooklyn, N. Y., February 18, 1903.

#### TOO MANY HYMNALS.

To the Editor of *The Living Church*:

HOW devoutly thankful we should be that we have but *one* "Book of Common Prayer," "High, Low, rich, and poor, one *with* another."

Suppose for an instant that we had a "Messiter Prayer Book" for the liturgical purist, with a "Tucker P. B." a close second; a "Darlington Book of Prayers" for congregational praying, and a book of "Hutchins' Prayers," containing great variety, an unauthorized "Sunday School Prayerister," com-

prising little prayers for small people, and an Imported book of "Prayers Ancient and Modern" for the use of Anglo-manics; not to mention an impending "Church School Prayer Book," and a few dozen others, too numerous to mention.

It is not my pleasure to be a "knocker," but I submit to you that already we have too many hymnals, and to impose others is to make confusion worse confounded.

The American Church has an Authorized Hymnal, and to substitute any other is to be disloyal to her advice and distracting to her children.

I am not a deputy for Dr. Hutchins, but I take it that the wide circulation of his Hymnal is a proof of its excellence, and an argument for its general acceptance.

Cordially yours,

ARTHUR GORTER.

#### THE DIAGNOSIS OF "A BADLY WARPED SOUL."

To the Editor of *The Living Church*:

I AM very sorry to see by the papers the controversy regarding Dr. Hale. I have been reared an episcopalian, confirmed and baptized in the faith, but I must admit candidly that many things laid down in the olden time for our belief, I cannot accept in faith, and I know positively ministers who have allied themselves to the church do not believe themselves all that is expected of them or laid down that they must. I know Dr. Hale and his work. And to my mind, he is infinitely nearer to Christ than the author of that article. His whole soul, his life, his work, is Christ-personified, "Love thy neighbor as thyself," "Let no man seek his own but each his neighbor's good." He is so busy in Christ's work, he has not time to see anything but good, the better life that is in us. There is not a greater optimist living than Dr. Hale, no more charitable, none more sympathetic. I think none nobler ever lived. Can we think *that* of the mind that conceived that article, speaking of "Sacrilege" as applied to Dr. Hale? I feel that his soul is badly warped. There cannot be "The Christ" in his soul.

I feel very keenly this humiliation of our religion, and I have a deep feeling of indignation against him. I don't know who the man is, but he needs to go to Dr. Hale to learn charity, breadth of mind and religion, for in his innermost soul, he has none.

Most sincerely yours,

RICHARD H. BARLOW.

Workingmen's College, Lawrence, Mass., Feb. 17, 1903.

#### FRIEND, HOW CAMEST THOU IN HITHER NOT HAVING A WEDDING GARMENT?"

To the Editor of *The Living Church*:

A "SPECIAL" from Boston, February 15th, to Chicago *Daily Tribune*, published on first page of issue of February 16th, quotes much from THE LIVING CHURCH editorial of 14th inst. on the recent Eucharistic service at Holy Trinity Church, Boston; states the refusal of Bishop Lawrence to utter a word of comment, but ends with this new note: "The Rev. Dr. Hale said: 'Just say that Dr. Hale said he received his invitation 1900 years ago. There is nothing more to add to that.'"

That is a remarkable confession of faith in "Christ and His Church." It means, when fully accepted, without any evasion or mental reservation, that when the Holy Communion is celebrated in the American Church (commonly called Episcopal) that it is simply the reiteration to us of the God-Man's invitation. It is His invitation extended to each one of us personally. It is Jesus Christ coming again and again, and saying, "Do this," "Come unto Me," "This is My Body," "This is My Blood." If so, He is no mere saintly man who died 1900 years ago, but He is the "Lord of our life and God of our salvation." The Sacraments are the extension of His incarnation. The "Church which is His body" (Eph. i. 22-23) is, then, so thoroughly identified with her Head—Jesus Christ—in the heart of Dr. Hale, that her invitation is one and the same as His invitation. And, further, the American Church to which he came must, to-day, be a living part of Christ's Body, never having lost continuity in past ages, coming down to us from Him; therefore, universal, *i. e.*, Catholic in time, and therefore, again, as the carrolary of above it must be the American Catholic Church, entitled to the allegiance of all people in the United States. They will be welcomed, as Jesus Christ welcomed them and on His conditions and those of His apostles—no other will be added. No man can come on his own merits, literary, social, financial, humanitarian, or spiritual. He must be clothed with Jesus Christ and His merits. A man may have

the Holy Spirit, yet he must needs have Christian Baptism as St. Peter teaches (Acts x. 44-48). If baptized he must be confirmed by the "laying-on-of-hands," as taught by St. Peter, St. John (Acts viii.), and St. Paul (Acts xix. and Heb. vi.). In epitome, if a man accepts the invitation of the great King to the marriage feast of His Son—where Divinity is united to Humanity—he must accept the "wedding-garment"—Baptism, Confirmation—prepared by the King. It is for all, bad and good, without exception. Since no man's own goodness can save him or make him fit to meet God the King, he must needs have on the "wedding-garment" of outward obedience to the rites and ceremonies of Christ and His apostles. This clothes him with Christ's merits, without which no one is promised salvation. It is partly because the Church cannot bear the awful idea of any man—saint or sinner—standing before God with bare soul, unclothed upon, that she rules: "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." This last condition, "ready and desirous," like the direction for spiritual communion when the sick are unable to partake of the visible elements (with which I have comforted yellow-fever sufferers) are the loving provisions of the Church for those who have the will to obey, but are prevented by uncontrollable circumstances. For the wilfully disobedient she can only say in sadness: "Friend, how camest thou in hither not having a wedding-garment?"

If Dr. Hale will be logically consistent with his beautiful "confession of faith," he will shortly have on a "wedding-garment."

Wm. C. McCracken.

Ironwood, Mich.

#### HOW CAN THE SACRAMENTAL TEACHING OF THE CHURCH BE ADAPTED TO CHILDREN?

By THE REV. J. C. H. MOCKRIDGE.

IN THE first place, CAN the sacramental teaching of the Church be simplified so as to meet the religious needs of the child? For, unless we are sure that it can, the attempt to answer the question asked in the subject of the paper, is quite useless. It is not difficult to show that sacramental teaching can be adapted to the child's mind, perhaps more easily and successfully than any other teaching whatever. And this from the very nature of the case. The "new educators" are telling us that in order to open the door into the mind of a child we must "begin at the point of contact," that is to say, we must find the level of the child's mind—his plane of experience, before we can teach him anything. This is fundamental. Growing from it is another principle which may be stated in the words of Patterson Dubois: "Manifestly the plane of experience, the germination of interest, the genesis of study, will be a simple, rather than a complex, concrete rather than abstract." A visit to a modern kindergarten, or to one of the lower grades of our public schools, will show how completely these principles are carried into practice. The methods are all "object methods" and why? Because the "child mind" has a passion for "objects." To these objects he comes gradually to attach "elements of thought," and his progress in knowledge is natural and easy. Great care must be taken, always, to see that any "object" or "point of contact" is well within the child's plane of experience: otherwise the result will be confusion and disaster so far as any educational end is involved.

These great principles of all education are being adopted more and more in the work of our Sunday Schools; and it is upon these principles that the assertion is based that sacramental teaching can be adapted to the child's mind. For what, in its last analysis, is a sacrament but an object lesson? "An outward and visible sign of an inward and spiritual grace." Surely this is in accord with the most modern theory of education. And when it is remembered that the two great "sacraments of the Gospel" have as their "outward signs" the daily bath and the common meal, it will be seen at once that we are in possession of "points of contact" well within the level of the experience of every child; and if we cannot use such excellent material as this at our hand, we are unfit to be instructors at all.

How can this teaching be simplified?

First, let us attend to our own ideas about "sacramental teaching." Let us simplify or clarify our own understanding on the subject, continually keeping in mind the lambs of Christ's flock whose spiritual welfare is at once our responsibility and our great opportunity. Controversy must be put out of court. Scientific theology and its vocabulary must be avoided. Very much of the fulness of meaning that is a com-

monplace to us, must be laid aside, and we must come down to the very simplest thoughts, the most elementary meanings, and with them we must rest content.

And we must carefully notice that between the "object method" of ordinary education, and the sacraments, there is this vitally important distinction: The aim of the public school teacher is to lead his pupils from things to *thoughts*. The aim of the teacher of the sacraments is to lead his pupils from *things* to *life*. The former is educating the mind, the latter is developing a life. St. Thomas à Kempis said: "I would rather *feel* compunction than know its definition." With a changed application, his words apply to our subject.

"Preach doctrine, preach all the doctrine you know, and learn for ever more and more: but preach it, not that men may believe it, but that they may be saved by believing it," said Phillips Brooks to the divinity students at Yale, and we might, by very simple changes, adapt these words, too, to our subject.

Teach the sacraments, not that the children may be "sacramentarians," but that they may be Christians in whom the spiritual life grows as their bodies grow, in whose minds there is a real, no matter how elementary, knowledge of the "death unto sin and the new birth unto righteousness," and of the Holy Food which is for the strengthening and refreshing of their souls.

With this distinction carefully remembered, any teacher who can teach anything can teach the fifth great division of the Church Catechism.

As to methods: A teacher who undertakes to instruct a class of children on Holy Baptism should, as soon as possible, take the children to see a Baptism. Then there is a definite, concrete thing to talk about—not just Baptism in the abstract, but Tom Jones' little baby sister's Baptism. Let the teacher tactfully discover what his children have remembered about the service—that is, let him get all possible "points of contact"; and then let him tell the children that that little baby was baptized (1) because our Saviour wanted it done; (2) because that is the way God *adopts* children into His family; (3) because sin is like dirt, and must be washed away, etc, etc., dwelling on the simplest and most elementary reasons for baptism.

If the teacher be patient, if he *will work hard, and pray hard*, he will find numbers of ways by which he can skilfully lead the children to a knowledge of his subject which may be rudimentary and incomplete, but which will certainly be *real* and *definite*.

Similarly with the sacrament of the Lord's Supper, much may be done even with quite young children.

It is the writer's opinion that, as with Holy Baptism, so with the Holy Communion, the children should be allowed to attend a celebration. It is so much easier to teach children who have seen with their observant eyes. The spectacle of a large number of their elders reverently engaged in this most solemn rite gives a never-to-be-forgotten impression to the mind of a child. Then will follow the teaching on precisely the same lines. Get as many points of contact as possible, and it will be astonishing to anyone who has not tried it, to see how clearly the main features of the service have been grasped. The subject now is eating and drinking, and the transition from physical food to spiritual will not be a difficult one, if it be done reverently and simply by an earnest teacher. The simple thought of dependence upon the bountiful gifts of a Heavenly Father for physical food is not far from the thought of that other and higher Food for the soul given by the same Father in order that the higher life may be fed. The writer has found that the subject of the objective part and the subjective, God's part and ours, in this Holy Sacrament may be at least illustrated by the analogy between the physical food and the appetite for it, or the digestion of it, thus giving at an early age a real and living conception of a subject too often neglected because of its supposed difficulty.

One of Satan's most profitable inventions has been the surrounding of these great spiritual gifts by wretched controversies, and positive teaching along lines such as are suggested will develop a generation of Churchmen who know the priceless benefits of these means of grace.

These thoughts will, perhaps, help someone to the wider truth that the *whole* teaching of the Church is sacramental—indeed that *all* teaching is in a sense of that character. In any event I am more and more convinced that the Church is slighting a most glorious opportunity in neglecting to train up her children more faithfully to a realization of their privileges as part of the sacramental host of God's elect.

# Literary

## Religious.

*The Creeds.* An Historical and Doctrinal Exposition of the Apostles', Nicene, and Athanasian Creeds. By the Rev. Alfred G. Mortimer, D.D. London, New York and Bombay: Longmans, Green & Co., 1902.

This volume was prepared and announced as one of the series known as "The Oxford Library of Practical Theology," but the editors felt that it was written on too scientific a scale for the readers for whom that series is intended, and therefore it was decided to publish it separately. Probably the grounds upon which this decision was reached will be appreciated by scholars who read this work, but we are of the opinion that the scientific precision and carefulness in theological definition which characterise it only add to its value for laymen as well as for the clergy. Dr. Mortimer has given us a valuable treatise in a very moderate compass.

The work is divided into two main sections, the first dealing with the history of the Creeds, and the second with the exposition of them. The author appears to have consulted the very latest authorities on the history, and that branch of research has had many votaries in recent times, especially among German and English scholars. The sources of the Creed of Constantinople, so-called, have been undetermined, and its history up to the Council of Chalcedon is obscure, but now the Creed appears to have been traced up to St. Cyril of Jerusalem, as a revision of the Creed of that Mother Church of Christendom. The problems presented by the Athanasian Creed are very well handled by the author, who refers especially to the valuable works of Ommaney and Burn upon the subject, the latter being of considerable value. We have noticed one mis-print on p. 73; the date of the Council of Carthage under Boniface, Bishop of that See, should be 525 instead of 325. Dr. Mortimer, while fully sympathetic with modern critical scholarship and its results, is very conservative in his acceptance of them, and his work is the more valuable on this account, for we can see clearly how unharmed by a destructive criticism is the formulary of Faith which the Church has professed with remarkable unanimity from the earliest days.

In the expository section of Dr. Mortimer's work there is much to invite our attention and interest. He has felt obliged to compress his comments, but on some of the Articles he gives very full expositions, and endeavors to meet existing needs. Thus in dealing with the Atonement under Art. IV. he corrects erroneous notions and teaching still prevalent by showing the connection of the Atonement with the Incarnation and its dependence upon it. Under Art. V. the notes on the Intermediate State and Purgatory, the author is careful not to dogmatize overmuch. Under Art. VII. we have the distinction between mortal and venial sin clearly stated, and a brief bit of advice about self-examination. Art. VIII., Of the Holy Ghost, and IX., Of the Church, are treated with greater fulness and breadth of view. We are glad to see that the view of some moderns, that the indwelling of the Holy Ghost does not follow Baptism, but Confirmation, is rejected. "This theory," says Dr. Mortimer, "is unknown to the theologians either of the Eastern or Western Churches, and its consequence is to deny the Personal gift of the Holy Ghost to all that large class of Christians who, though members of Christ by Baptism, are severed from the Church's unity. Presbyterians, Methodists, and other sectarians, according to this theology, are Christians without the Spirit of Christ. This *reductio ad absurdum* should be sufficient to condemn such a theory. Our Lord has told us, "By their fruits ye shall know them," and it should certainly be our joy, while mourning over their separation from ourselves, to recognize in many sectarians, often in great abundance, the fruits of the Spirit, the evidence that through Baptism they have received the gift of the Spirit of God (p. 221).

The same irenic spirit and true breadth of view is a prominent feature of his treatment of the Church, and his explanation of Catholic Orders. Speaking of the Unity of the Church, he writes: "We should show our desire for this unity, not by proclaiming that those who differ from us and are separated from intercommunion with us by schism are therefore no part of the Body of Christ, which is not true, but by recognizing that they are members of the same body as ourselves and by striving to bring them to a better appreciation of their gifts and privileges. We should regard them rather as fellow-children with us of the great King, who are ignorant of their privileges and responsibilities, and who are living a life unworthy of their high lineage and possibilities. We are not to give up our own privileges to unite with them in their lower life; but recognizing that they are the King's children, we should strive to lead them to realize and value their heritage" (p. 229). Whether this would be any more acceptable to sectarians than the other and opposite method of treatment may be questioned, but at any rate it is the truth, which is all important. We think the exposition of Art. XL., Of the Resurrection of the Body, is one of the most helpful in the Book. It is a subject about which many of the laity, and not a few

theologians among the clergy, hold very hazy notions indeed. Here, as elsewhere, Dr. Mortimer's exposition is so clear in its distinctions and accurate in its definitions of the truth which has been ever taught by the Church, or by her most approved theologians.

Regarding the work as a whole, we are thankful to the author for giving us such a handbook on the Creeds as has long been desired, not too technical for those laymen who are careful and patient readers, and embodying the results of modern scholarship to a sufficient degree to make it useful to the clergy as well as to the laity. The book is well indexed, which adds to its value, and in the appendices will be found all the important forms and variations of the Creeds, in Greek and Latin texts. F. W. T.

*Reason, Faith, and Authority in Christianity.* Being the Paddock Lectures for 1901-02. By Alfred Magill Randolph, D.D., LL.D., Bishop of Southern Virginia. New York: Thomas Whittaker. 1902. Price, \$1.20 net.

To play on the title of this book, its leading characteristic is its reasonableness. The tone throughout is sane and temperate; and abundant evidence appears that one at least of our Bishops has not found his episcopal office inconsistent with theological reading and ripe thinking.

The first three lectures bear on reason and faith and their relations. The Bishop shows conclusively to our mind that the two are really inseparable. We wish, however, that he could have gone a little further to show that they are not only inseparable, but that faith is, in fact, a department of reason, being its exercise in the apprehension of spiritual verities, assisted by Divine grace.

But we are thankful that he has vindicated the rationality of faith and the fact that a true faith cannot be set in opposition to sound reason. We are also grateful for his recognition of the fact that reason acts always under emotional and volitional conditions, and that without the slightest prejudice to its validity as reason. The whole soul is concerned with every rational activity, and faith depends for its rational value upon the properly related activity of all the psychical faculties.

Authority is on the whole well handled—especially in its more rudimentary aspects. It is shown clearly enough that so far from being opposed to reason, authority depends for its credibility upon the possibility of rationally justifying our dependence upon it, and addresses its testimony to the reason as enlightened by grace. We detect some limitations in his conception of ecclesiastical authority, but they are kept in the background.

Authority is rightly grounded in Christ, and His Divinity and Manhood are both shown to have their functions in the exercise of our Lord's teaching office. We are rejoiced that the Bishop detects the speciousness and heretical tendency of modern kenoticism.

FRANCIS J. HALL.

*Some Features of the Faith.* A Popular Discussion of Certain Cardinal Points of Christian Doctrine. By John Arthur Shaw, M.A. Milwaukee: The Young Churchman Co. Price, \$1.25 net.

In spite of some limitations both of literary style and of point of view, this should prove a useful book. As its title shows, the book is not designed to be a systematic treatise or manual of doctrine, so much as an apologetic presentation of certain cardinal points. The subjects considered are God, Creation, the Fall, Original Sin, the Saviour, the Kingdom of Heaven, the Baptism of John the Baptist, Christian Baptism, Infant Baptism, Sin after Baptism, Repentance, and the Holy Communion. This last title covers practically the subjects of Sacrifice in general and the Atonement.

The style is quaint, often reminding one of the older Anglican Divines; and is not invariably easy to follow. The point is sometimes labored at unduly before being directly expressed. Yet the book is on the whole quite readable.

The standpoint seems to be that of a modified Evangelicalism; much stronger in Sacramental teaching than was customary with Evangelicals, yet retaining a Calvinistic leaven in treating of the Holy Communion. This subject is treated most unsatisfactorily of any in the volume. Hooker's unfortunate attempt to minimize vital differences touching the doctrine of the Real Presence is approved of; and in order to exhibit the Anglican position as a *via media*, an unnatural grouping of Eucharistic views is resorted to. Transubstantiation and Consubstantiation are put together at one extreme, and the denial of any presence of our Lord's Body and Blood at the other. The *via media* view is to insist on a spiritual presence. If we understand the writer, this means in his view what is called virtualism—a presence of the efficacy rather than the substance of Christ's Body and Blood in the Sacrament. This is Calvinistic and means a real *absence*.

We cannot agree with Mr. Shaw in his opinion that the death of Christ ends the mystery of sacrifice. On the contrary that death has consecrated a sacrifice which lives on forever—one which continues to be represented in heaven, and which we offer in every Eucharist. FRANCIS J. HALL.

*Theologia; or the Doctrine of God.* Outline Notes Based on Luthardt. By Revere Franklin Weidner, D.D., LL.D. Chicago, New York, and Toronto: Fleming H. Revell Co. 1902.

Dr. Weidner is perhaps the best representative of conservative Lutheran thought in America. He is at once conservative of the

traditional "orthodoxy" of the Lutheran type and thoroughly abreast of present day thought. We do not pretend to agree with him in many respects, but we acknowledge that his writings have much value, as far as they go, because of their positive and constructive animus. He seeks to build up and to fortify—not to minimize and pull down.

This little book—we wish its print were a little larger—is an excellent piece of work. It is *multum in parvo*, being condensed into a form such as might be dictated in class room as the basis of more extended lectures. Its 141 duodecimo pages contain enough meat for a very extended work. Its contents are quite too rich to be reviewed in detail; and we can only say that, if one would use the book as a basis for wider study—and Dr. Weidner's references would be helpful—he would undoubtedly make great progress in mastering the first doctrine of religion.

Except in treating of Predestination, Dr. Weidner does not exhibit his Lutheran standpoint in any pronounced degree.

*First Religious Instructions for Little Ones.* By the Rev. Albert Schaffler. New York: Jos. F. Wagner. Price, \$1.25.

*Teachers' Handbook to the Catechism.* By the Rev. A. Urban. Vol. 1—The Catholic Doctrine of Faith. New York: Jos. F. Wagner. 1902. Price, \$1.50.

*A Year's Sermons. A Complete Course* for all the Sundays and the Principal Feast Days of the Year. By Pulpit Preachers of our Own Day. New York: Jos. F. Wagner. 1902. Price, \$1.50.

These three books afford excellent samples of the kind of teaching and exhortation which is given to English-speaking Romanists in this country.

The first book is for the very young, and produces in print the familiar dialogue supposed to go on between the Catechist and the little folk who answer his questions.

Fr. Urban's *Handbook* is more advanced, and might well serve as a manual of doctrine for an intelligent Romanist. The Catechism is carefully expounded and a multitude of additional questions and answers are appended to the various chapters.

*A Year's Sermons* is an excellent collection, showing that the Roman clergy do make honest endeavors to enlighten the spiritual understanding of their people. The sermons are, of course, of uneven merit.

All these books are for faithful Romanists. They were not produced for Protestant or for Anglican consumption, and are free from the polemical tone. They introduce us therefore to the inner atmosphere of enlightened Romanists, which we hardly need say is much more edifying than what is apt to come under the observation of outsiders.

We are rejoiced to see that in each book, care is taken to guard the practices most liable to abuse. Thus the reader is cautioned most explicitly against treating images and relics as having inherent virtue in themselves, and we are admonished not to address the saints as if they were mediators or saviours. We must merely ask them to pray for us. The theory of the Immaculate Conception of the B. V. M. is taught, of course; but it is carefully related to the Incarnate One as an effect of His redemption and as ministering to it. We do not accept the theory, even when thus guarded, but it is certainly an encouraging circumstance that American Roman Priests take pains to guard the sole prerogative and mediatorship of our Lord. Almost nothing is said about the papal claims, their validity being a tacit assumption rather than a subject of argument.

We wish that these books were representative of Roman methods everywhere, but they are not. And we suspect that the superior tone here manifest is the result of environment. It would be difficult to teach an intelligent American the puerilities of European popular books. Perhaps the higher atmosphere here apparent is an earnest of better things, to come. We have great confidence in the effect of a spread of better general intelligence among the masses. It may be that as this uplifting goes on, many things which offend an enlightened spirit in the Roman Communion will disappear. We hope so.

*Sursum Corda. A Handbook of Intercession and Thanksgiving.* Arranged by W. H. Frere and A. L. Illingworth. New York: Edwin S. Gorham. Price, 75 cents net.

This is a book which we have warmly commended in the past when the English edition first came to our notice, which edition has already had a considerable sale in this country. Mr. Gorham has now imported an edition bearing his imprint, and we bespeak for the work an even wider circulation. It consists of intercessory prayers arranged for the several days of the week, with blank leaves facing each page for the notation of names opposite the appropriate special intercession. The arrangement is excellent.

THE PRESIDING BISHOP seldom lends the dignity of his name to the endorsement of literary efforts, and when he does so there is apt to be ample warrant. His strong and unqualified commendation of Prof. Lilienthal's book for the coming Lent, entitled *Some Actors in Our Lord's Passion*, expresses the wish "that they (the Discourses) might be read in every parish during Lent, for they have touched me more deeply than any sermons which I have ever read." The book is published by Thomas Whittaker.

## Papers For Lay Workers.

BY MARY J. SHEPPERSON.

### SYMPATHY IN THE CHRISTIAN WORKER.

IT HAS been said of Phillips Brooks, that while his own life was unusually successful, he had a marvelous gift of sympathy. He explained it by saying that the Bible contained a balm for all sorrows and that God showed him this balm. Surely, God's words must help more than a rehearsal of our own experiences.

We all sympathize, but how can we best express our sympathy? It is hard to talk to one in sorrow, perhaps to a stranger. Then, why not talk to God?

"I wish that I knew what to say to comfort you," said one who was sent for by one in deep sorrow.

"Don't say anything," was the reply. "Please just pray for me—pray to Jesus."

The latter request was strange, as the woman was a Jewess, and only a few days before had been speaking much of "Trust in the Father only," and worship of Christ as detracting from God's honor. Her husband had committed suicide. What could one say?

"I do miss my baby so much."

"Yes, but think how many years God has been missing him all the time that you have been enjoying him."

It was a new view, and a comforting one.

"No, I never can love God. I did once, but He only left me one child of my four."

"It was good in Him to give you so many," I replied; and I spoke of their happiness now with Christ.

"Yes," said the mother, "but I tried to make them happy, too. I did not want them at all, if they were to die." She had not learned that "'Tis better to have loved and lost, than never to have loved at all."

"And have you never had any other sorrow?"

"Oh, my life has been full of sorrow. My greatest sorrow now is that I can't provide better for the little one that's left."

"Then, perhaps, the others would sometimes have been hungry and cold."

"Don't! don't!" she cried quickly. "They would have been both. I never thought of their death this way, before. I only knew I missed them. I wanted them."

"Well, God wanted them, too, and He wants you—all to be happy together some day with Him—all to be happy now, because 'whether we die or wake, we live unto Him.'"

"Why does my baby have to suffer so much? She is so little," said one woman.

I could not explain the mysteries of pain, but the question opened the way for a talk about Jesus, who suffered, "the just for the unjust to bring us to God." He had done no wrong.

"I have so much trouble," said another, "and yet I am not conscious of any special sin against God."

"Suffering is not always the penalty of sin, often it is sent that through our sorrows we may learn God's comfort (II. Cor. xiii. 5)—a comfort which He has for all."

A young girl spoke of a note of condolence received after her aunt's death:

"It meant nothing to me," she said, "when I heard that she did not know whether it was my aunt or my little cousin, who had gone."

Sympathy means "suffering with one"; of course it necessitates intelligence.

There is, however, a sympathy which is maudlin.

"No one would have been surprised at my suicide, two years ago," said a young girl, "but I am happy now in Christ."

"Had you any occasion to be unhappy then?"

"Oh, no. Everything is unchanged now. It was my temperament," and she began her recital. She was stopped short, with:

"It must be such a grief to recount your foolishness, that since God has pardoned you, let us say no more about it. I quite understand your feeling of shame."

"I remember," said a friend, "when attending some 'convention,' a child asked for prayers, as she had 'broken all the Commandments.' In one sense she had; but the remark was, to my mind, affected. If she was so very bad, she needed a

sound whipping quite as much as prayer. It would likely have been more effective. I hate people to be untruthful, even about their badness."

"You have no idea how I have failed in my duty at home." The story was interrupted by:

"Never mind about telling me. I can quite imagine it. You must be in a hurry to get home and do differently."

The tones were sympathetic, and the manner very gentle, but also quite decided.

In our sympathy, we must have "love and a sound mind,"—"sanctified common sense."

## Father's Lass.

BY VIRGINIA C. CASTLEMAN.

Author of "A Child of the Covenant," etc.

### CHAPTER V.

**J**EREMIAH," said his wife, several weeks later, "Mr. Marvin's been comin' down here pretty often lately. How long is that law-suit goin' to hang on?"

"Don't ask me, Marthy, ther's no tellin' what 'ill turn up. Marvin's a clever 'nough chap, an' he says he's beginnin' to see daylight ahead. There's no end o' pints to be hunted up—but what makes yer ask 'bout him?" and Jeremiah glanced uneasily at his wife.

A sudden unwelcome thought had come to him.

"Nothin'. I was only thinkin' 'bout Maudie. You know he is a handsome, captivatin' sort o' fellow, an' makes a sight o' fuss over the girl."

"He'd better mind his own bus'ness, an' let my little lass alone," exclaimed her husband angrily. "Now I come to think of it, he does find a powerful lot o' errands down this way; an' I've been so busy with the harvestin' an' one thing an' another, I ain't paid much 'tention to him. Marthy," he continued, almost plaintively, "she's sech a child, yer don't think she cares somethin' 'bout him, do yer?"

"No," replied the mother slowly, "she don't yet; but that's not sayin' what she might do one o' these days. Only yesterday mornin', she was in the parlor, fixin' round and he walks in mighty easy, an' I hear 'em talkin' together. Then I goes an' calls Maud; an' yer wouldn't believe it, Jeremiah, but it's the truth, there he was readin' mighty fine out o' that book o' poetry, an' the child a sittin' there listenin' as quiet like, but her eyes flamin' like stars. An' that Richard Marvin, when he seen me, he jest looked up smilin', 'Mrs. Moore,' says he, 'I've been readin' your daughter a piece 'bout another young lady named Maud.' He's got plenty o' impudence, has that young man," and Mrs. Moore stitched away at her work with an unusual glow of excitement in her face.

"Well, I'll fix him," said the farmer, rising. "There's John White, too," he continued, "a comin' here every Sunday even' reg'lar, an' jes' pinin' away with love fur the gal, an' she don't care not a rush fur him. I wish she'd treat 'em all that way, though, fur I don't want none o' 'em a stealin' my little lass from her old father."

"Father," cried Maud, bursting suddenly into the room, "here is something I've just found," and she held up a yellow looking paper, squarely folded.

"Let's see, child," returned her father, taking the paper quickly from her. "I do believe—yes, it is—it's that very old deed I've been a-searchin' for all this time. Where on airth did yer find it, Maud?"

"I was cleaning up the little back room," answered the girl excitedly, "and when I moved the old bureau, I noticed a big hole in the plastering behind it. There was something white sticking out of the hole, and the minute I felt what it was, I thought of the deed you and Mr. Marvin have been talking so much about."

The old man gazed wistfully into the girl's excited face.

"Well, lass, you've done us a good turn, sure; this bit o' paper's worth a sight o' money, an' it'll put an end to a deal o' disputin'. There won't be no need ter have any mo' lawin' 'bout the medder lot now. Marthy," he continued, as the door closed after Maud, "I think I'll go up town this evenin', an' settle up this bus'ness with Dick Marvin."

"You won't have far to go," replied his wife, glancing out of the window. "I see him comin' up the road now."

"Good-day, Marvin," said the farmer, leaning against the yard gate, as he watched the young man alight from his horse, and advance toward him with a swinging, graceful step, which showed to advantage his finely built figure.

"Good-morning, Mr. Moore. Anything new to tell me on the meadow question? I suppose not, though."

"I rather think yer mistakin this time, sir. Look here, won't you?" and with trembling haste the farmer pulled out from his pocket the faded looking document. "See what my lassie found to-day," and he explained how the missing paper had come to light.

"So Miss Maud is the fairy who has brought us such good luck," said Marvin, throwing himself back in his chair, and nervously twitching the blonde mustache which partly concealed an almost too sensitive mouth. "Mr. Moore, I congratulate you upon your good fortune. It is hardly necessary to add that this settles the whole affair in your favor, beyond a doubt."

"Well, I reckon we might as well end the bus'ness fur good and all. Won't Bill Johnson rave when he hears o' it?"

"I will see your brother this evening," and the young man half rose from his chair, then sank back with a hesitating look at the farmer, and a rather wistful one at the closed door. The farmer moved uneasily, but there was a look of determination in his rugged face.

"I'll set here jes' as long as that young chap's about," was his inward comment. "Warm day, ain't it?" was what he said aloud.

"Very," answered Marvin, laconically, his eyes fixed upon the red roses with which Maud had filled the vase that morning. "Your daughter plays, doesn't she?" he said, turning suddenly, then coloring beneath the farmer's keen glance.

"Yes, she's very fond o' playin', fur her own amusement, an' fur her friends; but," he continued, thrusting his hands deep down into the pockets of his pantaloons, "she don't play fur any stranger as happens 'long in the house. To tell yer the plain truth, an' meanin' no offense neither, my Maud's a tender-hearted lass, an' a good one too; but she don't know nothin' 'bout the ways o' the world, an' her old father's got to take care o' her the best he can. It seems a hard thing to say, an' in my own house, too; but I don't want yer comin' here an' turnin' her head with your pretty speeches—not that her head's as easy to turn as most on 'em, but she's only a gal, after all."

Richard Marvin drew himself up haughtily.

"I scarcely understand you, Mr. Moore; but you need not be afraid of any further intrusion on my part," and, bowing coldly, the young man strode out of the room, and down the path, never turning his head to catch a glimpse of a pair of sweet brown eyes filled with tears, which watched him from the upstairs window. Flinging himself into the saddle, he drove his spurs hard into his dark steed; and then only, as he sped down the road, did he give one backward glance—an eager, straining look—at the little house where lived the "nut brown" maid he loved. Yes, now that he could no longer see her day by day, he awoke to the certainty of the love he bore her; and yet, even while he acknowledged to himself the hold which the sweet girl had gained upon his affections, his own heart bid him pause a moment and weigh that love, strong and deep though it might be, in the balance against the life opening before him. As his anger subsided, cool reason came to take up arms in behalf of prudence.

"Can I give up all—home, position, friends, it may be—for love?" he asked himself. He was young, barely twenty-eight, yet already his name stood high in the profession, and he was looked upon by his friends as a "rising young man." Apart from his business, he possessed just the qualities to make him popular. Handsome, generous, and high-spirited, he had gathered about him a circle of friends—the elite of the town—of whom he was the acknowledged leader. Petted by society, and the darling of his widowed mother, it was natural that a certain confidence in himself should characterize his habitual manner. It was his nature to please, as it was his nature to expect too readily the homage of others. To-day, for almost the first time in his life his accustomed self-reliance had received a sudden check; and, like a restless horse beneath the curbed bit, he chafed under the restraint. Yet his sound common sense showed him that right and justice were on the father's side, and he respected the old man's decision, while his wounded pride resented the implied insult to his honor.

"I could brave them all," he cried, "prove who are my true friends—but my mother!" and the thought of that stately mother, whose one cherished idol was the family name, the

heritage of a long line of noble ancestors, appalled him more than any fear of what society might say or do. She had once, when speaking to him of marriage, come and placed her hand upon his shoulder, and gazing straight into his handsome face, so like her own, had said:

"Richard, I will never object to your marrying any woman whom you love, provided she is a lady. Promise me, my son, you will never marry otherwise."

"Ah, mother," he had answered with his sunny smile, "do you think I could marry anyone not 'to the manor-born'? I have lived too long with you to be satisfied with anything but the genuine article.

It all came back to him now, the words he had so lightly spoken; and he knew well, though Maud was as gentle and noble as any lady in the land, his mother would turn coldly from the modest little flower he loved, because it grew not in those greenhouses from which she was wont to gather blossoms. Yes; on the one hand were ambition, and filial duty; on the other, love, and the happiness of a fair young life. Love, to be worthy its sacred name, must be free from any selfishness; and Richard Marvin's love could not stand the test.

[To be continued.]

## The Family Fireside

### STRIVE YET HARDER.

Strive yet harder  
The glorious prize to win;  
Resist the evil,  
And forget to sin.

Strive yet harder,  
The glorious prize to win;  
Christ is the stronger,  
Follow after Him.

Strive yet harder,  
The glorious prize to win;  
Be much better  
Than thou hast ever been.

Strive yet harder,  
The glorious prize to win;  
Strive yet harder  
To enter in.

Strive yet harder,  
The glorious prize to win;  
That thy joy may be greater  
At every vanquished sin.

Strive yet harder,  
The glorious prize to win;  
That the Heavenly portals may open wide  
To let the victor in.

MARY ALICE CAMPBELL.

### KENTUCKY MOUNTAIN SCHOOLS.

ONE of the chief difficulties with the district schools in the Kentucky mountains, according to the testimony of the teachers themselves, lies in the indifference, not the poverty, of the parents. The majority of the latter neither read nor write, and are often actually averse to the education of their children. Thus, a school district including about a hundred children will frequently give an average attendance of not more than thirty scholars, and to increase the number practically means to educate the parents into seeing the value of a school at all. The man who goes out to his day's work with axe at side and rifle on shoulder, as all his ancestors have done before him, questions the utility of confining his child for months to a laborious struggle with book and pencil, especially if he has to buy the latter. This sentiment, or lack of sentiment, is the bane of the educator who strives to lift up the standard of his profession here; and to this condition, together with the faulty teaching prevailing in the schools themselves, is being attributed more and more the lawlessness and crime that have made these mountain regions notorious and given them the undisputed right to the title, won in the first chapter of their history and never since reversed, "The Dark and Bloody Ground."—ION CLIFFORD, in *The Pilgrim*.

### A COMMONPLACE BOOK.

By MARY JOHNSON SHEPPERSON.

A COMMONPLACE book need not be commonplace in the sense of ordinary. It should contain your very best thoughts—I mean those which have been found most helpful in your readings. Those which you wish to make your own.

This helpful fashion of making a book of your own—being your own editor, was quite prevalent in our mothers' days. The many cheap books of to-day render such a labor unnecessary in many cases; but there are exceptions—expensive books which we do not own. The plots of some of the stories enjoyed often too furnish pleasant memories later. The newspapers frequently have exquisite little poems, which can be pasted in the book. Also fine articles on antiquities and travels. The programmes of entertainments attended should also find a place; also notes on lectures and sermons. "What a tremendous scrap-book!" you say. I have found ordinary blank books, preferably with thick covers, more satisfactory than one big book. My library contains a nice set on different subjects, all alike in red binding. The following verse for a preface, I copy from a friend's book:

"In reading authors, when you find  
Bright passages that strike your mind,  
And which perhaps you may have reason  
To think on at another season,  
Be not contented with the sight,  
But take them down in black and white,  
Such a respect is wisely shown  
That makes another's sense one's own."

### THE QUIET MAN AT PETERHOUSE.

By ROLAND RINGWALT.

IN THE eighteenth century there was a quiet, studious man who lived at Peterhouse College. One of his Eton school-fellows tells us that he never was a boy; and indeed his early years had been clouded with sorrow. His father was a reckless, intemperate man, cruel to his wife, and neglectful of his son. His mother endured ill usage until she begged the protection, which at that time the laws of England could not extend to women.

But it is the quiet man, and not his parents about whom we are writing. After a scholarly boyhood, and some time at Cambridge, he made a European tour, and then returned to Cambridge. He visited relatives, and spent many hours in the churchyard at Stoke Pogis, but Cambridge was really his abiding place. Ill health prevented him from becoming a lawyer; and bodily weakness often brought on morbid feelings which checked him just as he was meditating a poem or an essay. The one great passion of his life was study; and he pored over the classics like a book-worm, and watched the fields and flowers with the eye of a naturalist. Scarcely any Englishman of his time knew more about birds and plants; and no one showed more diligence in finding out beautiful spots along the seacoast or in lonely hills. With his love for nature, he had a store of curious facts about architecture, his judgment of art was esteemed by the best critics, his taste in music was refined by long study. Few men knew more of history, and no one at Cambridge was more familiar with the treasures of Greek and Latin. Cambridge had cause to be proud of the quiet man in Peterhouse College, the student whom Temple called "the most learned man in Europe." Before Scott was born the quiet man had rejoiced in old Scandinavian war songs.

Every man has his failings, and the quiet man had his share. At times he showed his disgust for folly and stupidity, and the disgust was shown in a way the offenders never forgave. In college politics he was bitter, and some of his satires might well have been left to perish. Constant ill health and almost continuous low spirits weaken a man's backbone, and the quiet man was apt to form intellectual plans which never came to anything. He began to build, and was not able to finish. It was hard to win the acquaintance of that reserved nature, but the little circle in which he moved almost worshipped him. His devotion to his mother, his consideration for his aunts, his care for his friends, show in his letters—letters of almost unequalled beauty—and even Dr. Johnson, who did not like him, grudgingly admits that he was "likely to love much when he loved at all." The tenderness of the quiet man's character, the readiness to open his stores of knowledge to a friend, the unselfishness that revised a friend's work, praising here and modifying there, were traits not to be forgotten. A young English clergyman mourned the quiet man's death as the loss of a second parent, and a brilliant Swiss went back home with life-long devotion

to the memory of the learned recluse, who never received the honors Cambridge owed him, though Eton pays him the best tribute in her power.

Cambridge had drunken fools and rowdies, not all of whom were undergraduates. Some of the fellows could gamble until the small hours, reel along the streets, and conduct themselves otherwise than as became scholars and gentlemen. The quiet man later in life held a professorship, which came to him because his predecessor, while drunk fell from his horse, broke his neck, and thus created a vacancy. But this is anticipating, and we must return to Peterhouse. A nervous invalid, who collected botanical specimens on fine days, played on the harpsichord in the twilight, and read Plato in the long winter evenings, did not take the slightest trouble to conceal his contempt for sots and simpletons. They in turn hated him, mocked him, and set their baboon-like intellects to work on some plan for his annoyance. Everyone knew that he was morbidly afraid of fire, and felt uneasy whenever he saw a torch in the hand of a drunken footman. One winter night the practical jokers raised the cry of "Fire," and the quiet man dropped his rope ladder, climbed downward from his window, and landed in a tub of cold water. This joke might have been murder, but the victim, chilled to the heart, was carried indoors; and on reviving made a protest against this piece of sport.

The eighteenth century was the century Fielding and Smollett knew so well, and ruffianly conduct like this was not unusual. Peterhouse knew that young whelps had insulted and outraged a man whose brain outweighed their mental aggregate—not sixteen to one, but sixteen hundred to one. However the college authorities did not trouble themselves about the matter, and the quiet man moved across the road to Pembroke College. Years afterward he died in the arms of the master of Pembroke.

We all wish that we had some golden opportunity we once let slip, or that we could regain some friendship we have lost, or that we could do a kindness to someone who has passed away. It might have been wise for Peterhouse College to expel the young brutes who had played this trick, and to retain on its roll the name of the quiet man who left the walls to join his friends at Pembroke. The quiet man, as we said before, was much interested in the churchyard at Stoke Pogis, and he wrote some lines about it. Who was he?

#### ADAPTABILITY OF THE RUSSIAN JEW.

TO DISPEL an erroneous inference, we must emphasize that the stunted appearance of the Jew by no means incapacitates him from meeting the usual contingencies of every-day life. As has been shown by Herbert Spencer, tall and muscular men, who can lift great weights, jump great heights, or run great distances, are not usually the ones who are fitted to withstand the strain of modern life, or do hard work under unfavorable conditions. In the case of the Jew, we may observe the energy he lacks in his muscles is chiefly concentrated in his nervous system, thus adapting him to withstand the hazards of modern civilization, when brute force is of rather secondary importance.

Arriving at New York, the Russian Jew finds himself handicapped to a greater extent than immigrants of other nationalities. Besides the lack of the English language, he also finds all the conditions different from those under which he was reared in his native country. It must be recalled that the industrial development of Russia, particularly the fifteen governments of the "Pale," is at least fifty years behind that of the United States. Any trade that he may have spent years in acquiring he must learn over again, according to American methods. The only useful qualification a Russian immigrant brings over with him to the United States is his adaptability. This he has acquired during constant migrations for the last two thousand years, bringing him in contact with all peoples and their civilizations, and rendering his organism pliable. This power of easy adaptation to a new environment is peculiar to the Jews to such an extent that scientists are inclined to consider them a cosmopolitan people, who can live and prosper in all continents, in all climates, and under any environment. Another characteristic of the Jewish immigrant is his readiness to absorb and assimilate new ideas, new sentiments, new conceptions of life, and in the course of one or two generations the descendants of that uncouth Russian Polish Jew appropriate American modes of life and activity, and are no more to be distinguished from the surrounding population. It is all due to his ready response to new environment and new spirit of the time.—From "The Russian Jew in America," by MAURICE FISHERBERG, in the *American Monthly Review of Reviews*.

A GOOD REMEDY for ink-stains is said to be unboiled sweet milk. Dip the soiled article in the milk, allowing it to soak for three or four hours. The ink will spread to as wide a place as it is moist, but it will come out in the wash and leave no trace behind.

#### THE CORONATION BONFIRES.

THE CORONATION BONFIRES were lighted on Monday night, and as at the celebrations of the Jubilee and Diamond Jubilee, proved that after all the most primitive form of illumination is the most effective. Everything combines to make a bonfire on a beacon hill exciting to the senses and the imagination. First, the situation of the bonfire is in almost all cases highly romantic. It stands on the summit of some wind-swept hill or wild moor, far away from the homes of men. Yet the pageant of flame peoples the hilltop with men and women. On the North Downs, for example, on Monday night what was even more impressive than the actual fire was the spectacle of bands of people converging in the darkness to the immemorial hearth of the bonfire. Down numberless paths and glades they came trooping, and the hilltop, usually utterly silent on summer nights save for the song of the nightingale in some little brake or thicket, was alive with the sound of voices and the soft pad of footsteps on the turf. So trooped primitive man to the Beltane fires at the sight of the summer solstice, and so men believed they trooped to the Witches' Sabbaths on the Downs.

The fires were mostly built of faggots well smeared with pitch, and burnt with flames so bright and fierce that all the near landscape looked as clear as in the daytime. That was weird and striking, but it was still more thrilling to stand on some height away from the bonfire and see the fires ringing one round on the neighboring hills. From many hills a dozen or more bright fires could be seen blazing at once, and they seemed to suggest the camp fires of the giants hemming in the subjugated land. And beyond and above the visible fires, the sky was lighted on all sides by the red reflected glare of the more distant beacons. In the words of the Edda, "field and fell were ablaze," and one would hardly have wondered if the lonely barrows had given up their tenants to watch once more the leaping flames, or if Wodin and Thor and Balder had stepped from the deep shadows of oak and ash and thorn and chanted the hymns of Valhalla. But instead the wind brought the mellowed tones of "God Save the King" from distant hills to mingle with the clearer, harsher notes of the singers close at hand. Truly no one who saw the bonfires will ever forget them, or fail to agree that they are the most striking of all national forms of rejoicing.—*The Spectator*.

#### CARE OF CARPETS IN WINTER.

THE WINTER SEASON is a trying one on housekeepers in regard to carpets and rugs, but a dusty, soiled carpet is an excellent germ breeder; hence in rooms that are much used a thorough cleaning every week is necessary. There is not enough thought given to the care of carpets and rugs used in many homes, and health and hygiene require the most scrupulous attention, for the injurious bacteria multiply rapidly where carelessness reigns and plenty of sunlight, even if it does fade carpets and rugs, is essential to the health of every home. If ink is spilled on the carpet, wipe it up at once and pour a little sweet milk on the place or else cover with common salt and let it stand awhile then brush the salt off as it absorbs the ink and renew it dampening slightly. A broom that is used for sweeping carpets should be kept perfectly clean by frequent washings, or the carpets will soon become dingy and streaked. A carpet that does not need taking up can be wonderfully freshened by first sweeping it very thoroughly and then going over it with a cloth wrung frequently out of a strong pearline suds and rubbing with soft, dry cloths. After the carpet has been cleaned and wiped as dry as possible, raise the windows to allow a good draught to dry it off and if the work has been well done, the carpet will present a fresh, clean appearance. A. M. H.

#### HOUSEHOLD HINTS.

A TEASPOONFUL of pulverized alum mixed with stove polish will give the stove a fine luster, which will be quite permanent.

TO RESTORE the color of black kid boots, take a small quantity of good black ink, mix it with the white of an egg, and apply it to the boots with a soft sponge.

A READY way of imitating ground glass is by dissolving Epsom salts in ale (don't use this as a beverage) applying with a brush; as it dries it crystallizes.

HAIRS on the chin will disappear if rubbed with a pumice stone which has been dipped in dairy cream or butter. It will take time, but the result is certain success. On no account use vaseline, as this tends to growth of hair.

TRY FRESH cologne for removing oil spots from cloth.

FOR POLISHING tables and wooden trays, use a soft cloth sprinkled with linseed oil.

YOU CAN drive nails into hardened wood without bending them if you dip them first in lard.

WHEN crackers become soft from long standing, put them in a pan and bake them over. They will be as crisp as fresh ones.

TO MAKE awnings waterproof, immerse first in a solution of soap, and repeat the process in a copper solution of equal strength; then wash and dry.

SILKS and ribbons may be cleaned and made to look like new by sponging them with equal parts of strong tea and vinegar. Iron with a not too hot iron.

## The Living Church.

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

## Church Calendar.



- Mar. 1—First Sunday in Lent.  
 " 4—Wednesday. Ember Day.  
 " 6—Friday. Ember Day.  
 " 7—Saturday. Ember Day.  
 " 15—Third Sunday in Lent.  
 " 22—Fourth Sunday (Mid-Lent) in Lent.  
 " 25—Wednesday. Annunciation B. V. M.  
 " 29—Fifth Sunday (Passion) in Lent.

## Personal Mention.

THE Rev. W. FRED ALLEN has resigned charge of the missions at Kane and Mount Jewett, Pa., and accepted work in Scranton, Pa.

THE Rev. W. G. BLOSSOM now retires from his curacy at St. James' Church, Chicago, and becomes missionary at St. Augustine's, Wilmette, Ill.

THE Rev. JOHN HENRY BROWN, who has had charge of Trinity Church, Black Oak, and other parishes in South Carolina, has accepted the rectorship of St. Peter's Church, Fernandina, Fla.

THE Rev. A. C. CHAPMAN has resigned the rectorship of St. Mary's Church, Oakfield, Wis.

THE address of the Rev. D. CONVERS is Montoursville, Lycoming Co., Pa.

THE Rev. G. A. M. DYESS of Braddock, Pa., has received a call to the rectorship of the Church of the Epiphany, Bellevue, Pa.

THE address of the Rev. JOSEPH H. EARP is changed from Steelton, Pa., to 341 Hummel St., Harrisburg, Pa., where he will reside until a rectory is built in Steelton.

THE Rev. J. WILLIAM FOSTER is in charge of St. Peter's Church, Hobart, Delaware Co., N. Y.

THE Rev. JOHN MILLS GILBERT, vicar of the Chapel of the Heavenly Rest, New York, has accepted an election as rector of St. John's Church, Phelps, N. Y., and entered upon that work Feb. 24th.

THE Rev. GEORGE GUNNELL has resigned the rectorship of the Church of the Epiphany, Bellevue, Pa., to accept work in Philadelphia.

THE Rev. FRANK HALLAM of Jackson, Miss., sailed Feb. 10th from Seattle en route to Yokohama in the "Shinano Maree" on a trip around the world for the benefit of his health. He will be absent several months.

THE Rev. ARTHUR W. HIGBY of Momence, Ill., has been called to St. Paul's Church, Fayetteville, Ark.

THE Rev. EDWIN JOHNSON of Boston, Mass., has been appointed assistant to the Rev. Dr. Little, at St. Mark's Church, Evanston Ill.

THE Rt. Rev. JOSEPH H. JOHNSON, D.D., Bishop of Los Angeles, wishes to state that, owing to his absence in Mexico during the month of January, he has been unable to make prompt reply to any letters sent during that time, and that possibly some of them have gone astray, owing to the defective postal system of Mexico.

THE Rev. HENRY DIXON JONES has resigned charge of the Church of the Messiah, St. Paul, Minn.

THE Rev. C. J. LAMBERT has resigned his position as curate at Trinity Church, Watertown, N. Y., and his present address is Syracuse, N. Y.

THE address of the Rev. WILBUR SCRANTON LEETE is changed from Wamego, Kansas, to 11 East 9th Ave, Emporia, Kansas.

THE address of the Rev. C. S. LINSLEY is changed from San Luis Obispo, Cal. to Bishop, Inyo County, California.

THE Rev. GEORGE R. MILLER of Rockdale, Pa., has resigned the rectorship of Calvary Church, to take effect March 1st. He has accepted work in Philadelphia.

THE Rev. A. R. MITCHELL of Christ Church, Greenville, S. C., has declined a call to St. Paul's, Selma, Alabama.

THE Rev. C. THACHER PFEIFFER has accepted the call to become rector of the House of Prayer, Branchtown, and enters upon his duties there on the First Sunday in Lent. Address 704 E. Clifton Ave., Sta. G, Philadelphia, Pa.

THE Rev. A. W. PIERCE of Greenville, Tex., has accepted a call to the rectorship of Holy Comforter Church, Cleburne, Texas.

THE Rev. W. H. ROBINSON of Baltimore, Md., has accepted the rectorship of St. Anne's Church, Calais, Maine, and will take duty on the Fourth Sunday in Lent.

THE Rev. THOMAS STAFFORD has been placed in charge of Millport and Montour, Diocese of Central New York, with residence at Millport, N. Y.

THE Rev. L. C. STEWARDSON has accepted the Presidency of Hobart College, Geneva, N. Y.

THE Rev. E. A. TEMPLE of St. Thomas' parish, Front Royal, Va., has accepted the call to St. Paul's parish, Waco, Texas, and will assume charge on March 15th.

THE Rev. T. P. THURSTON of Winona, Minn., has been called to St. Paul's Church, Minneapolis, Minn.

THE Rev. ALEX. VANCE, D.D., rector of St. Michael's Church, Brooklyn, has been called to the rectorship of Grace Church, Sandusky, Ohio.

THE Rev. D. DOUGLAS WALLACE, who was superintendent and chaplain of St. Mark's Hospital, Salt Lake City, for 8 years, has accepted charge of St. John's Church, Arcata, Calif.

THE Rev. J. OTIS WARD has been appointed missionary at Menasha, Wis., Diocese of Fond du Lac.

THE Rev. JOHN WILKINSON of Farmington, Ill., has accepted the appointment of priest in charge of St. Paul's parish, Peoria, Ill., for the year to come, and has entered upon his duties.

THE Rev. W. WARNE WILSON, late rector of St. Stephen's Church, Detroit, has assumed the rectorship of Trinity Church, Detroit, Mich.

### DEGREES CONFERRED.

BERKELEY DIV. SCHOOL.—D.D. upon the Rt. Rev. C. M. Beckwith, Bishop of Alabama.

### DIED.

HALE.—Entered into life eternal, Feb. 3d, 1903, at her home in Dexter, Mich., Mrs. JENNIE SWIFT HALE, daughter of the late Cassius and Emily (Noble) Swift, and relict of the late J. M. Hale, in the 55th year of her age.

HOWIE.—Departed this life, at Guelph, Ontario, February 21, 1903, HARRIET FERGUSON, widow of the late Rev. James HOWIE, and mother of John Craig Howie, 38 Union Square, New York City.

### Rest Eternal!

PARK.—Entered into rest, in Atchison, Kansas, on the 18th of February, 1903, in the 60th year of her age, ANNA OSBORNE, daughter of the late William and Aurelia W. Osborne of Waterville, New York, and widow of Richard Avery PARK, Esq.

"And with the morn those angel faces smile,  
 Which I have loved long since and lost awhile."

YARDLEY.—Entered into rest, on Feb. 13th, 1903, at Salt Lake City, Utah, THOMAS YARDLEY, son of George and Eliza P. Yardley, in the 75th year of his age.

He was born at Yardley, Bucks County, Pa.,

and lived at Lock Haven, Pa., and St. Paul, Minn., before coming to Salt Lake City in 1890, where he was for some time a vestryman of St. Mark's Cathedral.

### MEMORIAL.

#### AMERICAN CHURCH MISSIONARY SOCIETY EXECUTIVE COMMITTEE.

##### MINUTE ON THE DEATH OF GENERAL SWAYNE.

In the death of WAGER SWAYNE, Major General of U. S. A., the American Church Missionary Society has lost a very distinguished and active President, and able leader.

In some important respects it will be impossible to fill his place. He was no ordinary man, but builded, as St. John in vision saw the New Jerusalem—four square:

"Great of heart, magnanimous, courtly, courageous."

Those of us who have been associated with him in the management of the Society know how deep and real was his interest, how untiring his efforts, how Christlike his spirit, how patient his endeavors, and how buoyant his faith amidst all our trying and peculiar difficulties. He came to us at a juncture when we needed a wise and able head, and it was largely due to his peculiar qualifications as a man and a jurist, as well as a Christian, that the Society was able to pass successfully through a great crisis in its history, and become the founder of a Reformed Church in Brazil. He loved the Society for the work's sake, as well as for its fundamental principles, and he was in the habit of saying that there were no cases in his office—that of a Corporation Lawyer—which took precedence, in his estimation, of the interests of the A. C. M. S.

Busy and preoccupied as he was in secular affairs, not always confined to his profession, he loved the study of God's Word, and gave much time to it. God has taken him to a higher and greater work, and it falls to us to continue that which he left incomplete, and carry it forward to a perfect consummation. We can no longer have his wise advice, but we may safely follow where he blazed the way, inspired by his lofty faith and fervent, loving spirit.

Together with his family, his many friends and admirers, we greatly mourn his loss, and with an expression of the tenderest sympathy for those he especially loved, we thank God for the good example of this our brother, who having finished his course in faith now rests from his labors, in the sure hope of everlasting life.

I. NEWTON STANGER,  
 J. THOMPSON COLE,  
 J. HULL BROWNING,

Committee.

### HENRY HAYES.

THE Rector, Wardens, and Vestrymen of Grace Church, Newark, N. J., desire to put on record their deep sense of loss and bereavement sustained in the death of Mr. Henry Hayes. A Churchman by birth and training, a strong Catholic by conviction, a devout Christian in his daily life, he has been for many years, as vestryman and warden, the wise counsellor and generous friend of the parish. He carried into his religion the firm purpose and practical good judgment which marked his business career. He was liberal in giving far beyond all ordinary standard, yet most unostentatious in its doing, sympathetic and tender toward all the distressed, loyal to parish and rector, Diocese and Bishop, the Church and its Lord.

Christianity was the primary power, the service of God and His Church the first thought, in his life. We shall surely miss his constant presence from our worship, his strength and wisdom from our counsels, and his good influence from our lives.

To his bereaved wife and family we respectfully tender our profound sympathy in their sorrow. For him our prayers ascend to God that He may grant refreshment, light, and peace to His faithful servant.

CHAS. C. EDMUNDS,  
 JOHN S. DARCY,  
 ZACHARIAH BELCHER,

Committee of the Vestry.

### WANTED.

#### POSITIONS OFFERED:

CURATE WANTED for the Church of the Holy Cross, New York. Rev. JOHN SWORD, vicar, 300 E. 4th St.

WANTED AT ONCE.—A priest, fine opening for man of missionary spirit. Stipend \$800. Address Rev. R. J. MOONEY, Morris, Minn.



**WANTED.**—A woman to assist in Matron's duties in a boarding school for Indian girls. A missionary spirit and good health are necessary qualifications. Address, Supt. St. MARY'S MISSION SCHOOL, Rosebud, So. Dak.

**WANTED.**—A lady as housekeeper. Willing to assist children and about the house, if necessary, and do sewing. Good salary to reliable person. Must have references. Address, MRS. FRANK B. SMITH, Sewickley, Allegheny County, Pa.

**POSITIONS WANTED.**

**PRIEST.**—Married, with family. Experienced preacher, musical. Desires parish after Easter. Catholic, spiritual teaching; no extremes. Address, PRESBYTER, care THE LIVING CHURCH, Milwaukee.

**ORGANIST AND CHOIRMASTER.** Capable, earnest worker, desires position. CANTOR, care THE LIVING CHURCH, Milwaukee.

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

**SITUATION** for young woman, with her child, in good family. Capable in housework, reliable and steady. A good home desired more than large wages. Answer Mrs. THOS. GRAVES, 44 Scott St., Chicago.

**PARISH AND CHURCH.**

**ALTAR BREADS**—Round. Sample box, 10 cents. ST. EDMUND'S GUILD, Milwaukee

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

**COMMUNION WAFERS AND SHEETS.** Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

**MUSICAL INSTRUCTION.**

**SPECIAL INSTRUCTION TO CHOIRMASTERS**, in training the *Boy Voice*. Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

**AM. CHURCH FURNITURE CO.,**

TRACT BUILDING, NEW YORK.

**WE OFFER SPECIAL PRICES** on all kinds of CHURCH GOODS and FURNITURE for EASTER DELIVERY. Largest collection of Designs existing; free on application.

**MISCELLANEOUS.**

**THE UNDERSIGNED OFFERS FREE** to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. MARTIN TOWNSEND, Newark, Ohio.

**EUROPE.** Select two months' tour by new Steamship *Cedric*, largest in the world. Also long tour of Italy. Either tour, \$250. Apply at once. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

**BUSINESS ANNOUNCEMENTS.**

**"LOVEY MARY."**

The new book by the author of "Mrs. Wiggs of the Cabbage Patch," will be published and ready for mailing Feb. 28th. Published price, \$1.00. We will be glad to fill orders, and will do it promptly, at 75 cts. and 8 cts. additional for postage. Thousands are waiting for a chance to read the book.

We also supply "Mrs. Wiggs" at the same rate. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

**ACKNOWLEDGEMENTS.**

**G. F. S. A. CHIC O.**

The following sums have been received for "Summer Home Fund," Chicago Diocesan Branch:

Offering Union Service.....	\$ 8.34
Horarium .....	2.50
Int. Savings Bank.....	1.43
Contribution St. Chrysostom's Branch..	10.00
Horarium, St. Mark's, Chicago.....	21.50
Interest 1902, Atchison Bond.....	20.00
Horarium, Christ Church, Winnetka....	8.50
Cathedral .....	11.20
St. Ann's .....	2.45
St. Martin's .....	4.45
St. Chrysostom's .....	9.10
Contribution, Mrs. M. K. Knowles.....	5.00
By bequest .....	100.00
Contribution, Mrs. Sidney Smith.....	50.00
Am't previously acknowledged.....	672.16

\$926.63

The Metropole, FANNY GROESBECK, Feb. 16th, 1903. Treasurer.

**ST. MARY'S RECTORY, WEBSTER, SOUTH DAKOTA.**

From an appeal sent forth, the following sums have been received toward liquidating the debt on St. Mary's Rectory, Webster, S. D.:

Rev. G. B. Hopson, D.D.....	\$2.00
Rev. R. M. Sherman.....	5.00
Rev. J. W. Lewis.....	5.00
Rev. S. Borden-Smith.....	2.00
Rev. P. W. Mosher.....	2.00
Rev. G. H. Young.....	1.00
Rev. J. F. Steen.....	3.00
Rev. C. H. Duncan.....	1.00
Rev. A. B. Howard.....	5.00
Rev. F. T. Russell, D.D.....	1.00
Rev. C. Buell.....	1.00
Rev. W. S. Barrows.....	1.00
Rev. E. H. Eckel.....	1.00
Woman's Auxiliary, Holy Cross, Kingston, N. Y. ....	1.00

\$31.00

Many thanks to the kind contributors. H. NELSON TRAGITT.

**INFORMATION BUREAU.**

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

**NOTICE.**

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY**

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

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

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

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

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

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

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

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for dis-

tribution free of cost, upon application. Send for sample package.

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

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

A. S. LLOYD, General Secretary.

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

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

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

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

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

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

Remember the Fund by Legacies and Bequests.

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

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

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

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

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

**BOOKS RECEIVED.**

**RIVINGTONS.** London. *The Christian's Manual.* A Book of Instruction and Devotion. By the Rev. W. H. H. Jervois, M.A. With Preface by the Rt. Rev. C. C. Grafton, D.D. Price, 2|6.

*Aids to a Holy Life.* In forms for Self-Examination, General and Particular. By Thomas H. B. Bund, M.A., with preface by Edward, Bishop of Rochester. Price, 1|6 net.

**THE CENTURY CO.** New York. *Lovey Mary.* By Alice Hegan Rice, author of *Mrs. Wiggs of the Cabbage Patch.*

**LONGMANS, GREEN, & CO.** New York. *By the Ramparts of Jezreel.* By Arnold Davenport. Price, \$1.50.

**EDWIN S. GORHAM.** New York. *Sursum Corda.* A handbook of Intercession and Thanksgiving. Arranged by W. H. Frere and A. L. Illingworth. Price, 75 cts. net.

**HOUGHTON, MIFFLIN & CO.** Boston. RIVERSIDE LITERATURE SERIES:—*A Mid-Summer-Night's Dream.* By Wm. Shakespeare. With Notes and Introduction by Laura E. Lockwood, Ph.D.

**FREDERIC E. J. LLOYD.** Cleveland. *The American Church Clergy and Parish Directory for 1903.* By F. E. J. Lloyd.

**PAMPHLETS.**

*The Ten Commandments.* The only Bulwark Against the Avalanche of National Immorality. By H. Martyn Hart, D.D., Dean of St. John's Cathedral, Denver, Colo.

*The Pedigree of the Preacher.* By the Rev. J. Sanders Reed, D.D., author of *The Bishops' Blue Book, The Crozier and the Keys,* etc., etc. Price, 25 cts.

A TOO SHELTERED religion, a lack of holy adventurousness, is a feature of ill omen in a Church or a Church party, for what does it amount to but a lack of the spirit of self-sacrifice?

# The Church at Work

## ALABAMA.

C. M. BECKWITH, D.D., Bishop.

### The Bishop's Communion Alms—Perdue Hill.

THE "Bishop's Communion Alms" will be a fund, to be raised at episcopal visitations. The Rev. Matthew Brewster, rector of Christ Church, Mobile, very wisely and thoughtfully proposed this idea to the congregations of Church people of Mobile gathered in a united service on the Festival of the Epiphany, the Bishop being present at the time, and very cordially appreciating the sympathy of his clergy and people, thus expressed. It is intended that the "Bishop's Communion Alms" will serve just such needs in his wider diocesan work as are ministered to through the "Communion alms" of the parochial clergy—a fund to be used at his discretion for special needs which appeal to him, as the chief shepherd of the flock in his Diocese, and which from the nature of the case can come only to, or through him. It would be most helpful to him, and, therefore, to his work if the parishes throughout the Diocese would follow the lead of the Mobile parishes, wherever possible. The two parishes in An-niston gave their offerings to that fund on Sexagesima, when the Bishop made his visitation to them.

THE LADIES' guild of St. James', Perdue Hill, has given a beautiful brass altar book-rest in memory of the Rt. Rev. H. M. Jackson, and Rt. Rev. R. W. Barnwell, as a tribute of loving esteem.

## ALBANY.

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

### Brotherhood Convention at Ilion.

THE ANNUAL Convention of the Albany Diocesan Assembly of the Brotherhood of St. Andrew was held in St. Augustine's Church, Ilion (the Rev. Wm. M. Cook, rector), on Thursday, Feb. 19th. At 10:30 there was a corporate Communion of the Chapter, the Bishop Coadjutor of Central New York being celebrant and preacher. Bishop Olmsted's sermon was a practical and strong exposition of the Gospel lessons for the Septuagesima season. The direction for worship and work were most beautifully drawn and will remain with those present as an incentive for more zeal and greater labors during the Lenten season. Bishop Olmsted was not the appointed speaker, being present as celebrant only. Owing to delay of trains, the Bishop was asked to deliver the sermon, and did so with only five minutes' preparation.

The two conferences in the afternoon were interesting and most instructive. The subject of the first was "How to get at the Boys." The Rev. C. E. S. Rasay of Little Falls was the appointed speaker. Both Mr. Rasay and the other speakers gave interesting addresses, from which the men could gather much to help them in their junior chapter work. Mr. C. M. Butler of Ilion presided. The second conference was directed by Mr. E. C. Denton of Rochester, the subject being "How to develop a better spirit of consecration in Brotherhood work." The Rev. Dr. Nickerson of Lansingburgh was the appointed speaker. Out of a full knowledge of men and their needs, Dr. Nickerson presented an argument and plea not to be gainsaid, but to be built upon by every Brotherhood man. This conference was most happy in unity of thought; all feeling the need of greater consecration and acknowledging the

only source from which it is to come. The men were blessed in having with them Mr. Alexander M. Hadden of New York, one of the speakers at the evening meeting. The Rev. John Harding of Utica and Mr. Eugene C. Denton followed, and added to the occasion strong words of love for their brother men. The following officers were elected: President, Dr. J. H. Hine, Albany; Vice-President, Mr. Wm. Rix, Ilion; Secretary, Mr. Smith Riker, Lansingburgh; Treasurer, Mr. W. J. Northover, Johnstown; Chaplain, Rev. J. N. Marvin, Albany.

This convention was poorly attended, if numbers were to be considered, yet no convention ever held in the Diocese of Albany was more interesting. Much credit is due Mr. Albert Russell, the retiring president, and his rector, the Rev. Wm. M. Cook, for the successful result.

On Friday evening, the 20th, Mr. Hadden met with St. Paul's chapter, Albany, and gave an interesting talk on general Brotherhood and Rescue work.

## CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

### Organization of the Standing Committee.

THE STANDING COMMITTEE of the Diocese elected at the Convention in January has organized by the election of the Rev. R. C. Foute, San Francisco, as President, and the Rev. E. L. Parsons, San Mateo, as Secretary.

## CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
CHAS. T. OLMSTED, D.D., Bp. Coadj.

### Lenten Arrangements—Girls' Friendly Society.

IN PLACE of the March meeting of the Utica Clerical Union, a "Quiet Hour" will be conducted March 2nd by Bishop Olmsted, in the choir of Grace Church, Utica (Rev. Dr. W. W. Bellinger, rector).

THE SYRACUSE parishes will unite on Thursday evenings in Lent and will hold services in St. Paul's Church (the Rev. Dr. H. R. Lockwood, rector), when sermons will be delivered by the following clergymen: the Rev. Drs. J. Sanders Reed, George M. Christian, Wm. Prall, J. A. Regester, A. J. Graham, and the Rev. Robert M. Kemp.

THE ANNUAL Conference of the Girls' Friendly Societies of the Diocese was held Wednesday evening, Feb. 18, in the Munson-Williams Memorial building, Utica. There was an attendance of 125. Mrs. W. E. Ford, president of the diocesan branch, presided at the meeting. Miss Jackson is secretary and Miss Frances L. Talcott, literary associate.

The conference was opened with papers by Frieda M. Hofstetter of Zion's branch, Rome; Ethel Burt, St. John's branch, Syracuse, and Hattie Parker, St. Luke's branch, Utica, on the subject, "What Responsibilities Have I as a G. F. S. Member?"

After singing by a chorus from St. Luke's branch, Utica, the second subject, "What is it to be a Loyal Member of the G. F. S.?" was discussed. There were papers by Edna M. Smith of Calvary branch, Syracuse, and Blanche Welch, Cathedral of the Saviour branch, Syracuse.

The third subject was, "What Benefits May be Derived Spiritually and Mentally from the Cultivation of Sight and Hearing?" The papers were by Effie Ireland, Trinity Church branch, Utica, and Florence Gibbons, St. Luke's branch, Utica. There were re-

marks by Miss Talcott. The papers were short and helpful and will do much toward inspiring even greater enthusiasm in the work. Delegates would have been in attendance from Watertown and other places in the Diocese had it not been for the storm.

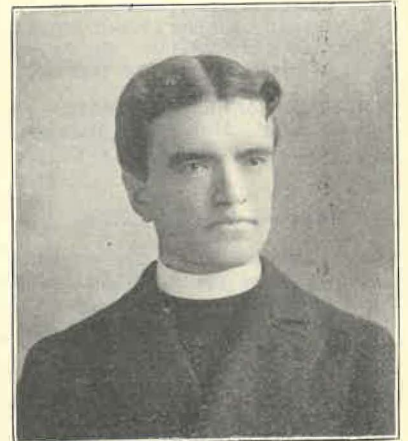
The Conference was very successful in every way and the delegates carried home many new thoughts and ideas.

## CHICAGO.

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

### Rector-elect of Christ Church—Two Convocations—Retreat—Evanston—City Notes.

THE REV. CHARLES HERBERT YOUNG, who was called to Christ Church, Woodlawn, a fortnight ago, in succession to the Rev. S. B. Pond, has accepted the call, and will enter upon the work April 19th. Mr. Young was born at Manhattan, near Joliet, Will County, Ill., Sept. 26th, 1867; was graduated from Trinity College, Hartford, in 1891; and from the General Theological Seminary, New York, in 1894. He was ordered to the diaconate by Bishop Worthington in St. John's, Omaha, on St. John's day, the same year, and advanced to the priesthood six months later by the same Bishop. A member of the Associate Mission in Omaha from the



REV. CHAS. H. YOUNG.

time of his ordination, and priest in charge of St. John's mission, he was head of the Associate Mission from 1900, and secretary and registrar of the Diocese of Nebraska for the last four years. Under Mr. Young's care, St. John's advanced from a struggling mission to the position of third among the strong parishes of Omaha, with a communicant list of nearly 300. On June 7th, 1898, Mr. Young was married to Miss Sarah H. Bowen of Omaha. Mr. Young's father was prominent in Christ Church, Joliet, when in business there. He and two married sons are residents of Woodlawn; the latter now and for some years, active as Brotherhood men in Chicago.

The filling of the rectorship of Christ Church leaves vacant only the parish of The Atonement, Edgewater, temporarily in charge of the Rev. T. D. Phillipps, and the mission of St. George, Grand Crossing, for the present in charge of the Rev. Fred Thompson from the Diocese of Quincy.

THE 60TH CONVOCATION of the Southern Deanery was held in Christ Church, Streator, on the 10th and 11th. Evensong on the Tuesday was said by the Rev. G. W. Farrar, with sermon by the Rev. T. S. Richey. There

were addresses next day on Foreign Missions, given by Messrs. Farrar and Phillips. At the ensuing sectional meeting of the Woman's Auxiliary, presided over by Mrs. J. H. Hopkins, with 30 delegates in attendance, reports were given from the local branches of the Deanery. In her address the president dwelt upon the interesting missionary work being done by Sister Clare in Chicago, by Miss Carter among the Indians, by Miss Higgins in West Africa, by Miss Farthing in Alaska, and by others in Hawaii; and the offerings were voted to the Bishop of Honolulu. At 4 P. M. many of the clergy participated in the discussion on "The Temptations," in Gen. iii., which subject had been introduced by the Rev. Mr. Fairburn in a clear and thoughtful exposition. At the evening service, well attended, the hearty singing of the choir was a noticeable feature. The meeting closed with addresses by the Rev. E. H. Clark on the Visitation of the Sick; by the Rev. Mr. Wade on Workers and the Working Church; by the Rev. A. W. Higby of Mombasa on Worship and Church Attendance.

SOME 45 of the clergy or more than one-half, attended the winter meeting of the N. E. Deanery, on the 17th, in St. Bartholomew's, Englewood. The rector, the Rev. Dr. Fawcett, was celebrant, assisted by the Rev. C. E. Taylor; and they two only, received. Leaving the pretty little side chapel, the clergy retired to the cosy choir room adjoining. The Rev. J. H. Edwards presided in the absence of the Dean, Dr. Clinton Locke, who is in California for the winter. Dr. W. W. Wilson reported from the committee on Mid-day Services in Lent. The secretary reported from the chairman of the committee the receipt of \$356 as a personal tribute from the members of the Deanery, which sum the Rev. Dr. Stone was that day sending to their deceased brother's family. Dr. E. J. Hall reported that, after examination of some 1,250 volumes in Dr. Gold's library, he found that 600 would not be duplicates of any in the Western Theological Seminary, and their estimated value would be between \$600 and \$750. Upon motion of the Rev. W. De Witt the purchase of these volumes by the clergy of the Deanery and their friends was resolved upon, to be placed separately in the W. T. Library as "The Gold Memorial." Of this amount \$380, or one-half of the amount required, was subscribed in the room. Dr. Hall extended an invitation to the clergy to attend a pre-Lenten Retreat to be conducted by him for the students in the Seminary chapel, on Thursday and Friday of this week. Meanwhile, in the contiguous guild room, a lunch, tastefully arranged and daintily served by the ladies, had been enjoyed, and thankfully acknowledged by the chairman. Mr. De Witt reported, from the committee on subjects for the spring, summer, and autumn Convocations, the following: (1) "How to Retain the Newly Confirmed"; (2) "What are the Criteria of Vocation to the Sacred Ministry?" (3) "Parochial Administration." The subjects for the day were then taken up. The Rev. Dr. White, in a studied address, presented "The Ideal of the Puritan"; Rev. W. W. Fleetwood came next in a brief and carefully prepared paper, with answer to the question, "Is Puritanism Christian?" He was followed by the Rev. H. C. Stone who, in a paper which abounded in witticisms, dwelt on "The Puritan in the Church."

THE REV. DR. HALL conducted a three days' retreat at the Western Theological Seminary, Chicago, Feb. 19, 20, 21. In addition to the students, a number of the diocesan clergy were present.

THE LENTEN SERVICES at St. Mark's Church, Evanston (Rev. Dr. A. W. Little, rector), will include lectures on Thursday evenings by the Rev. Charles Scadding on the general subject, "The Oxford Movement."

The rector in his Lenten cards asks for subscriptions for the erection of a much needed parish house.

Quinquagesima being the 22nd of February, Dr. Little, who is chaplain of "The Sons of the Revolution" for the State of Illinois, preached a sermon on "Washington as a Man, a Christian, a General and a Statesman." The sermon was listened to with the greatest interest and appreciation. The service was choral throughout.

BISHOP BROWN of Arkansas preached on Sunday morning in Grace, Oak Park, in the afternoon at Elmhurst, and in the evening at the Epiphany, Chicago. His other appointments here were, on Shrove Tuesday at the Seminary and at Lawndale; on Ash Wednesday at La Grange and St. Andrew's, on Thursday at St. Chrysostom's and Our Saviour's.

AT AN episcopal visitation of the mission of the Nativity, Longwood, in charge of the Rev. Harold Morse, last Sunday, the little congregation, numbering only some 18 families, presented to the Bishop Coadjutor the deed of the lot on which their church is to be built, and which cost \$1,200, all raised in a year. At present they worship in a barn.

THE REV. J. A. CARR and his wife were recently tendered a reception at Maywood, he having resigned the Church of the Holy Communion, in consequence of increased work at the Western Theological Seminary. He will also take charge of the mission of All Saints, Western Springs.

#### COLORADO.

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

##### Convocation at Colorado Springs.

ON TUESDAY and Wednesday the mid-winter Convocations of the Northern and Southern Deaneries were held. The Deanery of Denver met in All Saints' Church, Denver (the Rev. F. Kramer, Ph.D., rector). An account of this Convocation will appear in our next week's issue. The Pueblo or Southern Convocation opened in St. Stephen's Church, Colorado Springs (the Rev. A. N. Taft, rector), with choral evensong. Next day, after the early Eucharist and the later matins, the Rev. Benjamin Brewster, rector of Grace Church, Colorado Springs, was elected to represent the Pueblo Deanery on the Diocesan Board of Missions. The Rev. B. Brewster read a thoughtful paper on "Change of Name of the Church." Afterward the visiting clergy were taken in carriages to see the principal points of interest in this most beautiful part of Colorado.

At the afternoon session, the Rev. A. N. Taft read a synopsis of Nash's *History of the Higher Criticism*, which was much appreciated. The Rev. Messrs. Brewster, Heal, Lehman, Andrews, and Schofield discussed the paper before a large gathering. Addresses were made by the Rev. T. A. Schofield of Cripple Creek, Rev. J. W. Heal of Colorado City, and the Archdeacon of the Diocese, on Missionary work of the Church, Diocesan and General. The next Convocation will be held at Trinidad (the Rev. V. O. Penley, rector), in the summer.

#### CONNECTICUT.

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

##### Trinity College—Wallingford.

AT TRINITY COLLEGE, on Septuagesima Sunday, the preacher was the Bishop of Western Massachusetts. A reception was tendered to Bishop Vinton on the evening previous.

IN ST. PAUL'S PARISH, Wallingford (the Rev. J. E. Wildman, rector), the curacy becomes vacant by the resignation of the Rev. Daniel H. Verden. His action is rendered needful by impaired health, and is much regretted, as his labors have been most accept-

able. A somewhat remarkable feature of the Sunday School of this venerable parish is the fact that a number of the vestry are engaged as teachers. These are among the active business men of the place. One of these zealous laymen, Mr. C. H. Tibbitts, has a class numbering thirty-five young men.

#### DALLAS.

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

##### Missionary Conference—The Clericus.

THE FOURTH quarterly missionary meeting of the year 1902-1903, under the auspices of the Diocesan Board of Missions, was held in the Church of the Incarnation, Dallas (Rev. Joseph Sheerin, rector), on Wednesday, Feb. 18th. There were early and late celebrations of the Holy Communion, the sermon at the latter, on Isaiah's vision of the Priestly Life and Hope, being preached by the Rev. J. D. Ritchey of Wichita, Kans. At 3 P. M. a conference was held between the clergy and members of the Woman's Auxiliary. Addresses were delivered by Mrs. Thatcher, diocesan president, on the Work of the Auxiliary; and by Mrs. Hearne of Dallas, on Church Work in Alaska. Several of the clergy delivered addresses, after which a branch of the Woman's Auxiliary was organized. In the evening there was an interesting and helpful service held for the cause of Missions. The Bishop presided and gave a brief address. The regular speakers were: The Rev. W. J. Miller of Sherman; the Rev. J. E. H. Galbraith of Colorado, Texas; and the Rev. J. D. Ritchey of Kansas. "The Kingdom of God" was the general theme. Each of the speakers took a particular phase of the subject. The first one spoke of Its Origin, Life, and History, the second, of Its Personal Character, and the last, of Its Propagation and Purpose.

The Bishop made an earnest address to his clergy on various phases of the Priestly Life, dwelling particularly upon the intellectual. After luncheon, which was enjoyed by the Bishop and eleven of his clergy, adjournment was had to the clergy house of the Cathedral parish for a conference among the clergy.

THE DALLAS CLERICUS, formed of the clergy in and around the see city, and recently organized, held its first well-attended meeting. The Rev. Joseph Sheerin was elected president, and the Rev. C. H. Kues, secretary. Eight members were enrolled. It was voted to begin the publication of a diocesan paper, and the Rev. W. J. Miller of Sherman was unanimously elected editor.

#### DELAWARE.

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

##### Lent in Wilmington.

THE FOLLOWING clergymen will preach at the noonday Lenten services at St. Andrew's Church, Wilmington (the Rev. Hubert E. Wells, rector); the Bishop of Easton; Rev. Robert W. Forsyth of St. Matthew's Church, Philadelphia; Rev. Thomas A. Tidball, D.D., of St. Luke's and Epiphany, Philadelphia; Rev. Llewellyn Caley of the Church of the Nativity, Philadelphia; Rev. Floyd W. Tomkins, D.D., of Holy Trinity, Philadelphia; Rev. Richard H. Nelson of St. Peter's, Philadelphia; Rev. Herbert J. Cook of Calvary Church, Conshohocken, Pa.; Rev. Wm. B. Bodine, D.D., of The Saviour, Philadelphia; Rev. Peregrine Wroth of Messiah, Baltimore; Rev. A. C. Powell of Grace Church, Baltimore; Rev. H. F. Fuller of Trinity Church, Philadelphia; Rev. C. M. Armstrong of St. Andrew's Church, Philadelphia; Rev. I. Newton Stanger of Church of the Atonement, Philadelphia; Rev. Cassius M. Roberts, Church of the Saviour, Philadelphia. This is the ninth season of the noonday meetings for business men and women at St. Andrew's Church. They are always well attended, and

are under the auspices of the Wilmington Assembly, Brotherhood of St. Andrew.

MISS JULIA E. EMERY, secretary of the Woman's Auxiliary, addressed the Wilmington branches at the rectory of St. Michael's Church (Rev. W. D. Manross, rector), Monday, Feb. 16th. The weather was very severe, but there were a number of women present, and some of the clergy, among them the Bishop of Delaware, who thanked Miss Emery for coming to prepare the women for their Lenten work.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

##### Monument for Enmegahbowh.

A PETITION has been presented to the Legislature from the Minnesota State Historical Society, asking that a monument may be erected over the grave of the Rev. J. J. Enmegahbowh, the full-blooded Indian who especially in August and September, 1862, when, during the Indian massacres in Minnesota, Enmegahbowh carried information to the authorities which saved many lives. He was born on the northern shore of Lake Ontario in 1815, and at an early age came in touch with the Methodist mission, through means of which he was sent to a college at Jacksonville, Ill., in 1845. He was brought into the Church through the ministrations of the Rev. E. G. Gear at Fort Snelling, Minn., and during his long life from that point, he had evinced unbroken loyalty to the Church and to his baptismal vows. He was ordained by Bishop Kemper in 1859, and was the senior of the Indian clergy of the State of Minnesota. Reference has already been made to his services during the massacre of 1862. He learned, from his association with the hostile Indians, that a frightful massacre had been planned, and he therefore despatched a messenger to the friendly Mille Lacs, urging them to send a force to the defence of Fort Ripley, which was threatened. Not waiting to learn that these Indians had been sent, Enmegahbowh walked down the Gull River during the whole night, dragging a canoe in which were his wife and children, that he might warn the fort in case the friendly Indians should fail him. From that exposure two of his children died, but the massacre was averted. The Commissioner of Indian Affairs, who was in the fort at the time, was overpowered with gratitude, and promised that these Indians should be rewarded by the Government and should not be removed from their reservation. A treaty to that effect was made, only to be broken afterward. Enmegahbowh, with the other Gull Lake Indians, was removed to White Earth, where, through his efforts, supported by those of Bishop Whipple, the church of St. Columba was built at a cost of \$10,000.

#### EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

##### Resolutions Concerning the Bishop.

AT A MEETING of the Standing Committee held on the 19th, it was unanimously resolved that "The Committee advises the Bishop that they deem it unnecessary to take steps looking to the transference of the diocesan affairs into the hands of the Standing Committee. And they advise that the Bishop, through the secretary of this Committee, and at the expense of the Diocese, procure the assistance of his brother Bishops to perform such Episcopal acts as may be thought necessary or pressing. The Committee are satisfied that the interests of the Diocese are in no danger of suffering by postponing any further steps until the meeting of the Annual Council, when the Bishop may take such action as to him may seem best. And the Committee emphatically and affectionately insist that the Bishop owes it to himself, to the Church which he has served so long and faithfully,

and whose children are so anxiously interested in his condition, that he shall, until the time indicated, religiously abstain from all mental and physical exertion in regard to the Diocese."

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

##### Death of Rev. George A. Whitney—Cornerstone at St. John's.

AFTER a short rectorate of only a few months, the Rev. George A. Whitney, rector of All Saints' Church, South Jacksonville, passed away early in the morning of Septuagesima Sunday. The funeral services were held at St. Andrew's Church, Jacksonville (the Rev. H. A. R. Cresser, rector). The interment was at Thomasville, Ga.

Mr. Whitney was long associated in his life and ministry with Wisconsin, having been graduated at Racine College in 1862 with the degree of B.A. and taking three years later the degree of M.A. He was ordained deacon by Bishop Kemper in 1865, and priest by the same prelate a year later. His diaconate was spent as rector at Ripon, after which, from 1866 to 1869, he was rector of the parish of St. John Chrysostom, Delafield, Wis. From 1869 till 1875 he was in Michigan, first as rector at Jonesville and afterward at Owosso, but returned to Wisconsin in the latter year, accepting the rectorship of St. James', Green Bay. He was missionary at Sussex and adjoining points from 1880 till 1883, then rector of Winnetka, Ill., 1883-1885; Amboy, Ill., 1885-1891; Maquoketa, Iowa, 1891-1898; Griffin, Georgia, 1898-1902; and had, as stated, entered only a short time previous to his death upon the rectorship of All Saints', South Jacksonville. The Rev. George Sherwood Whitney, rector of Thomasville, Ga., is a son.

ON THE AFTERNOON of the 18th of February the corner-stone of St. John's Church, Jacksonville, was laid. The clergy taking part in the ceremony were all of Jacksonville, and were as follows: The Bishop of the Diocese; Rev. V. W. Shields, D.D., rector of St. John's; Rev. R. H. Weller, former rector of St. John's; Rev. M. C. Stryker, rector of the Church of the Good Shepherd; Rev. B. G. White, Archdeacon of the Colored Work; Rev. W. E. Warren, rector of St. Stephen's; Rev. H. A. R. Cresser, rector of St. Andrew's; Rev. J. U. Graf, in charge of missions. The music was rendered by the combined choirs of St. John's and the Church of the Good Shepherd. The Bishop of the Diocese laid the corner-stone, using for the occasion the same mallet that played a part in the laying of the corner-stone of the old St. John's, destroyed by fire nearly two years ago. The sermon, which was preached by the Bishop, was reminiscent of the history of St. John's parish, from its beginning in 1842 up to the time of the great Jacksonville fire which worked so disastrously for the parish. The Bishop stated that immediately after the subsidence of the fire and before many of the congregation had roofs over their own heads, plans were formulated looking to the rebuilding of the church. The design chosen was Gothic, and when executed, St. John's will be one of the largest, most Churchly, most substantial church buildings in the South. The corner-stone is made of a very beautiful piece of marble and bears on its face the following inscription:

St. John's Church,  
Built 1842. Burned 1862.  
Rebuilt 1873. Burned 1901.  
Rebuilt 1902.

ON SUNDAY, the 15th of February, a service in memory of the Rev. E. C. Belcher was held in the Church of the Good Shepherd, of which parish Mr. Belcher was rector from 1898 to 1902. The sermon was preached by the Rev. Brooke G. White, who was one of the first to welcome Mr. Belcher into the Diocese some years ago. The hymns sung at

the service were those of which Mr. Belcher had been fondest.

#### KENTUCKY.

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

##### Lent in Louisville.

WITH THE APPROACH of Lent the churches are all making ready for frequent services, and striving to obtain the best possible attendance. Last year the plan of holding in Louisville one union service each week was adopted. The four largest and most central churches, Christ Church Cathedral, St. Paul's, Calvary, and St. Andrew's, were used in turn and large and attentive congregations enjoyed the hearty service and gave inspiration to the preacher on that occasion. Encouraged by the success of last year, it has been arranged that four union services shall be held each week, one in each church, on Tuesday, Wednesday, Thursday, and Friday afternoons, leaving Monday and Saturday to be arranged for as each rector desires. These services will begin on Tuesday, March 3d, and be continued till Holy Week. During the fifth week the Bishop of the Diocese will preach at each service.

MR. JOHN W. WOOD will arrive in the city on Saturday, March 7, and speak that evening at St. Andrew's Church to men only. The next day he will speak at Christ Church Cathedral at the morning service, and that evening a mass meeting in the interest of missions will be held in St. Andrew's Church, at which Mr. Wood and others will make addresses.

THE NEXT united meeting of the Woman's Auxiliary will be held in the Church of the Advent, on March 19, when an address will be made by the Bishop of Indianapolis. The Church of the Epiphany has organized a Woman's Missionary Society, which has for its purpose the cultivation of the missionary spirit in the parish by the spread of missionary information.

#### LOS ANGELES.

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

##### The Bishop's Return—San Diego—Church Extension—Archdeaconry at Covina.

BISHOP JOHNSON returned on the 7th inst. after six weeks in Mexico, "in journeys oft," by railroad, wagon road, and on mule-back. His report to the Presiding Bishop will contain interesting matter, and will afford Churchmen subject for thought. On his return he looked tired, but remarkably well.

THE REV. CHARLES E. BENTHAM, recently assistant at St. John's, Los Angeles, has been appointed to the charge of St. Paul's mission at Ventura, the county-seat of San Buena Ventura County. There is a beautifully proportioned and well appointed church at Ventura. The mission has practically been vacant for nearly two years, and the Church's interests have been depressed; but a new hope is already apparent, synonymous with the name of the old saint to whom the old mission "padres" dedicated the mission which gave its title to the county—Buena Ventura, meaning "The good time to come."

ALL SAINTS', San Diego, up to the present time has had only the status of a mission chapel for St. Paul's parish, and has had no organization as a mission under the diocesan canons. Since the elevating of the Rev. Mr. Restarick to the episcopate, and his removal from the rectorship, the congregation of All Saints' have moved for a separate existence, and have applied to the Bishop for organization as a diocesan mission, asking that the district tributary to All Saints' Church be cut off from the mother parish. There is little doubt that their petition will be granted, but in the meanwhile the mission and the vestry are at issue as to where the dividing line shall be.

THE DIRECTORS of the Church Extension Society for Southern California had a meeting on the 17th inst., the Rev. A. G. L. Trew, D.D., in the chair. The treasurer, Mr. Samuel M. Haskins, reported the repayment in full of loans of \$500 each, by Ascension mission, Boyle Heights, Los Angeles, and St. Luke's mission, Vernon. These loans had enabled St. Luke's mission to build a chapel hall, and the mission of the Ascension to make a greatly needed enlargement of its pretty church. A loan of \$500 was voted to the mission at Ocean Park, under the charge of the Rev. Angus M. Porter, to assist in building a chapel hall, to be advanced to the mission whenever that sum will complete the payments for the building, which is to cost not less than \$1,200.

THE ARCHDEACONRY of Los Angeles and Orange counties held its winter meeting in Trinity Church, Covina (Rev. Alfred Fletcher, rector), on the 10th and 11th inst. The opening sermon was preached by the Rev. B. W. R. Tayler, and was a masterly plea for the strenuous maintenance of the doctrines of the "Catholic Faith." The distinction between "Faith" and "The Faith," was put most strikingly.

The chief points of the meeting were an address by Dr. Dowling on "The Reflex Effects of Missionary Enthusiasm," a paper on "The Church's System of Truth" by the Rev. W. H. Wotton, and missionary addresses by the Rev. Dr. Trew, Rev. J. D. H. Browne, and Rev. Chas. T. Murphy. In view of the fact that the Rev. B. W. R. Tayler is soon to leave the Diocese, a committee was appointed to draw up a resolution expressing the Convocation's appreciation of his faithful and successful maintenance of the Church's principles during the fifteen years of his ministry in Southern California.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

##### Various Improvements - Missionary.

STEPS are to be taken looking to the purchase of a much needed rectory in Calais. The Bishop has a fund of \$1,500 available for this purpose.

A NEW, and we trust, permanent, work is about to be opened up in the important manufacturing town of Rumford Falls. The difficulty hitherto experienced in finding a suitable place in which to hold services has been met by some leading citizens securing the use of the court room for this purpose.

THE PARISH HALL at Sanford is about completed. It is so built as to permit of a part of it being used when needed as a chapel and two rooms in the second story have been finished off for the use of the priest in charge.

THE FEBRUARY meeting of the Board of Missions was held in Portland on Wednesday, Feb. 17th. It was preceded by a Quiet Day for the clergy, conducted by the Bishop, in the Cathedral. The several reports from the missions of the Diocese were exceedingly optimistic. It is felt that the Church is not only growing in numbers, but in influence. The newly organized work at Sanford was placed in the hands of the Board, and they made an annual grant of \$400 for the support of the work. The Bishop asked for a third Archdeacon, to have charge of the work in the west part of the State, nominating the Rev. Harry P. Seymour for that office. The Board voted an annual pledge of \$600 for this Archdeacon in answer to a pledge of the Bishop of a similar amount for the same purpose. On motion of the members present, the Bishop was asked to appoint a committee to suggest such alterations in the Constitutions and By-laws of the Maine Missionary Society as will in his opinion facilitate the missionary work of the Diocese. This committee is to report at the next annual meeting of the Society. The work in Wiscaissett

and Dresden has been divided. The former has been placed under the care of the Rev. C. F. Lee, rector of St. Andrew's, Newcastle, and the latter is to be placed in connection with the new work at Pittsfield, under the care of the newly ordered deacon. The rector and parish of Gardiner are to be responsible for the financial part of this latter scheme. The work in Ashland is becoming quite encouraging. Fortnightly services are being held and a new rectory is to be ready for occupancy early in the summer. The people, who were much discouraged in the past, are taking new courage, and under the able care of the excellent missionary who is expected to take charge of the work early in the summer, there is no reason why this mission should not become a power for good in northern Maine.

#### MASSACHUSETTS.

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

##### Missionary Work at the Advent—Lent at St. John the Evangelist's—Burial of Rev. Horatio Gray—Ipswich—Devotional Day—Notes.

AT THE CHURCH of the Advent, Boston, the rector has recalled in his "Weekly Message," that three living Bishops have in years gone by, been connected with the Church of the Advent, being the Bishops of Fond du Lac, Vermont, and Maine. There is already a Fond du Lac League in the parish for the assistance of that Diocese, and the rector suggests that a Vermont League be organized, and that the children should also organize for work in Maine. He notes also that "Prayers are asked in reparation for a recent profanation of the Blessed Sacrament."

AMONG the Lenten arrangements at the Church of St. John the Evangelist, Boston, are courses of sermons on Sunday mornings by Father Osborne, on the general subject "Lessons from Eden," and on Sunday evenings by Father Field. There will be Tuesday afternoon sermons on "Lenten Duties," by Father Powell, and a course of Thursday evening sermons on "Motives for Repentance" by the Rev. Messrs. Henry Bedinger, W. H. Van Allen, C. S. Hutchinson, F. M. W. Schneeweiss, H. C. Dana, and T. R. Kimball.

AT THE FUNERAL of the Rev. Horatio Gray in St. Paul's Church, Feb. 15, Bishop Lawrence officiated. There were in the chancel, the Rev. Drs. Lindsay, Storrs, Hodges, and Howe, and the Rev. Messrs. R. J. Murray, John T. Magrath, George T. Strong, and E. Tillotson. The interment was at Mt. Auburn.

THE REV. REGINALD PEARCE has just completed three years' rectorship of the Church of the Ascension, Ipswich. In that time, repairs and improvements have been made to the church building at an expense of \$4,500. A special contribution of \$1,000 a year for music has been made by a few generous members of the parish. The guilds and societies have extended their work along new directions, and have doubled their activities. The congregation comes from the surrounding towns of Hamilton, Wenham, Rowley, and Topsfield.

THE EASTERN CONVOCATION held a devotional day in the Church of the Messiah, Boston, Thursday, Feb. 19th, Father Osborne, S.S.J.E., being the conductor.

THE PREACHERS at the noonday services at St. Paul's Church, Boston, during Lent are as follows: Mondays, Bishop Lawrence; Tuesdays, Rev. Philo W. Sprague; Wednesdays, Rev. William H. Van Allen; Thursdays, Rev. W. G. Thayer; Fridays, Rev. Edward W. Osborne; Saturdays, Rev. Geo. L. Paine.

THE REV. F. A. FOXCROFT of St. Paul's Church, Beachmont, has started Church services at Revere Centre.

THE REV. S. S. SEARING has been appointed diocesan missionary to the deaf mutes.

#### MILWAUKEE.

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

##### Mission at the Cathedral—Clergy Retreat.

THE MISSION conducted by the Fathers of the Holy Cross at All Saints' Cathedral, which closed on Thursday morning of last week, was largely successful in fostering and developing the spiritual life of those who came within the sphere of its influence. The methods were those common to similar movements elsewhere; three early celebrations, a later Eucharist with instruction, an afternoon talk to women on very practical subjects, the children's mission, and the intercessions, followed by the mission sermon, and that by an instruction, at night. Especially helpful was the children's mission, in which the attendance steadily grew, and in which the facility with which the children answered their questions was remarkable. Toward the last the weather became extremely cold, and at the final Eucharist on Thursday morning at 6:30, the mercury still being below zero, a large number were present and more than a hundred communions were made. During the last days, five children and one adult were baptized. At the close it was felt that in a distinctly unspiritual community, such as the city of Milwaukee unhappily is, a large measure of good had been accomplished, and many souls had been affected for good.

A PRE-LENTEN clerical retreat, attended by some twenty of the clergy located in and around Milwaukee was held at the Cathedral last Monday, being conducted by the Rev. Dr. Webb of Nashotah. It began with the Holy Communion, and there were four meditations during the day, the series closing with evening-song. The special subject considered was the Special Graces needed in the Priestly Life. The clergy lunched together in the guild house of the Cathedral.

#### MINNESOTA.

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

##### Organ for Rochester—St. Paul Notes—Quiet Days—Le Sueur.

FUNDS are being raised for the purchase of a pipe organ for Calvary Church, Rochester.

THE JUNIOR MEMBERS of the B. S. A. in St. Paul, held their quarterly rally at St. Peter's. After a shortened form of evening-song, Bishop Edsall gave the boys a helpful and inspiring talk. Every chapter in the city was well represented. Refreshments were served by the young ladies of the parish.

THE LATE Mrs. Appleby makes provision in her will for a font, costing not more than \$1,000, to be placed in the Church of St. John the Evangelist, St. Paul; the balance of the immense Wilder wealth is bequeathed to relatives, friends, and charitable objects.

THE NOONDAY half-hour services for men will be held as usual during Lent, at some central location in St. Paul. It is hoped that the Bishops who lecture here will also be heard at the Wednesday service.

THE ANNUAL dinner for men at St. John the Evangelist's, St. Paul, was held in the choir room and proved a very enjoyable affair, Bishop Edsall presiding. Gen. Kobbe was the guest of honor. Mr. Ambrose Tighe acted as toastmaster. The Rev. W. H. W. Boyle (Presbyterian), Rev. Mr. Mitchell (American Catholic), George A. Goodsell, John Townsend, and the rector, the Rev. Theodore Seagwick, responded to the toasts proposed by the toastmaster.

THE REV. DEAN PURVES has been appointed on the Standing Committee, vice Rev. Dr. Webb, resigned.

BISHOP EDSALL will conduct a "Quiet Day" for women in Gethsemane Church, Minneapolis, on Thursday, 26th, and the Rev. F. L. Maryon of Kemper Hall, Kenosha, Wis., will do likewise at St. Paul's Church, St. Paul.

ST. JOHN'S CHURCH, Le Sueur, loses in the death of Daniel N. Bannatyne, senior warden, one of its loyal and faithful Churchmen. He was a Scotchman by birth, brought up a Presbyterian, but confirmed in the Church later in life. He served under General Sheridan in the Civil War, in the 10th N. Y. Cavalry, with marked distinction.

SIXTY-FOUR students are in residence at the Breck School; the future looks bright and encouraging under the present management.

#### NEBRASKA.

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

THE REV. JOHN WILLIAMS, rector of St. Barnabas' Church, Omaha, is a member of a committee of three to act as arbitrators in an application for increase of wages by the Omaha Typographical Union.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Church Reopened in Trenton—Roselle—Woman's Auxiliary.

THE NEW Christ Church, Trenton (the Rev. E. J. Knight, rector), was opened for service on Sunday, Feb. 15th. The work of remodeling of the church has already been fully described in THE LIVING CHURCH. The new church has double the seating capacity of the old one, and when completed will be one of the best church edifices in the Diocese. It is of stone, and will have a tower and transepts later, when the present plans have been fully carried out. The basement contains rooms for all the institutional features of the parish work. Adjoining the church will be the rectory, and next that is the Associate Mission House, so that the large site at the corner of Hamilton and Whittaker Avenues will be entirely covered by the group of buildings. All the work thus far finished has been paid for, and the only reason for postponing the completion of the rectory is the present high cost of building material and construction.

At the services on Sunday, the 15th, the new church was filled to its utmost capacity. The rector was the preacher at both services. On Tuesday evening the 17th, there was a service of dedication, the Bishop of the Diocese officiating, and the Rev. W. Strother Jones, rector of St. Michael's Church, Trenton, being the preacher. Wednesday evening there was a largely attended missionary meeting, at which the address was made by the Rev. Hamilton Schuyler, rector of Trinity Church, Trenton. Thursday evening the dedicatory services concluded with a musical festival.

AT ELIZABETH a series of conferences was preached at Christ Church (the Rev. H. H. Oberly, D.D., rector) during the week beginning with Sexagesima Sunday, Feb. 15th. On Sunday the preacher, both at the parish church and at St. Paul's chapel, was the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware. During the week the evening sermons were preached by the Rev. William Harman Van Allen, rector of the Church of the Advent, Boston.

AT ST. LUKE'S CHURCH, Roselle (the Rev. H. E. Gilchrist, rector), a society of the men of the Church, starting with a membership of 25, is doing a remarkable work. The society includes some of the prominent young men of the community, and has held a number of special meetings for men, with interesting programmes. Arrangements have now been completed for a course of addresses dur-

ing Lent, by way of instruction on the history and doctrines of the Church, to be delivered by well-known lecturers.

THE FEBRUARY MEETING of the Plainfield Clericus was marked by a most interesting discussion of the subject, "What do we mean by 'Essentials' in the Teaching of the Church?" The opening paper was read by the Rev. H. E. Gilchrist of Roselle, and in the discussion that followed, stress was laid on the need of authoritative teaching on the fundamentals of the faith, as a step toward Christian unity and a help towards getting people to grasp the idea of the Church as the fount and source of doctrinal statement. A notable feature was a plea by the Rev. E. C. Rodman, ex-Dean of Convocation, for the change in the name of the Church. "We cannot hope to be a centre of Christian Unity," he said, "until we have rid ourselves of the present name, that stands for division and brands us as a sect. We are not sectarian, but Catholic, and we should have some name—I care not which—that will proclaim that fact."

The members of the Clericus were the guests at a luncheon of the Rev. W. O. Jarvis, rector of St. Paul's Church, Westfield.

THE WINTER MEETING of the upper division of the New Jersey Branch of the Woman's Auxiliary was held Wednesday, Feb. 11, at St. Peter's Church, Freehold (the Rev. H. E. Thompson, rector). A severe rain storm interfered somewhat with the attendance, but there were fifty or more delegates present. The Bishop of the Diocese attended, and, with the rector, conducted a short missionary service, the music being rendered by the vested choir of the parish. After the service, the Bishop delivered an earnest pre-Lenten meditation, based upon the teaching of the Epistle and Gospel for the week. The meeting was organized later for business in the parish room, the president, Mrs. Clark of Elizabeth, presiding. The Bishop gave a practical address on the action of the Board of Missions as concerning the Woman's Auxiliary. At the afternoon session, addresses were made by Mrs. White of Elizabeth on Work in Japan; by Mrs. Grice of Riverton, the diocesan vice-president, on the Work in General of the Auxiliary; and by Mrs. Clark, the president of the New York Auxiliary, on Work in Mexico.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Cornerstone at Montgomery.

BISHOP POTTER said the corner-stone of St. Andrew's chapel, Montgomery, in St. Andrew's parish, Walden (Rev. James G. Lewis, D.D., rector), on Monday, 16th inst. in the presence of several of the clergy of the Archdeaconry and a large gathering of Church people and others. Tents were provided for the occasion. The Bishop, clergy, and vested choristers of the combined choirs of Walden and the mission proceeded to the platform erected at the front portion of the nave, singing Psalm 122, "I was glad," etc. The Ven. Archdeacon Thomas, D.D., and the Rev. Dr. Dumbell took part in the service, which was very impressive. After Dr. Lewis had made mention of the contents of the copper box provided for the occasion, the Bishop laid the cornerstone. After the service the large assemblage dispersed to gather again in the Grand Army Hall, at present used for the services of the mission. Here the Bishop confirmed six adults, after which the Archdeacon spoke ably upon thoughts suggested by the cornerstone service, and the Bishop gave an eloquent address, especially pointing out the excellencies of the Prayer Book and its great usefulness in public and private devotion. The occasion was a memorable one, not alone for the above sacred functions, but also for the meeting of the Clericus of the Highlands, entertained

at an earlier hour by the rector of the parish, and at which the Rev. J. C. Elliott read an admirable paper on "Why People Do Not Attend Church."

The above mission was begun by the rector two years prior to last September, and is in a most encouraging state.

#### OHIO.

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

Lent in Toledo.

THE PLAN whereby arrangements for speakers at Lenten noonday services in Toledo and in Detroit are effected jointly was stated last week. The list of speakers at Trinity Church, Toledo, on the consecutive days, beginning Feb. 25th and omitting Saturdays and Sundays, is as follows: Feb. 25 to 27, Archdeacon Webber; March 2 and 3, Rev. E. J. V. Huiginn (also Sunday morning at Trinity); 4 to 6, Rev. C. E. Woodcock (Sunday at Trinity); 9 and 10, Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware; 11 to 13, Rev. S. S. Marquis (Sunday evening at Trinity); 16 to 20, Rev. Wm. C. Richardson (Sunday A. M. at Trinity); 23 and 24, Rev. Cyrus Townsend Brady; 25 to 27, Rev. J. Sanders Reed; 29 (Confirmation), Bishop Leonard, in Trinity; 30 and 31, Very Rev. C. D. Williams, D.D.; April 1 and 2, Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri; 3, Rev. J. C. H. Mockridge (Sunday A. M., Trinity); 6 and 7, Rev. H. W. Jones, D.D.; 8 to 10, Rev. F. E. J. Lloyd, D.D., who will hold the Three Hour service on Good Friday.

#### OLYMPIA.

FREDERICK W. KEATOR, Miss. Bp.

Progress at Everett.

ON SUNDAY, Feb. 8th, the Bishop and Archdeacon visited Trinity Church, Everett (Rev. John Brann, rector), in the interests of diocesan and general missions, and obtained pledges amounting to \$120. Of 22 candidates confirmed in the evening, 8 came from the Methodists, 2 from Dutch Reformed, 2 Presbyterian, 1 Baptist, 1 Congregational, 1 Roman Catholic, 1 Lutheran, and only 6 from Church families, of which latter, 5 were of sectarian parentage.

In the six months since the beginning of the present rectorship, subscriptions have trebled, loose offerings doubled, choir doubled, Sunday School doubled several times, and increased accommodations for worshippers in the church have been necessitated. A payment of \$600 on a mortgage of \$1,500 has been made within the same period.

#### PENNSYLVANIA.

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

Philadelphia Notes—United Offering.

ON SUNDAY, Feb. 15th, at St. Jude's Church, Philadelphia (the Rev. Chas. Logan, rector), the evening service was commemorative of the late Jacob L. Smith, for many years a vestryman of the parish. The sermon was preached by the Rev. Joseph D. Newlin, D.D., rector emeritus of the Church of the Incarnation.

THE CLERICAL BROTHERHOOD was addressed on Monday morning, Feb. 16th, by the Rev. Wilbur F. Crafts, D.D., of the National Reform Association, Washington, D. C. The speaker was introduced by the Bishop Coadjutor of the Diocese, who paid a tribute to the good work done by the organization of which Dr. Crafts is the founder. The subject of the address was "Reform Legislation before Congress."

THE SIXTH ANNIVERSARY of the Galilee Mission was observed by a series of evening services from Feb. 16th to 18th, at which services addresses were made by the Bishop Coadjutor of the Diocese, the Rev. Richard Harris, D.D., the Rev. Robert W. Forsyth, the

Rev. C. Rowland Hill, the Rev. Floyd W. Tomkins, D.D., the Rev. Wm. B. Bodine, D.D., and several prominent laymen. The report recently issued by Superintendent Robinson shows that the mission has done a useful and important work, which has steadily grown to such an extent that during the present winter hundreds have been turned away from its doors for lack of accommodation. In view of this condition a special committee from the executive committee of the mission have issued a circular letter, with the endorsement of the Bishop and the Bishop Coadjutor, containing an appeal for \$40,000, the sum required to give the work its proper equipment. Shortly after the issue of the appeal, a prominent layman of the Diocese sent a subscription of \$10,000 to the committee.

THE LOCAL ASSEMBLY of the Daughters of the King held a stated meeting in St. Andrew's Church, Philadelphia, on Tuesday, Feb. 17th. An address was made by the Bishop Coadjutor on the subject, "What Woman Can Do." Mrs. Leslie Pell Clarke read a paper on "The Rule of Service; its Difficulties and its Privileges," and Mrs. Joseph Fletcher read a paper on "The Girl: Her Nature; how to meet it and how to train it."

A NEW ORGAN, built by the Haskell Co., has been placed in the Church of the Crucifixion (colored), Philadelphia (the Rev. H. L. Phillips, rector), and a series of recitals are being given on Sunday afternoons at 4 o'clock. A mission, conducted by the Rev. J. Poyntz Tyler, rector of the Church of the Advent, will be held in the Church of the Crucifixion from March 22nd to 29th.

DURING LENT there will be daily services for business men and women in St. Paul's Church, Philadelphia, at 12:30 P. M. The list of clergy who will preach at these services is as follows: the Rt. Rev. Leighton Coleman, D.D., the Rev. R. M. Harrison, D.D., the Rev. R. H. Nelson, the Rt. Rev. Alexander Mackay-Smith, D.D., the Rev. C. A. Ricksecker, the Rev. Alden Welling, the Rev. E. N. Webber, the Rev. Edgar Cope, the Rev. L. B. Shermer, the Rev. W. C. Richardson, the Rev. N. S. Thomas, the Rev. R. B. Green, the Rev. B. Schulte, D.D., the Rev. R. J. Morris, the Rev. A. Coates.

A SPECIAL MEETING of the parish treasurers of the United Offering of the Woman's Auxiliary in the Diocese was held in the Church house on February 6th, Mrs. Geo. C. Thomas, the diocesan treasurer, presiding. Miss Julia C. Emery, the general secretary of the Auxiliary, was present and addressed the meeting. Miss Emery traced the history of the United Offering from the time when it was first made in 1889, showing the expansion of the work and the wonderful results that had been accomplished.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union - Father Huntington's Addresses - Church Club The Bishop Not Ill.

THE FEBRUARY MEETING of the Clerical Union took place on Monday, the 9th inst., at St. Peter's parish house. The paper for the day was read by the Rev. Robert W. Patton of St. Stephen's Church, Wilkesburg, who had for his subject, "Erasmus."

THE REV. J. O. S. HUNTINGTON, O.H.C., will spend a week in Pittsburgh, beginning on March 8th and continuing through Sunday, the 15th. On the Sunday mornings he will preach at Trinity Church, Pittsburgh, and Emmanuel Church, Allegheny, and on all the evenings will make addresses at the Saint Mary Memorial, Pittsburgh. From the 9th to 14th, inclusive, he will deliver the noonday addresses at the Brotherhood services at Trinity Church, and will hold conferences in Trinity parish house at eleven each week-day morning.

THE LAYMEN'S MISSIONARY LEAGUE will hold its anniversary service on the First Sunday in Lent, March 1st, when the sermons will be preached at Ascension Church, Pittsburgh, and Emmanuel Church, Allegheny, by the Rev. Dr. McGrew of Cleveland, Ohio.

THE PRAYER BOOK SOCIETY of the Diocese will celebrate its 50th anniversary on the afternoon of Sunday, March 8th, when there will be a short history given of the Society's work and progress, and the sermon will be preached by the Rev. Fr. Huntington, at St. Peter's Church, Pittsburgh.

THE MONTHLY MEETING of the Pittsburgh branch of the Guild of St. Barnabas for Nurses was held on Monday evening, Feb. 16th, at the St. Mary Memorial. The service was read by the Rev. Mr. Paddock, and the address given by the Rev. H. S. Lancaster. Two Priests-Associate and four members were elected.

THE PROPERTY on which St. Andrew's Church, Ninth St., Pittsburgh, stood, has recently been sold for \$140,000, the ground to be used for business purposes. Possession must be given shortly after Easter, but up to this time no location for the new church has been definitely decided upon. The removal of St. Andrew's Church to some residential part of the city will leave Trinity Church, Sixth Ave., the only downtown church of our communion.

THE FEBRUARY MEETING of the Church Club of the Diocese took the form of a dinner at the rooms of the Monongahela Club, on Thursday, Feb. 19th. The meeting followed the dinner, and the third of a series of papers on "Current Topics," was read by Mr. R. C. Cornelius, several matters of current interest to Churchmen being touched upon, among them the proposed change in the title of the Church. The chief speaker of the evening was Mr. W. H. Matthews, head of Kingsley House, this city, who spoke on "Settlement Work" generally, giving some of the details of the work of Kingsley House. He said the problem in Pittsburgh had to do not so much with large tenement houses as found in New York and some other cities, but with small houses, overcrowded, without sanitation, ventilation, or any of the ordinary conditions that are essential to health. He mentioned some streets by name that are particularly faulty in this regard; instanced some of the conditions which the workers of the house had to contend against; and said that it behooved the good people of this prosperous and wealthy city to make some change. E. Z. Smith, Esq., a member of the Club, told of State Legislation that was to be proposed during this season for the amelioration of these troubles, and the Hon. J. J. Miller and other members of the Club gave expression to their opinion on the subject.

WE ARE ABLE to state that a press report in the secular papers to the effect that Bishop Whitehead had been taken ill at Cohasset, Mass., was entirely erroneous. The Bishop did not have a moment's illness, and did not even hear of the report until long afterward. An attempt made by us last week to verify the report failed by reason of telegraph wires being down as a result of a severe storm.

**RHODE ISLAND.**

THOS. M. CLARK, D.D., LL.D., Bishop.  
WM. N. McVICKAR, D.D., Bp. Coadj.

Churchmen's Club - Prominent Laymen.

THE 48TH MEETING and dinner of the Churchmen's Club was held at the Trocadero, Providence, Tuesday evening, Feb. 17th. The severe storm prevented a great many from attending, but those present thoroughly enjoyed the evening's entertainment. After the conclusion of the dinner, President Mumford announced as the subject for the evening; "The Bible Considered in Twofold Aspect, as Revelation and as Literature," and intro-

duced the first speaker, the Rev. Maximilian Lindsay Kellner, D.D., Professor at the Episcopal Theological School of Cambridge, Mass., who spoke of the Hebrew Bible as the record of God's growing revelation of Himself to the Hebrews. "That revelation was necessarily an exceedingly slow one. It was a growing revelation limited by a growing capacity. God was able to reveal Himself to the Hebrews of old, as He is able to reveal Himself to us to-day only in proportion to their ability to listen to Him and understand Him. We to-day do not read our Bibles with the same interest as did our grandfathers, and the paramount reason, it seems to me, is that we have gone to our Old Testament, for example, and have come away with a feeling of disappointment. We to-day are possessed by the big idea of the philosophy of all history, of God working in and through and by the actions of the world to bring about His great purpose for mankind.

"Through the labors of the archeological excavating the mounds of Babylonia, Assyria, and the Bible student in the museums and libraries of Europe and America, is the philosophy of Hebrew history being made clear."

The second speaker was Hamilton Wright Mabie, LL.D. Mr. Mabie said he believed in the inspiration of the Bible, because it is such glorious literature. The Bible and Book of Common Prayer belong to the literature of the world.

"I can never think of literature as I see it without thinking of the Creed as I say it. The world has lost a book and it is gaining a literature. The world has lost a manual often used for magical purposes, and it has gained a glorious literature. I heard a man once say that he never acted on any great matter of his life without opening the Bible at random, and if he found a text that applied then he accepted it as divine direction. It is a book like that that the world has lost, but it has gained a sublime literature."

"The Bible is the joint product of the divine and human, and it speaks one language. The imperfection of man is in it quite as much as the perfection of God. The emphasis in the near future will be placed not upon knowledge, but upon character. The Bible does not pretend to satisfy curiosity. We grow as much by action as by meditation. The fundamental principle of the Bible is working life into nature by actual experience. It is a race literature in 66 books, representing all kinds of writings."

THE VARIOUS denominations in Providence are beginning to realize what certain laymen

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of the Church can do in the way of instructive addresses, as shown by the following: "On the evening of Feb. 17th the members of the Men's Club of the Cranston Street Baptist Church listened to an address on 'Social Tendencies,' by the Hon. John H. Stiness, Chief Justice of Rhode Island." It is announced that at the next meeting of the Unitarian Club one of the speakers will be Rathbone Gardner, Esq., a prominent Churchman and member of the Rhode Island Bar. It is also to be noticed that both of the above gentlemen are active members of the Brotherhood of St. Andrew, the former from St. Stephen's parish, the latter from Grace Church.

#### SALINA.

S. M. GRISWOLD, D.D., Miss Bp.

#### The Bishop in his Jurisdiction.

BISHOP GRISWOLD held his first services at Christ Church, Salina, on the morning of Tuesday, Feb. 10th, when a large congregation was present to show their welcome to their new Bishop.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Dr. Lloyd in Charleston—Window at Camden—Church Destroyed at Calhoun Falls.

CHARLESTON has just had a visit from the Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions, who spent Sexagesima Sunday and the next day in that city. Dr. Lloyd spoke to St. Paul's Sunday School at 10 A. M. on Sunday; preached at St. Michael's at 11; addressed the Junior Auxiliary at the Church of the Holy Communion at 4:30 P. M.; and preached at the united service at Grace Church at 8 P. M. Next afternoon he met the city branches of the Woman's Auxiliary at Grace Church parish house and gave them a most helpful and inspiring talk, putting before them, in his own telling way, the *spiritual* side of all Church work. At night, Dr. Lloyd preached at St. Mark's Church (colored); and left the city the next morning to visit other points in the Diocese.

A HANDSOME WINDOW, in memory of Mrs. Emily Jordan, a former member of the congregation, now in Paradise, has just been put in Grace Church, Camden (Rev. W. B. Gordon, rector).

THE NEWLY completed chapel at Calhoun Falls was blown down in a severe storm on Feb. 16th.

#### SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bishop Coadj.

#### Convocation at Newark.

THE CONVOCATION of the Columbus Deanery opened in Trinity Church, Newark, on the evening of Feb. 16th. After a short service, addresses on "Missions" were made by Archdeacon Edwards, Prof. Townsend, Rev. Rolla Dyer, Rev. G. W. Van Fossen, and Rev.

J. D. Herron. The next morning there were two celebrations.

At the business session following, Mr. J. D. H. McKinley was elected the lay member of the Missionary committee from the Columbus Deanery. Encouraging reports were made by the missionaries. The Bishop stated that he expected the new Archdeacon for the Columbus Deanery—the Rev. J. R. Matthews, who was now in England—would soon enter upon his work. At the afternoon session a paper on the subject, "Some Reasons why more clergymen are not available for Western Missionary Work," was read by the Rev. C. R. Stearns of Lancaster. Dean Hewitt read a paper on "A Comparison of the Cost and Results of Work for Church Extension in the parishes and missions of the Columbus Deanery." Both papers provoked quite a discussion. By vote of the Convocation it was decided to have the Dean's paper printed. A missionary service was held at 7:30 P. M. Mr. W. G. Benham made the first address on "The Advantages of Parochial over Diocesan Missions." The Rev. W. J. Bedford Jones of Columbus followed with an instructive address on "The Sources of Weakness and of Strength in Connection with Missions." At the close of the service an informal reception was held in the parish house.

#### TENNESSEE.

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

#### Convocation at Cleveland—Mission in Memphis.

THE KNOXVILLE Convocation was in session in St. Luke's Memorial Church, Cleveland, Feb. 17th to 19th. The sermon on the opening evening was by the Rev. F. W. Goodman of Chattanooga, while next day there was a late celebration of the Holy Communion, a Round Table Conference in the afternoon, and a missionary meeting in the evening, addressed by the Rev. Messrs. J. H. Woodward, W. M. Green, and H. Easter. The third day began with an early celebration and a devotional address led by the Rev. W. C. Robertson. The subject of parochial organization was discussed in the afternoon by the Rev. H. Easter and the Rev. W. C. Robertson, and at an evening service the sermon was preached by the Rev. Dr. Ringgold.

Among other points of interest brought out was a map of East Tennessee, drawn by the Rev. A. C. Killheffer, with a view to showing the present status of the Church in this large district. The Church is shown to be lamentably weak in the small towns and rural districts, and not gaining ground if she cannot be said to be losing. Of 34 counties only four have resident clergy, while 12 perhaps have never heard the services of the Church. This vast field is served by 7 clergy, 3 in one, 2 in another, and 1 in each of two more counties, leaving the other parts of the field unreached. This condition would not be surprising in Western Missionary Jurisdictions, but in a Diocese so centrally located it is deplorable; and more so when it is known that before the

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War the Church had a flourishing existence in towns now deserted altogether.

This condition suggested to the Convocation the procuring of a general missionary to take charge of the field and to push the interests of the Church. It was determined to consider the ways and means of securing an experienced missionary, and determination was left to a future meeting of the Convocation.

The work of The Orphanage of St. John's parish, Knoxville, was considered with pride and approval by the Convocation. In view of the fact that the parishes in the Convocation have not been giving the Orphanage the support it deserved, a resolution was passed that hereafter they consider it one of their stated obligations to make annual contributions, as far as possible, to the Orphanage, thus recognizing its value to the Church and the field in which it is located. For 15 years the Orphanage has been almost entirely supported by the parish of St. John's.

A deserved resolution of deep regret was passed, expressing the sorrow of the clergy that Dean Easter is soon to sever his relation with the work in this part of the Master's field to go to the rectorship of St. Clement's parish, El Paso, Texas. His work in this field has been earnest and effective. But our loss is the gain of a missionary field that needs the work of such a consecrated laborer in the Vineyard.

The Name of the Church was discussed; but the delegates could come to no agreement. Opinions varied between "The American Catholic" and the inexpediency of change.

At THE Church of the Good Shepherd, Memphis, there was a pre-Lenten Mission from Feb. 11th to 19th inclusive. The chief preacher was Archdeacon Webber. Much interest was aroused at the Auditorium on Sunday, the afternoon of the 15th, when in spite of the terrific storm, three hundred men were gathered. The number of men during the whole mission, especially at the final communion at 7 A. M., Thursday, the 19th, was noteworthy.

On Wednesday, Feb. 18th, the Archdeacon addressed the Woman's Auxiliary, the Bishop being present.

**VERMONT.**

A C A. HALL, D.D., Bishop.  
The Bishop's Pastoral.

THE BISHOP has issued a Lenten Pastoral in which, referring to the repeal of the Prohibition laws by the State Legislature, he says:

"One great difference between these laws (civil and moral) is this, that the civil law seeks to accomplish its purpose by restraint from outside, while the Christian law does this by internal inspiration. For instance, in the matter that has been under discussion, the State may lay down regulations limiting the sale and use of intoxicants, and may inflict penalties for the transgression of such limitations. The Church approaches the subject from a different standpoint, and teaching men to respect themselves as children of God, members of Christ, temples of His Holy Spirit, bids them preserve their bodies in temperance, soberness, and chastity. Internal inspiration is far higher and more lasting than external restraint. It is always towards the former that we must be working in all educational and other discipline.

"There can be no manner of doubt to any one reading the New Testament that the Christian religion is a religion of self-restraint. Its symbol is the cross, on which our Lord died, whose example we are to follow in crucifying the flesh (our lower, disordered nature) with its passions and lusts. To this we are pledged as disciples of Jesus Christ and members of His Body.

"This self-denial (the suppression of the

lower self for the sake of the higher) must be continual; but of its necessity we are specially reminded, and to its practice specially called, during the Forty Days of Lent, when we commemorate first our Saviour's Fasting and Temptation, and then His Suffering and Crucifixion. In Lent we are bidden practise self-denial in things that in themselves are innocent, in order that we may be better able at any time to withstand temptation to what is wrong.

"Once more, Christian self-denial is not confined to one particular point. It must extend to all the departments of our life. Wrongful indulgence in food or drink, in sleep, or in other bodily pleasures, is to be checked. So are unguarded words and wandering thoughts, temper, covetousness and pride. The self-love that is opposed to the love of God and to obedience to His law is what we have to deny in order that our best self may in obedience to God's law find true freedom and peace. The recent controversies will not have been without benefit, if they help us to grasp more clearly and firmly these principles of Christian self-control. The word translated temperance in our ordinary Bibles really means self-control.

"In the light of these principles I beg you to use the more abundant opportunities of Lent for Prayer, for Fasting, and for Almsgiving; while with reference to the particular question that has suggested my thus writing, I beg you to remember that, whatever may be the civil law, the Christian condemnation of excess, which must bind our conscience, remains unchanged; and that in the absence of some civil restrictions, there is the greater opportunity for voluntary abstinence, both for our own self-discipline and as a help to others."

**WASHINGTON.**

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

Cornerstone at Rock Creek—Church Hospital—Brotherhood—Two Gifts.

THE CORNERSTONE of the new parish hall of St. Paul's Church, Rock Creek parish, Washington, was put in place on the after-

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What Postum Did There.

A well-known figure at the National Capital is that of an attorney-at-law and solicitor of patents, who has been practicing before the Courts and the Department of the Interior at Washington for more than 25 years. The experience of this gentleman with coffee is unusually interesting, for it proves that although the ill results from coffee are slow, they are sure. He says: "I have consumed coffee at my meals for many years, but of late years have been annoyed by deranged stomach and sleeplessness, pains in my head, nervousness and confusion of mind. About 18 months ago I quit coffee and commenced to use Postum Food Coffee, and have experienced the most pleasing and beneficial results therefrom.

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noon of Feb. 12th. Bishop Satterlee officiated, assisted by the Rev. Dr. Johns and Rev. C. E. Buck, rector of the parish. The Rev. Dr. Smedes was also on the platform. The Bishop spoke of the symbolism of architecture, ancient and modern, and of the two ideas of which the church and parish hall are the expression—the love of God and the love of man. The day was particularly beautiful and the occasion one of great rejoicing. The parish is proud in the possession of a quaint little church, which has stood for more than a century in God's Acre—one of the most beautiful spots in the vicinity of Washington, but for some time the need has been felt for larger accommodations for the various parish organizations and especially for the flourishing Sunday School, which has quite outgrown its present quarters.

The new building is of brick, conveniently situated near the rectory, and when completed will contain all the equipment of a modern parish hall.

At the conclusion of the service the rectory was thrown open for an informal reception to those present.

THE ANNUAL reports of the various boards of the Church Hospital for the Eye, Ear, and Throat, show the wonderfully efficient and ever increasing work of this most excellent charity; and also show the urgent need for the new building which its friends hope soon to see begun on the site acquired last year. The present rented house is altogether inadequate, even with rooms secured in the neighborhood; but the finance committee have prudently resolved not to begin building till \$25,000 is in hand, of which sum \$13,600 has now been secured. Bids have been invited in accordance with the designs selected from those offered in competition; and special efforts will be made to raise the necessary funds to begin.

COMMITTEES of the Brotherhood of St. Andrew have been earnestly at work during the winter in accordance with plans adopted at a general meeting early in the season. One of which Col. Cecil Clay of St. Andrew's parish is chairman, is on New and Lapsed Chapters, and through its efforts the chapter of St. Michael and All Angels' parish has been revived, with Dr. Gabriel Johnson, who is also the efficient choirmaster, as director, and much interest is manifested. The chapter of the Incarnation parish has also been revived. Another committee has established a systematic method of distributing cards of invitation at the hotels, and proposes to place Church directories in the most important of them. At St. Paul's Church special Brotherhood services are held on the first Sunday evening in each month.

THE NATIONAL CATHEDRAL SCHOOL has received the gift of a beautifully carved keystone from the ruins of the ancient Abbey of Whitby in England. It will be called St. Hilda's Stone, in memory of the famous Abbess, renowned for her saintly life and love of learning, and it is intended to have it form part of a table from which diplomas will be presented to graduates of the school.

ANOTHER gift that came to the Bishop shortly after Christmas was a package containing some branches of the Glastonbury Thorn, still bearing the blossoms that bloomed on Christmas Day. These came from the present owner of Glastonbury Abbey, and this verse from an old poem was attached:

"The staff het budded, het grew  
Until it bloomed da whole da drew,  
And still it blooms on Christmas night,  
But best they say at dark midnight."

#### WESTERN NEW YORK.

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

Debt paid at Dundee—Lent in Rochester.

THE DEBT resting on Grace Church, Dundee, has been paid as the gift of ex-Senator

George Lord, who placed among the offerings on Feb. 8th his check for \$3,246 to effect that purpose. The service was one at which the Bishop of the Diocese was present.

DURING LENT there will be noonday services in St. Luke's Church, Rochester, lasting twenty minutes, with addresses by various of the city clergy. On Thursday nights there will be union services, with two addresses at each, arranged as follows: March 5, Trinity Church, Rev. Murray Bartlett and Rev. A. J. Graham; March 12, St. James' Church, Rev. Stephen Sherman and Rev. L. C. Washburn; March 19, St. Mark's Church, Rev. E. M. Parrott and Rev. A. J. Graham; March 26, Epiphany Church, Rev. W. W. Jennings and Rev. A. S. Crapsey; April 2, Ascension Church, Rev. A. S. Crapsey and Rev. E. P. Hart; April 9, All Saints' Church, Rev. A. S. Mann and Rev. A. J. Graham.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

#### The Bishop Takes a Vacation.

BISHOP PETERKIN left on the 20th inst., with his wife, for Orlando, Fla., to be gone till May. It is hoped that the rest and change will restore both his voice and health.

THE REV. THOS. C. DARST is convalescing rapidly from an attack of typhoid.

#### CANADA.

#### News of the Dioceses—Death of Canon Maynard.

##### Diocese of Ontario.

A CONFERENCE of Sunday School workers was held at Trenton, Feb. 18th, which opened with a celebration of Holy Communion. Bishop Mills preached and presided at the business sessions afterwards.—THE condition of the diocesan finances is said to be becoming more and more satisfactory, the new methods of making collections meeting with approval.

##### Diocese of Toronto.

THERE WAS a very large congregation present in the school-house of St. Stephen's Church, Toronto, Feb. 5th, for the annual meeting of the friends of the Blackfoot Hospital. During the year 800 patients have been treated. The W. A. pledges, and other money for the hospital, amounted to \$690, and all subscriptions are not yet paid.—AN

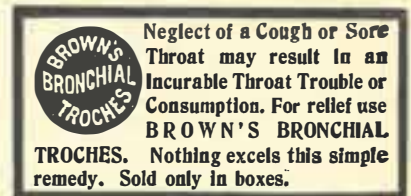
ATTEMPT is being made to re-open the Church of St. Augustine, Toronto, which has been closed for several years.

##### Diocese of Huron.

THE FINE new church of St. John at Bervie was opened by Bishop Baldwin in the end of January. There are two very fine memorial windows in the chancel.—THE Boys' Brigade in connection with Christ Church, Meaford, has been reorganized.—IMPROVEMENTS have been made lately in the interior of St. John's Church, Port Elgin; the money for them was contributed by the Ladies' Aid of the parish.

##### W. A. Meeting.

THE ANNUAL meeting of the Montreal diocesan branch of the W. A. opened Feb. 17th, with the usual service, in Christ Church Cathedral and celebration of Holy Communion. A very large number of members and delegates filled the vestry of the church, while in the chancel were many of the city clergy. Much regret was expressed that Archbishop Bond was prevented by illness from being present and preaching, as had



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been expected. Coadjutor Bishop Carmichael preached instead. The business session opened in the Synod hall in the afternoon, and a public missionary meeting was held in the evening. A letter was read on the second day, from the Archbishop, deploring his enforced absence, and naming Mrs. Holden again president. The Rev. J. Cooper Robinson gave an address at the missionary meeting, illustrated by lime-light views of scenes in Japan, and again to the Junior Auxiliary on the afternoon of the 18th.

*Diocese of Calgary.*

THE CONGREGATION of the Church of the Redeemer, Calgary, has purchased a capital site for the new church, opposite the present Pro-Cathedral. As soon as sufficient funds are raised the building will be commenced.

*Diocese of Fredericton.*

A BEAUTIFUL pulpit has just been given to St. John's Church, Georgetown, by Mr. Deveber in memory of his mother. The church and rectory are also to be improved by the efforts of the Ladies' Aid Society.

*Diocese of Montreal.*

A RESOLUTION was carried on the third day of the diocesan Synod that the Synod should in future meet every two years, instead of every year as at present. This motion however will have to be confirmed, so that it will not affect the meeting of 1904. The Archbishop was requested to appoint a committee to make arrangements for the holding of a Church conference in Montreal within the next twelve months. —BISHOP MILLS of Ontario preached in Trinity Church, Montreal, Feb. 15th. He was rector of Trinity for many years.

*Diocese of Nova Scotia.*

THE DEATH of the Rev. Thomas Maynard, D.D., Canon of St. Luke's Cathedral, Halifax, and one of the senior clergy of the Diocese, occurred at his home in the city named on Feb. 8th, at the advanced age of 88 years. Dr. Maynard was a graduate of King's College, Windsor, N. S., taking the degree of B.A. in 1835, M.A. in 1857, and the honorary degree of D.D. in 1878. His entire ministry had been spent in Nova Scotia, beginning with his ordination by the Bishop of the Diocese as deacon in 1841, and a diaconate spent as curate at St. George's, Halifax. He was advanced to the priesthood next year, and his early work thereafter was at Dartmouth, Rawdon, and Digby. From 1857 to 1869 he was rector at Windsor, and from 1875 to his death, Canon of the Cathedral, as stated.

**Music.**

Editor, G. EDWARD STUBBS,  
Organist St. Agnes' Chapel, Trinity  
Parish, New York.

[Address communications — "MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

OUR ARTICLE of Jan, 31st, advocating shorter services, seems to have irritated some of our correspondents, who claim that *organists* are chiefly to blame for long services, and that the trouble lies, as one writer puts it, with their "selection of lengthy hymns and anthems, and tiresome settings of the morning and evening canticles." This may be true to some extent, but is not rather unusual in these days for people to complain of too much music?

As far as long hymns are concerned, they are often selected by the clergy, and organists use them because they are obliged to. Some of our hymns have eight, nine, and even ten stanzas, while few have still more. The apparent length of hymns depends some-

what upon when they are used. One of eight or nine stanzas, in a long service, or following a long sermon, is apt to seem twice its length.

As for the canticles for morning and evening prayer, they are shorter than they used to be, and this is specially true of the *Te Deum*. There was once much dissatisfaction over the music for this canticle, and so much time was spent in singing it that efforts were made to cut it down to *ten minutes!* In 1857 the House of Bishops appointed a committee, consisting of the Rev. Dr. Muhlenburg and several other clergymen, to look into the matter and see if anything could be done to bring the *Te Deum* within reasonable bounds. This committee actually advertised for a musical setting, and offered a prize for one not exceeding ten minutes in length.

As late as 1886 a *Te Deum* was sung at the regular Sunday morning service in one of the most prominent churches in New York, which lasted twenty-three minutes. It was performed by a quartette of men and women, and consisted of various compositions, "fitted in" to suit the soloists and organist. Not long afterward the organist and choir were dismissed and a vested choir of men and boys was introduced. Our correspondent may be right in regard to the music at his own church, but the probabilities are that organists do not err in this respect as they once did.

On the other hand, we have received communications from various sources showing that there is a decided feeling against long sermons. Reports have reached us of morning services averaging two hours and forty minutes, and of evening services lasting an hour and forty-five minutes. Surely music alone cannot be responsible for this. It was however not our purpose to draw

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The scientific selection of this food should begin as early as possible. That's when the delicate little plant needs the tenderest care. A well-known lady of Calistoga, Calif., says: "About two years ago my little niece was taken sick. When medical aid was called one physician pronounced the case curvature of the spine; another called it softening of the bones and gave but little hope for her recovery. For weeks she had been failing before her parents thought it anything but trouble from her teething.

"She had been fed on mushes and soft foods of different kinds, but at last her stomach could retain scarcely anything. At this time she had become a weak little skeleton of humanity that could not much more than stand alone.

"The doctors changed her food several times until finally she was put on Grape-Nuts which she relished from the first and ate at almost every meal and her recovery has been wonderful. She has been gaining ever since in strength and weight.

"She has eaten dozens of packages of Grape-Nuts in the last year and a half and the child is now a rosy-cheeked and healthy little girl, still clinging to her Grape-Nuts.

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"invidious comparisons" between the relative attractiveness of singing and preaching. In view of certain statistics, showing that four-fifths of the population of large cities are non-churchgoers, we spoke of the unwisdom of tiring people out with long services (from whatever cause) thereby repelling congregations instead of attracting them. Where there is too much preaching, the case is bad; where there is too much preaching and too much music, the case is worse. There are perfectly legitimate methods of abbreviating divine service, musically and otherwise, and they should be employed whenever common sense shows them necessary. The shortening of sermons lies outside our province, but we shall speak of musical curtailment in another issue.

A correspondent asks why "changes are so seldom rung upon American bells," why "tunes played upon chimes produce a musical effect altogether different from change ringing," and why the "aversion to chimes is so pronounced in cities."

We shall have to deal with these questions at another time. We may state here that changes can only be rung upon peals, and in America peals are very scarce. Moreover, the bells in American peals are not provided with the same facilities for ringing that are common in England and the Continent of Europe.

Foreign peals are so arranged that each bell can be "set," to use the technical expression of professional bell-ringers. American bells cannot be so "set," and upon this hangs the whole question of pealing, which we shall take up in a short time. Change ringing is a most fascinating art, and it is a great pity that it has never come into existence in this country. As far as we know there is no "change ringing" to be heard in the United States, although we have heard a very good peal in Quebec, where the bells are fitted with the mechanism used in Europe. There is a set of bells in the towers of St. Patrick's Cathedral, Fifth Avenue, New York, which were imported from France, but we are under the impression that they cannot be pealed after the continental method.

On the evening of Feb. 4th there was a reunion of the choir of Trinity Church, Bristol, Rhode Island, which was well attended by the "graduates" of the choir. Choral evensong was sung at 7:45 P. M., the music including *Magnificat* and *Nunc Dimittis* in A flat, by Mann, "Rejoice in the Lord," Tours, "O Saviour of the world," Goss, "God so loved the world," Stainer, and the Halle-lujah Chorus, Handel. After the service a reception was held in the parish house. The occasion was a unique one, and goes to prove that "ex-members" of choirs do not easily lose their interest in, and affection for choir life. The names of the attending singers were printed on a programme, showing the years of entrance to the choir, reminding one somewhat of an alumni catalogue. Choir reunions are desirable for obvious reasons. They keep alive the interest in Church life, and are apt to bring home to each chorister the memory of early associations dear to the heart of every "old" choir boy.

Such occasions are entirely too few, and we would like to hear of more of them.

We beg to acknowledge the receipt of "Fourteen Hymn Tunes," by the Rev. J. Courtney Jones, of Millwood, Virginia, dedicated to the choir of Christ Church, Millwood. They are easy and melodious, and intended for the various seasons of the Christian Year. Copies may be procured from the composer.

WHILE man is growing, life is in decrease, and cradles rock us nearer to the tomb.—*Young*

WE THINK the Saviour set the proper standard by which the ministry should be gauged, and set it once for all, when He took a towel and basin of water and knelt down to wash His disciples' feet. The measure by which our work will be estimated is service—real, evangelical, self-sacrificing service—whether it be in places high or lowly. Devotion, fidelity to a solemn trust, self-denial to the point of hard sacrifice will count more before God than the perfunctory discharge of clerical duties amid comfortable surroundings and in large, influential parishes. No man is too great for humble service in the Lord's kingdom."—*Lutheran*.

NEVER mind what her name was or who the Bishop was, or where the Diocese was. She was a sweet young creature with a soft, silvery and mellifluous moon, millinery, and matrimony in immediate prospect. And the Bishop, on one of his visitations, had been the guest of her papa and mamma. The hour for departure was at hand, and the Bishop had picked up his grip containing the episcopal robes, and was about to descend the steps on his way to the carriage, when the sweet young creature swooped to his side like a dove, and cooed, "Oh, Bishop, won't you let me carry your trousseau?"

THERE is a great deal of spurious modesty in the world which is simply cowardice. When a man shrinks from accepting a well merited honor, that is modesty; when he shirks the performance of a recognized duty, that is cowardice, though he may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it the honor that we shrink from? or is it the responsibility?—*S. S. Times*.

EVERY man's life is a fairy tale, written by God's fingers.—*Hans Christian Anderson*.

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