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The Living Church

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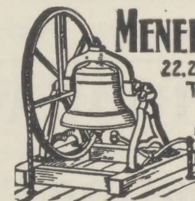


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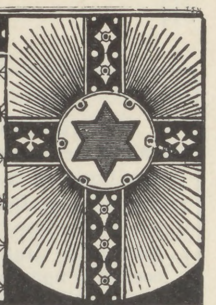
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Editorials and Comments

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THE DESIRE TO PAY.

IT is an enquiry which may well engage our attention in the pre-Lenten season: How may we best seek to secure God's pardon for our sin? Shall we approach God with light-heartedness, as most people do if at all, convincing ourselves that if we ever did any wrong, it is a matter of no great consequence; or shall we approach Him with broken-heartedness, acknowledging the magnitude of our debt through sin, and honestly desiring to render some suitable satisfaction for the wrong we have done?

This subject is beset with great practical difficulty at the present time.

Many hearts have lost the power to realize what sin is: some through pride and conceit; others through long transgression, which seems to them of no great consequence, since up to the present hour it has brought upon them no visible vengeance of God. What God allows to go on, they infer that He takes no account of.

People of the Church sometimes deal with themselves lightly in this matter, concluding that, since God loves to forgive, "the more the better": an inference which St. Paul thus indignantly reproveth, "Shall we continue in sin that grace may abound? God forbid."

True as it is that Christ died to make forgiveness possible; it is not true that Christ died in order that forgiveness might be thrust upon an unappreciative and unrepentant world.

All sin is debt. A man owes you a hundred dollars. How will you deal with him? Mercifully, of course, for your religion requires this. You will give him opportunity to pay, for his own sake. Suppose it becomes known to you, that the concentrated misfortunes of his life are so great that in all probability he will never be able to pay; how, then, will you deal with him? Again, for his own sake, you will expect him to be fair with you: not grovel in the dust, but in a manly way acknowledge the situation with a regret not feigned.

If it comes to your ears that this man is boasting how he got a hundred dollars out of you, and expects to get more—that he has found you an easy prey—you will surely see that you have a responsibility, further to deal with this debtor in such way that his moral nature shall not be utterly corrupted through your weak leniency. Through sin we are hopelessly in debt to God. Three courses are open to us: we can utterly ignore the whole situation; or we can "continue in sin that grace may abound," or we can determine to hold ourselves in such serious relationship to God, that He can never say that we sin without sorrow, or that we expect forgiveness without genuine and suitable penitence.

The servant in the parable agonizingly desired to pay; and it was this hopeless desire to pay which commended him to the mercy of his master, and moved the master to say: "Thou hast nought to pay; I frankly forgive thee all."

Two conclusions follow. Let us seek for ourselves some suitable system of penitence. Let us not expect God to do what man perfectly well knows that even he has no moral right to do: Put a premium upon wrong-doing, by rewarding it with leniency for which the wrong-doer does not even take the trouble to ask.

B.

BY ROOTING OUT our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—Ellen Watson.

AD CLERUM.

"Plurimi considerantes clericorum vitam malam ex hoc vacillantes, imo multoties deficientes in fide, non credunt quod illa quae de nostra fide sunt scripta, sint vera, sed scripta fuerint non Dei spiramine, sed humana, et deceptoria inventio, clavium virtutem non credunt, sacramenta despiciunt, vitia non vitant, virtutes non reputant, non horrent inferos, coelestia non concupiscunt."—*S. Bernardin. Sen.*

"Quomodo potest sacerdos observari a populo, qui nihil habet secretum a populo, dispar a multitudine? Quid enim in te mitetur, si sua in te recognoscat, si nihil in te aspiciat quod ultra se inveniatur; si quae in se erubescit, in te quem reverendum arbitratur, offendat?"—*S. Ambros, lib. 3, ep. 2.*

PROBLEMS OF EDUCATION IN ENGLAND AND IN AMERICA.

THE downfall of the Conservative party in England means, before anything else, the reopening of the Educational problem. It cannot be said that the Education Act of the last parliament was a marked success. In attempting to coördinate two entirely distinct classes of schools—the "Board" schools corresponding to our public schools and the "denominational" schools (Englishmen of all parties apply the adjective "denominational" to the Church as to other religious bodies) corresponding to our Church parochial schools—the law has distinctly failed. It tried to unite the functions of public school (in the American sense) and Church school, by taking the building and appliances owned by the Church and erected and obtained at its expense, and divide jurisdiction over the school and its curriculum between Church and State, the latter providing the funds for maintenance. It was a well-meant scheme; but it was a failure in practice. Churchmen were unwilling to surrender so large a measure of control over their schools, and demanded the continuance, in some way, of the opportunity to give Churchly instruction to their children. Non-Churchmen, and particularly anti-Churchmen, vigorously opposed the use of public funds for the maintenance of schools in which "denominational" instruction—meaning instruction in the Church Catechism—was given. So arose the curious policy of "passive resistance," whereby non-Churchmen have refused to pay the "rates" assessed against them for educational purposes, and have permitted the police authorities to collect from them by force, the amount of the tax and the legal penalty for non-payment. Little as English Churchmen are willing to admit it, it is probable that the much-condemned Education Act had more to do with the Liberal victory at the polls, than did any other issue. At any rate, the Liberal party is pledged to its repeal; and the whole question of secondary education of English children must therefore be reopened.

It cannot be said that a like issue divides Americans. The Church has, here, no system of schools. Rome has her parochial schools, in which not only the cost of building and of equipment but also that of maintenance is borne by Roman Catholics, in addition to their share of the taxes for the support of the public schools. The same, in considerable degree, is true of Lutherans. In many, if not most, of our cities, fully one-half of the children attend these parochial schools, in which religious and secular teaching are given side by side. The other half, attending the public schools, receive, in most places, no religious or ethical teaching during school hours, except in so far as it may be absorbed from good examples which may, or may not, be set by teachers. Incidentally, it may be observed that school taxes would at least be doubled, and the school buildings require doubling in size or number in most of our American cities, if the pupils of these Roman and Lutheran schools should suddenly be diverted to the public schools. Indeed it would bankrupt our cities and bring universal education to an abrupt standstill for years to come.

WHAT IS THE duty of the State toward the children of the land? What, also, is the duty of the Church toward her children? In England the attempt is made to solve these two questions by joint action of the two factors; and in its most recent form, the attempt has ended in failure. In America, the State attempts the solution of its part of the problem by ignoring the part that devolves upon the Church.

Of course American conditions make any other solution difficult, if not impracticable.

A divided Christianity cannot hope to obtain recognition as a distinct factor in State Education. If any suggestion were made to adapt the English compromise to the Roman

parochial schools in this country, so great a howl would go up from the Protestant electorate—and probably as well from the Romanists who own the schools—that English Nonconformist "passive resistance" would be child's play in comparison with it. And, obviously, what cannot be done in connection with Roman schools, cannot be done with schools of any other religious body. The tendency in America has been further and further away from such coöperation. Even in the Indian schools it was abolished in recent years, our own General Convention being among the memorialists for the change and declining, on behalf of our mission schools, any further aid from the government. We deem any such plan as is being tried in England, with any modifications whatsoever, absolutely impracticable in this country. It does not follow that our American system would be better for England.

But our two questions are still unanswered. What answers shall we give to them?

The duty of the State to her children is to train them to be good citizens, not primarily for their sake, but for the safety of the State. For this purpose, the study of ordinary branches of the usual curriculum but indirectly serves the State. Men must be able to read, write, and cipher, or they cannot support themselves and their families on any but the narrowest scale; hence, in order that they may not become charges upon the State, the State must teach them in these elementary branches. They must have a knowledge of history, geography, and civil government, or they cannot be intelligent in passing upon questions upon which they must vote. Some men must be educated in jurisprudence, that they may serve the State as judges. So also the girls must be educated that they may become intelligent wives and mothers. All this furnishes, quite apart from any altruistic motives toward its citizens, the reason why the State is bound to see that its children are educated in some degree.

But is this all? One of the largest charges against the State is that which grows out of its criminal population. What does it profit the State to pay for the education of a child, who uses his education that he may become an absconding bank official, a safe-breaker, or any other educated criminal? The statistics of our criminology are not reassuring. They are not arranged to show the manner of education of criminals, but native Americans furnish a far greater proportion than do immigrants. This is not a great endorsement of the ultimate value of our public school system. If self-protection justifies the State in so educating her children that they may not become inmates of her poor-houses, why does not the same principle justify her in so educating them as to keep them out of her penitentiaries?

Is moral example on the part of teachers enough? Some believe so; but it is a pitifully weak reliance, even where the teacher is a model of excellence, as all teachers are not. The State has never discovered a foundation for morality that would take the place of the fear and the love of God. If this, then, is the only stable foundation for personal uprightness, it would seem that the same principle that justifies the State in teaching mathematics to her children would also both justify and require her to teach the fear and the love of God. Until the State does this, we cannot believe her public school system to be either logical or sufficient for the purpose for which it is maintained. It may be germane for the reply to be made that this the State cannot do, or is estopped from doing by reason of her inability to teach positive religion. If that be true, let us at least recognize the fact. Let us not delude ourselves with the belief that our American public school system has attained to a sufficiency for the protection of the American State that it has not.

AND WHAT is the duty of the Church toward her children? Surely, if it is the duty of the State to make good citizens, it is equally the duty of the Church to make good Churchmen. But here arises the necessity for coördination. It would not be sufficient to train up one class who would be good citizens and another class to be good Churchmen. The good Churchman cannot be the best Churchman unless he is performing his civic duties as a part of his duty toward God and his duty toward his neighbor; nor can the good citizen be the best citizen if he persistently ignores all those elevating influences in a community which are given by the Church. The complexity of the problem arises from the fact that *it is one and the same child that must be educated to become both a good citizen and a good Churchman.*

Now the State is not broad enough—at least in America

and under American conditions—to perform both these offices. The Church, on the other hand, is. Those men who hold the Erastian view that the Church is but a subordinate phase of the larger existence of what we term the State, or of Democracy, are strangely illogical. The Church is broader and larger than the State. The Church can educate her children in good citizenship as a part of good Churchmanship. But the State cannot educate in good Churchmanship as a part of good citizenship. Why not? Because good citizenship is a part of good Churchmanship, embraced alike in the duty toward God and the duty toward one's neighbor that are taught by the Church; but good Churchmanship is not recognized by the State as a part of good citizenship. Are we not logical, then, in saying that Churchmanship is broader and larger than citizenship, and the Church than the State?

It follows, then, that a broader education can be given by the Church than by the State. We say *can* be given; we do not say that it is given. The Church, in the divided condition in which she exists in America, is powerless to fulfil her high function of directing the whole education of her children. Where she attempts such education, it is in rivalry with the force of the State, which, were conditions normal, would be consolidated with her own. Whether the Roman Catholic and the Lutheran schools, with the few isolated schools maintained by other religious bodies, do in fact give that broad education which makes one a good citizen because he is a good Churchman, is a question of evidence, and the evidence is not in our possession. Financial and other questions are factors in the maintenance of such schools apart from the official educational machinery of any community, and by the accident of American conditions, racial questions are other factors. What a Church school could do under normal conditions has not been tried in our generation; and educational ideals have so advanced since the Church was the chief factor in education, that experience of past centuries affords little help to us. Nor are we so sanguine of what the Church can do in its present disintegrated condition, that we are prepared to recommend other religious bodies to follow the precedent set by Roman Catholics and Lutherans in paralleling our public school system with rival schools of their own. For broad, complete education as it ought to be given, we must await greater unity among Christian people than we have to-day.

Common sense, however, and right views both of the obligations and necessities of Church and State, require the discovery of some feasible plan whereby religious or ethical instruction may be given under present conditions, without waiting for the distant millennium. We believe such a plan might be found, if Christian people were really in earnest in seeking it. Possibly it might take somewhat these lines:

One afternoon a week to be available for religious and ethical teaching. On petition of parents of five per cent. of the children in any district school, a class to be formed under a specified teacher, clerical or lay, for such teaching. Any form of religion or of ethical culture having five per cent. of the pupil strength of the school could thus have its separate class for such teaching, under its own appointed teacher. Class rooms of the school building to be assigned separately to such classes. Teachers to draw no pay from public funds.

Our conclusions, then, are these. The Church, rather than the State, is the normal educator of the children, because the Church is broader than the State in her ideals, and larger in the scope of her interests. Under present conditions, in America, the Church is powerless to perform this duty on an adequate scale. The public school system is therefore cordially to be accepted by Churchmen as a *modus vivendi*. We do not, however, look upon that system as ideal, or by any means a finality. For the sake of the State, we must work, and that as rapidly as possible, toward supplying the appalling lack of training in the basis of morality. For the sake of the children, we must find some way to supplement the instruction which the ideals of the State are too narrow to give—in religion. We must lay stress upon the fact that the Church is broader than the State, and so demands a broader, larger education for her children than the State can give. Consequently, though we accept the system of the State, and must do the best we can with it, we must not rest content with it.

EVERY step toward ultimate Christian Unity is a cause for rejoicing; and that the "Tri-church" conference at Dayton, representing Congregationalists, Methodist Protestants, and United Brethren in Christ, have found a basis upon which to

unite—printed elsewhere in this issue—is most encouraging.

The three bodies in question have held largely the same tenets, but each has a history differing very largely from that of the others. Each is, to a considerable degree, a sectional body, so that the union of the three, should it be finally consummated by the legislative councils of the several organizations, will give a national outlook to the union that was entirely lacking to two and not wholly attained previously by the third.

The statement of faith set forth by this Tri-church conference is much less definite than the very careful statement agreed upon by the "United Churches"—Presbyterian, Methodist, and Congregational—in Canada. Indeed the Dayton union is on a much humbler scale than that which the three great Protestant bodies in Canada have devised. American Protestants have not yet risen to the high plane upon which their Canadian brethren are treating the subject; but in its lesser sphere, this Congregational union is much to be commended.

It would be superfluous to criticise the statement of Faith from a Churchly point of view. It is obvious that the united bodies remain Congregationalists, and are as far removed as ever from the historic position of the Church. If they are less precise in affirming the ancient Catholic Faith than are their Canadian brethren, they surrender nothing for which they had previously stood. In polity, the Congregationalists concede a considerable degree of their local autonomy in the interest of union; but Congregationalists have been moving away from congregationalism in government for many years, and are probably not sorry to introduce a principle of authority larger than that of the local church. On the other hand, the affiliation of the two smaller bodies with Congregationalists, who are, as a whole, men of broader education and perhaps of greater intellectual power, will be an elevating stimulus to them. Union will help all of them. The evils of sect-multiplication will be reduced by two; and the example set to the Christian world will be a notable one.

IN the sixth line of the third paragraph of the Bishop of California's convention address printed two weeks ago, the Bishop should have been quoted as saying: "It is only recently that there has come to my knowledge the *wont* of a faithful missionary priest," etc., where the types changed the italicized word into *want*. We gladly note the correction, and much regret the error.

ANSWERS TO CORRESPONDENTS.

W. R. C.—Guy Thorn is not a clergyman of the Church, and we have no information concerning him beyond the fact of his authorship.

J. P. F.—The fleur-de-lis is used in architecture and art as a symbol of the Trinity.

J. S.—St. Matthias' day is a double feast of the second class. The usual rule is that when the second evensong of such a feast concurs with the first evensong of a Sunday, the Sunday takes precedence. See *Day Office of the Church* (Walker), p. xxxi. But the opposite rule is given in *Breviary Offices* (Pott), p. 15.

E. H. H.—"Has the Rector of a Parish the authority to *command* the adult members of the choir to partake of the Holy Communion at the early service"—Certainly not; nor at any other service; "and virtually prohibit from the 10:30?" Probably he has; since membership in a choir involves subordination in discipline to the rector during services. But a private conversation with your rector will almost certainly enable a satisfactory arrangement to be made.

S. S. J. E. (II)—Supplementing our answer in THE LIVING CHURCH of February 3d, we are informed that the Angelus Bell is regularly rung at the Church of the Advent, Boston.

SUBSCRIBER.—(1) When the *Amen* is printed in italics in the Prayer Book it denotes that, whereas the prayer to which it is appended is to be said by the minister alone, the *Amen* is the response of the people. It is printed in Roman wherever it is to be said in the same wise as the prayer, whether by the minister alone or by minister and people.—(2) In the Lesser Litany the italics designate the responses of the people.—(3) The rubric governing the saying of the Lord's Prayer in the morning office is in conflict with the rubric preceding the first Lord's Prayer in Holy Communion. Thus the general rule printed in the first instance gives way to the specific rule in the latter instance.

IF THE wish is wakened in our soul to be ever in His presence, let us go to Him this moment, and ask Him what to do, and how to feel, believing that He is more ready to hear than we to pray. He will give us realization of His love, and convictions of duty. Let us follow these convictions implicitly; let us ask Him every day to teach us more, and help us more; and we shall soon say, with Paul, "Thanks be unto God, for His unspeakable gift!"—William R. Huntington.

LABOR STRENGTH IN NEW PARLIAMENT

What Attitude Will the New Party Adopt Toward Church Questions?

NOMINATION FOR SUFFRAGAN BISHOPRIC OF IPSWICH, IN DIOCESE OF NORWICH

Contest for Proctors in Convocation from London Diocese

SIXTIETH ANNIVERSARY OF "THE GUARDIAN"

The Living Church News Bureau
London, January 30, 1905

ONE of the most surprising features of the General Election is the numerical strength of the labor vote, which is now shown to be a force of no inconsiderable importance in the politics of the country. The new Labor Party now numbers fifty-one members in the new House of Commons, and there are possible further labor gains by the time the voting is over. Well, what is likely to be the attitude of the Labor Party toward the Church and Church interests? To get at this, one "J. G. L." has had a talk with a labor leader, who is an old friend of his, and gives an interesting report thereof in the *Church Times*. According to this labor man, they of his party aim solely at one object, that of safeguarding labor in any legislation affecting Trade Unions. In other matters they shall have a wider liberty than either Conservative-Unionist or Radicals: "For instance, I was asked if I would support the Church Association in putting down the Mass in the Church of England. I replied by asking if the Church Association would support labor in its claims. . . . Of course, they did not answer; I knew they wouldn't. Do you think there is one of us who is not clear-headed enough to see that from the Church Association we have nothing to expect? They represent the vulgarest type of ascendancy. Similarly as regards highly respectable Dissent. Whenever one of our men takes up that cry we know that he is lost to us. He will become a prig, and an individualist, for sympathy with the mass of humanity is utterly out of their comprehension. They never touched social questions organically until they found that there was some chance of passive resisters getting their own back by our triumph."

To the remark, "We are naturally anxious about our schools," he said:

"Fudge! What you ought to be anxious about is us. This movement needs religion to check it and to spiritualize it. Dissent offers nothing to it. The movement demands something that spells corporateness, and that something is best indicated in the Holy Communion. Believe me, Dolling was right when he said that for labor there was only the Mass. . . . If the Church at this moment but rises to her chance; if there is a spread of enthusiasm for giving us the means of grace which we particularly need; if there is no compromising of the central truth to tickle us and our friends; if the Church but shows some desire to be the Church of the people rather than the Church of interests which we cannot but ally with the ascendancy of particular classes—then she will be safe. Not a representative of labor would think for a moment of laying hands on endowments of schools, or even State recognition of such a Church." If this election proves anything, he went on to say, it is that the "Nonconformist Conscience" has aroused a force in England with which it has no affinity whatever, but with which "essential Catholicism" is very sympathetic: "You can't hurt the Church which is beloved by the people; the French Government has found that out. And, to a certain extent, the Church of England is beloved of the people, but it just comes about that she might be the religious inspiration—and we need religious inspiration—of a movement which is going to sweep in all the proletariat, and that in less time than you are aware. Give us Bishops who care more for right than for rubrics; who are more zealous for the welfare of toiling England than for the theological opinions of influential amateurs; who will say to us that there is a danger of our forgetting God in our passion for earthly justice; who will rebuke the sins of capitalists and landlords also—then we shall take good care that they are not thwarted in their work."

"Churchmen need not, therefore, be afraid?"

"Not that at all," he said. "It is we who are afraid that the Church will miss her chance. Put it that way, please."

The king has been pleased to approve the appointment of the Rev. H. L. Paget, vicar of St. Pancras (London) and Prebendary of St. Paul's, to be Bishop Suffragan of Ipswich, in the diocese of Norwich, in succession to Dr. Fisher, resigned.

This is an excellent appointment; though no criterion probably of what we are to expect from the Radical Prime Minister's exercise of the ecclesiastical patronage of the Crown, for in the case of a Bishop Suffragan the selection usually lies with the Bishop of the diocese for which he is appointed. The new Bishop Suffragan-designate was born in 1853, and is the third son of Sir James Paget, Bart., and a brother of the Bishop of Oxford. He is a Christ Church, Oxford man, and was ordained priest in 1878. He has been vicar of St. Pancras since 1887, previous to which he was on the staff of clergy at St. Andrew's Wells Street, and Leeds parish church, assistant lecturer at the Leeds Clergy School, assistant curate of the Christ Church, Oxford, mission in the East End, and vicar of St. Ives, Hunts. He has also been chaplain to the Bishop of Oxford and select preacher at Oxford.

At the dedication festival at St. Paul's, held on the feast of the Conversion of St. Paul, the music for the Holy Eucharist was Weber in E flat, with orchestral accompaniment. In the afternoon, after the third collect in Evensong, the first part of the oratorio "St. Paul" was given. The choir consisted of about 250 members and was assisted by a band, being conducted by Sir George Martin, organist of the Cathedral. It comprised the ordinary Cathedral choir, the voluntary Sunday evening choir, the St. Paul's special service choir, with the addition of boys from the Chapels Royal, St. James' and Savoy, the Temple Church, Lincoln's Inn Chapel, and St. Peter's, Eaton Square. The *Magnificat* and *Nunc Dimittis* were sung to Stainer in A. On the Fourth Sunday after Epiphany the service of the Holy Eucharist at St. Paul's was sung to Selby in A.

The election of Proctors in Convocation for the diocese of London took place on Friday last and yesterday, the beneficed clergy in the Archdeaconry of London, voting on the former day and in the Archdeaconry of Middlesex on the latter day. At a Court of the Archdeaconry of London, which was held at Sion College on the Embankment, the Archdeacon of London presiding, Prebendary Ingram was proposed by Prebendary Barff, vicar of St. Giles', Cripplegate, and seconded by the Rev. A. L. Jukes, rector of West Hackney. Prebendary Villiers was proposed by the Rev. Septimus Buss, rector of St. Ann's and St. Agnes' with St. John Zachary's, Gresham Street, E. C., and seconded by the Rev. C. C. Collins, vicar of St. Mary's, Aldermanbury, E. C. The Rev. Dr. A. W. Robinson was proposed by the Rev. S. De C. Laffin, rector of St. Stephen's, Walbrook, E. C., and seconded by the Rev. the Hon. A. G. Lawley, rector of Hackney. The Rev. Canon Pennefather was proposed by the Rev. W. Bryant Salmon, rector of Stoke Newington, N. A show of hands was taken for the several nominees, with the following result, which was declared amid cheers from the Athanasian clergy: Prebendary Ingram, 87; Prebendary Villiers, 73; Dr. Robinson, 61; Canon Pennefather, 60. A poll by voting papers was demanded by the defeated anti-Athanasians, and will be declared at Lion College on February 7th at 12 noon.

The same four candidates were submitted to the Archdeaconry of Middlesex yesterday. The result of the poll is not to hand in time for announcement in this letter.

With last week's number, *The Guardian* celebrated its sixtieth year of issue. Commenting thereon, it said:

"The little band of devoted Tractarians whose names are closely bound up with the history of the great religious upheaval of the nineteenth century issued their first number on January 21st, 1846—the same day upon which, by an odd chance, Charles Dickens founded the *Daily News*. The thirty-two small-page columns of those early weeks are in significant contrast to the present infrequent minimum of ninety-six large ones, rising sometimes to double that number. The increase may fairly be taken as a measure of the growth of interest in the work of the Church, since only a small proportion of the early numbers was devoted to ecclesiastical affairs—perhaps because politics were at the moment peculiarly absorbing. When we take, however summarily, a retrospect of those sixty crowded years, beginning when there were still giants in the land and ending in days when, to use a famous simile, every stunted bush in the desert seems to be a forest tree, we see abundant cause for thankfulness. Much that was then in doubt has long since been established; the shocks and storms under which the Church was then reeling have subsided, to give place to other tempests less cyclonic although still productive of grave uneasiness. At last we have got rid of the deadly indifference of the past, and if we sometimes bustle and fuss a trifle too much, if some of us are inclined to forget essentials in anxiety for accidentals, it is comforting to remember that any shortcoming is more easily remedied than slothful self-satisfaction. At the present time neither introspection nor external criticism permits us to cherish too high conceit of ourselves." J. G. HALL.

PROBLEMS AT GRACE CHURCH, NEW YORK

Steady Encroachments of Alien Populations

PLANS FOR LARGE CHURCH HOUSE IN THE BRONX

What Will be Done by Local Organizations

NEW CHAPLAINS FOR FIRE DEPARTMENTS

The Living Church News Bureau
New York, February 12, 1906

IN his preface to the new year-book of Grace parish, the Rev. Dr. William R. Huntington speaks of the changing population in the lower part of the city and of its effect upon the parish church and upon Grace Chapel. The former is situated at the bend in Broadway between Tenth and Twelfth Streets, and the latter on Fourteenth Street east of Third Avenue. Dr. Huntington says:

"No more serious problem confronts Grace Church at the present time, than that thrust upon us by the tidal movement of the population in lower New York. Slowly but resistlessly, the Hebrew, Slavic, and Latin waves are rolling up the island from the Battery, and forcing the German element, which hitherto has been our chief constituency, further to the north.

"Under these circumstances we have felt it our duty to cultivate as friendly relations as might be with the least inaccessible of these newcomers—the Italians. Were the Roman Church able to provide adequately for the spiritual needs of these people coming hither in such multitudes, our effort to minister to them might seem superfluous, or possibly intrusive. It will be evident, however, to anyone who studies carefully the situation, that, over and above those who are looked after by the Roman clergy, there are vast numbers of Italians who may be said to be ecclesiastically out in the cold. To such, our ministrations, if welcome, ought to be extended.

"Neither should the outlook in the direction of the Hebrew immigration be thought of as utterly hopeless. No one who reads the daily papers, and more especially the correspondence columns of *The Sun*, can fail to have been made aware of the fact that the American Hebrews are, in great numbers, exchanging the faith of their fathers for a vague agnosticism, which cannot possibly, for any great length of time, satisfy the spiritual needs of one of the most religious of all races. The Church no longer persecutes the Synagogue. In a city with the largest Hebrew population of any city in the world, she would have a hard time if she tried. But those many whom the Synagogue has lost, the Church may fairly and wisely seek to gain. They will not go back to Judaism. Why may they not be persuaded to go forward to Christianity? If they stay where they are, neither Hebrew nor Christian in their faith, the prospect of moral deterioration is appalling. Let those who question the point make a comparative study of the criminal statistics of New York for the last twenty years, and they will acknowledge that this warning note is justified by the facts."

Dr. Huntington refers to the number of changes in the parish staff during the year just closed, making note of the fact that the Rev. Charles B. Ackley, who was for some time one of the curates and who held appointment as one of the chaplains of the New York Fire Department, has gone to St. Bartholomew's. The vacancy in the Fire Chaplaincy, made by Mr. Ackley's resignation, has been, at Dr. Huntington's suggestion, transferred to and accepted by the City Mission Society, of which the Bishop of the diocese is the presiding officer. The chaplaincy has been formally recognized by the City Government and Dr. Huntington holds that it is more proper that the incumbent (when a Churchman) shall be nominated by a diocesan rather than by a parochial authority.

The Grace parish staff, as given in the year book, consists of the rector, three assistant priests, six deacons, three resident male teachers, eight deaconesses, three house mothers, one trained nurse, a prison visitor, seven other women helpers, five organists, and two sextons. The above does not include, of course, the large force of volunteer helpers who work in the Sunday Schools and in the various parish organizations. There are almost forty parochial organizations of one sort and another, including the schools and some special classes. All of these present interesting reports in the year book.

BRONX INSTITUTIONAL WORK.

At the February meeting of the General Church Club of the Bronx, held in the parish house of Holy Faith Church on Wednesday evening of last week, Bishop Greer made the address, describing his plan for a central parish house for the Bronx, and showing the architect's perspective and plans of the proposed building. The Bishop spoke of the certain development of the Borough of the Bronx into a great residence section of the city, and said that it was necessary to make the Church a very strong factor in this development. The Church House

was one of a number of plans which were possible, but to him it seemed the best for the present needs. A conspicuous building is wanted to stand for religion as represented by this Church. To enlarge existing parish houses or to pay off church debts would, said the Bishop, take much money which it would be difficult to raise. In his opinion it would be almost as easy to raise \$10,000 toward the cost of a building as to raise a few hundreds to pay off debts or enlarge parish houses. Bishop Greer hoped and believed that the new building will strengthen all the Bronx parishes. If it does it will accomplish the object aimed at. The building is to cost in the neighborhood of \$200,000. Some of the money has already been secured and it is hoped to have the remainder before long.

The architect's drawings shown by Bishop Greer were of a large, five-story building. The exterior is in the architectural style of the renaissance and is to be constructed of light cream brick with terra cotta trimmings, with a marble base course. The building will be fire-proofed. In the basement will be four bowling alleys, and the Armory for a cadet corps. On the first floor there is a large entrance hall leading to the auditorium. On one side of the hall are offices for the superintendent, and on the other side the main stairway and elevator. The auditorium is planned to seat 650 and provision is made for the future addition of a gallery to add about 300 seats. In a half story over the entrance hall are accommodations for five deacons, with a room for each and a common room. The second floor is to be equipped for a girls' club. There are provided several club rooms, a large gymnasium, locker, and toilet rooms. A second floor mezzanine and the third floor are to be devoted to work among men and boys. Over the club rooms there is a flat roof which will ultimately be used for a roof garden.

SEABURY SOCIETY PLANS.

The Seabury Society of New York has arranged for two noon-day meetings to be held in St. Paul's Chapel on lower Broadway, for the purpose of showing that business men help in the work of Church Extension. The first of these meetings is to be on Friday, February 16th, and will be addressed by the Rev. Hiram R. Hulse, General Secretary of the Missionary Thank Offering, who will talk about that movement. On the following Wednesday will be the second meeting, when the Ven. J. Townsend Russell, Archdeacon of Brooklyn, will speak on Laymen in the work of Church Extension.

CHURCH CHORAL SOCIETY ANNOUNCEMENTS.

The Church Choral Society, of which the Rev. Dr. Ernest M. Stires is the president, Bishops Potter and Greer, vice-presidents, and Mr. Richard Henry Warren, director, has just made announcements of its plans for this, its eleventh season. The object of the Society is the presentation of religious choral works in churches—in the environment for which they were composed and intended—with the fullest resources of musical art; with a large chorus, eminent soloists, an adequate orchestra and organ. This object is well carried out in the programmes announced for the two recitals of the season. There will be two presentations of each recital, the first programme to be rendered on Wednesday afternoon and Thursday evening, February 21st and 22nd, when Saint-Saens' "The Deluge," Gounod's "St. Cecilia" Mass, and the chorale "O Quanta Qualia" will be rendered. The second recital, to be given April 26th and 27th, will present Dr. Horatio Parker's "Hora Novissima." All the recitals will be in St. Thomas' Church.

NEW CHAPLAINS FOR FIRE DEPARTMENT.

Following the example set several years ago by the New York Fire Department, the Police Department is now to have two chaplains. Appointments were made last week by the new Police Commissioner, Colonel Bingham. The Rev. John P. Chidwick, a Roman Catholic rector who was Chaplain of the Battleship *Maine* when it was destroyed in Havana harbor is one of the new police chaplains, and the other is the Rev. John A. Wade of the (Church) City Mission Society. The Rev. Mr. Wade is also a Chaplain of the City Prison. In making the appointments, the Police Commissioner announced that the new chaplains are to serve without pay and are to have the assimilated rank of Inspectors of Police.

THE SOUL, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the Divine is gone.—*Henry Drummond*.

CONSECRATION OF DR. WILLIAMS.

CLEVELAND, Ohio, February 7, 1906.

THE Very Rev. Charles David Williams was to-day consecrated as fourth Bishop of the diocese of Michigan, in St. Paul's Church, Cleveland. For thirteen years Bishop Williams has been Dean of Trinity Cathedral, and it was a matter of regret that the new Cathedral could not have been completed and used for his consecration. The plans for the new Cathedral were begun just as he took up the work as Dean, and by next fall the building will be ready for occupancy. Through the courtesy of the rector and vestry of St. Paul's, that church was offered for the consecration.

The service was simple, reverent, and dignified. The procession formed in the parish house adjoining the church. Two processional hymns were sung, being "O 'twas a joyful sound to hear," and "Holy, Holy, Holy, Lord." Following the crucifer came the choir of Trinity Cathedral; the lay officials of the diocese of Michigan; the vestry of St. Paul's Church and the vestry of Trinity Cathedral; students of Bexley Hall, Gambier,

be to us, and what we may be to Him, and making possible the relation of sons through what we may call the mystery of the cross." He took as his text a part of I. Cor. vi. 8: "As deceivers and yet true."

"In vain," he said, "do we try to reason this truth down to the comprehension of the human intellect. It is outside the observed order of material phenomena. It does not come within the sphere of the thinker who sweeps the heavens with his telescope and tells us that he does not find God. Every attempt to reconcile the mysteries of faith with the material mind loses the higher truth in a weak dilution which is something quite different. The adversary is not convinced, while the advocate endangers his own position by putting himself outside of the positive into a negative and defensive attitude. There is a better way. We may accept our ministry as necessarily a paradox to the world. . . . Through all the blindness, prejudice and oppositions of the intellect, there is a 'yet true' in the real apostle which dominates and unconsciously prevails, because he so manifests the truth that he commends himself in every man's conscience in the sight of God.

"The 'yet true' in the minister of God is first of all a positive experience of the truth in his own heart. It is more than sincerity. A man may be sincere in a bad cause. We may respect his honesty,



ST. PAUL'S CHURCH, CLEVELAND, ON THE DAY OF THE CONSECRATION OF BISHOP WILLIAMS.

Ohio; the clergy of the diocese of Ohio; other visiting clergy; clergy of the diocese of Michigan, and the clergy taking part in the service.

Just in front of the Bishops was the Bishop-elect, accompanied by his attending presbyters, the Rev. Orville E. Watson, professor of New Testament Literature and Interpretation at Bexley Hall, Gambier, and the Rev. John McCarroll, M.D., rector of Grace Church, Detroit. The Bishops in line were the two presenters, the Rt. Rev. Edward R. Atwill, D.D., Bishop of Kansas City, and the Rt. Rev. Franklin S. Spalding, Bishop of Salt Lake; then the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, the Rt. Rev. Thomas A. Jaggard, D.D., rector of St. Paul's Church, Boston, Mass., the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, and the Presiding Bishop, the Most Rev. Daniel S. Tuttle, D.D., Bishop of Missouri. As soon as all were in their places the Communion Service was begun with Bishop Tuttle as celebrant, Bishop Leonard, epistoler, and Bishop Vincent, gospeller.

The sermon was preached by Bishop Jaggard. It was an able and earnest presentation of the work of the Ministry and especially of a Bishop in witnessing to "the truth in Christ's person, the truth of God in a human life, showing what He would

while we see in him only the fanatic. The 'yet true' in Christianity is that which convinces the adversary in spite of himself. A man who claims to be an ambassador of God, and goes to his people with negations, apologizing for his message, commending himself and his scholarship, but only convincing the people that he has no positive convictions in any truth that will help them, fails to live the paradox, 'As deceivers and yet true.' The rudest orator of a backwoods camp-meeting who is positive in the truth of the personal Christ and Christ in him, is better qualified for the ministry than he is. One has the deep spiritual insight which the other lacks. The intellect illuminated by the personal experience makes the far-reaching searchlight of an able ministry, but the intellect without the inward experience of righteousness, peace, and true joy in the Holy Ghost, is the crystal-cut coldness of a prism, without the sunbeam which makes it the instrument by which the mysteries of other worlds than ours may be interpreted.

"The 'yet true' appears also in the positive character of the work which the minister does for Christ. He is called to preach the Word. We put the Bible into the hand of the Bishop-elect, as we did at his ordination to the priesthood, and charge him to 'think on the things contained in it, and to be diligent in them, that the increase coming thereby may be manifest unto all men.' There is a 'yet true' in that Book which the severest criticism can only make clearer.

"As when, with chiselled touch,
The stone unhewn and cold becomes a living mold,
The more the marble wastes, the more the statue grows."

"The man who knows it in his heart will focus a light upon the people, which will warm them into life, if they are not stony-hearted hearers, or burn down into their conscience if they are. . . .

"A Bishop of a diocese is expected to administer and organize various charitable works. He will show (if he hold the truth in a spiritual conviction) in all his institutional work the 'yet true' of Christ's purpose and spirit. . . . As our Lord in that sermon at Nazareth said, reading from the roll of prophecy the gracious words of promise to the broken-hearted, the captives, the blind, and the bruised, 'This day is this scripture fulfilled in your ears,' so are we to fulfil in the ears and before the eyes of men, an evangel which proves itself true by healing the sick, cleansing the lepers, casting out devils, but never failing through all and in all to 'preach the Gospel to the poor.'

"The 'yet true' is something more, which radiates unconsciously from the man of consecrated, spiritual conviction and purpose. It is the indirect force of his own personal character, which shines unconsciously to himself like the face of Moses when he came down from the mount. . . . The Bishop of to-day ought to bring to his clergy and people something more than the law written on tables of stone. It is not the Bishop's robes and hood that tell in the long run, but the quality of his manhood. Is he genuine? Is he a man whose purity puts to shame the least suggestion of impurity, and that sort of flippancy in talk about sacred things which too often soils the reputation of God's minister? It is surprising, my brother, how very few people in the world ever know what a Bishop is, but all the people know what a true man is, and they feel his influence and respect his words. I know that in all your ministry you have aimed to be 'yet true.' You will need in this larger office, with its distracting cares and administrative work, to live yet closer to the Christ in you. You will so order your life that the adversary 'will be ashamed having nothing to say against you.' Men are hearing higher tones to-day, I think, than ever before in the history of the Church. The 'yet true' in the Person of Jesus Christ tends to reconcile all contradictions; the discords are growing less and we seem to catch some far-off suggestion of the final harmony when He shall reconcile all things unto Himself, whether they be things in earth or things in heaven.

"Meantime God bears His own witness to His own truth in the world, and that witness is the unconscious glow of personal living in the truth, which compelled the enemies of the first ministers of God to take knowledge of them, 'that they had been with Jesus.'"

At the conclusion of Bishop Jaggard's forceful words, the Bishop-elect was presented by the Bishops of Kansas City and Salt Lake.

After the reading of the various certificates and testimonials, as required, and the taking of the oath of conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America," the Litany was read by the Rev. Rufus W. Clark, D.D., Secretary of the Fifth Missionary District. While the Bishop-elect was donning the "rest of the Episcopal habit," Barnby's anthem, "Lord of all power and might," was sung by the choir.

The Presiding Bishop asked the required questions of the Bishop-elect. The *Veni, Creator Spiritus* was sung antiphonally by the Bishop of Ohio and the other Bishops and congregation. Bishop Leonard and Bishop Vincent were the co-consecrators with the Presiding Bishop. All the Bishops joined in the laying on of hands.

The Communion Service was that of Parker in E. Gounod's "Send out Thy Light," was sung for the offertory anthem. At the organ was Prof. J. J. B. Hopley, organist at Trinity Cathedral. The Rev. Edward W. Worthington, rector of Grace Church, Cleveland, acted as deputy registrar, and the Rev. Wilson R. Stearly as master of ceremonies.

So with befitting dignity, reverence, and simplicity, the Rt. Rev. Charles David Williams, D.D., was consecrated as the fourth Bishop of the diocese of Michigan. "May God bless him, and give him the wisdom and strength he needs in his new work," is the prayer of all his former parishioners and friends. They know he will endear himself as a Christian man and friend to those among whom he goes.

At the conclusion of the service, a luncheon was served by the women of Trinity parish in the parish house of St. Paul's Church, to all the clergy and to the visiting lay men and women from Michigan.

Bishop Williams has been the recipient of many tokens of the love in which he is held wherever he is well known. Among other things there were presented to him a handsome check by the men of the Cathedral, his Bishop's robes by the women of the Cathedral, a pectoral cross by some boys of his summer congregation at Mentor, and an episcopal ring by his friends among the clergy of the diocese of Ohio.

A farewell dinner was tendered Bishop Williams by the Church Club of Cleveland on the evening of Wednesday, the day of his consecration. Bishop Williams will confirm a class

at the Cathedral chapel, where he has so long officiated as Dean and rector, on the Sunday afternoon after his consecration. On Monday, February 12th, the 13th anniversary of his coming to Trinity Cathedral as its Dean, the ladies of the Cathedral parish will give him a farewell reception.

After two weeks of quiet and rest, the Bishop will take up his work in Michigan about the first of March, and his first visitation will be in Trinity Church Monroe, on the First Sunday in Lent.

This parish has the distinction of being the place where the primary convention of the diocese was held. Bishop McCoskry confirmed his first class there, as did also Bishop Harris and Bishop Davies. A list of visitations during Lent has already been prepared for the Bishop in and around Detroit.

CONSECRATION OF NEW HAMPSHIRE COADJUTOR.

CONCORD, N. H., Feb. 10.

THE consecration of the Rev. Edward Melville Parker, D.D., to the episcopate took place in St. Paul's Church, Concord, N. H., on Friday, February 9th.

The day was very unfavorable, being the most stormy of the winter, and this prevented a considerable number of people from coming from various parishes of the diocese.

There were early celebrations at 7 and 8, and Morning Prayer was said at 9. For the main function, the clergy formed in the parish house, the Rev. J. G. Robinson and Rev. C. LeV. Brine acting as marshals for the diocesan and extra-diocesan clergy respectively. At the same time the line of Bishops and officials of the consecration was formed in the choir room of the church by the Rev. T. J. Drumm as marshal. The Rev. Daniel C. Roberts, D.D., president of the Standing Committee and vicar of St. Paul's Church, was master of ceremonies.

The procession, led by the crucifer and the combined choirs of St. Paul's Church and St. Paul's School, passed down the side aisle and up the nave singing "Glorious things of thee are spoken" and "The Church's One Foundation." The Bishop-elect was attended by the Rev. George W. Lay and the Rev. W. Stanley Emery, both for many years associated with him in school and missionary work. The Bishop of New Hampshire was the celebrant, with the Bishop of Connecticut as Epistoler and the Bishop of Massachusetts as Gospeller. The Bishop of Vermont was the preacher and took as his text Ezekiel xxxiv. 6, 11, and 23:

The Christian ministry, said the Bishop, in substance, includes both prophetic and pastoral functions. We are to preach the word in season and out of season, reprove, rebuke, with long suffering. And then we are also asked as pastors to have a care for individual souls, for the feeble, and to tend the sheep. A Bishop is to be a pattern pastor; yes, he is to bear his share of ministrations in the Church, both prophetic and pastoral. He is an authoritative and representative teacher because of the larger congregations and the special responsibility that belongs to his utterances. He must have something to say—something that is worthy of his saying. His instructions and exhortations must be adapted to the plain people. He is to be an authoritative teacher in order to execute the prophetic office. He must hold up the weak and bring the outcast in.

In our country and in New England, particularly its rural dioceses, the time and attention of Bishops is not altogether occupied with matters of ecclesiastical administration. He must be in distinct touch with individual souls both among the clergy and laity.

It is the Bishop's chief responsibility to care for those souls within the limits of his jurisdiction, to be gentle and for Christ's sake merciful to poor and needy people, to strangers seeking for help. The one special cause of rejoicing in this consecration is that it is the pledge of the Church's spiritual work for the episcopal office.

In Vermont the Bible Society of the state calculates that 25 per cent. of the population are Roman Catholic, and of the remaining three-quarters only about one-half claim to attend any place of religious worship. The great majority are living without any regular ministrations of religion, without any of its constraining influences. The Christian religion as a controlling force is losing its influence in the rural districts. The alarming condition is not of vice, not that there is more neglect of the Lord's day and of public worship, but that there is no persistent witness against these things, no steady upholding of the standard of the Christian religion. Not one-tenth of the people are baptized. The law of marriage is disregarded in this state. Not less than one in seven or eight marriages is broken up by legal process.

Surely there is no sort of excuse for us to go quietly on our way, building up and administering to small congregations of orderly worshippers. There is need for distinct aggressive missionary action, to go out into the highways and by-ways of New England. If we cannot compel them to come in, at least we can offer them every opportunity of the Church's reasonable system. I have been told that there are 43 distinct nationalities represented in New Hampshire,

that your state Bible Society keeps constantly on hand the Scriptures in sixteen different languages. I know you will put yourself alongside of those whom you would seek to help and to win, to learn, to understand their difficulties, and pray to God to unravel their troubles, to speak their language and to express to them the unchanging and unchangeable truths in words which they can understand. Is not this for all of us the very law of the Incarnation? The Son of God taught His disciples in such a way that they were able to receive His word. He revealed God's love in language that we can understand. May we hear the word of Him who sitteth upon the throne and who said, "Behold I make all things new." Not the old replaced and new substituted, but the old renewed with fresh life and power.

The Certificate of Election by the Convention of the diocese and the Canonical Testimonial were read by Hon. H. A. Brown, for more than fifty years Secretary of the diocesan convention. The Consent of the Standing Committees was read by E. C. Niles, Esq., of the Standing Committee, and the Consent of the Bishops by the Rev. Dr. Waterman, who also acted as chaplain to Bishop Niles. The Litany was said by the Rev. Lorin Webster, rector of Holderness School.

All the Bishops joined in the laying on of hands, the Bishops of New Hampshire, Massachusetts, and Connecticut being the designated consecrators.

The offering was devoted to a special fund for the use of the Coadjutor in New Hampshire. The offertory anthem was most effective, being Mendelssohn's music to the words "Now are we ambassadors in the Name of Christ, and God beseeches you by us," "How lovely are the messengers that preach us the gospel of peace," and "To all nations is gone forth the sound of their words."

Only the Bishops received at the Communion. The procession left the Church to the hymn "O Sion haste, thy mission high fulfilling."

After the service, the visitors were entertained at luncheon at the hotel and the parish house.

Bishop Parker was the recipient of two pectoral crosses, one from relatives and the other from residents of St. Louis who spend their summers in New Hampshire at Rye Beach, Dublin, and Walpole. The latter cross was of original design and was very artistic and beautiful. It was designed by Mrs. Hudson E. Bridge of St. Louis and was executed in that city. The cross is of gold $4\frac{1}{2}$ inches long, the arms being $3\frac{1}{4}$ inches long. In the centre are the letters I.H.S. within a circle. Hand-carved grape leaves are worked on the surface of the cross. At the bottom of the cross is a cluster of twelve grapes, each grape a cut amethyst, representing the twelve Apostles; at the ends of the arms and at the top are clusters of three amethysts representing the Holy Trinity. The chain of gold is hand-made.

Bishop Niles, relieved in large measure of responsibility, expects in the near future to go with Mrs. Niles for an extended stay in Richmond, Va.

THE PLEA OF THE DEFENCE.

A TRUE STORY.

ALL that was respectable in a certain neighborhood sympathized with a colored woman who labored for her three children, and bore with the many failings of her husband. The contrast between the virtues of the woman and the vices of the man was striking enough to suit a zealous lecturer on the hunt for shining models and frightful examples. What made matters still more exasperating, was that the negro was a bright fellow who could have provided for his family had he wished to do so. Through many seasons his poor wife hoped that sometime he would be ashamed of himself, and bring home the wages he knew how to earn.

Finally the scoundrel deserted his wife, and chose another partner. His poor wife had no money for legal proceedings, and may not have known that bigamy was criminal, but she told her wrongs to her neighbors, and many expressions of wrath were heard. One citizen, meeting the absconding husband, bluntly told him what the community thinks of those who shirk the responsibilities of husband and father. The culprit was not resentful, and seemed to weigh the censure with calmness or even with gratitude.

"Dat's so," he said. "I did go and leave Annie, and I don't wonder you think I done a mean thing. But, you see, Annie's only got three children, and Becky (dat's de woman I'm a-livin' with now) she's done got nine children, and so Becky needs me most."

BASIS OF CONGREGATIONAL UNITY.

THE Tri-Church Conference in session at Dayton, Ohio, last week, agreed on the details of union, making the following "We, the representatives of the Congregational churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ. In this solemn act of faith and obedience toward the great Head of the Church we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

"1. Our bond of union consists in that inward and personal faith in Jesus Christ as our Divine Saviour and Lord on which all our Churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided Church and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

"2. We believe that God, the Father and Lord of all, did send His Son, Jesus Christ, to redeem us from sin and death by the perfect obedience of His Holy Will in life, by the sacrifice of Himself on the cross, and by His glorious resurrection from the dead.

"3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the Gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey His Will.

"4. We believe that those of the sons of men who, hearing God's calls of Divine Love, do heartily put their trust in the Saviour whom His love provided, are assured by His word of His most Fatherly forgiveness, or His free and perfect favor and the presence of His Spirit in their hearts.

"5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which He is the Head, that He has appointed them to proclaim His Gospel to all mankind, to manifest in their character and conduct the fruit of His Spirit, that He has granted them freedom to create such officers and institutions as may in each generation serve unto those ends and that for the comfort of our faith He has given to this Church the sacred ordinances of Baptism and the Lord's Supper.

"6. We believe that according to Christ's law, men of the Christian Faith exist wholly for the service of man, not only in holding forth the Word of Life, but in the support of works and institutions of piety and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice and the rebuke of all unrighteousness.

"Possessed of these convictions, both in truths which we do most firmly hold, and acts of faith which spring from our hearts, we do therefore, in the happy consummation of this union and in the name of all the Churches which we represent, commit ourselves, body, soul, and spirit, to the faith, love, and service of Him who made us and saved us, the Everlasting God, our Father, Redeemer, and Lord. To Him be ascribed all praise and dominion and glory, world without end. Amen."

THE LATENT POWER OF WOMAN IN SOCIETY.

SUBSTANCE OF AN ADDRESS DELIVERED BEFORE THE CALIFORNIA HOUSE OF CHURCHWOMEN.

BY THE BISHOP OF SACRAMENTO.

ON every side we see the power of organized womanhood. Woman is rising in the realm of power. True it is, that the home must ever be her supreme kingdom and motherhood her most sublime vocation; that the mother love watching with flaming sword at the gate of the childhood Eden is her best service to society.

Here is the Churchwoman's opportunity. Abuses that cannot be reached by law will yield to the silent influence of Christian public opinion. When the Christian consciousness of women finds expression in organized action there will be a new atmosphere generated in society. The married divorcee will not be received in Christian drawing-rooms and there will be an end to that revolting tragedy enacted constantly under the very eyes of Christian parent and priest which sacrifices the pure young girl in marriage to the corrupt man.

Woman herself has one standard of virtue for women and another for men. You invite the foul-souled man to your dinner tables and dance halls, and fling the woman who is his victim into the street.

Purity, I would say to you, is of two kinds: There is that passive purity which is beautiful and spotless as the snow; but there is another, the purity of the fierce, leaping flame which consumes all that is unclean.

There is just one thing for you to do—try the burning

fierceness of your purity to scorch out the evil of the man who frequents your house and converses with your pure daughter; or else to scorch him out of the social circle in which you move.

How is card gambling to be expelled from its hiding-place behind the velvet portieres? How may Sunday polo and horse-racing be known and recognized as vulgar matches, and dinners and receptions on the Lord's Day as barbaric? Only by woman rising to high conceptions of her wonderful influence and setting higher standards for herself.

After a few years of the House of Churchwomen it ought to be impossible for Christian women in California to wear upon their heads bonnets drenched with the blood of song birds or to give countenance to the slaughter of millions of songsters to promote the bloodthirsty trade of the milliners.

I can see far-reaching effects of arousing the conscience of American women and giving it an organ of expression.

The question of female suffrage may be settled by woman herself before it is presented for men's consideration. I can imagine how even the beauty of woman's dress might cease to be a matter of feminine vanity, revolving about the foolish question of whether woman dresses to please men or other women, and arising to meet the definition of Ruskin, that "beauty consists in the fitness of anything to its purpose."

Oh, for burning hearts in brainy women to lead society up to higher ideals!

Rivers of gold are flowing for costumes, balls, jewels, wines, banquets, and the theater. At the end of the fashionable season the fruits are faded silks, gowns out of style, tired nerves, ruined digestions, spoiled tempers, worldly hearts.

Thousands of lives of our women, more precious than diamonds, are wasted in the sea of frivolity. The horse show, the motor car, the passion for "bridge," absorb the enthusiasm of many Churchwomen.

Will the day ever dawn when Christians will take as much interest in human beings as in horse flesh?

DR. HART ON THE LITANY.

THE special subject of Dr. Hart's third lecture on the Prayer Book before the Seabury Club, Hartford, was the Litany, as illustrating the history of the services and their adaptation to the needs of the Church.

There are short, litany-like devotions, he said, in the ancient liturgies, like the "*Kyrie eleison*," "Lord, Have Mercy," which is to this day retained in its Greek form in the Latin services, a witness that the original language of the Church in Rome was Greek; it appears in the Prayer Book in simple English form several times, and is amplified in the responses to the commandments. There are also litany-like "bidding prayers," as when the deacon says, "Let us pray for our rulers," "Let us pray for the sick and suffering," and the choir or the people reply, "Lord, have mercy." But the Litany, as a separate service, belongs to the Church of the West. It had its origin rather as an office for popular and informal use, when other offices were ceasing to be common prayers. The formal institution of the Litany is attributed to Mamertus—a Bishop in Gaul, about the year 450, who, at a time of great calamities by famine and earthquake and war, when men's hearts were failing them for fear, called upon his people to march in procession about the roads and the fields, singing responsive prayers for relief and deliverance. The custom extended elsewhere, especially on the days of its original observance, the Rogation days, before the feast of the Ascension; and it was brought into Britain by St. Augustine in 597. For some time the processional use of the service prevailed either in church or out of doors; and the words Litany and Procession were used as synonymous. A Litany of the Anglo-Saxon Church of the ninth century shows the antiquity of most of the petitions in the present office; and we have a vernacular English Litany of the fourteenth century. It is to be noted that nearly all the petitions of the Litany are offered to Christ, who, in the English (not in the Latin), is addressed as "Good Lord." The invocation of saints—that is, the request that they would pray for us—which has never found place in the Roman missal or breviary, was introduced into the Litany about the eighth century; the present Roman use involves fifty-two saints and angels, many of the former being practically unknown to the ordinary worshipper.

The English Litany dates from the reign of Henry VIII; the rest of the book having taken its English form a few years later under Edward VI. In 1543 there had been a special call to prayer from fear of famine, and in the following year, when

war broke out with both France and Scotland, the King wrote to the Archbishop, commissioning him to prepare a Litany in English and, perhaps, sending a draft which he himself had made. The Litany which was set forth, however, bears unmistakable marks of being Cranmer's work; it shows him as a translator and compiler at his very best. With a few changes it is that which is still used in England and this country. In one curious way it shows the transition through which doctrine was passing at the time; for it included invocation of the Virgin Mary, all angels and all saints (removed in 1549), and a petition for deliverance from the tyranny of the Bishop of Rome (removed under Elizabeth in 1559). Most of the petitions were old, dealing with needs which had been always felt. Cranmer, in a way which showed spiritual insight, introduced petitions suggested by the study of Scripture and by thoughts of personal religion, such as the prayer to be delivered from "hardness of heart and contempt of God's Word and commandment" and the petitions for a heart to love and fear God, and for the grace of the Holy Spirit to amend our lives according to God's Holy Word. The petitions against rebellion and schism were inserted in 1662, after the commonwealth had come to an end; that for laborers in the Lord's harvest was put in the American book in 1886.

The general structure of the Litany follows the ancient mode. It contains invocations of the persons of the Holy Trinity, the antiphon "Remember not," deprecations (beginning with "from"), observations (beginning with "by"), intercessions for men in their several spiritual and temporal needs; then follow the "*Agnus Dei*," the Lord's Prayer, the ancient prayer against persecution, the first verse of Psalm xlv., with antiphons and *Gloria*, four pairs of versicles from a Litany prepared for use in time of war, and the prayer of St. Chrysostom in Cranmer's own translation from the Greek. This latter part of the Litany, even more than the former, is full of what Trench called "fossil history," the details of which call for careful study, illustrating the fact that forms and phrases in popular use often enshrine lessons of ancient devotion for later generations.

CHRIST OUR ALL-IN-ALL.

CHORUS.—Rejoice, rejoice in Jesus,
Rejoice in Him to-day;
Rejoice, rejoice in Jesus,
He lighteth all our way.

Rejoice in Christ our Saviour,
Our human flesh He shared,
And by His wondrous mercy,
In Him from death we're spared.

Rejoice in our Redeemer,
His mercy reacheth all;
Through Him alone we're savéd,
Redeemed from Adam's fall.

He lifteth all our burdens,
He driveth care away;
In Christ our Elder Brother
Rejoice, rejoice alway.

Rejoice in Christ our High Priest,
• He blotteth out all sin;
He washeth us, absolveth us,
And maketh pure within.

He is our tender Shepherd,
He careth for His sheep,
They know His voice and follow;
Them in His fold He'll keep.

He is our great Physician,
He giveth rest from pain;
Restoreth life immortal
As our eternal gain.

With heavenly host triumphant,
Our human hearts we raise;
We join the angel chorus
In songs of joy and praise.

Behold the Sun of Righteousness,
With healing in His wings;
Rejoice, rejoice in Jesus,
The Lord, the King of kings.

RUTH PENN FOOTE.

It is full of troubles, full of hard work, but it has this advantage—it gives endless opportunities of doing acts of kindness and saying words of sympathy. This is the Christian life, and the man who has once firmly grasped this *idea of it* will find that he has entered upon "the highest, the hardest, and the holiest work in the world."—*Unknown*.

AN OPEN LETTER TO THE RECTORS AND CHIEF LAYMEN OF THE URBAN PARISHES.

BY A RURAL PASTOR.

BRETHREN BELOVED:—You should know that as between the country towns of the older sort and the newer cities, of which you are a part, these are times of great transition—both of wealth and population—in which the former are everywhere getting the worst of it. No interest escapes. Business, profession, trade, institutional life—the tale is equal. The country loses; the city gains. You should know this, I say. But do you know it?

In your business relationships, yes. Otherwise, you could not spell "success." But in your social relationships, all indications point that as a class you have little knowledge of it; in your moral relationships, less than in your social; and in your religious relationships, none at all. But is your error in these last regards of the *heart*? or is it of the *head*? With all *my heart*, I believe it to be the latter.

In these circumstances, therefore, for the Church's sake, which we are both supposed to love—my class and yours, equally—I wish I could make you understand how difficult it is for us clergy of the rural parts, handicapped as we are by the continuous drain of our "best," even to hold our own, to say nothing of increase; and also, what we Churchmen of the rural parts, thinking in the name of the Church's needs and opportunities, feel to be our real and growing grievance against you—our brethren of the "cities."

It should be our mutual sorrow that either fact exists. Just the same, however, both remain.

Take my own case in illustration. At my central station, my original families have been reduced in numbers from 35 to 21. At another, from 8 to 2. At still another, from 8 to 4; and so on until five are told. In all, during my last ten years of labor as a rural pastor, I have dismissed from my several charges upwards of 150 communicants (enough to make a strong, self-supporting country parish), and these mostly to the "cities," from which, however, I have not received a *single communicant* in return, or an extra dollar (\$1), wherewith to "grease the gudgeons" of what, in my sportive moods, I am still wont to call my "city supply mill."

But as with me, so with all the others of my class of whom I have any knowledge. So if in any wise a man of us has been able to keep courage, and stay out at his work, as a man should, it has been without cause for even our friendly bow to you of the cities, who have so signally entered upon the fruitage of our labors, but have not appeared to ask so much as one question as to the whence, or the how, of your accretions.

Is it that joined to the "Apostles of Greed," you have taken their leprosy, and are blinded to regard "all as fish that comes to your net"? Certainly not. I have no such accusation. Indeed I know it is not true. And yet, in the alternative which is your excuse—the only alternative possible to thought, to wit, a lack of knowledge of what you *have done, and do*—you have permitted yourselves to seem this to us—and more. In your apparent greed, not satisfied with the firstlings of our flocks, you have taken the lambs of our increase also, but of returns you have permitted us to handle nothing. If we have been foolish enough to "draw" for them, you have suffered our drafts either to lie unnoticed, or to be returned dishonored. Then, if we have complained (as in our discouragements and perplexities we sometimes have, and must), the answer we have commonly gotten has been in fretful and unsympathetic query: "Do you not know that we of the 'cities' have our own troubles also?" While fortunate indeed is that man among us who in departing from your presence has not heard from the lips of at least some of you:

"Go ye, get your straw where ye can find it; yet not aught of your work shall be diminished."

And yet, in the columns of the public press; on the floors of our diocesan councils; among the gossipings of the Monday "clericus"; amid the rich banquetings of "Church Clubs," city born and nurtured, and elsewhere, you stand agape and wonder, presenting every theory but the right one, why the fields should be so "white to the harvest," and so few new laborers going forth to reap them!

But come now, let us reason together. Again, it is the "Lord's controversy" with us, His people Israel, and, as I fully believe, His last. But His voice is unto the "cities" first (see Micah, vi., 8-9).

You have asked of us of the country places. "Do you not know that we of the cities have our own troubles also?"

Yes, we know all that. Nor have we the slightest disposition to discount one of them. Mr. Rockefeller has his troubles; Mr. Morgan, his; and so also, the starving denizens of your slums. In business, in responses to calls for philanthropy and the needs that prompt them, your troubles are indeed beyond all computation. In Boston, for instance, one of our great city types, you must at some time or other during the year feed gratuitously a full twenty per cent of its people, *lest they die*. And year by year the number increases, rather than diminishes. All this we know, and knowing, try to sympathize; and do, where you have left us the heart for it.

But as one of your troubles, and apparently no small one, born of your sentiment of future rather than of present needs, is to provide far in advance for Cathedrals, and "Settlements," and Episcopate and other endowments, the principals of which must never be broken, for the care and housing of the not wholly heathenized product you are still expecting from us of the country, I think I may ask quite to the point:

Has it never occurred to you, *that except you devote a part of the means for these provisions to the making of the product*, you may find *nothing wherewith to fill your housings*, when completed?

In the business world, Mr. J. J. Hill, one of its princes, addresses his conferees of the cities thus:

"Unless we of the cities have the wisdom to look after the interests of the rural parts whence we draw our increase, developing and heightening them to the best of our ability, sparing no expense *in the present*, we might as well write 'Tchabod' upon our gates, and shut up shop."

Or is it that your reliance in the matter of which we are now speaking is upon the men of the "old breed" who, for the Lord's sake, were ever content to draw their "belts" one hitch tighter, and then to praise God that there were other hitches left for the appeasal of other hungers yet to follow?

If so, how slim is your staff! For you should know that the numbers of the "old breed" are not what they were. Nine times have they been decimated. The Chases, the Kempers, the Brecks, the Burlesons, the Knickerbackers, the Gilberts, and the host of them, have passed on, and war no more. Likewise you should know, and a sadder knowledge yet, that the few that remain, here a Crump, and there a Booth; now an Allen, and then a Tuttle, fight on, not because they any longer expect to *win*, but merely to *die* without dishonor.

The battle now joined is the "Roncesvalles," so far as our settled parts are concerned, for the old style heroes of the mission field. Nor are we permitted even to hope for their successors. For as for the young men who, other things being equal, might have become these, you of the cities, ever on the lookout for the best to serve you, have so corrupted them by your flatteries, that no sooner has one of them achieved the beginnings of a successful work in the country, than he begins to expect your "call" to "a larger sphere of usefulness" (as you will term it) in the city—and to chafe, if it be not forthcoming.

Oh, the pity of it all!

Meantime, however, the great transition goes on and on. The "city," with its ever heightening facilities for life and luxury, calls and calls; and in ever enlarging blocks, both of wealth and population, the country responds. Already the possessions of you of the cities—to be increased, and increased yet again—are of more than two-fifths of the people of our land, and among them the best and brightest of our youth, both sons and daughters. Nearly one-half of our field acreage is owned and farmed by you. While of the railway, telegraph, telephone, mining, and other great revenue producing interests that criss-cross or dot with defacements all our country parts, your ownership may be said to be entire. So far, however, I am the last to hold you in blame. As conditions, induced upon other conditions, they were inevitable, and where you have dealt *fairly* you have won no more than was your right. If I blame you at all in the connection (and I must), it is because, having the power to do otherwise, you have suffered them to remain among the conditions against which the rural pastor of to-day wages his unaided and hopeless fight.

But this is not all his complaint; let the blame fall where it will, but by no means necessarily upon you, or even upon persons at all. For if he is thus compelled to mourn the loss of his "best" from his immediate following, more has he to mourn the immorality and spiritual desolations which the great transition has left behind it upon the country places as the in-

dents of its wrathful passing. As, see: the "Tenant-at-will" class (numbering to-day in such states as Illinois, Iowa, Minnesota, and others of the Middle West, over one-third of the farm dwellers with which have been replaced the old-time owners in fee who lived near to nature's heart and God's, are, religiously, mere nomads of the drift, worshipping nothing, not regarding even nature herself. Others have become careless, and, in cases of misfortune, bitter toward all religion. In my own field in later years, I have oftentimes ridden a day's journey into the country, calling at every farm house on my way, but only to find, except in the case of foreigners of the first generation, not a single church-going family, or even a Bible that could be laid hands upon without leaving imprints upon the dust that covered it. In the trading villages one has to mark that the hitching posts and stalls about their several houses of worship that twenty years ago were wont to swarm of a Lord's day morning with the teams of the country attendants—where they have not been removed, stand empty, and in mute testimony to the dire potency of the restored altars of the "high places," and—the "picnic" groves. Of the inhabitants of the villages themselves, it is to be noted that they are already become pagan to a degree beyond what could twenty years ago have been the fondest dream of even Satan himself. Few attend habitually upon the services of Divine Worship—hardly one in seven. Fewer still regard it as their bounden duty. "Grace before meat" is an unused formula; family prayers, a forgotten custom. The "unbaptized" swarm the halls of "fraternal" orders, amenable only to the religion of mutual admiration, and the spurious morality of a caste separation.

But what can you of the cities do more than you have already done for the staying of these dire conditions? you are beginning to ask; and now quite likely in sympathetic leaning in behalf of the sorrows of those who stand every day and all day in their presence, and know from experience the hopelessness of conquering them with the weapons they now have—the Rural Pastors.

But before I essay to answer this question, let me call your attention to a fact of your own observance and frequent comment. It is that in the continuance of the stream of souls poured in upon you from the country places, you are finding your own largest perplexities; but this for no reason so great as that in contrast with former times, it is now tintured to its depths with the grossness of irreligion. You have observed, too, that even the communicants of our later dismissals to you are for the most part heavily drenched with its foulness. You can make little of them.

Whose is the blame?

An editor of one of the papers of the general Church has recently seen fit to lay it at the doors of "the rectors of the smaller places" (which is simply another style for "the rural pastors"), alleging a careless neglect in early training. It may be true. I shall not argue it. But why, in God's name, since the rural pastor is a man of flesh and blood like yourselves, should it not be true? In no case is he ever permitted to reap where he has sown; and it is not in flesh and blood for the human toiler always to look smilingly upon the grain fields stripped of his hard won harvest, with only dead stubble left for his reward.

This on the one hand, accounting for his sin—if it be his. While on the other, and more potent still, are his enervating depressions from other causes, but from none more than his daily view of the fact that the new material, replacing the old, upon which he must henceforth labor, is largely of the unpromising but ever increasing shifting "tenant" class—in other words, your tenantry, whose bodies you care for to the extent that they shall be kept strong for labor, but for whose souls you have as yet betrayed no visible concern.

In these views, therefore, I might answer your question by saying shortly and sharply: Experiment a little in your religious relationships by voluntarily meeting your obligations in the order of their incurrence, just as in your business relationships your compulsion is.

But I will not be so unjust as this, seeming to impute dishonesty where I know well there has been none, but only thoughtlessness or, better, ignorance of conditions. Your fault in this matter, as I view it—writing with the dispassionate freedom of an old man, who has no quarrel with any individual, who has never received aught but personal kindness at your hands, who has ever been blessed by his Heavenly Father far beyond any merit that was his, and who yet expects to step shortly from his old, worn body into the realms of ageless

youth—in my view, I say, your fault in this matter is not so much that you do not do enough in the aggregate for bringing the Gospel of Jesus Christ to your brother men, as that in canvassing needs and making distributions you seem to have no sense of a proper proportion.

Cathedral building and "settlement" making within your gates is good. Caring for the heathen in China and Alaska and the far off isles is your good part also. But what answer will you return when, having done these things, it shall be found that you suffered to lapse back into heathenism your own proper own—the men who serve you and create your wealth, just without your gates, and who must be shepherded—if at all, by the rural pastor?

"AUNT JANE" ON THE BISHOP'S VISIT TO ALL SAINTS', ANDROS, WEST INDIES.

NOTE.—Aunt Jane, known as "the All Saints' Curate," discourses to an old crony of hers who was unable to be present at the Bishop's visitation, and has come over to hear the "doings."

I DECLAR' ter gracious dat I ain't know how I'se gwine ter tell yer all about it. Vell den, fust ob all Fader gib out in chu'ch on de bressed Sunday dat de Bishup is gwine ter be here on Chuseday, an' wen de bell does knock we is all ter be on de sho' ter meet de Bishup. Eh! eh! Come Chuseday mid-day an' no Bishup wessel ain't see yit, so I does keep a-weedin' roun' de chu'ch so ez dat all does be clean an' tidy gin he come: when, bress ter gracious! de bell begin ter knock, an' I look down de channel, an' dere de Bishup wessel comin' fas'. Be dog my cat! I does run, fer de Bishup ain't got ter see me in me ole weedin' gown; an' I run an' scribble on me bes' gown, an' git on de bay wid not a bit ob bref in me body; an' dere, sure 'nuf, de Bishup an' Fader Wigor jest lan'ing. Ow! w'at pretty ministers! an' dey larf an' smile, an' shake han's all roun', an' den Fader Wigor sing out, "War's Aunt Jane?" (I is standin' back jest den) an' I run an' shake an' kiss 'em han's, an' de Bishup say, "My! how you is grown!" I declar'! I larf 'till I ain't 'no where I is, an' den I consider I is grown—grown ole—an', my goody me! fat, too. Den we does all go ter git ready fer chu'ch, 'cause Fader say, "Confirmation ter night." Vell I declar' ter gracious! we ain't know where ter put de peoples in chu'ch, sich a crowd, an' de bench ain't 'nuf, till we does git de boards we does keep fer corfins, an' rig up seats all roun' fer all. Den Aunt Mary an' me does git de gells ready—dey is all flustered like, an' ain't got no stediation fer demselves. An' we had sich lubely sof' veils fer 'em to put on: Fader tell me dat one kine lady in Englan' sen' dem fer de gells, I tink he say de lady name Mistress Elsdil, but I ain't sure, 'cause I'se too ole ter 'member names; but de veils was lubely, an' de gells look jest like de bressed angil ven dey done fix up. Den we keep chu'ch, an' w'en de Bishup put on he robes an' he bishup hat (mitre), Ow! I say, 'ere come de bressed 'Postle Peter hissself. Den all de mens goes up fust, Fader take 'em by de han' an' lead 'em ter de Bishup, an', my gracious peace! 'twere a sweet sight ter see. An' sich a lot ob big mens, too, dey does most come from Pindar's—dat's de place where all dese long years dey does say dat dey ain't got no use fer de chu'ch, but now, t'anks be, de chu'ch got use fer dem, an' now dey is confirm'; Fader done baptize dem all las' Easter. My sister! I ain't able ter tell yer all de beautiful doctrine de Bishup done gib we about de Lawd mus' be our Pilot—it too sweet. Vell den, at las' it all ober, an' t'irty-eight souls confirm. Den I larf, fer de people stan' outside de chu'ch, an' say dey ain't satisfy, de service ain't long 'nuf for em'. I declar'!

Now de nex' day de Bishup an' Fader an' Fader Wigor go up de sho', but I was sorry, fer it was so ruff. Ow! de ministers does be punish, an' we people ain't sence ter be gratitode fer it all. Den dey does come back on de nex' Sunday, an' w'en Fader see me he say, "Aunt Jane, t'ank Gord, hundred an' twenty-nine confirm', and dat make 'most a t'ousan' souls confirm' since I done fust come here." Bress de Lord, I say. But I ain't know how we is gwine ter mek out, fer de peoples does jine de chu'ch so fas' dat we ain't find room fer dem, but de Lord will pervide. Vell, honey, yer must be gwine now, eh? Vell, so long! Tell all de fren's a t'ousand how-dee's. So long! Eh! eh! W'at times, to be sho'!—*Nassau Quarterly*.

HE IS THE happy man whose life even now shows somewhat of that happier life to come.—*William Cowper*.

AN INDIAN MISSION IN OKLAHOMA.

BY THE REV. D. A. SANFORD.

IN view of attacks that have been made against our Indian mission in Oklahoma, and especially against our Mission School, the testimony of the following writer is suggestive. A generation ago the Cheyennes were a wild and warlike race. Those especially who contribute to the support of Indian missions may be interested in testimony as to the real worth of missions to Indians. The writer is a teacher in the intermediate grade in the public schools in Bridgeport, Okla., who spent several days at the Indian mission in Oklahoma, and who has given the following account of her visit there.

"We recently had the opportunity of visiting an Indian mission school, conducted near Etna by the Rev. D. A. Sanford, Episcopal missionary among Cheyennes and Arapahoes.

The enrollment showed sixteen scholars. The teacher in charge was Miss Grace Sanford. Miss Sanford is well fitted for the position, being a graduate of the Edmund Normal School, and with natural abilities which enable her to hold the little ones.

"The individual method is used largely, as some of the children do not understand English very well and find a new tongue quite difficult. They are also quite timid, and this method is well adapted to them, and will, no doubt, cause more rapid progress than where large classes are necessary.

"A camp of Indian parents is near by. The missionaries keep an oversight of the clothing and cleanliness of the children, thus cultivating good habits. In the evening, all of the children and some of the parents gather for religious services, singing, games, etc., needs other than intellectual thus being looked after. The school will certainly do a good work, teaching the children not how to live away from their parents only, but how to live with them and show them better things. The parents show great anxiety to have their children educated, and back up the missionary in everything. The children themselves are very docile and well behaved, although not without the American desire for fun.

"Only English and English dress are allowed in the school. The children sing with great enthusiasm. They presented me with some drawings, and some letters for my school, written very neatly, and in excellent English, and on the whole acted not unlike our little Americans act elsewhere.

"NELLIE M. UNGER."

Just after Christmas, in some unknown way, one Indian named Star was so badly burned in the night that he died the next day. During his last moments, when he knew that he would die, he made the request that his boy should be kept in our mission school, and gave directions that this request should be carried out.

This incident is told to show how deeply our mission day school is imbedded in the hearts and affections of some of the Cheyenne Indian people.

St. Luke's Indian Mission, P. O., Fay, Okla., Jan. 1906.

ON THE QUARTER-DECK.

A TRUE STORY.

IN an old and conservative Eastern parish there lived a retired naval officer, who was generally spoken of as "the Commodore." The veteran gave liberally to the parish and to the poor, listened attentively to the parson's sermons, and was a useful aid in many respects; but, for some reason, year after year passed away and the old gentleman was not among the candidates for Confirmation. He had a tactful way of avoiding the subject, and managed to blend with his undoubted regard for the Church a reluctance to answer the Bishop's question with "I do."

The rector, a man of less than half the Commodore's age, was a diffident person, and found some difficulty in securing an opportunity for discussing the subject. In time, however, he stated the case, and the Commodore admitted the force of the argument.

"I ought to be confirmed," he said, and when the Commodore decided that he ought to do a thing he generally did it. The next visitation found him among the candidates, and, after the Bishop's departure, he asked the rector:

"Why did you not ask me sooner?"

With some nervousness the young parson said something about deference for age and experience.

"What have age and experience to do with it?" asked the Commodore. "You were on the quarter-deck."

THE VIRGIN BIRTH OF OUR LORD.

BY THE BISHOP OF VERMONT.

ANY person of sane judgment will recognize what is the belief of the Christian Church on this subject. The words of the Apostles' Creed, which we continually repeat, are too plain to admit of any but one interpretation: When the Son of God entered this world, taking upon Himself our nature, He was "conceived by the Holy Ghost, born of the Virgin Mary." That Joseph, or any human father, had any share in the begetting of Mary's child, is absolutely excluded by the words of the Creed, as by the statements of the Gospels.

But persons sometimes honestly ask, "What difference does it make? What is the point (beyond a mere miraculous event) of the doctrine?" The point is two-fold. 1. Without any sort of slur on marriage (God's own institution), we recognize that this was the natural and fitting way for the Son of God to enter upon human life. It is hard to see how a person already existing (as we believe concerning the Son of God who became man) could have been born in the ordinary way, of a human father and a human mother. Such a birth (so far as we can see) would have been the birth of a new human *person*. Whereas concerning our Lord Jesus Christ the Church believes, and has always believed, that the divine person of the Eternal Word of God, on His entrance into this world, took into union with Himself not a human *person* (which would have made Christ to consist of two persons) but human *nature*, a body and a soul, with mind, heart, conscience and will, like ours, only without sin, which does not belong to our nature, but is a disorder to be got rid of, that we may become our true selves. Thus for those who do not believe in the previous and eternal existence of the Son of God, but think of Christ as a perfect man, endowed beyond all others with divine gifts, it is perfectly natural to reject or regard with indifference the Virgin Birth of our Lord; while for those who believe in Him and worship Him as "the Word made flesh," any other doctrine about His entrance into human life is full of difficulty. To them the Scripture story seems most reasonable.

(2) The doctrine has its meaning on the human side no less than on the divine; and this perhaps is even clearer and more practical. The words of the Creed, "Conceived by the Holy Ghost, born of the Virgin Mary," mean this: that from the first moment of its existence the human nature taken by the Son of God (His body and soul, with all their powers) was fashioned, formed, moulded, and controlled by the Spirit of God, in perfect and exact correspondence with the will of God, and with His intention and design for man's nature and powers. There was no flaw or irregularity handed on by heredity. The nature taken by the Son of God was really human, being born of a human mother, of her substance; while it was perfectly holy, being altogether fashioned and inspired by the Spirit of God. Thus mankind really found a *fresh start* in our Lord Jesus Christ. He took our nature free from sin; in it He met and conquered our temptations; of that human nature, perfected through suffering, we are made partakers, by the gift of His Spirit and through the Sacraments which He has ordained. Thus the disorders and corruption of our fallen nature, which we inherit from our natural parents, are to be remedied and done away by our new-birth as members of Christ, joined to His body, and sharing His Spirit. This is what the Christmas Preface in the service for Holy Communion expresses. We praise God because He gave Jesus Christ, His only Son, "to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary, His mother; and that without spot of sin, to make us clean from all sin."

We see how closely linked together are the different truths of the Christian Faith, and how they depend one upon another, and explain one another. The incarnation of the Son of God, the work of His Spirit, the Sacraments—all belong to one system of truth, on one revelation of God. In the long run if men go wrong about one part of the Creed, they are apt to lose hold on the rest.

(For a simple consideration of some of the difficulties urged with regard to the Gospel narrative of our Lord's birth, reference may be made to the Appendix to *The Virgin Mother*, by Bishop Hall.—*Mountain Echo*.)

TEMPERAMENT we are born with, character we have to make.—*J. Baldwin Brown*.

INTERCESSORY PRAYER might be defined as loving our neighbor on our knees.—*Charles H. Brent*.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE GREAT SUPPER—THE LENTEN OFFERING.

FOR QUINQUAGESIMA SUNDAY.

Catechism: Tenth Commandment. Text: St. Luke xiv. 17: "Come for all," etc. Scripture: St. Luke xiv. 15-24.

THE first thing to do is to study the preliminary part of the chapter to understand the place, time, and circumstances under which this parable was spoken. You will notice that while Jesus is the guest at this Sabbath day dinner there are several marks to indicate the hostile attitude of the company. His host was one of the rulers of the Pharisees, and we know that they were not friendly to Him. The man with the dropsy was clearly placed there as a challenge to see if, in their very presence, He would heal him on the Sabbath day, since it is said that Jesus "answering," asked the questions preliminary to the healing. His fearless rebuke, first of the guests, and then of the host, are further marks of the gulf between Him and the company. He was with them but not of them.

The parable itself was called forth by the remark, made by one of the company, "Blessed is he that shall eat bread in the kingdom of God." The parable is in some sense a rebuke, for it is introduced by the word "but." The remark seems to have been made by a Pharisee. It was either sincerely made, or the expression of cant. If it was made sincerely, the man was carried away by mere enthusiasm, and the parable would bring him down to the practical reality. If, as seems more likely, it was the remark of a man expressing what he did not really feel nor understand, it was meant to show how vapid and meaningless his remark really was. The man took it for granted, in his pride, that he and his fellows would be in that kingdom. He and they thought that they, above all others, had an appreciation of the benefits of that kingdom. The leaven of the Pharisees, which is hypocrisy, had puffed up their hearts so that they knew not that there was any possibility of their being excluded. Above its relation to the man and his question, the parable was designed to prick the hearts of these chosen representatives of the chosen people. The first invitation to the great feast had been given to them. But now the Bond-servant had come with the message which required their presence at the Gospel feast, and they were not ready.

In taking up the parable itself, ask your pupils why Jesus made a "great supper" its subject, when the man had spoken of the everyday eating of bread. The fact is significant. The man said that those who ate bread in the kingdom would be blessed. He spoke the truth. Jesus' answer shows how unreasonable men may be, however. To eat bread would be a privilege. To attend a great supper would be a far greater privilege. The privilege and blessing of the kingdom of God are far greater than the man thought. The man's figure was not strong enough. Men would be very foolish and unreasonable not to seek the lesser blessing as stated by the man. But they would be still more unreasonable in their action to be kept away from a great supper. Yet men do act in that foolish and unreasonable way. The good things which God has prepared for them are better than any ordinary nourishment. They truly make up a "great supper," capable of satisfying all the varied wants of man's nature. This makes the rebuke to the cant remark of the man a strong one. It was he and his fellows who were turning away from the feast. It was as though Jesus had said to him, "You say you would count yourself happy to eat bread in the kingdom. As a matter of fact, you have no appreciation of the good things in that kingdom. You think you will be there. You expect to accept the invitation. As a matter of fact you care more for other things, and they will keep you away, while others go in."

It was the custom of that time and country for such a double invitation as is here described to be given to great feasts. The supper was announced, and then when the time came, servants were dispatched to summon the guests to come without delay. This fact is made use of in the parable to convey a double warning. It was a warning to the Pharisees who heard the parable. They *expected* to attend the great supper

of the kingdom of God. They had received the first invitation. But when the "Servant of Jehovah," mentioned by Isaiah, came with the final message, they were engrossed in other things. Their ideas of the kingdom were so material that they refused to leave their lands and their business and their families to go to the feast. It was, further, a warning to us. We accept the announcement of the kingdom's feast as good news. We expect to attend the supper. But we must take care not to become so interested in temporal things that they seem to us of more value than the spiritual.

That the parable is meant to warn us all becomes more clear as we study the excuses made by the men. They were all occupied with things which were perfectly lawful in themselves. The whole fault of the men consisted in failing to see which were the things of greatest importance. They were so absorbed in the land, and the oxen, and the wife, that they heard the invitation to the supper with scant courtesy. There had evidently been a time, when they accepted the first invitation, when they had appreciated something of the value of the supper. But their interest in these material things had become so keen that they were no longer willing to postpone the enjoyment, as could easily have been done, while they attended the great supper. Make this point clear by showing how fatal it is to neglect the culture of the spiritual. The same law of growth governs here as in the natural world. The faculties of the soul must be used if they are to grow and be enjoyed. To neglect your duty to Christ and His Church will surely be fatal. You may think that you are but putting off the duty for a more convenient season, but in the meantime you will be losing the power to enjoy such things.

There is no excuse which will justify the neglect of the kingdom of God. How trivial and absurd appear the excuses offered by these men. What a loss is theirs! Since we are told by the Master that the kingdom is the thing to be sought above all other things, in considering the great question as to what is worth while in life there can never be a good *reason*, much less an excuse, for failing to attend the duties of the kingdom up to the limit of our opportunities. How specious the claim of business when there are six days which may be used for its accomplishment. How lame is the excuse that the family must be enjoyed. The man should bring his wife, and the wife her husband. The faithful nurture of the children will not interfere with duty to the kingdom. To leave out the spiritual nurture both by precept and example, is to fail in the highest part of their education.

The parable sets forth another great truth. Those who turn away from the invitation are shut out from the supper. Their place is taken by others who have a truer appreciation of the good things offered. These are gathered from the city lanes, and from the byways without. God has prepared good things for men. He will have them enjoyed. He offers them freely, but they may be given only to those who accept them. He will not force anyone to take them. He called the Jews first, but those who failed to appreciate His loving kindness were passed by. One nation after another is called. But if they fail to accept His benefits, others are called in to enjoy them. The streets of the city held publicans and sinners who were of the chosen race, but despised by the Pharisees. Not only these, but the Gentile nations far from the holy city are brought in to the feast of good things which God has prepared for those who think them worth the giving up of lesser things.

The Lenten boxes will be given out this day. By means of them we are to gather our offerings for the sending of the message of the great King: "Come, for all things are now ready." It is still true that "yet there is room," and there is nothing we can do to please Him more than to be busy bringing in guests to the feast He has prepared. Last year we raised over \$121,000. This year we are aiming at \$125,000. By working together we can do this, and what a real help it is when our offerings are all put together! Every penny helps.

IN ALL generations there emerge out of the multitude, formed and moulded by the outer world, men whose character springs out of some fountain within, out of a faith which does not belong to them as mere members of human society, but is planted in them from a source high above its influences and standards. The character which has its springs there is hardy, genuine, rooted in eternity, and abiding forever.—*Bishop Huntington.*

BE NOBLE in every thought and every deed.—*Longfellow.*

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 HERESY OF THE DAY.

To the Editor of *The Living Church*:

THE perennial recrudescence of such questions as, for example, now agitate the Church; even casting into the controversial crucible one and another of the verities declared by the Christian Creed to be fundamental; point towards an underlying source which may fairly be called the great Congregational Heresy. In polity and in doctrine, that system rests upon the basic theory that each individual soul must be guided simply and only by what that soul deems to be the direct inspiration of the Holy Ghost. Hence all authority of the Church as a solidarity, as the Living Body of Christ, is repudiated on principle.

I may be wrong; but this has always seemed to me to be simply the heresy of Simon Magus. "This man is the great power of God." His great sin after all was not so much the stupid attempt to buy the gift of conveying the Holy Spirit—heinous as that was—as his previous claim to exercise an assortment of supernatural powers, and "giving himself out to be some great one." And these men who set their own intellectuality and their own personal inspiration up above the Divine Information of the Church of Christ, and refuse to submit even to its constitution, the Faith Once Delivered, are like poor old Simon Magus, assuming to be practically incarnations of the Holy Ghost, and to speak with His authority! And if that be not heresy, and heresy of the very queerest brand, I stand ready to admit that I can't tell black from white.

This startling, up-to-date phase of the old witchcraft superstition which afflicted our New England forebears and their forebears across the sea—I have often caught my breath as the thought forced itself upon me—is what ails many a good, honest hearted man today. How dare a man say, that his only guide is the direct inner inspiration of the Spirit of God? What proof has he that it is not simply his own one-sided metaphysical guesswork? Is it too bold to suggest, Mr. Editor, that when one's intellectual pride raises him above the informing Power which was promised to guide the Church for all time, there is danger lest one may be harking to the specious wizard that chirps and mutters in the dark chambers of one's own poor, finite mind?

HOBART B. WHITNEY.

THE ENGLISH DECLARATION AND THE AMERICAN ENDORSEMENT.

To the Editor of *The Living Church*:

I HAVE received a copy of a letter, signed by 43 clergymen and 31 laymen, covering a Declaration circulated in England, May 1905, and "signed by seventeen hundred clergymen of the Church of England." The letter calls for signatures of clergy and laymen in this country.

By this course it is sought that the clergy "may now receive authoritative encouragement to face the critical problems of the New Testament with entire candor, reverence for God and His Truth, and loyalty to the Church of Christ." We get some idea of what these "critical problems" are from what we know especially of some of the clerical signers. This is a "Broad Church" movement. "The authoritative encouragement" is, to preach and promulgate the glosses of Holy Scripture for which this party contends. Any error can claim "candor, reverence for God and His Truth, and loyalty to the Church of Christ." The "authoritative encouragement" is to be secured by marshalling the forces through a well-signed declaration. "Authoritative" is a singular term to be applied to a document emanating from a self-appointed body.

Is it considered that when largely signed as we suppose is contemplated, it will constitute a guide to examining committees and Bishops in admitting to holy orders? Is it to be an authority to be relied upon in ecclesiastical investigations and trials? Is it to protect in our ministry, Heber Newton (one of the signers) and Rev. A. S. Crapsey? Are we to expect a

subsequent interpretation of "critical problems" covered by the "authoritative"?

The great mischief of this movement, as it appears to us is, the time when it comes to the front. The unhappy decision in the Rochester case is fresh in the mind of the Church, and notwithstanding the disavowal, this will be considered as favoring that decision. It will also be regarded as giving support to a party which by its utterances has created just alarm.

GEO. D. GILLESPIE.

To the Editor of *The Living Church*:

WITH due respect for the venerable clergy and eminent laymen who have adopted, signed, and handed around an English Declaration for general endorsement, is it not probable that they have missed the point at issue? It is not only the privilege but also the duty of every cleric, Bishop or priest, to sift not only the Old but also the New Testament, so as to ascertain for his own soul's comfort whether he is teaching certain doctrines because they were instilled into him from infancy or whether he firmly believes in them from conviction. It is certain that a vast majority of Christians are Protestant or Catholic, Quaker or Baptist, merely because they were born and educated so.

It is not only the duty of the priest to examine critically the doctrines of his own Church, but also to investigate the peculiar beliefs of other religious bodies, Mohammedanism, Brahmanism, Shintoism, indeed the creeds of every race of intelligent men. He may even test Holy Scripture by the exegesis of the famous German metaphysicians and Monotheists. If, at the close of this research, he is convinced that the Creeds he is teaching are faulty and that he can no longer conscientiously teach them, there are but two courses open to him which an honest man ought to take and which a gentleman would surely take; they are that he should at once unfrock himself and retire to secular life, or he should imitate Luther or Bishop Cummins by going out and setting up a peculiar Church of his own.

Nodena, Ark.

JAS. B. CRAIGHEAD.

To the Editor of *The Living Church*:

SOME weeks ago I received (as did many of my fellow-clergymen) a leaflet containing a reprint of two editorials that had been printed in the *Pacific Churchman*. The sender of these leaflets gave his name and address, and in returning the leaflets to him I asked him why he had not printed, with the editorials, the replies to the editorials which the editor of the *Pacific Churchman* had himself admitted to his columns. My question has not, as yet, been answered.

To-day I am in receipt of another leaflet which cannot fail again to recall the Crapsey case. In this instance, however, the secretary of the group of men who sent it out has failed to give either his name or his address. I do not wish to impute any unworthy motives to the gentlemen concerned, and the publication of the addresses of the signers of the declaration is more than a sufficient guaranty of good faith. But as there are doubtless many who received the Declaration who would like to file a formal assent or dissent to the propositions set forth (for myself I am most earnestly opposed to the Declaration), I respectfully ask the secretary of the signers of the Declaration to publish his name and address in the Church papers.

WILLIAM A. BREWER.

St. Matthew's School, San Mateo, Cal.

February 5th, 1906.

STRANGERS IN NEW YORK CHURCHES.

To the Editor of *The Living Church*:

IN reading the letter in your last issue signed Floyd Keeler, telling of an experience he had at the Church of the Incarnation, I was reminded of a very similar occurrence that took place about three years ago.

I was anxious to hear Dr. Grosvenor preach, for personal reasons, and arrived at the church very early for the eleven o'clock service. The sexton showed me to a seat in the seventh pew from the door. Supposing that to be a temporary place, I remained in it quietly till everybody was seated and the time for the sermon was approaching. During the singing of a hymn I asked one of the young gentlemen who act as ushers to give me a place further forward, where I would be better able to hear. He replied: "The good seats are for the regular mem-

bers of the congregation." I left and went up to St. Bartholomew's, where I was given an excellent place and heard an excellent sermon.

I do not think my experience was unusual, but I have never ventured to the Church of the Incarnation since, though it is not far from my home, and I would often like to worship there.

131 East 43d St., New York.

KATE C. NEILSON.

USAGE AT MARRIAGES.

To the Editor of *The Living Church*:

THE opinion expressed by a correspondent under the caption above, in your issue of the 10th inst., is correct. Neither by rubric nor by general custom is any change of place required during the solemnization of matrimony.

The old Salisbury Ritual ordered the persons about to be married to stand, *ante ostium ecclesiae*, which the Rev. J. H. Blunt, in his *Annotated Book of Common Prayer*, says is equivalent to the *ad valvas ecclesiae* in the office for the ministration of Holy Baptism: "The porch," he adds, "was probably intended in both cases, not the exterior of the church. It is clearly from the ancient rubric that the English one is derived; and it is also equally clear that 'the body of the church' means some portion of the nave." The Rev. Leighton Pullan tells us (*Hist. of the Bk. of Com. Prayer*, Lond., 1900, p. 219): "It is certain that as early as 1472 the service was sometimes begun in modern fashion within the body of the church at the chancel door." According to Goar, *Ordo in Sponsalibus*, p. 380, the Eastern usage is that "those about to be married stand before the holy doors. The man on the right, the woman on the left."

In the mediæval German Rituals (e.g., that *Secundum antiquum usum* of the Metropolitan Church of Salzburg), the persons about to be married were directed to stand before the priest in the porch (*in foribus templi*) of the church, or before him as he stood at some altar within the church. The latter position was preferred if a nuptial Mass was to follow the marriage ceremony (*praesertim si Missa celebratur*), yet was not reserved for such occasions only. After the marriage had been solemnized, if the ceremony took place in the porch, the priest led the bridal company into the church, and there before an altar, recited with them the 128th Psalm, the Lord's Prayer, and certain versicles and responses, said the appointed prayers, pronounced a blessing, and sprinkled the newly married couple with holy water. If the marriage was solemnized before an altar in the church and a nuptial Mass followed, the same order (of psalm, versicles, etc.) was observed (without change of place) after the Mass was ended. The order (for the solemnization of matrimony) prescribed in the Prayer Book of the Church of England, is quite in agreement with the mediæval usage, and the ritual forms are almost identical with those set forth in the old German manuals.

With us, as also with those who use the Latin Rite, the place for the solemnization of matrimony is commonly allowed, by custom, to be the space immediately before an altar; but, where it may be convenient, the rubric would seem to be more accurately obeyed and ancient custom more closely followed, if the ceremony were ordered on the floor of the nave immediately before the choir, or chancel gates.

New York, Feb. 10, 1906.

C. P. A. BURNETT.

POSTURE OF THE CONGREGATION AT THE ANTHEM.

To the Editor of *The Living Church*:

PROLONGED discussions in this department do not recommend themselves, and I would not add this if it were not that no one has, as yet, in the recent matter of the question of the attitude of the congregation during the anthem, seemed to understand what appears to be the nature and usual purpose of an anthem. An anthem is, usually, a musically rendered instruction or exhortation, after the manner of the lessons or sermon, and not a direct act of worship on the part either of congregation or choir. It may be in words of direct praise, in which case the congregation should stand. It is a matter of fine distinctions in wording, the accurate interpretation of which in all cases cannot be expected of a congregation. However, in most cases, the anthem recounts facts or an exhortation, and, though I would insist on loyal and reverent compliance with the proper attitudes in worship even to the point of some physical pain, I doubt the wisdom of requiring people to stand, so long

as it often would be, when there seems to be no necessity of it.
Church of Our Saviour, RAYMOND M. DOW ADAMS.
Milford, N. H., Feb. 10, 1906.

WAS JUDAS ISCARIOT A BISHOP?

To the Editor of *The Living Church*:

TO settle a difference of opinion between myself and a fellow Churchman and classmate, I am writing to you to see if you will not let us know whether Judas Iscariot was or was not a Bishop of the Church, on the same footing with the other apostles. Was the choosing of the twelve what constituted the establishment of the episcopate; or was that establishment made later, after the Resurrection?

Regretting that we must take up so much of your time for this matter, but rejoicing that the American Church has an editor whom Churchmen may make the arbiter in questions concerning the Faith, I am

Very respectfully yours,

EDWARD K. THURLOW.

[The grace of orders cannot be said to have been conferred in its fulness until Pentecost, the "birthday of the Church," and so, in the technical sense, we cannot call Judas Iscariot a Bishop.—EDITOR L. C.]

VALUE OF THE CHURCH PRESS.

To the Editor of *The Living Church*:

YOUR address on "The Function of the Church Press," which appeared in your columns Feb. 10th, I have read with much interest. Your remarks about the apathy of the laity in supporting the Church Press were to the point, if Churchmen in our city are any criterion. The truth is stated so plainly that there is no dodging the real issue. It should bear fruit.

Janesville, Wis., Feb. 12.

J. L. BOSTWICK.

AN AWKWARD INTRODUCTION.

A TRUE STORY.

ONE evening a vestryman called on me, and, after reporting some matter of parish business, observed that there was a drunken man lying in the grass near our gate. It was not cold weather, and we had no fear that the inebriate would freeze to death, but there was some risk that he might be smitten with rheumatism. A second vestryman was at our elbow, and we three set out on our rescue work. The drunkard was unconscious, and so heavy that it was not easy to raise him to his feet, but we lifted him and found that he was not injured. He lurched about, and each of us in turn kept him from falling; while we patiently asked him his name and residence.

Bob Sawyer, it will be remembered by studious readers of *Pickwick*, received a message which he partially comprehended, after some twenty repetitions. We slowly persevered in our questions, and finally our charge understood what we wanted. He undertook to tell us where he lived, but we could not understand him. Two of us, however, had seen him several times within the week, and we had no doubt that his abode was near at hand.

Reeling and pointing, the man continued to say something—none of us knew what, hence we fell back on the argument of exclusion. He did not live at Smith's, or Brown's, or Robinson's, or Allen's, but there was a house tenanted by new arrivals, and perhaps he lived there. As we approached that dwelling it seemed to us that he displayed some feeling. We knocked, the light of a candle shone through chinks in the door, and a weary looking middle-aged woman appeared. None of us knew her, nor did she know us. Something had to be said. We could not expect the matron to open the conversation, the silent sot had nothing to say, and the two vestrymen waited to see how the parson would express himself. I had seen drunkards home before, but on previous occasions I had known the families, and had had no embarrassments of a conversational nature.

Rigid silence lasted for at least two minutes, then I said: "Pardon me, madam, but this is the condition in which we found this gentleman."

The poor mother said that her boy had given her a world of trouble, murmured some confused words of thanks, and bade us good-night. One of the vestrymen saw fit to circulate the parson's introduction, and many a laugh at my expense followed. But would not Lord Chesterfield himself have been in danger of a moment's perplexity had he been in my position?

Literary

Our Lord's Resurrection. By the Rev. W. J. Sparrow Simpson. New York: Longmans, Green & Co. Price, \$1.40.

This new volume of the Oxford Library of Practical Theology is a valuable addition to this very useful series. We seldom find a set of books of such uniform excellence as this. With one or two exceptions the whole seventeen volumes can be put into the hands of the average layman with the feeling that he will not imbibe any "erroneous or strange doctrine."

Mr. Sparrow has given us in this volume a very complete discussion of our Lord's Resurrection and of the various theories which have been advanced concerning it. He gives a fair statement of the latest writings bearing on the subject. He first gives the evidence of the Evangelists to the Resurrection, then the two series of manifestations in Jerusalem and in Galilee. Then we have St. Paul's evidence thoroughly discussed. The chapters on the self-manifestation of the risen Lord restricted to the circle of discipleship, and on the nature of the resurrection body, are particularly valuable. Then follow four chapters on the Ascension, the Dogmatic Significance of the Resurrection, Jewish Conceptions of Immortality, and the Influence of the Christian Religion on the Hope of Immortality. There are added four appendices of value.

We know of no one book which gives such a full and clear discussion of the subject. The author does not dodge difficulties, nor abuse writers who differ with him; but he gives an absolutely impartial view of the matter, and shows the truth of the traditional teaching on the whole subject.

FRANK A. SANBORN.

The Growth of Christian Faith. By George Ferries, M.A., D.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. pp. 368. Price, \$2.50 net.

This book has in view that large class of people who may be described, in popular phrase, as moral, but not religious. Uninstructed and untrained in religious faith and practice, influenced by crude notions of the results of scientific investigation, absorbed in material interests, they are, although not opposed, yet indifferent to the Christian faith. It has habitually come before their mind as a doubtful speculation. The problem being how to develop faith in such persons, the author lays hold of their moral principle, their tendency to live according to their conscience, their acknowledgment of the law of right and wrong, however imperfectly grasped, and their incipient virtue. In their moral reason he sees the germ which only needs proper cultivation to issue in the growth of Christian faith. Hence he dwells in a fine manner upon the argument for the existence of God and man's relation to Him, based upon the fact of the moral nature itself and the disclosures of mental and moral experience. A true science cannot confine itself to the facts of the material world. There are spiritual facts even more important which lie within the soul, come into the light of consciousness, and are verified by history and universal testimony. These facts, equally with any other in nature, require to be classified, accounted for, and assigned their law or principle of being. He then proceeds by logical method to prove the Christian religion to be in consonance with human reason. It is the consummation of man's moral instincts, the only possible fulfilment of his desires and needs on the side of righteousness. It presents that perfect ethical development which alone can satisfy the premises which are rooted in human nature.

We believe his argument to be valid, and the persuasive style in which it is elaborated is admirable. Moreover the book, taken as a whole, leaves upon the mind the deepest impression of the ethical aspect of Christianity, or, we might rather say, its ethical foundation. There is no such thing as a lifeless doctrine, a barren truth, in the Gospel of Christ. Faith without works is not faith, and truth without practice is only another form of falsehood. The only Christian knowledge is knowledge operative in the sphere of virtue congruous to it.

The book is written from the extreme Protestant position, ignores the authority of the Church, does not recognize the sacraments as the means of supernatural union with Christ, and appeals merely to reason as the judge and interpreter of divine revelation. Faith is thus ultimately founded upon reason. Nor can we consider the author's theory of the Atonement as adequate. He honestly confesses that an essential feature of what he terms "Paulinism" seems to run counter to his own exposition of the nature of our Lord's sacrifice.

The errors in the book, however, are only negative. They show the insufficiency of any Protestant theology to satisfy the whole case, and are easily corrected and supplemented by an intelligent Churchman. For that matter, they can hardly fail to suggest the need of the Catholic faith to perfect the author's pious design and bring the growth of Christian faith to its full development.

Rational Living. Some practical inferences from modern Psychology. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Co. pp. 271, with Index.

The study of Psychology illustrates the significant fact that no science is now prosecuted in isolation, but that the relatedness of all departments of man's knowledge and life is increasingly recognized. In particular, Empirical Psychology has been connected with, modified, and enriched by the ascertained facts of Physiology. The practical results in the kindred spheres of morals and religion are gathered up and applied by a master-hand in this fascinating volume by President King. His work appears to us as nearly perfect as it could be made; and withal exceedingly useful, not only for students, but as a book for general reading, easy for anyone to understand and interesting for all thoughtful minds.

He derives four great inferences from modern Psychology; namely, that life is complex; man is a unity; will and action are of central importance; and the real is the concrete. Under these heads are drawn out necessary principles of moral progress and the fundamental laws of character, happiness, and influence.

The fact of the complexity of life, of the multiplicity and intricacy of its relations, and of their unity, shows, among other things, the fatal error of a religion which deals only with limited spheres and broken fragments of life, and does not penetrate throughout the whole. True religion covers, controls, and sanctifies all human interests, and shelters every legitimate science. Distrust of truth in all but one direction has been the bane of the Church, and is dangerously near the love of falsehood. The undue separation of the sacred from the secular can only issue in the failure of the Church to realize her mission.

This book suggests more than it says, and opens the doors into worlds beyond. Thus the unity of man as both body and soul is a scientific verity which has a vast bearing upon essential Christian doctrines. It reveals, by the light of nature itself, the delusion of people who live before death as though they were nothing but body, and imagine a vague existence after death when for ever they shall be nothing but soul. The unity of mental faculties and relations is another truth well applied by the author to practical instruction. The moral sense cannot be divorced from intellectual and emotional conditions. On the one hand, knowledge and feeling are futile unless they induce action. On the other hand, unbalanced judgment, swollen imagination, confused and feeble thought, and strained emotion, are utterly inconsistent with a good life.

The central importance of will and action gives occasion to dwell upon the will in attention as the basis of self-control, and self-control as the root of virtue.

Finally, that the concrete is the real, that life is organic, that all grows together and all is related, that to grasp abstractions is to seize nothing but shadows, is a law of being; which is pregnant with momentous consequences. This reflection leads the writer to lay emphasis on personality, personal relations, and the social order, in their moral aspect.

Each position taken in the book is accompanied by reference to standard authorities, and the numerous quotations form one of its special and most interesting features. It is our impression that the method on which this work is constructed is novel and original, and that it fills a place in the literature, as well of moral, as of mental science, hitherto unoccupied.

F. H. STUBBS.

As a Man Thinketh. By James Allen. Chicago: The Science Press.

This is a little book containing seven short chapters, written in the form of meditations, upon the causal nature of thought and the primary rule of virtue, namely, to cleanse the fountain of the mind in order to secure the fruit of good living. It needs to be corrected and safeguarded by Christian truth; but is generally commendable, so far as it goes.

MR. THOMAS WHITTAKER has undertaken the publication, in this country, of "Skeffington's Sermon Library," a series designed to furnish standard volumes of discourses, heretofore unpublished, at specially low prices. Two volumes are now ready, Vol. I., *The Seed and the Soil*, by Rev. J. B. C. Murphy, and Vol. II., *Twenty-three Short Sermons for Children and Bought with a Price* (nine Sermons for Lent and Easter), bound in one, by H. J. Wilmot Buxton.

"RAISED IN THE EPISCOPAL CHURCH."

Every now and then we hear of some "evangelist" roving about the country, "giving out that himself is some great one" and trying to make capital out of the alleged fact that he was "raised in the Episcopal Church." Well, there are lots of people whose subsequent conduct reflects but little credit upon their raising. The Devil, from all accounts, was raised in heaven and it is no reflection on heaven that he left it! But if the humiliating truth must be told, there are Episcopalians not a few who are not Church people, who know next to nothing about the doctrine, discipline, and worship of the Church. No wonder if they are "tossed to and fro, and carried about with any and every wind of doctrine." They are not of us, and they go out from us and some of them become "evangelists" and plume themselves upon their superiority to their "raising." All such we can afford to lose. They are like the patriots who left their country for their country's good.—*Church and Home.*

The Family Fireside

JAPAN WITH THE RETURN OF PEACE.

BY EDNA B. ANDREWS.

JAPAN has for the last two years or more occupied a most prominent place in the world's notice. And grateful to her must have been the sympathy which she has received. Now the rapid succession of events will hurry on another change of scene, but when the war shall have become a thing of the past in the minds of other nations, its far-reaching effects will make it still a living reality to the people of the Island Empire.

In reading of the Portsmouth Peace Conference and its happy termination, the majority of Westerns feel, and appear to be sure, that the whole question of war relative to both countries is ended. Only the few seem to think and understand that there is another side which has been left out of the count: the side which can be seen only by those privileged to penetrate the sacredness of home life, and its conditions.

With the climax of any great struggle impending, naturally enough, consequences are not counted. Victory then at any price would not seem dear. The hopes of the nation are one, and individual sacrifices are of little moment. In Japan now the fruits of war in all its awfulness are being brought home in bitterness and sorrow to the thousands of homes, irrespective of standing, where familiar voices and well-loved faces will never return.

A few days since the first of the soldiers from the front arrived in Akita. They looked worn from the long journey. Amid all the "banzais" and the waving flags from each of the school children who lined the way, the very atmosphere seemed imbued with thoughts of the comrades whose fate had been to fall in battle. Ironical, too, it seemed with the Russian officers who had been captured and sent to Akita, looking down with kindly interest from their positions among the trees of their quarters, where they had climbed to get a better view than at the gates, on the brave men whom they had lately met on the battle-field.

The soldiers have been mustered out gradually. First came the reserves who had been in readiness for action at the different garrisons when war ended. When these men returned to their homes there was gladness indeed. Thousands of men, bread-winners, free to find work, were eager to earn the living for women and children dependent upon them. Wistfully indeed, did the wives and mothers of soldiers still far away regard the joy of these families—not but that all would have been glad to bear double for their country were it necessary.

Until March or April the mustering will continue. Twice daily the trains have been bringing the men back to Akita. At the railway station touching scenes are constantly enacted. Last week an old woman came in from the country with two grandchildren, hoping to meet the children's father among the returning soldiers on the morning train. He did not come, so they waited around the station all day for the night train. When the latter pulled in, they watched the faces of the soldiers intently. Their long, weary miles of trudging in the early morning, their unaccustomed surroundings, the hours of waiting, added to the suspense, were telling upon them. When the last man was in view, and as among those who filed by, their father was absent, the children burst into loud sobbing. Happily for them, the father was there among the last, but was so changed by a beard, unusual for a Japanese, that the children did not recognize him. When he came to them, for all their new-found joy they could not control the sobbing, while the grandmother said shrilly and hysterically: "I thought he was dead, and now he has come back."

Among the women where they know that relatives' names are missing from the regiment roll-call, they cling fondly to the hope that the men have been captured, and will surely be returned in the exchange of prisoners. One who is living in this hope said, when those from the front came back: "Deep as the rejoicing is over those who have returned to-day, deeper still is the mourning at the temple of our ancestors on the hill, for those who have died!"

In calling upon the women where the men are away, one sees the frugality practised, the responsibilities assumed, the patience in waiting uncomplainingly, that is exercised. One

greatly deplored where a hostess said that her husband would not be mustered out until the late spring; that etiquette inexorable demanded her serving refreshments to each guest. She apologized for the little she had to offer, saying simply that there was nothing else in the house. At an invitation to attend the women's meetings, her first pained inquiry revealed the scarcity of money, as to whether a fee was entailed. It being our first winter in the North, this woman spoke of the snow and cold. On one side of her house, for the sake of light during the deep snows, they are obliged to be without other protection than that of sliding doors of half paper, through which the snow falls quite deep in the passage way. One wondered as she spoke if she and hundreds of others were going to have charcoal to burn in their broziers during the cold. Experience told that, whether she had or not, care would be taken that the foreigners would be the last to know.

Lately the Russian prisoners attended *en masse* a concert for the relief of war sufferers, and gave most generously.

Whatever trepidations were felt as to the welfare of the Church in Japan during the troublous times now past, have long since proved groundless. The missionary naturally enough finds the effect of present conditions upon the Church's work; a drifting into newer channels, with the outlook bright with new opportunities. Each may envy that priest his high privilege who takes as a present sign of future growth and fulfillment the bright young officer who in passing through the city, asked for a celebration of the Holy Eucharist.

Walking along the streets, one hears from one house and another, the rapid reverberations of the heathen priests' drums, and the droning reiterated petitions made within before the shrines. From the frequency of these sounds one learns inadequately at best, how many homes there are where futile prayers are being offered up. It does not seem too much to expect that grace shall be given to some among the many bereft of learning through their tribulations, the Prince of Peace, the kind Pitier. And might we not hasten that consummation by making the prayer ours that a knowledge of the Comforter may be brought to some of the many who mourn, in Japan?

ANECDOTE OF PRESIDENT LINCOLN.

I HAD always been an admirer of our first martyred President, Abraham Lincoln, and nothing more endeared him to me than the following incident that took place just after the second battle of Bull Run, and which has never, to the knowledge of the writer, appeared in print. I was a witness of the same. I give the incident as it occurred:

Among the many regiments that were utterly disorganized, if not destroyed, in that second disaster was the Fourteenth New Jersey. In that regiment was a young man named J. C—, a printer, who after the battle made his way to Washington, and, failing to find any of his comrades, sought and obtained employment on the *Chronicle*, a paper published by John W. Forney, "the Warwick of the Republic." About a week after his going to work, he was arrested as a deserter in the face of the enemy; was tried and condemned to be shot. I forgot to state that the young soldier had a young wife, who, frantic at the impending execution of her husband, made every effort to save him. All appeals to Edwin M. Stanton, then Secretary of War, were futile; the Secretary strengthening his refusal on the ground that there had been a great number of desertions, and that an example was necessary.

Mr. Forney (who was Secretary of the Senate) also used all the influence he possessed, but without avail. The fate of the young soldier was apparently sealed. A happy thought occurred to Mr. Forney. He suggested that an appeal be made directly to the President, and the writer was requested to accompany Mrs. C— to the White House, obtain an interview with the President, and present her petition in person.

One morning (I cannot recall the exact day), we went to the White House, where we found the ante-room crowded with Cabinet officers, military officers, and foreign representatives, all awaiting their turn to see and speak with "Old Abe." I handed a card to the attendant, with the following written upon it: "A wife pleading for the life of her husband," with the wife's name and my own endorsed below. The unexpected happened. In a short time, to the astonishment of those in waiting, we were given precedence over all the others. When we entered the presence, we found the dear President standing in the middle of the room. Mrs. C—rushed toward him and threw herself on her knees. He immediately extended his hands and

raised her from the floor, asking her, at the same time, to tell him her trouble. He questioned her closely, and then sent to the War Department for the papers in the case. He gave them a close perusal, she at the same time having prostrated herself at his feet, weeping bitterly. He again raised her, saying:

"Madam, the man who has a wife who can so eloquently plead his cause, is deserving a better fate than to be shot. Madam, be happy."

He opened the papers, and with a love-light in his eyes, which illumined his face, endorsed thereon:

"Pardoned, and honorably discharged."

THE PURPLE MEADOWS.

By E. H. J. ANDREWS.

TWO travellers, strangers to each other, halted in their journey to spend the night at an inn.

The inn was situated on the border of a vast expanse of country, across which in the remote distance could dimly be discerned the spires and taller buildings of a city, glistening white in the rays of the declining sun.

The country presented a very unusual appearance, being of purple hue, with here and there a patch of red or white, and in the far distance a spot so black as to contrast strikingly with the chasteness of the city it almost reached. At regular intervals as far as the eye could reach were also to be observed small clumps of trees, shading either a lake or a pool or a well, and these stood out in refreshing relief against the sombre purple of the landscape.

The strangers were not long in discovering that they were both for the same place—the white city on the farther side of the plain. In personality they presented a striking contrast, one exhibiting characteristics of an uplifted, buoyant nature, while the other was moody and pessimistic, as though acting unwillingly and under restraint.

"It's a weary, weary journey!"—sighed this latter, more to himself than to the other, as they sat in the twilight together and looked out over the country before them—"a weary, weary journey through the desert! Tramp, tramp, tramp, hour after hour, and no relief from this dull and dismal spectacle! I feel an aching in my eyes and heart already. And to-morrow it begins—the six weeks' toilsome tramp!"

"Why, friend!" exclaimed the other, at the same time fastening upon his companion a look in which curiosity and good-natured pity were blended; "I am grieved to hear you speak in that despondent way of the journey before us. For my part I have been joyously anticipating the pilgrimage we start upon to-morrow. The purple meadows are actually welcome to my eyes. My feet long to be upon the road. The sight of the 'desert,' as you call it, brings me such a sense of reposefulness and peace as my spirit, jaded with the fatigues of every-day sights and sounds and occupations, has sought in vain elsewhere. It is with the utmost pleasure I await the advent of to-morrow's dawn, and my soul expands with delight at the contemplation of the journey begun."

The first speaker looked at his companion in undisguised amazement. Finding, however, that he had spoken in earnest, he answered:

"Well, I envy you your happiness. To me it is incomprehensible. What is there to interest and attract and satisfy the traveller on that tedious six weeks' tramp? The familiar sights and sounds and occupations which go to make life endurable to me are all of them denied to us here. I see nothing in their place but monotony of prospect and occupation; weariness for every sense and limb and function. I must confess that absolutely the only pleasure in the prospect for me is the contemplation of the fact that there is an end to the journey."

"I, too, joyfully look forward to the journey's end," rejoined the other. "But that fairest of cities would hold little of happiness for me were it not for these intervening purple meadows. Every year I make this journey and every year I enter upon it with additional eagerness and added zest. Clearly, my friend, you are not acquainted with the Founder of the city we journey to, who planned this area and traced the first pathway across its purple fields. It is in His companionship that the secret of my happiness is to be found. He accompanies me every step of the way and His presence is a never-failing fount of refreshment and content. Whatever sense of weariness and discomfort there might be otherwise is swallowed up in the blessing of His gracious company. With Him the sombre sward

becomes as the refreshing pastures that border the flowing stream."

"You interest me," said his companion. "I would know this Man and share with you the blessing of His comradeship, for blessing it assuredly must be."

"Friend, my privilege it will be to bring you to Him. Join me and together we will journey in His company."

At his invitation the two men went down upon their knees, and he who had last spoken prayed, and from a little book read passages here and there. The brightness that glowed in the reader's eyes was presently communicated to the face of his companion, and the pessimistic, weary look gave place to a look of joy.

In the morning the travellers started on their way together—and a Third accompanied them!

Over the purple plain in the direction of the distant city they slowly made their way.

And the city was called *Easter*, and the purple country, *Lent*.

LEGENDS OF BRITTANY.

By THE REV. WM. WILBERFORCE NEWTON, D.D.

III.—THE PEASANT WOMAN'S COW;

OR

THE LESSON OF BEING CONTENT WITH SUCH THINGS AS WE HAVE.

WANDERING through this region, which separates Normandy with its castles and churches from Brittany with its chateaux, I came across a curious legend about a Brittany peasant woman and her cow.

It appears that once upon a time St. John and St. Peter were taking a journey through Brittany, and stopped over night at Dol. One warm day they climbed up a long and steep hill. They were very hot and thirsty, but could find no water to drink. When they had climbed to the top of the hill, they found a peasant's hut. A little old woman sat beside the hearthstone, and not far off a little child was playing with a goat.

"Grandmother," said St. Peter, "will you be so kind as to give us a little water?" She filled a bowl with water from her picher, and gave it to the saints to drink. Then the old woman told her visitors about her sorrows and her poverty and her loss of almost everything upon the farm. "Suppose you had a cow, now," said St. Peter. "Ah! indeed, good gentlemen, then we should be happy enough." Hereupon the old woman told the visitors all the things she could do if she only had a cow. St. Peter listened for a few moments, and then said, "Lend me your stick, grandmother!" Then he struck a blow on the hearthstone with the stick, and lo! there was a beautiful strawberry cow, with udders full of milk! "Holy saint!" exclaimed the old woman, "however did that cow get there?" "By the grace of God, grandmother," replied St. Peter, "it is for you." Then the two pilgrims added, "God be with you," and they went on their way, leaving the old woman lost in wonder as she gazed at the cow. As soon as they were well out of sight, the old woman said to herself, "Now let me have two cows," saying which she seized the magical stick and struck the broad hearthstone with it. Instantly there sprang out an enormous wolf, which fastened on the cow at once and killed it. Out ran the old woman as fast as she could run, until she overtook the two pilgrims.

"Gentlemen! Gentlemen!" she exclaimed, "you had no sooner left me than a huge wolf sprang upon my beautiful cow and killed it."

"But what had you done first, good mother?" asked St. John.

"I—I hit my stick on the hearthstone," replied the woman.

"The wolf came because you summoned it," said St. Peter, gravely, "go back to your house, and you will find your cow safe and sound. But, grandmother," he added, "be wise in the future, and be content with what God sends you."

The old woman went back and found her cow lowing softly in the hut. Then the old woman understood that God's saints had visited her!

The lesson of the legend is this. It is well to be content with the mercies which God sends us. When we try to double our blessings ourselves, without the help of God, it generally happens that the wild wolf of excess, destroys those very good things God gives us.

WE RISE on the wings of prayer above all that is worthless and perishable, and become greater—yea, more divine—as we do so. This is the power of prayer.—*Zschokke*.

Church Calendar.



- Feb. 2—Friday. Purification B. V. M.
- " 4—Fifth Sunday after Epiphany.
- " 11—Septuagesima.
- " 18—Sexagesima.
- " 24—Saturday. St. Matthias.
- " 25—Quinquagesima.
- " 28—Ash Wednesday. Fast.

CALENDAR OF COMING EVENTS.

Feb. 24—Consecration Dr. Webb, Cathedral, Milwaukee.

Personal Mention.

THE Rev. GEORGE M. BABCOCK of Rhineland, Wis., has been appointed rector of St. George's Church, Grand Crossing, Chicago.

THE address of the Rev. F. R. BATEMAN is 725 Spruce St., Helena, Mont.

THE Rev. GEORGE I. BROWNE has resigned charge of St. John's Church, Bellefonte, Pa., and will succeed Archdeacon Leroy F. Baker at St. Paul's Church, Harrisburg, Pa., the Archdeacon having become General Missionary.

THE address of the Rev. G. BERNARD CLARKE is Little River, Fla.

THE Rev. JOHN S. COLE has resigned as rector of St. Jude's Church, South Chicago, and accepted a charge at Waverly, Iowa.

THE address of the Rev. W. A. CRAWFORD-FROST is 2120 Chelsea Terrace, Walbrook, Baltimore, Md.

THE Rev. THOMAS J. CROSBY has resigned St. James' Church, Brooklyn, N. Y.

THE address of the Rev. HENRY CORNELIUS DYER is Bellevue Hospital, New York City.

THE Rev. JAMES C. FERRIER of Pittsburg, Kan., has been elected rector of St. Paul's Church, Toledo, Ohio.

THE Rev. WILLIAM W. FLEETWOOD, rector of the Church of the Transfiguration, Chicago, has resigned to accept a charge at Durango, Colo.

THE Rev. D. G. GUNN, D.D., has resigned as missionary of St. Agnes' mission, Morrilton, Ark., and has been transferred to the diocese of Texas.

THE Rev. W. F. JEROME of Algonac, Mich., has received a call to become rector of St. Peter's Church, Hillsdale, Mich.

THE Rev. FRANK P. JOHNSON has resigned as rector of St. Andrew's Church, New Orleans, La.

THE Rev. JOHN H. JUDASCHKE should be addressed hereafter at 509 Scott Street, Little Rock, Arkansas.

THE address of the Rev. HENRY KNOTT is now St. James' Rectory, Texarkana, Texas.

THE Rev. C. C. LEMAN, rector of St. Paul's Church, Fayetteville, Ark., resigned his rectorship on February 1st.

THE address of the Rev. W. A. MASKER, JR., is now Salina, Kansas.

THE Rev. J. B. MASSIAH has entered upon his duties as rector of St. Thomas' Church, Chicago, and his address is 3562 Vernon Ave., Chicago.

THE Rev. R. S. NICHOLS has resigned St. Paul's Church, Bloomsburg, Pa., to accept a call to St. John's Church, Newark, N. J.

THE Rev. HUGH J. SPENCER of Ottawa, Canada, has been appointed rector of St. Margaret's Church, Windsor Park, Ill.

THE Rev. NORMAN STOCKETT has resigned the rectorship of St. Mary's Church, Williamsport, Pa., and accepted a call to Christ Church, Coudersport, Pa.

THE Rev. ENOCH M. THOMPSON, assistant at St. Paul's Church, Washington, D. C., has resigned to become one of the assistants at the Pro-Cathedral of the Ascension, Washington.

ORDINATIONS.

DEACONS.

BOISE.—On the Fifth Sunday after Epiphany, at St. Michael's Cathedral, Boise, Mr. D. H. JONES was ordained deacon. Presenter, the Ven. S. J. Jennings, Archdeacon of Nampa; preacher, the Very Rev. E. S. Hinks, Dean of the Cathedral. Mr. Jones has been in charge of the work at Christ Church mission, Boise, for the past two years, and will continue to officiate at that place.

MINNESOTA.—Mr. SIMEON MILLS HAYES was ordained deacon by the Bishop, on Thursday morning, February 8th, in the oratory of Seabury Hall, Faribault. The sermon was preached by the Rev. W. P. Ten Broeck, D.D., and the candidate was presented by the Rev. Geo. H. Davis, D.D., warden of the school. Mr. Hayes formerly practised law in St. Paul, and will graduate from the Seminary in June. As lay reader he has been supplying the Sunday services at Northfield, and will continue as minister in charge for the present.

PRIESTS.

IOWA.—On the Fifth Sunday after the Epiphany, February 4th, the Bishop of Iowa advanced to the priesthood the Rev. CAMERON SWASEY MORRISON and the Rev. WILLIAM PHILLIPS WILLIAMS. The sermon was preached by the Rev. Edward H. Rudd, D.D., rector of Fort Madison, Iowa, and the Bishop was also assisted in the service by the Rev. William Love, rector of Grace Cathedral, Davenport, and the Rev. W. D. Williams, rector of Trinity Church, Iowa City, the father of the Rev. W. P. Williams. The Rev. Cameron S. Morrison is a son of the Bishop, and is in charge of the work at Newton. The Rev. W. P. Williams is located at Iowa Falls.

MICHIGAN CITY.—On the feast of the Conversion of St. Paul, January 25th, 1906, by the Bishop of Michigan City, the Rev. HOWARD RUSSELL WHITE, oldest son of the Bishop, and the Rev. ERNEST DOUGLAS MARTIN were advanced to the priesthood.

DIED.

KIRBY.—At the rectory, Potsdam, N. Y., suddenly, on Monday night, February 5th, 1906, the Rev. REYNOLD MARVIN KIRBY, D.D., in his sixty-second year. Funeral at Trinity Church, Potsdam, February 8th.

"Grant him eternal rest, O Lord."

KREBS.—At Fremont, Ohio, February 1st, 1906, KATIE M., wife of De Witt KREBS, in the 71st year of her age.

WYATT.—In San Francisco, Cal., Friday night, February 9th, 1906, MARY ANGELICA WYATT, widow of the Rev. Christopher B. Wyatt, D.D. Burial at St. James-the-Less, Philadelphia, Pa., February 15th.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

PRACTICAL NURSE AND HOUSEKEEPER. Permanent position to the right party. Position in Milwaukee. References. Address: A 3, LIVING CHURCH, Milwaukee.

AN ASSISTANT in parish near New York. Stipend, \$1,000 to \$1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

G. KENNINGHAM, twelve years choirmaster and organist St. John's Church, Huntington (destroyed by fire), seeks similar position. Church of England experience many years.

Trains choir boys. Choral and orchestral conductor. References. Address: Box 82, Huntington, L. I.

A YOUNG CHURCHWOMAN, college graduate, desires position as companion, or would tutor. Highest references. Address: A. B., care THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address: "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER holding position in large city church—vested choir, men and boys—desires change. English training, recitalist, expert trainer of boys' voices, disciplinarian, communicant, twenty years' experience. Excellent testimonials. Address: "ANTIPHON," care LIVING CHURCH, Milwaukee.

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

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER Co., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

ORDERS RECEIVED for Church Embroidery, and lessons given. Prices moderate. Address: ALTAR GUILD, 56 Clinton Ave., Jersey City, N. J.

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

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAVEL.

EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. Rev. L. D. TEMPLE, Watertown X, Mass.

MISCELLANEOUS.

ARUNDEL CHROMOS—Large Stock; many rare ones. Send stamp for this month's list, which gives size and shape of each. SAINT JUDE'S DEPOT, Birmingham, England.

CHURCHMAN.—File of the (New York) Churchman for several years from 1876 will be given to first applicant. Address 423 N. Eighth St., Fort Smith, Ark.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

NOTICES.

GENERAL CLERGY RELIEF.

"Old, poor, sick, cast out," is the lot of hundreds of clergymen. The pathos and distress of the situation can be relieved by the Church in loving relief and pension.

THE QUINQUAGESIMA OFFERING.

(February 25th.)

The reminder of Christmas was framed for dioceses merged with the General Clergy Relief Fund and for rectors, churches, and individuals throughout the United States, who elect to make contributions to the General Fund at Christmas.

THE GENERAL CONVENTION RECOMMENDS AN OFFERING ON QUINQUAGESIMA OR "THE SUNDAY NEAREST THERETO THAT MAY BE CONVENIENT."

CHURCHES AND INDIVIDUALS WHO HAVE NOT CONTRIBUTED UPON DAYS

OTHER THAN QUINQUAGESIMA ARE APPEALED TO BY THIS CARD TO SEND THEIR OFFERING.

Fifty-two dioceses out of eighty depend upon the General Clergy Relief Fund alone for pension and relief of clergy, widows, orphans.

Seventy-one out of eighty receive more in pensions and relief for their beneficiaries from the General Fund than they contribute to it. This is worth thinking over.

If limitations as to locality or sex or fees or retiring age had prevailed the General Fund might have laid away a million dollars; but at the price of distress and bitterness and humiliation to thousands who have been helped. "Give us this day our daily bread."

Undesignated offerings relieve present need—"designations" go to "Permanent Fund" or "Automatic Pension at 64," and the like.

The General Fund supplements help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in convention, continuous contributions, etc. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

THIS IS TO REMIND ALL WHO READ: OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

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 in-

trusted to a Board of Missions 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 North and South 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 offering 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.

BOOKS RECEIVED.

LONGMANS, GREEN & CO., New York.

Humility. A Devotional Treatise. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne; author of *Anima Christi*, etc., etc.

THE UNIVERSITY OF CHICAGO PRESS. Chicago. 1906.

The Finality of the Christian Religion. By George Burman Foster, Professor of the Philosophy of Religion. The Decennial Publications, Second Series, Volume XVI. 530

pages. Svo, cloth. Net, \$4.00. Postpaid, \$4.22.

GEORGE W. JACOBS & CO., Publishers. Philadelphia, Pa.

Confirmation. A Manual of Instruction by Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Catholic Faith and Practice*, etc. Price, 50 cts. net.

THE GERMAN LITERARY BOARD. Burlington, Iowa.

The Story of Christ's Passion. Told and Explained by Rev. E. E. Ortlepp. In Three Parts. Part One. Price, \$1.35 net prepaid.

A. N. MARQUIS & CO. Chicago.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States, 1906-1907. Established 1899 by Albert Nelson Marquis. Edited by John W. Leonard. Price, \$3.50.

YEAR BOOKS.

The Parish Year-Book of Grace Church, New York. Published at Epiphany, 1906.

Year Book of Holy Trinity Parish, Philadelphia. Parochial Notes, Reports of Various Societies, etc. Advent, 1905, to Advent, 1906. No. XVI.

PAMPHLETS.

Reports. Domestic Section. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. 1905.

Christian Science and Legislation. The Endeavor to Handicap Truth. By Edward A. Kimball. *Christian Science and Legislation.* By Judge Clifford P. Smith. *Christian Science: A Practical Religion.* By Judge Septimus J. Hanna. Together with Testimonies, Editorial Comments and Appendix. Boston, Mass. The Christian Science Publishing Society, 250 Huntington Ave.

Report of the National League for the Protection of the Family, for the Year Ending December 31, 1905. Boston, Mass. The Everett Press Co., Printers, 74 India St.

Why the Church Opposes Socialism. By Fred D. Warren. Price, 5 cents per copy. Published by Appeal to Reason, Girard, Kansas.

The Church at Work

CHURCH PAPERS COMMENDED IN VIRGINIA.

AT A LARGE meeting of the Richmond Clericus, January 29th, the following was unanimously adopted:

"The Episcopal clergy of Richmond, in Clericus assembled, desire most heartily to commend the position taken by the *Southern Churchman* of January 27th in its publication of Bishop Walker's sermon; for its reproduction of the editorial of THE LIVING CHURCH, and for its own editorial standing for the verities of the Faith as set forth by Holy Scriptures and Book of Common Prayer."

DEATH OF REV. DR. KIRBY.

THE VEN. REYNOLD MARVIN KIRBY, D.D., rector of Trinity Church, Potsdam, N. Y., and Archdeacon of Ogdensburg, was found dead in his chair in his study on the 5th inst., which was the twenty-fourth anniversary of his rectorship in that parish. His death occurred from syncope.

Dr. Kirby was born at Brownsville, N. Y., sixty-two years ago, and was a grandson of General Jacob Brown and a son of the late Colonel Edward Kirby, of the Regular Army. He was a graduate of Hobart College and of the General Theological Seminary. Dr. Kirby came to Potsdam from Salt Lake City, Utah, where from 1871 to 1882 he was assistant at St. Mark's. Prior to that time from his ordination in 1869 he was rector at Albion,

N. Y. He was once elected Bishop of Utah, but declined to accept. In 1897 he was elected Archdeacon of Ogdensburg. Dr. Kirby was an authority on canon law. He leaves two sons, Edmund, of the law firm of Hornblower, Miller, Potter & Byrne of New York, and Donald, a teacher in the Philippine Islands, and two daughters, Mrs. Ogden H. Tappan and Miss Virginia Kirby of Potsdam. The funeral was held in Trinity Church on Thursday, and burial at Geneva, N. Y.

ST. LOUIS RECTOR-ELECT.

AFTER a long and successful rectorship at Trinity Church, Ottumwa, Iowa, the Rev. J. Hollister Lynch has resigned to become rector of the Church of the Redeemer, St. Louis. Mr. Lynch has been closely identified with every progressive movement in the diocese of Iowa since his coming, and his energy together with his wise counsel has been of great value to the diocese, the clergy and laity of which part with him with deep regret. In his own parish Mr. Lynch has made a deep impression and is greatly beloved, while the diocese has honored him by placing him on its Standing Committee, where he has served many years, and by sending him to the General Convention.

LAYMEN'S BANQUET AT WILLIAMSPORT, PA.

A SIGNAL SUCCESS, from every point of view was the first annual Churchmen's ban-

quet in Park Hotel, Williamsport, Pa., on Monday evening, February 5th. The idea originated in the newly formed Williamsport Clericus, one of the many evidences of the growing activity of the new diocese under the splendidly effective leadership of Bishop Darlington.

Invitations were sent out to every parish of the archdeaconry. A certain number of tickets were allotted to each parish, and while it was an experiment which will now without doubt become an annual custom, tickets were almost at a premium.

The large dining room of this generous hotel was packed from end to end with an overflow—beyond, and over 300 men sat down to the Feast of Churchly fellowship; for as the toastmaster, the Rev. Robert F. Gibson, the new rector of Trinity Church, said, it was distinctly a "family party."

Col. Charles W. Clement, secretary of the diocese, spoke on The Layman Organized; Mr. George N. Reynolds of Lancaster, treasurer of the Board of Missions, responded to the toast, The Layman Building up the Diocese; Mr. John W. Wood of the General Board spoke of The Layman Spreading the Church; and the Bishop of Harrisburg, concluding, spoke of The Layman Holding up the Bishop's Hands.

DEATH OF REV. JOHN B. RICHMOND.

THE REV. JOHN B. RICHMOND, retired from the active ministry of the Church for a

number of years died at the family home in Medford, Mass., on the 9th inst., in his 91st year. He was a native of Newport, R. I., and his parents were Perez Otis and Elizabeth (Bours) Richmond. He was educated at Trinity College, from which he was graduated in the class of 1840. Then he entered the Virginia Theological Seminary, from which he was graduated three years later. Ordained priest, his first charge was at Christ Church, Lancaster, Va., which he shortly resigned to accept the rectorship of Christ Church, Swansea, Mass., where he remained four years. His next association was with St. Michael's parish at Marblehead. In 1859 Mr. Richmond removed to Illinois, where he was rector of St. John's Church, Kewanee, until 1863 when, returning East, he was successively rector at Melrose, Mass., Dover, N. H., and assistant at Medford, Mass., until his retirement twenty years ago.

At the funeral, which took place on Septuagesima Sunday, the officiating clergyman was the Rev. Dr. Charles L. Hutchins of Concord, a life long friend of the deceased.

PHILADELPHIA CHURCH CONSECRATED.

THE CHURCH OF THE ASCENSION, at Broad and South streets, Philadelphia (the Rev. G. Woolsey Hodge, rector), was consecrated on Thursday morning, February 8th, by the Bishop of Pennsylvania. The Bishop of Pittsburgh was also present and assisted in the service, and about sixty priests were in procession. The sermon was a departure from the usual custom and was preached by the rector of the parish and was a splendid confession of faith in the methods by which, after much tribulation, the Church of the Ascension came to be consecrated free of debt as a church for all sorts and conditions of men. St. Cecilia's Mass was sung, the celebrant being the Rev. H. Page Dyer, curate; the deacon, the Rev. H. O. Du Bois, and the sub-deacon, the Rev. W. B. Gilpin, former curate of the Church of the Ascension.

Not only was the debt of \$12,000 paid, but about \$1,000 was raised to repair the parish house. An entire new roof was put on the building, the walls painted in oil and wainscotted, the exterior repainted, and swinging doors of leather placed in the vestibule of the church. In addition to these improvements the cross on the top of the flèche at the junction of the nave and the choir which was broken off and blown down and the crown beneath it were renewed and replaced.

A mission will be begun in this church on March 4th and will be conducted by the Rev. Fathers Huntington and Sill of the Order of the Holy Cross.

NEW APPOINTMENT FOR EUROPEAN CONVOCATION.

THE PRESIDING BISHOP has received and accepted from the Bishop of Ohio his resignation of the charge of the American Churches on the Continent of Europe, and has assigned said charge to the Rt. Rev. Henry C. Potter, D.D., LL.D., Bishop of New York, who is now abroad.

LARGE GIFT FOR CHICAGO HOSPITAL.

ST. LUKE'S HOSPITAL, Chicago, is to receive a half million dollars from a totally unexpected source. It will be the gift of James Henry Smith, cousin and legatee of George Smith, one of Chicago's first bankers and molder of the city's early financial fortunes. The giver lives in New York City. George Smith died some six years ago in London. The money is to be used for the construction of a "George Smith Annex" to the hospital.

George Smith made a fortune and retired in 1857 after having established banks in a number of American cities. In 1862 he returned to England. He lived to be 96 years

of age, and at his death the bulk of his fortune was left to his cousin, James Henry Smith. The gift now announced will be used entirely for building purposes, and the hospital authorities will provide the land. The annex will be built on the lot back of the present building, so that the hospital will occupy the entire space between Indiana Avenue and Michigan Boulevard. It will give the institution a capacity of 300 patients, whereas the number that can be accommodated now is 175. The trustees will take immediate action looking to the formation of plans to build the annex.

James Henry Smith, who makes the gift, is a man of affairs in New York, and is well known in Chicago, having formerly resided here. It has been his desire to perpetuate the memory of his relative. The trustees of the hospital had no intimation that the contribution was to be made, and the first knowledge they had of it was contained in a letter received from Mr. Smith last week.

DIFFICULTIES IN AN ARKANSAS TOWN.

SEVERAL LOTS have been secured at Fulton, and very shortly a new chapel will be erected there. This is, says the Bishop, the fourth of the five mission churches which on last Easter day we started out to build before the coming Easter.

Our experiences there, continues the Bishop, have been "both blood-curdling and amusing. In order that you may understand why it has been so, it will be necessary to relate a little ancient history.

"Years ago the Methodists and the Odd Fellows put up jointly, a two-story building, the Methodists using the downstairs and the Odd Fellows the upstairs. The edifice was of very flimsy construction. When in the course of time it became unsafe, the Odd Fellows, for their own safety got out, and generously turned their right to the upstairs over to the 'Episcopals.' We in our desperation for a suitable place in which to hold our services, took our lives in our hands and have used it now for nearly two years, but as our congregation has grown, its occupancy has become more and more hazardous.

"A few months ago, when the Archdeacon held a mission in that upper room, I went down the last night to confirm. The place was crowded and there was much anxiety until the service was over and the people were safely out. They tell me that this last Christmas, when they had the Sunday School tree, the whole building began to sway, and it looked as if the end had come. Shortly afterwards I made another Confirmation visitation and the service was appointed early—6:30 P. M.—to avoid a crowd. I confirmed a most interesting class of fourteen. Our membership, including men, women, and children, now numbers about fifty souls.

"The people of the little village of Fulton certainly deserve the help which I have promised them on behalf of our Building Fund Benefactors, namely \$400. Their church is to cost about \$1,200. It will be the best ecclesiastical structure in all the country round about. For years two ladies have been keeping a small but excellent Sunday School going. The missionary of the large district to which Fulton belongs can only get there once in a long while, and yet in spite of many disadvantages we have been growing steadily. There will be another good Confirmation class soon. But we must get some other place for the services. Since their narrow escape on Christmas, the people will not go to that abandoned Odd Fellows' Hall much longer. Not only is there great danger of a tragedy by its collapse, but its comic features are becoming monotonous and annoying. It is so open that pigeons get in through the roof and try to roost on the lamp chimneys, which slip off under their weight and smash on the floor. We have tried all sorts of ways

to keep them out, but every time the wind blows a board off or a boy throws a stone through the window, they get in again, so we now take off the chimneys after every service and put them in a box.

"Then, to make matters worse, the Methodists and we 'Episcopals' sometimes have our services on the same Sunday, and, as the floor between us is very light and open, we hardly know whether we are attending the Church service or a Methodist revival.

"The Methodists' ceiling caught fire some time ago through a defective flue, and a large hole was burnt in our floor, nearly large enough to drop a chair through. However, that mishap is regretted more by them than by us, for when the two Sunday Schools are meeting 'above and below,' our boys have the advantage in the paper ball and marble fusillade which generally surreptitiously takes place."

From all of which it appears that it is not without difficulty that Churchmanship is maintained higher than Methodism, and that the new church building is urgently needed.

TABLET TO DR. LINDSAY UNVEILED.

A TABLET of griotte marble, to the memory of the Rev. Dr. John S. Lindsay, the late rector, was unveiled in St. Paul's Church, Boston, after the regular noon service on Thursday, February 8th, in the presence of a large congregation, among whom were numerous clergymen. The service was in charge of the Rev. Sherrard Billings, associate rector of the parish, and the principal address was made by the Rev. Edward Tillotson, now of Swampscott, but formerly curate under Dr. Lindsay; while Bishop Lawrence also added a word of profound tribute to the deceased.

The tablet is of a reddish brown tone with streaks of white. It occupies a position back of the pulpit and at the left of the chancel, and the inscription thereon reads as follows:

IN MEMORY OF
JOHN SUMMERFIELD LINDSAY, D.D., LL.D.
March 18, 1842—November 30, 1903.
Rector of St. Paul's Church, 1889-1903.
Twelve Years on the Standing Committee
of the Diocese
Eight Years Its Chairman
Member of the House of Deputies
General Convention Four Terms
President in 1901.

Mr. Billings, in making a few remarks, said that as he went up and down the parish he was deeply impressed with the memory which Dr. Lindsay had left behind him. To the poor he invariably was kind; foreigners instinctively turned to him for aid and guidance; and no one ever approached him without getting intelligent sympathy. The tablet might tell of Dr. Lindsay's place in the diocese, but it could not bear witness to his daily life, the memory of which is what is cherished most by those who knew him best. The tablet was then unveiled by Mr. A. J. C. Sowdon, warden of the parish, assisted by the Rev. Mr. Tillotson.

Mr. Tillotson, who spoke from the pulpit, carefully reviewed the functions of the ministry in its threefold significance of priest, pastor, and preacher. If any text were needed in a consideration of the life and work of Dr. Lindsay, Mr. Tillotson found it in the words of St. Paul to Timothy: "A workman that needeth not to be ashamed," and he referred to the late rector as one who strove to attain the Christ-like ideal. To all people his ministrations were a source of happiness and inspiration. Like his Master, he was a good shepherd; he loved his people and ever was establishing closer and more sympathetic bonds of friendship. To many a man and woman he gave a new grip on life. He was a real man with a real message for one's daily life, and he had that happy faculty which St. Paul speaks of when he says: "I am made all things to all men, that I might by all

means save some." Mr. Tillotson closed his beautiful tribute with these words:

"And so to-day, dear man of blessed memory, faithful priest, devoted rector, effective preacher, we add our tribute, and place your name anew as a memorial here with the saintly men who have stood in this pulpit as rector: Jarvis, Dexter, Stone, Vinton. We who knew you, who saw your life, who read your character, and were cognizant of the fact that you walked daily with Jesus Christ of Nazareth, need no slab, no monument to recall your memory, for we are your written epistles. But for the generations that shall come on, who knew you not, we now unveil this tablet, our loving tribute to you, a man of God. Recalling your life, we shall live and labor on, that we too may worthily partake of the blessings which you now enjoy, knowing that 'with the morn those angel faces smile which we have loved long since and lost awhile.'"

Bishop Lawrence, in a few brief words recalled the fact that Dr. Lindsay was the leading presbyter within the diocese; that since his death no man in the diocese has taken his place. He was especially conspicuous for three things, his sanity of judgment, his charity, and his piety.

The singing of the hymn, "For all the saints, who from their labors rest" brought the service to a close.

The committee which had in hand the arrangements for the memorial tablet consisted of Rev. Mr. Tillotson, Mr. Sowdon, Dr. J. O. Green, John L. Graves, and Henry G. Vaughan.

BERKELEY DIVINITY SCHOOL LIBRARY

WE NOTED some little time ago a specially valuable gift to the library of the Berkeley Divinity School at Middletown, Conn., consisting of two volumes once the property of the Rev. Dr. Samuel Johnson, "the founder of episcopacy in Connecticut," presented by his lineal descendant, the wife of the late Rev. John Townsend, one of which bore the autograph of Bishop Berkeley. It is now announced that Mrs. Townsend has presented to the library 250 volumes, chiefly in the departments of theology and ecclesiastical biography, being a valuable part of her husband's carefully selected library, thus adding to the gifts in which his name is enshrined in the institution of which he was an alumnus and a trustee, and always a loyal and generous friend. It is understood that Mrs. Townsend has made another gift from her husband's collection of books to the Divinity School of the Pacific at San Mateo, Cal., under the care of Bishop Nichols.

The report of the librarian of the Berkeley Divinity School, presented at the recent meeting of the trustees, closes with these words:

"While the completion of the Alumni Library fund to \$10,000, which is practically effected, will bring a helpful addition to the amount at our disposal each year, and other additions would be welcomed, we are in such condition that almost any book needed in connection with the work of the school can be secured for our scholars. For investigation in theology and kindred subjects, and for additions to books of reference and original authorities, we need and could profitably use a larger income."

The total number of bound volumes in the library is now about 26,000.

CANON McLARNEY RETURNS TO IRELAND.

CANON McLARNEY, who has been spending with his wife a year's vacation in this country, on leave of absence from his Irish parish, sailed for their home on Saturday. On the Thursday evening before their departure a reception was given in their honor at the Diocesan House, Brooklyn, by Mr. and Mrs. Robert Harrold. There were present a number of the leading clergy and laity of Brooklyn, and after a social hour, Canon

Bryan of the Garden City Cathedral made an address in which he expressed for himself and his fellow Churchmen the pleasure which all have had in the twelvemonth visit to this country which Canon and Mrs. McLarney were just closing. Canon McLarney responded with a happy speech in which he acknowledged the kind wishes that had been expressed both formally and informally during the evening, and said that he felt he had acquired a considerable knowledge of the Church life of America during his year's sojourn here, where he had received hospitality from all sorts and conditions of men. He said that the first and last clergymen to invite him to their pulpits during his visit were both Brooklyn men, the first the Rev. Dr. A. B. Kinsolving of Christ Church, and the last the Rev. Frank Page of St. John's Church.

BISHOP NICHOLSON IMPROVING.

IT IS A PLEASURE to record that the health of the Bishop of Milwaukee continues to improve. Last week he was able to celebrate at the altar in his private oratory for the first time since September, and last Sunday morning he was quietly present in the Cathedral during a part of the morning service. It is deemed practically certain that he will be able now, as he has hoped, to preside at the consecration of the Bishop Coadjutor, next week.

HISTORIC FONT SENT TO OLYMPIA.

IN AN INTERESTING LETTER addressed by the Bishop of Olympia to his flock, he tells the story of a font which he has lately received as the gift of his old-time parish of the Atonement, Edgewater, Chicago. Recalling the fact that this parish is the outgrowth of a little mission which was under Bishop Keator's charge as a lay reader in 1888, when he was practising law in Chicago, and that it was in connection with that work that he determined to prepare himself for holy orders, being afterward ordained and priested in that church. Bishop Keator says:

"Among the gifts which the Church received in the early days of my ministry was a font of black walnut wood, and it was at this font that I began my ministry of Holy Baptism. At the time of my visit last summer I noticed many new and beautiful gifts which had been received since my day, and among others a stone font. This led me to inquire of the rector as to what had become of the old font. In reply he told me it had been sent away to be put in good order, and that it was to be sent to some mission in the District of Boise. But, I said, it seems to me if any mission is to have that font it ought to be some mission in my district. And then I explained to him the part that font had had in my early ministry. My claim upon it proved a strong one, and when he kindly referred it to the vestry, they took it up most cordially and had it sent to me free of all cost and charges.

"This font I have received 'in good order,' and I only wish I knew how to express my gratitude to these good friends who have so generously made possible this gift, which I look upon as a tie uniting my present ministry with that of the first days. It is my purpose to place this font in the new church now building at Hoquiam."

SILVER JUBILEE OF JERSEY CITY RECTORSHIP.

TWENTY-FIVE YEARS of the rectorship of the parish was the term concluded on the first Sunday in February by the rector of St. Mark's Jersey City, the Rev. Frederic E. Mortimer. The parish itself practically celebrates a like anniversary, since its vigorous life dates from the beginning of the same rectorship.

The event was joyfully celebrated on the

Sunday mentioned. There were three early celebrations and at a later High Celebration with procession there was a sermon by the Rev. Prof. Roper of the G. T. S., the rector being celebrant. The afternoon preacher was the Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia, while the rector preached at the night service. The Hallelujah Chorus was rendered in the morning.

The long rectorship has been one of great prosperity to the Church spiritually and materially, and the parish is doing work exceeded by none in the city or the diocese.

ALABAMA.

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

Missionary Progress.

AFTER four years of devoted service as rector of Christ Church, Tuscaloosa, the Rev. S. B. McGlohon will, on the 15th inst., become rector of the Church of the Holy Comforter, Gadsden, with charge of missions at Alabama City and Attala, and also of the missionary work developing along the line of the railroad, especially at Guntersville and Boaz. This is a striking instance of a clergyman leaving a strong, inviting, and thoroughly organized parish work, in order to engage in distinctively missionary work. Gadsden is one of the most promising of the smaller towns of Alabama, but Church work in this vicinity is of a distinctly mission order. While this example set by Mr. McGlohon does not stand alone as expressive of the readiness of our clergy gladly to meet the most urgent calls, still acts of self-sacrifice emphasize a spirit that strengthens the brethren.

Another instance of the increasingly missionary spirit of the clergy may be seen in and around Mobile. In Mobile itself there are no parochial missions, but in its immediate vicinity there are several important missions and small parishes without regular ministrations, such as Citronelle, Oak Grove, Whistler, and Oakdale, and the rectors of the Mobile parishes have volunteered to make weekly visitations to these places, until more permanent arrangements can be made.

The experiment of placing an entire county under the charge of one man has certainly proved successful in the case of the Rev. H. R. Walker. Baldwin county is his field of work, in which he makes by buggy a 400-mile visitation every month. Not every man is so constituted as to do work of that kind. It is hard and discouraging, but the harvest is there, if the sower will patiently await the germination and the ingathering.

ARKANSAS.

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

Cornerstone at DeVall's Bluff.

ON SATURDAY, February 4th, the cornerstone was laid of the new All Saints' chapel, at DeValls Bluff. This mission has been prospering greatly under the able administration of the Archdeacon, assisted by a lay Missionary.

CHICAGO.

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

Woman's Auxiliary—Sunday School Institute.

ACCORDING to a yearly custom, Bishop's day was observed at the February meeting of the Woman's Auxiliary, Bishop Anderson giving the address of the day. After paying a tribute to the efficient help of the Auxiliary, and especially to its president, Mrs. Hopkins, whose arduous work has been productive of such inspiration, the Bishop outlined the missionary work of the diocese.

The Cathedral, as a missionary center, is to be served by four or five clergymen, headed by the Rev. W. T. Sumner. This will ex-

tend the work throughout the diocese with more efficiency and greater economy. A canvass is being made of rural parishes where no services are held, and where there is little Church life. Fifty years ago the cry was to go abroad, or go West, the latter meaning beyond the Mississippi. The strategic ground of the Middle West being thus overlooked, foundations were not laid, and in many towns Church people are gathered with no services of the Church. There rests upon us the obligation to cherish these people, to show sympathy, and to act generously. There are 114 points in the diocese where work is going on. During the last five years there have been built 25 additional churches, 25 pieces of ground have been secured, 10 parish houses and 10 rectories have been built. Where there is a healthy condition, there should be an average of five churches built each year. The work of the Sisters of St. Mary was mentioned, and the Bishop concluded with the statement that more money is needed, expressing his pleasure that this year the diocese has done more outside its borders than in the past.

Bishop Horner, of Asheville, gave a few words of greeting, and the meeting closed with noonday prayers, 105 delegates reporting, from 28 branches.

THE WEST SIDE and West Suburban Sunday School Institute held its quarterly meeting on February 8th, at St. Martin's Church, Austin. At the afternoon session, Mr. W. R. Burleigh, of Emmanuel Sunday School, La Grange, told of the success obtained with a class of boys in the use of wood pulp. He was followed by the Rev. E. H. Merriman, curate of the Church of the Epiphany, Chicago, who explained the value of maps and charts, as aids in teaching. Evensong was said at 5:30 o'clock, by the president of the Institute, the Rev. W. B. Hamilton, and a social hour followed. The entertaining parish served a bountiful supper, and ample space was provided for examination of maps and discussion of methods. At the evening session a short business meeting was held, followed by many helpful suggestions from the point of view of a layman, offered by Mr. E. A. Loomis, Jr., of St. Peter's Church, Chicago. Discussion was general, and the program was closed with the question box, presided over by the Rev. E. V. Shayler, of Grace Church, Oak Park. The attendance was gratifying, roll call showing 134 present from 17 schools.

AN INFORMAL DINNER was given at St. Mark's parish house, Evanston, on Wednesday evening, February 7th, and proved to be a most interesting occasion. The topic of the evening was "Governmental Control of Public Utilities," which was ably discussed by Col. E. R. Bliss, Messrs. Raymond Robins and Mason B. Starring. The dinner was under the auspices of St. Mark's Church Club and was well attended.

CONNECTICUT.

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

Progress in Bridgeport—Stratford.

ST. GEORGE'S PARISH, Bridgeport (the Rev. George A. Robson, rector), some months ago abandoned the mission house, on State Street, having disposed of the property. Since leaving the chapel, the congregation has worshipped in a school house, in a carriage house, and in a dwelling. On the Sunday after Christmas, the first service was held in the crypt of the new church, on the corner of Colorado and Maplewood Avenues. On the Fifth Sunday after the Epiphany, the formal opening took place. There was an early celebration of the Holy Communion. At Morning Prayer, the rector preached, being assisted in the service by the Rev. Henry M. Sherman. In the evening the sermon was

preached by the Rev. Haynes L. Everest, rector of St. Paul's, Huntington.

On Monday, was held the regular meeting of the Fairfield County Clerical Association, which was largely attended. The essay entitled "*Espirit de Corps* in the American Church," was by the Rev. Allen E. Beeman, of Fairfield.

In the evening, a Sunday School missionary rally took place. On Tuesday evening, the last of the special services was held, with sermon by the Rev. N. Ellsworth Cornwall of Stratford.

The cost of the crypt is \$7,000. This will be used for the present for services and Sunday School. When this is paid for, and three-fourths of the money needed is raised, then the church building will be undertaken. The lot is a spacious one, costing \$4,800. There is ample room for the future rectory. The outlook for the young parish, in its new location, is most favorable. The Sunday School has doubled in numbers since the removal to the crypt. Rector and people have worked with great zeal, and are to be congratulated on all that they have accomplished.

A CHAPTER of the Brotherhood of St. Andrew, has recently been formed in Christ Church, Stratford (the Rev. N. Ellsworth Cornwall, rector). The first address to the Brotherhood was delivered by the Rev. Sherwood Roosevelt, rector of St. Peter's, Milford, on "The Young Man and His Neighbors." It was followed by a general discussion of the subject, and of men's work in the Church.

DELAWARE.

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

Clerical Brotherhood—Junior Auxiliary.

AT THE February meeting of the Clerical Brotherhood, held at Bishopstead on the 6th inst., the paper was read by the Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, entitled "*Personality versus Machinery in Parochial Work*." The paper was of such merit that a very interesting discussion arose at its conclusion, in which it was pointed out by the Rev. Mr. Beach, that without the use of any machinery, the Society of Friends has well-nigh become extinct, while the Jesuits, by the use of machinery, carried their cause over the area of the world.

THE JANUARY missionary meeting of the Junior Auxiliary Chapter of Calvary Church, Wilmington (the Rev. Frederick A. Heisley, rector), had Japan for its subject. A small Japanese house was erected, which with the exhibition of curios and the description of Japanese life at home, in society, and in religion, excited the liveliest interest, so far, of the course.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Thanks to the Bishop.

AT THE BEST ATTENDED and most enthusiastic meeting of the Churchman's Club of Grace Pro-Cathedral held for some time, February 5th, resolutions were heartily and unanimously adopted, extending a vote of thanks to the Bishop for so successfully planning and carrying out the recent mass meeting and banquet, both of which were so helpful to the laity; and requesting that he convey to his eleven brother Bishops who so kindly accepted his invitation, their appreciation of their visit and of its helpfulness.

At this meeting Mr. Geo. H. Randall, Travelling Secretary for the Brotherhood of St. Andrew, was present.

IOWA.

T. N. MORRISON, D.D., Bishop.

Lectures at Mason City—Bequest for Clermont—Dr. Cathell's Anniversary.

THE REV. CHARLES H. BOHN, rector of St. John's Church, Mason City, is delivering a series of lectures upon the general theme, "An Appeal to History." He issues a neat booklet containing outlines of the thirteen lectures, which cover the history of the Church of England and the Church in this country.

UPON the recent death of Mrs. E. W. Lewis of Clermont, the parish of Our Saviour came into possession of the beautiful residence of the late Mrs. Lewis and its furniture, together with \$3,000 as an endowment. Mrs. Lewis and her husband, the late Dr. Lewis, had always been generous benefactors of this parish, whose beautiful stone church is one of the most attractive in the diocese. The Rev. John Caldwell is rector.

THE TENTH anniversary of the rectorship of the Rev. J. Everist Cathell, D.D., of St. Paul's Church, Des Moines, was celebrated on Septuagesima. During Dr. Cathell's rectorship great growth has been made in the membership of the parish, and gains are noted in many directions. Dr. Cathell is not only held in affectionate esteem in his own parish, but the whole community finds in him a public spirited citizen ready to respond to any call. At the anniversary service the Bishop of the diocese was the preacher.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Debt Paid at Wichita.

THE RECTOR of St. John's Church, Wichita (the Rev. Dr. Percy T. Fenn), having succeeded in raising the last thousand dollars of indebtedness on that valuable property, the church will be consecrated by the Bishop on Monday, February 26th. Bishops Millsbaugh, Griswold, and Brooke have promised to be present, and many of the local clergy. During the nine months of the rector's incumbency, 38 persons have been baptized, and 77 confirmed.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Third Rector Instituted in Louisville—Lenten Arrangements—The Cathedral.

THE REV. A. E. WHATHAM was instituted by Bishop Woodcock as rector of St. Peter's parish; Louisville, on Wednesday, February 7th, after Morning Prayer said by the Rev. Dr. Minnegerode and the Rev. R. L. McCready. The sermon was by the Bishop, and the rector was assisted in the celebration of the Holy Communion by the Rev. Dr. J. K. Mason and Archdeacon Benton.

This is the third institution of rector in Louisville within a few months, but there are still some vacancies in the diocese, which the Bishop hopes to fill soon.

ACTIVE PREPARATIONS for Lent are being made in Louisville. The Bishop will deliver a series of sermons on the Apostles' Creed on Wednesday nights in the Cathedral; the six central parishes will hold union services on Fridays at 5 o'clock, with a series of sermons on the parable of the Prodigal Son. The Local Council of the Brotherhood of St. Andrew have arranged for noon-day meetings for four weeks in the hall of the Board of Trade, with addresses by visiting Bishops and priests, which, together with the daily services in the parish churches, ought to provide a profitable Lent for Louisville.

THE CATHEDRAL has already slightly overpaid its share of the apportionment against the diocese for General Missions, and as the

other parishes have all made offerings for the same object it is almost certain that Kentucky will again be on the list of dioceses paying in full.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Accident to Rev. Alexander Patterson—Corbin.

THE REV. ALEX. PATTERSON is greatly improved and will be able to resume his work in a short time. He met with this serious accident on January 26th. On the afternoon of that day he left Lexington for Beattyville and in walking across a tressle about two miles from town, he fell. There were several gashes in his head but no bones were broken. Two men passing by heard his call for help, and they, with some others, carried him to town. He was taken to the rectory and made as comfortable as possible.

THE CONSECRATION of St. John's Church, Corbin, a brick edifice just completed, will occur on Tuesday morning, February 20th, at 9 o'clock. There will also be special services on Monday and Tuesday nights.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Marriage of Rev. Wm. C. Hicks.

BISHOP WILLIAMS solemnized the marriage of the Rev. William C. Hicks and Miss Elizabeth Bernice Gill in St. James' Church, Sault Ste. Marie, of which Mr. Hicks is assistant, on the 7th inst.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Colored Chapel in Baltimore—Church of Messiah Opened—Baltimore Notes.

THE SANCTUARY and sacristy of St. Katharine's, Baltimore, have been completed at a cost of about \$4,500. On the Feast of the Purification a service of benediction was held at which the Rev. Robert H. Paine, rector of Mt. Calvary Church, officiated. This was followed by a solemn celebration of the Holy Eucharist, the Rev. James G. Cameron being the celebrant and the Rev. William A. McClenthen and the Rev. Charles H. Fosbroke being respectively deacon and sub-deacon. After a few remarks by the rector of Mt. Calvary regarding the work, a sermon was preached by the Rev. Calbraith B. Perry, formerly associate rector of Mt. Calvary Church and the founder of its work among colored people. Mr. Perry showed the necessity of peace and purity and love in our work for Christ in order to secure the divine blessing. He spoke most feelingly and persuasively of his connection with the work and also of that of the Rev. Walter C. Clapp, now missionary at Bontoc in the Philippines.

There were also present in the chancel the Rev. Fr. C. N. Field, S.S.J.E., who is now conducting a series of very helpful conferences at St. Luke's Church; the Rev. C. K. P. Cogswell, rector of Whitmarsh parish, diocese of Easton, and the Rev. George F. Bragg, Jr., D.D., rector of St. James' Church, Baltimore.

St. Katharine's work was carried on for several years by the All Saints' Sisters of the Poor and the title to the property is still vested in them, but it is hoped shortly to be transferred to the diocese. The colored Sisterhood of St. Mary and All Saints is now in charge and under their quiet and diligent work a strong congregation is being formed in northwest Baltimore.

THE CHURCH OF THE MESSIAH, Baltimore, the only church destroyed by the great fire of two years ago, was formally opened and the church proper used for the first time on February 8th, the second anniversary of the destruction of the former edifice.

The Rev. Peregrine Wroth, rector for 25 years, made the opening address, after which

the Rt. Rev. C. C. Penick, his predecessor in the rectorate, spoke words of congratulation. The Rev. Edwin B. Niver preached the sermon. All the clergy of the diocese were invited and quite a number availed themselves of this opportunity of showing their interest in the work.

The corner stone was laid just one year ago. The church was built at a cost of \$70,000, all of which has been raised except \$7,000, and the cost of a new organ, which has not yet been built.

The regular mid-day Lenten services will be held there this year after a lapse of two years, during which they were conducted at old St. Paul's.

THE BISHOP OF DELAWARE conducted a very successful mission at the Church of the Ascension, Baltimore, during the past week. The Church of Our Saviour is making preparations to have a vested choir in the near future. The Church of the Holy Innocents is raising money to provide an electric motor for pumping the church organ.

MASSACHUSETTS.

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

Boston Notes.

IN THE DEATH of Mrs. Charles Fry, which occurred in Boston on the 7th inst., Trinity Church loses a valued friend who was always deeply interested in its numerous philanthropies. It was she who gave the beautiful brass lectern when the church was built. At her funeral, at which the Rev. Dr. Mann officiated, were present a number of well-known Church people, and a large quantity of flowers bore mute tribute to the worth of a beautiful life.

THE REV. DR. JAMES HAUGHTON WOODS of Harvard University has returned from New York, where he has been giving the course of Paddock Lectures at the General Theological Seminary. His subjects were "The Old and New Science of Religion," "Different Values in Religions," "Primitive Types of Religion," "Ancestral Religions,"

"Mystical Religions," and "Correspondence of Values in Higher Religions."

MICHIGAN.

CHAS. D. WILLIAMS, D.D., Bishop.

Dr. Gardam's Anniversary.

THE TENTH anniversary of the rectorship of the Rev. William Gardam at St. Luke's Church, Ypsilanti, was recently celebrated with the congratulations of the entire parish and community. Among those who spoke congratulatory words at the reception given in honor of the event were the Rev. Rufus W. Clark, D.D., Rev. Henry Tatlock of Ann Arbor, and others. Letters were read from the Bishop-elect and from a number of others, as were also a series of congratulatory resolutions passed by the Detroit Clericus, of which Mr. Gardam is president.

MINNESOTA.

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

Woman's Auxiliary—Notes.

THE MID-WINTER meeting of the Woman's Auxiliary was held on Friday, February 9th, in St. Mary's Church, Merriam Park (Rev. Geo. H. Ten Broeck, rector). After an address by the rector, the Bishop gave a short resumé of the condition of the missions in the diocese, which is one of progress. A most interesting address on the condition of Women in China was delivered by the Rev. Arthur M. Sherman of Hankow, China. While in Minnesota Mr. Sherman delivered a lecture on work in China at Seabury Divinity School and at the Cathedral in Faribault.

ON THURSDAY evening, the Rev. W. P. Ten Broeck, D.D., gave a very helpful lecture on "The Holy Spirit," at the State University, under the auspices of the Bishop Gilbert Society. The Bishop has been in Faribault for the past week delivering his lecture on Pastoral Theology in the Seabury Divinity School.

UNDER the energetic and wise administrations of the Rev. Wilhelm Blomquist, rector of St. Ansgarius' Church, Minneapolis, the

Fifty Years the Standard

**DR. PRIGES'S
CREAM
BAKING
POWDER**

**A Cream of Tartar Powder
Made From Grapes
No Alum**

large debt which has hung over the parish, is at last provided for and all mortgage indebtedness is paid. St. Ansgarius' is the largest Swedish church in the diocese and is doing a great work among the large Swedish population of that city.

THE REV. JOHN LEACHER of Jackson gives the cheering news that this mission hopes soon to build a rectory and that steps are now being taken for that object. The Rev. A. G. Pinkham of Owatonna goes up once a month to Montevideo to hold service, and reports that by June he expects to have their mortgage indebtedness cleared and everything in such order that the parish will be able to call a rector.

IN THE ACCOUNT given last week of the service held in Gethsemane Church, Minneapolis, as a preparation for the celebration of their fiftieth anniversary, it was omitted to mention that a handsome tiled floor for the sanctuary in memory of the late Bishop Knickerbacker, was blessed by Bishop Edsall. The work is very fine, the Bishop's seal being inlaid in the floor.

NEBRASKA.

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

Woman's Auxiliary—Mission at Schuyler.

MRS. CHETWOOD HAMILTON, president of the Nebraska Branch of the Woman's Auxiliary, spent a week in January visiting the parishes and missions of the southeastern part of the diocese in the interests of the Auxiliary. She laid particular stress on the United Offering and the Mission Study Class, and several of the branches have indicated their intention of taking up these two much neglected departments of Auxiliary work. Mr. Hamilton is now planning to hold the quarterly meeting at Beatrice which is the centre of this district; later she hopes to visit the northwestern part of the diocese.

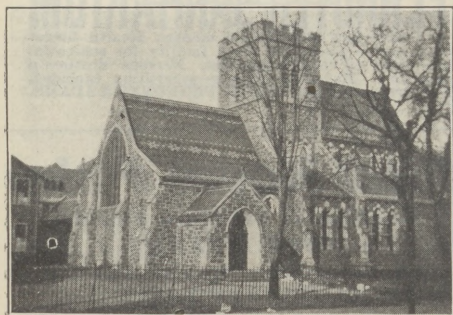
THE REV. H. B. SMITH has just finished an eight-day mission at Holy Trinity, Schuyler (Rev. S. Mills, rector). Mr. Smith has held five missions in the diocese during the past twelve months and only his duty to his own congregation compelled him to refuse several other appeals for similar services. He is an attractive speaker, a splendid teacher, and very winning in his manner.

NEWARK.

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

Anniversary at Hoboken.

THE TENTH anniversary of the rectorship of the Rev. G. Ernest Magill at Holy Innocents' Church, Hoboken, was celebrated on the evening of February 1st with a "surprise party" from his parishioners and friends. A gift presented was a purse containing \$125 in gold and there were other gifts as well.



HOLY INNOCENTS' CHURCH, HOBOKEN, N. J.

During the present rectorship the congregation at Holy Innocents' Church has been largely increased and many improvements have been made about the church. The lady chapel window, tapestries, and piano have all been installed since he took charge. He has met with much success and is especially

pleased with the large attendances at the services.

January 16th marked the first anniversary of the Rev. Edward Hooper as curate of the church.



SANCTUARY OF HOLY INNOCENTS' CHURCH, HOBOKEN, N. J.

sary of the Rev. Edward Hooper as curate of the church.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

A Yonkers Anniversary.

ST. MARY'S CHAPEL, Sherwood Park, Yonkers (Rev. George H. Houghton Butler, priest in charge) kept its tenth anniversary on the 4th inst., when the special preacher was the Rev. Robert B. Kimber, superintendent of the New York City Mission. St. Mary's is a free chapel, situated in the poorer part of the community and wholly dependent upon voluntary offerings. Many special gifts have been made during the past year and \$1,000 is now needed to pay off indebtedness and for improvements.

OHIO.

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

Toledo Notes.

THE SUNDAY SCHOOL Missionary Rally in Epiphany season, brought together over 800 pupils from our various Sunday Schools in Toledo at Trinity Church. The Rev. Dr. C. T. Brady, rector, and the Rev. L. E. Daniels, Dean of the Toledo Convocation, made addresses. A large surpliced choir led the singing. The church was filled and a united offering for missions was presented.

THE EPIPHANY meeting of the Woman's Auxiliary in Trinity parlors, Toledo, was addressed by Archdeacon W. M. Washington, of Lexington, Ky. The lecture was illustrated by stereopticon pictures, showing the work among the mountaineers of Kentucky. Several persons pledged him their annual support.

ON FEBRUARY 4th, St. Mark's new church on Collingwood Avenue, Toledo, was crowded for its opening service. The Bishop of the diocese preached, and the Rt. Rev. E. R. Atwill, D.D., Bishop of Kansas City, the founder of the parish, gave an address. A goodly offering was presented for the building fund.

The new church is a specimen of pure Gothic architecture and rare dignity and beauty. The chancel, transepts, and tower are to be added at a later date. The music of the service was led by a choir of some fifty voices, and the grand impressive service filled all with joyful enthusiasm. In the afternoon Bishop Atwill, and the Rev. Dr. C. T. Brady preached. Bishop Atwill also preached in Trinity in the evening, and met the Clericus on the next day when, besides much else of general interest, there was a discussion on the General Clergy Relief Fund, the diocesan funds, the Clergymen's Retiring Fund, and the Society for the Widows and Orphans of the Clergy.

GRACE CHURCH, Toledo, has given its rector, the Rev. W. W. Hodgins, a month's leave of absence and offered to defray all his ex-

penses in a sanitarium in Battle Creek, Mich. His health has been impaired through overwork. His parish is very prosperous and has now the largest Sunday School of the Church in Toledo.

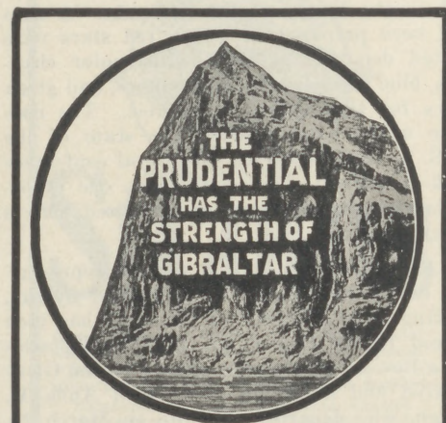
TRINITY CHURCH, Toledo, has received from volunteers \$12,000 for proposed improvements in the church plant, and has bought a commodious rectory on Collingwood Avenue, near St. Mark's Church.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Mission at Vinita.

THE REV. C. A. WEED, rector of St. Philip's Church, Joplin, Missouri, held an eight days' mission for St. John's Church, Vinita, I. T. Mr. Weed's addresses, which were along spiritual and educational lines, will result in great benefit to the Church's work in that community. The services were well attended during the entire mission; and the question box, which was a feature, was extensively used.



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PENNSYLVANIA.

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

Sunday School Lenten Offerings—Philadelphia Notes.

THE ANNUAL CONFERENCES of the Sunday School Auxiliary of the Diocese will be held at the Church House, Philadelphia, on Saturday, February 17th, at 3 P. M. It is customary each year to gather together representatives from each Sunday School to confer concerning the Lenten Offering of the children of the Church for missions. In 1878 the Sunday Schools in the diocese gave less than \$3,000 and in 1905 over \$31,000, and the Bishops have sent out a letter asking for \$33,000 in 1906.

THE PARISH HOUSE of the Chapel of St. Simon the Cyrenian for colored persons, a mission of the Church of the Holy Apostles (the Rev. N. S. Thomas, rector) is approaching completion. A finished floor is being put over the rough boards which has caused some delay. The building is of stone.

A RECEPTION was tendered by the Executive Committee of the Philadelphia Local Assembly B. S. A. to the officers of all the chapters in the diocese of Pennsylvania. A map had been prepared on which red stars were pasted denoting parishes with senior chapters, blue stars for junior chapters, and green stars for those with no chapter. The map gave a bird's-eye view of the state of the B. S. A. in the diocese. A general conference took place and the meeting was one of peculiar helpfulness, over one hundred officers being present.

A BEAUTIFUL memorial window representing our Lord sitting at the well of Sychar, talking to the woman of Samaria, has been placed in the Church of the Holy Apostles (the Rev. N. S. Thomas, rector) to the Glory of God and in loving memory of Anna M. Lingo, who departed this life on March 28, 1905.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Daughters of the King—Church Club—Gifts at Charleroi.

THE ANNUAL MEETING of the Pittsburgh Local Assembly of the Daughters of the King took place on Tuesday, February 6th, at St. Peter's parish house. The attendance was good, and representatives were present from Pittsburgh, Allegheny, Crafton, and other suburban parishes. A business meeting was held in the afternoon, when some minor changes in the Constitution were voted upon, and the election of officers for the present year occurred. The following were chosen to fill the various offices: President, Mrs. G. M. T. Taylor, Calvary, Pittsburgh; Vice-Presidents, Miss Rose E. Edsall, St. Peter's; Mrs. W. L. H. Benton, Crafton; Mrs. George Kimberlin, Christ Church, Allegheny; Recording Secretary, Mrs. Harry Bailey, Crafton; Corresponding Secretary, Miss C. K. Hirsch, St. Peter's, Pittsburgh; Treasurer, Miss Ellen Taylor, All Saints', Allegheny. In the evening a service was held by the chaplain of the Assembly, the Right Rev. the Bishop of the diocese, and an address made by the Rev. John R. Wightman, of the Church of the Redeemer.

THE DIOCESAN Church Club had a meeting and dinner on Tuesday, February 6th, at the Union Club, in the Frick Building. The dinner was an informal one, and the President of the Club, Mr. C. E. E. Childers, acted as toastmaster. The topic for the evening was "How Christian People Can Best Promote Righteousness and Civic Life," and the principal speaker was the Hon. John D. Shafer, Judge of Common Pleas Court. At the close of Judge Shafer's address, members of the Club made brief speeches, among them Mr. Charles B. Price, County Commissioner; Mr.

Samuel B. Griffith, Dr. Francis Henry Wade, E. Z. Smith, Esq., and others.

A BISHOP'S CHAIR, clergy stall, credence, and a silver ciborium, the gifts of the Altar Guild, and a complete set of altar hangings from a parishioner, have recently been presented to St. Mary's, Charleroi (Rev. Percy L. Donaghay, rector). Nor is this all the material improvement. The church has been re-carpeted, the electric lights extended, and other improvements made. Of a class of twenty recently confirmed by the Bishop, three had been Roman Catholics, one a Lutheran, and one a Presbyterian.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Festival at Swedish Church.

THE FIRST Sunday in February was celebrated as the festival of St. Ansgarius, who is Anglicanized as Anskar, at the Swedish Church of St. Ansgarius in Providence. Gov. George H. Utter was present and delivered an interesting address. The rector, the Rev. C. J. Ljunggren, followed the Governor, speaking in Swedish and expressing thanks to His Excellency for his presence. An elaborate musical programme was rendered.

SACRAMENTO.

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

Archdeacon's Report.

ARCHDEACON PARKER has published his annual report wherein he tells of his work during the preceding year, in the interest of which he visited a number of Eastern cities and was able to raise in cash and pledges some \$10,000. Of his work within the district he notes that lots have been purchased in Willits and in Sacramento; church construction has been assisted by the Archdeacon's fund to the amount of upwards of \$2,000, and the purchase of several other lots in unoccupied county seats is contemplated in the near future. The Archdeacon has also turned over to the treasurer of the district, plate collections, nearly \$300.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Church for Cameron.

A CHURCH is to be erected for All Saints' mission, Cameron, where the congregation have of late been worshipping in the "Christian" church. Subscriptions were given on a recent Sunday, and though it was a rainy day and with but few in the congregation, more than \$1,300 was subscribed.

A BOY'S BREAKFAST

THERE'S A NATURAL FOOD THAT MAKES ITS OWN WAY.

There's a boy up in Hoosick Falls, N. Y., who is growing into sturdy manhood on Grape-Nuts breakfasts. It might have been different with him, as his mother explains:

"My 11-year-old boy is large, well developed and active, and has been made so by his fondness for Grape-Nuts food. At five years he was a very nervous child and was subject to frequent attacks of indigestion which used to rob him of his strength and were very troublesome to deal with. He never seemed to care for anything for his breakfast until I tried Grape-Nuts, and I have never had to change from that. He makes his entire breakfast of Grape-Nuts food. It is always relished by him, and he says that it satisfies him better than the ordinary kind of a meal.

"Better than all, he is no longer troubled with indigestion or nervousness, and has got to be a splendidly developed fellow since he began to use Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

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VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.
 Missionary Addresses in Richmond.

ON SUNDAY, February 3d, the Rev. Jno. G. Meem, of Pelotas, Brazil, made interesting addresses on the work of the Church in Brazil, at All Saints' Church, Richmond, in the morning, the Holy Comforter in the afternoon and Holy Trinity at night. He also spoke to a large gathering of women of the Auxiliary in Grace Church on Monday afternoon, and to the members of the Richmond Clericus in the morning.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
 Woman's Auxiliary—Notes.

THE WOMAN'S AUXILIARY had again the pleasure, at its monthly meeting on February 6th, of listening to two earnest workers in the mission field—the Rev. A. B. Hunter, principal of St. Augustine's School, Raleigh, N. C., and the Rev. E. Ruffin Jones, of the Missionary District of Boise. Both speakers were heard with the deepest interest, the only regret being that the Auxiliary, with its limited means, cannot respond as it would, to the burning appeals that are heard every month. An impromptu offering was taken as a token of interest, and some of the parish branches will doubtless add something in the future. It was announced at this meeting that one would be held in the evening next month, for the sake of many members of the Auxiliary, who being occupied in Government offices, cannot attend those regularly held in the afternoon.

IN FURTHERANCE of the purpose mentioned last week, the Bishop has addressed a letter to the people of the diocese, explaining his plan for a "Bishop of Washington's Fund," and the purpose and need of it; and asking for interest and prayer from all in its behalf, for which he has set forth a special collect; and he also asks that on the Feast of the Annunciation—the anniversary of his consecration, which this year falls on Mid-Lent Sunday—there shall be an offering in every church of the diocese for this fund.

THE BISHOP has presented to the old Colonial Church of St. John, in King George's parish, a bell which formerly hung in Calvary chapel, New York, and which was given to the Bishop, when the chapel was taken down. The Rev. George C. Groves, who is now rector of King George's, was baptized, confirmed, and married in Calvary chapel, of which Bishop Satterlee was then rector, and also spent the first two years of his ministry in its work.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
 Woman's Auxiliary—Men's Mission Meeting.

THE DIOCESAN OFFICERS of the Woman's Auxiliary met in Buffalo for their annual conference on Thursday, February 8th. Next day the heads of the Babies' Branches of the diocese held a meeting in St. Luke's Church, the rector, Dr. North, conducting the preliminary service. Miss Mary Hart of Rochester presided and gave an interesting talk on the work of the Babies' Branch, and outlined the plans for the annual meeting which is to be held on Ascension day in St. Luke's Church, Buffalo.

A MEN'S MISSIONARY MEETING is to be held on the 20th, preceded by a dinner at the Hotel Iroquois. The speakers will be Bishop Spalding of Salt Lake, and the Rev. Rev. Messrs. S. Harrington Littell and Arthur M. Sherman, both of Wuchang, China. Bishop Walker will preside.

ST. PAUL'S PARISH, Buffalo, has already raised over \$70,000, leaving less than \$5,000 to be raised, when the kind offer of General

Edmund Hayes, to complete the endowment with a gift of \$100,000 will be available. It is to be remembered that the parish had already \$25,000 toward an endowment fund. It is expected that the amount needed will be raised the coming week.

CANADA.

Montreal Synod—News of the Dioceses.

Diocese of Montreal.

THE ANNUAL meeting of the diocesan Synod took place February 6th. It was opened with the usual service, with Holy Communion, in Christ Church Cathedral. The sermon was preached by the Rev. J. Almond, rector of Trinity.

The presence of the venerable Primate for a time was a surprise and pleasure to all. He sat beside the Bishop Coadjutor, whose masterly address drew from the Primate the sentiment that he was glad his absence from the chair had given them the opportunity of hearing so admirable an address. Bishop Carmichael began with a review of the work done by the diocesan machinery during the year. The subjects of divorce, organic Church union, usury, temperance, and civic government each received attention.

As to the work done in the year, the Archbishop had confirmed 552 candidates and the Bishop Coadjutor 264. Three ordinations had been held, three churches had been consecrated, and the Bishop Coadjutor had visited some eighty congregations. The Bishop, mentioning that the mission fund of the diocese was now out of debt and that there was a hopeful balance on the right side, said that the result was largely due to the efforts of the rural deans, the Dean of Montreal, and Archdeacon Ker. Parochial collections had increased last year by \$1,300. Reference was made to the Widows' and Orphans' fund, which was in need of help from the Churchmen of the diocese. The fact that the apportionment for the diocese to the General Missionary Society had not been fully raised,

BUTTERMILK

A SURER WAY OUT.

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebraska woman found something much more worth while. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed there was once that I went for fourteen days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable.

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was deplored, but there was one consolation in the fact that there had been an increase each year.

Coming to general questions, the Bishop dwelt at some length on the canon on marriage and divorce, passed at the General Synod in Quebec in September. It was difficult to express the relief it brought to the Church throughout Canada with its clear and unmistakable reading on a question that had sorely perplexed them one and all. Enquiry on the question of how far the canon law of the Canadian Church was binding, had shown that members are subject to the canons of, 1st, the Diocesan Synod, 2nd, the Provincial Synod, and 3rd, the General Synod. Obedience to the legislation of the three was the duty of the clergy.

Touching upon the subject of the union of several religious denominations in Canada, now under discussion, the Bishop said the loneliness of the Church of England in Canada would result not from love of disunion, but because they could not sell what to them were essentials for any earthly advantages they might gain, and he added: "We must continue to plough our lonely furrow, and the day may come when those outside of us who value not such trusts as we do, may feel thankful that we were led by God to preserve them."

The subject of the want of a strong Canadian law against usury was touched upon and the suggestion made that the Synod should empower a committee to act in coöperation with others outside the Church of England, to urge the proper authorities to move in the matter. In conclusion the Bishop reminded them that the Church was founded on the rock of Jesus Christ, and how, through storms and tempests, God's Church remained.

The officers of Synod and committees were next appointed. A motion for increasing the stipends of the clergy was taken up and a canon for reciprocity in beneficiary funds passed unanimously, by which a clergyman in good standing coming to work in the diocese from another Canadian diocese shall be admitted to all the benefits of such funds.

At the second day's session, Bishop Hall of Vermont was among the visitors and was invited to a seat on the platform. Bishop Hall also gave a very interesting address at the missionary meeting in St. George's Church in the evening. Dr. Tucker, Secretary of the General Missionary Society, gave an address in the morning.

The Synod sanctioned the erection of a new parish in Montreal. The adoption of a new canon for the consolidation of the widows' and orphans', the superannuation, and the general expenses fund was moved. It was announced that by a legal judgment given that day the diocese would receive, if the judgment is sustained, a legacy of from \$20,000 to \$30,000.

Principal Rexford, of the Diocesan Theological College, spoke on the subject of outfit grants being made, on certain conditions to students graduating and going to work in parishes in the diocese. Principal Waite, the new head of Bishop's College, Lennoxville, addressed the Synod. He said that on coming to Lennoxville he found the college in a healthy condition.

The Treasurer's report was adopted in the afternoon, showing that a considerable increase in income would be needed in the coming year.

Diocese of Huron.

A VERY SUCCESSFUL meeting of the Sunday School and lay workers of the rural deanery of Middlesex, together with the chapter of the deanery, was held in St. Matthew's Church, London, January 30th. The question of dividing the deanery for the purpose of holding annual conferences in each division, was taken up.

Diocese of Rupert's Land.

WITHIN the last two years nearly forty new churches have been built and opened in the diocese. The Secretary of the S. P. G., Bishop Montgomery, will visit Winnipeg next autumn.

HUMILITY.

The beginning of strength is to know our weakness; and yet we must not dwell on it. The worst thing possible, would be, of course, to hover over the thought, "How very weak I am; I am always going wrong"; to excuse ourselves because of it. "I cannot help this or that," or to moan over it. We thus let humbleness itself canker or choke like a weed the springs of life. Yet we *must*, from time to time, take one honest look at our weakness; we must have a solid, sensible conviction as to what it is, or we shall not find the remedy for it; we must, on the other hand, never acquiesce in it as a necessity of our constitution. And then, if that Accusing Spirit taunt us with our weakness, as He will in order to keep us weak and low; if some of those who ought to strengthen us "cast the same in our teeth," as the sons of the prophets told Elisha that his influence was passing away from him with the departure of Elijah, . . . we have but to answer as he answered: "Yea, I know it, hold ye your peace—I know my weakness, but it concerns you not—me and my Lord it does concern; and He out of weakness will make me strong." We seek His strength—power from without, from above, but we must ask for strength reasonably, knowing what we want, and why. To know this truthfully is like the way we prepare for massive building. We do not lay the stones upon the surface; we dig deep and clear away the light, drifted soil, that the deeper compressed earth may receive the hard-grained concrete and the stone.—*Archbishop Benson.*

TEMPERANCE.

Self-indulgence is not the only enemy of self-control. Self-will is a more subtle and far more formidable enemy. Self-will is to mind what self-indulgence is to sense, the usurpation by a part of that which belongs to the whole. We have, or we think that we have, some popular aptitude, and we yield ourselves without reflection to the desire to vindicate our superiority. Or we are moved unadvisedly to express a judgment, and "proudly cling to our first fault." Or in the very wantonness of fancied security, we play with that for which we do not really care. In one way or other our self-love becomes engaged in the course which we have hastily adopted. There is no longer any room for the calm fulfilment of our whole work. We have yielded ourselves to a tyranny which cannot be broken more easily than the tyranny of passion. This intemperance of self-will needs to be guarded against the more carefully, because it is not visited by the same popular condemnation as the intemperance of self-indulgence, and yet it is no less fatally destructive of the Christian life. We can all, I fancy, recall noble natures which have been ruined by its evil power, and looking within ourselves we can feel the reality of the peril which it brings.—*Bishop Westcott.*

WHAT God may hereafter require of you, you must not give yourself the least trouble about. Everything He gives you to do, you must do as well as ever you can, and that is the best possible preparation for what He may want you to do next. If people would but do what they have to do, they would always find themselves ready for what came next.—*George Macdonald.*



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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
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121 West 91st St., New York.]

In reply to several inquiries regarding the recent "movement" in favor of holding concerts in certain churches in New York, we are unable to give exact information as to how far it has already gone, and how far it will go.

According to the *New York Times*, the first concert of the series took place in one of our own churches! The account of it is enough to strike a Churchman with amazement. It was called the "First Popular Concert," and the church was crowded to the doors, hundreds being unable to gain admission. People came from all parts of the east side. There were "guests" from the Mills hotels, and a large group of blind people. There were colored men, women, and children. The church seated from twelve hundred to fifteen hundred people, and two thousand tickets were issued under the impression that many would stay away; but more came than could be accommodated.

The concert was scheduled for eight o'clock, but long before that hour the church was half filled. By eight it seemed that not one more could be crowded in, yet still the people came. After they had filled the gallery at the back of the church, and the stairs leading to it, it became necessary to turn late comers away.

The programme began promptly on the hour, and lasted exactly sixty minutes. The first violinist of the New York Symphony Orchestra was in charge, assisted by the organist of the church.

Gounod's "Ave Maria" was sung by the soprano soloist, and this was the chief vocal solo of the evening. The chorus work was done by the church choir.

The programme opened with a Mendelssohn march on the organ, followed by a chorus, with the organ, from "Die Meistersinger." The Good Friday spell from "Parsifal" got the first burst of applause, while Saint-Saens' violin solo was also applauded!

The chorus sang "My Bonnie Lass She Smileth," by Morley, and the chorus and organ were heard in "Great is Jehovah." Handel's "Largo" for violin and organ concluded the programme.

This concert was the first of a series to be given in different churches by artists of high class for the benefit of people who are seldom able to hear music.

The idea of throwing open the churches for this purpose originated with a gentleman who has succeeded in securing the coöperation of some of the most eminent rectors in the city. Concerts have been announced for the season, one of which is to be held in the "Judson Memorial Church" on Washington Square, and some of the others in two of our best known churches!

This is the version given by the paper we have mentioned, and it is in all probability a correct one. We have omitted the names of our own churches, but have taken the liberty of adding a few italics and exclamation marks.

It is generous and charitable to provide the masses with opportunities for hearing music. Whether the "church concert" is the proper means for making such provision, we leave to the judgment of our readers.

At the Public Service of the American Guild of Organists, which was recently held in the Church of the Incarnation, New York, the following music was sung. Processional Hymn, "The God of Abraham praise," Hedden; *Magnificat* and *Nunc Dimittis* in E flat, Barnby; "O gladsome light," Sullivan; Hymn 62, "From the Eastern mountains," Dr. A. H. Mann; Festival Anthem, "O Thou, to whom

in ancient time," West; Recessional Hymn 400, "Blessed city, heavenly Salem," Hedden. The organ voluntaries were played by Mr. John H. Brewer, and Mr. Frank Wright, Mus.Bac. The service was played by Mr. Warren R. Hedden, Mus.Bac., organist and choirmaster of the Church of the Incarnation. An address was made to the Guild by the Rev. Dr. Grosvenor, rector of the parish. His texts were, "Man shall not live by bread alone," and, "I have meat indeed that ye know not of."

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consequent upon the commercial expansion of the country, and took the ground that art in general, and music in particular, provided remuneration of a peculiar kind, "that others knew not of," and that in the case of men of real genius such compensation outweighed all else.

The members of the Guild were urged to give their best efforts to the Church.

The work of the choir of the Incarnation was good, especially in the unaccompanied Sullivan anthem. The service was non-choral throughout, and in this respect it served as an object lesson. There is nothing more untraditional and inconsistent than a fragmentary "choral service," consisting of patch work, yet it is the style of service heard everywhere in New York. In avoiding it, Mr. Hedden set an example worth imitating.

It is a difficult task to make people understand that the priest's part is the most important feature of the choral service, and that the responses of the choir and people are subordinate. A service should therefore be consistently choral throughout, or strictly non-choral. The American Guild of Organists holds, at certain seasons of the year, what are called "Public Services." They are not held frequently, and they should either be largely attended by the members of the Guild, or they should be given up entirely.

When the public are invited to attend a special service, given by a large and important choir, with an address by a prominent preacher, for a particular body of men known as the Organist's Guild, they are naturally astonished when they find the said Guild conspicuous by its absence.

The common verdict in such a case is that there is something wrong. It would be much better to discontinue such "Public Services" rather than make a public exhibition of the indifference of the Guild. It may be argued that the Guild is made up of men of all sorts of "denominations," and that while they have some interests in common, these are not strong enough to bring a representative number of members together at a public function. If this is the true state of things, it should not be made so plain to the public, and the best remedy is the one we have indicated.

The Magazines

REVUE CATHOLIQUE DES EGLISES for January is principally occupied with articles on the separation of Church and State in France. There are three papers on this subject; reports of the great meeting of the Catholic Truth Society at Blackburn in England, and of the English election, and a few pages of book reviews.

I HAVE NOT a shadow of doubt that if all our eyes could be opened to-day, we should see our homes, and our places of business, and the streets we traverse, filled with the "chariots of God." There is no need for any one of us to walk for lack of chariots. That cross inmate of your household, who has hitherto made life a burden to you, and who has been the Juggernaut car to crush your soul into the dust, may henceforth be a glorious chariot to carry you to the heights of heavenly patience and long-suffering. That misunderstanding, that mortification, that unkindness, that disappointment, that loss, that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them, then, with thankful hearts, and lose sight of all second causes in the shining of His love who will carry you in His arms safely and triumphantly over it all.—*Hannah Whitall Smith.*

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