

The Living Church

VOL. XXX.

MILWAUKEE, WIS.—JANUARY 16, 1904.

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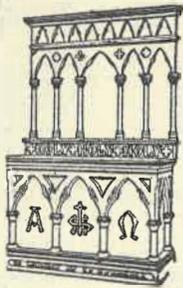
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Editorials and Comments.

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

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AD CLERUM.

"Sacerdos, qui fers vasa sacra, qui panes sanctos edis, et distribuisti, mundare saepius a peccatis tuis, et ab iniquitate tua amplius, et amplius lavare. Tu scis hoc, tu doces oves tuas, scilicet, quod frequens confessio iniquitatem magis ac magis delectat, a peccato avertat, a malo praeservet, in bono confortet, vigilantiam foveat, in via Domini retineat, contra tentationes roboret, pacem sanctam animo infundat, fervorem augeat, hominemque in dies puriorem, et perfectiorem reddat. Tu scis, et doces, quod qui confiteri negligit, paulatim decidat, delicta sua minus intelligat, peccato sensim assuescat, de die in diem fiat in pugna contra animae hostes debelior, facilius in laqueum diaboli incidat, difficilius resurgat, et quo plus differt confiteri, eo plus adhuc differre velit. Quod igitur doces, tu prior ipse observa: confitere frequenter, sciens quod tibi magis adhuc necessarius sit sanctae confessionis usus, quoniam tu caeteris debes esse cautior, et sanctior. Neque dicas: mundus sum, nec indigeo. Quicumque enim dicit, peccatum non habeo: ipsi se seducit, et veritas in eo non est."—*Quid Auct.*

WE ARE still in the season of *manifestation*. So the Gospel for next Sunday tells us how Christ manifested forth His glory in His first miracle at the wedding feast of Cana.

For the miracles were not only works of *power*. They did not stupefy men's minds with astonishment, so that they gave unreasoning credence to Him who worked them. Of this beginning of miracles—the type of all the rest—we are told that His *disciples*, those who wanted to be taught by Christ, "His disciples believed on Him."

It became Him who was both God and Man, "Who ordereth all things in heaven and earth," to use the things about Him to signify the truth He came to teach.

In the Epistle we see our Lord as the Pattern of all vocations. We fulfil our various callings by the "gifts" which He, ascended into heaven, received and gives to men. But in the "sign" at Cana He showed the sacredness of the most universal of all vocations, that to the life of the family and the home.

Christ came not to disparage the household, but to upbuild it afresh on wedlock, made inviolable by His blessing. Not to throw a chill upon our social gatherings, our wedding feasts, but to purify them that they may prepare us for the marriage supper of the Lamb.

Mary speaks: "Whatsoever He saith unto you, do it." It is the motto for household service. "Do it for Him!"

The Epistle tells us how. †

A MAN living in Shan Tung, who believed a year ago that missionary work was humbug, and converts shams, has entirely changed his mind owing to what he has seen during the recent persecution in China. To use his own words: "I have seen many of these converts, men and women, who have had the choice put before them, 'Will you deny Christ, or will you suffer and die?' and have deliberately chosen suffering and death. I have seen these people—some of them brought down to the hospitals on the coast, mangled and broken, coming down simply wrecks to die. I have carefully verified at least twenty-five cases brought down to the place where I was living—and never again will I speak of the Chinese converts as humbugs or shams."—*New Zealand Church News.*

CHURCHMEN IN GENERAL MISSIONARY WORK.

IN THE awakening of the American Church to the importance of fulfilling her missionary duty, which has, happily, been an incident of the past few years, the custom of appropriating the Second Sunday after the Epiphany to the consideration of the subject, has obtained a considerable observance. And it may well be pressed. The day is close enough to the beginning of Lent so that the people might well be prepared for Lenten duties; and the Epiphany is, perhaps of all the seasons of the year, the one which may most fittingly be given to the general work of the Church.

If there were no other reason for exhorting a congregation to give for the wider purpose of the extension of the Church and the preaching of the gospel in the great world beyond the parochial and diocesan limits, it would be reason enough that such giving broadens both the knowledge and the sympathies of the giver. Not until Churchmen in general are animated by the unselfish spirit which seeks the good of his brother men the world over, shall we really do our missionary duty. It is as well for Churchmen to realize that, as a Church, we are, to-day, very largely behind several other Christian bodies in the performance of that duty. And this behindness is the more reprehensible, in exactly the degree in which we believe in the Catholicity of the Church, which we are so fond of professing. If it is a fact that God has Himself created a body designed to embrace the whole world within its limits, then we, who hold that truth, have a motive for missionary work far surpassing that of those Christians who believe it "makes no difference what a man believes so long as he is sincere." That Churchmen should not be far in the lead in the amount of their missionary contributions and work, is little less than a scandalous commentary upon our good faith. But that those who are most emphatic in their stress upon the Catholic character of the Church, should, in not a few instances, be least energetic in expressing that belief in missionary deeds, is a condition at which angels well may weep.

FOR LOOK AT IT from the point of view of home missions. What motive has the Presbyterian, the Methodist, or the Congregationalist for establishing his organization where other Christian bodies are already planted, in this country? Each one of them admits that each of the others is doing practically as much for the spiritual good of the community as he could do. Not one of them professes to supply any important lack which he discovers in the other systems. Theoretically, it would seem as though sufficient motive could not be shown for missionary expenditures by these bodies, in the home field. Yet the amounts raised and appropriated to that purpose by each of these, is far in excess of what Churchmen give.

But how do Churchmen view the same condition? We have uniformly refused to be parties to any limitation of the missionary field by assigning "spheres of influence" to different religious bodies, and accepting our own limited "sphere" on any such plan. We refused to enter into such an arrangement in Alaska. We refused it in the Philippines. A similar overture was, to our knowledge, peremptorily rejected by the late Bishop of Salt Lake. Very likely other domestic Missionary Bishops, and our missionary Board corporately, have been compelled, at various times in the past, to face the same alluring and money-saving proposition. But always, the same answer has been given. If we are acting on behalf of Jesus Christ, as His messengers, in the Church of His divine creation, it is our duty to carry the sacraments He has reposed in our custody, to every single child of man who will receive them. We cannot divide the responsibility. If other bodies would obtain the same right and power with our ambassadors to convey the sacraments, they would no longer be other bodies, but would be one with us, in the unity of the Catholic Church. That others, apart from the Church's authoritative ministry, give valid Baptism so often as they use the divinely authorized words and the divinely ordered matter, we freely and gladly admit. Yet even here we are confronted with the practical difficulty that, in instance after instance, they fail to do so. Having thrown away the Church's doctrine as to the necessity of Holy Baptism where it may be had, they have lost the motive which would bring the people to Baptism. And so, in the midst of Protestant Christianity has arisen an unbaptized people, whom Protestant Christianity is not leading to Baptism. Shall we, who are taught that Baptism is the incorporation of the individual into the Person of Jesus Christ, acquiesce in a condition in which, practically, we find that large numbers are in fact left unbaptized?

BUT BEYOND THIS, perhaps the absolute necessity for greater missionary vigor on our part in the home field, arises from the fact, which we must believe if our religion be not wholly false, that the people in those communities which the Church does not reach, are deprived wholly of their normal spiritual food, the Holy Communion. We are here treating the Roman Church as a negligible quantity, for the moment, since, apart from all Roman-Anglican controversies, the Roman Church cannot and will not reach the people whom we can reach. Our duty to the American people is one which we cannot even divide with Rome.

In taking the ground that we have somewhat to give the American people which the Protestant bodies ministering to them cannot and do not give, one must write very carefully. It is easy to slide from that point of view, which is necessary where one's Churchmanship is not a vanishing quantity, to a supercilious feeling of superiority to others, which quickly changes staunch Churchmanship into mere phariseism. We need not thank our God that we are not as other men are, nor even as these Protestants who are around us. We ought rather to be shamed by their missionary activity, in spite of their lower conceptions of the Faith which they are trying, and, happily, with success, to propagate.

But the Church believes that the sacrament of the Body and Blood of Christ is given for the spiritual food of mankind. By the regular partaking of that food, is the spiritual life strengthened and developed. Yet, taught by the Church of nineteen centuries of unbroken history, we cannot see that this spiritual food is given, apart from the ministry into whose custody the store of that food was divinely reposed. This is not to say that God has no way of developing the spiritual life of those whose place in life is such that they fail to find the way to obtain His appointed food. He who fed Elijah supernaturally by the ravens, and who preserved the children of Israel alive when natural food was exhausted, is able, we doubt not, to do the same in the spiritual realm. The holy lives of many of those who have attained sanctity apart from the visible feeding on the spiritual food which the Church was not asked to give them, must give us a great caution in expression and ought to engender in us a profound humility. Neither do we deny that the "The Lord's Supper," as administered generally in the Protestant denominations, does serve as a memorial to the recipients themselves of the sacrifice of the death of Christ upon the cross, however lacking it may be, and is by them intended to be, in fulfilling the necessity of a sacrifice offered as a memorial to God.

The Church is able, happily, to pass by all these hypothetical questions as to those who, by no fault of their own, are deprived of her sacraments, without the expression of an opinion. It is enough for her and for us, that our Lord has revealed to us this: that the sacrament of the Holy Eucharist is His *chosen and appointed* method of sustaining and developing the spiritual life, not only in us, but in the whole world; that its importance is such that it is given to us as "generally necessary to salvation"; that the commission to "Do [Offer] this"—to administer the Eucharist—was given to His own appointed ministers, and by them, through the power of the Holy Ghost, transmitted to their successors in office in the apostolic ministry; and that we should be false to our trust if we permitted ourselves to cease every effort to give this Bread of Life that has been placed in our hands, into the hand of every child of God, on any plea that God would find other ways of developing and sustaining the spiritual life of these others if we fail to do our own duty.

SEE THEN, how our Churchly principles absolutely compel us to be most ardent of any, in missionary work. But are we? Is it not notorious that where Churchmen contribute thousands for this work, other Christians are contributing tens of thousands? Is it not notorious that even within our own borders, Catholicity in doctrine and in worship is not always found to embrace as well its logical and necessary sequence of Catholicity in extension of the Church's gifts throughout the world?

We have taken the home field especially for this illustration, because the poetry and the eloquence of missions is largely bestowed upon the foreign field, to the exclusion of humdrum missions among humdrum people at home. A missionary address with a setting of Esquimaux or Chinese or Japanese customs appeals more to the imagination than does one for the support of missionary work in Illinois or Kansas or Maine. It is difficult to wax eloquent over a background of sixteen saloons in a radius of not many rods, with stolid farmers or factory

hands or villagers as the *dramatis personae*. Yet nowhere is the heroism of missions displayed amidst greater discouragements than right here. Thank God they are asking for the Church and her instruction in China and Japan, and let us leave no stone unturned to supply the needed assistance. But what of the millions in the Ohio and Missouri valleys, who do not want the Church and who have been burned over and over by emotional religion until they have sunk into irreligious apathy and stolidity? Ah, to minister to these, in the factory towns and farmers' supply points of the United States, amidst nothing but discouragement, and with the endless drift to the cities on the part of those who arise somewhat above their surroundings—here is the heroism of twentieth century missions, and it is a heroism to which only prose can do justice. That—and not because we are in any sense unsympathetic to our foreign missions, with their splendid work and their magnificent opportunities, which we at home are too penurious to embrace—is why we have taken the least picturesque and perhaps the most immediately pressing of all our missionary work, as the basis of the plea we have to make.

And the plea is this: that the men and the women of the Church will arouse themselves to perform the Church's work on some really adequate scale, and not treat the work of Missions as primarily a thing to do with children's mite-chests and babies' offerings. These latter are important as being educative; but the work is men's work, and can only be adequately performed by real gifts that cost something, made by the men and women of the Church.

UNDER the diocesan head of Minnesota, we are printing in this issue a letter of protest addressed to the Bishop of the Diocese by ten of his clergy, and the reply of the Bishop thereto. This correspondence relates to the recent occasion on which, at the opening of the Church of St. John the Evangelist, St. Paul, a number of sectarian ministers and a Jewish rabbi had places assigned them in the entering procession, between the choir and the vested clergy of the Church, and also seats in the chancel, while a Presbyterian minister delivered a congratulatory address; and also to a "union service" held at St. Paul's Church, Winona, on Thanksgiving day, the facts concerning which latter appear to be contested or in doubt. The latter case we shall not consider.

In adverting briefly in a recent issue to the first of these functions, we commented, not on the event as an infraction of canon law, but on the bad taste displayed by the proceeding.

And that we were right, is shown by the mere fact of this present correspondence. The position of the Presbyterian minister in question, must now be a very embarrassing one. Yet it is not he, but those who invited him—and the Bishop, in a manly manner, takes a share of responsibility for the invitation upon himself—who have placed him in this unhappy position. Has Christian unity been helped? Have "quietness, love, and peace among all men" been promoted? Or has the result been, first, that a serious infraction of "quietness, love, and peace" among our own people has been caused, and, second, that the visiting ministers have been placed in a position in which they must certainly feel that an unfair and discreditable advantage has been taken of them? Yet, why were these results not absolutely inevitable from the first? How is it possible for our clergy to fall with their eyes open, into so evident a pit?

It is this consideration that, in our judgment, ought effectually to prevent such deplorable breaches of good taste as that which occurred in St. Paul. Men may quibble as they will over the exact value of the terms *officiate* and *congregation*; and we freely admit that it would not always be easy to draw the exact line as to the literal observance or violation of this canon. An address is not a sermon, nor does it imply ecclesiastical authority. Possibly the mere delivery of an address might be so arranged as not to constitute "officiating," within the meaning of the canon. Add to the delivery of the address, the circumstances of the procession and the official seating in the choir, and the question is more difficult. But we are not disposed to argue it upon the narrow, technical ground. It is a pleasure to know that Bishop Edsall now believes and rules that "participation in the formal procession" on the part of the ministers, rabbi, etc., was calculated to convey an unfortunate "mental impression." We agree with him. We only regret that the idea did not occur to him in advance. The whole incident strikes us as justly subject to the same criticism; and we think we can realize somewhat of the indignation now felt by those same ministers.

And, whether or not there was a violation of the written

law, we are quite confident that the invasion of the peace of the Church, the actual discourtesy shown to the visiting ministers from the denominations by placing them unwittingly in the intolerable position which they must occupy, the encouragement given to what, in spite of all the smooth things that can be said, is a tacit recognition of what is described officially by the Church as "heresy and schism," from which her children pray thrice weekly, "Good Lord, deliver us!"—that all these, and other reasons, afford cause sufficient to deter any of our clergy, anywhere, from being involved in so unnecessary and culpable a breach of good manners, good taste, Churchly practice, and common sense. This, altogether apart from the canon, ought to be sufficient.

WE HAVE more than once commented, in a friendly manner, upon what is almost an identity in Churchly ideals and premises between the Churchmanship expressed by such a representative voice as that of the Rev. Dr. Huntington on the one hand, and, on the other, that for which THE LIVING CHURCH stands. This is shown anew in the brief extract given in this issue by our New York correspondent, from the address delivered by Dr. Huntington on the occasion of his twentieth anniversary—an occasion upon which we beg, for our own part, to present sincere congratulations. What Dr. Huntington speaks of as "Whole Church," in contrast to two systems of Churchmanship which he views, as do we, as, both of them, excellent but incomplete, we have been accustomed to speak of as "Catholicity." That Dr. Huntington finally places himself on record as outside the school of Broad Churchmanship—"To Broad Churchmanship, which seems to carry a certain note of indifferentism and the stamp of Gallo, I have ever preferred Comprehensive Churchmanship"—is entirely in accordance with our own past prophecies. Men rightly love and revere intellectual breadth; but that breadth ought rather to be postulated of intellect and of sympathy than of Churchmanship, is a truth which broad minded men had to perceive sooner or later. Churchmanship, be it called what one prefers, is, in the manner it is held, an absolute quantity. It differs in degree and in color, but not in "breadth." The Churchmanship of the "broadest" Churchman is as truly absolute in itself as is the Churchmanship of the "lowest" or of the "highest." The variable quantity is the man who holds the Churchmanship, who may be exceedingly narrow while claiming to be a "Broad Churchman," or of very wide sympathies and breadth of intellect while claiming to be "Whole Church" or "Catholic." We have always felt that Dr. Huntington's obvious intellectual breadth and wide sympathy made it inevitable that he would sometime decline to be recognized within the narrow school that calls itself Broad. He has repeatedly shown himself too broad to accept that partisan designation.

That in working out the ideals which are so nearly common to Dr. Huntington and to ourselves, we should so frequently be found to disagree in questions of the moment, only proves that one or the other of us—possibly both—is illogical. In the long run the Church will be logical, in spite of the bad logic of either or both of us. If a platform of Protestant Episcopalism on the part of this Church is, in fact, the surest, wisest, and best way to secure the ultimate triumph of "Whole Church" in Christendom, then we are wrong. If a platform of historic Catholicity, divested of everything that savors of sectarianism—and divested, not at some dim, distant, future time when all men shall be broad and wise and good, but *now*—then Dr. Huntington is wrong.

It would be illogical to declare that our own logic is most logical.

But the future must and will tell.

In the meantime it is a pleasure to know that "Whole Churchmanship" and "Catholicity" bear the resemblance to each other of Tweedledee and Tweedledum, and the latter, at least, is large enough to be willing to embrace the former.

Of course if Churchmen in general shall be found to prefer the title "Whole Church" to "Catholic," we should not think of insisting like partisans upon the latter. Our first impression of the former is, however, that it sounds painfully like the name of a new biscuit or a breakfast food.

Name or no name, it is a pleasure to perceive how closely Dr. Huntington's position and our own, are approximated.

ANSWERS TO CORRESPONDENCE.

A READER.—The papers by the Bishop of Fond du Lac on Reunion with Russia have been published in pamphlet form by The Young Churchman Co., Milwaukee, price 15 cts.

R. P.—Turton's *Truth of Christianity* (Young Churchman Co., \$1.25

net) is perhaps the best work on religious difficulties, for ordinary people. The *Oxford House Papers, First Series* (\$1.00) are also excellent.

J. C. D.—(1) The word *again*—"The third day He rose *again* from the dead"—used in the Apostles' Creed, was so placed in the earliest English translations of the Creed, and denotes only return to a prior place or position, according to sixteenth century English. There is no corresponding word in the Latin form, but the construction is usual in old English, as in II. Sam. xxii. 38, Deut. i. 22, and many other passages in the King James Bible and in contemporary English literature.

(2)—We know of no authority for the statement that John Calvin made application for English orders; but in his published *Letters* (iii. 106, 107) he expresses regret at the loss of "an uninterrupted succession" on the part of his adherents.

N. M. S.—A deacon ought not to baptize infants when a priest is present. See Ordinal: "It appertaineth to the Office of a Deacon in the absence of the Priest to baptize infants."

W. B. J.—(1) In the Marriage Office, the use of *M.* and *N.* as standing for the individual names of the parties appears originally to have been a misprint for the *N, N* of the English book, the latter initial standing for *nomen* [name].

(2) Presumably, the woman, standing during the marriage service at the left hand of the man, is so placed in order that the joining of right hands and other manual acts may be done with greatest convenience. The reverse position would be exceedingly awkward for the purpose.

(3) The English P. B. directs that the contracting parties at a marriage "shall both kneel down" at the prayer. The American book gives no direction on the subject, but the precedent is a good one to follow.

(4) A deacon ought not to solemnize marriage.

(5) The first *Gloria Patri* in Morning Prayer is "said" as being among the versicles; its use at the end of the several psalms, where it is to be "sung or said," is in the nature of a doxology.

PRAYER.

BY MARY JOHNSON SHEPPERSON.

DO WE pray, or worry about our work for Christ? The one rests us wonderfully; the other exhausts us physically, mentally, spiritually. Again, do we advise and beseech, or do we pray? For four long years I struggled with one dear girl, when the question came to me forcibly, "Is the Lord's arm shortened, that it cannot save?" I took my poor weak hands off, and the Lord laid His mighty ones on her with power. Some days later, I heard that the battle was won. This is but one instance of many others.

One of the saints prayed for eleven years for the conversion of her father. The mother of St. Augustine, too, waited long before he gave himself to Christ.

Do we *pray* in the homes visited as much as we *talk*? Often, we are asked to pray. It is so much easier to talk to our Lord than to talk about Him to strangers. In visiting a hospital, one day, I saw a man and a young girl, in seemingly deep distress. Fearing to intrude, I did not stop to give them any literature. He, however, asked me for a leaflet, and added that he would be glad of my prayers for his daughter's eyes. She was to be operated upon in about an hour.

Prayers alone, however, as St. James teaches us, may be a mockery. Never divorce them from common sense and practical help. Pray definitely. The requests for prayers found in our religious papers furnish topics. The Holy Spirit, too, often inclines us to pray along certain lines. A friend tells us of a sense of some one being in great danger, and for whom she prayed. Her husband's life was threatened at just about that time. A mother and child were saved in accident; her sister and a friend were both led to pray for them, at the time.

Surely, Christ's words to Peter, "I have prayed for thee," should be our comfort, and incite us to prayer.

A friend writes: "My prayer list in about six weeks or so, has grown from six to sixty-seven." Let each Holy Communion be marked by some special request. In praying for others, let us not forget ourselves. I often wonder how the Lord can use such poor instruments.

How much, in the foreign field, we can accomplish by prayer! How we can strengthen our clergy by remembering them before God!

Why are we so strongly impressed to make certain calls at certain times? Is it not often that we are sent of God in answer to prayer? Sometimes, I have found the family just moving. A call, *the next day*, would have given me a long hunt. Once, the little baby was dying, and the poor mother had forgotten my address. She wanted me to stay with her. In every case there has been some necessity for the call.

The early morning is most free from interruptions, and the mind is clearest then, for prayer. Quietness before and after prayer is also a helpful form of service. "Lord, teach us how to pray."

IMPROVEMENTS ON ROCHESTER CATHEDRAL

And Other Additions to the Fabric and Appurtenances of English Churches.

EDUCATIONAL DIFFICULTIES MULTIPLIED.

Correspondence over the Beeby Resignation.

LONDON, December 29, 1903.

THE Dean and Chapter of Rochester have decided to rebuild the central tower of their Cathedral. The design, it is stated, will be in harmony with the rest of the sacred edifice; it will closely resemble the original tower, and will be capped by a spire in oak and lead. The donation of £5,000 recently given to the Cathedral authorities by Mr. T. H. Foord, of Foord House, Rochester, will be applied towards this work. The existing central tower, which is a mean one, was erected in 1825.

A memorial to the late Dr. Creighton, successively Bishop of Peterborough and London, has now been placed in Peterborough Cathedral. It is in the form of a slab of white marble bearing a life-sized effigy of that eminent ecclesiastical historian in full pontificals. The inscription on the slab records the most important stages of Dr. Creighton's career, and concludes with his own words: "He tried to write true history."

The Bishop of Southwark has lately opened at Blackheath another of his residential houses for Greyladies. This makes the sixth, and there are now more than fifty of these ladies who are working in South London parishes. The Greyladies, it appears, are not paid; in fact, they themselves pay £50 a year for their board and residence, which, however, is inclusive of all expenses. There are few openings (to quote from an item about them in the *Church Times*) better than this "for those who wish to devote the whole or part of their time to regular authoritative work among the poor, but who may not wish to commit themselves as completely as they would do if they became either Sisters or Deaconesses."

According to the *Guardian*, the Bishop of London has sanctioned the following Form of Benediction at a grave in an unconsecrated burial ground, to be said before the body is laid in the grave:

"O merciful God, with whom the death of Thy saints is precious, and who hast taught us in Thy Holy Word that the bodies of the faithful are members of Christ and temples of the Holy Ghost, and that, having been sown in weakness, they will be raised in power; we humbly beseech Thee to sanctify this grave to be a peaceful resting place for the mortal remains of our dear brother here departed; and grant, O Lord, that we, with all those that are departed this life in Thy true faith and fear, and are fallen asleep in Christ, may attain to the resurrection of the just, and may have the full fruition of perfect bliss and everlasting glory, both in body and soul, in Thy Heavenly Kingdom, through Him who is the Resurrection and the Life, who died, and was buried, and rose again for us, and who now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen."

There were 55 candidates ordained to the Priesthood and Diaconate by the Bishop of London at St. Paul's on the Sunday in Advent. The *Church Times*, commenting thereon in a sub-leader, points out that these figures exceed any that have been recorded in the last twenty years. It believes, moreover, that a large number of young Oxford men have been moved by the Bishop of London's appeal to consider the question of taking Holy Orders; and adds that probably what was wanted, in order to turn men's thoughts to the sacerdotal vocation, was a new way of urging its claims, "and the Bishop of London appears to have found out how to put the case."

The educational war cloud in Wales has rapidly increased in size of late, and nothing short of an absolute deadlock in the administration of the "Education Act" of 1902 appears to be imminent in many parts of the Principality by reason of the wholly illegal and oppressive action of those county councils that have madly revolted against the provision of the Act for the maintenance of what are technically called "non-provided" (or denominational) schools. The Flintshire County Council, for instance, in June last resolved not to levy any rate on behalf of "non-provided" schools within their area for salaries of teachers, and so forth. The attention of the Government authorities at Whitehall was, of course, called to the fact, and they have now made a countermove of so drastic a character as to have fairly produced a sort of bombshell effect upon the Flintshire County Council. At a meeting the other day of the Education Committee of the Council a letter was read from the Secretary of the Board of Education, wherein it was stated that he was directed to announce that the Board, having regard to

the Council's resolution (as above mentioned), propose to make an order postponing the day on which the Act is to come into operation in the County of Flint to February 1, 1904. Thus in the *interim* that Council will be powerless to levy an education rate at all, not even for the maintenance of "provided" (or State) schools. And, moreover, should the Council still remain in a refractory mood at the expiration of the present time limit, it may be the Board will decide upon a further postponement, as they have power under the Act to postpone the final day for its coming into operation until September, 1904. The managers of Church schools in Flintshire and Denbighshire, who recently met together, have resolved that they will not be responsible for the salaries of the teachers employed in their schools after the end of this year. If the resolution be carried out, it will inevitably mean, it is stated, the closing of all Church schools in those two counties.

There was used for the first time at Exeter Cathedral on Christmas Day the very costly and splendid processional cross that has been given to the Cathedral by Lord Clinton, the Lord Lieutenant of Devon, as a thank-offering for the safe return of his two sons from the late war in South Africa. It took two years to make, and is 9 feet high. It is of solid silver and gilt (as described in the Plymouth *Western Morning News*), with panels of ivory. On the front are emblems of the four Evangelists in silver gilt, and the *Agnus Dei* in red enamel. On the ivory panels are large amethysts, symbolical of the Five Sacred Wounds, while a topaz, the stone of glory, is in the centre. Around the figure of the Lamb of God are four carbuncles, symbolical of the Precious Blood, and four small crystals. Around the base of the cross are shells in enamel, with the arms of the Exeter Chapter, the Cross of St. George, and the emblem of the Patronal Saints of the Cathedral, the Blessed Virgin Mary, and St. Peter. The Dean and Chapter of Exeter may also well feel under a deep debt of gratitude to Mr. H. A. Willey for his munificent gift, as a mark of his affection for Exeter Cathedral; which will take the form of the installation of a complete electrical equipment for lighting the Cathedral.

The unveiling of the memorial to Canon Carter, of Clewer, which has been placed in the Chapel of the Clewer House of Mercy, occurred on St. Thomas' Day, the ceremony being performed by the Dean of Lichfield, whose address on the occasion was published in full in last week's *Church Times*. Among those present in the sanctuary of the chapel was the Bishop of Reading (Suffragan to the Bishop of Oxford), who was vested in cope and mitre. The memorial takes the form of an altar-shaped cenotaph, of marble, on which rests a recumbent effigy of the late Warden of Clewer, and above which is an oaken canopy. The effigy, in Mass vestments, is in alabaster.

Dean Stanley, according to so good an authority as Frederick Denison Maurice, was a "bigot for toleration"; and it would appear from Canon Hensley Henson's public outburst against the Bishop of Worcester for his action in the case of the Rev. Mr. Beeby that that particular Stanleyan spirit—which really always seemed much more tolerant of any and all forms of unbelief than of the Catholic Faith of the Gospel in its integrity—still lingers on at Westminster Abbey in at least one of the collegiate clergy. Canon Henson, preaching in St. Margaret's, Westminster, of which church he is also rector, on the morning of Sunday week, dwelt at considerable length on the Beeby case. Having first taken care to remind his hearers that (to quote from the *Times*), when there arose a storm of "orthodox indignation" over Dr. Gore's essay in *Lux Mundi*, he himself had been among those who had then claimed a "large latitude of interpretation," he said he was of the same mind still, "when another outburst of orthodox indignation is being engineered against a clergyman of the National Church"—thus referring to Mr. Beeby. He would never have thought it could have seemed his task to offer an opinion on any official action of Dr. Gore's; but, under the circumstances, no choice was left him:

"The Bishop has deliberately addressed himself to the public opinion of the country. He has publicly stigmatized as dishonorable a clergyman, long benefited in his Diocese, against whom he alleges nothing save that his understanding of a clause in the Apostles' Creed differs from that which has been traditional in the Church. He has coerced that clergyman into a reluctant resignation of his benefice, and has exposed him to the general reprobation of honest men. All this is much more than the oppression of an individual. It constitutes a formal challenge to every English clergyman who claims, in whatever measure, liberty to depart from the letter of the traditional standards of doctrine, and I could never look man in the face again if I were silent now. . . . I deny the right of any Bishop to go behind the deliberate assent and profession of his

clergy, and to insist on their accepting specific clauses of the Creed in the specific senses which the Bishop may himself approve. I protest against any Bishop constituting himself a censor of books, and prohibiting his clergy from taking part in theological discussion temperately carried out in a learned journal. I resent this new attempt to erect within the English Church some counterpart to the notorious 'Index' of the Church of Rome."

He then proceeded to contend (and claiming it to be the view of Dr. Stanley) that in this matter of accepting the Creed of the Church you cannot go beyond the demand that a man "shall declare himself heart and soul a Christian, and for the rest be willing to accept the practical system of the Church." And further on, Canon Henson burst forth in the following highly rhetorical appeal:

"I ask you not to lend yourselves to this resuscitated bigotry, not to be parties to the latest attempt to reduce the National Church to a mere *soi-disant* Anglo-Catholic sect, and to arrest by the violence of abused authority the movements of Christian thought, to petrify intelligence by direct appeals to the facile fanaticism of the unthinking and the uninformed."

The official action of the Bishop of Worcester in the Beeby heresy case and Canon Henson's protest thereto, partly, too, as we have seen, on his own behalf, have naturally combined to provoke some newspaper correspondence *pro* and *con*. Dr. Cobb of St. Ethelburga's, Bishopsgate, comes forward to say Ditto to Canon Henson's contention in his attack on Worcester; while the Rev. T. A. Lacey contributes both weight and vivacious interest to the controversy in the columns of the *Daily Chronicle*. Mr. Lacey gives us first a *résumé* of Canon Henson's meteoric career since he was at the head of Oxford House and a member of the E. C. U.; and then concludes this portion of his remarks by saying that, though the Canon is older in actual years, and has changed in some respects, he still has in him "a good deal of the *enfant terrible*." Proceeding, he argues that the Canon's contention, *i.e.*, that an English Church priest has the right to put any sense he likes on the words of the Creed, and recite it in that sense, provided you make your sense clear to the world—"savors of the most dangerous sort of casuistry, that casuistry by which a man justifies what he wishes to do, what his convenience or his interest move him to do." In conclusion, Mr. Lacey says: "It is, after all, more important to be truthful than to hold a benefice."

Mr. Beeby, who has now signed the formal deed of resignation as vicar of Yardley Wood, will be allowed a month before the new vicar's appointment, to find a house to live in and remove his goods; but the Bishop will meanwhile provide for the duty at Yardley Wood church.

J. G. HALL.

AT THE thirteenth annual convention of the St. Andrew's Brotherhood in Canada, which was held in Holy Trinity Church, Toronto, Oct. 15th, Bishop Anderson made a noteworthy address, from which we extract the following paragraph. Said he: "We are living in days of too much unionism, too much capitalism, and too much socialism, in days when men are too accustomed, before taking any action, to put their ears to the ground, to hear what other people are saying about them, and what is the proper thing to do. Only one man in a hundred now has the courage to come out and do the things that God and his own conscience require him to perform. We need at the present time more men and women who stand solidly on religious grounds, and refuse to wink at sins, even though they may be in the fashion. Men there are who will not attempt to purify politics unless they take refuge behind some municipal reform organization, and these people are nothing more or less than mean cowards. The family is the unit in the state, the foundation of all responsibilities to us, and when sin enters a home the family is destroyed." He exhorted them to guard their homes and their own ideal of the Canadian marriage relation and to do all in their power to keep off that tyrant, domestic infidelity, that fain would reach them from foreign shores.—*Chicago Journal*.

A NUMBER of interesting archæological discoveries have been made at Queen's College, Oxford. During the long vacation important works have been in progress, including the installation of the electric light throughout the college, and the overhauling of a part of the drainage. On opening the crypt beneath the apse of the chapel, for the purpose of passing a cable through in connection with the installation of the electric light, a leaden casket was found, with the remains of the founder, Robert Eglesfield, chaplain and confessor to Philippa, Queen of Edward III., from whom the college derives its name. Eglesfield died in 1349, aged forty-three, and was buried in the college chapel. Cut deep in the lead on the top of the casket are the words, "Reliquiæ fundatoris." No date accompanies the inscription. Various other interesting remains were also discovered.—*Scottish Guardian*.

BISHOP POTTER'S ACCIDENT.

Confined to his Home since Christmas.

SEVERAL NEW YORK PAROCHIAL YEAR BOOKS.

Dr. Huntington's Conception of the Church.

CUBAN PILGRIMAGE STARTED.

BISHOP POTTER is suffering from a strained tendon in one of his ankles, and has been confined to his home since before Christmas. His injury is painful, although not serious, and recovery involves quiet and rest rather than a physician's care. It has been necessary for him to forego attendance at the functions and meetings for which he had engagements, and Bishop Worthington has been acting for him whenever possible. There is some fear that Bishop Potter will not be sufficiently recovered to take part in the consecration of the Rev. Dr. Greer on the 26th inst., but the Bishop himself hopes to be about before then, and it is understood that his physicians give him grounds for so hoping.

The vestry of Grace Church has published in pamphlet form the sermon preached by the Rev. Dr. William R. Huntington on the First Sunday in Advent, which marked the completion of a twenty years' rectorate. In a letter giving consent to the publication, Dr. Huntington writes that "to receive, for the second time in my life, a request from wardens and vestrymen to be allowed to print the record of twenty years of pastoral service strikes me as a rare felicity." Dr. Huntington has held but two rectorates; that at All Saints' Church, Worcester, Mass., and at Grace, New York. He had been at the former but a little over twenty years when called to the New York work. This sermon treats first of conditions as he found them at Grace Church twenty years ago; second, of what has been accomplished; and third, of the teaching which the rector has tried to give his people. Dr. Huntington found Grace Church, he says, a modern church, in that it was not administered solely as a preaching and teaching center, nor yet exclusively as a place of worship; but while these two all-important functions were not allowed to fall in the background, the church had developed, under Dr. Potter, now Bishop of New York, a large activity in the field of neighborly beneficence.

Dr. Huntington speaks of three features of present-day parochial life, two of which, he says, were dear to the former rector's heart. The features are the open church, the maintenance of a staff of young men in Deacon's orders, and the recognition of Deaconesses as parochial officers. Of the Deacons who have served the parish, Dr. Huntington says between thirty and forty have "graduated," and by them Grace Church is represented in no fewer than seventeen different Dioceses and Missionary Districts, from Massachusetts westward to the Philippines. Speaking of the work of the Deaconesses, the Grace Church rector says that when he looks for a visible answer to prayer, he turns, not to the sightly buildings of the parish, but to the deaconess' stalls, whose occupants have done so much to make old dreams of his come true. The sermon reminds the people that the trustees of the Cathedral of St. John the Divine some years ago allotted a site on the Cathedral grounds for a permanent Deaconess Institute. Dr. Huntington said he would be proud and thankful if the people of his parish were to make the building possible. In a foot-note to the published address, it is stated that on the Sunday following its delivery, there was found in the Communion Alms an envelope containing seven gold eagles, and inscribed "For the building of the Deaconess' House on the Cathedral Heights." Within was a card explaining that the gift was a thank-offering on the part of the seven parish deaconesses. Dr. Huntington recalls that St. Luke's Hospital, which now crowns Cathedral Heights, had its beginning in a silver half-dollar intrusted to the late Dr. Muhlenberg by a poor woman. Of his preaching through the twenty years of his rectorate, Dr. Huntington says in part:

"These twenty years, be it candidly confessed, have been a rather arduous time for preachers. Not only have they had to encounter far greater difficulty than of old in getting a hearing, because of the increased number of voices in the world, but, even when listened to, they have been almost as men under trial upon the charge of concealing their real beliefs. Even their advocacy of good works has been turned to their reproof, construed to mean a cautious seeking for cover, a timid effort to throw up some barrier between themselves and the galling fire of enemies on either flank. 'What do these men really believe?' So have asked the thoughtful out of the depth of their perplexity, while the thoughtless have found, in the very fact that the thoughtful were perplexed, a plausible excuse for their own

absorption in trifles. Doubt confronting them on one side and worldliness on the other, the preachers have been fain to seek such paths as they might. But there has been at no time any call for panic, any need of vague alarms. I have yet to see it shown that modern discovery, or biblical criticism, has so much as jarred upon its solid plinth a single one of the great articles of the Christian faith.

"As to High Church and Low Church, I have held and hold that both of them are included in Whole Church. The one of them stands for Christianity as corporately and sacramentally regarded, the other for Christianity individually and subjectively conceived. Each has a philosophy back of it, and each a mystical annex of its own. If there are deeper reasons for being a High Churchman than most High Churchmen advance, so are there deeper reasons for being a Low Churchman than most Low Churchmen perceive. It is the glory, not the shame, of the Anglican Communion, that it alone among the Churches of Christendom is able to keep both of them within its borders, hospitable to each. Hence to Broad Churchmanship, which seems to carry a certain note of indifference and the stamp of Gallo, I have ever preferred Comprehensive Churchmanship, which claims for its free use whatever is good and true, wherever found.

"In so far as these two words of High and Low stand for contrasted methods of conducting divine service, I have treated them as indicative of difference of temperament. Some love simplicity, some gorgeousness and elaboration. I rank myself with the former company, and have cast in my lot there, even though convinced that in the great Christian Commonwealth of the future, destined to rise upon the too narrow Roman scheme, all orders of spiritual architecture will have recognition. We Christians shall never all of us be ritualistic, any more than we shall ever all of us be musical. We are not made alike. Meanwhile incense is not worth the cost of a schism, nor, on the other hand, ought those of us who prefer day light to candle-light to be cast out."

The Rev. Dr. William N. Dunnell, who has been for more than thirty years rector of All Saints' Church, New York, was married last week to Miss Anna Maria Megele. Dr. Dunnell has been a widower about three years and the present Mrs. Dunnell had grown up in his household, having been latterly his confidential secretary.

The year book of the Church of the Incarnation is a book of over 150 pages and contains the records of the year's work in the parish church, the chapel, and the parish house. The record of parish expenditures for the year is unusually high, reaching over \$236,000. Of this sum, however, there is an item, "Other objects within the parish \$168,524," which probably includes the cost of the Constable Memorial Chapel in the parish church and perhaps other extraordinary expenses. The current expenses of the parish are given as \$30,412 and the total for missions and benevolences, diocesan and general, \$32,000. The endowment fund of the parish now reaches \$115,890, of which \$5,000 is for the chapel, \$10,000 for the Day Nursery, and the balance for the church. Speaking of the parish house, which was completed last year, the rector, the Rev. Dr. William M. Grosvenor, says that if there is any complaint about the building it is that it is not large enough. He continues:

"My own feeling is that it is quite large enough for the work that we have set out to do. From a careful study of the financial resources of the parish and a knowledge gained by eight years' experience of just about how much we can expect from our parishioners for this work, I am sure the buildings provided will be quite large enough, but also that they will not be a burden, nor demand from us more than we can reasonably expect to give. It is, in our judgment, a mistake to erect more buildings than the parish can reasonably maintain."

The St. Mark's parish year book, also published last week, is smaller than the one just reviewed and represents a considerably smaller annual expenditure. It nevertheless records the details of the work of one of the important down-town parishes, a work that it is possible to continue because of the wisdom of those who, in these and former times, have endowed it. Like all other down-town districts and some up-town ones, the population of St. Mark's parish is constantly changing. In the preface to the year book, the rector, the Rev. L. W. Batten, says that "in a single square we find 115 families who were there four years ago, 59 three years, 115 two years, and 117 new." In five blocks 527 have moved in within one year, a large proportion being Romanists and Jews. The debt on the rectory has been reduced by \$3,000 during the past year, leaving \$14,000 still to pay. At the close of the book is an interesting historical sketch of the parish.

Acting for the Bishop of New York, Bishop Worthington of Nebraska said a service of benediction at the Chapel of the Advocate, in Bronx Borough, on the evening of the Second Sunday after Christmas. Archdeacon Nelson was also present, and both he and Bishop Worthington made addresses. The

Rev. T. Manley Sharpe, M.D., is minister in charge of the chapel.

St. Matthew's Church (the Rev. Arthur H. Judge, rector), has had three new windows placed since Christmas, the subjects being "The Angel of Hope," "The Good Samaritan," and "Christus Consolator." The first named is given by William H. and Mary E. Hampton "in memory of departed ones," and the other two are gifts from Mrs. Joseph J. Potter in memory of her husband and parents.

One of the interesting Church charities of New York is the clothing bureau maintained in St. Barnabas' House on Mulberry Street. It was organized three years ago to help the worthy poor and is under the management of Miss J. Lathers and Mrs. M. E. Hancock. The Bureau sells at nominal prices wearing apparel which has been discarded and donated by those in comfortable circumstances. Every month, after the modest expenses of the Bureau are paid, the receipts, less one-tenth, are turned over to the City Mission and are used to aid in the housing of homeless women and children in St. Barnabas' House. The reserved tenth is given by the Bureau, as a thank-offering for its success, to other worthy charities, such as the Church Periodical Club, St. Faith's Home for Girls, the Women's Auxiliary, and the Flower Mission. Everything pertaining to household or individual use is put, through the Bureau, into deserving and grateful hands. The annual receipts from sales amount to about \$1,000, and donations of clothing and useful articles come not only from local sources, but from other cities and states.

The Rev. P. H. Kerridge, vicar of the Chapel in Stanton, formerly known as the Pro-Cathedral, has resigned and accepted the rectorate of Trinity parish, Easton, Pa. He goes to his new field about the fifteenth of this month. The Stanton St. Chapel is now under the direction of the City Mission Society and for the time being will be under the charge of the Rev. Robert B. Kimber, secretary of the society.

The Cuban Pilgrimage of the American Church Missionary Society started from New York last Saturday, part of the party going by steamer direct from New York and the remainder by rail to Port Tampa. From the Society went the Rev. Dr. James H. Darlington, the Rev. Dr. W. N. Neilson, Mr. E. Sherman Gould, and Mr. W. B. Whitney. Friends of the Society to the number of six were also of the party. Local conditions in Havana will be studied, including the problem as to whether a church should be built in the Prado or in the Vedado section. Chapels on several sugar estates will be visited and trips made to Bolondron and Matanzas. The party will remain in Cuba ten days, returning in time for the annual meeting of the Society in Wilkesbarre, Pa., February 8th and 9th.

THE CHRISTIAN YEAR.

A TRUE STORY.

SEVERAL years ago Mr. A. C. Benson noted the remarkably large sale of Keble's *Christian Year*. In 1873 it had reached the 158th edition. How many thousand copies have been bought since 1873 the wisest bookseller knows not. Yet the following incident actually occurred.

A little girl, an only child, passed away, and the grief of the mother was the sad, silent grief which is hard to bear or to behold. The mother was intelligent, had received a good school training, and was a typewriter in a large publishing house. Her letters were well expressed, and, in grammar and spelling, faultless. The writer of this article gave her a pocket edition of the *Christian Year*, rightly thinking that she would enter into its beauties. He should add that it was a very small volume, and that the title page simply bore the name of the book, "*The Christian Year*."

In a day or so came a courteous letter, referring to the merits of the different poems, and concluding by saying, "The name of the writer is not given. Perhaps you are the author."

We had not the courage to reply to this. At times we have a dread that somebody will suppose that we wrote the "Elegy in a Country Churchyard." The mother had never heard of John Keble.

Like all strange occurrences, however, this has its parallel. A divinity student never met the late Dr. Butler of the Diocese of Pennsylvania without a burst of admiration, which was so pronounced as to be embarrassing. Dr. Butler was a quiet, thoughtful man, averse to being lionized, and he asked the reason of this hero worship. The young man supposed that Dr. Butler had written Butler's Analogy.

THE ROOT OF THE TROUBLE.

WE think that Bishop Edsall got at the heart of the matter when he said, on Sunday last, that "we have grown to regard religion and religious observances too much in the light of an entertainment." If there be any decline in the influence of our churches upon public and private life; if they be less seriously regarded and less influential in the community to-day than they were years ago, much of the secret of it lies in Bishop Edsall's words, and the fault belongs to both sides—to the Church authorities, as well as to the parishioners.

All down the line we find the churches regarding themselves and teaching the world to regard them as, in a certain sense, business institutions. If they actually went to the business basis, as certain great churches have done in the East, this might not be so bad. They could teach a great many people on the business side, and teach morality and industry while keeping their hold upon the multitude. But the truth is that in a very large proportion of the churches of the country the type to which they are becoming assimilated is not even that of the factory or of the counting-room, but that of the theater.

You will find in many of them an open and confessed desire to attract. This is expressed in many different ways: by the provision of elaborate musical accessories, by all sorts of novelties, which are not thought unfit for a religious connection, and particularly by a selection of topic and a mode of treatment from the pulpit that imitate a mild form of sensationalism. It is thought to be necessary to beat some sort of a tom-tom gently to get the careless hearer outside into the temple of worship, and either to soothe his sensibilities, or to tickle his delight in the unexpected; so that he may hold there a brief period of so-called worship and possibly be induced to return on some day when nothing else has any particular attraction to offer.

The Church, speaking of the Christian organization as a whole, was not built up in this way, did not obtain or hold its power in such fashion, and is distinctly losing its influence on human life by these tactics. If there is any institution in the world which must be absolutely true to itself, to its own ideal, and oblige human inclination to conform to its standard, that institution is the Church. As long as conscience persists in man he will still entertain the gravest respect for those who tell him frankly and fearlessly of his duty, and rebuke him for departing from it. The eternal truth is still, and ever will be, the mightiest force in the universe. The Church expanded until it commanded pretty much all the civilized world simply because it represented truth, open and speaking with many tongues, however unpalatable. It has lost ground as it has abandoned that high standard.

The people complain of the decline of the religious idea, of the decay of faith and of the falling away of moral restraints. They allude to these things as causes of a waning interest in Church worship. They have largely reversed the relation of cause and effect. The clergyman who stands fearlessly upon the old platform and believes that the religious life is the supreme part of man's being; who preaches that and that only, without regard to individual preferences or assumptions; who makes that his only attraction, may not draw about him a great congregation quickly, but his church will remain well filled when the mob that gathered to see or hear some novelty has been scattered to the winds. We sincerely believe that the abandonment and utter rejection by all religious authorities of the idea of the church as a place of entertainment, and of everything that fosters that effeminate and enervating thought, would be one of the most important forces in bringing a renaissance of real religious life, personal devotion and expansion of the outlook for the human soul.—*St. Paul Globe*.

THEN the Church is doing a good deal of bribing. It always has done it, and it is a dangerous procedure. You think you have really got the man, but he is simply using you for his own convenience, and when he does not need you any longer, or some one offers him a handsomer bribe, he will drop you. I remember when I was a theological student in New York, being told by a man of a friend of his who lived in Denver, whom he asked me to look up when I came home. "He," said my informant, "has made a lot of money; he has been very successful. He worked the Church racket." When I asked him what he meant by that, he smiled at my simplicity. "Don't you know," he said, "when a shrewd man goes into a community for the first time, he looks around and sees which Church has the best social connections, and then connects himself with that Church. My friend has a good voice, and he offered his services to the choir of a fashionable church, and through this he got lots of business." Since then, I have had frequent opportunities of observing the working of the "Church racket."—REV. F. S. SPALDING, in *St. Andrew's Cross*.

The Syrian Church of Malabar.

By E. M. PHILIP, Secretary to the Most Rev. Mar Dionysius, Syrian Metropolitan of Malabar.

Written under the direction of the Most Rev., the Metropolitan.

II.—DOCTRINES.

AN ABSTRACT history of the Syrian Church of Malabar was the subject of my last letter. This time, I shall describe the doctrines of this Church.

The Nicene-Constantinopolitan Creed without the Filioque clause is the recognized symbol of the Syrian Church. But the Syrians, in common with their co-religionists in the Patriarchate of Antioch, are commonly called Jacobites, from a celebrated Bishop, Jacob Baradæus, who flourished in the sixth century.

Eutychus, a presbyter of Constantinople, made a great agitation in Christendom in the fifth century, by proclaiming a novel teaching, which seriously affects the doctrine of the Incarnation. He taught that divinity and humanity were so united in Christ, that the one absorbed the other, and left but one nature in Him. The Council of Chalcedon condemned Eutychus and his teaching, and laid it down that "One and the same Christ, Son, Lord, Only Begotten, is to be acknowledged in *two* natures, unconfusedly, unchangeably, individually, inseparably united, the distinction of the natures being in no wise taken away by the union, but rather the property of each nature being preserved." The Christians of Syria, Egypt, and Armenia equally condemned Eutychus and his teaching, but they disapproved of the definition of the Council of Chalcedon. They upheld the view of *one* nature, but it was a one-nature formed by the hypostatic union of divinity and humanity, substantially and inseparably preserving the properties of the natures without mixture and confusion. The difference was only a misunderstanding. Both the Council of Chalcedon and the Syrian Fathers were upholding the same view in respect of the union of natures and the Incarnation. What the Council really condemned was the teaching of Eutychus in his conception of the nature of the union, viz., that in our Lord the two natures were so united that one of them *absorbed* the other.

The Syrian Fathers wanted to emphasize the same doctrine as the Council of Chalcedon, but they thought that the statement in the definition of the Council, that our Lord "is to be acknowledged in *two* natures," would convert the Trinity into a Quaternity, and they ran to the conclusion that the Council was vindicating Nestorianism in a disguised form. The adherents of the Council, on the other hand, understood the Syrian doctrine of *one-nature* as a re-affirmation of the Eutychian teaching. Hence we have the curious spectacle that, while the Syrians condemn in the strongest terms possible the Monophysite doctrine of Eutychus, they have themselves been labelled for more than a thousand years throughout the Western Christendom as "Eutychians," or "Monophysites." It does not appear that the Fathers of Chalcedon ever meant to lay much stress upon the word *two*. They intended their meaning to be understood, not by any particular word or words, but by the whole definition which they laid down. On the contrary, the Syrian Fathers appear to have been very particular not only in the matter of the definition as a whole, but also in their expression of the number; and hence they disapproved of the decision of the Council. The Emperor Justinian, who supported the Greek Church and Council of Chalcedon, could not tolerate the slightest departure from the wording of its decrees, and consequently subjected the Syrian Fathers to severe persecutions for their alleged heresy on this point. Bishops after Bishops were imprisoned, the Patriarchate of Antioch was trespassed into, and a plot was laid to annihilate the Syrian party by imprisoning all their prelates, and thus, by making it impossible, to keep up episcopal succession among them.

At this critical period arose a zealous, earnest, indefatigable monk, Jacob Baradæus. Contriving with great difficulty to receive consecration, with some others of his colleagues from the imprisoned prelates, he succeeded by his unquenchable fire and enthusiasm in consolidating his scattered followers. Succession to the See of Antioch was restored, and Bishops and priests were ordained throughout the land. For more than thirty years he so zealously worked in Syria and Egypt that his party, who were about to become extinct, increased by thousands, in spite of the bitter persecutions of the ruling powers. Those Christians, thus saved from extinction through the undaunted labors of Mar Jacob, were thenceforth called Jacobites. For

many centuries they had such ascendancy in the East that a hundred and three episcopal and twenty metropolitan sees recognized the supremacy of the Jacobite Patriarch of Antioch. The Armenian and the Coptic Churches also followed the same doctrine, and these three bodies hold mutual communion and recognize one another's orthodoxy.

As has already been pointed out, the adherents of the Council of Chalcedon detected an unpardonable heterodoxy in the Jacobite use of the word *one*, in respect of the nature of our Lord, and regarded the Jacobites as Eutychians. The Jacobites, on the contrary, construed the inclusion of the word *two* in the definition of the Council of Chalcedon as amounting to an acknowledgment and veneration of a Quaternity in the Holy Trinity. Considering the circumstances of the time, we are inclined rather to condone the early Fathers on both sides than to blame them for such extravagant abuse of one another. But the persistence with which, in this enlightened age, Western writers are slavishly reproducing the baseless assertion that Jacobites are Eutychians or Monophysites, is more incomprehensible and less excusable. I shall show by direct quotations taken from original sources that the generally accepted view of the Western writers about Jacobitism is demonstrably wrong.

A candidate for episcopal ordination in the Syrian Church has to take ten oaths, including an abjuration of Eutychus and his doctrines, before he is admitted to the dignity. Those which concern the mystery of the Incarnation are in the following words:

"I believe and confess that one of the Three Persons (of the Holy Trinity), the Word of the Father, viz., the Second Person, descended from heaven of His own will and of the will of His Father and of the Holy Ghost, was conceived in the womb of the Blessed Virgin Mary, by the annunciation of the Archangel Gabriel; He took flesh of the Virgin Mary by the Holy Ghost; Divinity united with Humanity; and at the end of nine months, He was born of her in mystery incomprehensible to nature and senses, without breaking the seal of His mother's virginity, either at the time of the Incarnation or at any other time before or after. . . . In His Incarnation, His divinity *was not mixed* with humanity, nor His humanity with His divinity; the natures were *preserved without mixture and confusion*; His divinity *was not separated* from His humanity, nor humanity from divinity; the union was miraculous and *substantial*; the union of the divinity and humanity was *substantial and inseparable*; and the Word was made flesh and lived with us."

"I believe and confess that our Lord Jesus Christ, the incarnate Word of God, is to be acknowledged in *one* nature, one will, one person, *perfect God* in divinity and *perfect man* in humanity, united in Godhead and manhood."

"I believe and confess that at the time of the death of our Lord Jesus Christ, His divinity never separated from His humanity even for a moment; His divinity never bore sufferings, crucifixion, and death; His death was the separation of His soul from His body; His divinity never separated either from His body or from His soul; on the fortieth day after His resurrection, He ascended to heaven in His human body; He sat at the right side of His Father; and He cometh to reward every man according to his works, good or bad."

Mar Philexinos, the Jacobite Bishop of Mabug in the sixth century, thus explains the Jacobite view of the union of the natures, and the cause of their disapproval of the decrees of Chalcedon:

"The Orthodox Christians, sons of the Holy Church, confess one nature of the Father and of the Son and of the Holy Ghost, believing that one of the persons of the Essence, medial in Trinity, came down and was incarnate from the Holy Ghost and from the Virgin Mary, and took a body from her, though His embodiment did not make any addition to His person; for the Trinity remains as it was a Trinity. . . . He was truly born and was seen in the world and ate and drank and was weary and was refreshed and in truth tasted sufferings, and was crucified, and was buried, and rose the third day according to the Scriptures. . . . Again we anathematize and set aside the Council of Chalcedon, because in the one Lord Jesus Christ, the only-begotten Son of God, it separates the natures and the properties, and the actions, and the heights, and the humiliations, and the divinities, and the humanities, and thinks of Him as two, and brings in *Quaternity*, and worships the simple Son of Man. . . . My faith is in the Trinity, and the Trinity is not defective or wanting that it should be a Duality; and not added into Itself so that it should grow to a Quaternity; not defective from Its perfection, and not receiving another person extrinsic to Itself. Ev-

everything extrinsic to the Trinity is a created thing, and whatsoever is in It is essence and adorable. One of the Persons, therefore, of the Trinity, came down from heaven by means of exinanition, and of the Holy Virgin became the Son of Man, because He is God. And in His entity or rather in His becoming the Son of Man, His nature was not changed, and addition to His person there was none."

The above extracts are enough to convince all unprejudiced theologians that the teachings of the Jacobite Church are scriptural and orthodox, and that the denominations, "Eutychians" and "Monophysites," as applied to this Church are unjust and inappropriate, and point to a total misconception of the facts of the case on the part of the writers who make use of such expressions. The mystery of the Incarnation is so deep that I am perfectly conscious of my own incompetency to discuss it. However, if I may be permitted to risk an opinion in the matter which I have long entertained and of the truth of which in my own mind I am fully convinced, I firmly believe that the Chalcedon Fathers, as well as the Church to which I belong, differ only in the word they use, but hold the same doctrine. Both are unanimous in denying separability, confusion, change, and divisibility in the union, as also in affirming the preservation of the properties of the natures in their entity. The difference lies merely in the simple word *one* or *two*. With such close identity in the definitions of the two Churches, it must appear to us that the prolonged wrangle over the use of the words *one* and *two* is almost childish.

Moreover, in the minds of the early Fathers on both sides, the doctrines which they enunciated and the words in which they embodied them were so merged in one another, that, even if they had calmly reviewed one another's position, it would have been difficult for them to realize that the same truth could be expressed in other words. What wonder, then, if in the stress of the moment, those who were in the thick of the fray failed to understand each other's real meaning, and laid undue emphasis on some trivial verbal discrepancy? It has also to be remembered in this connection, that what the Council of Chalcedon condemned was the Eutychian teaching of *one-nature absorbed*, and that the Jacobite teaching was not brought to the notice of that august body.

I hope I have made it clear that no one who recognizes the validity of the Council of Chalcedon can in justice treat Jacobitism as a heresy, nor can I refrain from admitting that the anathema pronounced by Jacobite Fathers against that Council, being equally due to a misunderstanding; the Jacobites are also not justified in treating the decrees of the Council as unorthodox. But so long as the definitions of the Incarnation in the Athanasian Creed constitute the belief of the Western Church, the Syrians can have no cause of complaint against the latter. Under such circumstances, mutual explanations and admissions like the above on the parts of the Western Churches and the separated Churches of the East will not, I hope, be altogether futile.

I shall refer to other points of doctrines and rituals of the Syrian Church in my next letter.

III.—DOCTRINES AND RITUALS.

In my last letter, I described the teaching of the Syrian Church in respect of the Blessed Incarnation, with special reference to the so-called Jacobite controversy. Another controversial question is the faith of this Church regarding the procession of the Holy Ghost. They, in common with all other Eastern Churches, deny the legality of the addition of the Filioque clause to the Nicene-Constantinopolitan Creed. However explicable the addition may be, it was the main cause of the great schism between the East and the West. Famous divines of the Church of England have admitted the orthodoxy of the Eastern Creed, as well as the injustice of the addition without the sanction and approval of a General Synod. The Church of Malabar adheres closely to the symbol of the Councils and Fathers of the early undivided Church. She has, however, no objection to the retention of the Filioque clause in the creed, if it is preceded by the word "receiveth," or "taketh," instead of "proceedeth."

Coming next to the secondary doctrines of the Church, the Syrians acknowledge seven sacraments, viz.: Baptism, Confirmation, Confession, Eucharist, Ordination, Matrimony, and Extreme Unction. In respect of Baptism, they maintain the validity and necessity of infant Baptism and baptismal regeneration. A single sponsor of the same sex as the child is considered enough. A mixture of warm and cold water is used in Baptism. Three-fold immersion was the ancient custom. But the present practice is to pour water three times over the head

of the child, so as to wash its whole body. In the case of the Holy Eucharist, it is believed that it is as much a memorial of our Lord's oblation on the Cross as it is an unbloody sacrifice offered for the remission of sins for the living as well as the dead. Transubstantiation has no equivalent word in the Syriac language, and, as far as I know, it has no place in the Syrian liturgy and theological books in the sense in which it is defined by the Council of Trent. But the doctrine of the Real Presence is fully acknowledged. Communion at least three times in a year is insisted upon. The laity is admitted to Communion in the Cup also, though the elements are not communicated separately. In the course of the celebration, the consecrated bread is dipped in the consecrated wine and particles thus dipped are communicated. The Syrians have no objection to Communion in two kinds separately, as administered in the Church of England. But they strongly object to such Communion in the Holy Eucharist celebrated according to the Syrian liturgy. In the celebration, both the death and the resurrection of our Lord are commemorated with special prayers and rituals. The bread



SYRIAN BISHOP IN VESTMENTS.

and the wine are first consecrated separately and the bread is broken in token of His crucifixion, and afterwards it is united with the wine as a memorial of His resurrection. From the moment of this union, both the bread and the wine are regarded as forming one risen body. The particle communicated is the risen body whole and entire. To communicate in both kinds separately after this union is considered equivalent to a second crucifixion of our Lord. Hence they communicate the particles dipped in wine, and believe that the communicant has therein partaken both of the body and the blood of Christ crucified and risen.

Private confession of sins before priests and the declaration of absolution by them also form an important part in the tenets of the Syrian Church. Priests hear confession and declare remission as Christ's representative, and by virtue of His power. The following is the form of the declaration:

"May the Almighty and All-powerful God the Father bless you and lead you to eternal life. By the power of our Lord Jesus Christ which He entrusted to the Holy Apostles, and the Holy Apostles to the Prelates, and the Prelates to me (*literally* my weakness)—by that power entrusted to me—O! my dear brother (or sister), I, a humble servant, loose thee of all sins that thou hast confessed and of all mortal sins that thou hast forgotten, but which thou hast committed by day and by night. By the power of our Lord Jesus Christ, I loose thee from all bondages, curses, censures, and excommunications, in the name of the Father—Amen—of the Son—Amen—and of the ever-living Holy Ghost—Amen. May the sufferings of our Lord Jesus Christ and the mediation of the Blessed Mary, Mother of God, be for the remission of thy debts and the forgiveness of thy sins. Amen."

Confirmation is administered along with Baptism and includes anointment, as is the case in all Eastern Churches. The holy oil, used as an emblem of the Holy Ghost in Confirmation, is consecrated by the Patriarch and supplied from time to time from Antioch. There are two other oils, one used in the baptismal part of the ceremony, and the other for Extreme Unction. These are consecrated by Bishops.

Ordination by apostolic imposition of hands is insisted upon. Irregularities are supposed to invalidate it. No one who has not received valid imposition of hands can administer any of the sacraments. There are three grades of priesthood, viz.: episcopate, presbytery, and diaconate. The first is again subdivided into Patriarch, Malphrian or Catholicos, and Metropolitan or Episcopa; the second into Chorepiscopa, Sovooro (Archdeacon), and Kasisa (elder); and the third into Archdeacon (in its literal sense), deacon, and subdeacon. There are other minor orders, such as Readers, Psalters, etc. Marriage is allowed to all grades below the episcopate, but re-marriage after the death of the first wife, marriage of widows, and marriage after admission to the order of presbyter, are allowed only on condition of

forfeiture of the right to administer the functions of priesthood. Celibacy is encouraged in special circumstances, but no celibate priest is allowed to take charge of parishes. Those unwilling to marry are allowed to enter monkhood and become *Rambons*. Priests who lose their wives are also admitted to monkhood, and are equally eligible for promotion to the episcopate.

Matrimony is a sacrament and not a mere contract, and is indissoluble except by death. Although canon allows divorce in certain extreme cases, it is not exercised on any ground at present.

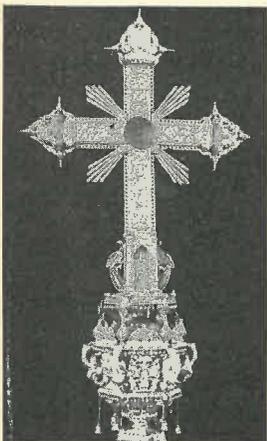
In Extreme Unction, prayers intended for the recovery of the sick man as well as for the remission of his sins are offered, and after confession, he is absolved of his sins and anointed with holy oil, specially consecrated for the purpose by Bishops.

Prayers, private and public, are enjoined seven times a day for the episcopate and monks, three times for parish priests, and twice a day for laymen. During Lent, priests and laity meet in churches in the morning, at noon, and in the evening for public prayers and reading of the Scriptures. There are five fasts in a year. These comprise seven weeks in the Lent, including the Passion Week, twenty-four days in Advent, ending with the Christmas day; two weeks in honor of the Blessed Virgin Mary, closing with the Feast of Assumption in August; thirteen days in commemoration of the Apostles, ending on the Feast of St. Peter and St. Paul in June; and three days in imitation of the fast of Nineveh, two weeks previous to the Lent. All Wednesdays and Fridays at other times except those between the Easter and the Whitsunday are also fast days. Abstinence from meat and other animal food is enjoined generally for all fast days, while during Lent total abstinence from food up to 3 P. M. or at least up to 12 noon every day, except Sundays and Saturdays, is obligatory to all persons not suffering from any ailment.

Solemn observation of the Sabbath and festival days is insisted upon. Besides Sundays, nine important festivals usually called "Lord's festivals," are held in high estimation. They are the Christmas, the Epiphany, the Presentation in the Temple, the Annunciation to the Blessed Virgin Mary, the Ascension, the Transfiguration, the Assumption of the Blessed Virgin Mary, the Holy Cross, and Peter and Paul's. These are held on an equality with Sundays, and secular works of all kinds are forbidden in them. There are other festivals in commemoration of saints; but these need not be so rigorously observed. The celebration of the Holy Eucharist, preaching of sermons, offering of public prayers, and reading of Scripture lessons, form the chief business in churches on Sundays and other sacred days.

The Blessed Virgin and Saints are involved in prayers and are asked to pray to God for man. They are not worshipped, nor are any prayers addressed to them for favors to be accorded by their own merits. Images do not find a place in Syrian churches, though there may be various ornamental figures on the outer front walls of their western portion. Crosses are placed on the altar, and emblems of crosses are set on all sacred vestments and utensils. Pictures are painted on walls merely as decorative works. No prayers are offered before pictures, and people do not at all regard them as objects of veneration or worship, though crosses are held in the strongest veneration. All services begin with the sign of the cross, and the cross is considered to be an indispensable adjunct to all places where services are held. Churches are invariably built from east to west, and the altar is necessarily placed at the easternmost extremity in the chancel.

Prayers and oblations for the faithful dead occupy a prominent place in the services of the Church. The Syrians do not believe in the remission of sins through purgatorial punishment. However, in common with all other Eastern Churches, they have a very strong faith in the efficacy of prayers offered for the faithful departed. It is believed that by virtue of Christ's oblation



SILVER PROCESSIONAL CROSS, AS USED IN SYRIAN CHURCHES.

on the cross, the Holy Eucharist administered for one who has departed this life in faith will, through God's grace, purify him from the stains of sins committed by him when

alive in flesh, and make him fit for the final glorification. Almspersons, especially on the anniversaries of their deaths. The souls of the dead, it is believed, remain either in Paradise or in prison awaiting the eternal happiness of heaven or the eternal sufferings of hell, as the case may be, which are meted out to them in the final Judgment Day. In the intermediate state, the Holy Eucharist and prayers offered for the faithful dead sanctify them, so that they may approach the throne of judgment with clean hearts.

[To be continued.]

THE HARVARD ATLAS OF THE MOON.

BY THE REV. FRANK HAGER BIGELOW, L.H.D.

GALILEO made the first map of the moon, and this has been followed by a succession of atlases, each more accurate than its predecessor, as by Tobias Mayer, 1775, Lohrmann, Beer, Mädler, Schmidt, Neison, and the last by W. C. Pickering of the Harvard College Observatory. This contains a magnificent set of photographs taken at moon's sunrise, forenoon, midday, afternoon, and sunset, so that each portion is covered by five separate pictures. By taking the photographs as seen under five different illuminations, the mountain regions and the *maria* or plains are lighted up differently, and important information can be gained by studying the diverse aspects of the same objects. Selenographers have been busy in naming the craters, the mountain ranges, and the levels, so that 479 craters and peaks now have names and exact positions assigned to them. It is probable that there are between 200,000 and 1,000,000 craters and craters on the moon, so that much work of the kind remains to be done. Certain distinguished men have been honored by having their names assigned to lunar objects, but it seems that motives of spite, as well as those of honor, have entered into the allotment. The great men have not secured large craters in proportion to their merits, but often the reverse has taken place. Thus, Newton is a little inconspicuous object on the edge of the moon, which sometimes passes out of sight by the libration; Schroter is a small broken-down crater, Schmidt is a crater only six miles in diameter, Galileo is a minute peak, Beer is a third-rate crater. It is often true that the more prominent the selenographer the more insignificant the crater. Since the importance of an object should be suggested by the name it bears, this faulty nomenclature is to be regretted. The index to the names in the Harvard Atlas contains the quadrant, the latitude and longitude of the objects, so that it is very easy to locate them on the charts and on the photographs.

These pictures of the moon were taken at Mandeville, in the Island of Jamaica, West Indies, during the months January to September, 1901, by means of an immense telescope, 135 feet in focal length. It was mounted on a slope of ground rising at an angle of 18 degrees towards the earth's north pole, so that the tube was parallel to the axis of rotation. The light of the moon is reflected into it from a movable mirror, and it made an image from fourteen to sixteen inches in diameter without any enlargement. The special advantage of so long a telescope is that the graining on the photographic plate does not show, and by means of the set of five pictures the changes in the snow patches and the vegetation are brought out as would not be possible otherwise.

The moon is a spheroid of three unequal axes, of which the longest points to the earth, this one being about one thousandth part, or a little more than two miles, longer than the others. The attraction of the earth on this bulge of the moon keeps it from turning around as the earth does, so that it turns on its own axis only once during the time it revolves about the earth in its orbit, that is, 29.5 days, counted from the earth and not from a fixed star. The mountains on the moon rise to the height of two miles on the average, but many of them are between three and four miles high, so that their elevation is about like the Rocky Mountains in the region of Alaska. It has been assumed by astronomers that the atmosphere once surrounding the moon has entirely disappeared, and it may surprise the reader to know that Professor Pickering has observed certain remarkable changes in the light about some of the craters, which seems readily explained if there is snow or hoar frost to melt and freeze, as the sunlight falls more or less fully upon it. The fissures in the craters seem to grow white and dark, in accordance with the position of the sun in the moon's morning, midday, and evening. It will be quite a change for us to think of moisture, snow, vegetation, and life on what we have supposed to be a dead moon. This particular view will attract much scientific attention.

THE CHRISTIAN INTERPRETATION OF THE MARRIAGE LAW IN ST. MATTHEW XIX.

By THE REV. W. F. BRAND, D.D.

IN HIS admirable paper on Marriage and Divorce, read before the Pan-American Conference, Bishop Doane professes: "I hold the view that . . . the marriage bond is indissoluble; that separation is permitted in one case only, and that re-marriage is impossible under any condition." He adds: "The question turns, of course, upon the authenticity and meaning of our Lord's words in the [ninth verse of the] nineteenth chapter of the Holy Gospel according to Saint Matthew."

May not something else be taken into consideration? What was propounded to our Lord? And what did He adjudicate? We read that the Pharisees came unto Him, "tempting Him and saying unto Him, Is it lawful for a man to put away his wife for every cause?" That divorce was lawful was without doubt. It was clearly granted by the Lawgiver in Deuteronomy iv. 1. But has this right limits? This was disputed among expounders of the Law. This, which concerned only them who were under the Law, was submitted to our Lord. This, and no more, did He adjudicate.

If this assertion be correct, then whatever may be the authentic text in St. Matthew xix. 9, or whatever its meaning, it has no bearing on the question which so much concerns us now, namely, Should the Church, by its canons, sanction the divorce and re-marriage of "the innocent party"? For its guidance, what more should be asked than the clear judgment of the Head of the Church, given in verses 4, 5, 6 of the same chapter?

When the query of the Pharisees was propounded, had our Lord at once given the direct answer which He gave later, the incident related would have concerned Christians only as a matter of history. But, instead, He appealed to the memory of His tempters touching the institution of marriage—to their knowledge of the fact that the Creator in the beginning so joined together one man and one woman that they twain became one flesh. He then announces His own deduction from this undisputed fact: "What therefore God hath joined together, let not man put asunder." The Pharisees persist: "Why did Moses then command to give a writing of divorcement, and to put her away?"

The reason asked for is given, and in contrast with the concession to hard hearts, the divine ordinance of marriage is re-affirmed. "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." And now the Lord gives a direct answer to the question propounded—May a man put away his wife for every cause? It is asserted by some in your schools, that there is no limit to a husband's will, and that if he gives a bill of divorcement, his putting away his wife for any cause is lawful. In opposition to these perverters of the Law, I say that Moses contemplated but one cause as justifying divorce. "I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away committeth adultery."

Such is our Lord's decision with regard to what was lawful to a Jew. Can a Christian claim as his privilege what was conceded to the Jews because of the hardness of their hearts?

Many Christians do make this claim, and so interpret St. Matthew xix. 9 as to find in the words of our Lord the bestowal on "the innocent party"—woman as well as man—the right to obtain from a civil court the loosing of the marriage bond, and the further right to demand of the Church that she shall bless a so-called second marriage, and set at naught the ordinance which her Form of Marriage proclaims to be inviolable.

May it not be that the ability to make this deduction is due to the habit of looking upon every word in the New Testament as the peculiar property of those for whom it was written, and its precepts as all addressed primarily to Christians? Every word of The Word is for all the redeemed, and for all time. In St. Matthew xxiv. 35, it is written: "Heaven and earth shall pass away, but My Word shall not pass away."

Yet the declaration is qualified by reference to a time when the word then spoken shall be fulfilled. In St. Matthew's Gospel the Lord decides the meaning of a law which is abrogated. If anyone chooses to say that the limitation given by our Lord is addressed to Christians, and that, so doing, He admits the Christians' right to divorce for this one cause, then let him find an answer to the Lord's own plain affirming of the divine

ordinance of marriage, and His declaration: "What therefore God hath joined together, let not man put asunder."

The four Evangelists give the history of our Lord's earthly life. Nothing but preconception can prevent a reader of their writings from seeing that as all His words were spoken to Jews [His closest disciples were such], so, perforce, much of His teaching was an enforcement of Mosaic enactments that rested upon all to the day of His death; enactments sometimes of the nation we call moral, of general application, sometimes national, and so temporary. It must not be overlooked that Jesus was "born under the Law," subject to "the customs of the Law"; that as a teacher He was sent to the House of Israel; that to none others did He, personally or by His ministers, preach the coming of the Kingdom; that He came to fulfil the Law and the prophets; that His teaching was but an unfolding of what was enfolded in what we call the Old Testament. If our "salvation is for all people," yet He whom Simeon held in his arms was "the Glory of God's people Israel"; and if he were "a Light to lighten the Gentiles," He made good this prophecy by shedding the bright beams of The Truth on truths spoken to ages not prepared to receive them. Recall—dwell upon—the Sermon on the Mount. Few think of it as other than a sermon of Christ to Christians. Yet we must see that it teaches to Jews the meaning of what they professed to hold. God had given the command "Thou shalt do no murder"; but no man till now had dreamed that hatred, cherished in the heart, is murder. The Jew repeated the command "Thou shalt not commit adultery"; he did not know until Jesus showed him that unrestrained lust of the eye is adultery, lacking opportunity.

As a whole, the Sermon on the Mount deals with general principles. In this respect it is like to the Ten Commandments, like to the two which the Church recites, saying: "Hear what our Lord Jesus Christ saith." Therefore it is to be received by Christians as Christ's instruction to them. Yet, like to the Decalogue and the two which enforce love to God and man, the Sermon on the Mount comes down to us from, or through, the older people of God. It is a setting forth of the spiritual significance—the higher import of what had been said by, or to, them of old time. If, nevertheless, one *feels* [it is a matter of sentiment] that when our Lord says, "Ye are the light of the world," He has in mind the holy Apostles and disciples, who should receive their teaching, and that He is not speaking of the people who heard Him and "were astonished at His doctrine: for He taught them as one having authority"—the people of whom it is said "He came unto His own," His covenanted people, of whom He said "Salvation is of the Jews"—if the Sermon be self appropriated by Christians, yet there are recorded teachings and commands of Jesus that can be applied only to them that were under the Law. He bade them whom He had healed of leprosy, "Go show yourselves to the priest"; He said of the Scribes and Pharisees, they "sit in Moses' seat, therefore whatsoever they bid you, observe and do"; these same teachers He rebuked as rejectors of the commandment of God, that they might keep their traditions; as under the Law He defended the Law from erroneous interpretation. In the Sermon on the Mount there is a noted instance of this, at this time often referred to. The Lord had been showing the deeper significance of some of the commandments which we call moral, binding on all mankind, although specifically on them who then heard Him; He had spoken of the Seventh Commandment. Adultery is a violation of the sanctity of God-ordained marriage; what follows later in the discourse, seems to be a natural suggestion, namely, reference to divorce. His words are: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." This had been said by the Lawgiver. Permission to put away a wife was a concession to hard hearts: a bill of divorcement was some slight protection to the wife. As has been observed, this permission had been greatly abused. It was held by some that for any cause a man might lawfully put away his wife. The Lord Jesus protests against this perversion: "But I say unto you, that whosoever shall put away his wife saving for the cause of fornication causeth her [giveth her occasion?] to commit adultery." Now, whatever may be the force of these words, only a limitation is given to an enactment of Jewish national law; they do not confer on one not under that law the permission to do what the Mosaic law permitted with a limitation. They cannot be claimed by a Christian as declaring what he may or may not do.

There is nothing in the two contested passages in St. Matthew's Gospel that should throw even the shadow of a doubt on the prohibition of divorce and re-marriage, elsewhere declared by the Lord Jesus, and by the Apostle Paul.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

THE ORDER OF DEACONS—(ORDINATION).

FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Catechism: 5th, 6th, 7th, and 8th Commandments. Text: I Tim. iii. 13. Scripture: Acts vi. 1-7.

WE ARE studying the story of the beginnings of the Church. Such events as had an important or permanent effect upon the Church are the ones that have been selected by the inspired writer. The "murmuring" of the Grecians—those using the Greek language—against the Hebrews, who used the Aramaic, was not important, except as to its results. These, however, were far-reaching, as the order of Deacons has been perpetuated in the Church from that day to this.

In the forty days of His post-resurrection ministry, the Lord Jesus had instructed the Apostles in "the things pertaining to the Kingdom of God." He had promised them the Holy Spirit, who should guide them into all truth. He had told them that they should be witnesses unto Him beginning at Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. We are still concerned with the "beginning at Jerusalem." The providences leading to scattering abroad "throughout the regions of Judea and Samaria," immediately follow the present topic. But before there would be any considerable scattering or even witnessing abroad, we should expect the Church to receive its essential marks. And so it came to pass in the providence of God, that the scattering did not come until there had been developed there at Jerusalem all the machinery necessary for the carrying on of the work in any one place. The Saviour's ministerial commission had been given to the Apostles with the instructions and promises above noted. The work was entrusted to them. Under the direct guidance of the Holy Spirit, they proceeded to carry out the Lord's instructions and to meet the problems and needs with which they were confronted. We have already seen the Jerusalem Church grow to 5,000 men. Now it has "multiplied," and the work is beyond the power of the Apostles' personal performance in all its details. The need was met by the institution of the order of deacons, and perhaps the priesthood also dates from this time (v. 7, b.).

The perils from without had so far been successfully weathered, and the two Jewish persecutions had rather helped than hindered the Church. There were also perils from within, and as the best and most evident fruit of the new life had so far been in the abundant almsgiving, which saw that distribution was made unto every man according as he had need, so it was here that the peril threatened. Ananias and Sapphira had paid the penalty of their blasphemy. The second peril was in the distribution of the alms. Among the Jews, the widows made one of the main classes of dependents; for a widow unprovided for, had no such opportunity of supporting herself as now, and they were also more numerous, as they were less often married again. The early Church seems to have made special provision for them (I. Tim. v. 9, 16). The murmuring which arose between the two classes was probably not serious, and is noticed mainly because of its outcome.

In the setting apart of the seven at this time, the "multitude" made choice of the men, but the Apostles appointed them to their work and ordained them by prayer and the laying on of hands. This has an important bearing on the question of proper ordination. The only way that this could possibly be made to agree with congregational ordination, would be by substitution of "ye" for "we" in the latter part of verse 3. In three English editions of the Bible (Field's folios of 1659, 1660, and 8vo of 1661) this substitution has actually been made, the printer, it is said, having been paid to make the change. It shows the importance attached to this first ordination, and there can be no question but that the whole weight of its authority goes to the support of Episcopal ordination. And if the deacons, the lowest order, could not be ordained except from above, it is certain that the priests could not. And what was not right or possible then, could not well be allowed in later days.

As a matter of fact, almost every sect or body of Christians insists on some sort of a form of "ordination" for its ministers, thus admitting, by their insistence on the form, the necessity of the reality which gave rise to the form. Even those who insist theoretically that the congregation is the ultimate ground of authority, are not consistent when it comes to practical carrying out of their theory, for in their "ordinations," it is not the members of the congregation, but other "ordained" men who take part in the form of laying on of hands. They rightly see that no man can impart to another that which he does not have himself; and yet in all non-episcopal bodies, their claim of "ordained" men must somewhere come to an absolute break. And if the men at the beginning of the line had no authority or gift to impart, and so none was received, where comes the authority which is supposed to be imparted a few months, years, decades, or centuries later by those who receive such "ordination"? Read the preface to the Ordinal (P. B. p. 509).

Be sure that the scholars understand that Episcopal ordination means ordination by a real Bishop, a successor in office of the Apostles, and show that this Scripture reveals the same method to have been required in the ordination of the first seven deacons.

Of the office of a deacon, we learn that they were first of all "to serve tables," which evidently refers to the administration of the alms among those for whom it was intended. "This office to which the charge and care of the poor were intrusted was translated from the Jewish to the Christian Church. For there belonged to every synagogue three deacons, with whom that care was deposited" (Lightfoot). This is still part of the duty laid upon them (P. B. p. 512).

In addition to this "parochial work," they undoubtedly had some duties more strictly official. St. Stephen preached and St. Philip the Deacon both preached and baptized, but he could not confirm those whom he had admitted by Baptism. Instead, he sent unto the Apostles at Jerusalem, and St. Peter and St. John went down to Samaria for the Confirmation of the baptized (Acts viii. 14-17).

There is no record of a deacon being permitted to celebrate the Lord's Supper, but he is allowed to "assist the priest when he ministereth the Holy Communion and to help him in the distribution thereof."

It is possible that we have here also a reference to the first presbyters or priests in the Christian Church. The "great company of the priests" who now became obedient unto the faith (v. 7), may or may not have exercised the office of priests in the Christian Church. It seems probable that they would, and that is all we can say. (See, however, Acts viii. 1, b., "except the Apostles," and xi. 19, xv. 1.) If they did, we have very plainly here distinguished "these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." It is not necessary to insist that these Jewish priests became priests in the Christian Church to prove the case, however, as the office is very plainly distinguished later on (Acts xv. 2, xiv. 23, etc.); and from the testimony of the Scriptures and the early fathers, there can be no doubt but the three orders were in the primitive Church, or that Episcopal ordination was required. Such was the general or universal rule as early as positive statements will carry us back. It is not contradicted by anything that is said to the very earliest times, but rather are those writings best understood with this taken for granted. It seems impossible that the primitive order could have been something other and no reference be made either to it or to a change. And finally, could anyone, realizing the position of the Apostles as distinguished from the "multitude" as set forth in these opening chapters of Acts, imagine anything else to harmonize with it?

DEPARTING from the high standard of the Western Church, the Church of America provides by canon for the re-marriage of the innocent party; and it is now coming to be perceived that this provision makes it impossible to deal consistently and logically with the question of divorce. For a marriage is either dissoluble or not dissoluble, and, if dissoluble at all, is dissoluble wholly. An innocent party can only be at liberty to marry again, because the marriage bond has been dissolved; otherwise he would be committing bigamy. But if the marriage tie no longer exists, the guilty party is equally free to re-marry. There is, therefore, no middle position between allowing divorce absolutely and forbidding it absolutely, and the preferential treatment of the innocent party has nothing to support it but sentiment, a sentiment which ought not to weigh for anything in comparison with the maintenance inviolate of the institution of the family, upon which the whole fabric of civilized society rests.—*Church Times*.

Correspondence

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

THE SACRAMENTAL TEACHING OF THE CHURCH.

To the Editor of The Living Church:

I HAVE read with interest, though not with approval, the articles of Bishop Grafton in your last two issues, on the Reunion of Oriental and Anglican Churches. I do not write this to argue the question, but simply to call attention to certain omissions in quotation and reference, which though perhaps helpful to the argument, are, it seems to me, fatal to a full and proper understanding of the teaching of the Church, as expressed in the Homilies, Articles, and Catechism.

1. Reference to the Homilies. In speaking of the Church's teaching in regard to the Sacraments, the Bishop says: "She does not say there are only two Sacraments, but two Sacraments only as necessary to salvation" (in this quotation from the Catechism, the Bishop omits the comma after "only," which comma is, I think, important for the full and exact understanding of the text). He then goes on to say: "She holds there are others, for in the Homilies she calls Orders a Sacrament."

Now I think that a reference to the Homilies will show that this assertion is made in a manner that is altogether too sweeping and unqualified. In his comment on the Twenty-fifth Article, Bishop Harold Browne says that "the final judgment of the Reformed Church of England appears first in this Article" (which declares that those five commonly called Sacraments, etc., are not to be counted for Sacraments of the Gospel). Secondly, in the language of the Catechism, where Sacraments are said to be two only, as generally necessary to salvation, and thirdly, in the second book of Homilies." Then follows the quotation from the Homilies which I here give, in part: "As for the number of them, if they should be considered according to the exact significance of a Sacrament, namely, for the visible signs expressly commanded in the New Testament, there be but two; namely, Baptism and the Supper of the Lord." And again: "And though the ordering of ministers has His visible sign and promise, yet it lacks the promise of remission of sins, as all other sacraments, except the two above named, do, therefore, neither it, nor any other sacrament else, be such Sacraments as Baptism and the Communion are. But in general acceptance the name of a Sacrament may be attributed to anything whereby a holy thing is signified. In which understanding of the word the ancient writers have given this name not only to the other five, commonly of *late years* (italics mine) taken and used for supplying the number of the seven Sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification that the two fore-named Sacraments are."

All this, I think, maintains my contention that the assertion that in the Homilies the Church calls Orders a Sacrament is made in a manner altogether too sweeping and unqualified. If the Homily refers to the ordering of ministers as in any wise a Sacrament, it is only in *some sense*, and in that *general acceptance of the name, which may be attributed to anything whereby an holy thing may be signified*. This is a very material consideration, and as it does not appear in the statement to which I have taken exception, I think such statement is not a full or clear representation of the teaching of the Church on this point.

2. And again, after saying that the Church holds that there are other Sacraments besides the two mentioned in the Catechism, the Bishop goes on to say: "And in the Articles, which are for adults, she speaks of the other five 'commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction,' the phrase 'commonly called, we may observe, is a Prayer Book expression. It is not one denying that the title is correctly given, but rather allowing it." But suppose we add to the Bishop's words—which split the original sentence in two, stopping at only a comma—suppose we add the other words that complete the sentence. It would then read thus: "Those five commonly called Sacraments, that is to say, Confirmation, Penance, Or-

ders, Matrimony, and Extreme Unction are not to be counted for Sacraments of the Gospel (italics mine) being such as have grown partly of the corrupt following of the Apostles, partly are States of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." Does not this put the matter in another light, for although the omission of these words, especially those immediately following the comma with which the Bishop's quotation stopped, may help to sustain his argument, it seems to me such omission is fatal to any full, and clear, and accurate understanding of the teaching of the Church in the Twenty-fifth Article.

3. One word more. In speaking of the doctrine of the Holy Communion, and showing how the Church made a statement of her doctrine and embodied it in her official Catechism, the Bishop says: "She there declared that the outward part or sign was the bread and wine, but that the inward part or Thing (the capital "T" appears in the Bishop's article, but not in the Catechism) was the Body and Blood of our Lord." On turning to this official Catechism, I do not find that, according to my reading, the Church makes any such declaration. What she does say is that "the inward part or thing *signified* (italics mine) is the Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's Supper." Certainly the word "*signified*," though damaging to the argument, is very material to the proper understanding of the teaching of the Church in the Catechism.

In regard to all these omissions, and especially those in quotations from the Articles and the Catechism, I think they are unfortunate and misleading, and on that account I have thought proper to notice them. The Articles and the Catechism, as we all know, are very carefully prepared statements of the teaching of the Church, they are necessarily brief, and it is to be supposed that verbiage was avoided; in quoting from them we should, therefore, be very particular, lest we omit some material word or phrase, otherwise serious misunderstanding may occur.

GEO. W. PETERKIN.

Parkersburg, W. Va., Jan. 5, 1904.

THE PRESIDING BISHOP AT EPISCOPAL CONSECRATIONS

To the Editor of The Living Church:

AS YOU ask for the expression of views as to the position and rights of the Presiding Bishop at the consecration of a Bishop, may I venture to suggest that the true light in which to regard him there, is that of a Bishop in his own Cathedral, and as having all the privileges belonging to him as such? The church in which the consecration is performed has been loaned to him for the occasion. It becomes, for the time being, his pro-Cathedral, and as such he should have the ultimate decision as to all the details of the service.

It is true that in modern times, Deans have largely usurped the power of control even over regular Cathedrals, to the exclusion of the Bishop, and so it might be argued that, regarding the church in which the consecration is performed as a temporary Cathedral, its rector, or the Ecclesiastical authority of the Diocese, might similarly claim the right to direct its services without the consent of the Presiding Bishop.

But that is not the primitive or ideal conception of the relation of a Bishop to his Cathedral. It gets its name from being the place where he has his seat. And what does that imply, if not authority? One of the arguments for a Cathedral is that it may be a place in which the Bishop can set the standard of ritual he would wish the churches of his Diocese to copy. Certain it is, that originally the Bishop prescribed the order of service which should be observed throughout his Diocese.

If a Bishop goes to a church to ordain or confirm, it is universally admitted that on that occasion at least, he has the right to direct how the service shall be conducted, whatever may be the case when he is not there. If this were not so, I should think his position would be intolerable and humiliating.

When the Presiding Bishop performs official acts in another Diocese than his own, it would, in my judgment, be very bad taste and unwise in him to interfere or alter the arrangements made for the occasion by the local authorities, or to insist upon doubtful or forced interpretation of rubrics, unless it was a matter which he considered of great importance, or on which he has conscientious scruples. But if he chose to do so, he has, in my opinion, the right, and there would be nothing for those concerned to do but to submit, as we have often had to submit to unwise action of those in authority.

And all the arrangements for a consecration ought to be submitted to the Bishop who is to preside, before they are definitely fixed upon.

To limit the direction "he shall take order" simply to designating the time and place for a consecration, which is practically determined by others, is certainly not all that it implies. His position is very different from that which you suggest, one who preaches a sermon at the invitation of the authority in charge. He comes there to preside, and that implies direction; he is in charge, he is responsible and would naturally bear the blame if anything were done which was contrary to the law or due order of the Church. Or if he is not, who is? Where would you fix the responsibility? Has the Bishop to be consecrated the right to say what shall or shall not be done in the Diocese to which he has been elected? But has he that right *before* he is a Bishop? You say the Standing Committee is responsible, the See being vacant. But that means practically one man, the President of the Committee. And is it seemly that he should dictate to a company of Bishops, and force them to take part in a function in which things were done of which they might strongly disapprove, and for which they would feel they were responsible?

I agree with you that it is a matter of importance, and that it should be definitely and authoritatively settled, to avoid unseemly contentions, such as have taken place more than once in the past, on such solemn and important occasions.

Philadelphia, Jan. 4, 1904.

G. WOOLSEY HODGE.

To the Editor of *The Living Church*:

IF THE Bishop of Missouri happen to be in Pennsylvania, and be invited to preach or officiate in a church in Philadelphia, he comes to that church not officially, as a Bishop, but as a visitor, and I presume has no authority either over the service or over the rector.

But, if the Bishop of Missouri, charged with the performance of an Apostolic function, in pursuance of supreme ecclesiastical law comes officially into another Diocese, where there is no Bishop, has he not an inherent Apostolic supremacy in the performance of the Apostolic function which gives him a right to order all things in relation thereto, not by virtue of any canon, but *virtuti officii*? What possible right has the Standing Committee, a creation of the Canons, with no inherent power whatever, a body composed in part of laymen, who may perhaps constitute a majority of the Committee in any particular instances—what right has such a body to control in any wise a Bishop, in the exercise of this the highest of his Apostolic power? It is difficult to see how any but an extreme Low Churchman could undertake to derive any such authority from the provision of the Canon which declares that when there is no Bishop in a Diocese the Standing Committee shall be "the ecclesiastical authority." This would seem as absurd as it would be to argue that the Standing Committee could ordain priests or perform the rite of laying on of hands.

I am speaking now of a question as to the conduct of a service or ecclesiastical function arising between a Bishop lawfully appointed to perform the same, and the Standing Committee acting as "the ecclesiastical authority" of the Diocese where the case occurs. If in a Diocese having a Bishop a question should arise between the Diocesan and the visiting Bishop coming there officially—as for instance for the consecration of a Bishop Coadjutor—a different case might be presented.

And so, as there must be three visiting Bishops on the occasion of a consecration, a difference among them would have to be decided by some other rule than that of Apostolic supremacy, but in such a case it seems to me that seniority in office should be entitled to some precedence, just as in the military service where three officers of the same rank come together, the ranking officer is the senior officer. This view is sustained by Blunt in his *Annotated Book of Common Prayer*, in a note to the Ordinal.

The Presiding Bishop of the Church certainly has no inherent preëminence over other Bishops, except that which courtesy awards to seniority. Whatever authority he possesses must be shown in the Rubrics or in the Canons. It may be admitted that his authority "to take order" for the consecration of a Bishop-elect does not give him authority to specify the manner in which the consecrating Bishops—if he be not one of them—shall perform the function; but with all deference to THE LIVING CHURCH, I submit that the Rubrics of the Ordinal do give very special preëminence and consequently a very special authority, to the Presiding Bishop, if present.

The "Form of Ordaining or Consecrating a Bishop" in the

American Prayer Book is taken bodily and almost literally from the English Prayer Book, the words "Presiding Bishop" being substituted for the word "Archbishop" in every instance, that is to say: everything that the Archbishop does in the English service, the Presiding Bishop is directed to do in our service. Not only do the rubrics expressly require the Presiding Bishop to take the leading part in the service, but there is absolutely nothing appointed to be done by the other Bishops except the reading of the Gospel and Epistle, and the laying on of hands in conjunction with the Presiding Bishop; everything else, according to the rubrics, must be done by the Presiding Bishop, if he is present; there is no alternative given.

The first rubric in the Ordinal, that on which THE LIVING CHURCH raises the question, is as follows: "When all things are duly prepared in the Church after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service." Now, construing this rubric by the context, is it not perfectly clear that the alternative "or some other Bishop appointed by the Bishops present" is meant to apply only when the Presiding Bishop is not present, and so far from it being the case, that "the Presiding Bishop may not even assume that he is celebrant," the last rubric but one of the Ordinal expressly requires him to be the celebrant; it reads, "*Then the Presiding Bishop shall proceed in the Communion Service.*" In short the rubrics of the Ordinal give the entire service to the Presiding Bishop, precisely as those of the English Book give it to the Archbishop, and this would seem clearly to carry with it the right to conduct the service in such manner as to him may seem proper. As to this service, the Ordinal makes the Presiding Bishop potentially Archbishop; his fellow Bishops must follow his lead, and are given no voice whatever in the direction; and certainly his ecclesiastical inferiors of lower degree have no standing whatever to question his authority in the premises.

Haverford P. O., Pa.

Very respectfully,

ROWLAND EVANS.

THE CHURCH OF THE ASCENSION, NEW YORK.

To the Editor of *The Living Church*:

TWICE, lately, I have seen in print the statement that there are only five prominent P. E. churches on Manhattan Island that do not have crosses on their altars, and Ascension is included in the number. Ascension parish church has a mosaic in the wall in place of the usual reredos, and the centre of that mosaic is a large cross; and, if memory does not fail me, an uplifted chalice above. While therefore it is strictly true that Ascension Church has no cross upon the altar, the symbol is in plain sight *above* the altar.

Very truly yours,

Montclair, N. J., Jan. 3, 1904.

ALANSON Q. BAILEY.

NEEDS SUPPLIED IN EAST ST. LOUIS.

To the Editor of *The Living Church*:

SO PROMPT and generous has been the response to my appeal for second-hand clothing to help me in my work here, that I think that I am most fully supplied for all demands that will probably be made upon me this winter. I beg to thank all who have so generously and kindly sent me things for distribution among the poor in my large field.

Yours truly,

JOHN CHANLER WHITE.

"RESERVATION" IN FICTION.

To the Editor of *The Living Church*:

WHILE your columns are occupied with letters in reference to Reservation, may I call the attention of your readers to quite a wonderful little story called "The East Wind," in the January *Ainslee's Magazine*? It contains a very devout description of the Abiding Presence, and will bring joy to the heart of every Catholic, although the writer seems to be both Roman and Anglo-Saxon in his bits of description.

Faithfully yours,

Springfield, Vt., Jan. 4, 1904.

PAUL ROGERS FISH.

THE PRACTICAL SIDE OF RESERVATION.

To the Editor of *The Living Church*:

IN THE last number of THE LIVING CHURCH, the Rev. H. H. Oberly brings the question "up," as he well says, "to the practical side." He considers it a "hardship" at times during the octave of Christmas or of Easter to celebrate the Holy Com-

munion as often as three times a day besides the daily early communion, and this hardship seems to him all the greater because in his opinion it necessitates fasting until about noon. He has sought and found relief, it would seem, of course with the express permission of his Bishop, in the practice of reservation. His very clear statements suggest some questions:

1. Is it so great a "hardship" to celebrate the Holy Communion occasionally even three or four times a day, especially now that the priest is allowed in certain cases to use a very shortened form of the Communion Service? Is it not far more important that they who receive the Sacrament should enjoy the brief service which our Church evidently considers very important, than that the clergyman should be relieved of a very slight hardship?

2. Dr. Oberly takes it for granted that the Sacrament shall in every case be celebrated fasting, even though the priest has already received it fasting in the early morning. This of course brings up the whole question of fasting Communion, the general features of which, I do not propose now to discuss. Is it not, however, unreasonable to expect that our Church, which in her Prayer Book never intimates that fasting Communion is obligatory or even desirable, will nullify an important rubric in order to relieve one of her clergy from a self-imposed aggravation of an occasional "hardship"?

3. Whatever may be said as to the advisability of *public* communions after mid-day (their legality is indisputable), is it not rather an extreme position to hold that even at the risk of "hardship" to the priest worn out by an hour or so of reading, *private* communions should always be celebrated in the forenoon? If I were ill, it would be to me a comfort to receive the Holy Communion even at a late hour of the night, an hour as near as possible to that in which the holy "Supper" was instituted. Catholic tradition in this matter would possess little weight in comparison with the example of the Lord Himself.

I have been in the ministry nearly twenty years, and have worked among many different classes and conditions of men; yet I can truly say that I have never known an instance in which reservation would have helped me. It may be an exposure of my ignorance, an ignorance pardonable where the Prayer Book is no guide; but I should like to ask most respectfully, what is done in those cases in which the reserved elements are carried to a sick person? Is the giving of the bread and wine accompanied with a service of any kind? Is such a Communion always to be preceded by fasting? If not, why not? I assure my brothers that I ask these questions in no captious spirit. I am not in the habit of accusing those who practise reservation of sympathy with Rome or of conscious disloyalty to the Prayer Book. Dr. Oberly's arguments do not appeal to me, and the practice which he upholds would, in my opinion, if generally adopted, tend towards a mechanical and superstitious use of a holy Sacrament. Yours truly,

J. COURTNEY JONES.

[With the reply to the above questions and arguments which appear to be addressed to the Rev. Dr. Oberly, this discussion will be at an end.—EDITOR L. C.]

A USEFUL BOOK.

To the Editor of The Living Church:

WILL you permit me to call the attention of the younger clergy and of theological students to a book recently published from the pen of that prince among teachers of expression, Dr. S. S. Curry, Professor of Oratory, Boston University, and Instructor in Elocution, Yale and Harvard Divinity Schools?

Many books have been written to help beginners to give better expression to the reading of the Scriptures; but no other work comparable to this has come under my observation, and any clergyman might find in it much to help him in the public reading of the Bible. The work is entitled *Vocal and Literary Interpretation of the Bible*, and is published by the Macmillan Co., New York, \$1.50 net, postage 15 cts.

Oklahoma City, Okla., Respectfully yours,

Feast of the Epiphany. ARTHUR W. HIGBY.

DR. BRIGGS ON CATHOLICITY.

To the Editor of The Living Church:

YOUR characterization of the latest deliverance of the Rev. Dr. Briggs before the Church Club as "deplorable" is very apt. A priest who has the audacity to stand up before a body of laymen and (1) repudiate his orders, and (2) describe his ordination as a humiliation to himself, certainly could not com-

mand the respect of the gentlemen to whom he was addressing himself. His words smack too much of "following for the sake of the loaves and fishes." Why was it necessary for him to submit to this "humiliation," unless with an eye to occupying place in the Church's ministry? The Church certainly did not need him, but he evidently needed her Orders. If his "Presbyterian orders" were valid, why did he force himself into the Church's ministry against a storm of protest, except for the emoluments supposedly connected therewith? This seems but a logical conclusion. Perhaps he has been disappointed in these, and like all disappointed failures, now relieves his pent up feelings by railing.

But, sir, the episode at the Church Club is more than deplorable—it is preëminently scandalous. The spectacle of a priest who is at once on the staff of the Cathedral of New York and a professor in a Congregational theological seminary vituperating the Church of which he is a priest, and siding with Rome in denying the Apostolicity of her Orders, before the Church Club of New York, is an appalling one. It would seem that the time has now come when the Bishop of New York should be made clearly to understand that loyal Churchmen will indignantly refuse to contribute toward the erection of the great Cathedral or to the support of any of its institutions, as long as a man so heretical in his views and teaching and so low in his conception of Holy Orders is allowed to continue a member of its staff of clergy.

J. HALL.

Church Missions House, New York City.

"THE DESIRE OF ALL NATIONS."

To the Editor of The Living Church:

WILL you allow me to thank Mr. Lofstrom for his reply to my letter, and to say that with the conclusions therein outlined I am in essential accord?

So far as I am aware, no writer of importance has ever maintained that the prophecy of 7 mo., 21st, 520 B. C., has other than "a Messianic reference." If my letter suggested any other idea to Mr. Lofstrom, let me assure him of my sincere regret. Yet the "Messianic reference,"—not merely of this particular phrase but of the whole section—which is self-evident, is one thing; that Haggai was referring to the personal Messiah is another. The whole context makes it clear that it is the characteristics of the Messianic Age, not the person of the Messiah, of which he is speaking. The supernatural splendor of the New Jerusalem which the restoration of the Temple will usher in, is his burden. At one time the prophets develop the former thought, at another the latter. Thus in the earlier chapters of Isaiah, the figure of the Messiah, which is painted in colors of matchless beauty and portrayed in perfect fulness, is the centre of the prophet's thought. His mysterious Personality, His endowment with every attribute from on High, His ideal qualifications for perfect government, and unto whom "shall the nations seek," are pictured with incomparable grandeur. Here the Messiah is "the Desire of all Nations."

On the other hand, when we come to chap. 60, the prophet's thought is concentrated upon the glories of the New Jerusalem, and for the moment he turns from the Person of the Messiah to the character of the Era which the Messiah is to inaugurate, returning to His Person in chap. 61. Isaiah 60 in some respects corresponds closely to this short prophecy of Haggai. Both are Messianic, for both depict the supernal splendors of the Messianic Era: but it is the Era and not the Person upon which for the time being their inspired gaze is focussed. That the thought of the Messiah in both cases lies in the background is obvious. A Messianic age without a Messiah would be an anomaly. In conclusion: A careful examination of Haggai's prophecy reveals on the one hand that, as Mr. Lofstrom says, "the phrase quoted cannot have a personal reference to the Messiah"; on the other, as he also affirms, that it most certainly has "a Messianic reference." "No doubt our Lord is, in a most true sense, the Desire of all nations; but Haggai does not say so, and it is entirely misleading to make him do so."

STUART L. TYSON, B.A. (Oxon.).

PEOPLE generally find time for anything they really wish to do. Multitudes who cannot find time to perform their religious duties can find plenty of time for everything else. They all have time for feasting, dressing, fishing, hunting, dancing, play going, novel reading, smoking, party giving, and a thousand other perfectly needless things. The reason why they do not find time for their religious duties is simply because they are not really religious, because they do not actually care for God and the things of God.—*The Church in Georgia.*

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XIII.

"OFF TO THE WAR."

THE river flood in the Shenandoah Valley was but the premonition of other and greater disasters in closely ensuing years.

The clarion war-trumpet sounded the alarm at Harper's Ferry, and men left off their farm-work and gave up their professions in answer to the urging summons; and yet the Virginians, like their greatest general, held back from fighting for a season, loth to secede from that Union which they had, in the persons of their ancestors, been instrumental in building up. There were many men among them who were reluctant to resign their commissions in the U. S. A., not only because it was their sole support for themselves and families, but because they hoped that arbitration might yet win the day. But when the crisis was past and the first guns rang through the Southland, even Lincoln's firm hand and tolerant rule could not stay the oncoming tide of revolution; and with one sweep the flood of State patriotism, inherent in the Southern breast, surged onward with overwhelming force; and the "Valley of Virginia" felt the first great shock of war. At Leeton, the stalwart sons of old William Lee met in solemn council, and one and all gave themselves to the cause they loved, and went forth to fight in defense of their firesides and what they believed to be their just cause. The slaves, with the exception of the few who had joined the John Brown raid the previous year, stood firmly by their old master, thus left in his old age the sole protector of the home, the women, and the children; for Norton Lee, not without misgivings as to their future safety, had bid his wife and little ones good-bye, and joined the ranks of Jackson's army, to become later one of the famous Stonewall Brigade. The aged mother, with renewed energy, took up the work of supervising the slaves as she had been accustomed to do in her early married life; and the sewing women were busied with making garments to furnish the knapsacks of the recruits; so for a time things continued to move in their usual routine. The Ferry Inn was, however, a famous place for the gathering of troops, and the fording of the river by bodies of armed horsemen was a matter of daily, almost hourly occurrence. Ferryman White, whose knowledge of the mountain passes and river fords in the vicinity was phenomenal, was in demand as a guide upon many occasions; but he was too old for active service beyond that of looking after the Ferry, and had to be contented for awhile with watching the fray from the stone house around which many skirmishes were destined to be fought, though none so desperate as that around the stone house of historic fame on Bull Run battlefields.

Douglas Lindsay did not at first go into the war, having no one to leave at Monteagle save the old colored man who had always lived with Donald Graeme, but not as a slave. The old Scotchman had never owned a slave. Indeed his views upon that subject had brought him into conflict with the opinions of his neighbors upon more than one occasion during his sojourn in Virginia, claiming, as he did, the inherent right of every man to liberty and franchise, and not being in the position of the Southerners who had inherited the unfortunate system from their forefathers, those ancestors who themselves despised slavery and cried, with Patrick Henry, "Give me liberty, or give me death!"

To be born into circumstances not of your own making, as the Southerners were born, to be accustomed to command where others serve, to have one's property in large estates which could never be farmed properly under any but the slave system, to be a firm believer in the doctrine of State's rights—all this made the Virginians look with different eyes than those of the stern Scotchman upon the existing state of affairs. And Douglas Lindsay had imbibed his uncle's views in a measure, though by association and marriage connections his sympathies would naturally have been with the Virginians. What his father had once called the son's "prig of a Scotch conscience" influenced Douglas to side with the Federal Government. This was in a certain sense a misfortune for him, living as he did

in the heart of the Confederacy, and but just emerging from that other cloud of suspicion; also, this was the first difference of opinion between him and Eleanora, usually the most yielding of women in her relations to her husband; but, like the women of her clime and day, a staunch Confederate. There were other reasons why Douglas Lindsay could not then leave home. When the roar of the cannon at Harper's Ferry was reverberating through the once peaceful valley, a child was born at Monteagle, a little dimpled, blue-eyed baby, who seemed strangely out of place in her stormy world, protected as she was by those ancient walls and mountain forests from the perils endangering the dwellers in the more exposed valley below. A little child's cries, then broke the silence of the place, and appealed for love and protection to the father's heart. And Douglas Lindsay rejoiced that it was a girl who had come to share his home and love, for it was his fancy that as a woman she might escape the doom overshadowing his race. These forebodings he had kept to himself until the child was born; yet the father never forgot those convict days, and in naming his first-born he called her Harriet Lee, the nearest feminine translation of his dear friend's name.

And Harry Lee? With the breaking out of the Civil War he had exchanged the prison work for that of chaplain in the army, marching indeed beside his brothers, but carrying the Bible instead of the sword; he was always to be found on the battlefield with Norton, once his hostile, but now devoted brother; and among the dead and dying there was no more familiar figure than that of Chaplain Lee, cousin to the great general, then known simply as Col. R. E. Lee. If Harry's sensitive heart suffered at each fresh sight of the bleeding trenches, if his face blanched as the battle-cry echoed on his ear, it but made his touch more sympathetic, his voice more tender as he knelt beside the victims of war, with words of courage, or read over them the burial service of the dead. North or South, living or dying, were dear alike to him, and among the patients in the hospitals at Winchester none held him in greater reverence than the prisoners to whom he ministered with as kindly courtesy as to the daring soldiers of that Southern clime.

It was in Winchester, too, that Ellen Lindsay found her noble mission. By nature and training fitted for the responsible position of nurse, she offered her services modestly enough, and was immediately put in charge of the volunteer corps of unskilled but devoted women whose gentle ministrations lightened many a sufferer's pain, healed many an unsightly wound, and closed with a mother's love many a glazed eye—during those years of conflict.

All the world knows the history of the Valley campaign, and the names of Lee, and Jackson, and Stuart are still words with which to charm the ears of the Valley children, as they did in '61.

At Leeton, things were naturally not so prosperous, as time went on. More slaves deserted, and at length finding it impossible to feed and clothe so many dependents, the old master offered freedom to those who staid behind. Some accepted; others, perhaps a dozen souls in all, refused to part with the only master they had known, preferring poverty with him to stranger homes. The most of those who stayed were, however, old men and women for whom war and adventure had no great charm, and who were for the most part useless for heavy plantation work, so that the fields lay uncultivated and the cattle strayed at will through weed-grown pastures, most of the horses being taken away for use in the army. The old man wandered about the place accompanied by his grandchildren, of whom the oldest, the fair-haired Norton, Jr., was now a sturdy lad, absorbed in drilling himself for future service. He was already a soldier at heart and in bearing, and caused his pretty mother some secret tears over the thought of his desire to follow his father and uncles to the bloody battlefield. But, she thanked God, her first-born would be too young for many a year yet, to leave his mother's side, and she prayed daily that the war might cease, although she would not hold her husband back from fighting for the cause she loved. Indeed, she encouraged her own boys to honor their father's cause, and imitate his courage.

Across the river at Monteagle, Charlotte Lindsay had kept up an active interest in all that went on since the opening of the campaign; and as might be expected, such an ardent maiden could not stand on neutral ground. Notwithstanding Douglas' firm belief in the crime of Slavery, as he expressed it, Charlie vehemently espoused the Southern cause. She and Eleanora had established a signal bureau, as they called it, in the north tower room, whence they could communicate with the Leeton

family in any emergency, and a small Confederate flag waved from the tower window, placed there by Charlie's daring hand, unknown even to Eleanor.

One moonlight night, when the rest of the family were asleep, Charlotte, feeling unusually wakeful, arose from bed, donned a wrapper, crept upstairs to the tower room and sat down by the open window. She could hear distinctly the ring of horses' feet galloping along the turnpike, and the sound drew nearer as she listened, as that of men in pursuit. Then it ceased; but in about ten minutes a rider dashed up the mountain side, dismounted, and gave a peculiar whistle to his steed, which immediately turned and galloped off in another direction, while the man moved cautiously up to the house. Catching sight of Charlie's head—the moonlight brought into relief her unconfined light tresses—he gave a low call, to which she immediately responded as loudly as she dared.

"I am pursued—have valuable papers for Gen. Stuart. Can you hide me away until the enemy is out of reach? Come to the door. Quick! I hear them approaching."

Charlie ran down the stairs, avoiding disturbing the sleepers, opened the door, and admitted the soldier, who barred it after him, and followed her into the sitting room. The enemy was indeed close at hand; already they were heard knocking for admittance.

"There, Robert! see that cuddy in the wall behind the picture? Climb in there."

The young man drew aside the picture and squeezed himself into the opening over which Charlie partly closed the door and with some difficulty put the heavy picture back in its place. Then she flew to her room, and jumped into bed, not a moment too soon; for the sound of heavy feet was presently heard in the hall, and Douglas' voice was saying:

"You may search the house, gentlemen, but no one has been admitted, to my certain knowledge."

"Your word is good, sir," replied the officer, politely; "for you are known to be friendly to the Union; but it is, nevertheless, necessary for us to make a search—to please the men, Mr. Lindsay," he added in an aside.

So the search was instituted, but not so strict a one as it might have been had not the commanding officer had confidence in the master's word and sympathy. Nevertheless, Charlotte shook with terror lest the fugitive be discovered, knowing well the fate of the captured spy.

To her relief the men stayed but a short time in the sitting room, thinking their victim would be likely to hide in some more out-of-the-way spot, and Douglas himself never noticed that the life-size portrait of his Uncle Graeme was slightly awry from its normal position. The men in pursuit searched the tower thoroughly, it being a place of many nooks and crannies; and one of the soldiers, spying Charlotte's little red and white flag, seized it and held it up to view.

"My sister must have put it there; she sympathizes with the other side," said Mr. Lindsay, looking annoyed.

"Ah!" murmured the officer, "a woman in the case"; and he renewed his search with greater diligence than before. But presently a cry from the guard stationed outside, brought the investigating party quickly to the scene, where they were informed that fresh horse's tracks were to be seen going away from the house. Immediately the horsemen started in hot pursuit down the mountainside.

"Sorry to have troubled you, sir," said the officer, gravely, as he took his leave. "But, you see, these tracks were suspicious, leading to your door. Evidently the rebel reconsidered his intention of claiming your hospitality."

"It seems so," replied Mr. Lindsay, as he watched the party ride off; then he went back to bed, never dreaming that his own brother-in-law, the pursued, was hidden in a small cuddy back of his uncle's portrait, nor that his own sister lay awake listening with beating heart to the parley with the pursuers.

An hour later, when all was again quiet, Charlotte Lindsay, bare-footed and with her long hair streaming behind her as she tip-toed down the dark staircase, went to the prisoner's release. It took all her strength and caution to draw noiselessly aside the portrait and let Robert Lee, the young cavalryman, emerge from his cramped position.

"That was a close shave, Charlie; and I was almost stifled; but I owe you my life," he whispered, as he crept toward the door and stepped out into the moonlight; then, with a farewell wave of the hand to his preserver, young Lee ran lightly down the mountain path in an opposite direction from his pursuers.

[To be continued.]

The Family Fireside

JUSTICE.

O! Justice, why dost thou tarry?
Men wait thee in cottage and hall,
But then, thou art deaf to their pleading,
Thou mockest the great and the small.

In the silence of night they entreat thee,
They sue, they petition for grace,
The baffled, the wronged, the defeated,
Adjure thee to show them thy face.

The men who have fought to deliver,
The men who have fought to subdue,
Both hardened and penitent sinners
By thousands are waiting for you.

"The Voice of the Ages" has sounded
A bugle-call, solemn and strong,
To tell thee how sore thou art needed;
Then, why dost thou tarry so long?

O! Justice, arise in thy grandeur,
Go forth to all nations of men,
And where there is virtue, reward it;
And where there is evil, condemn.

FELIX CONNOP.

THE FIRMNESS OF MISS JULIA.

By ANNE GUILBERT MAHON.

MISS JULIA put some wood on the fire. She drew her knit shawl closer about her and sat down by the lamp to read the evening paper. The wind whistled drearily through the bare trees and around the corners of the old stone house. Windows rattled and doors creaked.

"Bow-wow!" came from the doorway.

Miss Julia jumped up.

"Why, poor Jip, are you shut out?" she exclaimed, as she opened the door and a shivering, little white dog limped slowly into the room.

The old woman, in a fit of tenderness, took the dog on her lap and stroked his long, white hair.

"What would I do without you, Jippie? You're the only one I have left."

Miss Julia sighed, and sat gazing into the fire. Then a hard look came into her eyes, she pursed up her thin lips, and took up the newspaper; but somehow she could not get interested. She threw the paper down on the table and sat wrapped in thought.

The murmur of the wind brought back memories. Faces and voices of other days came before her—children's faces, as they sat merrily around the log fire, roasting nuts. How many of them there had been! How long ago that was! Miss Julia sighed wearily. And she had been the gayest of them all—she and Emmeline—Emmeline, the youngest, the pet, the spoiled baby of the whole house.

"She always *would* have her own way," muttered the old woman, and yet what a cunning little thing she had been—with her quick, impetuous ways. How they all loved her! One by one as the children grew up and married and went to live in distant towns, and when the father and mother died, she and Emmeline had been everything to each other. Emmeline was younger then and not so "set," said Julia to herself. As the years went on and the other children had died and the nieces and nephews were scattered, the two old women had clung closer to each other than ever before.

"I'm sorry it happened," sighed Miss Julia, "but Emmeline was in the wrong."

For more than a year the sisters had been estranged. The quarrel had a small beginning—a mere disagreement, which grew in proportion until neither sister would acknowledge herself mistaken or retract from her position.

The old house and its surrounding grounds had become very valuable as a building site. The sisters had been offered a high price for it; but it would mean the tearing down of the old homestead and the erection of a block of modern dwellings in its place. They had little money outside of what the old place represented, and had been obliged to economize and live poorly for years. Emmeline was in favor of selling and taking a smaller house elsewhere. Julia declared that while she lived she would not part with the homestead.

"But we need the money," Emmeline had said.

"What is money compared to old associations—to the house my father built—where we spent our childhood days? No; while I live this house shall not be sold. If you are so anxious for a more modern house, I will give you your share—I will buy you out—and you can go and live in your modern house and enjoy it."

Emmeline, always impetuous, had taken her at her word, and had accepted her share of the money and left the old house. Julia heard rumors that she had taken a small house at the further end of the town; but any remark made to her about her sister was met with such icy reserve that her friends did not pursue the subject, and she heard very little. She shut up the house tight, night and day, and lived alone with her old dog. The few visitors who came, rang the bell in vain and left the house. She never went to church, and she avoided her friends. Her only outings were a short walk through the streets with her faithful little companion, or a stroll around the neglected, box-bordered paths of the old garden.

"Seems a pity, as there are only two of us left; but Emmeline knows me better than to think I would give in. I did think she would see she was in the wrong and come back—but she's as set as ever."

Cutting short her musings the old woman rose wearily, took up the lamp, and calling "Jip," went up to her solitary bedroom, put the dog into his basket, and retired for the night.

The next morning she was up early. The wind had ceased. The sun shone and the air was full of new life and vigor. Jip whined at the door to get out into the cool, fresh air. Miss Julia let him out and made the preparations for her scanty breakfast. When it was ready, she went to the door and called the dog. She never ate a meal without her faithful little companion at her side. But, unheard of occurrence, Jip was not there! She went into the front yard and called. No little white dog was to be seen. She went to the back and looked down into the orchard, then she walked down there and searched more closely; but in vain, no dog was in sight.

"He never goes on the street without me," she ejaculated, as she hurried down to the back gate, calling vainly. For a long time she stood there, gazing up and down the street anxiously. Then she went to the front street, and called again and again. She *would* not return without him. Without waiting for her bonnet and wrap she ran into the neighbor's—a thing she had not done since Emmeline left—but none of them had seen Jip. The old woman walked up one street and down another. Every few minutes she returned to the house to see if he had come.

"What shall I do? Someone must have stolen him. He would never have run away, and he would not stay like this. He is all I have. What shall I do without him?" she moaned to herself.

At noon poor Miss Julia walked wearily back to her home. The breakfast was still on the table, but she had no appetite and no heart to eat it. She poured out a cup of tea and drank it, and put the rest of the things away.

Tears welled up in the old woman's eyes and ran down her wrinkled cheeks. She went to the window and gazed up and down the street. Then she made another trip to the neighbors' houses. The man next door promised to put an advertisement in the paper for her.

"That's all you can do," he said, kindly.

Miss Julia had no heart for her customary afternoon walk. She busied herself about the house—tried to read—and kept running to the window or out in the yard to look for her pet. But night came on and still there were no signs of the lost dog. She sat up later than her usual hour, reading the evening paper, hoping that at the last minute she would hear the welcome little bark; but in vain. The little dog basket was empty that night.

The next morning as Miss Julia was going downstairs, there was a ring at the bell. Hopeful for news of the wanderer, she hurried down and opened the door. A small boy stood on the piazza, and, in his arms, struggling feebly, was Jip.

Miss Julia uttered a glad cry. The dog jumped out of the boy's arms and into hers, and she held him tight.

"Where did you find him?" she asked the boy.

"Way down Main Street, and I took him home, and when I showed him to the sick lady next door she said she knew he belonged here, so I brought him over."

"Oh, I can never thank you enough. I didn't know what to do without my dog, he is everything to me——"

"So the sick lady said."

"The sick lady, what does she know about it? Who is she?"

"Miss Emmeline—Mother calls her—and she's been sick a long time."

"Emmeline! Sick! Dear me, dear me!" the old lady wrung her hands, and her face changed from its joyous expression to one of pain. "Where does she live? Wait, boy, I'll go over with you. Jip, you must go too, you shan't leave me again." Snatching her bonnet and shawl, the old woman hurried out of the house, carrying the small white dog and accompanied by the boy.

"You can't walk, ma'am, it's too far," said the boy. Miss Julia had no extra money to spend on carfares, besides, she thought, Jip would not be allowed on the car.

"Oh, yes, I can, boy. I'm a great walker."

So they walked—one, two, three miles; the boy was astonished at the endurance of the old woman, and at last they arrived at a row of small frame houses.

"This is the place," said the boy; but before he had got the words out of his mouth, the door was opened and a radiant old woman, leaning on a cane, stood in the threshold.

"Julia!" she cried. "At last!"

For a few minutes the two old women wept in each other's arms.

"The boy said you were sick, Emmeline," said the older woman.

"I fell and sprained my ankle and was laid up quite a while—and I'm only just able to hobble 'round now. I sent for you, Julia, but the messenger couldn't get in; and when I saw Jip—O, how glad I was to see him, or anyone from home—I knew how you would miss him, and I told Freddy where to take him. Oh, Julia, I've been in the wrong. There's no place like the old home. I want to go back—I want to go back. I have a little of my share left, and we can live on that."

"No, Emmeline, you weren't the one to blame. I was hard and unyielding. You were better than me—and, Oh, how I have missed you! But you shall come back. We'll sell the orchard and the back lot—we can easily spare it and have plenty of ground left, and we will have some money to live on from that; and we'll open the old house and have our friends come in and make it as much as we can like the happy days of old."

TAKING INVENTORY.

BY THE REV. CHESTER WOOD.

UERY often, about the first of the year, you can see the words "Taking Inventory" on store doors. This, as is well known, means that the proprietor is making out a detailed list, or catalogue, of all the goods he has in stock. This is done in order that he may know just what and how much he has sold, and what he will need for the coming year's business.

Then you know that many persons are given to making resolutions for the New Year; they determine that they will endeavor to do certain things that ought to be done, and that they will not do certain other things that ought not to be done. Such a person is, in a way, taking an inventory of his life.

Have you ever done this? It is a good thing to do at the beginning of the year, or the month, or the day.

What have I, in my life, that is of real value? Has my life and my character grown richer since last year, last month, yesterday?

Have I gained, or have I lost in all that goes to make my life sweeter, fuller, truer?

In short, have I lost out of my life the merely transient and lower things, and have I put in their place the everlasting and higher things?

When you have thus taken an inventory of your life, you can see how much you are worth; if more than a year ago, or ten years ago; or if less.

The summing up may give pleasure, and it may give pain.

But you know what to do; it is a simple business proposition; you must replenish stock, or go out of business, or fail.

If you desire life, hope, strength, gladness everlasting, you must go to Him who only can supply these. It rests with you. What have you? What do you want? Where will you get it?

Take an inventory of your life and find out whether you are a failure or a success.

THE family in its genesis and details is directly from God and never changes. The parental and filial relations, and the collateral bonds of brotherhood and sisterhood are more fixed than the everlasting hills.—*Selected.*

Church Calendar.



Jan. 1—Friday. Circumcision. Fast.
 3—Second Sunday after Christmas.
 6—Wednesday. The Epiphany.
 8—Friday. Fast.
 10—First Sunday after Epiphany.
 15—Friday. Fast.
 17—Second Sunday after Epiphany.
 22—Friday. Fast.
 24—Third Sunday after Epiphany.
 25—Monday. Conversion of St. Paul.
 29—Friday. Fast.
 31—Septuagesima.

CALENDAR OF COMING EVENTS.

Jan. 26—Dioc. Conv., California.

Personal Mention.

THE Rev. A. S. ASHLEY, rector of Zion Church, Sandy Hill, has accepted a call to Holy Innocents' Church, Albany, N. Y.

THE Rev. H. K. BARSTOW of the Church of the Holy Communion, New York, has become rector of St. Stephen's, Cohasset, Mass.

THE Rev. R. E. BRESTELL has been called to Chester and Proctorsville, Vt.

THE Rev. E. THOMAS DEMBY, late of Cairo, Ill., has become rector of St. Peter's Church, Key West, Fla., where he has now begun work.

THE Rev. CHAS. W. B. HILL has been appointed a curate at St. James' Church, Philadelphia (Rev. W. C. Richardson, rector).

THE Rev. JOHN F. KIRK of the Church of the Holy Cross, North East, has accepted temporary charge of the Church of the Incarnation, Knoxville, Pa., until Easter.

THE address of the Rev. J. M. McGRATH, until May 1st, is Ormond Hotel, Ormond, Fla.

THE Rev. D. C. PATTEE, for nearly eight years rector of Holy Trinity Church, Schuyler, has resigned and accepted a call to his former parish, Cedar Rapids, Neb., to take effect Jan. 15th.

THE Rev. WILLIAM W. RAYMOND, residence and Post Office Baldwinsville, N. Y., has taken letter dimissory from the ecclesiastical authority of the Diocese of Michigan City to that of Central New York, and is doing temporary work in near-by parishes under the direction of the Bishop where there is no settled rector.

THE address of the Rev. L. T. SCOFIELD is changed from Northfield, Vt., to Rawlins, Wyoming.

THE Rev. H. PERCY SILVER, chaplain 30th U. S. Infantry, after being two years in Manila, P. I., in charge of the Office of Identification, has returned to the United States. His address is Fort Crook, Nebraska.

THE Rev. EUSTIS A. VESEY of the Diocese of Niagara, Canada, is in charge at La Junta and Los Animas, Colorado.

THE address of the Rev. THOMAS J. WINDHAM, is changed from Richmond, Texas, to All Saints' Chapel, Austin, Texas.

ORDINATIONS.

DEACONS.

PENNSYLVANIA.—The Bishop of Pennsylvania ordained to the diaconate on Sunday, Jan. 3, Mr. A. A. ST. CLARE MOORE, a native of the West Indies. Mr. Moore was formerly a Wesleyan Methodist minister. The ordination was held in the Church of the Crucifixion (colored). The candidate was presented by the Rev. William Mansfield Groton, Dean of the Divinity School in Philadelphia. The Rev. Henry L. Phillips, rector of the Church of the Crucifixion, preached the sermon. Mr. Moore will become an assistant to the rector of the Church of the Crucifixion.

PRIESTS.

ALBANY.—In the chapel of the Sisters' House, Albany, on Friday, Dec. 18, the Rt. Rev. the Bishop of Albany advanced to the priesthood the Rev. JOHN W. FOSTER of Hobart, N. Y. The Rev. Dr. Silliman presented the candidate.

DIED.

LOCKWOOD.—SARAH J. LOCKWOOD, Dec. 30, 1903, at New Canaan, Conn., in her 72nd year. "And their works do follow them."

SEARING.—Entered into rest at St. Luke's Hospital, New York, on Thursday, Dec. 31, 1903, in the 51st year of his age, EDMUND JAMES SEARING, son of the late Col. Wm. M. Searing of Saratoga Springs, N. Y., and brother of the Rev. Richard C. Searing of Scottville, N. Y., and the Rev. S. Stanley Searing of Boston, Mass.

YARNALL.—Entered into rest at her home, 3824 Spruce St., Philadelphia, Pa., Dec. 23d, 1903, ELIZABETH MOORE, wife of William YARNALL and daughter of the late Charles Massey.

YARNALL.—Entered into life at his home, 3824 Spruce St., Philadelphia, Pa., Dec. 30th, 1903, WILLIAM YARNALL.

CAUTION.

BISHOP.—Caution is suggested, particularly to those in Chicago, in connection with a young man giving the name of BISHOP, who claims to be an electrician and who holds letters from certain Churchmen. Particulars may be had from Rev. JOHN HENRY HOPKINS, 348 Ashland Boulevard, Chicago.

OFFICIAL.

ANNUAL MEETING OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society, Auxiliary to the Board of Missions, will be held in the parish hall of St. Stephen's Church, Wilkes Barre, Pa., on Feb. 9, 1904, at 2:30 p. m. Patrons, life and annual members, and friends of the Society and of its work, are invited. Wilkes Barre kindly offers hospitality. Those who desire entertainment are asked to communicate with the Office Secretary, 281 Fourth Avenue, New York.

The Society's meeting this year has added interest because of the larger public attention now directed to Latin America by reason of the proposed construction of the Panama Canal. In St. Stephen's Church, on Monday evening, Feb. 8, 1904, there will be a public meeting to consider the Brazil Mission. Bishop Talbot will preside and speak, and other speakers will be the Rev. Dr. George Alexander, President of the Presbyterian Board of Foreign Missions, the Rev. Dr. Arthur B. Kinsolving, Brooklyn, and the Rev. Dr. J. W. Morris, late of the Brazilian Episcopal Church. Tuesday evening, Feb. 9, 1904, there will be a public meeting to consider Cuba and its interests. Several members of the Executive Committee of the Society, and their friends, are in Cuba during January, and returning, will give their impressions at this meeting. At the afternoon meeting on Feb. 9, after the election and reports, consideration will be given to Church Extension by the assistance of laymen, as carried on in Buffalo, Pittsburgh, New York, Minneapolis, and other cities: a new and promising form of Church progress. The public of Wilkes Barre and all friends of Missions, are cordially invited.

WILLIAM JAY SCHIEFFELIN,
President of the Society,
 JAS. H. DARLINGTON, D.D.,
Chairman Exec. Com.
 EUGENE M. CAMP,
Office Secretary.

WANTED.

POSITIONS OFFERED.

CURATE.—Priest or Deacon as curate in charge for chapel of working people; healthful and pleasant Pennsylvania city; stipend, \$600. Address W. C. P., LIVING CHURCH Office, Milwaukee.

CLERGYMAN, who is stenographer and typewriter, to act as Bishop's Secretary. Address BISHOP VINCENT, Cincinnati.

PRECENTOR wanted for church in New England. Congregational singing. Fine opportunities for teaching. Address "PRECENTOR," care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PRIEST.—Young Priest, married, competent, good reader, desires change. Address, "CAPABLE," THE LIVING CHURCH, Milwaukee, Wis.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHURCH FURNITURE SALE.

We are selling at special sale, for *Easter delivery*, Altar Crosses, Desks, Rails, Vases, Processional Crosses, Litany Desks, Fonts, Covers, Communion Sets, Hymn Tablets (numbers and seasons in colors), Alms Boxes, Alms Basins, Tablets in brass or bronze, Vestments of all kinds, Candelabra, Pulpits, a *fine lot of Brass Eagle Lecterns*—almost anything in Church Furnishings. All warranted, best quality. Sent on approval. Illustrations free.

AM. CHURCH FURNITURE Co.,
 Tract Building, New York.

FOR SALE.

ONE PAIR of seven-light Chancel Candelabra, eight feet high, four feet square—purest brass; also Brass Eagle Lectern. Both ordered for city chapel, were too large. Will sell very cheap. Designs sent by addressing,
 CHURCH FURNITURE,
 Room 512, 150 Nassau St., New York.

MISCELLANEOUS.

LEAVENWORTH LIQUID SILVER POLISH. Most economical known. Harmless to silver; great labor saver. Used in many churches, private families, and institutions, Woman's Exchange, Milwaukee. Half pint 25 cts. Address for prices, 594 East Division St., Chicago.

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchants' Fund of Philadelphia, same. Police and firemen pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

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 distribution 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.

ACKNOWLEDGMENTS. CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, \$161.53; Rev. Frank E. Aitkins, New York, \$2.00. Total, \$163.53.

BOOKS RECEIVED.

RICHARD G. BADGER. Boston.

Footprints on the Sands of Time. Mary Shaw Baker. 12mo, cloth, ornamental. Price, \$1.00.

In a Poppy Garden. Charles Francis Saunders. With Illustrations by Elizabeth M. Hallowell Saunders. 12mo. Price, \$1.25.

A Spray of Cosmos. Poems by Augusta Cooper Bristol. Price, \$1.25.

Poems and Poems of California and the West. By Ben Field. Price, \$1.50.

FLEMING H. REVELL CO. Chicago.

Twelve Little Pilgrims Who Stayed at Home. By Lucy Jameson Scott (Mrs. O. W. Scott). Price, \$1.00 net.

REV. H. PAGE DYER. 970 N. Howard St., Baltimore, Md.

The Divine Service. Being Devotions and Suggestions for Those Present at the Blessed Sacrament, Whether Receiving or Not. With Provision for Children's Choral Eucharists, Morning and Evening Prayers, Office of Adoration, Litanies, Pictures, Explanations of Vestments, etc., together with Instructions upon Doctrinal and Spiritual Matters, Penance, etc. New Edition. 20 Illustrations in Half-tone. By Rev. H. Page Dyer. 21st Thousand. Price, lines, 12 cents each; \$1.25 per dozen; \$9.75 per 100.

PAMPHLETS.

The Reunion of Oriental and Anglican Churches. By the Rt. Rev. Charles Chapman Grafton, D.D., Bishop of Pond du Lac. Reprinted from THE LIVING CHURCH. Milwaukee, Wis.: The Young Churchman Co. Price, 15 cents.

Bi-Centenary of the First Episcopal Service Held in Elizabeth Town, New Jersey, Nov. 3, 1703. Order of Services and Historical address. St. John's Church, Elizabeth, N. J., Nov. 10, 1903. Published by resolution of St. John's Vestry, 1903. Price, 25 cents.

The Church at Work

ALBANY.

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

Coadjutor to be Elected—Two Centenaries—Church not Burned at East Line.

THE BISHOP has called a special convention, to meet on Feb. 11, for the election of a Coadjutor.

THE REV. F. ST. GEORGE McLEAN, rector of Trinity Church, Albany, has been appointed Recording Secretary of the Bible and Common Prayer Book Society of Albany by Bishop Doane.

TRINITY CHURCH, Lansingburgh (Rev. Charles M. Nickerson, D.D., rector), observed its centenary on the 3d, 4th, and 5th of this month. On Sunday, Jan. 3d, the Bishop was to preach. Owing to the extreme cold, he was unable to be present, but he sent the sermon he had prepared for the occasion, which the rector read. Taking for his text the verses of the xli. Isaiah, in which "God expostulateth with His people, about His mercies to the Church," the Bishop dwelt on how in "the day of small things" "the spiritual ancestors of the parish must have had purpose and courage put into their hearts to make them strong to rise and build." He then gave, in a most charming way, his personal recollections of three or four of the preceding rectors of the parish; of Dr. Butler, the first rector, whose funeral he attended when he was a boy; of Dr. Upfold, afterwards Bishop of Indiana; of Dr. Dorr, whom he knew as rector of Christ Church, Philadelphia; of Dr. Twing, the great secretary of the Board of Missions. He closed with warm and gracious words of congratulation to the parish and its present rector.

There was a large congregation present in spite of the intense cold, and 175 out of 275 communicants whose names are on the parish books, received. At the evening service another large congregation attended, when the rector told the story of the founding of the parish and the building of the church. Monday evening, a number of the neighboring clergy being in the chancel, the Rev. Edgar A. Enos, D.D., rector of St. Paul's, Troy, which church was founded at the same time with Trinity Church, Lansingburgh, delivered a very interesting address on the planting of the Church in the state and the Dio-

cese. Tuesday evening, there was a reunion of the parish, which was held in the parish house. A new Communion set, the gift of Mrs. Alexander Walsh, was used for the first time at the mid-day celebration, Sunday.

ELABORATE improvements have been made in Trinity Church, Albany (Rev. F. St. George McLean, rector), during the past two months. These include the panelling of the ceilings in Georgia pine with trimmings in black walnut, while there are new floors, and seats and pillars are remodelled. The walls are newly painted, and a new reredos of black walnut installed. These, with minor improvements, have practically rebuilt the church.

THE PARISH of St. Paul's, Troy, kept its 100th anniversary on Sunday, Jan. 3d, though, as the rector explained in his address, it was something more than 100 years since the first services were held, and Philander Chase, afterward Bishop of Ohio and then of Illinois, had ministered to the congregation about the year 1795. St. Paul's was one of the first parishes to be established within what is now the Diocese of Albany after the Revolution, and there were Revolutionary soldiers among its first vestry. The parish was legally incorporated Jan. 16, 1804, and the church building was erected during that year and consecrated in 1806.

THE STATEMENT that the parish church at East Line burned lately is stated to have been an error, no such fire having occurred. Our authority was an item in the Albany *Times-Union* of Dec. 22nd, which gave details and amount of loss, and was apparently authentic.

CENTRAL NEW YORK.

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

Improvement of Rev. W. B. Coleman—Anniversary at Waterville.

IT IS A CAUSE of thankfulness to his many friends that the condition of the Rev. Wm. B. Coleman, rector of St. George's Church, Utica, has not so developed as to make him helpless. The last reports say that he is recovering from the shock, and his physicians are hopeful that he may be able to resume his duties.

THE REV. JAMES K. PARKER has completed ten years of his rectorship at Grace Church, Waterville. His people tendered a reception to Mr. and Mrs. Parker in the parish house, Jan. 8th. Amid the greetings Lieut. W. G. Mayer expressed the good-will and esteem of the parish to the rector, and in closing, presented him with a silk purse containing \$117 in gold. As the honored Secretary of the Convention, the entire Diocese will want to extend greetings and best wishes to the Waterville rector.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

New Church at Jersey Shore—Gift at Columbia.

THE NEW mission Church of the Trinity, Jersey Shore, has been opened for worship. It will hold about 300. Within the last few days a blue marble font has been presented as a memorial and is placed at the door. This town is one of more than 100 places in the Diocese where with a population from 500 to 7,000, our Church has either never been seen, or if even heard of at all from occasional services they have long since been dropped.

THE ARCHDEACONRY of Reading will meet at St. Clair, Jan. 11th and 12th, and that of Scranton, at St. David's Church, Scranton, Jan. 18th and 19th.

OUR DIOCESAN has been able, through the kindness of an ex-resident of Columbia, to obtain from him \$10,000 to endow that parish. The same gentleman has given a residence to the parish which will be used as a rectory.

CHICAGO.

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

Anniversary at Oak Park—Gift to Rector of St. Andrew's—S. S. Conference—Winnetka Deaths in Iroquois Fire—Kenilworth.

THE REV. ERNEST V. SHAYLER celebrated the completion of his third year as rector of Grace Church, Oak Park, upon the First Sunday after the Epiphany. There were large congregations throughout the day. The Rev. Robert Ellis Jones, D.D., of New York, preached the sermon in the morning and the

Rev. H. C. Stone of Chicago the evening sermon.

The rector made an address in which he said that in the three years, the working force of the parish had doubled—clergy, Sunday School, societies, and choir; that the membership of the Men's Club had reached 225; and that the communicant list in the parish had grown from 412 to 830. This growth has given the church a communicant list which exceeds the membership of any denominational congregation in Oak Park, while its constituency numbers about one-fifth of the entire population of the municipality.

THE PARISHIONERS of St. Andrew's Church last Wednesday presented their rector, the Rev. W. C. DeWitt, with a summer home, house and lot, at a watering place, the location to be chosen by Mr. DeWitt.

THE FOURTH of the series of Sunday School Conferences were held on the different sides of the river on the evening of the feast of the Epiphany. That on the west side was held at Emmanuel Church, LaGrange. Dr. Stone of St. James' Church was to have been the speaker, but illness prevented his keeping the appointment, and Mr. Scadding, rector of the parish, took his place and gave a most instructive and interesting account of the foundation and organization of the British Church, illustrated with charcoal drawings. On the south side, at Christ Church after choral evensong had been sung by the choir, the Rev. Z. B. T. Phillips, rector of Trinity Church, told of the methods employed at that church for teaching the life of our Lord, by means of truly artistic pictures such as those of Tissot, the French artist, such a method leaving a much more lasting impression than the exaggerated and grotesque pictures so often seen. On the north side, the Conference was held at St. Peter's this month instead of at St. Chrysostom's as appointed; the two parishes having exchanged places on account of Mr. DuMoulin's absence from the city in December. Miss Jennie Hibbert of the Church of the Epiphany spoke enthusiastically on Primary Methods. The address was followed by a general discussion, in which many interesting points were brought out.

AT CHRIST CHURCH, Winnetka, there were eight devoted workers whose lives were lost in the terrible fire at the Iroquois theatre, all of whom had been at church on the Sunday previous.

THE NEW CHURCH at Kenilworth on the north shore has been opened for use. It is a beautiful village church and well suited to the uses of that important suburb.

COLORADO.

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

The Bishop Blesses a Russian Congregation—The New Cathedral—Diocesan Notes.

ON JANUARY 7th, Bishop Olmsted kept Christmas with the Russian Greek Church at Globevill, a suburb of Denver, having been invited to bless the people by the Rev. Father Kalneff, their new pastor. The Very Rev. H. Martyn Hart, D.D., accompanied the Bishop; both were vested in their cassocks and were given seats of honor in the chancel. The Divine Liturgy was celebrated by Father Kalneff, who preached three sermons: one in Greek, one in Russian, and one in Montenegrin. The church was crowded with a most devout congregation, and at the close of the services all came forward to kiss the Bishop's hand. The visit of Bishop Olmsted and Dean Hart gave profound pleasure to these Oriental brethren, and will do an immense amount of good. Bishop Tikhon of the Greek Church is expected in a few weeks to visit this congregation, when he will be shown hospitality by Bishop Olmsted. It was very moving to hear the name of the Bishop of Colorado mentioned in the inter-

cessions of the Holy Greek Church, and the large part taken in the whole service by the congregation was very remarkable. The children intoned their part with earnest devotion. Quite two-thirds of the congregation were men.

THE CHAPTER HOUSE of St. John's (new) Cathedral will be commenced at once. There will be a hall 100x40 feet with a height of 25 feet to the ceiling, fitted up immediately for the present use of the Cathedral congregation. The Henry VII. roof will be a beautiful feature. The windows will be of stained glass, and there will be a very fine pipe-organ.

THE VESTRY of the Church of the Ascension, Salida, has given their rector, the Rev. John Wallis Ohl an increase of \$300 a year.

THE PARISH at Victor, in spite of labor troubles and much depression of a financial sort, is vigorously growing. The church has been enlarged and a new organ acquired, and Mr. Forsyth, a graduate of Harvard, is the efficient organist. The Rev. C. H. Andras, M.A. [Oxon.], is the energetic and successful rector.

AT THE EPIPHANY, Denver, where the Rev. Dr. Harcastle has done a magnificent work in a few months, over \$700 has been raised for the necessary improvements which were required to complete the church and basement.

THE NEW church edifice at Boulder is completed sufficiently to be used. The Bishop preached, morning and evening, at the dedicatory services. When completed, the church will cost about \$25,000. The style is Gothic, after Longdon, in Boulder stone. The rector is the Rev. Canon Sibbald, who has worked indefatigably and persistently towards the completion of this church.

THE REV. F. F. KRAMER, rector of All Saints', Denver, has bought four fine lots in the heart of Berkeley, a suburb of Denver. The mission there is vigorous and it is expected that a mission chapel will be erected there at once.

THE BISHOP has appointed the Rev. C. A. Crisman of Central City to be the first priest in charge of Fort Morgan and Sterling. He will have a territory to minister to larger than five of the Eastern Dioceses.

THE REV. J. MONTGOMERY MCBRIDE is doing a fine work at Rocky Ford. The Bishop made a visitation there on the Fourth Sunday in Advent. The mission is only 18 months old, and soon there will be a new church built there.

CONNECTICUT.

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

Diocesan Notes.

THE REV. THEODORE M. PECK, rector of St. Peter's, Oxford, and Christ Church, Quakers' Farms, is, after a prolonged illness, once more able to resume his duties.

THE STORMS and severe weather have materially interfered with church attendance, particularly in the country parishes. The third and fourth Sundays in Advent, and the two Sundays after Christmas, were a remarkable succession. Christmas day was somewhat unpleasant, while Holy Innocents, on which the festivals of our Sunday schools are held, was excessively cold.

MR. HENRY CORNING, one of the old residents of Hartford, and long an active business man, has recently died, in the 86th year of his age. He was an ardent Churchman, and connected with Trinity parish, of which he had been senior warden. At an earlier period, he was for many years warden of St. John's church.

A LEGACY of \$1,000 has been left St. John's, Rockville (the Rev. J. Francis George, rector), by the will of the late George Sykes of

that city. One hundred thousand dollars is left to establish a manual training school for boys. It is stipulated that practical work must be taught, in carpentering, plumbing, draughting, and other like things.

A TABLET has been placed in St. John's, Washington (the Rev. Percy H. G. Robinson, rector), in memory of Mr. John Davies, the founder of the church in the town. It is framed in ebony and is the gift of Miss Edith Davies Kingsbury, of Waterbury, a descendant in the seventh generation. The parish has been presented also with a chancel rail, in the name of the descendants of the family. It was dedicated on Christmas day, and bears this inscription: "In Memory of John Davies, 1680-1758. John Davies, 1711-1797. John Davies, 1735-1799. Thomas John Davies, 1767-1845. For many years faithful upholders of the Church in this County of Litchfield. This altar rail was given by their descendants. Alatheia Ruth Scovill Kingsbury. Mary Ann Scovill Curtis. 'Lord Thou hast been our refuge from one generation to another.'"

DALLAS.

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

New Church in Dallas.

THE NEWLY completed Church of the Incarnation, Dallas (Rev. Joseph Sheerin, rector), was used for service for the first time on Christmas day. The foundation of the edifice was erected about two years ago, after which work was suspended and only recently resumed. The contractors are still at work upon it, but it was sufficiently advanced for occupation on the day mentioned, and the old frame church adjoining has been abandoned. The new church will cost about \$10,000.

DELAWARE.

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

Clerical Brotherhood.

THE CLERICAL BROTHERHOOD held its Epiphany meeting at Bishopstead Jan. 5th, Bishop Coleman presiding. There were present, besides the diocesan clergymen, the Rev. J. C. Shouler and the Rev. Mr. Ward, from the Diocese of Easton. It was decided to have the usual Quiet Day for clergymen before Lent. The conductor to be selected at once. Resolutions of sympathy for the families of the Rev. E. K. Miller, formerly of this Diocese, but who recently died at Long Green, Md., and to Mr. William S. Measley, lay reader at Trinity Church, Wilmington, whose wife was recently killed in a railroad accident near Hagerstown, Md., were adopted. The paper was by the Rev. Wm. B. Beach, curate of St. John's Church, Wilmington, and was upon "The Marginal Reading of the King James Versions, the Revised Version, and Other Versions of the Bible."

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Palatka—Winter Services—Apalachicola—Memorial Service in St. Augustine.

AT ST. MARK'S CHURCH, Palatka, watch night services were conducted on the evening of the day before New Years, the services beginning at 11:45. On the afternoon of New Year's day, the Rev. and Mrs. F. H. Richey held a reception at the rectory for their parishioners and friends.

THE FIRST services of the winter season at Green Cove Springs were held on Christmas day in St. Mary's Church, the Rev. Mr. Miller officiating. The Sunday school of the mission was very liberally supplied with a box of Christmas toys by the Woman's Auxiliary of St. Peter's parish, Fernandina. Regular services are held in this place during the winter only, it being one of the many resort places, which are practically abandoned in the summer.

AT TRINITY PARISH, Apalachicola, a new rectory has been completed and has been blessed by the Bishop.

AT ST. CYPRIAN'S CHURCH for colored people, St. Augustine, a service memorial of the late Mr. and Mrs. Loomis L. White, of Pomfret, Conn., was recently held. Mr. and Mrs. White have given generously, both of their thoughts, prayers, and money, toward the furtherance of this mission. The church, a new and beautiful building, was practically built by their efforts. The colored people of the community hold them in grateful remembrance for their many good deeds.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Ep.

Progress at North Platte, Neb.

IN SPITE of the discouragement caused by the removal of many families in the railroad strike last spring, the work at North Platte, Neb. (the Rev. Edwin D. Weed, rector), has gone on steadily. The young people were organized in the fall into a society for social and musical purposes, which numbers nearly all the young people in the parish among its members, as well as outsiders.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE ALTAR GUILD of St. Luke's Church, Sea Cliff (Rev. William Watson, rector), received as a gift a beautiful white altar frontal, which was used Christmas morning. The frontal is the gift of Mrs. John W. Bird-sall of Glen Cove, in memory of her husband and father, the latter having been for a long term of years a prominent member of St. Paul's Church, Glen Cove.

AT ST. JOHN'S CHURCH, Parkville (Rev. Ernest A. Osborn, rector), extensive alterations are under way. In order to supply the demand for increased seating capacity, an addition will be made to the chancel end of the present edifice. This will enable the vestry to provide seating for one hundred extra persons, and will give to the church a large and properly constructed recess chancel.

A MISSION has been started on Central Avenue, Cedarhurst, midway between Trinity Church, Hewlett, and St. John's Church, Far Rockaway, for Sunday afternoon services, for members and friends of both parishes residing in that vicinity. The mission is under the charge of the Rev. T. W. Martin, rector of Trinity Church, Hewlett, and of the Rev. Henry Mesier, of St. John's Church, Far Rockaway.

LOS ANGELES.

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

Mr. Barnes' Anniversary—Ocean Park.

THE FIRST anniversary of the rectorship of the Rev. Charles L. Barnes at St. Paul's Church, San Diego, was marked in a manner quite unusual to anniversaries of such short periods, in that a congratulatory note on behalf of the congregation was accompanied by checks aggregating \$327, which members of the congregation had voluntarily raised as a mark of their affection to the rector in the short period he had been with them in that capacity.

A PARISH has been organized at Ocean Park, a coast resort near Santa Monica, where there are said to be about 65 communicants of the Church. A substantial sum has already been raised for the erection of a church.

MARYLAND.

WM. PABET, D.D., LL.D., Bishop.

Death of Rev. E. K. Miller and of Chas. H. Brown.

THE DEATH of the Rev. Enoch K. Miller, rector of Trinity Church, Long Green, oc-

curred suddenly at his home on Dec. 30th. Mr. Miller was an Englishman by birth, and was ordained deacon in 1868 and priest in 1870 by Bishop Lay of Easton. His earlier clerical work was as assistant at St. Luke's, Racine, Wis., until 1874, during which years he was also rector of St. Mark's, Oak Creek, now South Milwaukee, and is still remembered with much affection by the older residents of that parish. He became rector of St. Mary Anne's in the Diocese of Easton in 1874, retaining that work until 1891, when he accepted the rectorship of St. James' Church, Stanton, Delaware. From the latter he accepted his last charge at Long Green in the Diocese of Maryland.

THE CHAPEL of the Holy Cross, Baltimore, has lost an earnest and sincere worker in the death of Mr. Charles H. Brown, who on the 29th of December last was suddenly called to the Life Eternal in the 47th year of his life. Mr. Brown, when a little boy, was present at the opening service of Holy Cross. He was afterward baptized, confirmed, and during all these years rarely missed a celebration of the Holy Eucharist. The chapel was his home and no son loved his abiding place better. Mr. Brown was by occupation a fresco painter, and while many of the larger churches of Baltimore and elsewhere show more elaborate work of his design and skill, it is in his own church that the walls and reredos show not only beauty of tone and purpose, but also the depth of his Churchly learning. From boyhood a great lover of flowers, it was his delight and pleasure to keep the altar beautifully decorated. As superintendent of the Sunday School for fourteen years, and endeared to the children, he leaves a vacancy hard to be filled.

MASSACHUSETTS.

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

Mystery Play in Boston—Anniversary at Fall River—Notes.

AFTER an interval of three years, Father Field of St. John the Evangelist has revived the drama called "The Christmas Mystery," which is an acting representation on the part of boys and girls of St. Augustine's Church, of the incidents attendant upon the birth of Christ. This Mystery play brings out the historical personages, Joseph, Mary, Elizabeth, the Shepherds, the wise men, and the Angel Gabriel, and is a very effective agency in impressing the youthful mind with the facts of Bible History.

HARVARD UNIVERSITY, Cambridge, has notified six different Christian bodies in that city that it cannot afford to rent pews for the use of the students on Sundays, and the present arrangement will cease in June of this year. Christ Church is affected by this action, having received annually the sum of \$250 from the University for this purpose.

THE REV. GEORGE W. SHINN, D.D., has just begun his 30th year as rector of Grace Church, Newton.

MRS. HELEN C. DUFFIELD, wife of the Rev. C. W. Duffield, is giving a series of lectures on "The Bible as Literature" before the Twentieth Century Club. These lectures are well attended, and are free to the public.

THE REV. H. H. RYDER is officiating at St. Paul's, Nantucket, and with the islanders there, has been frozen in, and no boat with provisions has been able to land in fourteen days.

SERVICE was held last Sunday evening in the Church of the Advent, Boston, in the interests of the Boston chapter of the Actors' Church Alliance. The Rev. W. H. Van Allen preached a sermon in which he emphasized the necessity of the cooperation of the public with the people of the stage for the uplifting of the drama.

SERVICES for the Welsh people of Boston and vicinity are now held regularly in St. Andrew's Church on Sunday afternoons at 4. The minister in charge is the Rev. J. Wynne Jones.

ST. LUKE'S MISSION, Fall River, celebrated its 10th anniversary, Jan. 2. Notwithstanding the storm, over two hundred persons were present. At the supper served afterwards, the Rev. W. J. Dixon, minister in charge, made an address of welcome and congratulation. Mr. Benjamin Piggott, clerk of the mission from its start, gave an interesting history of the work. The mission began with 16 persons at a cottage service, and now numbers 276 families, 1,025 souls, 275 children in the Sunday School, and 308 Communicants, and its contributions have amounted to \$27,000 in ten years. It has a large stone church building located in a growing section of the city. The Rev. E. W. Smith of the Church of the Ascension, founder of the mission, Archdeacon Babcock, the Rev. C. H. Blodgett, and the Rev. A. L. Whittaker, made addresses.

THE NEW mission at Revere is very prosperous and steps have already been taken to organize into a regular parish. The Rev. F. A. Foxcroft of St. Paul's, Beachmont, is in charge of the work.

THE TOPIC, Jan. 4, before the Clerical Association was a paper given by the Rev. H. K. Hannah upon a new interpretation of St. Matt. xvi. 18.

MILWAUKEE.

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

Two Racine Students Killed—Woman's Auxiliary—Guild at West Allis.

RACINE COLLEGE lost two of its students in the Iroquois Theater fire in Chicago, by the death of Edward and William Henning, each of whom stood at the head of his respective class in the school, "and," says the warden, "they were exceptionally fine boys." These, with two brothers, four in all, were killed in the fire, and the mother, who accompanied them, was seriously injured. One other Racine student, Master Hirsch of Milwaukee, was in the fire, but escaped uninjured.

THE JANUARY meeting of the Woman's Auxiliary was one of unusual interest. The meeting began at 11 A. M., at St. James' Church. The business part was conducted for the first hour, and at noon the midday prayers for missions were read. The next two hours were spent in social chat, during which time a bountiful luncheon was served by the ladies of St. James'. Following this, addresses were made by Mrs. John Henry Hopkins of Chicago, telling of her recent trip abroad, and especially of her visits to Canterbury Cathedral and the Isle of Iona; then followed an address by Mrs. Louise B. Kilbourne, who recently returned from the Philippines. Besides giving a brief account of the work in these islands, she related her experiences during a trip to China and to Japan, and some of the good work that the Church is doing in these places. Her address was followed by Mrs. J. P. D. Llwyd of Seattle, who gave an account of the work that the Auxiliary is doing in Seattle and along the Pacific Coast.

ELEVEN MEMBERS of St. Lucy's Guild of St. Peter's mission, West Allis, visited St. John's Home for Aged Women on Saturday afternoon, January 9th. The afternoon was spent in visiting from room to room. The girls, with their Directress and associates, attended Evensong in the Cathedral and returned to the Home, where a supper was served by the Guild, at the conclusion of which a musical programme was rendered which was fully appreciated by the inmates. The Rev. James F. Kieb, curate in charge of the work at St. Peter's, desires to introduce this Guild to all mission work within reach.

The object of the society is solely to visit and cheer the aged, the sick, and the poor.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Correspondence between Clergy and Bishop as to Sectarian Ministers in Church Services.

THE FOLLOWING correspondence has recently passed between ten of the diocesan clergy, and the Bishop:

"December, 1903.

"To the Rt. Rev. S. C. Edsall, D.D.,

"Bishop of Minnesota.

"Rt. Rev., and Dear Sir:

"It has recently come to our notice that at two services held within the limits of this Diocese during the past month, viz., the Thanksgiving service at St. Paul's, Winona, and the opening service at St. John the Evangelist, St. Paul, clergymen not licensed to officiate in the Church have participated in the service thereof, and that in at least one instance clergymen who deny the Divinity of our Lord have been admitted into the chancel as publicly participating in a service of worship addressed to Jesus Christ as God.

"We have the most profound respect for the rectors of both these parishes, and it is only at the cost of much real regret that we make this request.

"We call attention to the ordination vow of the priest 'to drive away all erroneous, and false doctrine,' and we respectfully ask if by any breadth of interpretation these acts can be in accordance with that vow. We call attention to the Canon Law of the Church (Title No. I, Canon 17), and respectfully ask if such action is in accordance with this law.

"We call attention to the commendable and careful scrutiny which causes you to demand that all laymen of this Church shall obtain a license from the Bishop before they shall presume to officiate in any Church, and respectfully ask if such licensing can have much force, if ministers of denominations holding views distinctly denied by this Church can minister within its walls unlicensed by yourself.

"We do not care to enter into any controversy with these rectors: we merely ask them to have that consideration for their brethren in the Church, and for our convictions, which we believe are as conscientious as their own; that they will not disturb the peace of the Church by continuing to perform such acts as tend publicly to deny that which we conscientiously believe we are called upon to teach.

"In short, it seems to us that any fancied benefit that may be derived by themselves or by their congregations from this introduction of clergymen not licensed by yourself into the services of the Church will be more than offset by the disturbing of the peace of the Church in this Diocese, which will certainly ensue if they persist in this course.

"If they feel that the Canons of the Church are at fault, we ask them to procure by legislation the privilege that they desire; but we most earnestly deprecate the unlicensed and therefore unlawful practice referred to.

"Faithfully yours,

"STUART B. PURVES,

"IRVING P. JOHNSON,

"CHAS. D. ANDREWS,

"JOHN WRIGHT,

"C. HERBERT SHUTT,

"WILLIAM C. POPE,

"CHARLES C. ROLLIT,

"Particip. Crim'ns.

"E. S. WILSON, S. T. D.

"ALFRED G. PINKHAM.

"COLIN C. TATE."

The Bishop, after acknowledging the receipt of the foregoing communication, entered upon a consideration of the matter, in the course of which he said, in part:

"In various places in the Prayer Book

and Canons, however, direction is made that certain matters of doubt, or cases calling for the exercise of official discretion, shall be referred to 'the Ordinary,' that is, to the Bishop of the Diocese in his capacity as an ecclesiastical judge or official interpreter of the law. These provisions in the written law of the Church are made in recognition of the judicial and governing power which has inhered in the episcopate since the time of the first Apostles. The Bishop may not transcend the law. Wherever its express provisions are mandatory in character, he is as much bound by them as is presbyter or deacon. But within the cases of discretion expressly referred to him by canon and rubric, and also within that undefined sphere of cases not covered by express provision, but which come within the purview of his episcopal discretion above referred to, the prerogative and the responsibility of the Bishop to use his conscientious judgment as an impartial interpreter of the spirit of the law, and of the mind of the Church, are not fairly open to question.

"From what has above been said, it may be stated as a principle of Church law, that when a presbyter finds himself in a position where he either desires to do, or thinks that it may be his duty to do, something that may appear to contravene the exact letter of the law, or which is a matter of doubt, even though he may be confident that it is in entire accordance with the spirit of the law, he should, if the case is not one of such urgency as to require immediate action, refer the matter to the Ordinary for his godly judgment.

"Canon 17 of Title I. of the Canons of the General Convention, to which you refer me, is as follows: 'No minister in charge of any congregation of this Church shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: Provided, that nothing herein shall be so construed as to forbid communicants of this Church to act as lay readers.'

"In my judgment, the only words in this canon which are of possible ambiguity, or which admit of variety of interpretation, are the words, 'officiate' and 'therein.' That is, there is room for possible difference of opinion as to what is or is not included in the term 'officiate,' and also as to what character of services, or places in which services are held, are included in the word 'therein,' or in the phrase 'congregation of this Church,' to which the 'therein' refers.

"There can be no question but that the term 'officiate' includes the reading of the part directed to be taken by the priest or minister in any of the public services for which provision is made in the Prayer Book, especially when the same are held 'in the congregation,' as used in the canon, I would understand any service held in a consecrated building of this Church, or any service of a public nature, and included in those prescribed in the Prayer Book, even if held in an unconsecrated building, if it were a service understood to be held under the auspices and exclusive control of the Protestant Episcopal Church.

"Does the word 'officiate' include the preaching of sermons and the making of addresses? I understand that several canonists of our Church, including the learned editor of the *Church Standard*, hold that it does not. While I always regret to differ with those whom I esteem so much more learned than myself, it has become my duty, in response to your letter, to declare in unmistakable terms, the construction which as Bishop of Minnesota I place upon this canon in this respect; and I shall ask the clergy of this Diocese to regard this as the official interpretation of the law in this Diocese, until such time as the law of the Church may be amended by competent authority.

"I believe that the word 'officiate,' as used in this canon, when taken in connection with other provisions to be found in the Prayer Book, and in the canons, does prohibit the permitting of any person not licensed or ordained to minister in this Church to preach sermons in our congregations, but that it does not prohibit the Bishop from permitting, in certain exceptional cases, the making of certain kinds of addresses, on occasions of an exceptional nature, by persons not licensed to minister in this Church.

"The distinction between the preaching of a sermon and the making of an address, is recognized by section iii. of Canon 12, concerning lay readers, as follows: 'He shall not deliver sermons of his own composition; but he may deliver addresses, instructions, and exhortations . . . if he be specially licensed thereto by the Bishop.'

"The preaching of a sermon is an exercise of the prophetic office. It is an official and authoritative exposition of some phase of the Faith or of the Gospel. It is something that the Protestant Episcopal Church authorizes no man, however holy or learned, to do until it has first assured itself by certain prescribed methods (including a period of candidature, the passing of canonical examinations, the consent of the Standing Committee, the conveyance of the grace of orders through the laying on of hands of a Bishop), that in its judgment he is duly qualified to do so.

"The provisions of the Ordinal, including its preface, and of the canons concerning preparation for the ministry, leave no doubt in my mind upon this matter.

"On the other hand, the custom of the Church has sanctioned the right of Bishops to permit the making of addresses upon certain exceptional occasions by persons not licensed or ordained to minister in this Church. Thus men and women, even without license as lay readers, make addresses at missionary meetings, missionary councils, meetings of the Brotherhood of St. Andrew, meetings of the Woman's Auxiliary, and kindred organizations; and many of these are delivered from the chancel steps of our consecrated churches. Nor has the making of such addresses been always confined to the communicants of our own Church; as, to quote recent prominent instances, the addresses by President Roosevelt and Justice Brewer at the last Missionary Council, and the addresses made by Robert Speer, the distinguished lay secretary of the Presbyterian Board of Missions, at several of our Church gatherings. In all such cases the Bishop of the Diocese in which the meeting is held gives his consent to the departure from the ordinary rule. It will be understood that the consent of the Bishop should always be first obtained.

"Does the walking in procession, or the sitting in that portion of the chancel commonly known as 'the choir,' constitute 'officiating' within the meaning of that term in Canon 17, or run counter to any other provision of our Church law? I am clear that such is not the case.

"The only principle which seems to me to underlie the use of processions or of portions of the chancel (so far as the matters before me at this time are concerned) is that nothing should be done which is calculated to cause unsettlement in the minds of the congregation upon the doctrine of this Church with reference to Holy Orders, or to impress them with the thought that we are indifferent as to any of the fundamental articles of the Christian Faith. This statement of principle may seem at first glance vague and unmeaning; but I think that its relevancy and definiteness will appear when we turn to its application to one of the specific cases submitted to me."

As to the application of the foregoing principles to the cases submitted to the Bishop, he said:

"As to the opening service at the Church

of St. John the Evangelist, St. Paul. The rector of the parish called upon me prior to this service to consult me with regard to the arrangements therefor, and asked my consent to his inviting the Rev. Dr. Boyle, a Presbyterian minister, to make a congratulatory address on behalf of our fellow Christians of other communions upon our occupancy of the new church; and also acquainted me with his desire to invite the ministers of the other religious bodies of St. Paul as his guests to the service, and with his further desire to show them the courtesy of asking them to walk in the procession after the members of his choir and vestry, and before the clergy of this Church, and of assigning them reserved seats in the unusually spacious choir of the new church opposite or near to the members of the vestry, while the clergy of this Church, vested in the robes of their priestly office, would be seated in a body in the sanctuary 'within the rails of the altar.'

"I gave my consent to this arrangement, explicitly in the matter of Dr. Boyle's address, and impliedly, by making no objections as to the matter of the procession and seats in the choir.

"Under the statement of law hereinbefore made, it will be seen that the fact that the consent of the Bishop was asked and obtained, relieves the rector from any charge of lawlessness, and that the burden is shifted to the shoulders of the Bishop."

The Bishop felt that the invitation to Dr. Boyle came within the scope of his prerogatives as previously laid down, and that it was also his desire "to promote the cause of ultimate Christian unity by showing courtesy to our brethren of other communions, and particularly to those who are in such a large measure of agreement with us as the Presbyterians and Methodists, wherever it can be done without any compromise or surrender of principle."

"Was the marching in the procession, and the seating in the choir portion of the chancel, of the ministers of other religious bodies, in contravention of the law of this Church? For the reasons stated in my exposition of the law of the Church upon this subject, and having in view the unusually spacious chancel, and the arrangements made for seating the clergy of our Church in a distinct body 'within the rails of the altar,' I do not think that any law of this Church was violated. Neither do I think that there was anything in the arrangements made for this function which was calculated to compromise the position of this Church upon the subject of the orders of the ministry.

"But a third and distinct question arises, and is raised by your letter to me. Was not the participation in the formal procession (even though separate from the clergy of this Church), and the presence in the chancel (even in the choir portion thereof as distinguished from the sanctuary) of ministers of religious bodies which explicitly deny the Divinity of our Lord and Master Jesus Christ calculated to convey the impression (however little it may have been so intended), that those of us who made or consented to the arrangement attached but slight importance to the unqualified acceptance of this fundamental article of the Christian Faith? . . . This question differs from the other matters raised in that it does not belong to the category of written canon or rubric, and their construction. It is, 'might not a certain thing be calculated to convey a certain mental impression?' If it might, then it would be inconsistent with our vow 'to drive away all erroneous and strange doctrine.' If not, then it would not be so inconsistent.

"In all other respects concerning this service, my opinion, after a month's careful reflection, remains the same that it did on the day my consent was asked and obtained. But on this matter, it being simply a question of the mental impression likely to be conveyed to intelligent people, the very fact

that clergy like those who signed your letter underwent the pain of receiving such an impression, is enough to settle the matter in the mind of the Bishop.

"A Bishop at his consecration makes solemn answer to the following questions: 'Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?' 'Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?'

"Therefore, both because I could not consent to anything calculated to convey the impression that I am indifferent to the unyielding maintenance of the Deity of our Lord, and because it is my duty to oppose anything which will certainly disturb the continuance of love, quietness, and peace among my clergy, I should in the future refuse consent to the presence in our processions, or in any portion of our chancels, or in any other place or way which could reasonably give rise to the impression that we condoned their error in doctrine, of ministers of any body known to deny the Divinity of Christ. However highly I might esteem such gentlemen, personally, and however thoroughly I might respect their right to their own honest convictions, I should deem the apparently official, or quasi official, presence within our processions or chancels of any persons who deny the Divinity of Christ as an incongruity which might be unpleasant for them, and which could not be harmonious with our fundamental convictions.

"Before taking final leave of the subject of the service at St. John's, I would like to say that the fact that the service was of an exceptional character, not specified in the Prayer Book, was not a consecration service, was not to be attended by an administration of the Holy Communion; but that it consisted, by my direction, simply of the order of Evening Prayer, prefaced by my use of the prayers of benediction of the places of Baptism, Confirmation, etc., made me less fearful that any unpleasant complications might arise through the extension of the courtesies named to the ministers of other bodies, than would otherwise have been the case. Questions like that arising out of the rubric at the end of the Confirmation Office, for example, could not come up."

As to the Thanksgiving day service at St. Paul's Church, Winona, the Bishop declared himself to be without positive information, but believed it to have been merely a service to which other congregations were invited, but conducted by the rector of the parish alone. "On all occasions on which my official opinion has been asked concerning invitations to join in 'union' services on Thanksgiving day, Memorial Sunday, or other civic occasions which make it peculiarly suitable to join with other Christians in patriotic and religious observance, I have replied that in every case the regular service appointed by the Prayer Book should first be held in our own Church; leaving the minister and people free to attend any other exercises that they might desire at a later hour. I am further of the opinion that, if it is possible to arrange that such union services or religious and patriotic exercises can be held in some public hall, and presided over by the Mayor, Commander of the Grand Army Post, or some other public functionary, additional guaranty is secured that all ecclesiastical complications will be avoided.

"Inasmuch, dear brethren, as your letter, together with the official exposition of the law and practical suggestions made by me as Bishop, are of interest not only to the two rectors mentioned in your letter, but to all of the clergy of the Diocese, I will communi-

cate both to all of the clergy of the Diocese of Minnesota, and ask them to regard my reply as a Pastoral Letter *Ad Clerum* for their guidance and instruction upon the matters involved.

"Faithfully, your servant in Christ,
"SAMUEL COOK EDSALL,
"Bishop of Minnesota.
"December, 1903."

NEWARK.

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

Death of an Oblate of Mt. Calvary.

DUNCAN O'HANLON, oblate of Mount Calvary, student at the G. T. S., and a member of Trinity Church, Paterson, died at the home of his mother, in Alexandria, on Jan. 1st, of pneumonia, after an illness of five days. He was graduated from St. Stephen's College in 1902, being prize orator, and winner of many prizes throughout the course. Requiem was said in Paterson on the 4th at Holy Communion Church and at Trinity, also vespers of the Dead at Trinity Church, where he has been working in parish and Sunday school. The Church has lost an able, intellectual, faithful Catholic. Mr. O'Hanlon was a nephew of the Rev. John S. Moody of Fayetteville, N. C.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Church Club Organized—Fire at New Brunswick—Notes—Rector Instituted at Point Pleasant.

FOLLOWING in the lead of other Dioceses, which have the advantage of large cities within their borders, New Jersey is to have its Church Club for laymen. The movement for the organizing of the club was initiated by the Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, at a meeting of the clericus in that city. The Rev. Messrs. Schuyler, Jones, and Olmsted were appointed a committee, and after conference with some prominent laymen of the Diocese, four of these, Messrs. Stockton of Princeton (the chancellor of the Diocese), Carpenter of New Brunswick, D'Olier of Burlington, and Lee of Trenton, were made a committee of organization. A call has been issued for Jan. 14th, and gentlemen from the various cities of the Diocese will then meet. As 75 or 100 have already signified their intention of becoming members, the Church Club will undoubtedly soon be a feature of the diocesan life. It will bring together men from all parts of the Diocese. Elizabeth, Plainfield, New Brunswick, Princeton, Trenton, Burlington, and Camden. Meetings will be held quarterly, probably, with an annual dinner.

AT A JOINT meeting of the vestries of Christ Church, Palmyra, and Holy Trinity Church, Delair, held recently, the Delair Church by a unanimous vote severed its connection with the Palmyra parish, the time having arrived, it was felt, for undertaking an independent work, so that regular Sunday morning services may be started, and a more rapid growth result. For the present, Holy Trinity will be in charge of a lay reader, Thomas H. Bailey, of Palmyra, with a priest to celebrate on the third Sunday of each month. It is hoped that before long clerical services may be had continuously.

THE DEATH is announced of Mrs. Henry C. Kelsey, wife of the former Secretary of State, and a prominent and active member of Trinity Church, Trenton.

THE SUNDAY SCHOOL children of Christ Church, New Brunswick, had a narrow escape from what might have proved a dreadful disaster, at their recent Christmas festival. While the children were having their carol service in church, fire was discovered in the basement of the parish building. Prompt action by some of the men averted a disastrous blaze. Five minutes later the children

marched into the building for the Christmas tree and entertainment. Had not the fire been discovered before the entrance, a panic might have ensued; and the people of the parish feel devoutly thankful that the blaze was discovered in time to prevent the children from being placed in such frightful danger.

ON THE Sunday in the octave of the Epiphany a service for children was held in a number of the parishes in the Diocese. The little ones carried candles in procession, lighting them from the altar, and passing the light to others in the darkened church, so illustrating the missionary progress of the Church of Christ, the Light of the World. Wherever the service was held, large congregations of children were attracted. Gifts were brought for the poor and offerings made for missions.

CHRIST CHURCH, New Brunswick (the Rev. E. B. Joyce, rector), is to have a new organ, which will be placed in position as soon as possible. Other improvements are also to be made, including the building of an iron fence to enclose its large property on Church and Neilson streets. The choir of Christ Church, under the direction of George W. Wilmot, has become one of the best in the Diocese, and with the new and larger organ the music will be even better. There is a remarkably effective choir of men and boys, trained by Mr. Wilmot, who has been assisted in his work from time to time by Mr. Edward Stubbs of St. Agnes', New York.

ON SUNDAY, Jan. 3d, the rector of Grace Church, Haddonfield (the Rev. W. H. Burkhardt), with a young man, attempted to travel a distance to hold a celebration of the Holy Communion for a few faithful communicants at Haddon Heights, very early in the morning. It was a bitter cold day, with the thermometer at 4 degrees above zero—the coldest day in January for seven years. The young man was almost overcome, having a weak heart, and would have succumbed, had it not been for the prompt action of Mr. Burkhardt, who applied restoratives and assisted in bringing the young man to the Presbyterian chapel, which is loaned for the service. Here a table was arranged with a fair linen cloth, and a smaller table for a credence, and about a dozen persons made their communion. Mr. Burkhardt and his companion were driven home in a sleigh.

THE REV. HARVEY OFFICER, Jr., curate of Trinity Church, Princeton (the Rev. Alfred B. Baker, D.D., rector), whose work among the students of Princeton University was so highly commended by the chairman of the college committee at the convention of the Brotherhood of St. Andrew in Denver, has been invited to hold the Bible class of St. Paul's Society of Princeton, in Murray Hall.

ON THE MORROW of the Epiphany, the Rev. Harry Howe Bogert was instituted as first rector of the new parish of St. Mary's-by-the-Sea, Point Pleasant. At 7:30 A. M. the Holy Sacrifice was offered with special intention for God's blessing upon the work of the new rector. A goodly number of communicants were present. The service of Institution was preceded by Matins, read by the Rev. T. A. Conover of Bernardsville. Upon the conclusion of the Office, the Bishop of the Diocese instituted, with impressive solemnity, the rector. The Rev. H. E. Thompson of Freehold preached a clear and concise sermon on the subject of the duty of the people rising to the high ideal of the priesthood, his arguments being delivered in a sympathetic and convincing manner. The rector celebrated the Holy Eucharist. The music was Merbecke's Mass, sung most heartily by the congregation. At the end of the celebration, the Bishop going to the chancel steps, bade the people fulfil their part by coming forward and taking their new rector by the hand as a symbol of their love and loyalty. After the recessional the large congregation, composed of many sectarians, among whom were the local Presbyterian and Methodist ministers, came forward and welcomed their new rector. In the afternoon the Bishop blessed the rectory, and made a most touching address of welcome and offer of sympathy to the new rector. He congratulated the parish on the beautiful rectory, and bade the rector give the people no peace until they had erected an equally fine parish house. The clergy present were the Rev. Dr. Lewis and Rev. H. B. Pulsifer, who acted as the Bishop's chaplains, the Rev. Messrs. Thompson, Sparks, Mackellar, and Conover.

NEW YORK.

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

Order for Consecration of Dr. Greer—Gallaudet Memorial Building.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. David H. Greer, D.D., Coadjutor Bishop-elect of the Diocese of New York, as follows: Place, St. Bartholomew's Church, New York City; time, Tuesday, 11 A. M., Jan. 26th, 1904; commission to consecrate, the Bishop of New York, the Bishop of Albany, the Bishop of Kentucky; presenters, the Bishop of Massachusetts, the Bishop Coadjutor of Pennsylvania; preacher, the Bishop of Albany; attending presbyters, the Rev. Morgan Dix, D.D., the Rev. W. R. Huntington, D.D.

IT IS PROPOSED to create a memorial to the late Rev. Thomas Gallaudet, D.D., by the erection of a parish building for St. Ann's Church for Deaf Mutes. The present church is situated on 148th Street, just west of Am-

sterdam Avenue, and is built some twenty-five feet back from the line of the street to permit the erection of such a building as above indicated, which will form a façade to the church edifice and be a center of religious and social life amongst the silent people. Dr. Gallaudet hoped during his lifetime to see the erection of this building, which would have completed the church with which his name has always been associated. This was not permitted, and it is suggested as a most fitting memorial to him that this work be now undertaken. St. Ann's Church is used wholly for the deaf mutes. The new building will occupy a plot of ground about forty-five feet along the street front and twenty-five feet in depth. It will be three stories in height, with a basement, and will be used for the social, religious and industrial needs of the deaf mutes of New York. The amount required for "The Gallaudet Memorial Parish Building" will be about \$30,000, and the building itself, in its position and purpose will form a conspicuous monument to him whose life was devoted to the silent people. They themselves heartily endorse the memorial. Subscriptions may be sent to the Hon. Thos. L. James, Treasurer, Lincoln National Bank, Forty-second Street, East, New York, N. Y.

OHIO.

Wm. A. LEONARD, D.D., Bishop.

THE REV. ALSOP LEFFINGWELL, rector of Trinity, Toledo, addressed the Business Men's Bible Class in the First Congregational Church at Sunday noon, lately, on "The Ethics of the Press."

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Progress at Everett.

DURING the past sixteen months, the mortgage debt upon Trinity Church, Everett (Rev. John Brann, rector), has been reduced from more than \$1,600 to \$150, through the efforts of the Woman's Guild. A guild hall owned by this organization, but heretofore rented for the use of a public school, has been reclaimed and is now used for Church purposes. There have been 57 candidates confirmed during the past year. The Bishop recently presented the subject of missions, general and diocesan, to the parish, after which pledges were distributed and a considerable sum raised. There was a midnight Eucharist on Christmas, preceded by a special office, the choristers and clergy, each bearing lighted candles, passing in procession around the unlighted church to the sanctuary, where the candles were received and placed upon the altar.

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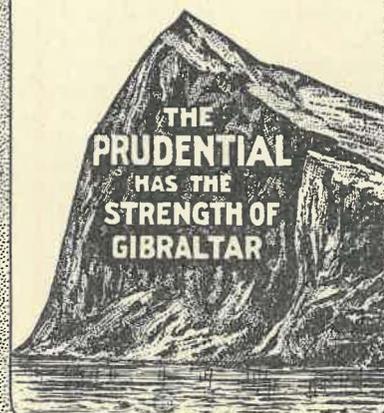
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PENNSYLVANIA.

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

**Missionary Services—Philadelphia Notes—
Death of Rev. F. H. Bushnell.**

A SERIES of ten special missionary services has been arranged by the Missionary Society of the Philadelphia Divinity School. These services will be held in the largest and most prominent churches in the various parts of Philadelphia, the general plan being to have two missionary addresses at each service, one of which will be delivered by the rector of the parish. The list, in so far as it is complete, is as follows: Jan. 10th, 4 P. M., Church of the Holy Trinity, Dr. Tomkins and Bishop Mackay-Smith; Jan. 24th, 8 P. M., Church of the Saviour, Rev. C. Roberts and Mr. W. R. Butler; Feb. 7th, 8 P. M., Church of the Holy Spirit, Rev. S. H. Boyer and Mr. L. H. Redner; Feb. 21st, 8 P. M., Church of the Advocate, Rev. H. M. Medary and Rev. R. H. Nelson; March 6th, 8 P. M., Trinity (Southwark), Rev. Walter Lowrie and Mr. G. W. Pepper; March 20th, 4:30 P. M., St. James', Rev. W. C. Richardson; April 10th, 8 P. M., Church of the Nativity, Rev. L. N. Caley; April 24th, 7:45 P. M., Church of the Holy Apostles, Rev. N. S. Thomas; May 8th, 8 P. M., St. Peter's (G'm't.), Rev. S. P. Keeling and Dr. J. DeW. Perry; May 22d, 8 P. M., St. Simeon's, Rev. Edgar Cope. The Missionary Society extends a cordial invitation to all to be present at these services, and earnestly requests that the attendance be very general, so that the benefit which will accrue may be as great as possible.

IT IS BEING suggested that the larger portion of what is now embraced in the Diocese of Pennsylvania be admitted into the limits of the city of Philadelphia. Better police protection for the suburban districts is the political argument advanced for a Greater Philadelphia. Since the coming of the trolley car, large numbers of Churchmen now reside far from the church of which they are communicants. But the trolley may become a missionary agency, for it has been noted that for years nearly all missionary endeavor outside of the city has been along the railroads. This is especially true of the Convocation of Chester, in which it is easier to come to Philadelphia for a meeting—as more central—than to any of the parishes, as the various branches of the Pennsylvania Railroad diverge greatly.

IT IS A CUSTOM at the Church of the Good Shepherd (the Rev. John A. Goodfellow, rector), to give on the Feast of the Epiphany a dinner to the old folks who live in the vicinity. On that day many old persons assembled in the upper room of the parish house, where excellent arrangements were made for the entertainment of the guests. Later in the evening, the Decoration Guild held its fourteenth anniversary, after Evensong was said in the chapel. Under the direction of Mr. Frank H. Longshore, the Church of the Good Shepherd was perhaps the most elaborately decorated church in the Diocese. This parish has not had a sexton for the last ten years, the work being well done by the young men of the congregation. One of the peculiar customs is to number each person in rotation as the Sacraments are administered. Up to date there have been 1,824 persons baptized and 647 couples united in Holy Matrimony. The burials have numbered 1,353. The parish was admitted into union in 1869 and began in a frame structure which is still standing and used as a meeting place for the Sunday School. The Rev. J. A. Goodfellow has been the only rector.

IT IS RATHER ridiculous that any suit of law should be raised concerning the magnificent clergy house of St. Clement's Church (the Rev. G. H. Moffett, rector). The church is splendidly situated on three streets—

—Cherry, Twentieth, and Appletree streets—the latter being a very small thoroughfare to which the clergy house extends. Next to this are two back-yards of houses which face on Twentieth Street, and next to these two yards is a row of houses facing on Appletree Street. That the clergy house shuts out the light is not apparent to anyone who views the surroundings from the rear. The occupants of one of these houses asked the Court of Common Pleas to halt the building, urging that the provisions of a deed prohibited the placing of a dwelling there. The Court decided that the clergy house was not a dwelling. The case was then taken to the Supreme Court.

MR. GEORGE C. THOMAS, Treasurer of the Board of Missions, will leave about the middle of this month for a trip to Europe. He expects to spend some time in Rome, Italy, with his son, Leonard M. Thomas, who was recently appointed Secretary to the American Legation.

THE REV. DR. GEORGE STUART FULLERTON, Professor of Philosophy at the University of Pennsylvania, has accepted a professorship at Columbia University, New York. Dr. Fullerton is an alumnus of the University of Pennsylvania and of Princeton University. He was born in India, and was priested by Bishop Whitaker in 1888. He is accounted a profound scholar and one of the most valuable members of the faculty of the University of Pennsylvania, where he has been since 1883.

THE REV. FRANCIS HAYDEN BUSHNELL, sometime rector of the Church of the Messiah, Philadelphia, entered into rest on Thursday, Jan. 7, at his home in West Philadelphia. Mr. Bushnell built the rectory of the Church of the Messiah, Broad and Federal Streets, Philadelphia. He was born in Norwich, Conn., in 1827, and was descended from one of the first families to settle in that state. He was an alumnus of Trinity College and of Berkeley Divinity School, and was priested in 1854. He was sometime in charge of St. David's Church, Manayunk, and then became rector of the Church of the Messiah, until 1896. His funeral was held in St. Mary's Church, West Philadelphia, on Monday, Jan. 11.

MR. J. SPERRY WILLING, who died in August 1903, directed in his will that his executor should sell the house at 1429 Spruce Street, Philadelphia, and give the proceeds to St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector), for the Jubilee Fund. This is protested by a young woman who attended Mr. Willing during his illness. The Register of Wills has decided that the will shall stand and not that which is alleged to be a codicil, based on a letter written on June 17, 1903, in which the executor is directed to add to the will a provision leaving the house to Mr. Willing's attendant.

THE CHURCH OF THE HOLY INNOCENTS, Tacony (the Rev. R. A. Edwards, D.D., rector), is the offspring of Emmanuel Church, Holmesburg, during the ministry of the late Rev. Dan'l C. Millett, D.D., who was in charge of the mission in Tacony from December 1867 to 1874. The new chancel window is in honor of Dr. Millett and portrays scenes in the life of the Good Shepherd. The window containing the figure of St. John is in memory of the Rev. Augustus White, rector of Holy Innocents' for eleven years. Two of the other windows are memorials of Mrs. Hopkins and Mrs. Moore, parishioners of Dr. Edwards in another locality. Two other windows are in memory of little children and another, called the Mills window, in memory of a young man. The Marsden and Wainwright windows are memorials of two men who were interested in Holy Innocents' in earlier years. The ninth window is a memorial to the son of the late Anthony J. Drexel.

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These windows were unveiled on the First Sunday in Advent and illustrate scenes in the life of our Lord from His Birth to His Ascension. These will shortly be dedicated. The church has been enlarged and embellished during the past year and a new pipe organ is being built.

THE ORGAN FUND at the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), now exceeds \$5,000. The builders have been told to estimate on the finest instrument the space can contain. Complete plans for the case and chancel arrangements have been submitted by the architect. With the assistance of the Brotherhood of St. Andrew and others, the rector is completing a census of the parish. It is the intention after Easter to publish a Year Book.

THE ANNUAL meeting of the contributors to the Episcopal Hospital is always held during the Epiphany season. The board of managers recommended the erection of two new buildings, one to be used as a dispensary and the other for contagious diseases. The square of ground upon which the buildings now stand, which had been the home of the donors and their parents, was given for the use of the hospital by the daughters of John Leamy, Esq., to which was soon added by purchase another entire square, lying to the east.

SOMEWHAT less than a thousand dollars has been received from thirty-four Sunday Schools as the Advent offering of the Diocese of Pennsylvania.

AT the chapel of St. Andrew's-in-the-Fields (the Rev. S. F. Hotchkin, rector), a new organ and a vested choir assisted in the music for the first time on the Sunday after Epiphany.

THE REV. CHARLES ROWLAND HILL will become rector of St. Matthias' Church, Philadelphia, on Sunday, Jan. 31. He was born in England and was priested by Bishop Thomas of Kansas, in 1892. For two years Mr. Hill has been assistant priest of the Church of the Holy Apostles, Philadelphia.

THE CHURCH OF THE COVENANT (the Rev. J. J. Joyce Moore, rector), has enlarged its vested choir. This parish took the name of the old Church of the Covenant—started by the late Dr. Newton—whose building is now used as a stable for the horses of the Adams Express Company.

AT THE Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector), at the 7:30 Eucharist on Christmas day, there was laid on the altar a gift in gold of \$500, for the mortgage fund. The mortgage on this parish is about \$25,000. This parish has recently lost by removal the Rev. William Howard Davis, who for two years has been the curate. Mr. Davis will be in charge of the mission of the Holy Nativity, Thornton, Rhode Island.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Laymen's Missionary League—Fire at Leechburg.

THE ANNIVERSARY of the Laymen's Missionary League will be observed this year on Sunday, Jan. 23d, when sermons will be preached in behalf of its work by the Rev. George Hodges, D.D., Dean of Cambridge Divinity School; in the morning, at Calvary Church, and in the evening, at St. Peter's. This anniversary will be preceded by a Quiet Day for the clergy on Friday, at the Church of the Ascension, and a Quiet Day for women on Saturday, at St. Andrew's, the Rev. Dr. Hodges officiating at both.

EARLY on Sunday morning, Jan. 3d, the Church of the Holy Innocents, Leechburg, was entirely destroyed by fire. The gas had been turned into the furnace on Saturday

night in order to ensure a warm church for the Sunday morning service, and it is supposed the fire was caused by a defective flue, as it started in the tower. As there was but one entrance to the church, and that through the tower, it was not possible to enter the building, and the church, with its entire contents, was completely destroyed. The estimated value of the building was \$5,000, on which there was an insurance of \$1,500. The use of the Presbyterian church has been secured in which to hold temporary services, and plans are already on foot for rebuilding.

QUINCY.

Order for Consecration of Dr. Fawcett.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. M. Edward Fawcett, Ph.D., Bishop-elect of Quincy, as follows: Place, St. Bartholomew's Church, Englewood, Chicago. Time, Wednesday, 11 A. M., January 20, 1904. Consecrators: The Presiding Bishop, the Bishop of Milwaukee, and the Bishop Coadjutor of Chicago. Presenters: The Bishop of Minnesota and the Bishop Coadjutor of Nebraska. Preacher, the Bishop of Tennessee. Attending presbyters: The Rev. F. J. Hall, D.D., the Rev. W. H. Moore.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Unique Gifts at Sacramento.

WORK is progressing on the new edifice for St. Paul's Church, Sacramento, of which the massive foundations are about completed. The church will be of stone, in Tudor Gothic style, and will be erected free of debt from the start. The choir will be of cathedral dimensions, while the nave will be comparatively narrow and lofty. Among those who have interested themselves in the edifice now arising for the church is the Roman Catholic Bishop of Sacramento, the Right Rev. Dr. Thomas Grace, who has given the rector, the Rev. C. L. Miel, a large contribution to the building fund; and at an extensive carnival given recently for the building fund, two prominent booths were in charge of about sixty ladies representing every woman's society in the (R. C.) Cathedral of the Blessed Sacrament. It is thought that these evidences of Christian spirit and friendship are unique in recent history.

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A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address: THE SISTER IN CHARGE OF THE SCHOOL

VERMONT.

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

Notes — Teachers' Text-Books—The Bishop's Anniversary.

ST. MARK'S CHURCH, Springfield, has lately purchased a new and larger organ.

THE SUNDAY SCHOOL of St. Peter's Church, Bennington, sent a box of gifts to St. Mary's Children's Hospital, New York, instead of receiving Christmas gifts.

THE SUNDAY SCHOOL Committee has selected the text books for teachers in the second and third quarters, as follows: On the Prayer Book, Rev. J. H. Maude's *History of the Book of Common Prayer*; Bishop Hall's *Companion to the Prayer Book*. On the Church Catechism, Rev. A. W. Robinson's *Church Catechism Explained*; Rev. G. F. Maclear's *Class Book of the Catechism*; Rev. A. J. C. Allen's *The Church Catechism: Its History and Contents*.

A COMMITTEE consisting of the Rev. F. W. Weeks, Messrs. F. E. Smith of Montpelier and J. A. Arthur of Burlington, has been appointed to take action for appropriate observance of the tenth anniversary of Bishop Hall's consecration to the Episcopate, on Feb. 2d.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Church Consecrated in Richmond.

THE CONSECRATION of St. Andrew's Church, Richmond, by the Bishop of the Diocese, took place on the morning of New Year's day, according to the Prayer Book office. The deed of gift was read by the rector, the Rev. Thomas Semmes, and the sentence of consecration by the Rev. Robert A. Goodwin, while the sermon was preached by the Rev. Robert Strange, D.D., rector of St. Paul's Church, the Bishop celebrating the Holy Communion. "St. Andrew's is," says the *Southern Churchman*, "one of the most interesting and important churches in the entire Southland, its usefulness in ministrations to the masses being a strong factor in the city work. It is the only distinctively institutional church in Virginia. Its history is an apt illustration of the little thing becoming a thousand in the hands of God." The first beginnings of the work date from 1874, when a Sunday School was organized, a lot for a chapel being purchased next year and a temporary edifice erected soon after, which was consecrated in 1877 by the late Bishop Whittle. The new church, a fine, Churchly edifice of stone, was determined upon in 1899, the corner stone laid in 1901, the church opened in January 1903, and the continual progress now consummated by its consecration free of debt. The design of church and furniture is Gothic throughout, a white marble font in memory of the first rector, the Rev. Pike Powers, D.D., being one of its most handsome pieces. The parish work of an institutional character done by St. Andrew's is very large.

WASHINGTON.

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

Woman's Auxiliary—Gift for Cathedral.

AT THE MONTHLY meeting of the Woman's Auxiliary, held in St. John's parish hall, Jan. 5th, the Rev. Dr. Devries, rector of St. Mark's Church, asked an opportunity of speaking in regard to the mission for Deaf Mutes of whom, he said, there are about three hundred in the city. A committee, of which Archdeacon Williams and Dr. Devries are members, have charge of this work, and a deaf-mute clergyman, spends a Sunday and four week-days in every month in this city, holding services in the sign language and visiting. The mission has the use of the chapel in Trinity parish building, and there are services every Sunday, a deaf-mute layman conducting them in the absence of the

clergyman. Dr. Devries appealed to the members of the Auxiliary for interest and help in this important work, and mentioned that the departure of Bishop Mackay-Smith from Washington had seriously affected its finances, he having been its main dependence, through his own liberality, and by interesting others. The Auxiliary then had the pleasure of listening to an address from Miss Thacher of the Philippine mission, who spoke of the Settlement work established by Bishop Brent in Manila, and of the great good likely to result from it in such a community; but especially of the hospital about to be opened, and of its great importance, as none of the hospitals now existing do anything for the natives.

THE BISHOP of Washington received, not long since, for the Cathedral of St. Peter and St. Paul, a beautiful mace of ebony and silver—a gift from Mr. Fitzhugh Whitehouse in memory of his revered father, Bishop Whitehouse. The handle of the mace is of solid ebony, with silver-embossed rings. At the top is a beautiful silver figure of an angel, holding in one hand the sword of St. Paul, and in the other, the keys of St. Peter, emblems of the apostles from whom the Cathedral takes its name. When the time comes, the mace will be consigned to the care of the Cathedral Chapter, and used on public occasions.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Fire at Northampton.

THE RECTORY of St. John's Church, Northampton, into which the new rector of the parish, the Rev. Lyman P. Powell, had moved during the week, was slightly damaged by fire on the afternoon of Jan. 2nd. The fire caught from the furnace and had made a good start when discovered, but the prompt response of the fire companies prevented serious loss.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Colored Ark in Kansas City.

ST. AUGUSTINE'S guild hall, Kansas City, was formally opened by Bishop Atwill, Thurs-

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"His advice was: 'Go to some provision store and get a box of Postum, drink it in place of coffee and as you are confined to your desk to a great extent, try and get out in the open air as much as possible.' I followed his instructions regarding the Postum.

"At that time my weight was 142, and I was taking all kinds of drugs and medicines to brace me up, but all failed; to-day I weigh 165 and all of my old troubles are gone, and all the credit is due to having followed this wise physician's advice and cut off the coffee and using Postum in its place.

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AN INSTANCE OF GROWTH.

It is a pleasure, in this day of great industrial combinations, to note an instance where an independent concern has attained to mammoth proportions, and has grown steadily but surely for years from a small beginning into the fullness of the present time. Such an institution is cited in the seed business of D. M. Ferry & Co., which for nearly half a century has gone forward each year, constantly adding new customers and retaining its old ones, until it is to-day the source of seed supply from which the great crops of this country spring. Seed houses have come and gone—some survived and flourished for years, but finally succumbed for one reason or another—while Ferry's kept growing all the time. Thousands of farmers, gardeners, and flower growers look to them year after year for the seeds from which the prosperity of their fields and gardens is to grow, and the fact that they are never disappointed in Ferry's seeds is the secret of the wonderful expansion of this popular firm. You can buy their seeds in every city, town or hamlet of this land, and you are always certain that they are fresh, true to name and sure to grow. Their 1904 Seed Annual, a valuable guide in the selection of the proper seeds to plant, will be sent free to all readers of THE LIVING CHURCH who apply to D. M. Ferry & Co., Detroit, Mich.

CATHOLIC PRINCIPLES

As illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, Commonly called the Protestant Episcopal Church. By the Rev. FRANK N. WESTCOTT. Handsomely bound in cloth, 412 pages. \$1.25. Postage 10 cts. Paper covers, 40 cts.; postage 7 cts.

The Bishop of Milwaukee

writes as follows in his diocesan paper:

"We beg to ask for a large circulation in this Diocese of that most useful book, *Catholic Principles*, by the Rev. Frank N. Westcott, a well-known priest of the Central New York Diocese. "This book came out some two years since and has had an enormous sale—so extensive that the publishers, The Young Churchman Co., of Milwaukee, have now issued a paper covered edition, at the very cheap rate of 40 cents, 47 cents by mail. This new edition is easily within the compass of all. The clergy need it, Wardens and Vestrymen greatly need its perusal, Sunday School teachers will be greatly profited by its study. It is one of the simplest, one of the best, one of the cheapest books of the day, in Church literature. Any congregation would win a large benefit if a dozen copies were ordered for distribution, at an outlay of but \$5.00. The reverend author is a brother of the writer of the famous *David Harum*, which made so large an impression some years ago. The book covers accurately the ground, historical and theological, of what our Church stands for; what the Prayer Book holds and teaches; why we are Catholic, as the Creed tells us, and not Protestant, in the popular and common sense of that word. We know of parishes which have been actually 'converted' from darkness to theological light, by the extensive use of this book. One priest, not far away, ordered 100 copies for use and distribution amongst his people; and called it the wisest outlay of money he had ever made, with most fruitful results. Let every rector, every missionary in this Diocese at once possess himself of one or more copies of this most stimulating and helpful book. And let him see that his people read it thoroughly, and often, and well."

The Young Churchman Co.,
Milwaukee, Wis.

day evening, Jan. 7. Most of the clergy of the city were present and a large attendance of the colored people. Addresses were made and refreshments served.

St. Augustine's Church, in charge of the Rev. Thomas G. Harper, is the only colored mission in Kansas City. The opening of the guild hall marks an important advance in that work. A commodious building, in a good neighborhood, 2424 Tracy Avenue, has been secured and furnished for the accommodation of clubs, sewing circles, and other gatherings; the priest's office will be in the building, which is to be in the care of a resident care-taker so that it can be always open.

CANADA.

News of the Dioceses.

New Year's Services—

MANY of the churches in the cities held midnight services on New Year's eve. There was a great congregation in St. George's Church, Montreal. Before midnight addresses were given by the assistant clergy. Then the people all knelt while "Abide with me" was sung, after which there were prayers. As the last stroke of twelve sounded, the congregation rose to their feet, and sang, "Praise God from whom all blessings flow"; after which Bishop Carmichael, the rector, wished all a happy New Year. At St. Martin's Church, Montreal, there was a celebration of Holy Communion at the watch night service. At St. Matthias' there was a celebration both at the midnight service and at the morning service on New Year's day. There was a united children's service in Trinity Church on New Year's day, when the Bishop Coadjutor addressed the children.

Diocese of Rupert's Land—

AT THE December meeting of the St. John's College Alumni, at which Bishop Matheson and a number of the clergy, as well as laymen, were present, it was decided that a memorial to the late Dean O'Meara should be set on foot at once. The form of the memorial is to be a scholarship in the college for some subject taught by him, and a life size portrait of the Dean.

Diocese of Huron—

AN ADDRESS was presented to the Bishop by the clergy on the 20th anniversary of his consecration in December.

Diocese of Toronto—

THE RESULT of the religious census taken at Peterborough lately, shows the Church of England to be the third largest body in point of numbers in the town. The Methodists come first, and Roman Catholics second.—THE PARISH of St. Mark's, Toronto Junction, vacant by the death of the late C. E. Thomason, has been filled by the appointment of the rector of Bowmanville, the Rev. R. L. Seaborne, to the incumbency.—THE December meeting of the diocesan board of the W. A. was very largely attended. Three schemes as to the disposal of the fund raised as a memorial to the late president, Mrs. Williamson, had been placed before all the diocesan branches to be voted upon; the result was that the second one stating, "That the money be invested and the interest be voted on annually, to supply the most pressing need in the mission field," was adopted. Great efforts were made to supply clothing and other necessities for the mission at Wapuskow, where the church and school were recently entirely destroyed by fire.

Diocese of Algoma—

ON THE LAST Sunday in Advent, Mr. Arthur Wemyss Behrends was ordained to the diaconate by the Bishop, in St. Mark's Church, Emsdale. The Ven. Archdeacon Gillmor presented the candidate. Mr.

Behrends has been appointed incumbent of All Saints' Church, Burk's Falls. The Rev. Rural Dean Allman of Emsdale is supervising priest.

The Magazines

THE *Fortnightly Review* for December, closing Vol. LXXIV (new series) of this fine periodical, is of exceptional value. "The Myth of the Big and Little Loaf," an article by W. H. Mallock, shows the real effect of the repeal of the Corn Laws in England in 1846. The history of tariff measures and their consequences, when traced through extended periods, in connection with other determining elements often lost sight of, is undoubtedly the application of the only right method of solution to a most intricate problem. Perhaps the most interesting paper in this number for American readers is that by Sydney Brooks, entitled "Tammany Again." The question how it happened that the reform movement in New York was overthrown by such a crushing defeat, as in the recent election, is in all probability correctly answered; but the answer raises another question not so easily dealt with, and as sad as it is perplexing. Those who have read the criticism of Mr. Morley's *Life of Mr. Gladstone* in the *Quarterly Review* will find it advantageous to study another aspect of the same work presented by Wm. O'Connor Morris, which, although less favorable to the great statesman himself, we venture to think is more near the truth. Other articles worthy of special mention are "The Love Songs of a Bygone Day," A. H. Garstang, "Hector Berlioz," by A. E. Keeton, and a rather optimistic treatment of the trend of continental political feeling entitled "The United States of Europe," by Emily Crawford. We have also Chapters VI and VII of Mr. Harrison's historical romance, "Theophano." It is too soon to judge of the merits of this novel, but it has tokens of greatness. At any rate, the subject is a great one, and the writer, so far as we remember, is the first in the field.

The Way Out

WHAT TO DO WHEN FOOD DON'T AGREE.

When food don't agree, sensible people make a change.

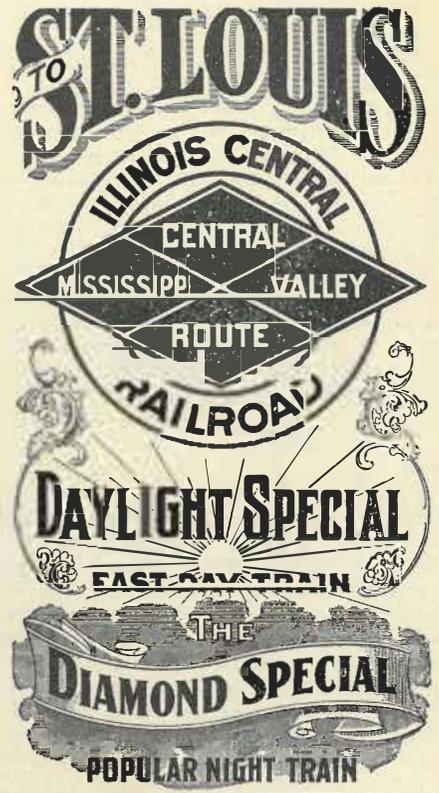
Where all others fail, Grape-Nuts, being predigested and all nourishment, succeeds, usually from the first trial.

A lady of Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and her bowels were in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it, putting a small portion in each feeding, and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me, for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food, for there are times when I can eat nothing else at all but Grape-Nuts. I am steadily improving and know it will entirely cure me in time. I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly." Name given by Postum Co., Battle Creek, Mich.

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THE STUDY OF FOOD VALUES.

THE SOCIAL laboratories of a people are its great cities. Here congestion and necessity furnish the means and end of scientific discovery. Among the inconspicuous but efficient activities of the national government are the researches of the agricultural department in the broad field of its domain. By these not only is the farmer constantly profiting, but they that dwell in cities come also within the survey of the diligent scientists directed by this most useful branch of government. Lately the department has been gathering data in Chicago, Philadelphia and other cities as to the cost of wholesome food for families of various sizes. In Chicago these dietary experiments were made in the district of Hull House, most famous of American social settlements. One family of two men and two women, with an income of \$150 per month, ate sixty-two meals at home during seven days, at a cost of \$5.53. During the week they served in part seven different vegetables, three meats, one fish, and fruit twice. In the total of cost the animal food was \$1.61. In another case the cost of ninety-six meals taken during seven days by a family of two men, two women, and two children, aged fourteen and three years, was \$9.18. Their dietary in part included nine vegetables, nine varieties of meat, four fruits, and four pounds of butter at 30 cents a pound. Another family comprising a man, woman, four children, and a baby not reckoned in the study, spent on the eighty-one meals of their seven days' experiment \$5.73. Their greatest single item was bread, eaten with butterine, the cost of thirteen pounds of bread being 64 cents. Whether the second and third families used coffee or tea is not stated; the first, however, for these articles spent respectively 38 and 35 cents. The department investigators found that Philadelphia families spend less than Chicago families; and that the experiments at the Connecticut station show that a man can be nutritiously fed at a cost of about 26.8 cents a day. It is obvious that such data are important contributions to sociological knowledge, and of immediate application in cases where organized communities of scientifically trained workers are in touch with masses ignorant of food values and the principles of cookery.—*The Standard.*

MISPLACED PRONOUNS.

A CONTRIBUTOR to an educational magazine says very truly that unless one is pretty well up in his grammatical p's and q's the little words "he" and "him," "I" and "me," are apt to give trouble.

"Between you and I"; "it was not me"; "they told we girls of it"; these expressions are all wrong, yet we often hear them, and among cultivated people, too. Not long since the writer was conversing with a school patron, a lady, when her little daughter entered the room. "Oh, mamma," she cried, "Mrs. B—— wants us girls to go with her to the picnic to-morrow; may we go?"

"I will see about it, my dear," replied the mother; "but you shouldn't say 'us girls'; say 'we girls.' I am afraid Mr. M—— will think we are careless about our grammar."

Now, the little girl's use of "us girls" was all right, and we couldn't refrain from saying as much to her mamma. "Why, I thought 'us girls' and 'us boys' were always wrong!" exclaimed the lady, and we fear that our explanation left her only half convinced that the expressions in question might be right. The misuse of the pronouns I, he, she, me, her, us, we, etc., nearly always occurs when they are used in pairs or else in nouns.

Thus, people will say: "He came with John and I," or "with he and I," when they would never think of saying: "He came with I," or "he came with he." With-

out entering into the grammatical rules and limitations governing these words, we will suggest a pretty good way to settle the choice of the proper nouns without appealing to the laws of grammar.

Use the pronoun in question alone, then there is no trouble in knowing which word to use. Suppose this example is in doubt: "Did you see John and I at the fair?" Is it "John and I" or "John and me"? Leave out John: "Did you see I at the fair?" "Oh, no," you say at once, "that is wrong; it should be, 'Did you see me?'" Very well; then it should be "me" when you include John. This rule never fails in this class of cases.

But many fairly well educated people habitually use the wrong pronoun after "is," "was," "were," and other parts of the verb "be." The rule given above does not apply here, as the error is made when the pronoun is used alone. The only thing to be done is to remember that the pronouns I, he, she, we, they, and who, should be used after these verbs, and that me, him, her, us, them, and whom should not be so used.—*Presbyterian Banner.*

NO ONE, not even Mme. Curie, has yet seen radium in a pure state. It has been possible to obtain it so far only in combination with other material. It is judged by the effect of its properties, which are truly remarkable. It is a product of pitchblende, which is found deep in the earth. Most of that which has been used for experiment came from a mine in Bohemia. It is found also in Saxony, in Cornwall, and in Colorado. The quantity already found is so small that the figurative price of a gram has been placed at \$10,000. It may be that there are large quantities of it stored under the surface somewhere, but the man who found a quantity of it in a state of anything like purity would probably not live to tell the tale. The particles which fly from it are charged with electricity, and at night it shines forth with a phosphorescence which has been shining since the beginning of all things, and which will go on shining until the final extinction of all matter. A small quantity of it in the possession of M. Curie has caused the most painful blisters when brought in contact with the skin. A small particle of radium salt was sealed in a glass tube, placed in a pasteboard box and tied to Prof. Curie's sleeve for an hour and a half. It produced a suppurating sore, which did not heal for over three months. Professor Curie thinks that a person entering a room containing a pound of radium would be blinded. Judging by what is experienced with a grain of it a pound would exhibit all the properties of the sun condensed into small space. No, he would not be lucky who found a pound of radium.—THEODORE WATERS, in *Everybody's Magazine.*

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