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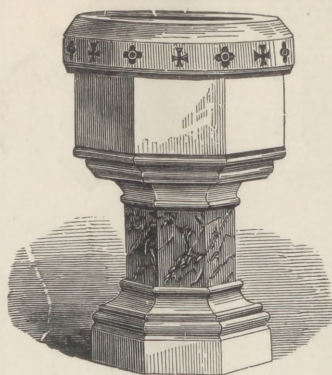


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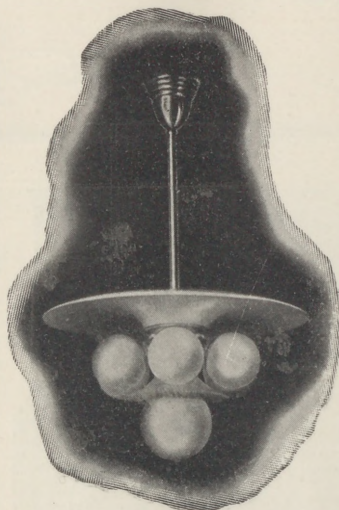
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### EASTER.

NOW is Christ risen from the dead, and become the first-fruits of them that slept." Greatest indeed of the facts of history is that which Easter commemorates: greatest in its measure of victory for the Son of Man; greatest in its measure of hope for the sons of men.

"In every life," says Canon Knox Little, "there must be something to fall back upon. Life for any who think is far too wide, too strange, too serious, to find itself satisfied without definite support. We reach a point at last—whatever our theory of life may be—where we need a strong foundation on which to base it all, a solid rock on which we may stand. For those who seriously accept the Christian religion as the solution of life's problems, that rock, that foundation, is the resurrection of Jesus Christ. No man who makes the Christian view of life his own, can long dispense with the solemn and powerful fact upon which it must ultimately rest: 'He suffered and was buried: And the third day He rose again according to the Scriptures.'"

We may well remind ourselves at Easter that belief in the resurrection does not, after all, tax faith overmuch. Life beyond the grave is not essentially improbable, hard to conceive, difficult to believe. Faith in the resurrection by no means implies a determined credulity, the going against what it is natural for man to accept and believe.

The night in which He was betrayed, on the eve of His crucifixion, our Lord gathered His apostles about Him in the upper room to eat the Passover, to institute the Holy Eucharist, and to tell them in tender discourse of "the last things." At a certain point in the conversation, Christ touched for a moment upon the life beyond: His own resurrection, and that which would result from it for the sons of men. He did not tell much—three brief and fragmentary sentences—"Many mansions. . . . I go to prepare a place for you. . . . I will come again." In the very midst of this gracious revelation, words were interjected which challenge our profound attention, "If it were not so, I would have told you."

What thrilling testimony to the antecedent probability of the resurrection! What a thought—what a fact—the resurrection so natural and so reasonable an expectation, that we would be justified in expecting it, with no further proof than that of the Lord's silence as to the contrary! "I have not told you that it is not so; therefore you ought to believe that it is so." What may we infer but this? According to testimony of the Son of God, so antecedently probable is the resurrection, that the man to bring proof in this matter should be the unbeliever; the resurrection, with no direct evidence to support it, might reasonably stand a fact, until someone has brought proof that it is not a fact.

And yet, in spite of these words of our Blessed Lord, it becomes us to remember that our faith in the resurrection grounds itself, not in that silence to the contrary which Christ virtually declared to be a sufficient proof, but rather in the well substantiated fact which Easter commemorates.

How clear it is, that in this matter the Christ overwhelmingly desires that all men shall believe. Though silence may be sufficient, He breaks the silence to tell plainly of His Father's house, the many mansions, and the place prepared. Though Dives be reproved for the request that a messenger be sent from the spirit-world to convince his wayward brethren of a resurrection, yet this very thing which Dives asked, our Lord Himself has done, coming unto us "from the dead," for the very pur-

A MAN is worth to himself just what he is capable of enjoying; he is worth to the world just what he is capable of imparting.—J. J. Canfield, LL.D.



pose of compelling, if need be, man's belief in the resurrection. It was not necessary that Christ should return to earth. In His glorified body, He might have left the tomb and ascended at once to heaven, unobserved so far as the eye of man was concerned.

Christ did not do this. We may reverently say that He went far out of His way to give ample and convincing proof of His resurrection. He rose. He delayed for forty days His entrance into heaven. He tarried among men. He permitted Himself to be seen and touched. Why? Clearly it was because He considered belief in the resurrection to be so vital for men that He would not quit the earth until every doubt, reasonable or unreasonable, should be satisfied.

As a matter of fact, the importance, the far-reaching result, of faith in the resurrection must be apparent to serious-minded men. Who, without this sustaining power within, can nerve himself to face calmly either the stress of life or the shock of death?

Can we live as we ought, with doubt as to the resurrection? "Every man that hath this hope in him, purifieth himself." Unbelief as regards the resurrection is a chief source of bad living: "If the dead rise not, let us eat and drink, for tomorrow we die." "Would you make men honest and pure and great? Then you must convince them of the dignity of their being; you must open before their eyes the vast prospects of the eternity which awaits them, in that kingdom into which can enter nothing that defileth or maketh a lie."

Can we face the sorrows, the inevitable bereavements, of life, with doubt as to the resurrection? Here especially may the world behold the uniform triumph of our Christian faith. Easter turns tears of sorrow into tears of expectant joy. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Can we calmly face our own impending dissolution, with doubt as to the resurrection? Here again the Christian faith is absolute triumph. St. Paul, with the utmost cheerfulness, wrote concerning death to his Philippian children: "My desire is to depart and to be with Christ, which is far better." Christianity has softened even the very terms of expression, by which death is described. The Greek word which St. Paul here employs, translated "depart," was anciently used to indicate two interesting activities: sometimes to describe the breaking up of a camp, in order to move to higher and more advantageous position; at other times, to describe the loosening of the cable, when the ship sets sail upon her homeward voyage. Such is death to the Christian, upheld by his faith in the resurrection: not the direful calamity which the world pictures, but the breaking up of an earthly camp to be exchanged for the mansions of the Father's house: the loosening of the cable, for the soul's joyful voyage home.

"If it were not so, I would have told you." But we are not left to the testimony of our Lord's silence. Easter transforms the antecedently probable into absolute and accomplished fact. "Now is Christ risen from the dead, and become the first-fruits of them that slept." B.

#### A BODILY RESURRECTION.

THE Church's yearly round brings us once more to the Queen of Days—the joyous commemoration of our blessed Lord's resurrection in flesh from the tomb.

Easter day is rightly called the Queen of Festivals, not only because the event which it celebrates is the culminating assurance and pledge of all that makes life worth living for; but because in that event centre all the mysteries of our joyful faith. Because the Child of Mary could not be holden of death, we know that He is our Lord and our God; and that all His teachings are the veritable Word of God, unquestionably true throughout. Again the resurrection carries on to a predetermined and necessary stage of fulfilment what was involved in the taking of our flesh into God, and in the saving death of our Redeemer. Had our Lord not risen from death, He would have been overcome by death, and we should yet be in our sins. More than that, the resurrection was necessary in order that the body which He took in the Incarnation might attain to the condition which its being taken into God involved, and might be given that central place in heaven, as well as that supernatural status, which enabled it to become the source of our regenerate life, the food of our souls, and the veil of our entrance into the heavenly Holy of Holies.

All this and more is wrapped in the fact that, as the fourth

Article of Religion says, "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day." He rose in our whole nature, because He took our whole nature, to redeem it all.

THE FACT of a bodily resurrection of Jesus Christ is assailed in our time by many. There is the critical assault, which seeks to discredit the manifold testimony contained in New Testament literature, on the plea of its alleged inconsistencies. Denials are also made that the Gospels in particular represent contemporary knowledge; and the Gospel narratives are reduced to the level of legends and myths. Naturalistic explanations are offered: the vision theory; the swoon theory; the spiritualistic apparition theory; the theory that God caused the disciples to think that they saw Christ in the flesh, in order to convince them that, although not really in flesh, He was living in the heavenly sphere and still their Master. All these attacks fail in the face of discovery of the open grave on the third day, of the sobriety of so many independent narratives, all bearing witness to a real appearance of Christ in the flesh for forty days, and the sudden termination of such appearances when He was seen to ascend into heaven. We shall not consume space to review the arguments *pro* and *contra*, which can be studied by our readers in W. J. S. Simpson's valuable treatise on *Our Lord's Resurrection*, recently published by Longman's, Green & Co.

IT SEEMS DESIRABLE, however, to take note of a theory concerning our Lord's resurrection body, which, although countenanced by the writer just referred to, seems to us quite subversive of Scripture and of the Church's continuous belief on the subject. Not only so, but we hold that, if the theory in question were true, the redemption of our bodies would be nullified, and the doctrine that we feed on the Saviour's Body and Blood, and approach the Father's throne through the veil of His Flesh, would be reduced to metaphor.

The theory in question is based, on the one hand, on the manner in which our Lord's resurrection body transcended the natural modes of appearance and disappearance, its passing through closed doors, and the difficulty with which it was recognized by the disciples. On the other hand, it is founded on the alleged requirements of St. Paul's testimony: his comparing our own resurrection bodies to that of our Lord, and his contention that "flesh and blood cannot inherit the kingdom of God."

It is urged that a body in touch with the spiritual world, and possessing the powers exhibited by our Lord's resurrection body, could not be capable of being handled, or touched, or even seen, physically. "Solid flesh and bones would effectually prevent adaptability to spiritual conditions." It is urged further, in order to reconcile this with St. Luke's report of our Lord's words, "A spirit hath not flesh and bones as ye see Me have," "If we say that our Lord being normally intangible, inaudible, invisible, existing in a purely spiritual state, did nevertheless assume materiality, and make Himself tangible, audible, visible, for evidential purposes, and so temporarily bring Himself within the range of our material organizations, we have an explanation which does justice to all the facts, leaves the narrative intact, and removes the contradiction."

Such is the theory. We do not quarrel with the motive and orthodox intention which lies behind this attempt to explain the resurrection phenomena. But we cannot admit that the explanation is tenable by one who accepts the Church's faith. In the first place it involves our Lord in real deceit. The disciples could have placed no other construction on the words, "A spirit hath not flesh and bones as ye see Me have," than that the "flesh and bones" which they were invited to handle were properly His, exhibited as constituting the body in which He had risen from the dead. Had they understood that what they saw was merely a temporarily assumed "materiality," they would inevitably have inferred that in reality He no longer possessed a body. Such an appearance would have had no evidential value whatever, except to show that, although His body was gone, He lived on in a disembodied condition. Our Easter faith is surely richer than this!

Mr. Simpson is not alone, unfortunately, in regarding St. Paul's teaching as inconsistent with a true fleshly resurrection. It is worth our while, then, to face the question, Does St. Paul's



teaching require us to exclude "materiality" from the resurrection body? We feel firmly convinced that it does not.

St. Paul makes use of the figure of grain to illustrate his teaching concerning our resurrection. The grain is sown in the form of bare grain; then it dies, for this is necessary before it can be quickened; and finally it is quickened with the body which God supplies. Such is the figure, which is applied to our bodies. They are sown into this natural world, bare, earthly bodies, unable to inherit the kingdom of God, for the laying hold of such an inheritance lies not within the power of mere "flesh and blood." A change must occur, and involved in this change is the death of the body. It "is not quickened except it die." It is perfectly clear that while the analogy employed by St. Paul may not be pressed in minute details, the apostle intends to maintain some sort of physical continuity between the body that is sown and the body that is raised.

He proceeds to distinguish sharply between the body as it is now, and as it is raised. This part of his argument is often interpreted as meaning that there are two bodies in the numerical sense of the phrase—"Thou sowest not that body that shall be, but bare grain. . . . But God giveth it a body." This is certainly wrong. What is the "it" to which St. Paul says God will give a body? Surely it is nothing else than what is sown. Remembering that St. Paul is concerned with a figure here, he may naturally be taken to mean that God makes the body that was sown to be the body which He is described as giving. Two states of the body are in view, separated by death and the quickening of the dead—not two bodies in number, but in condition.

When he proceeds to say, citing the usual English translation, "It is sown a natural body; it is raised a spiritual body," the subject "It" refers to the same thing obviously in both phrases, and is in the singular number. There is but one body considered, described by one adjective before death and by another after its resurrection.

The translation needs close scrutiny. The original reads *σῶμα ψυχικόν* and *σῶμα πνευματικόν*, that is, if we translate very literally, a "physical body" and "pneumatical body." This can only mean a body closely connected with the psyche or animal soul, and a body connected with the pneuma or spirit. Or, to interpret, what is contrasted is a body dominated by the animal passions, and a body subjected to the spirit. The opposition is not between matter and spirit at all, but between a body lusting contrary to the spirit, and that same body made subject to the spirit by the change which occurs when it is quickened. The body continues, whatever may be the case with the particular assemblage of atoms which it contains at the moment of death, but is changed in the manner which he proceeds to describe.

Mere body—"flesh and blood"—he tells us, is unequal to what follows. But it is not for that reason shut out of the kingdom. A supernatural cause supplies what is wanting, when God giveth it—the body that died—a body even as it pleaseth Him. We shall be changed by *this corruptible* putting on incorruption, and by this mortal putting on immortality. Thus is brought to pass the swallowing up of death in victory—the victory of "flesh and blood" by power imparted supernaturally. In all this there is not a trace of the notion that "materiality" has given place to spirit. Rather the body is redeemed and elevated to that condition which makes it no longer a handicap to the spirit, but a glorified and subtle instrument and the external expression of the spirit. We are free then, so far as any inferences are concerned which may be drawn from St. Paul's comparison of our resurrection with that of our Lord, to hold that, when He exhibited "flesh and bones" to His disciples, He exhibited what belonged to the proper content of His resurrection body.

BUT, IT MAY BE URGED, How could such a body pass through closed doors? How could it appear and disappear at the will of its owner? If we understood the mystery of matter, we might be able to answer such questions. But modern science is growing cautious in its statements, in view of the phenomena of ether, of radium, and other baffling results of the laboratory.

Yet science does suggest grounds for belief that the Lord of matter can produce just such phenomena as are given in the Gospel narratives without stultifying its nature—its "materiality." We know that under certain conditions matter does become invisible by assuming a gaseous form. We may not

assert that He who constituted such possibilities cannot make matter invisible in other ways, in obedience to spirit.

Furthermore, according to the atomic theory, unaffected by recent discoveries so far as our use of it is concerned, the so-called solid bodies are not really solid, but are like planetary systems, made up of a multitude of eddying particles, separated by spaces that are much larger than the atoms themselves. Now the Divine Word is Lord of all this, and matter has its being and its laws in Him. Is it impossible that He should pass one so-called solid (really a minute planetary system) through another without disturbing the constitution of either. Is this more impossible to such as He, than the marching of two military companies through each other without confusing the ranks of either company—a phenomenon sometimes achieved in military drill?

WE ARE NOT attempting to explain *how* our Lord employed His "flesh and bones" as He did. All we maintain is that neither St. Paul's teaching, nor the assured results of modern science, forbid our acceptance of the faith of the Church, that our Lord rose on the third day in that body which hung upon the cross, including real "flesh and bones," although wonderfully changed. It is as possible in the twentieth as in the first century for our "flesh" to "rest in hope." Q.

NEXT week the trial of Dr. Crapsey will be held, unless postponement be granted. The event is of moment, and the issue a serious one. We earnestly trust that the trial may be conducted with dignity and with only a desire that justice be done. The defendant is entitled to a careful hearing and weighing of any defense that may be offered, and to the benefit of the doubt in case his utterances do not clearly establish his guilt. The Church, also, is entitled to treatment as an authority whose voice may not with impunity be disregarded. Neither panic nor sentimentality should govern the verdict.

We venture to suggest that Churchmen should earnestly pray that the Holy Spirit will preside at the trial, guide the court in its deliberations and findings, according to His holy will.

#### CHRIST'S DEATH AND RESURRECTION.

It is a Church of *Anniversaries*. There is no stronger testimony to the reality of an event than the annual celebration of that event from the time of its occurrence. And there is no better way to keep it in the minds of the people. So this Church, founded by the apostles, when they "went forth preaching everywhere," is found in every land and in every language, observing with suitable ceremonies the prime events of Christ's Birth, His manifestation to the Gentiles, His fasting, His crucifixion, death, burial, and resurrection, His ascension into heaven and His sending of the Holy Spirit. No matter how corrupt, ignorant, or debased any branch of the Church may have become, for "we have this treasure in earthen vessels" (II. Cor. iv. 7), it still bears witness in this way to the great and most important facts which put men in touch with the personal Christ. The apostolic Church everywhere preaches Jesus by living over His life annually in what is called the Ecclesiastical Year. It is also to be noted that two events, to-wit: Christ's Death and Resurrection, were so vital to the human race that the Church was not satisfied with merely an annual celebration, so she provided a weekly remembrance. Every Friday is a lesser Crucifixion day, and every Sunday a lesser Resurrection day.

And in this connection it is a great satisfaction to be able to observe that the Christian societies which have thrown off apostolic authority, organized after their own judgment, and have separated from the one Catholic and Apostolic Church and departed from its ways, are beginning to return to the observance of these seasons, and so to bear witness and to preach Jesus in the divine way. One cannot doubt that the Holy Spirit is leading them to testify in this way to the great essential facts in the midst of agnosticism and skepticism, and the bewilderment of these last times.

And it should, moreover, be added that the inspired apostles were also early commemorated, and their days ranked as holy days, because upon them, as a foundation, the Church was built, Jesus Christ Himself being the Chief Corner Stone (Eph. ii. 20; Rev. xxi. 14).—E. W. Spalding, D.D.

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## MANY INTERESTING NOTES

The Living Church News Bureau  
London, March 27, 1906

THE Presiding Bishop of the Church in the United States (Rt. Rev. Dr. Tuttle), writing to the central warden of the International Society of the Apocrypha (the Rev. Herbert Pentin of Milton Abbey, Dorset), says: "I am heartily in sympathy with the excellent and worthy effort being made by the I. S. A. to make the world better acquainted with the real treasures that lie hid in the Apocrypha." The members of the Council of the Society in the United States are Professors R. G. Moulton of Chicago, F. C. Porter of Yale, N. Schmidt of Cornell, and S. Schechter of New York. Canon Barry of Fond du Lac Cathedral and Professor Fosbroke of Nashotah, Wisconsin, have been appointed wardens for the dioceses of Fond du Lac and Milwaukee, respectively.

A correspondent of the *Guardian* (Mr. H. C. Richmond of Southport) writes as follows:

SIR:—The action of the Russian Archbishop in the United States of America in re-ordaining Dr. Irvine, a deposed presbyter of the American Church, referred to in the letter of your Jerusalem correspondent in *The Guardian* of February 28th, will probably be puzzling to many of your readers. But they will very quickly find an explanation of "this untimely act," as the *Henosis Ecclesion* very rightly calls it, if they will read an article on "Church and State in Russia," by Mr. J. Ellis Barker, in the *Nineteenth Century and After* for last month.

In intelligence on the part of her clergy and of her rank and file the Church of Russia is very far behind the other branches of the Orthodox Eastern Church, such as those of Greece and Roumania. As to the Church of Greece, so long since as forty years ago, when I was at school at Liverpool College, there were a large number of Greek boys at that school, and they all, without the least pressure on the part of the school authorities, used to attend prayers and the divinity lesson given daily during the first half-hour of each school day—a suggestive contrast to Archbishop Tikhon.

An appeal to all Bishops invited to the Lambeth Conference, 1908, soliciting "Definite Action for Promoting the Reunion of Christendom," is being circulated by the Nicene Churchmen's Union for signature. The paragraph in regard to the seven Ecumenical Councils, reads as follows:

"If, in the course of any conference with a view to reunion, the Bishops should be asked to state definitely what Ecumenical Councils they would accept, we trust that the Bishops in 1908 would acknowledge at least the first six—those of Nicea, 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451; Constantinople, 553; and Constantinople, 680. As to the seventh, A. D. 787, we trust that its acceptance would not be pressed upon us as essential to reunion; but, if pressed, we think it ought to be accepted, because, so far as we are aware, it has never been repudiated by the Church of England. Its language, too, has been much misrepresented."

As an outcome of the introduction of Colonel Carlile's Protestant Bill in the House of Commons, and notwithstanding its withdrawal, a meeting of Church people was held in the Town Hall, St. Alban's, last Tuesday night, under the presidency of the Dean of St. Alban's, to protest against any legislation being initiated by Parliament dealing with Church doctrine or discipline. The Dean spoke of the importance of their considering the constitutional position of the Church in relation to Parliament. The English Church was never established by the State, and the great question was whether she should be allowed or not to manage her internal affairs. A resolution was adopted deprecating any interference of Parliament with the prerogatives of the Bishops in dealing with the clergy in their respective dioceses, and also any legislation by Parliament on Church government and discipline without the concurrence of the Church.

That the old Puritan and superstitious aversion to the sacred Crucifix still clings to some Englishmen, is evidenced by the action of the Liverpool Cathedral committee in regard to the offer of a reredos for the Cathedral now being built in that city. It appears that on December 1, 1903—the whole matter only just now being made public—Mr. H. Douglas Horsfall, an eminent citizen and Church benefactor of Liverpool, made an offer of £5,000 for the erection of a reredos in the new Cathedral, his offer being accompanied with the proposal

that the subject should be the Crucifixion; and a very fine design embodying the same was submitted, at his instance, by Mr. Bodley, the consultative architect of the Cathedral, in which the central feature was, of course, a large crucifix. The committee decided, in June last, to invite Mr. Horsfall to allow the Ascension to occupy the central place instead of the Crucifixion, the latter scene being represented below among other carved pictures illustrating the life of our Lord while upon earth. As to the communication of this decision to Mr. Horsfall, there are conflicting statements between himself and the chairman of the committee; but it seems to be clearly evident that Mr. Horsfall was left in doubt at the time as to the fate of his noble offer. After repeatedly writing to the committee and obtaining no definite reply as to acceptance or refusal in the matter, Mr. Horsfall wrote to the Liverpool newspaper press to complain of the treatment that he had received at the hands of the Cathedral committee. This has drawn a reply from the Bishop of Liverpool, which is melancholy reading. In the course of his letter to a leading journal, Dr. Chavasse expresses himself thus:

"The reredos, it must be remembered, will be fifty feet high, and the central figure proportionately large. It was felt that such a reredos [as offered by Mr. Horsfall] would traverse the principle upon which the Committee have acted from the beginning—that the Cathedral was to be built 'by all and for all,' and that no ornament was to be introduced likely to give needless offence. [The Bishop here further states as a reason for his objection to the crucifix that "the very heart of Christianity is not a dead but a living Christ."] As, in the last resort, it rests with the Bishop to decide the character of the ornaments to be introduced in a Cathedral such as that of Liverpool, I am prepared to accept all responsibility for the action of the Committee. The very great regard that I have for Mr. Horsfall increases my deep regret that I cannot consent to the erection in our new Cathedral of a reredos likely to wound the feelings of some of our best Church people. If every donor had insisted on his own special mark, and that of his own school of thought, being stamped on its walls, or on its ornaments, the great building on St. James' Mount would never have been begun."

To this, Mr. Horsfall replies mainly to the effect that the Bishop has entirely missed the point of his complaint, which is this: "Am I or am I not entitled to a definite answer, yes or no, in reply to my offer." We see that the Bishop of Liverpool objects to the crucifix because it is, as he thinks, a "special mark" of a school of thought or of a party in the Church; but he seems not to realize that there is no essential reason why this venerable Catholic symbol and legal Church ornament should be regarded in any such light. Surely it is just such obscurantism as that evinced by his Lordship and other members of the Cathedral committee which tends to give a quasi partisan character to the use of the crucifix. Lord Shaftesbury, the philanthropist, was in his day, perhaps, the leading member of the Protestant party, and yet how different was his attitude toward the crucifix from that of present representatives of his party at Liverpool. He remarked (as we read in his *Life*) that "to bear about a memorial of what God Himself once exhibited to the world does but simply recall His Death and Passion, and forces us to look on Him whom we pierced." On the other hand, the attitude of the Liverpool and most other English Protestants does not seem far removed from that of the intruding Puritan President and Fellows of Magdalen College, Oxford, in 1649, of whom it is noted that they removed the figure of our Lord from the great west window of the chapel, in their fear of idolatry, but left that of the Devil. As to the Bishop of Liverpool's curious observation, that the Ascension "more fully and forcibly expresses" the fact that we worship a living Christ than does the Crucifixion, the *Church Times*, commenting on this affair, pertinently commends to the Bishop's attention the following remarks of the late Primate (Dr. Temple):

"I fail to understand how it can be considered compatible with the principles of the Reformation to draw nice distinctions between the figure of our Lord crucified and the figure of our Lord ascending, and to say that one tends to idolatry, and the other not. Such subtleties savor of Rabbinical distinctions."

Two leading members of the Protestant party have recently passed from earth in the persons of the Archdeacon of Liverpool and the Rev. Samuel Garratt, Hon. Canon of Norwich, aged 85 and 89, respectively.

The Ven. W. F. Taylor was born in Dublin, and was son of a civil engineer of that city. He graduated from Trinity College, Dublin, in 1847, and was ordained priest in the following year. After a clerical career of twelve years in Ireland, he began his connection with the English Church as an incumbent in Liverpool, where he remained the rest of his days. On



the creation of the see of Liverpool in 1880, the Bishop (Dr. Ryle), to whom Dr. Taylor was especially a congenial spirit, appointed him one of the Hon. Canons, while subsequently promoting him from one post to another in the diocese. All through his clerical career the late Archdeacon, who was an Orangeman, was noted for his militant opposition to the Catholic cause and the Catholic Revival. He was closely identified with the movement for the revision of the English Prayer Book on Protestant lines.

Canon Garratt graduated from Trinity College, Cambridge, in 1839, and was admitted to priest's orders in 1841, and licensed to an assistant curacy in Islington. He subsequently became quite a noted London preacher while perpetual curate of Holy Trinity Church, Lincoln's Inn Fields, then known as Queen Street Chapel. His last incumbency was that of St. Margaret's, Ipswich, which he held for nearly thirty years. He appears to have been much given to speculation as to the meaning of the Book of Revelation. One of his singular interpretations of its prophecies was that the Greek and Latin Churches and a section of the English Church would combine and become "Anti-Christ."

*Requiescant in pace!*

A medallion has been placed in the nave of Canterbury Cathedral by the Rev. Eric Farrar in memory of the late Dean Farrar. It is of Carrara marble, and is a portrait of the late Dean as he looked in the earlier days of his tenure of office at Canterbury.

There has just been an election by the London Diocesan Conference to the new House of Laymen for the Province of Canterbury. The result of the scrutiny of the votes polled in the election of thirty-six representatives for the diocese is that the following candidates, among others, have been elected: Lord Hugh Cecil (who secured the highest number of votes), Messrs. J. G. Talbot, M.P., F. C. Holiday, Eugene Stock, Chancellor Smith, Lt.-Col. Everitt, Earl of Shaftesbury, Sir T. C. Hope, M. A. Riley, Lords Stanmore, Halifax, Spencer Churchill, Messrs. D. C. Lathbury, W. J. Birkbeck, F. H. Rivington. Among these well-known names the majority are those of E. C. U. Catholics.

The Bishop of London's Evangelistic Council have arranged for a mission service to take place at the Garrick Theatre on the evening of Good Friday. It will be the first time that such a service has ever been tried in a West End theatre. Admission will be by ticket, of which 8,000 copies have been printed for distribution. The idea is to fill the theatre with people who otherwise would be walking about the streets or lounging in public houses. Addresses will be delivered by the Bishop of Kensington, who is chairman of the Evangelistic Council, and by Father Waggett, S.S.J.E. The big organ used in the "Merchant of Venice" will be played by Mr. Horace Patterson, organist and choirmaster of the Church of St. Mary the Virgin, Soho, who is in charge of the musical arrangements. There will be a choir of 200 boys from St. Anne's Day School, Soho, and the boys' orchestra of stringed instruments from St. Anne's will play selections.

The first meeting of the Church Music Society was held last Tuesday at the Church House, Westminster, Mr. W. H. Hadon presiding. The Bishop of London wrote:

"I am indeed sorry that it is impossible for me to be present at the first meeting of the Church Music Society, and I write to give it a very true welcome. If the Society will continue to work on the broad lines which you its founders have laid down for it at the start, I have no fear that it will be anything but a great success, and a real help to the many clergy and choirmasters who are in need of just the assistance which the Society hopes to give."

Letters of approval were also read from the Bishop of Stepney, Canon Scott Holland, and Dr. C. W. Pearce. The chairman, in opening the proceedings (to quote from the *Times*), said that the Society proposed to have a great deal of good old Church music, which had fallen into desuetude and was almost inaccessible, printed cheaply. He did not believe for a moment that the scheme was impracticable or would be "shipwrecked on diversity of taste." Lord Beauchamp moved the election of the Bishop of Winchester as president. He said that the Worcester committee (of which he was a member) which inquired into the subject, had established beyond doubt that people all over the diocese wanted to take a larger share in the musical portion of the services of the Church. Even at Cathedrals, one service of more popular type should be held every Sunday, the congregation being encouraged to join in the singing of the Psalms and Canticles. He also pointed out, I

am glad to note, that there was a remarkable amount of evidence that people liked the Plainsong chants because they were so easy to join in. The Bishop of Bristol, in seconding, said such chants should be used as were really within people's comprehension. A great deal more might be done to simplify Church music so as to make it thoroughly congregational. The motion having been adopted, Mr. H. Chatfield moved, and Mr. R. Strutt seconded, the election of the provisional committee (whose names have already been given in this correspondence) as executive for the year, with instructions to select six others; the secretaries being Miss Eleanor C. Gregory and Lady Mary Thefusis. It was agreed that the *minimum* donation of £5 should constitute a life membership; that 5s should be the ordinary annual subscription; and that those actively engaged in the administration of Church music, such as organists, choirmasters, and clergy, should be admitted as members without payment. The vote of thanks to the chairman was seconded by Dr. J. Vosley Roberts, organist of Magdalen College, Oxford.

The work of Church Music Reform has already begun at Birmingham pro-Cathedral, where it appears to have involved friction—leading to the resignation of the organist. The *Daily Chronicle* of yesterday said:

"Since becoming Bishop of Birmingham Dr. Gore has assumed a personal responsibility for the choral portions of the Cathedral services. Instead of the organist having practically a free hand, as formerly, he has had to make submission to a so-called Musical Council, whose taste and knowledge in matters musical are disputed. Various innovations have been insisted upon, and at length the tension became so severe that the organist handed in his resignation."

J. G. HALL.

#### DR. HART ON THE OCCASIONAL OFFICES.

ON the Thursdays in Lent, Dr. Samuel Hart has repeated in the Williams Library of Berkeley Divinity School the course of lectures on the Prayer Book, lately given in Hartford before the Seabury Club. A fifth lecture was added on The Occasional Offices, of which we give a report:

The Occasional Offices differ from those of daily prayer and Holy Communion, as only used on special occasions, and in time of special need, as Baptism, Confirmation, Visitation of the Sick, and Burial. One of the most noticeable things in the rites of the Church is their essential simplicity; and this is especially seen in the ancient offices of Baptism. While the introductory service might take on more form and pomp, the service itself was simple, whether it was performed in the catacombs out of the hearing of the world, or in a great church by the Pope on Easter Even. There are three services in the ancient baptismal offices: First, the admission as a catechumen, or one under instruction until he shall become grounded in the faith, as is done in China to-day; second, the blessing of the font; and third, the baptism. The blessing of the font ceased as a service when the water was renewed each time. It was not until 1662 that there was an office for adult baptism in England, as before that time infant baptism was universal; but during the Commonwealth this had been much neglected. Moreover, the need of adult baptism in the lands newly discovered when the heathen should be converted, made it necessary to provide a service for adult baptism.

The essential thing in Confirmation is mentioned in the New Testament, where it is said that the apostles laid their hands on those who had been baptized, that they might receive the Holy Ghost. Ancient writers speak also of anointing with oil, but as Baptism and Confirmation were usually administered together, it is not possible to tell to which service this distinctively belonged. In the English Church it is interesting to notice that the Bishop lays on his "hand," while in the American he lays on his "hands," this agreeing with the New Testament.

The Office for Visitation of the Sick is a beautiful service, and should be read by those in health. It teaches that God's "visitation" should not be looked upon as a punishment. Those who are sick often hear God's voice and come closer to Him.

Matrimony did not originate in the Church, and the office is rather a blessing of God's Church on an existing institution. The Church in its ceremonies has followed the customs of the several countries. The difference between the idea of the Southern races and the Northern races is that in the former, the original idea seemed to be that the bride was stolen by force, and she was lifted over the door-step. When she was taken, evidently the groom took also all he could get, hence the bride



must have a "dot," as in France. In the Northern races, she was evidently bought, hence the groom must give a bride a dower and sometimes presents to the family. The groom also gave pieces of gold and silver to indicate the sharing of wealth. This service is divided into two parts, the espousals and the nuptials. The bride was considered as belonging to her father's family; he gave her to the Church, and the minister, for the Church, gave her to the bridegroom. This service has older English words in it than any other, because it was necessary that the parties should understand the responses which they made; this accounts for such phrases as, "I plight thee my troth," which in modern English would be, "I pledge thee my truth." The bride used to promise to be "bonner and buxom"; "bonner" meant well disposed, and "buxom" meant obedient, coming from the verb "to bow."

The beauty and solemnity of the Burial Service is acknowledged by all, and here, as elsewhere, the Church treats everyone alike. Even when Queen Victoria was buried the service was the same as for the poorest pauper in the realm. This service was changed more than any other at the Reformation, on account of the perverted idea of purgatory, which originally meant a cleansing, not a suffering of torments. The service first speaks of the sorrow and the loss, then goes on to that wonderful consolation of the fifteenth chapter of I. Corinthians. And it seems that the resurrection, which is often lost sight of, could never be forgotten in the Church while the service is read in England or in America, thousands of times a day. "In the midst of life, we are in death" is often thought to be taken from the Bible, but in truth it is, with the words that follow, an old "sequence," which came to be used as a war song to stir up the hearts of the warriors. At one time its use was forbidden, as causing too great emotion. The opening sentences are in part the old antiphons, and testify to faith and hope.

#### "I AM THE RESURRECTION AND THE LIFE."

Down through the countless ages Earth has borne  
Within her breast her dead;  
From her they came, to her did they return,  
When life's brief day had sped.

Savage and sage, the infant of an hour,  
The old—as men count years,  
The monarch thronéd in the pomp of power;  
The child of want and tears.

Soldier and citizen and they who wrought  
For riches or for fame;  
He who his birthright sold and he who bought,  
At bitter cost, a name.

The poet in the passion of his quest  
For the unfading flower;  
The miser gloating on the gold possessed  
And lost within an hour.

The maiden in the promise of her youth;  
The mother worn with pain;  
The youth a-glow with seeking after truth  
And he whose search was vain.

Myriads on myriads, since the first man trod  
The fair earth undefiled;  
Myriads on myriads, since a gracious God  
First on creation smiled.

Dust unto dust—was this the sum of all?—  
To live their little day,  
And then to sleep, beneath the green earth's pall,  
The dreamless sleep for aye?

Dust unto dust—is this the sum of all?  
*This* all that Life can give?  
Nay, for we hear those wondrous accents fall,  
And these dry bones shall live!

"I am the Resurrection and the Life."  
O words most sweet, most dread!  
Words that shall stay us in the mortal strife,  
For we shall live though dead!

Christ, at Thine empty tomb, in trembling fear  
And speechless love we kneel;  
Lord, to Thy servants who in faith draw near,  
Thy blesséd Self reveal!

Santa Monica, Cal.

MRS. J. D. H. BROWNE.

IF WE ASPIRE to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.—*Charles G. Gordon.*

## REDUCTION OF THE NUMBER OF DELEGATES TO GENERAL CONVENTION

### Opinion of the New York Lay Delegation

#### ST. JAMES' AND CALVARY PARISH YEAR BOOKS

##### In the Interests of Mexico

The Living Church News Bureau  
New York, April 9, 1906

NEW YORK is to be the scene in the coming summer of an evangelistic campaign similar to that of last year, but on a more extensive scale. The inter-church committee which had the effort of last year in charge, has been reorganized, with members representing all of the non-Roman bodies, and plans are being formulated for the placing of at least ten large tents, each with a corps of workers, in different sections of the city. The first public meeting of this year, devoted to the movement, was held on Friday night in Carnegie Hall, with an overflow meeting in a near-by Baptist Church. About six thousand people, in all, heard the movement discussed by a number of religious leaders, and a large sum was contributed toward the expenses of the summer. The meeting was especially notable in that it introduced to New York the Rev. Dr. Torrey and Mr. Alexander, who left their revival meetings in Philadelphia for the night, in order that they might help along the New York movement. Earlier in the day the two evangelists were entertained at a luncheon by a hundred or more of the local ministers. At both the luncheon and at the evening meeting there were many Churchmen present, and it is expected that many of the clergy of the Church will coöperate in the summer work.

The Church Club of New York has discussed, on several occasions, the proposition to reduce the number of delegates to the General Convention, and the Board of Trustees of the Club made a request of the lay delegates of the Diocese of New York for an expression of their opinions in the matter. At a recent meeting of the Church Club, it was decided to make public the reply, which follows:

*George Zabriskie, Esq.,*  
*Secretary pro tem. Church Club,*  
*49 Wall St., New York, N. Y.*

DEAR SIR:—We have received your letter of January 9th, 1906, addressed to us jointly as the Lay Deputies to the General Convention from the diocese of New York. In this you transmit a resolution of the Board of Trustees of the Church Club of New York, which referred to a communication from the National Conference of Church Clubs in regard to the reduction of the membership of the General Convention.

The House of Deputies undoubtedly has become unwieldy because of the large membership, and as new dioceses are added this evil will increase. We believe that a reduction in membership is desirable and that steps should be taken to secure a smaller body; but many and great difficulties will arise, and experience indicates that strong opposition will be encountered to any plan that may be proposed. It is only by the education of the members of the Church that anything will be accomplished, and for this reason the contemplated action by the National Conference of Church Clubs will be of great importance in developing public opinion.

The present membership is based upon an equal number of delegates from each diocese without regard to size. The fairest plan to secure a reduction would be to change the representation so that it should be based on the number of communicants in each diocese, or upon the number of clergy canonically resident therein, and then having decided on a much smaller number of delegates, to apportion them according to the membership or the number of communicants among the various dioceses.

This remedy would probably meet with considerable opposition. Another plan to secure the reduction would be to carry out the proposal made and rejected at the Minneapolis Convention, that the number of delegates from each diocese should be reduced to three clerical and three lay deputies.

This change would cause a reduction in the membership of the Convention by one-fourth, and would reduce the chances of a deadlock in the vote of a delegation, something which may occur when every deputation is so constituted that its members may divide equally.

Reduction in view of this existing difficulty may be practicable, but as above observed, only through the active and efficient work of such influential Church organizations as the Church Clubs throughout the country.

Yours very truly,

(Signed) J. PIERPONT MORGAN,  
FRANCIS LYNDE STETSON,  
W. BAYARD CUTTING,  
HENRY LEWIS MORRIS.

The year book of St. James' Church, ordinarily published at the first of the calendar year, has been so much delayed by



the strike in the printing trade that it has just been placed in the hands of the parishioners. The book makes the usual presentation of the work of the parish, including the Church of the Holy Trinity on East Eighty-eighth Street. There is a preface by the rector, Bishop Frederick Courtney, in which he pleads for a larger missionary spirit, urging the men to take part in the Missionary Thank Offering, and all the parish to realize their privilege of helping in the support of the Church of the Holy Trinity.

Another year book which appeared this week is that of Calvary parish, the Rev. Dr. J. Lewis Parks, rector. Reports are presented from all the parish organizations, including an interesting summary of the work done on the east side, at the Galilee buildings. In the department of the book devoted to finances, the rector speaks of the success of the Systematic Offering Plan, which last year resulted in offerings for various parochial and benevolent causes amounting to \$13,370. The report of the parish treasurer shows the income of Calvary Church to have been about \$36,000, and it is also shown that the parish has an endowment of over \$140,000.

A meeting in the interest of the work of the Church in Mexico is announced for the Wednesday after Easter, to be held at the residence of Mrs. Woodbury G. Langdon. The meeting is called by Bishop Satterlee, the Rev. Dr. E. M. Stires, and the Rev. Dr. William M. Grosvenor, who call themselves a "self-appointed committee" to aid the work done under the direction of Bishop Aves. It is expected that Bishop Aves will be present at the meeting, to tell of his work, and addresses will be made by the three men previously named.

A BISHOP'S AGE.

**I**N nearly every episcopal election, the age of the candidate plays an important part in the discussion of men suitable for the office.

In a conversation with a layman who was over seventy years old, he expressed regret that men were elected now at such an early age. "It is difficult to venerate as a Bishop one who is not over forty years old; they did not use to elect such young men to the episcopate." Without any definite knowledge of the subject, I replied that I did not think men were elected any younger now than formerly; so taking up a *Living Church Annual*, I examined the age at consecration of some of the most notable Bishops who have served the Church and now rest from their labors. I was so surprised at the result that I determined to pursue the subject further. So I made a selection from the list of departed Bishops of those who in my opinion were most notable in the exercise of their episcopates.

In making this list I realize that other persons might make a different selection, but I do not believe that the results would be materially different. I tried to make a selection that would be representative of different sections of the country, and I excluded from the list men like Phillips Brooks who were eminent men, but whose episcopates were too short to leave much permanent influence.

The following is the list that I selected, the name of the dioceses which they served, and the age of each Bishop at the time that he was consecrated to his office, in each case his election ante-dating by several months his consecration:

1. Seabury (Conn.)..... 55	11. Polk (La.)..... 32
2. White (Penn.)..... 39	12. Whittingham (Md.)..... 35
3. Hobart (N. Y.)..... 36	13. Hawks (Mo.)..... 32
4. Chase (Ohio)..... 43	14. Burgess (Me.)..... 38
5. Brownell (Conn.)..... 40	15. Williams (Conn.)..... 34
6. Hopkins (Vt.)..... 40	16. Whipple (Minn.)..... 37
7. McIlvaine (Ohio)..... 33	17. Coxe (W. N. Y.)..... 47
8. Doane (N. J.)..... 33	18. Clarkson (Neb.)..... 39
9. Otey (Tenn.)..... 34	19. Elliott (W. Tex.)..... 34
10. Kemper (Wis.)..... 46	20. Dudley (Ky.)..... 38

The average age of this score of Bishops at the time of their consecration was 38 $\frac{1}{4}$ , at the time of their election, 38.

In this list only four Bishops were over 40 at the time of their election, and half of the number under 37.

We call this the age of young men, and yet we question whether any diocese to-day would elect a Bishop the age of McIlvaine, Doane, Williams, or Whittingham at the time of their election. And yet, why not? Between 32 and 35 are the years in which men adapt themselves most readily to new conditions and accomplish their best work. Read the history of the Revolution, or look at the leaders of the great trusts throughout the country, and we find that genius for administration is developed long before men reached the age of forty. Dr. Osler

may have been an extremist, but there was enough truth, we believe, in his recent observations, to justify the assertion that after forty, men lose something of their courage in initiative and their ability to adapt themselves to new conditions.

We do not mean to insinuate that Bishops who were elected after they were 45 or 50 are not able Bishops, but that if they had been advanced to the office ten years earlier they would have been abler Bishops, more easily adapting themselves to the very trying conditions of the American Episcopate, and bringing a longer experience to bear upon the problems of their administrations.

The fact is that in the '50's and '60's men were frequently elected to the episcopate before they were 35, and over one-fourth of the entire episcopate were elected before they were 40; whereas, in the last twenty years I cannot recall over one or two whose age at election was under 38, and none under 35.

There is no place where courage and initiative are needed more than in the episcopate. In the 30's these qualities are at their best. Let us go back to the old rule and elect younger Bishops, for there never was a time when men needed to carry into their dioceses more push and activity than at the present day. This Church of ours needs initiative and energy in its episcopate far more than dignity or even deep scholarship, for the practical questions that confront a Bishop are those of administration, not exegesis. And there is something in the enthusiasm of youth that makes for leadership and inspires enthusiasm in others.

We are filling our large city parishes with young men, as a glance at Chicago, Milwaukee, St. Paul, and Minneapolis will show. We question whether age and experience are not more needed there than in the episcopate, for we have known men of mature life who were exceptionally good parish priests, who were indifferent Bishops.

XL.

A RACE WITH DEATH.

II.

**S**EE article with same caption in issue of 7th inst.

Many years ago, my brother-in-law telegraphed to me, "Your mother is dying. Come." It was Passion Week. I replied: "God's will be done. My duty is here."

I performed my Holy Week and Easter duties, presented a class for Confirmation on the Second Sunday after Easter, gave them on the following Sunday their First Communion. In the strength of that sacred meal I travelled half-way across the continent, and dined with my mother at her bed-side. I spent two sweet days with her, and then she said: "Good-night, my blessed son."

She then became unconscious. On the second night after I was awakened, I began to dress in haste, and then I said to myself—He that believeth shall not make haste, and finished dressing deliberately. I said the Commendatory Prayer at her bed-side, and while I was saying it, God took her to Himself.

W.

EASTER.

With dread becrowned and robed, of terrors King,  
 With Sin and Time his servitors and Fate  
 His ruthless messenger, enthroned Death sate  
 And tyrannized the world unpyting;  
 Strong arm nor dauntless heart relief might bring;  
 None might redeem himself with ransom great;  
 Virtue nor prayer his rigor might abate;  
 Nor love nor tears avail for rescuing.

But Thou, O Christ, didst bear upon the tree  
 In grief and pain his utmost tyranny,  
 Enduring all, didst conquer him thereby,  
 Dost live again and nevermore shalt die,  
 And he who, living, doth believe in Thee,  
 Although he die, shall live eternally.

Brownwood, Texas.

(The Rev.) JNO. POWER.

IT IS SOMETIMES a small matter that hindereth and hideth grace from us; at least if anything can be called small, and not rather a weighty matter, which obstructeth so great a good.

And, if thou remove this, be it great or small, and perfectly overcome it, thou wilt have thy desire.

For immediately, as soon as thou givest thyself to God from thy whole heart, and seekest neither this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace; for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine Will.—*Thomas à Kempis.*



## THE RELATION BETWEEN THE CLERGY AND THE LAITY.

AN AD CLERUM ADDRESS.

BY THE REV. WM. C. DE WITT, D.D.,

Dean of the Western Theological Seminary.

IN the unwritten constitution of the Church, its tradition, it may be clearly read that the distinction between the position of the clergyman in the Church and that of the layman in the same body is fundamental. It is also clear that the relations existing between the laity and the clergy, who together comprise the body of the visible Church, are those of mutual dependence and coöperation. If it is true that without a Bishop there can be no Church; it is equally true that without laymen there can be no Bishop. After the analogy of a sacrament, the laity are the outward and visible sign of that inward power which in the grace and "character" of "order" becomes inherent in him who is thereby made a deacon, priest, or Bishop. That is to say every element that goes to make up the *exousia* (authority) and the *dunamis* (power) of a clergyman, becomes effective of its divine purpose only as it is manifest in its effects, and the medium of that manifestation is the body of the laity.

Or, putting the relation in another way, the laity are the members of the body, eyes, hands, and feet. The clergy are the brain-forces. A disordered brain makes an insane body; and a mutilated body makes the brain ineffective.

In speaking, therefore, of the relation between the clergy and the laity, let it be understood at the start that neither clergy nor laity exist as such without an established relation each with the other. When this relation is normal, the Church is at its best; and when the coördination of their relative functions becomes imperfect, to the extent of that imperfection, the efficiency of the Church becomes impaired.

As in the individual man, a disordered brain is sometimes associated with an otherwise sound body, or a sound brain with a weak body; so it often is in the case of the Church, in diocese, in parish and mission. The brain is always conscious of the weakness of the body, but seldom owns itself to be unsound; and the body, by talking, kicking, striking, and by the use of every member, will demonstrate to the doubter what it would be if it only had a decent brain to direct it. The clergy are fully conscious of the inefficiency of the laity, and the laity say they would be the means of converting the earth—in fact the whole universe—if the clergy were of the right sort.

I suppose the facts are these: The average clergyman is simply the average layman *plus* a certain amount of special training, and *plus* a certain conferred authority. Because he is a clergyman, he has not necessarily any more common sense or any more native or acquired refinement. He has not a degree more fervor in promoting the interests of Christ's Kingdom for the glory of God—though he may have for other reasons—than he would have if he were a layman. In short, the clergyman, as a man, is no better, no wiser, no more cultured, no more anything—as a man—than the layman. So far as all that goes to make up his common—not his theological—character is concerned, he can be measured by the same standards that the layman is measured by. If he is a natural born leader of men, he would be so, clergyman or layman. If he is a natural born fool, his clerical coat gives him no wisdom—though through the meekness and long-suffering of the laity, it may save him some kicks. If he is a gentleman he would be a gentleman, and if he is a buffoon he would be a buffoon, as a layman.

Now many of the difficulties that arise between the clergy and laity come from the understanding of these facts by one party, and the misunderstanding of them by the other; and it makes little difference which one is the party of the first part. If the layman thinks the clergyman, because he is a clergyman, because he has received authority—the *exousia*—and because he has received the *supernaturale donum*, and is the accredited minister of Christ and steward of the mysteries of God, is therefore competent to "run the parish" without conference, counsel or advice, coöperation, or assistance from the laity, that clergyman is going to have all the honor he is entitled to for a week or ten days, and then he is going to begin to nourish a secret desire for the Presbyterian system of parochial government.

Or, if the clergyman gets it into his head that he really is what in the instance mentioned he is thought to be, and his laity have an idea that all the wisdom in the universe isn't inside of one skull, and come to have their doubts about the lim-

itations of the authority conferred by the laying on of hands—and nothing tends to doubtfulness in this regard more strongly than its unwise exercise—there is going to be trouble in that parish, and an instance is going to be pointed out of strained relations between the clergy and the laity.

Now, the average layman will give the clergyman credit for every claim that he can make good, as a man. If the clergyman believes in the Deity of Christ, the layman will say: "He will not only preach the Gospel of Jesus Christ, but he is going to do the works of Jesus Christ. He is going to be in dead earnest in the business of saving souls. He is not going to be a society ornament, nor a loafer; he isn't going to call around on the women and talk nonsense. When straw is scarce, he isn't going to demand that the people furnish him enough straw with which to make pretty bricks without using any of the good clay down by the 'crick.' He is not going to hold over his people the whip of his divine authority when he speaks like a man—and perhaps like a not very big man either. He has got to stand the test that Jesus offered—'Believe Me for My works' sake.'" The layman will remember that the Master said to His disciples to whom He had given the authority—*exousia*: "Ye shall receive power—*dunamis*—after the Holy Ghost is come upon you, and ye shall be witnesses of Me."

Now, brethren, the efficiency of the clergy is largely manifest in the fact that the laity have been taught to be long-suffering. But when they suffer long they become discouraged, and then they become doubtful, and then indifferent. (For you will remember that the word "laity" applies only to those who are avowed Churchmen.) I have never heard myself preach; but I have often wondered, when I have heard other clergymen, at the marvellous patience of the laity. I know I have imposed upon my own congregation scores of times by sermons in which I was not myself consciously interested. It was time to preach, and I had to preach, and so I did preach. I have gone to church on cold, wet, hot, and sticky days, when I wished I did not have to go—and I know I wouldn't if I hadn't had to—and I have seen there a lot of men and women who didn't have to come. They came for Christ's and His Kingdom's sake. They were better than I. And then I went out during the following week and administered a reproof to those who didn't come. That was an official duty, I suppose, but it was personal dishonesty. And I guess some of them said to themselves: "He would have stayed at home if he could."

In the course of years men become fair judges of their fellow-men. They know what characteristics are congruous in the same nature and what are incongruous. And if, by putting in the balance on the one side a man's credits and the other side his debits—moral or financial—they come to the conclusion that he can't make good at the close of the day's business, they don't want to deal with him except upon the basis of an honest understanding. It doesn't do much good for the man who is being sized up to say he represents a good house, and that he has full authority to transact the business of his department, if he doesn't deliver the goods and keep his agreements. The house itself takes on the character of its representative, and, whether the logic is good or bad, the customer is going to feel, if he does not say, "So much the worse for the house if it confers authority upon such a representative, and backs him up."

There are, doubtless, a good many reasons for whatever lack of coöperation there may be between the clergy and laity of our communion. Higher criticism has something to do with it, and a low-down mutual criticism of clergy and laity has more to do with it; but it is my judgment that what has most to do with it is a relative over-emphasis of the authority—the *exousia*—and an under-manifestation of the power—the *dunamis*—of holy orders. The officers of a bank have power to receive deposits, to make loans, and to administer trusts, and when they station themselves at their mahogany desks inside the marble walls, with a retinue of clerks about them, and electric call-buttons at hand, the people are predisposed to trust them. They say they have the authority and they command the situation as bankers. But when someone detects a disastrous or a dishonest transaction, the whisper goes around, deposits are withdrawn, and the run begins. Men don't care much for the *exousia* when the *dunamis* is not in evidence. A doctor may have his license, but if he doesn't meet with success in his practice, Christian Science has a boom. Men are willing enough to grant a man's authority from the State or from God Himself—perhaps too ready to do so—but, as honest men, in very defense of the State and in defense of God, they repudiate



authority dishonestly or incompetently administered. We do it ourselves.

Take a concrete example: We teach our people that there are two sacraments, ordained by Christ Himself, which are universally necessary to salvation. Now if they are universally necessary to salvation, and if salvation means an issue of eternal loss or gain to immortal souls of God's children, are the laity going to believe that we believe what we teach about these sacraments, are they going to believe that we are just ordinarily honest when we concern ourselves more about the trifles of parochial or personal affairs than we do about the unbaptized and unconfirmed membership of our congregation—not to mention the population in the outlying neighborhood? See the physician working night and day to save the life of a patient; the physician is himself unbaptized or unconfirmed—a non-communicant. Is this physician going to believe that the priest of the church which he sometimes attends, really thinks his soul is in danger of eternal death when he, meeting him from time to time, never has a word to say about the matter, or, if he does mention it, does so in a perfunctory way that smacks of professional duty?

And, brethren, the more that priest declares that he is the only man in the whole town who has the right sort of authority to bring about the salvation of that physician's soul, the worse it is for the priest, and the worse for the Church which he represents. The laity can't believe in him.

Again: Business men are not thinking much about the charter or by-laws of their corporation after it gets under way. They are thinking about the business itself. They want to know about the output, the profit, and the stock on hand. They want to know about the conditions that affect the market, and what the management and salesmen are doing. And when these business men come to church they are in a frame of mind to hear what their religious corporation is doing along the same lines. They have an idea that Jesus Christ came into this world to make it better, to make men more honest, more pure, more kind to each other. Long ago they have understood that the Kingdom of Christ is established on the earth. They have a visible evidence of it in their parish church and in the fact that they are members of it and are paying for its support. The matter that interests them is: How is its business getting on? Of course they are particularly interested in their own immediate neighborhood, but they are also interested in the whole sphere of the Church's territory. And when the manager of the local agency gets up and tells them, week after week, in a half-hearted way, about the big dividends that are coming sometime when time shall be no more, if they will stick to the corporation, or about one little infinitesimal incident in the business that is supposed to be encouraging, but never presents a really satisfactory statement—*i.e.*, nothing that seems to indicate that he knows what relation the present conditions have to the real purpose of the corporation—a suspicion creeps into the minds of the stockholders that the manager is more anxious to get funds enough to hold down his own job than he is to create a dividend surplus for the benefit of the stockholders.

Again: The law of supply and demand enables business corporations to select competent men for managers. Such is not the case in the Church. Every priest is a manager of a local branch of the business of Christ's Kingdom. He is pretty certain of a position somewhere, because the supply is short of the demand. The clergy know it, and so do the laity—or if the laity do not know it at first they find it out after they have changed managers a few times. The laity come to understand that it is a desperate case. Some way or another the business has got to get along here and there under an incompetent management. There are laymen in every parish who know that the clergyman is making one or a dozen mistakes in policy and in action every week of his life. They know that he is incompetent to discharge properly all the duties that he has assumed. If the clergyman is neither a liar, a thief, gets drunk once in a while, nor commits any of the vilest sins, he may have no knowledge of human nature, he may be overbearing, he may be lazy, he may be a poet when a plumber is required, he may be weak in any one of a dozen or more ways. There is no help. This man is in charge, and they have got to back him up. Perhaps he won't be backed up. Perhaps he tells the laity to just mind their own business and pay his salary. They would like to advise with him. They have lived in that town for forty years, known its people, and they know how a procession of clergymen have failed and why. But, face to face, in sermons, by letter, or in the course of confidential conversation amongst

the saints, word comes to the interested laity that Father Blank intends to run this parish, and when he wants advice he will ask for it.

I must not consume more of your time this morning. There are hundreds of other reasons why there is a lack of interest in the church and of coöperation on the part of the laity with the clergy. Perhaps the majority of these reasons are based upon faults in the laity, and it may be that we can charge the whole account to the malice and fraud of the devil and his angels. That would be a most happy solution of the question! It wouldn't hurt anybody, not even the devil. But if we are chiefly interested in the wrongs that we can help to right, if we want to make the relations between the clergy and laity happier and more mutually helpful, we must look to our own faults first, and consider them without compromise. Who of us is there that does not know that, however high a standing our clergy may have compared with the clergy of other Christian bodies, or however deserving we may be, as a body, of the respect of the laity, there isn't one of us that can rightly be called the most genuinely religious person in his own parish? Who of us is there that doesn't know of the priest at his elbow—he can't be expected to know it of himself—that he doesn't begin to be as intellectually acute, as ethically refined, as judicially competent, as some of the men in his congregation? And the very moment in which we assume a position, as we are often tempted to do, of superiority, or of unwarranted autocracy; the moment we hide as just ordinary men behind the character and authority of the priesthood; the moment we shield our weaknesses from the justifiable attack of the laity behind our official vestments—which attack may be really a most friendly and pious attempt to further the interests of Christ's Kingdom—that moment, we may depend upon it, some layman notes the action, and a stone is laid in the wall of separation between the clergy and laity.

It is not a universal specific for the ills of the Church, but I prescribe it as a possible remedy for the one we are considering:

*For the Laity—*

Church Organization, 1 grain.  
Clerical Authority, ½ grain.  
Lay Responsibility, 10 grains.  
Dogmatic Religion, 1 drachm.  
Practical Religion, 5 drachms.  
Personal Conference, 1 ounce.  
Aqua Pura Vitae, 8 ounces.

Administer at discretion according to state of the pulse.

*For the Clergy—before administering to the Laity—*

Church Organization, 1 grain.  
Clerical Authority, ½ grain.  
Rights of the Laity, 10 grains.  
Ordination Vows, 5 drachms.  
Self-examination, 1 ounce.  
Lay Counsel, 1 ounce.  
Syrup of the Simplicity that is in Christ Jesus, 8 ounces.

Swallow entire prescription each morning before breakfast.

### RESURRECTION.

Easter morn in radiant glory  
Dawneth o'er the earth again!  
Bursting blossoms tell thy story  
O'er and o'er in glad refrain;  
From thy prison  
Hast thou risen.  
Resurrection art thou singing  
Praise to thy Creator bringing.

Lord of Easter! let Thy glory  
Ease our sorrowing hearts of pain;  
O'er and o'er the wondrous story  
May we sing in glad refrain;  
Christ is risen  
From Death's prison,  
Light from darkness Faith is bringing;  
Joy and Hope are now upspringing.

HELEN ELIZABETH COOLIDGE.

TO RECOGNIZE the fact that the Christian life is the most invincible and the most permeating influence that the world can ever know, is an enormous incentive to consistency and zealous devotion.  
—*Bishop Brent.*

THIS I SAW, that when a soul loves God with a supreme love, God's interests and his are become one. It is no matter when nor where nor how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will.—  
*David Brainerd.*

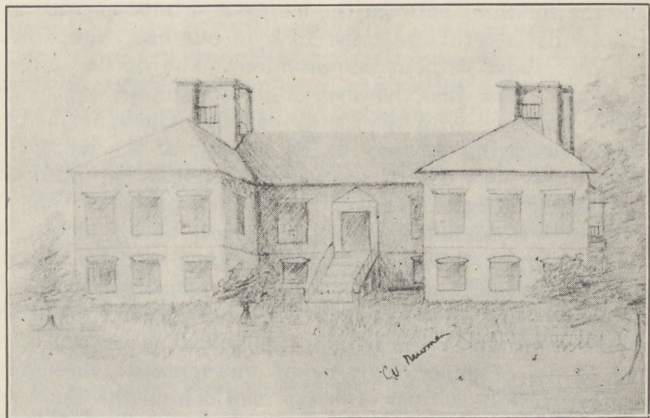


### THE BIRTHPLACES OF GEORGE WASHINGTON AND ROBERT E. LEE.

BY THE REV. JNO. HALLOWELL DICKINSON.

**P**ROBABLY there are no more famous places in Virginia than Stratford and Wakefield in Westmoreland county, yet there are few people, even in Virginia, that have seen these historic places, much less the people in general. One of the reasons for this is the inaccessibility of these homes.

The writer, with three ladies, who teach in one of the cities of the Old Dominion, started from Tappahannock to visit these grand old plantations. We drove twenty-two miles west from



STRATFORD, THE BIRTHPLACE OF FRANCIS LIGHTFOOT, LIGHTSTONE HARRY, RICHARD HENRY, AND ROBERT E. LEE.

Tappahannock, along the winding and beautiful shore of the Rappahannock river, whose cliffs on the opposite shore, rising and falling as we drove, could be seen in the distance.

At eventide we arrived at Leighton Ferry, where we embarked in an old-time ferry-boat. Not long after the ringing of the bell—a bell being used instead of a horn to summon the ferryman. We were on this flat boat for about half an hour, when the rowers landed us safely on the Westmoreland shore. One wonders, when crossing the river in this primitive fashion, whether there has been any change since the days of Washington; surely there seems not.

Now fully landed, horses hitched again, we started, with the moon to light our way, for Oak Grove, some six miles distant, to spend the night. Near this place we put our horses up and rested our tired bodies in comfort, as the guests of the hospitable rector of the parish, whose wife is a descendant of the Washingtons.

Early next morning we started on our drive to Stratford. After nearly three hours in the hot sun, which made the sandy roads quite heavy, we sighted from the road to our left the grand and imposing old home of the Lees. It looked like some ancient castle in the distance; the huge chimneys towered above the house like signal towers.

The house is situated on a slight hill and is about one-half mile from the road. On our way in the gate we met Dr. Stuart, who is a kinsman of the Lees, and who now owns the property. As he sat in his tall cart with medicine chest and instrument bag strapped underneath, he presented a true type of the Virginia country doctor. He bade us welcome to his home, excused himself, and hurried on to see a sick patient.

When we arrived at the house we were met by his wife and shown through. Such a sight it was—grand inside than out. We would have been satisfied to have seen the out-buildings, offices, dairy, stables, and servants' quarters, but to see the inside surpassed expectation.

The grand hall and arched corridors were splendid. In the hall I noticed on the book-shelves many rare old volumes.

There remains but little furniture of former days, although there is some. We passed from room to room, examining as we went some of the artistic workmanship of more than one hundred and fifty years ago. The last room we were shown in on the second floor was the room in which General Robert Edward Lee first saw the light, over ninety years ago. We now went to the garden and there saw the vault in which rests the remains of Colonel Thomas Lee, the builder of Stratford Hall. On his tombstone is inscribed the fact that a tablet to his memory is erected in the parish church (some five miles distant). This means Old Pope's Creek Church, now destroyed, on whose site is a country schoolhouse, where sometimes the parish minister holds service. Bishop Meade states that this same church was the place where General Washington was baptized as an infant.

While resting from the great heat in the shade of the immense trees, and on whose trunks were cut many names, it was suggested that we walk down to the Potomac river, about a mile distant. How many imaginary pictures loom up as one walks about such a place! Some of its walks and drives have long since been trodden down by the foot of time. But the mind goes on in its picturing and fixes all of the old things in place. One can but say if it is grand and beautiful now, what was it when its quarters were filled with slaves, its stables with horses, and the hall with its gentry! Of course it cannot be kept now as it was then.

Our horses being now rested, we drove on our way to Wakefield, which is about twelve miles distant. The long drive gave time for meditation, and to think what a wonderful county this is, being the birthplace of no less than six of America's greatest sons, namely, the Lees, Madison, Monroe, and Washington. What other land has, within the radius of twenty miles, produced such men?

As the sun was setting over the hills to the west of us we came in sight of the beautiful Potomac, and saw in the distance the imposing white monument standing against the sky almost casting its shadow in the green water of the river. This shaft marks the place of the home where the child George Washington was born. The house was burnt many years ago. Some historians say that it was destroyed by fire in 1735, soon after the birth of Washington; but this is contradicted by Mr. Wilson, who lives on the old plantation, and who married Miss Washington, a descendant of the family. Mr. Wilson, a man of nearly eighty years of age, says that he remembers people who were living at the time the old home was burnt, and that they told him that it occurred on Christmas Day, 1779. He remembers well their description of how they crossed the creek on the ice and many other little incidents told by them.

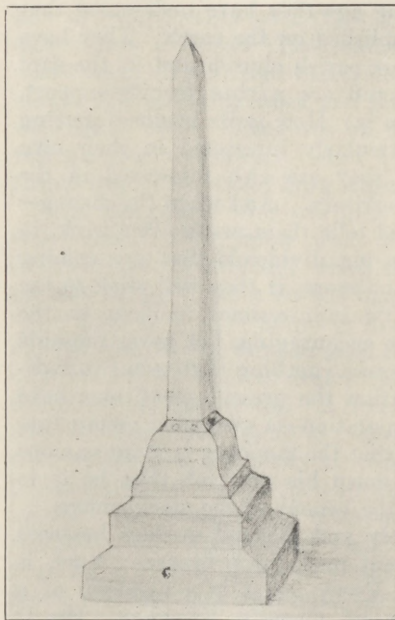
Our party was entertained royally by Mr. Wilson and his wife in true Virginia style, with that grace and ease of manner so well known of Virginia's gentle-folk, and so little seen of the

same kind elsewhere. The house in which the Wilsons live is on the old plantation Wakefield, but about a half mile from the old Hall.

In the morning we were delighted to see some of the old things saved from the fire: buckles, spoons, old razors, etc.; but that which attracted most attention was an old table, which is in splendid condition.

The monument is plain but imposing, standing nearly sixty feet heavenward, overlooking for miles the country around, and many miles up and down the historic Potomac.

Its simple inscription is: "Washington's Birthplace," and at the base the words: "Erected



MONUMENT AT WAKEFIELD, WESTMORELAND CO., VA.

by the United States, A. D. 1896."

Originally the only thing which marked the site was a simple stone, placed there by Geo. Washington Parke Custis, and inscribed: "Here on the 11th of Feb. (O.S), 1732, George Washington was Born."

#### HAIL, QUEEN OF EASTER.

Hail, Queen of Feast, our gladsome Easter Day!  
That sittest throned in Resurrection light,  
And crowned with diadem of Grace most bright.  
Both Faith and Hope rejoice to own thy sway,  
While spring attends, earth's homage leal to pay;  
To celebrate thy triumph o'er Death's blight  
The songs of birds with Matin hymns unite,  
Thy mystic robe is decked with flowers gay.

May thy sweet rule of joy extended be  
Through all the world till every captive soul  
From chains of sin and sorrow is made free,  
Till wayward doubts acknowledge thy control,  
And shades of Death before thy radiance flee;  
Then shalt thou reign for aye, Life's festal goal.

ST. CRÈVE COEUR.



## 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 WALK TO EMMAUS.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XVI. Parts. Text: St. Luke xxiv. 32.

Scripture: St. Luke xxiv. 13-35.

THIS beautiful story of Cleopas and his companion carries us back again to the first Easter Day. We are made to realize something of the feelings of the disciples that day. As we read the story of that morning in the garden we know the full meaning of that which had come to pass. But that day was a day of mingled thoughts and emotions to the disciples. Those who had been to the tomb in the early morning, and had seen the place where He had been laid, knew that He was risen. But their good news seemed too good to be true, to the others. They talked it over, trying to convince themselves that it was really true, wishing to believe, and yet fearing to do so. After the events of the morning, already studied, there was no new sign of the great fact of the resurrection until sometime in the afternoon. We may well believe that those hours from early morning until evening saw the hurrying of disciples from one to another to tell of the strange story of the empty tomb. We are here given a glimpse of how the news was received. These two disciples were returning home and were talking over the whole matter. They were reviewing all that they knew about Him who had been crucified, trying to convince themselves that He was indeed something more than a prophet mighty in word and deed. But the one thing which made it impossible for them to believe was the fact that He had suffered and been crucified.

The long walk in the early evening of the springtime, the approach and query of the supposed Stranger, the ready, reproachful answer, should be drawn as vividly as possible for the background of the lesson. And the first lesson, which is a timely one in the more advanced classes, is brought out by the query to be made at this point. "What made the two men so blind to the truth?" They were laboring under a misconception. They had as yet but a partial view of the truth. And that made them quite unable to recognize the full truth even when they saw it before their eyes in the Person of the risen Lord. There is nothing more blinding than a misconception. The blindness of ignorance needs only the light of knowledge to remove it. Whereas the blindness caused by a misconception requires, in addition, the removal of the misunderstanding. Some men study the story of the Incarnation with the preconceived notion that there can be no such thing as a miracle. Because their experience has shown them that miracles are not to be expected under any other circumstances, they fail to understand how they may rightly belong to such unique circumstances as are afforded when the Son of God Himself becomes the deciding factor. It comes from a failure to take a complete account of factors. A miracle by itself is not to be understood. But taken in connection with its adequate causes it is "natural." If Jesus Christ were like other men, then the Virgin Birth might well seem unthinkable. The fact that He stands alone, in a realm of His own, requires "a new thing." To suppose Him of like origin with other men, raises a greater difficulty than it removes.

These men on the road to Emmaus had conceived the idea that the sufferings and death of Jesus of Nazareth proved that He was not the Christ. As a matter of fact, the prophecies which the Master now cited were well known to them, but they had not understood them. But when He opened unto them the scriptures their hearts burned within them, as the scales fell from their eyes and they understood that which had been written. Then they saw that the very thing which they had thought disproved His claims were the strongest evidence that He was indeed the very Christ. They were given the new and true point of view, from which they could see clearly.

This is a fair example of what Jesus Christ does for all His disciples. He alone gives us the true, complete, and sane, view of man's life and his relation to God. Except from the

Christian point of view we cannot understand the world. But when we see things in the light of the Cross, and understand that God is always loving, we are able to solve in some measure the riddles of life. When we accept His word, the very things which have blinded prove to be the very things which are seen to bear witness to the unfailing love of God. The stroke which renders helpless the strong man, *e.g.*, seems anything else than love until the man sees how it has brought him to eternal riches which were slipping from him in the old days. The very thing which had made him doubt the goodness of God becomes the proof to him that He is faithfully good.

The study of the scriptures which were that day opened to the men by the Master whom they did not recognize, is an interesting exercise. There was good cause that the hearts of the men should burn within them when they saw for the first time that there was, in almost all the most pronounced Messianic prophecies, some reference to the suffering Christ. We can almost imagine the surprise with which they came to realize that even in the first promise of the Saviour there was the strange reference to the bruised heel of Him who should give the death blow to the serpent (Gen. iii. 15). The types of Leviticus with the ever present shedding of blood, the paschal lamb (Ex. xii.), the lifting up of the brazen serpent (Num. xxi. 6-9) must have so prepared them that they were hardly surprised to hear and recognize the application of Isaiah's familiar words about the suffering Servant of Jehovah (Isaiah liii, see also Ps. xxii; Lam. i. xii. Zech. ix. 9).

The beautiful incident at the end of the journey when they urged the Stranger to abide with them, and found that they had invited the Master Himself, must not be passed over. They had already tasted of His blessing, and here, as they thought to do a kindness to a stranger, they found the blessing grow richer. The significance of the phrase "the breaking of bread" must not be pushed too far. The men were not of the eleven, and so had not been present at the last Supper. But when they saw Him bless the bread, they knew Him. I like to think that it was the sight of those wounded hands which made the blind eyes to open at last. The opening of the scriptures under the guidance of the Master-teacher had made their hearts burn within them. The sight of the wounds and marks of suffering love opened their eyes and they knew their Lord. But to us, it is in the blessed Sacrament that the broken bread and wine mingled with water reveal and call to remembrance these same witness-bearing wounds.

### A TACTFUL POLICEMAN.

A TRUE STORY.

FOR several winters the schoolboys of our district skated on a certain pond, and, so far as I know, they never did any harm to adjoining properties. However, somebody complained to the owner of the pond, and he forbade the future use of those frozen waters. The edict was unpopular, for the community had grown accustomed to the merry parties, and most of us were sorry that the lads were driven from their sport.

Policeman X. was ordered to arrest all trespassers, and the officer vividly remembered his own boyhood. At the first opportunity he sought an interview with some of the boyish leaders, and the following report of his speech, though not taken down in shorthand, is as near to his utterances as the speeches in Thucydides to the speeches of the Athenian orators.

"Say, fellows," said the officer, "I've got orders to arrest anybody found skating on the pond. If it was my pond, you could skate there all the winter through; but if I don't do what the Chief says, you know what happens to me. When a man's got a wife and three children he has to look out for himself and his family. I hate to see your fun spoiled, but orders is orders." (Alas, the singulars and plurals sometimes fall into each other's arms.)

The boys were melted by this appeal. Juvenile opinion was at once enlisted on the officer's side. No boy has ever tormented him, and no nickname has ever been coined for his benefit. The owner of the pond is not in favor, but the officer would be welcomed on any ball ground. A little civility paid.

THE DISCIPLINE by which the Christian shall achieve effectiveness—and effectiveness is the dream and the ambition of the true man—is by exercising plainly and simply these common virtues: Honesty, Purity, Sympathy, and Wisdom.—*James L. Houghteling.*



## 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.

### BROAD LEARNING AND A BROAD CHURCH.

To the Editor of *The Living Church*:

AS you were lately kind enough to print a few reflections from this source, a few more may meet with like favor.

The truth is paid the respect of being called unknowable, and thereby what is untrue is assigned or consigned to the realm and power of knowledge.

This is really the reverse of complimentary either to truth or knowledge. If, in knowing, truth is not or can not be recognized and known to be true, it is not or can not be known as it is, and is justly to be condemned for being untrue to itself in not having the vigor of untruth, which can and does manifest and express itself as it is to consciousness. Without any play on words, in knowing untruth to be untrue, knowing knows the truth of or about the untrue, knows the untrue as and for what the untrue is. Knowing is therefore broader than any agnosticism. It is also deeper and longer, and does not have to surrender thereto in any direction. Any knowing of truth other than knowing the untruth to be untrue, which knowing finds in its repertory, by just so much extends the realm and power of truth and of knowing. Breadth is to be found in truth and in knowing.

Nineteen or forty centuries full of things and events pass, things and events enduring or passing according to something that has in some way so far come into man's knowledge, that he can describe it in scripture, creed, tradition. He has tried and has done so with correctness, depth, force, clearness. It may not be said that this description took form easily, or that this something by being so described has been reduced to simplicity, made simple of comprehension, though the phrases chosen in describing it have proved available and useful to very simple minded persons, which is a very great merit they have, and indeed the phrases require a sort of simplicity of mind to see their meaning at all, which ought not to be overlooked.

Meanwhile things and events have been going along too, furnishing in their course a more and more adequate, a richer, fuller exhibit of the activity, and method of activity of that something, though as yet far short of its extant conclusion or finale.

Why does it not require the widest possible, broadest learning and thinking—as time goes on increasingly broad—to gather up all this aggregation, this complexity, and holding it all with its explanation or cause in contemplation to identify, to recognize the exemplification of such cause afforded by the matter in hand, each illuminating the other; to see God in all things and all things in God, neither confusing the substance, nor missing the unity of creator and his work; the broadest and most accurate preaching and writing to tell it.

If one does not see how the old description can be said to fit God and the world, as so many so long have done, will he broaden it with a new one? Will he seriously make an effort to broaden a Church which is already Holy and Catholic? Will not a broad man feel the life, realize the aptness of the thinking that has gone before him, identify the declarations of early times and late, and intermediate, become alive himself and broaden in so doing? Or, will a man broaden better by cutting himself clear of the past—and of the future as well—by getting apart from his race, therein and thereby narrowing himself to a here and now, becoming and being a spring without a source, a tree without trunk or root, a tree whose this year's crop of leaves is an irrationality. And what is the necessity? Because of the arising of what is new.

The established view of the world is not disturbed by new arisings in, out of, succeeding the old. It knows the old came so too. It expects and amply provides for just this continuity and difference. Its resources in the premises are surfeiting. It sees that they always will be. They simply find no room to exercise. They crowd full this lively epoch. It does not complain of breadth, scope, complexity, newness. It can not get enough of them. It cannot get them quick enough. Nor does

it close its eyes to what is old, or fail to be conscious of itself as what functions there. It is afraid of even a pious break with the past.

This is not polemic, destructive, merely negative. The objection to it cannot be that it is narrow, but that it is so broad as to seem impossible at first suggestion, that it automatically, without more from anyone, would do away with any large amount of broad preaching or writing, or make them universally welcome.

In no event does this do away with broad preaching or writing altogether. There were in the beginning, are now and ever shall be, inspired, able, ready men. Theirs are the scriptures, they are the prophets who testify, and are to testify.

Yours truly,  
E. W. McCLURE.

### THE PAUSE AT THE COLON.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of March 31st, the Rev. C. L. Malory in an article on "Reading the Psalter," suggests the "making of a pause at the colon in each verse." In reference to this "pause," I submit, that it tends to that mechanical reading which one may hear in our public schools when the pupils recite in concert. Once I heard a Presbyterian congregation repeat, responsively to the minister, the Psalms. It had been thoroughly drilled, and the voices were well modulated and in harmony; yet the intelligent interpretation and devotional spirit evidently were lacking. The mere effort to read in unison and rhythmically, diverts the mind from the meaning of the Psalter to its mere recitation; and so it is the *manner* of saying, and not what is said, that most concerns the worshipper. This is the experience of many preachers, who, unlike such great pulpit orators as Hawks, De Koven, Liddon, and Brooks, think more of their elocution than the message they are delivering.

Also, abruptly to pause at the colon, even when grammatically placed, tends to break the continuity of thought; and, moreover, acts as a deterrent rather than stimulus to deepen the interest and kindle the ardors of the assembled worshippers.

Undoubtedly, the best rendition of the Psalter, is for priest and people, in their alternate reading, to ignore colons, and with mind imbued with the spirit of the inspired verse—whether statement, prayer, or praise—to do their respective part with a clear and well-sustained voice.

Another correspondent of THE LIVING CHURCH recommends, that when the *Gloria Patri* is not sung during the Psalter and at its close, it be read together by priest and people. Acting upon his recommendation, I have adopted this usage; and am as much pleased with it, as the Wisconsin presbyter with his "pause" before the colon.

FOSTER ELY.

St. Stephen's Rectory,  
Ridgefield, Conn., April 2, 1906.

### MORE ABOUT DOGMA.

To the Editor of *The Living Church*:

I WAS much interested in your editorial about "Theological Seminaries and Modern Life," in your issue of March 31st. It may be you have started a discussion which will clear the atmosphere, and do much good.

Can any valid distinction be made between dogma and doctrine? Are not Gospel doctrines dogmatic? Has my friend, the Dean at Cambridge, forgotten that the *distinctive characteristic* of our Lord's teaching was, as the Jews noted, its dogmatic character? "He taught them as one *having authority*, and not as the scribes."

Can you find any greater dogmatists than the Apostles seem to be in their epistles?

Then, let us "face our facts." The Roman Church teaches dogmatically, and what a hold she has over her people! They may be formal, superstitious, and not in their daily lives what they ought to be—but do you find any considerable number of the Roman Catholics who do not believe in transubstantiation, the Mass, Purgatory, and the supremacy of the Pope?

Some very narrow sects teach their distinctive doctrines dogmatically—their churches are often filled with men. Do you know any professed Baptists, not holding fast their doctrine of immersion, or denying the validity of infant baptism? Of course there is a dry, dead way of poking doctrines endwise at people, which does harm rather than good.

We are trying to convince and persuade obstinate, heedless,



and worldly, but rational men, and need to show the living connection of doctrines with the Christian life; and every principle, if applied, bears on action. In this way the most fruitful method of preaching is the dogmatic method. One reason of the rapid growth of the Ritualistic school in the Church is, that they teach their peculiar notions, insistently and dogmatically. The whole Broad school of thought teach as did the Scribes.

And, I fear me, the underlying reason of their dislike of dogma is a latent, though unconscious, Deism—a lack of faith in a special revelation of God to man on all important points, in His Word, and by His Church—a revelation definite and ascertainable.

W. ALLEN JOHNSON.

Littleton, Col., April 2, 1906.

#### A VOICE FROM THE PAST.

To the Editor of *The Living Church*:

THE following, written nearly fifty years ago, is worthy of consideration now, as showing how truly a great scholar foresaw results we are experiencing at the present time:

"It is important to observe in these days how the Lord here (St. Matthew v. 18) includes the Old Testament and all its unfolding of the divine purposes regarding Himself in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the Old Testament that rationalism has begun. First its historical truth—then its theocratic dispensation and the types and prophecies connected with it are swept away; so that Christ comes to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament; beginning with the narratives of the birth and infancy as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the Old Testament as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student, that Scripture is a whole, and stands or falls together."

The above is from Dean Alford's comment on St. Matthew v. 18, in his *Greek Testament*, Vol. I., p. 38, first edition. Had he been writing history in 1906, he could hardly have been more accurate than in thus forecasting the course of theological aberration in 1859.

JOHN H. EGAR.

Plainfield, N. J., April 5, 1906.

#### IS THERE A LIMIT TO UNSOUND TEACHING.

To the Editor of *The Living Church*:

A CERTAIN ecclesiastical newspaper recently commented editorially upon a leading article from the *London Church Times*, under the title, "The Church is of the Essence of Christianity." In the editorial occurs this sentence: "The Church, like her Master, must hold and teach the whole truth, and be unyielding in her loyalty to the truth; but, like her Master, she must be infinitely tender and patient, even with her teachers, because they are fallible men." The article also quotes from Canon Inge: "We ought to be as tender to mental and moral, as to bodily, infirmity."

If "members" be substituted for "teachers," in the above quotation, the position is unquestionably sound. But the Church's teachers are her leaders, and she can no more tolerate mental obliquity than she can condone moral obliquity. The teacher who is unsound in his teaching is as unfit for his office as he who is unsound in his morals, and the Church must exercise discipline in both cases. Society protects itself from unsound teachers, no matter what their department of teaching may be.

A few examples will be sufficient to illustrate this:

1. *The School Teacher*. Two and two do not make four, but three and seven-tenths. The old-fashioned idea is no longer held by intelligent people. The new result is proved by this algebraic formula:  $X \times Y = Z$ ,  $X + Y = Z$ .  $X$  in both cases is equal, and both equations produce the same result, *viz.*,  $Z$ . (Would the School Board be "very tender and patient" with this teacher?)

2. *The Historian*. George Washington was not a native of Virginia, but was born in Pennsylvania. At an early age he went to Virginia to serve under Gen. Braddock against the Indians, and was so charmed with the beauty of the Virginia mountains that he settled in the state. He became enamored

of a widow, named Mrs. Custis, and married her. His famous Farewell Address to the army was probably written by Thomas Jefferson. After his unsuccessful attempt to be elected President for a third term, he retired in chagrin to Mt. Vernon. Some persons suppose that this estate was given him by Congress, while others suppose that it was the property of Mrs. Custis. There is a third hypothesis, that he inherited it from his father, but this can hardly be held, as no title-deed has been found. The story of the cherry tree is a myth, like William Tell, and Napoleon Bonaparte. (See Archbishop Whateley's *Historic Doubts Concerning Napoleon Bonaparte*.)

3. *The Moralist*. To take what does not belong to one is not always stealing. That is a vulgar term, and is applied to small affairs. If the amount annexed exceeds \$100,000, the act should be designated "high finance." This can hardly be called immoral, and is punishable only when money fails. We should be "tender and patient" with high financiers. (See *Theologia Moralis*, by A. M. de Liguori; also, the Decalogue.)

4. *The Physiologist*. There are no disease germs. Diphtheria is not a physical disease, but a mental aberration. (See *Science and Health*, by Mrs. Mary G. Baker Eddy.)

5. *The Theologian*. Jesus did not succeed because He was born of a virgin or because He was reported to have arisen bodily from the dead. These legends concerning Him are the result, not the cause of the marvellous success of the man. These stories were told of Him only because the simple folk could in no other way adequately express their conception of the greatness of Jesus. Only a virgin-born could be as pure as Jesus; only a son of God could be as great as Jesus. Only a life more powerful than death could have the strength of Jesus. The creeds of Christendom are of value not as historical statements, for the primitive and mediæval Christian had no historic sense. Jesus was wise enough to see that physical force can only decide physical questions. He knew as well as Bonaparte that God is always on the side of the strongest battalions and the more skilful commander. (See "Religion and Politics," by Rev. A. S. Crapsey, D.D.)

Shall the Church be "tender and patient" with her "fallible" teachers, while they exploit soul-destroying heresies?

Elizabeth, N. J., April 3, 1906.

H. H. OBERLY.

#### AS TO ORDINATION VOWS.

To the Editor of *The Living Church*:

I HAVE read with much surprise the statements of Mr. George Foster Peabody, quoted in your current number. I respectfully venture to call Mr. Peabody's attention to the fact that the conviction of the Rev. Dr. Crapsey as a heretic would in no wise make it impossible for at least five young men—of whom I am one—postulants for holy orders and members of the Keble Club, Harvard University, to take their ordination vows, as Holy Church prescribes them.

I remain, sir, very respectfully yours,

EDWARD STUART HALE,

Harvard University.

Director Keble Club.

#### DIOCESAN CONTROL OF CHURCH ARCHITECTURE.

To the Editor of *The Living Church*:

I SHALL be much obliged for information in regard to the existence anywhere in the American Church, or in the Church of England in Canada or the Colonies, of any provision for diocesan control of the erection or architecture of new churches.

WALKER GWYNNE.

Calvary Rectory, Summit, N. J., April 5, 1906.

#### A SERIES OF ANSWERS.

To the Editor of *The Living Church*:

CO the first question made in your last number, whether the members of the Episcopal Church are required to give their assent to the exact interpretation of all the Thirty-Nine Articles, I make this reply: There is a distinction between what is required of a clergyman and a layman. A layman is taken into the Church's school, on profession of belief in the Apostles' Creed. He is taken in as a pupil to be further instructed in the faith. He is supposed to be of a humble and child-like mind, willing to be further instructed. A clergyman is, on the other hand, commissioned to teach the faith "as this Church has received the same." He must hold the whole of it. His commission is given on this condition. When he cannot fulfil



this condition the only moral and honorable course is for him to hand back his commission and resign the ministry.

It has been urged against this, that he should conform to the existing law and agitate for its alteration. But the case is different from that in civil affairs where he might do so. To go on saying before God, "I believe in the Virgin Birth" and not believing it, involves the committal of sin. Not to resign is thus to go on acting dishonorably to the Church and committing sin against God.

We are asked how the Thirty-Nine Articles are to be received and interpreted? They are to be received in the sense in which they were originally constructed and their theological terms interpreted according to their then accepted meaning. Moreover, as the Church cannot be presumed to contradict herself, they are to be construed in agreement with the Prayer Book and Ordinal.

A clergyman is bound in his teaching not to contradict any theological statement contained in the Articles. It is however to be noted that the Articles only deal with those questions which it was deemed best then to rule upon. Other questions were left open if not already ruled by the general consent of the Catholic Church.

2. We are asked: "What is the basis for withholding of assent to any or all the Articles?" We hold that no clergyman has a right to withhold his assent to any of the doctrines declared in the Articles. The Articles were established for the purpose of preserving peace in the Church, and, within certain limits, uniformity of teaching. To violate this rule is to destroy the purpose for which they were made.

3. We are asked, whether, at the time of their adoption or since, there has been any difference in their interpretation? We reply, and this is most important to the present discussion, that there has been no difference of opinion concerning the first five articles, which declare the facts and doctrines now in dispute, *i.e.*, the Virgin Birth of our Lord and the resurrection of His Body. Differences about the doctrines of predestination, justification, grace, and the sacraments were always allowable so far as they did not contradict the Articles' express statements, and were in accord with a sense of which the words fairly admitted.

4. A further inquiry is, To what influence, bad or good, are we to attribute these differences? It would be impossible to say in any individual case. Only God could judge. But generally speaking, the difference between the two chief schools of interpretation came from education and temperament. The Low Churchman being more subjective, the High more objective in their apprehension of the Gospel. So long as neither contradicted the Creeds, Ordinal, and Articles, construed as we have seen they might be, they could live and act peaceable together.

5. It is impliedly asked, What is a National Church? A national Church does not necessarily have any connection with the State. It is composed of those in union with the Apostolic episcopate, having, in a country its own autonomous head and organization. The Presbyterians, Congregationalists, Methodists, and other sectarians are, if baptized, Christians, but their organizations, as such, form no part of Christ's Church. The theory that the Church of Christ is simply an unorganized collection of all believers, is contrary to Holy Scripture and the teaching of Christ.

6 and 7. It is asked whether a national council, and if not, whether an ecumenical one could alter the articles of faith now in the Creeds? No. A national Church could not alter any doctrine that had received ecumenical consent. Nor could any future ecumenical council do this. A Church council is not like a supreme court: to hear, investigate, and decide on any questions brought before it. It is limited to being a witness of the faith as handed down. All it can do is to maintain by new definitions, if need be, the doctrines already received.

8-13. It is seemingly argued that in such a council its members would be free to criticise past decisions embodied in the Creeds, such as are now before us—the resurrection of Christ's crucified body and His birth of a virgin. Those who made such a contention would not be allowed to be heard. They would be put down as being "out of order." These are closed questions, and cannot be reopened. Should any persons rise up and ask for a re-hearing, they would simply be met by a tremendous, universal acclamation of "anathema." "Anathema be upon thee, thou false priest or Bishop. Anathema to the depraver of the Faith."

This seems, to some moderns, as illiberal. But the gospel

of Christ is both liberal and illiberal. It is very liberal, mercifully so, towards penitents, but sternly illiberal towards false and novel systems of belief.

There are two good reasons for this.

The first is this: The gospel of Christ was committed to the Church as a trust, which it was to minister and hand on as it was received from the Lord. He gave the Holy Spirit to dwell in the Church that she might fulfil her office. He promised that the Holy Spirit would lead the apostles into all truth, that is, concerning Himself, and bring to their remembrance all they had heard of Him. They could therefore say to the Church of their day, "Lo, we have not shunned to declare unto you the whole counsel of God." They bade their followers to hold fast as a credal belief the "form of sound words," delivered them. They taught, by the Holy Ghost, that Jesus Christ was "born of a woman," which would be senseless unless it meant virgin-born. They warned Church members not to accept any other doctrine, no, not if an angel from heaven, still less some modern professors, should declare it unto them. In the selection of the ministry they were to choose "faithful" men—men not selected for their learning or brilliancy, but men who would be faithful to their trust. Now the virgin birth of Christ is part of that faith that has come down to us. To deny it or to say it is a non-essential, is to break with the Church's teaching as witnessed by the Holy Ghost. The Church, to be true to her Lord, must condemn such teaching. She must, to be true to her Master, condemn such teachers. She must exercise her illiberality, and with St. John, say: "If any come, bringing any other doctrine, we are not to receive him, neither bid him God speed."

Another reason why the question cannot be reopened is, because the Holy Spirit is the Spirit of Truth. It cannot declare one thing to one man and deny it to another. Still less can it lead the Church for nineteen centuries into a belief in the Virgin Birth and then teach some modern critics that it is not so; or is a doubtful matter; or is not an essential of the Faith. This theory makes the Holy Spirit not a trustworthy guide, but a dangerous deceiver. Therefore, what practically the common consciousness of Christendom has declared is the Voice of the Holy Ghost. It is upon His testimony the doctrine of the Virgin Birth infallibly rests. To give this up, because some modern critics, most of whom are not in the body of Christ and so are living without the sphere of divine illumination, or if technically within it, neglect the Church's tradition for their own reason, is like an effort to steer a ship across the ocean, not by chart or compass, but by the whirling flight of sea gulls who swarm about the vessel's stern.

In conclusion, let me, as a Bishop of the Church of God, solemnly warn my fellow Churchmen of our present danger. We are in the beginning of the last great struggle between Christ and the final anti-Christ. The last anti-Christ is to be a counterfeit Christ. He will prophecy great philanthropic schemes, elevation of humanity, an earthly success for mankind, believe in the formation of character apart from the sacraments, the supremacy of reason to the neglect of tradition and authority. It will disbelieve in the supernatural, throw aside the miracles of our Lord, reject all dogmas, propose that Christians shall live and act together, each one believing as he pleases. This is the spirit, in part, of anti-Christ, and those who are opposing the Church's traditional faith, are, though as unconsciously as Saul was, the enemies of Christ and need a conversion as truly as he did.

Do not let the true and faithful believer in Jesus be moved by the argument that, if we want our Church to grow we must make concessions to the spirit of the age. This is the seductive argument of the carnal and worldly mind. The Church of Christ will never conquer the world. It never was intended to do this. It, however, will bear a witness to Christ in all lands. It will be persecuted, and, at last, the world will reject the Church just as it did Christ. It is doing it now. It is also trying to substitute a counterfeit Christ. Many will fall away. For when Christ cometh, will He find faith on the earth? But the Church, unconquered, will perform her heavenly office, and gather into union with Christ, those who will be members of the Kingdom of Glory. When the predetermined number necessary for the formation of that kingdom has been secured, Christ will come and usher in that blessed reign of eternal righteousness. "Even so, Lord Jesus, come quickly."

Nor let the faithful be disturbed by the threat that has been made of a schism. Unless the unbelievers are to have their

[Continued on page 836.]





Go quickly and tell His disciples that He is risen from the dead—  
They departed quickly with fear and great joy.—St. Matt. XXVIII, 7, 8.



## A SERIES OF ANSWERS.

[Continued from page 834.]

the courage of their convictions. Honesty is necessary for courage; and to stay in the Church, saying one thing in the service and not believing it in their hearts, shows they have a diseased conscience and are not honest in heart. But if it should be that they go out, even in numbers, no greater blessing could happen to the Church. Loyal to Christ and to His Holy Spirit, the Church would be blest an hundred fold.

C. C. FOND DU LAC.

# Literary

## Religious.

*The Book of Psalms* with Introduction and Notes. By W. F. Cobb, D.D. New York: E. S. Gorham. London: Methuen & Co.

We confess to disappointment in Dr. Cobb's book. Our hopes were raised by the intimation in the Preface that the Psalter was to be treated "as a collection of documents which, as the Hymn Book of the Second Temple, illustrate the type of piety which immediately preceded the birth of Christianity." There was further encouragement in the remark that "the Psalter as a whole is the noblest expression of personal religion which the world's literature contains." Of course there is no particular originality about such a statement, but it suggests a point of view for the discussion to follow which might prove profitable. The rather summary assignment of the whole of the book to post-exilic times we were content to let pass, in the hope that, waiving further treatment of the question of the date of particular Psalms (an unsatisfactory process at best), Dr. Cobb would lay the emphasis on the revelation of the religious character that Law and Prophecy had been able to produce, as it might be read in these hymns. Instead of this, the question of the date is still treated as of paramount importance, but it must be a date in one of the last three centuries B. C. For example, it is argued, apparently in all seriousness, that the year B. C. 142 supplies the suitable historical background for the eighteenth Psalm. On all questions of origin, Hitzig, Cheyne, Wellhausen, and most frequently of all, Duhm, are quoted with approval; Baethgen and Kirkpatrick betray too great a leaning toward conservatism. Comment on the Psalms themselves is, though brief, often acute and sympathetic; illustrations drawn from the realm of modern religious thought are in many cases felicitous; but we could have dispensed with the reproduction of Duhm's tasteless characterization of the 119th Psalm. On the whole the assumed historical background is too much in evidence; we move almost constantly amid the polemics of Judaism. The translation embodies the results of a fairly conservative textual emendation, but the over-concise character of the evidence adduced lends even to this an arbitrary appearance. Perhaps the greatest service the volume renders is to be found in its indication of the way in which liturgical use affected individual Psalms before their incorporation in our present Psalter.

HUGHELL FOSBROKE.

## Miscellaneous.

*Raphael*. By Julia Cartwright (Mrs. Ady).

*Hans Holbein the Younger*. A Critical Monograph. By Ford Madox Huepfer. London: Duckworth & Co. New York: E. P. Dutton & Co. Price, 75 cts. each, net.

These little books are late issues of "The Popular Library of Art." They are "little" only in respect of size, the biographical notes and appreciation, in each, being written by a master's hand. The descriptive and critical notes on the principal works of these great painters should be very helpful to the student. They are illustrated by many half-tone plates, and there is an index, with the titles of the works printed in italics, giving a comprehensive survey of the great range and variety of subjects treated. A complete library of art, on the lines followed in these monographs, would be an exceedingly valuable, though inexpensive, acquisition. The "others in preparation" will be welcomed by readers who have made the acquaintance of these and other volumes of the series.

*The Opal Sea*. Continued Studies in Impressions and Appearances. By John C. Van Dyke. New York: Charles Scribner's Sons. Price, \$1.25 net.

The next best thing to a sea voyage is to read Dr. Van Dyke's new book about the sea. With the same vividness which characterizes his book on the desert, we are here given an account of the ocean, an account which has not only literary charm and the color of vivid word painting, but which abounds in matter of fact scientific details as to the varied forms of life with which the waters teem, about sea birds and strange fishes and corals and the mysterious

denisons of the great deeps, about winds and waves and currents and beaches, in short, about the thousand and one things which every one wants to know about and which combine to make the sea mysterious and fascinating. The book is unusual and delightful and holds the reader's attention to the end.

*The College Man and the College Woman*. By William De Witt Hyde, President of Bowdoin College. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50 net.

Dr. Hyde's new book is dedicated to Theodore Roosevelt, as one who in his varied fields of activity "has wrought in the world what he was taught in college, and has shown the power for good a college man can be." So, throughout the book President Hyde gives the observations of his twenty years' experience as a college president and states what, in his opinion, should be the attitude of the college man and woman to the great institutions of the state, the family, the Church, and the industrial world. The views expressed are sane and wholesome and cover a wide range of practical subjects in a manner which never subsides into dullness.

*Maid of Athens*, by Lafayette McLaws (Boston: Little, Brown & Co., 1906, \$1.50), tells the story of Lord Byron's unhappy relations to several women. The scenes are graphic, and the story unwholesome.

*Hearts and Creeds*, by Anna Chapin Ray (same publishers), is a well-told story, illustrating religious, social, and political antipathies between French and English in Quebec. A mistaken marriage between a devout French Catholic and a hard hearted English woman results in a ruined home, followed by final reconciliation in the midst of an epidemic. There is a villain of the play, and several folk possessing sincere minds and wholesome characters.

Mr. THOMAS WHITTAKER has in preparation, and will shortly begin issuing, *Whittaker's Sermon Library*, consisting of volumes of sermons heretofore published, but now reprinted at largely reduced and popular rates. The series will comprise discourses by prominent Bishops and clergy of contemporary interest. The initial volume, *The Heresy of Cain*, by the Rev. Dr. George Hodges, Dean of Cambridge, will be brought out in a few days.

## THE RECONCILIATION.

A TRUE STORY.

**D**URING the wanderings of the patriarchs it frequently happened that, although the heads of nomadic tribes might be friendly, the herdmen quarreled. The builders of railroads and canals have found that similar tendencies still exist.

A railroad company in the Middle West intrusted a part of its proposed line to a contractor named, let us say, Flaherty, and another portion to Mr. O'Toole. Messrs. Flaherty and O'Toole were on excellent terms with each other, but the workmen of the two gangs rarely met without a battle. On the monthly pay-days the battles were often on so large a scale that work was delayed because of absences due to casualties. Yet the men were, as a whole, in their own opinion loyal to the company which paid them. Not one of them would have robbed the company, all wished to see it succeed, and a fomenter of strikes would have been promptly ejected from the ranks.

A touching proof of loyalty was in due time displayed. Somebody brought a lawsuit against the company, and the court was crowded. One of the officials, who sat near the window, heard a low and significant whistle. Turning, he recognized a tall and sinewy laborer in the Flaherty forces, and the laborer drew near, his face beaming with enthusiasm.

"Good-day, Mистер Mc——. The byes won't go back on the company. Jist last night we heard that there were lots of witnesses against us, and that the juries round here always find against the railroads. Mike Flynn an' I got to talking with the byes, and we don't care for all the witnesses and juries. If it looks bad, jist you sign from the window, and we'll tear down the whole bloomin' court house. O'Toole's gang sent word they'd come and help us."

To the amazement of the champion, this offer was positively declined. It was made in all earnestness of heart. The spirit of conciliation was abroad. Flaherty's band and O'Toole's followers had fought in saloons and at corners, on bridges and by graveyards, but the prospect of at once serving the company and pulling down a court house, made the many hearts beat as one.

MAY EACH DAY renew the charitable emotions of our heart, and may we do all the good in our power, and so live and act that our lives may be a blessing to mankind.—From the German of Sturm.



## HYMN FOR EASTER MORNING.

(TUNE.—"DULCE CARMEN," HAYDN. No. 73, CHURCH HYMNAL.)

Christ is risen! Raise the Anthem!  
 Loud triumphant be the strain!  
 Death's dominion hath He vanquished,  
 Life Immortal is the Gain.  
 Hallelujah! Hallelujah!  
 Christ the Crucified doth reign.

Let the trumpet-blast be sounded  
 Over hill and over plain,  
 Fill the earth's remotest corners,  
 Narrow seas and mighty main,  
 Hallelujah! Hallelujah!  
 Christ the Crucified doth reign.  
 Washington, D. C. WM. MORGAN MORGAN-JONES, M.A.

## EASTER.

"I am the Resurrection and the Life,"  
 Behold the lilies bloom on Eastern morn,  
 Lifting their fair white cups with incense filled  
 To greet the dawn.

Thou art the Resurrection and the Life;  
 And while we raise on high, our hymns of praise,  
 Lift Thou our hearts to Thee, O risen Lord,  
 This day of days.

HELEN WOODWARD PRATT.

## AN EASTER OFFERING.

BY MABEL E. HOTCHKISS.

THE conventional signs of spring in the city were abroad. Umbrellas bobbed and swayed in the gathering dark. From somewhere in the distance an indefatigable street-organ piped forth the enlivening strains of a popular air. Inky rivulets travelled musically gutterward over the black, wet streets, and through the dusk, intermittently transparent by misty globes of light, loomed the shop windows arrayed in the aerial, elusive tints of the season.

"Mogul," who, by some unaccountable law of his nature, was always irresistibly drawn to the dainty and fine and delicate, stood hesitatingly before a florist's window. It was the eve of Easter, and here in sweet, if commercial, recognition of the fact, great clusters of Parma violets vied with soft-hued orchids and heavily fragrant roses from the shop doors to its dim recesses, where the colors became mere ghosts and glints of pink and white and lavender light. Nearest the window, the white light concentrated in the exquisite blossoms of a potted cyclamen which was breathing a faint, earthly fragrance into the heavy, exotic atmosphere of its environment.

"Mogul" eyed it, tentatively, with eyes a little dimmed by close application to duty in the cigar factory which claimed all his waking hours. He was undersized for his fourteen years—a fact which had won for him his cognomen, ironically bestowed by his fellow-workers. Moreover, he was thin and blonde and shrinking. But a man's heart beat under his cheap cotton shirt, and resolution shone in his pale blue eyes.

"That's just her kind," he said aloud to nobody in particular, fumbling a small silver piece with wizened fingers that had been put too early on the great, throbbing pulse of the world. A mental vision of the baker's array opposite was somehow forcing itself almost irresistibly upon him.

"It's nearly Easter, Mogul," he chirped, whimsically, deliberately opening the door nearest him, "and don't you forget it."

The shop was thronged with jostling patrons, and when he finally emerged with his prize the rain was falling more steadily—a chill, persistent downpour.

He bent his head to it manfully for a half-hour's walk, then clambered up a familiar, dingy flight of stairs, and pushed open the door.

The room was cold, half-lighted, and without any evidence of supper.

"Sonny," greeted a woman's voice, scarcely articulate. "There's no supper to-night. I couldn't—"

A sharp cough broke in upon her speech. Her small, white face looking tenderly out of the gloom with the wraith of a smile, told that the soul was fast outgrowing its frail clay casement.

The boy gently unwrapped his offering, and set it down on a tiny stand before her couch, a momentary doubt that had assailed him vanishing before her smile. Indeed the fair blossoms seemed, in the poor little room, like some promise of future good.

Mother and son clasped hands silently over it for several

moments. The understanding between them was almost perfect, making words superfluous.

Without, the city throbbed on in incessant minor. Is all the music of the universe attuned to the minor chord, or are human ears merely unable to catch the broader major strain of the hosts of heaven?

Among the lesser street sounds was the grating of the wheels of a carriage on the pavement below.

A tall, middle-aged woman, mackintosh-clad, alighted and slowly ascended the stairs. Her very walk was evidence that she was not native to Brisbane Alley.

The feeble light which "Mogul" brought forward at her rap, fell on a small-featured, rather imperious face, with a pair of searching, though not unsympathetic, gray eyes which sought out at once the other occupant of the room.

"Cecelia!" she ejaculated, in astonishment.

The invalid half rose, instinctively tucking in the frayed edge of the thin pillow-slip. There was a sound in her throat which had probably been intended for an apology, and had only succeeded in being a sob.

"Cecelia," repeated the newcomer, her keen glance taking in every detail of the little room, "why didn't you let me know of this before? I have heard nothing of you in all these years."

The younger woman weakly clasped her hands.

"I thought you would not care to know, Aunt Charlotte," she whispered, with difficulty. "I married against your wishes, though you had been a mother to me. Your warning was only too wise. My life is ruined, but then, too, it is almost spent. I had a purpose in sending for you, even now," she finished, with the feverish air of one who distrusts his breath.

She glanced toward the boy, who had stepped to the window.

"You will care for him, Aunt Charlotte—afterward?"

The other followed her glance. The boy's head, silhouetted against the wall, was almost the exact counterpart of one that lingered unpleasantly in her memory. Her lips closed firmly at the sight. Her own life had been serene and sheltered and worldly. She disliked to have the mistakes and infirmities of others thrust under her eyes. "I can't," she protested to herself.

The sick woman looked up eagerly.

"You will, Aunt Charlotte?" she questioned, piteously. "There is no one else. I know I can trust you fully."

The elder woman sat down and bowed her head on her hands. She was by no means heartless, but her sense of justice was strong, and forgiveness was not the habit of her life. The boy was not helpless. Let him shift for himself.

She partly raised her head, and, as she did so, a breeze from a defective pane sent the earthy breath of the cyclamen full to her nostrils. Somehow that breath was fraught with love—not only human, but divine. It spoke more potently than any words, stirring her heart to unwonted tenderness. When she lifted her head, her decision was changed. She knelt, and buried a wet face beside the white one on the pillow.

"Yes, Cecelia," she said, earnestly, "I will."

## EASTER EVEN.

Deep within the tomb's dark portal,  
 Jesu, Prince of life immortal,  
 Now Thy Body finds its rest;  
 Rest from all the sad affliction  
 Which in Thy dread crucifixion  
 Overwhelmed Thee and oppressed.

On the spirits long in prison  
 Light and joy have now arisen,  
 For Thy Soul hath thither fled;  
 Now is heard the wondrous story  
 Of Thy sorrow and Thy glory  
 In the mansions of the dead.

Though in death we see Thee lying  
 Yet Thy Godhead reigns undying  
 In the Flesh Thou didst assume;  
 Ere another dawn is breaking  
 Thou with power shalt be awaking  
 From the dark and silent tomb.

So in adoration lowly  
 We adore Thee, Lord, most holy,  
 In Thy very mortal Flesh;  
 In our hearts we would enclose Thee  
 Lest by sin we e'er expose Thee  
 To be crucified afresh.

WILLIAM EDGAR ENMAN.



## THE EASTER OFFERING AT ST. LUKE'S.

BY RAY DAVIS.

TRUST that you will make a strong appeal for a large Easter offering. We have always been proud of the fact that St. Luke's gives more for missions at Easter than any other parish of its size in the diocese," said the senior warden to Ralph Stone, the new rector, who had recently come from the East.

To his surprise, Mr. Stone made no reply for some moments, while both men watched the birch log burn low in the fire-place of the rector's study. Then Mr. Stone spoke with some abruptness:

"Is this parish well informed on missionary matters?"

"I think so," replied the warden. "I know your predecessor took a missionary paper, and he always preached a powerful missionary sermon the Sunday before he took up a missionary offering. I think that Mrs. James also took a missionary paper. You have not met her, as she moved away last fall."

"How many copies of the *Spirit of Missions* do you suppose there are taken regularly in this parish, to-day?"

"Indeed, I don't know. I heard something about the Sunday School children selling copies of it last year to raise their Easter offering—and, by the way, you will get a very large offering from them. Last year they gave eleven dollars more than the Cathedral Sunday School in the city. You see, each teacher offers a prize to the scholar who brings the most money, and the superintendent offers a prize to the class that brings the most, so they really have something to work for, and to keep up their interest."

The warden and the new rector were very far from understanding each other. In the years that followed, the warden learned to expect something unusual when Mr. Stone was especially deliberate and his eyes narrowed to little slits. But each was new to the other as yet.

Mr. Stone slowly laid another log on the fire, brushed the hearth, settled himself deep in his chair and looked at the fire with half-closed eyes. At length he spoke, with a slow firmness that riveted attention.

"From the infant class in the Sunday School to the pulpit and the chancel, there is too much emphasis laid upon *money* in connection with missions. Children are brought up to think that pennies are all that is expected of them, and the wonder is that there are as many young people in the mission work as there are to-day. The Lord must call them, for they hear very little call from the pulpit. Our missionary papers are filled with appeals for workers—there are magnificent opportunities to-day that will be lost for the lack of men to fill them. Why don't the men step forward from the ranks of young people trained in our Sunday Schools? Where are the prize-winners in our mite-box contests? I tell you this forcing of the Sunday School offering without a corresponding appeal for workers is doing *harm* to the future of the Church. A child's impulse is his own. We give him the pennies or let him think he earns them, which amounts to the same thing; but I would a hundred times rather have a child feel the impulse to go as a missionary himself than to have him bring any quantity of pennies in a paper box. Plant that impulse and it may develop into a resolution that will send the young man to the ends of the earth and mean a life of tremendous influence and sacrifice. Lay all the emphasis in this mite-box idea, and the chances are that he grows up to be a generous, but disinterested, giver. Children don't need to be taught generosity. A child is a good Samaritan by nature; it is our fault if we teach him to measure his generosity in coin. What we all need is to become as little children ourselves, for a child's heart is a fountain of love and unselfishness. Money is a foreign medium for a child's thought—he will learn the value of it quickly enough, anyway."

The warden had been ruminating. Was this the man who came so highly recommended for his missionary zeal? The warden asked:

"How would you carry on the work of the Church without money?"

"I'm not going to try it," was the prompt reply. "What I object to is the way we go to work to get it. Changing the subject, did you have a Red Cross Society here during the late Spanish-American War?"

"Indeed, we did!" replied the warden. "Our own boys were in the camps at Chickamauga, and we let them know we didn't forget them."

"Did you send to any beside your own boys?" asked the new rector, feeling his way.

"We sent to the hospitals—I tell you, it made a difference, having our own boys there—we were ready to do for anybody who was a soldier, and the women sewed early and late on things to make those poor fellows comfortable."

"Suppose this parish had one of its own boys who was a missionary in China, and a daughter who was a nurse in Alaska, and suppose they wrote to their home church asking for money—would it be hard to raise?"

This was getting the warden into deep water, and he rose to take his leave. Taking the new rector's hand, he said, solemnly:

"I wish you well, Mr. Stone; but I beg you to remember that you have a great responsibility. I fear there will be hard feeling in this parish if our Easter offering falls below that of St. Paul's in Rockton. We were only \$17.67 ahead of them last year, and your predecessor preached a most powerful sermon on the duty of Christian giving. You take a great risk if you fail to impress this upon our people."

It is never easy to stand alone. Few of us are properly steady on our mental feet until near the end of our journey, and we like to support ourselves by holding someone else's hand. Ralph Stone realized that he was taking a very independent position, and it must be confessed that he sighed a little after his visitor had gone, yet he was fully resolved not to preach that "powerful sermon on the duty of giving."

In preparing his sermons, Mr. Stone usually made copious notes, and his MSS. were interlined and re-written; but for the sermons that were to lead up to that Easter offering he adopted a different plan. He resolved to use more prayer and less care in writing them. Only he and his Master knew how long they talked together before he put his pen to paper. Once he saw the gray dawn-light in the East before his message was clear to him, then he sat down and wrote rapidly, changing not a word but giving it to his people as it came to him.

The appeal was for hearts and lives, rather than for dollars, and before Lent was half finished a Mission Study Class was formed, with a vigorous campaign for subscriptions to the *Spirit of Missions*. Each class in the Sunday School took up a mission field, and heard for the first time the names of our Missionary Bishops and the nature of their work. Mr. Stone set forth the magnificent work of medical missions and its tremendous need of consecrated workers, and one night a young doctor came to the study door with face white and drawn, to ask Mr. Stone if he was good enough to be trusted with such a privilege as medical work in our foreign field. Easter morning a school teacher came to him after the early celebration, to say that she was ready for work in Africa, because the work there seemed hardest. A memorial scholarship had already been arranged, and a wealthy parishioner offered to give the entire yearly stipend for a native worker in China.

The amount of the Easter offering? Really, people were so much interested in the work itself that there was less said about money than usual, but when it was counted they found it to be \$50 more than the parish had ever given before.

The senior warden wrung Mr. Stone's hand, exclaiming: "I congratulate you, my dear brother; your plan has proved a great success."

But Mr. Stone replied:

"The success of my plan is not finished yet—the results of this Lent's work are to be going on in this world until the Day of Judgment. We are not giving money alone, we are giving true young, vigorous lives whose influence is going to mount up like compound interest. Besides, who knows how many more may come up from the Sunday School? Our Lord's command was 'Go ye and preach the gospel'; if we can't go ourselves, we can pay someone else's way; but the *consecrated life* is what the work of missions needs to-day."

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No duty, however hard and perilous, should be feared one-half so much as failure in the duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are really encountering a far more serious condition than that which they evade. It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us; but if we fall out of the line of obedience, and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's providence, and cannot escape the consequences of our failure.—*J. R. Miller.*



## MRS. A. D. T. WHITNEY.

BY KATE WOODWARD NOBLE.

THE death of Mrs. Adeline Dutton Train Whitney recalls to the minds of persons of middle age, the delight which the books from her pen brought to them when they were young and when the books were "up-to-date" so far as costumes and customs were concerned—there was much in them that never did and never could be entirely out of date, no matter how times changed. If there was one thing above another for which Mrs. Whitney stood, it was for what was best and sweetest in young womanhood. Faith Gartney, Leslie Goldthwaite, the Holabird family, Sylvie Argenter, Margaret Regis, Patience Strong, Anstiss Dolbeare, Peace Polly Schott—how real and life-like



THE LATE MRS. A. D. T. WHITNEY.

they and their contemporary characters seemed, and how well and attractively they taught the lessons of loving-kindness and neighborliness—the reaching forward to the person who is "next," above or below. One loved each character as it appeared upon the stage of the story, and welcomed the appearance of former friends and acquaintances in a new story, because they came easily and naturally, quite in the fashion of real life. Mrs. Whitney's books will never lose their popularity with a certain class of readers, though they may

not appeal to the literary palates of those accustomed to the more highly-spiced food of the present day.

One woman, who began reading Mrs. Whitney's books in the days when "A Summer in Leslie Goldthwaite's Life" appeared as a serial in *Our Young Folks*—when "waterfalls" were the latest thing in hair-dressing and croquet was all the rage as an outdoor sport—and read each one, some of them many times, as they were published, wrote to the author to express something of the pleasure the books had brought her. She hardly expected a reply; the impulse was simply to give what she herself would have enjoyed receiving, the knowledge that something from her pen had given happiness to those who read it. But a letter came, then followed a correspondence, desultory, indeed, and with long intervals between letters, but one that was enjoyed by both parties. Mrs. Whitney seemed to recognize in her correspondent a woman of similar tastes to her own, and spoke freely concerning themes of mutual interest. The two never met face to face, but their friendship was more real and mutually enjoyable than many with apparently firmer and more tangible basis. The news of Mrs. Whitney's death came to the correspondent as a real grief, a personal sorrow, and brought a sense of disappointment in a hope, long cherished, of a meeting at the home of the authoress in some future day.

In the first letter, the correspondent spoke of what Mrs. Whitney had said of the *Te Deum* in *Bonnyborough*, and added that she had never fully appreciated that grand hymn of the Church, and its latent meanings, till she had read that book. In the letter which Mrs. Whitney wrote in reply, she said:

"It is lovely to have you say what you do about the *Te Deum*. I delight in the deep, rich, inner meanings of the Prayer Book. They brought me into the Episcopal Church twenty years ago, after a life-time of much study into the truths of *inclusive* faith. It seemed to me that the Unitarian faith, in which I was educated, did, with all its famous breadth of thought and charity, *exclude* something essential, and in revolting against old, amplified interpretations, had cut off the interior realities of belief. So I am in the Church which embraces all Churches. I am not ecclesiastical or ritualistic, but I love the expressions that have conveyed the life of the Spirit through soul after soul down the Christian centuries, and are still fresh to us to-day, while strong with historical testimony.

"Have you read *Odd or Even*? In that I paraphrased the Lenten Canticle, or perhaps I should say, indicated its beautiful, wonderful sequence and significance from step to step down through the Creation and up through sentient lives. I did not mean to dwell upon myself in these matters, but I like to exchange understandings where I find an answering perception."

Mrs. Whitney excelled in the finding of the deeper mean-

ings of words and things. Everything had such a meaning to her and she had a peculiar felicity of expression. Even in the names of her characters, the gentle word-play expressed some salient point of individuality. There are few more beautiful interpretations than those of light and color found in her writings, as in the expansion of the Mother Goose rhyme, "When a Twister a-Twisting Would Twist Him a Twist," in which she applies it to the rainbow, and speaks of

"Love's blue, Joy's gold, and fair between,  
Hope's shifting ray of emerald green";

or in the exquisite description of the foundation stones of the New Jerusalem in *Hitherto*:

"Jasper, the crimson that lies at the beginning—it is the color of passion, suffering. Out of the crimson we climb into the blue, that is truth and calm. Beyond this is the white, glistening chalcedony for purity, and next flashes out the green, the hope of glory. Then they mingle and alternate—the passion, the pain, and the purifying—it is the veined sardonyx, the life story. The blood-red sardius, the sixth stone, the whole triumphant love that comprehends all passion—the blessedness intense with its included anguish. It is the middle band, the supreme and central type; crowning the earthly, underlying the heavenly. Then the tints grow clearer and more spiritual—chrysolite, golden green, touched with a glory manifest, and the blending of a rarer, serener blue, the wonderful, sea-pure beryl. Then the sun-filled rapture of the topaz, and chrysoprase, where flame and azure find each other—the joy of the Lord and the peace which passeth understanding. In the end the jacinth purple and pure amethyst tints into which the rainbow refines itself at the last, hinting at the far distance of ineffable things."

With this interpretation of the colors of the precious stones in mind, it is easy to see the significance of the deep red of the "jasper and the sardine stone" to which He who sat upon the Throne was likened, and of the "rainbow like unto an emerald."

In speaking of present day literature, Mrs. Whitney said:

"I cannot quite comprehend, any more than you, why all good things do not get more widely known and recognized. I suppose there are at least two reasons: first, so many good things are conceived and written; so many brains are cultivated to the producing point; and, again, the mass has come to the reading, but not the discriminating point, and must be catered to crudely through strong sensation. Publishers have found out the business secret and application, and trade in what will 'go like hot cakes,' regardless of the fact that many kinds of cakes turn sour or heavy in the cooling, and can only be relished hot. Another generation may come forward—or turn back—to genuineness, simplicity, purity. But you and I—certainly I—cannot expect the suffrages of another generation."

She was always highly appreciative of any words of commendation of her books, and in thanking the author of a review of her writings, she said:

"At this late day, and in the inevitable relegation to something like oblivion as the tidal wave of new literature sweeps so tremendously over the land, I receive with a peculiar pleasure and gratitude any recognition or acknowledgment, and such a generous, capable, discriminating treatment as you have given to both my motive and method in my books moves me strongly. I am thankful more than for anything else for the friendships my writings have brought. . . . I cannot write many or long letters, but I beg you to fill up the blanks and the betweens with all you would care for me to say."

In apologizing for not writing letters, she said:

"I am ordered to neglect everything and everybody, and be diligently lazy. It is the hardest 'stunt' I ever undertook. I must only say to everybody: 'Don't expect letters; and don't count it up against me that I may have to say so for some indefinite time. I care for you all the same; but eighty years is a limit!'"

There are few books that are better reading for girls than those by Mrs. Whitney. They give a sense of uplifting; of breathing a purer atmosphere, and they inspire a longing for the truest, noblest womanhood. They are not spicy or sensational, but they have in them plenty of quiet humor, and they will bear reading over and over by those to whom they appeal.

PRAYER is a preparation for danger, it is the armor for battle. Go not into the dangerous world without it. You kneel down at night to pray and drowsiness weighs down your eyelids. A hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or done with irregular haste. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day on which you betray Him by cowardice and soft shrinking from duty.—*Frederick Wm. Robertson.*



## Church Kalendar.



April 1—Fifth Sunday (Passion) in Lent.  
 “ 8—Sixth Sunday (Palm) in Lent.  
 “ 15—Easter Day.  
 “ 16—Monday in Easter.  
 “ 17—Tuesday in Easter.  
 “ 22—First Sunday after Easter.  
 “ 25—Wednesday. St. Mark, Evangelist.  
 “ 29—Second Sunday after Easter.

### CALENDAR OF COMING EVENTS.

Apl. 25—National Conference Ch. Clubs, Rochester; Pacific Coast Missionary Conference, Seattle; Dioc. Conv., Louisiana.  
 May 15—Church Congress, Philadelphia.

## Personal Mention.

THE REV. ISBON T. BECKWITH, D.D., professor of the New Testament in the General Theological Seminary has resigned.

THE REV. G. H. BOTTOME, vicar of Grace Chapel, New York, has declined an invitation to the rectorate of Trinity Church, Ossining.

THE ADDRESS OF THE REV. PHILIP K. EDWARDS is changed from Albert Lea, Minn., to Rushford, Minn.

THE REV. LATTI GRISWOLD has resigned his curacy in Trinity Church, Newport, to become vicar of St. Coloma's Church and master in St. George's School, Newport, R. I.

THE ADDRESS OF THE REV. FRANCIS M. HALL is changed from 563 Prospect St., Cleveland, Ohio, to 15 Newman Ave., Lakewood, Ohio.

THE REV. J. EDWARD HAND, assistant at the Church of the Holy Trinity, Middletown, Conn., has accepted the rectorship of St. James' Church, St. John, New Brunswick, Canada, and will begin his new work at Easter.

UNTIL further notice the Eastern address of the Rev. WILLIAM M. JEFFERIS, D.D., of the diocese of Springfield, will be 1510 Walnut St., Philadelphia.

THE REV. ROBERT MORRIS KEMP, formerly curate at St. Paul's Chapel, New York City, is temporarily in charge of St. Michael's Church, High Street, Brooklyn.

THE REV. A. L. MITCHELL, Redding, Cal., has accepted the rectorship of St. John's Church, Marysville, Cal.

THE REV. CHARLES AUSTIN TIBBALS, Ph.D., recently curate of St. Thomas' Church, Brooklyn, N. Y., has accepted the rectorate of the Church of the Holy Communion, Norwood, N. J.

THE REV. GUSTAVUS TUCKERMAN has resigned the rectorate of the Church of the Holy Faith, New York City.

### ORDINATIONS.

#### DEACONS.

GEORGIA.—On Wednesday, March 28th, in St. Philip's Cathedral, Atlanta, the Rt. Rev. Cleland Kinlock Nelson, D.D., Bishop of Georgia, admitted CLARENCE ADRIAN LANGSTON to the holy order of deacons. The candidate was presented by the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, and the sermon was preached by the Very Rev. C. T. A. Pise, Dean of the Cathedral. The Rev. C. A. Langston will be in charge of the Epiphany, Inman Park, and Holy Trinity, Decatur, which missions he has been recently serving as law reader.

#### PRIESTS.

CENTRAL PENNSYLVANIA.—At Christ Church, Reading, the Rev. CHARLES A. THOMSON was ordered priest by the Bishop of the diocese. The sermon was preached by the Rev. W. P. Orrick, D.D., rector of the parish. The Bishop was assisted in the laying on of hands by the Rev. Messrs. W. E. Henkell, W. B. Burk, and Archdeacon Thomson. Mr. Thomson is to have charge of St. Mary's Church, Reading.

### DIED.

KERFOOT.—On Tuesday morning, April 3, 1906, at her residence, No. 917 Aiken Ave.,

Pittsburgh, Pa., MRS. ELIZA M. KERFOOT, widow of the Rt. Rev. Dr. Kerfoot, late Bishop of Pittsburgh, in the 85th year of her age.

HIGBY.—Entered into Paradise, April 7, 1906, MRS. S. JANE HIGBY, mother of the Rev. A. W. Higby, at the rectory in Streator, Ill. Burial at Fairbank, Iowa.

DAVIS.—In Emporia, Kansas, at the home of his son-in-law, A. B. Hardcastle, on Sunday evening, March 11th, ROBERT H. DAVIS of Carrollton, Ill., in the 80th year of his age. Funeral was from Trinity Church, Carrollton.

“Grant him, O Lord, eternal rest. Let light perpetual shine upon him.” Amen.

CARTER.—Entered into the rest of Paradise, March 28, 1906, MISS HARRIET ORNE CARTER, life-long member of Trinity Church, Rock Island, Ill.

Make her to be numbered with Thy saints in glory everlasting.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wis.

### WANTED.

#### POSITIONS OFFERED.

**A**N ORGANIST WANTED for a theological seminary chapel. A full scholarship will be given in exchange for his services. For full particulars, apply to the PRESIDENT OF NASHOTAH HOUSE, Nashotah, Wisconsin.

**W**ANTED.—After Easter, young assistant, Long Island; \$720 and rooms. CLERICAL REGISTRY, 136 Fifth Ave., New York.

**S**TUDENT LAY READERS WANTED for promising missions in District of Laramie. Interesting work, a bare living; help in studies for Holy Orders. Particulars: ARCHDEACON COPE, Kearney, Neb.

#### POSITIONS WANTED.

**L**ADY OF CULTURE AND REFINEMENT desires position as companion. Competent housekeeper, good needlewoman, good nurse, musical. Would travel. CATHOLIC, care LIVING CHURCH, Milwaukee.

**B**Y CANADIAN RECTOR—GRADUATE—parish in adjoining States. Good visitor; musical, and interested in Sunday School work and young people. Salary expected, \$1,000 with free rectory. Age, 38. References given. Apply: “EVANGELICAL,” LIVING CHURCH, Milwaukee.

**C**HOIRMASTERS desiring a practical course in boy-voice culture, and Church music repertoire: anthems, services, etc., with an adherence to proper usage, address T. ALLEN CLEAVER, Organist and Choirmaster St. Paul's P. E. Church, Flatbush, Brooklyn.

**B**Y YOUNG MARRIED PRIEST, curacy in large parish. Would also accept rectorship of small parish. Sunday School worker; distinct reader; extempore preacher. Best references. Write at once. Address: G. E. R., care LIVING CHURCH.

**T**HREE PRIESTS desire neighboring places. Catholic-minded, experienced, upright. Address: “THREE BROTHERS,” New York City. Moderate salary.

**A** CANDIDATE FOR ORDERS, College student, licensed lay reader, desires position as lay reader for summer months. Can act as secretary, tutor in classical branches. Experience desired more than salary. References, English and American clergy. Address: LAY READER, care LIVING CHURCH, Milwaukee.

**C**ATHOLIC-MINDED PRIEST, General Theological Seminary B.D., musical, experienced in catechetical and Sunday School work, and work with young people, desires curacy, prefer-

ably where he can specialize along those lines. Address: S 1, LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST AND CHOIRMASTER wants position in New York state or the West. Fifteen years' experience in training boys' voices and mixed choirs. References. Address: CHURCHMAN, 4301 Haverford Ave., Philadelphia, Pa.

**O**RGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address “DIAPASON,” care LIVING CHURCH, Milwaukee.

**O**RGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: “OXONIAN,” LIVING CHURCH, Milwaukee.

### CLERICAL REGISTRY.

**P**OSITIONS 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.

**S**EVERAL FIRST-CLASS ENGLISH ORGANISTS are due to arrive next month and months following.

EPISCOPAL and other Churches needing men of irreproachable character and pronounced ability, can secure them by writing THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

A large staff of American and European Organists are on the ground and are now available.

### PARISH AND CHURCH.

**T**HE INDIANAPOLIS VESTMENT BAG—you need it. Send \$2.50 to 1518 Park Ave., Indianapolis.

**C**OMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

**P**IPE 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.

**A** YOUNG MAN would like to take charge of one or more boys travelling; could also act as secretary or correspondent. Address: “GEORGIAN,” care THE LIVING CHURCH, Milwaukee.

**E**UROPE.—Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. REV. L. D. TEMPLE, Watertown X, Mass.

### APARTMENT TO LET—NEW YORK.

**T**O SUB-LET from June 1st to October 1st, in New York City, West Side, near Central Park and Riverside Drive, convenient to Subway and all trolley lines. An Apartment partially furnished. Elevator service, gas range, and all improvements. Rent moderate. References exchanged. S 2, LIVING CHURCH, Milwaukee.

### 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.

### APPEALS.

#### ST. GABRIEL'S SCHOOL.

We, the Sisters of St. Mary, desire to place before Churchmen the imperative need of a new building for our school, Saint Gabriel's, at Peekskill, N. Y.

This school is one of our oldest works, and we will soon be forced to close its doors unless our friends come speedily to our aid.

We ask them to remember the great need of Christian training for the girls of to-day; and with confidence send forth the appeal of the Rev. Dr. Dix, our first chaplain, nothing doubting that God will open the hearts of His people



to give liberally for the new buildings of the school.

SISTER EDITH,

Mother General, Community of Saint Mary, Peekskill, N. Y., March, 1906.

To all Believers in Christian Education to whom this may come:

The Peace of Our Lord be with you.

The Community of Saint Mary, having foundations in the dioceses of New York, Chicago, Milwaukee, Iowa, Tennessee; and recently organized into an Eastern and a Western Province, carry on a great variety of good and practical works, of which Christian education is one of the most important. Their success on that line is attested by the high character of their schools, such as Saint Mary's in the City of New York, Saint Gabriel's at Peekskill, N. Y., Kemper Hall at Kenosha, Wis., Saint Katharine's School at Davenport, Iowa, and Saint Mary's School, Memphis, Tenn. The thoroughness of the education is shown by the high standing which their pupils are enabled to take in more advanced institutions, such as Barnard College, while the religious training is, of course, constant, systematic, and complete in all that goes to form the Christian woman.

One of these schools now needs help. Saint Gabriel's is and has been for years, filled to overflowing and unable to meet the demands for entrance; but the buildings are old and worn out, and can be used but a very little while longer. The Sisters have now to face the alternative of erecting, with the least possible delay, a new and larger structure, or of closing the school indefinitely. Funds are needed for the erection of such a building; it should accommodate at least 150 boarders, and would no doubt be filled as soon as opened.

For this purpose the sum of about \$200,000 is required.

The Community have no funds applicable to this object; no endowments; no wealthy members; they must depend on the loving help of the people who appreciate their work and admire their devotion. Will you aid? And as largely as your means will permit? To me it seems of vast concern to this country and to our social system, that our young women should be trained according to the Law of God and the mind of Christ for their part in after years; now especially when the atmosphere is charged with the germs of naturalism and materialism, when money and the pleasures which it brings within reach appear to constitute, with general approval, the main object of existence, and when we are threatened with re-entrance into pagan principles and practice, the inevitable result of indifference to religion and the loss of faith. Our girls, if trained in the Christian doctrine and practice, and true to them hereafter, will be the safeguards of the future.

Help them for the love of God, and for the security of our families and our homes.

MORGAN DIX,

Rector of Trinity Church.

New York, March, 1906.

The object for which the above appeal is made has received the endorsement of the Rt. Rev. David H. Greer, Bishop Coadjutor of the diocese of New York; that of the Rev. William T. Manning, D.D., assistant rector of Trinity Church and vicar of St. Agnes' Chapel; and that of the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary, New York City.

The Bishop's letter is appended:

DIOCESE OF NEW YORK,

7 Gramercy Park,

March 22, 1906.

There is no more important work for the Church to-day to do than to educate her children of both sexes. Saint Gabriel's School at Peekskill is caring for the daughters of the Church, and is associating with its academic instruction a needed Christian nurture. I therefore take great pleasure in endorsing the above appeal of the Rev. Dr. Dix, and hope that it will receive favorable consideration.

DAVID H. GREER,

Bishop Coadjutor of the Diocese of New York.

Subscriptions may be sent to the Rev. Dr. Dix, Trinity Rectory, 27 West 25th Street, New York City.

ST. JAMES' CHURCH, MANITOWOC.

Subscribers and donors for the payment of building debt to save this property, will please send their contributions, as soon as possible, to Mr. GEORGE COOPER, treasurer, Manitowoc, Wis. CHARLES C. GRAFTON, Bishop of Fond du Lac.

APPEAL.

Will you send me a small Easter offering to help build a very much needed house in this missionary field. Six stations, 75 miles of territory and more opening up. If only one dollar, for the income is very small and expenses great, and ordinary conveniences of life not available. Four hundred dollars is required, and the people have given more than half of that.

G. BERNARD CLARKE.

Buena Vista, Fla.

NOTICES.

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 entrusted 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.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about \$600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on \$300 and \$400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

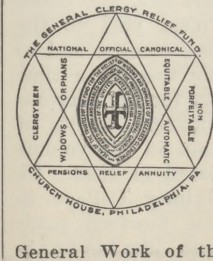
BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not



confuse this official society with any other.

Send for "A Plea for a Square Deal."

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

How to Use the Prayer Book. By Mrs. G. J. Romanes, author of The Life and Letters of George John Romanes, Meditations on the Epistle of St. James, etc. Re-issue. [Simple Guides to Christian Knowledge. Edited by Florence Robinson, formerly of St. Hilda's Hall, Oxford.] Price, 60 cts. net.

THE MACMILLAN CO. New York.

Lady Baltimore. By Owen Wister, author of The Virginian, etc., etc. With Illustrations by Vernon Howe Bailey and Lester Ralph. Price, \$1.50.

If You But Knew! By Agnes and Egerton Castle, authors of Rose of the World, French Nan, etc., etc. With Illustrations by Lancelot Speed. Price, \$1.50.

PAMPHLETS.

The Valley of Troubling. By Grace Duffield Goodwin. The Pilgrim Press, Boston. Price, 25 cts. net.

Congregational Faith and Practice. Principles, Polity, Benevolent Societies, Institutions. Asher Anderson, D.D., Secretary of the National Council. The Pilgrim Press, Boston. Price, 5 cts. net.

Thirteenth Annual Report of the House of the Annunciation for Crippled and Incurable Children, under the care of the Sisters of the Annunciation. [Incorporated 1893.] Broadway and West 155th Street. From October 1st, 1904, to September 30th, 1905.

YEAR BOOK.

Calvary Parish Year Book. Vol. XV. New York City. 1906.

LET US SEE that whenever we have failed to be loving, we have also failed to be wise; that whenever we have been blind to our neighbors' interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves still more. Let us, at this blessed Whitsuntide, ask forgiveness of God for all acts of malice and uncharitableness, blindness, and hardness of heart; and pray for the spirit of true charity, which alone is true wisdom. And let us come to Holy Communion in charity with each other and with all; determined henceforth to feel for each other, and with each other; to put ourselves in our neighbors' places; to see with their eyes, and to feel with their hearts, so far as God shall give us that great grace; determined to make allowances for their mistakes and failings; to give and forgive, even as God gives and forgives, for ever; that so we may be indeed the children of our Father in heaven, whose name is Love.—Charles Kingsley.

WE LIVE not for ourselves, but for God; for some purpose of His; for some special end to be accomplished, which He has willed to be accomplished by one's self, and not by another; something which will be left undone, if we do it not, or not be done as it would have been done, if the one ordained to it had done it. We live gifted with certain forms of spiritual grace embodied in us, for some purpose of Divine Love to be fulfilled by us, some idea of the Divine Mind to be imaged forth in our creaturely state. To devote one's self to God is to concentrate the powers of one's being to their ordained end, and therefore to have the happiest and truest life—happiest, because happiness must be in the accordance of these powers with the law of their creation, and truest, because the attainment of the highest glory must be in the accomplishment of the end for which we were created.—T. T. Carter.



# The Church at Work

## DEATH OF THE BISHOP OF OREGON.

A TELEGRAM announces the death of Bishop Morris at his residence in Portland on the 7th inst. The funeral was held from Trinity Church on the Tuesday following.

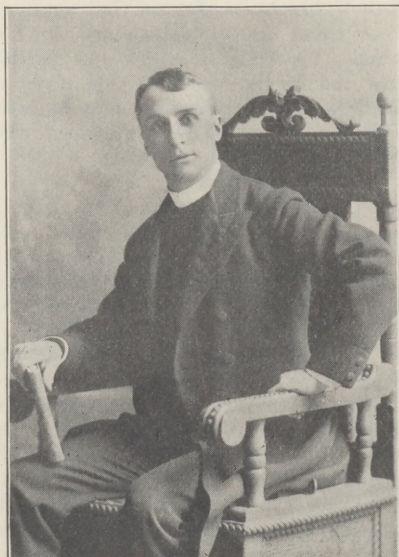
Bishop Morris was born in Wellsboro, Pa., on May 30th, 1819. Graduated from the General Theological Seminary, New York, 1846. Ordered deacon June 28, 1846. Ordered priest April 27, 1847. Rector of St. Matthew's, Sunbury, Pa., four years, after which he became rector of St. David's, Manayunk, where he remained six years, when he became assistant minister of St. Luke's, Germantown, where he remained until his elevation to the episcopate. Received degree of S.T.D. from Columbia, New York, and that of D.D. from University of Pennsylvania, 1868. Consecrated Missionary Bishop of Oregon and Washington Territory, in St. Luke's, Philadelphia, December 3, 1868, by Bishops Lee of Delaware, Odenheimer of New Jersey, Vail of Kansas, Clarkson of Nebraska, Randall of Colorado, and Kerfoot of Pittsburgh. In 1880 his jurisdiction was divided, Washington Territory becoming a separate jurisdiction, and Bishop Morris remaining in charge of Oregon.

In 1889 the missionary jurisdiction was changed to a diocesan organization and Bishop Morris was elected first Bishop of the diocese. Bishop Morris attended General Convention in 1901, held in San Francisco and preached the sermon on that occasion. He was unable to attend the last General Convention held in Boston. His strength was remarkably vigorous up to within the past few months, and while he has been unable to give all the attention the diocese demanded, he has still been able to do considerable work. He had asked for a Coadjutor and one was to be elected at the coming convention in June.

Bishop Morris would have been 87 years old his next birthday.

## DEAN OF ST. MARK'S CATHEDRAL, SALT LAKE CITY.

As has heretofore been announced, the Rev. Benjamin Brewster, of Colorado Springs, Colo., has accepted the appointment of



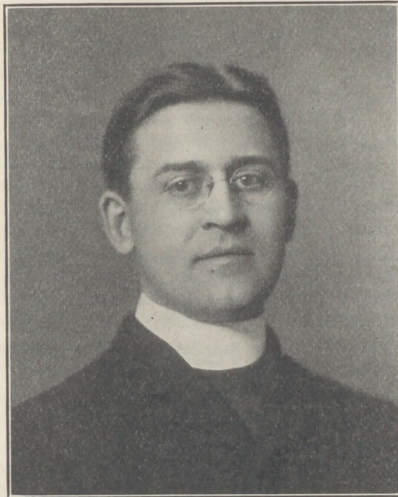
REV. BENJ. BREWSTER.

Bishop Spalding to become Dean of St. Mark's Cathedral, Salt Lake City. We are pleased to give a portrait of Dean Brewster herewith.

## NEW RECTOR FOR GRACE CHURCH, LOCKPORT, N. Y.

THE REV. H. ST. CLAIR HATHAWAY, vicar of Epiphany Chapel, Philadelphia, has accepted a call to the important parish of Grace Church, Lockport, diocese of Western New York.

Mr. Hathaway is a graduate of Kenyon College and of Bexley Hall Divinity School, and was ordained to the priesthood in 1900.



REV. H. ST. CLAIR HATHAWAY.

His first work was as rector of St. Alban's parish, Cleveland, Ohio, where he remained nearly four years. He then became associate rector of St. Thomas' Church, Brooklyn, a parish of 1,400 communicants. He had full charge of the parish, as the rector was absent for over two years, the entire time of Mr. Hathaway's stay in the parish. He declined the call to the rectorship of the parish, and became vicar of Epiphany Chapel, Philadelphia, in October of last year. He hopes to begin his work in Lockport about the first of May.

## DEATH OF REV. DR. GEORGE H. CLARK.

THE REV. GEORGE HENRY CLARK, D.D., sometime rector of Christ Church, Hartford, Conn., died on the 31st ult., in the 87th year of his age. Dr. Clark was the third in a family of four brothers, all of whom were distinguished in the ministry. The oldest was the late Bishop Clark, Bishop of Rhode Island and Presiding Bishop. Dr. Clark was graduated from Alexandria and was ordained by Bishop Eastburn in 1846. He soon after became rector of All Saints' Church, Worcester, Mass., remaining there until 1854, when he was called to the rectorship of St. John's Church, Savannah, Ga. He came North at the breaking out of the war, and soon after was elected rector of Christ Church, Hartford. He received the degree of Doctor of Divinity from Trinity College in 1863, continuing as rector of Christ Church until 1867, when on account of ill health he presented his resignation. For the thirty-nine remaining years of his life, Dr. Clark devoted himself for the most part to the reading of history and other studies, and to the care of his garden. He was for a time special agent for the Society for the Increase of the Ministry. The permanent results of his historical studies remain in his volume on Oliver Cromwell, published in 1892. He was elected trustee of Trinity College in 1862 and was for the last fourteen years the senior trustee. Dr. Clark, like his broth-

ers, was a man of literary skill. He had not the pulpit eloquence of the Bishop, but he wrote and spoke with earnestness, and his conversation was pleasant and profitable.

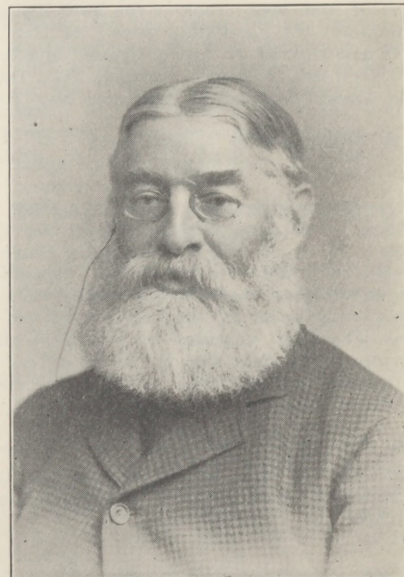
## DEATH OF REV. F. H. ROWSE.

THE CHURCH PEOPLE of the diocese were shocked by the news that on Wednesday afternoon, the Rev. F. H. Rowse of the Church of the Ascension, St. Paul, had ended his own life. It is universally conceded that this act was done while Mr. Rowse was laboring under a temporary mental derangement. For the past year Mr. Rowse has suffered intense physical pain, and for a month previous to this unhappy event, it was seen, by those nearest him, that he was suffering from great mental depression and melancholia. Mr. Rowse was one of the most popular and esteemed clergymen of the diocese, coming to Minnesota from Massachusetts, in 1902. He was first engaged as chaplain at St. Mary's Hall, and assistant in the Cathedral, Faribault; later he assumed charge of the missionary work in Marshall, Pipestone, and points adjacent, and labored there with such success that on leaving that field to assume his last rectorship, he left these missions in such good condition that each, with a little support from the Board of Missions, was able to have its own rector. In his last parish he at once won the confidence and respect of his parishioners.

In January last, on account of his severe illness, he wished to resign, but the Bishop asked him to remain until Easter, after which time it was Mr. Rowse's plan to take a much needed rest, in Mexico. Mr. Rowse is survived by his widow and two sons, one a student at the State University and the other in school in Washington, D. C. The funeral was held on Saturday morning, Bishop Edsall officiating. The remains were interred in Oakland Cemetery, St. Paul.

## THE LATE JOHN VAUGHN MERRICK.

THE WILL of the late John Vaughn Merrick, a member of the Standing Committee of the diocese of Pennsylvania, has been ad-



THE LATE J. VAUGHN MERRICK.

mitted to probate. Mr. Merrick was one of those Churchmen whose splendid benefactions were rarely known, and this characteristic



is shown in his will, which makes known that a detailed statement, addressed to his executors will be found among his personal papers, which sets forth his wishes so far as the continuance of his private benefactions is concerned. At present writing this had not been made public.

#### THE PAN-ANGLICAN CONGRESS OF 1908.

THE COMMITTEE of this Congress, after communication with the Archbishop of Canterbury, have decided that the Congress is to commence on Monday, June 15, 1908. Whitsunday in that year is June 7th, and the Lambeth Conference probably commences on Monday, July 5th. The following details have been arranged:

It is hoped that there may be a great corporate Communion in Westminster Abbey on Monday, June 15th, at 8 A. M. A service for Intercession for workers, organizers, etc., at 4:30 P. M., and at 8 P. M. on that evening a general reception at the Albert Hall for all delegates, visitors, and ticket holders, etc. On Tuesday, Wednesday, Thursday, and Friday and the Monday following, meetings of experts and others will be held at the Church House; and on the evenings of these days there will be mass meetings at the Albert Hall at 8 P. M. On Saturday, June 20th, a great children's gathering. On Sunday afternoon, June 21st, a great meeting for men only, in the Albert Hall if possible. On Monday, June 22nd, the meetings will be as arranged for the middle of the previous week. Tuesday, June 23d, will be the last day of the Congress; after meetings in the morning at the Church House, there will be a final meeting in the Albert Hall in the afternoon, not in the evening. On Wednesday, June 24th (St. John Baptist's day), there will be a great corporate Communion at 8 A. M. at St. Paul's Cathedral, and at 11 A. M. a service of Thanksgiving, consisting of *Te Deum*, sermon, and the presentation of a thank-offering from all parts of the world.

A sub-committee is preparing a draft in regard to the possible subjects to be discussed at the Congress, although it may be twelve months before the list is made out, since advice is to be sought from all parts of the Anglican communion. But it has been decided to discuss, if possible, only one great subject on each day, with its ramifications, both at the smaller meetings and at the great evening gatherings.

It has been decided also not to pay the expenses of delegates; but hospitality will be provided them, and a larger rather than a smaller number of such delegates will be welcomed, whether clerical or lay.

Mr. Eugene Stock has been requested to write a pamphlet for the general public, which may be sold for a penny, in regard to the Congress. A subscription list and a guarantee fund are to be opened at once.

#### FATHER PARRISH IN PHILADELPHIA.

THE FOLLOWING from the *Evening Bulletin* of Philadelphia, under date of the 31st ult., is of general interest:

The Rev. Herbert Parrish, the Episcopal Benedictine monk, who has for the last six weeks been in this city, left here to-day for the West. His stay in Philadelphia has been marked with much interest by Church folk in general, and to many individually his visit has been of special importance.

His object in coming to Philadelphia was to hold a ten days' mission in St. Elizabeth's Church, at 16th and Mifflin Sts., which closed on the evening of March 18th. He also gave a three-days' retreat for ladies at the Mission House of the All Saints' Sisters at Lambert and Cherry Sts., besides preaching in many of the Episcopal churches in this city. On Thursday he preached in the evening at the Church of the Transfiguration, 34th St. and Woodland Ave., West Philadelphia. When

seen by a representative of *The Bulletin*, before starting for the West, he was asked:

"By what authority, Father Parrish, do you call yourself a monk of St. Benedict?"

"It is very late in the day," replied Father Parrish, "to ask for the authority for the development of the monastic life in the Anglican Church. For a greater part of a century, both in England and America, there have been monks and nuns living under various rules. The revival of the Benedictine life in the Church of England began in the early sixties by Father Ignatius of Llanthony. Father Ignatius preached missions in this city twenty years ago and the large Benedictine community in York, England, has been for many years in existence. The Benedictine order in the Church of England was revived by the Archbishop of Canterbury, and their position is unquestioned. Our order in this country has been established by the Bishop of Fond du Lac, in whose diocese our monastery is situated."

"Is it not necessary to have the consent of the Pope in order to establish the Order of St. Benedict?"

"The monastic life, both in the Oriental Churches and in Western Christendom was a gradual development, and the rule of St. Benedict had been adopted centuries before the question of the relations of the religious orders to the Papacy arose. One might as well say that the priesthood, or the sacraments of the Church were not valid without the Pope."

"Do you think it wise to revive the Benedictine Order in the Episcopal Church?"

"We in this country have taken the ancient rule of St. Benedict because it seems peculiarly fitted to the needs of our Church at the present time. We have no community for laymen, and the Benedictine rule as originally observed is primarily for laymen. In the early age few of the monks were priests. We feel that there are laymen who have a vocation for the monastic life, but who may not be called to the priesthood."

"Do you consider the Protestant Episcopal Church the same Church or in any way identical to the Church to which St. Benedict belonged?"

"Yes. Our Church traces her origin directly to the Apostles and to Christ. We have the same faith, the same sacraments, the same priesthood, the same worship. It is true that at the period of the Reformation, Henry VIII., 'that blot of grease and blood on the page of English history,' robbed the Church and suppressed the monasteries, even as the French Government is doing at the present time in France; but the Catholicity of the Church, while it was endangered, was not lost."

"Is the Catholic Movement in the Episcopal and Anglican Church growing?"

"It is carrying all before it. We are escaping from the deadness of the Georgian era, and merely claiming our rightful heritage. On every side one sees that prejudice is evaporating and a recognition of Catholic truth and practice. For instance, there are more women in England now vowed to the religious life than before the Reformation. We want a religion which is apostolic in origin and universal in application, meeting all the special needs of our sinful human nature."

In his monastery at Fond du Lac the rules of St. Benedict are observed in all their severity. They rise at 2 in the morning to recite Matins, and much of the day is passed in prayer. They live in poverty, and possess only the necessities of life. Father Parrish, during his stay in the East, was accompanied by Brother Placidus.

#### DEATH OF MRS. KERFOOT.

ON TUESDAY, April 3d, Mrs. Eliza M. Kerfoot, widow of the late Rt. Rev. John Barrett Kerfoot, D.D., first Bishop of Pitts-

burgh, entered into rest at her residence in Pittsburgh, Pa., in the 85th year of her age. She had been a widow for nearly twenty-five years, Bishop Kerfoot having died in July of 1881. She is survived by one daughter, Miss Christiana Kerfoot. The funeral services were held on Friday afternoon, at the Church of the Ascension, of which parish Mrs. Kerfoot was a communicant. The opening sentences and psalms were read by the rector, the Rev. Dr. Grange; the lesson was taken by the Rev. Dr. Coster, president of the Standing Committee, who was associated with Dr. Kerfoot in the work of St. James' College, Maryland, before he was called to the episcopate. The Rt. Rev. the Bishop of the diocese read the Creed and prayers; and the music was furnished by the vested choir, the hymns sung being "For all Thy saints, who from their labors rest," and "There is a blessed home." Other clergymen present in the chancel, were the Rev. Drs. Ward and Byram, and the Rev. Messrs. Duroe, Ferris, Shey, Beaven, Schulz, Mead, and Speers. Interment was made in Homewood Cemetery in the family lot, and the committal service was taken by Bishop Whitehead and Dr. Grange.

#### DEATH OF MRS. FREDERICK K. HOWARD.

THE SAD NEWS came to her Wisconsin friends on the 7th inst., of the death of Rio Newton, wife of the Rev. Frederick K. Howard, rector of St. John's Church, Olympia, Washington. Mrs. Howard was married at her home in Superior, Wis., but two years ago, going directly with her husband to Olympia. She was sister of Capt. Henry Newton, who was distinguished as the captor of Aguinaldo in the Philippines. Mrs. Howard was a woman of sweet character, and her death is a sad loss to the entire Church community. *R. I. P.*

#### CUBA AND MR. JOHN W. WOOD.

IT IS QUITE impossible to estimate the amount of good to be accomplished directly and indirectly by the new departure of the Board of Missions, in determining to send its representatives to visit in person the various foreign fields. To the Missionary District of Cuba belongs the marked distinction of receiving the first visit of this kind in the history of the American Church; and for Cuba the last two weeks have been indeed a feast of good things. Accompanying Bishop Knight, Mr. Wood, the corresponding secretary of the Board of Missions has made a visitation of all the most important places on the island where the Church has been planted, worshipping with the people, and in many instances making addresses, all of which were full of interest, and of the greatest assistance to the work, encouraging the people and strengthening the ministers in charge.

Visitations were made as follows: to Matanzas, where Messrs. Planas and Duarte are now at work together, and where, by a new arrangement of the work on the part of the Bishop, a great impetus has been given to the Church; two visits to Santiago de Cuba, so that the two congregations, English and Cuban, might be assembled at night services in the week, at one of which one person was presented for Confirmation by the Rev. J. C. Mancebo, the faithful minister in charge; three days at Guantanamo, inspecting the remarkable school and asylum, the great work of Mrs. Brooks, and worshipping with the other congregations. It may be remembered that here are great numbers of Jamaicans, many of whom are Churchmen, and others who are ready to come into the Church. At one service a class of ten men were presented for Confirmation by Arch-deacon Steel, as part of the results of his short stay in Guantanamo. Mr. Lopez-Guillen is now in charge of this work.

A night was spent in Camaguey, where



the Rev. C. M. Sturges has a fine work which is making rapid progress.

Early on the morning of Passion Sunday, Mr. Wood went with the Bishop and the Archdeacon to visit Calvario Chapel, Jesus del Monte, Havana, inspecting the fine school and growing congregation under the able management of the Rev. C. W. Frazer. Later in the morning, the congregation of Holy Trinity chapel, of which the Rev. C. B. Colemore is the priest in charge, had the rare pleasure of having present with them, not only Mr. Wood, but also the venerable Bishop Hare of South Dakota, both of whom made addresses full of interest. It was indeed a "red-letter day" for this thriving mission. At night Mr. Wood visited the Cuban service in the same place, to which Mr. Colemore and Mr. Morell have drawn a very large congregation.

In the afternoon, Mr. Wood and the Bishop, with Mr. Frazer, made an automobile run out to Bacuranao to visit the mission there, which owes its existence to Mr. Huelsenkamp, and which is under the direction of the Archdeacon and Messrs. Frazer and Pena.

On Monday in Passion Week, the Bishop and Mr. Wood went to Bolondron, holding there a conference with the Rev. M. F. Moreno, the priest in charge, and his congregation.

It was a matter of very great regret that, owing to the limitations of his visit, Mr. Wood was unable to go to the Isle of Pines, where we have two chapels and several preaching stations under the direction of the Archdeacon, but it is hoped that this visit is only a deferred pleasure.

Not the least benefit to the work from such a visitation as this will be the bringing into contact with one another, the representative of the Board and the individual workers in the various fields. This acquaintance with the men and the field will be most useful at headquarters; and for the workers it will be a bond of affection, and a tremendous stimulus and encouragement in their work.

The Missionary District of Cuba will always have a glad welcome for Mr. John W. Wood, and for good Bishop Hare, whose words will long be remembered.

#### ILLNESS OF THE BISHOP OF TORONTO.

BISHOP SWEATMAN was taken ill while conducting a Confirmation service in St. George's Church, Toronto, April 1st, Fifth Sunday in Lent. The Bishop had made his address and had performed the laying on of hands for a number of candidates. While the hymn was being sung the Bishop suddenly turned faint and had to retire to the vestry, where he was attended by a physician from the congregation. He was removed to the residence of the rector, the Rev. Canon Cayley, and the remainder of the service had to be cancelled. After resting some time it was possible for the Bishop to be sent home.

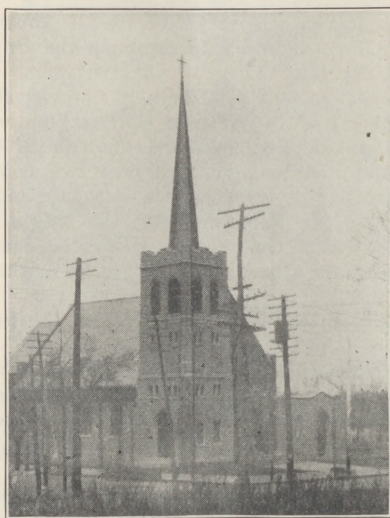
#### NEW PARISH HOUSE.

ST. CLEMENT'S CHURCH (the Rev. Charles S. Hutchinson, rector), has held a unique place in the history of the diocese of Pennsylvania, and the work in the parish is still further to be advanced by the erection of a much more commodious parish house which will be begun soon after Easter, and it is hoped to have the structure completed before St. Clement's-tide. The present church entrance on Cherry Street will become the main entrance of the new building. The main entrance to the church will be through the present porch on Appletree Street. In the basement of the new building will be a large room with a cemented floor with a kitchen. St. John's Chapel will be on Cherry Street, running east and west and will be much

larger and brighter than the present chapel. On the first floor there will also be a priest's sacristy, an altar sacristy, a choir room and an acolytes' room. On the second floor will be two large halls for school and other parish gatherings, a guild room and a reception room for women. The third floor will have a commodious reading room, gymnasium and dressing rooms fitted with lockers and shower baths for the boys and young men of the parish. Some time ago a sufficient sum of money was given by a generous benefactor for the erection of this parish house.

#### FIRST SERMON IN THE NEW ALL SAINTS', ATLANTA.

ON THURSDAY, April 5th, the first service was held in the new church of All Saints' parish, Atlanta, when the city clergy made their monthly corporate Communion in



ALL SAINTS', ATLANTA.

the new building, at the invitation of the rector, the Rev. Z. Farland. A large number of the congregation were present at the service, the Bishop of the diocese being the



CHANCEL, ALL SAINTS', ATLANTA.

celebrant. The rector and congregation are to be congratulated on their permanent house of worship, which, both outside and inside, is the handsomest in the city. The church is built of red stone with tower and steeple.

#### TWO LARGE CONFIRMATION CLASSES.

FOR THE seventh time in his rectorship of seven years, the Rev. Dr. Frank Du Moulin of St. Peter's Chicago, has presented to the Bishop a class of over 100 for Confirmation. This year's class numbered 146, and the make-up of it is of interest. The number was about equally divided between males and females, seventy per cent. were children of foreign parents and about thirty per cent. the children of Church parentage. The total number confirmed in St. Peter's in seven years is 950, a most creditable showing with the majority drawn from other Christian bodies.

Christ Church, Woodlawn, Chicago (Rev. C. H. Young, rector), has just had a class of

80 confirmed, which is one of the largest ever presented in the parish.

#### MEETING OF THE DIOCESAN SECRETARIES' LEAGUE.

THE "Diocesan Secretaries' League" will hold its annual meeting in connection with the Church Congress in Philadelphia, at the Church House, 12th & Walnut Sts., on Wednesday, May 16th, at 10 A. M. All secretaries and their assistants are invited.

#### ALBANY.

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

#### Personals and Other Notes.

BISHOP NELSON made three addresses at Evensong in St. Peter's Church, Albany, on the 26th, 27th, and 28th of March. His subject was "Home Life." There was a large attendance throughout. The subject was dealt with in a plain, practical, and most interesting way.

THE RECTOR of Trinity Church, Plattsburgh, and his curate have revived the services of the Church at Mooers Forks, N. Y. The work here established many years ago by the late Rev. Drs. Henry and Joseph Coit of St. Paul's School, Concord, had been abandoned and the church sold.

A MOST successful series of devotional services were held in St. Ann's Church, Amsterdam (the Rev. E. T. Carroll, rector), in March. The Rev. F. B. Blodgett of the General Theological Seminary was the conductor. Unusually large classes made their communion at the two celebrations.

MR. ARTHUR F. CORBIN is in charge of the music in Trinity Church, Gouverneur, and has developed much strength and ability in the choir. The rendering of Maunder's cantata, "Penitence, Pardon, and Peace," on Sunday evening, April 1st, was very highly spoken of.

THE REV. RALPH BIRDSALL, who has been spending the winter at Lake Placid, has returned to his parish at Cooperstown very much improved in health.

A CONVENTION of the diocesan branches of the Daughters of the King for the dioceses

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.



of Albany and New York will be held in All Saints' Cathedral, Albany, on June 7th.

MR. C. FRED CLUETT of Troy has presented a large and handsome organ to All Saints' mission at Round Lake. The present organ will be given to Trinity Church, Schaghticoke.

#### ARKANSAS.

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

##### Notes of Interest.

LENTEN SERVICES at Christ Church and at Trinity Cathedral, Little Rock, were well attended. Especially the 8 A. M. service at Christ Church was a decided success. On Thursday nights special Lenten services were held at St. Paul's Church, Little Rock, the preachers being in turn, the Rev. Messrs. Smeade, Buckner Robottom, Kues, Judaschke, and the Bishop of the diocese.

ST. PAUL'S CHURCH, Little Rock, formerly a mission of Christ Church, has become independent, and pending its admission as a parish the Bishop has taken personal charge of the same, assisted by an energetic catechist. On Easter Day the new parish hall, which has been built at an expense of over \$1,500, will be dedicated, and a class of twelve presented for Confirmation. The services are well attended and the outlook for the future exceedingly bright.

WORK AMONG the colored people is pressed with more vigor than ever since the Rev. G. Alexander McGuire became Archdeacon of the Convocation of Arkansas in November last. The services at St. Philip's Church, Little Rock, have been well attended, and a large piece of property has been secured in the southwestern part of the city where a new colored mission, St. James', will be established soon. Plans have been drawn for a church building, work on which will begin the latter part of April. One colored mission, St. Mary's, has been organized in Hot Springs, and meetings are also held in several other towns.

AT MONTICELLO a large lot has been secured for St. Mary's mission, and ground for the new church building will be broken in April. The building is to cost \$1,700, of which \$1,400 is at hand or has been subscribed. The Rev. J. W. Thompson, who has been the missionary in charge for several years, has done very good work in the southwestern part of the state, and the work of the Church is progressing steadily.

#### CALIFORNIA.

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

##### Work in Chinatown—Personals—Quiet Day of Women.

DEACONESS DRANT, who was obliged to give up her most successful work in Honolulu on account of ill health, is doing a noble work among the women and children in Chinatown, San Francisco. During the morning hours she teaches the little girls who come to her, mingling religious and secular teaching. In the afternoon the women and older girls come for lessons in English, dressmaking, crocheting, knitting, and lace-making. In the evening the men gather in a night school, and are taught by the deaconess, assisted by the Grace Church chapter of the Brotherhood of St. Andrew. On Saturday is held a sewing school for the little girls, and on Sunday a Sunday School is held in the rooms of Grace Church.

The deaconess has gone into the heart of Chinatown and lived among the people until they have learned to trust her. Her rooms in which she gathers the children around her, is designated by the name of "True Sunshine," and it is the aim of her devoted life to bring the light of the Sun of Righteousness into these benighted souls. Already, True Sunshine has outgrown its quar-

ters and will soon remove to more commodious ones. Having secured an assistant to take charge of the children in the morning school, the deaconess goes into the homes of some Chinese women to teach them there.

THE CONGREGATION of All Saints' Church, San Francisco, is rejoicing in the convalescence of their rector, the Rev. Wm. E. Hayes, who has been seriously ill for some time past. Mr. Hayes' recovery seems an assured fact, and he resumed his duties on the first Sunday in April.

THE BISHOP has appointed a committee to foster University Extension, consisting of the Rev. W. A. Brewer, the Rev. F. W. Clampett, D.D., the Rev. B. M. Weeden, the Rev. David Evans, and the Rev. W. N. Guthrie. Under the auspices of this committee a lecture on "Shakespeare and Our Times" is to be given by the Rev. W. N. Guthrie, some time in the near future, the proceeds of which are to be given to the mission funds.

THE REV. WM. HIGGS, for some time assistant at St. John's Church, San Francisco, has accepted an appointment as vicar of the mission of the Good Shepherd, West Berkeley, and will enter upon his duties on May 1st.

A QUIET DAY for women was held under the auspices of the Woman's Auxiliary, in St. Stephen's Church, San Francisco, on April 28th. The Bishop of the diocese conducted the services, assisted by the Rev. Cecil Marrack, rector of the parish. The general subject of the Bishop's instruction was, "Jesus Christ, His Only Son our Lord." This subject was divided into four parts, for as many addresses: "Jesus," "Christ," "His Only Son," "Our Lord," and was listened to by an unusually large and devout congregation of women.

#### CHICAGO.

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

##### Work at Grace Church, Oak Park—Gift to the Church of the Redeemer—Death of Mrs. Higby.

THE FOURTH SUNDAY in Lent saw 134 communicants at the early service in Grace Church, Oak Park. Average attendance during Lent exceeds 100. The Rev. E. V. Shayler, the rector, baptized twelve adults on the afternoon of the same day. In the evening, the choir sang Mercadante's "Seven words from the Cross," and, although more than 1,000 were within the church, many were turned away. By actual count there were nearly twice as many persons at Grace Church in the evening than at all the other evening services at denominational churches combine.

General Carter, U.S.A., addressed over 300 men at the Men's Club, on March 28th.

MR. AND MRS. ROBERT H. GARDNER have presented to the Church of the Redeemer, Chicago, a beautiful heavily carved Bishop's chair, in memory of their granddaughter, Florence Beatrice Sprague, who entered into the rest of Paradise, April 15, 1905. A solid silver ciborium has also been presented as a thank offering by this year's Confirmation class, which numbered 54, and both chair and ciborium will be blessed on Easter Day.

DURING Holy Week the addresses at the evening services at Christ Church, Woodlawn (Rev. C. E. Young), were especially designed with a view to the preparation for Easter Communion. Over 200 persons have been confirmed in Christ Church in three years, and these services, while intended for all, were particularly made a rallying time for those confirmed under the present rector.

THE MOTHER of the Rev. A. W. Higby, rector of Christ Church, Streator, was last week stricken with apoplexy, in church, and

died in a few days, after lying in a comatose condition during the time before decease. The burial was at Fairbank, Iowa.

#### CONNECTICUT.

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

##### The Good Friday Fast-day—Personals

THE GOVERNOR of our commonwealth, adhering to the old custom, has appointed Good Friday as the State Fast Day. In his proclamation, he said:

"The men who laid the foundations of this commonwealth early established the custom of setting apart one day in the beginning of the year on which to ask the blessing of God upon all their labors, and generation after generation, in keeping this fast upon a day which is full of holy memories, have hallowed its observance and deepened its religious meaning. Following this custom, I hereby appoint Friday, the thirteenth of April, as the day of fasting and prayer, and on that day I recommend to all the people of this state that, in contrition of soul, they confess their sins unto Almighty God, earnestly praying for His forgiveness, and, in solemn consecration of themselves to works of righteousness, they seek His divine guidance in all the undertakings of the year."

A QUIET DAY for Church workers, conducted by the Rt. Rev. R. H. Nelson, D.D., Bishop Coadjutor of the diocese of Albany, will be held in St. Andrew's Church, Meriden, on Thursday, April 19th, with instructions on the "Power of the Risen Life."

MR. ISAAC GALLUP, for many years warden and treasurer of St. James', Poquetanuck (the Rev. Charles S. M. Stewart, rector), has recently died in the 86th year of his age.

AT TORRINGTON, plans have been submitted for the new parish house of Trinity Church (the Rev. J. Chauncey Linsley, rector). It will stand adjoining the church building, and be of granite and correspond with the stately church. The ground floor will contain the guild halls with connecting kitchen. The Sunday School room will be on the next floor, designed to seat some 450 people. The needed parish house would seem to be an assured reality in the not distant future.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

##### A Gift to the Archdeacon.

THE SOCIETY of Saint Charles, King and Martyr, of England, has presented a brass processional cross to the Archdeaconry of Eastern Florida. The cross will be taken by the Archdeacon during his visitations of the several churches under his charge.

#### IOWA.

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

##### Improvements at Albia.

GRACE CHURCH, Albia, is undergoing thorough repair, a new roof being part of the improvements.

#### KANSAS CITY.

B. R. ATWILL, D.D., Bishop.

##### Opening of the New St. Paul's Church.—Notes.

THE CONGREGATION of St. Paul's parish, Kansas City (Rev. J. D. Ritchey, rector), opened their new church Sunday, April 1st. The structure is a good example of English Gothic. It is built of stone, and cost \$50,000. It faces a circle-park, formed by the junction of three streets, which causes it to be seen in all its beauty, an advantage much to be desired. The building is 154x128 feet. Forming a right angle, the nave fronts Fortieth St. and the guild hall faces Walnut.



At the angle is a tower sixty-five feet high. From the tower vestibule one may enter the nave, the Sunday School rooms, the rector's study, the secretary's office, and a stair leads to the choir club room, the guilds' sewing rooms and parlor. To the right of the chancel is the sacristy and choir room. The exterior is of white stone, the interior is finished in light brown stone, with antique oak. The chancel furniture is especially elaborate with the old English pulpit effect. The marble altar is unique in that it is a large stone slab resting on two columns, making of it a great, massive table. The reredos of polished marble is very beautiful. A fine organ, costing \$6,000, is in place. Inside, near the tower entrance, is a marble font, in a stone valuted arch. The main part of the church is heated by steam, and the auxiliary rooms by furnace.

The initial service was held at 7:30 A. M. At 11 o'clock a class was presented for Confirmation. At 4:30 P. M. all the parishes of the city united in a thanksgiving service. A well-trained vested choir of twenty-two boys and eight men rendered special music. Evening Prayer was said by the Rev. E. B. Woodruff of St. George's Church, the Rev. W. H. Haupt of Trinity, Independence, and the Rev. J. D. Ritchey. Addresses were made by the Rev. T. B. Foster of Grace Church, the Rev. E. B. Woodruff of the neighbor parish. The sermon was preached by the Rev. Robert Talbot of Trinity Church.

THE REV. J. STEWART SMITH, rector of St. Mary's Church, suffered a slight stroke of paralysis. While he is very weak, he has not failed to hold his usual services.

THE CITY CLERGY have in turn taken the noonday services which are held in the Law School in the Ridge Building. The Rev. W. H. Haupt and Bishop Atwill have charge of these services during Holy Week.

THE REV. W. H. HAUPT of Trinity Church, Independence, is awakening a missionary spirit in his church by taking his choir and others of the congregation to hold services in the suburbs between Independence and Kansas City.

THE BISHOP held a Confirmation in Calvary Church, Sedalia, Mo. (Rev. Edmund A. Neville, rector), on April 6th, and an interesting incident connected with it was the reading of a cablegram from England.

The message was a fraternal greeting from the Lord Bishop of Barking, the Vicar of Oxhey, the church wardens and candidates confirmed that same day in Oxhey parish church, to the Bishop of Kansas City, the rector of Calvary Church, and the church wardens and confirmees of Calvary parish. The church in Oxhey is over eight hundred years old.

The message read as follows: "The Bishop of Barking (Dr. Stevens), the clergy of Oxhey (Rev. Newton Price, vicar), and the Rev. Charles Yorke Timbrell (curate), the church wardens of Oxhey (William Smith and Reginald Mainwaring Finley), and those confirmed this day, April 6th, in Oxhey parish church, send cordial greeting to the Bishop of Kansas City, the rector and church wardens of Sedalia, and the newly confirmed there."

Ralph Price, a nephew of the Rev. Newton Price, was one of those confirmed by Bishop Atwill.

#### KENTUCKY.

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

#### Improvements at St. Mark's, Louisville, and Grace Church, Hopkinsville—Valuable Gift to the Cathedral—Notes.

THE REV. EDWARD M. SKAGEN has accepted an appointment as priest in charge of Christ Church, Columbus and the mission at Wycliffe, and entered upon his duties.

St. MARK'S, Louisville (the Rev. R. L. McCready), is about to build an addition to the church, which will more than double the seating capacity of the building. This is most encouraging and convincing proof of the efficiency of Mr. McCready's ministrations, who took charge of this work last October.

GRACE CHURCH, Hopkinsville, is about to erect a parish building on the lot adjoining the church, to contain Sunday School and guild rooms. This valuable addition to the parochial agencies is the gift of one already rich in good works, but never weary in well doing.

MR. CHARLES T. BALLARD and wife have just presented to Christ Church Cathedral a handsome residence as a home for the Dean. The building, at 515 W. Ormsby Ave., has been occupied since its erection by Dean Craik, but it was his private property. Now by Mr. Ballard's generosity, it becomes the property of the Cathedral, and adds that much to the growing endowment of the Cathedral, which fund is at present about \$50,000, besides the deanery.

Mr. Thurston Ballard, brother of Mr. Charles Ballard, last year gave to the Cathedral a house adjoining its property for the erection of a parish building, which it is hoped will soon be built, although no plans have yet been adopted.

THE NOONDAY meetings held in the hall of the Louisville Board of Trade, under the auspices of the Brotherhood of St. Andrew, have been remarkably well attended. For three weeks, though the weather has been most unfavorable, there has been standing room only each day. The speakers have been Bishop Woodcock, the Rev. Frank Nelson of Cincinnati, Bishop Gailor, the Rev. R. L. McCready, Dr. S. S. Marquis of Detroit, and the Rev. W. H. Falkner. Bishop Woodcock will be the preacher for the fourth week, closing Saturday, April 7th.

These earnest talks of righteousness, temperance, and judgment to come, to sober men of all creeds and of no creed, can not fail of doing good and of putting the Church in a favorable light before the citizens of Louisville, in which good work the daily papers have aided by their sympathetic reports.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Large Gift to Trinity Church, Roslyn—Spire Removed from Holy Trinity Church, Brooklyn.

IT IS REPORTED that Mrs. Clarence H. Mackay is to add to her gifts to Trinity Church, Roslyn, by providing funds for the improvement of the property and the building of a new church. The amount to be thus given is stated to be \$40,000, and it is further said to be Mrs. Mackay's intention to interest sufficient of her friends to raise an endowment fund of 25,000. The same donor recently provided \$10,000 for a parish house, which is now building, and the whole plant will stand as a memorial to her parents. The Rev. Isaac Peck is rector.

FOR MORE than a year the spire of Holy Trinity Church, Brooklyn, has been surrounded by scaffolding and workmen have been endeavoring to put the brown stone of which it is built in such condition that passers by would be safe from falling pieces. It has now been decided that the spire cannot be made absolutely safe, and a decision has been reached to take it down. This will restore the building to the appearance it formerly had, with a tall, square tower at the front end. The spire was built on the tower some years ago, during the rectorate of the late Bishop Littlejohn.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Return of the Bishop—Death of Col. John M. Glidden.

THE BISHOP has returned from his Mexican tour, and is busy with his spring visitations. His health is improved.

ONE OF the most prosperous missions in the diocese is that of Trinity Church, Woodfords (the Rev. E. A. Pressey, missionary). The last of the indebtedness has been removed, and priest and people are now working hard for a much-needed parish house. A fine location for this purpose was secured some time since by the Bishop, and the parish house seems to be promised for the near future. It is also hoped, sooner or later, to erect on the same site a handsome new church. Woodfords is a suburb of Portland, and its population, which is largely American, is steadily increasing. It cannot be very long before Trinity will be a strong, self-sustaining parish.

THE DIOCESE has lost a prominent layman in the death of Col. John M. Glidden of Newcastle, and senior warden of St. Andrew's parish there, who entered into rest, after a final illness of less than an hour, on March 28th, at the age of 64. Col. Glidden was a man of culture and refinement, who had travelled extensively in this country and abroad, and had enjoyed the acquaintance of many prominent people. He was much interested in St. Andrew's, which was founded by his father, the late William T. Glidden, who, like himself, had been for many years a Boston merchant, and had regularly represented the parish in the diocesan convention. Col. Glidden was one of the trustees of diocesan funds, and had been a deputy to the General Convention. He was a member of the Maine and Lincoln County Historical Societies, of the Society of Colonial Wars, and of that of the Cincinnati. The last rites were held on March 31st, the Bishop, assisted by the Rev. W. K. Berry, D.D., priest in charge of the parish, the Very Rev. F. L. Vernon, D.D., of Portland, and the Rev. Charles F. Lee of Damariscotta, officiating. During the solemn and impressive services business was suspended in the place, and among the many citizens who accompanied the remains to the cemetery was a squad of Grand Army men, with whom the deceased was a great favorite.

#### MARQUETTE.

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

#### New Church for Houghton.

PLANS are on foot to build a new church for Trinity parish, Houghton, Mich., at a cost of \$25,000. Work will be commenced soon. The building is to be of sandstone and brick.

#### MASSACHUSETTS.

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

#### News from the Diocese.

A BEAUTIFUL memorial window has been presented to St. Stephen's Church, Cohasset (the Rev. H. K. Bartow, rector), by Charles A. Welch, a well-known lawyer, as a tribute to his wife. It will be unveiled on Easter Sunday morning. The window is an extremely artistic work of art, and was designed by Henry E. Goodhue, and cost \$2,300. It is of interest especially to the many persons who make this beautiful South Shore town their summer home, that the tower of St. Stephen's is rapidly nearing completion and will be dedicated by Bishop Lawrence this coming summer. It will rise to a height of forty feet, and may be seen for quite a distance at sea.

THE REV. CHARLES H. PERRY has severed  
[Continued on page 848.]



# Rise Liars,

## And Salute Your Queen

### Ho, All Ye Faithful Followers of Ananias

#### GIVE EAR!

**A Young Girl said to a Cooking School Teacher in New York: "If You make One Statement as False as That, All You have said about Foods is Absolutely Unreliable."**

This burst of true American girl indignation was caused by the teacher saying that Grape-Nuts, the popular pre-digested food, was made of stale bread shipped in and sweetened.

The teacher colored up and changed the subject.

There is quite an assortment of travelling and stay-at-home members of the tribe of Ananias who tell their falsehoods for a variety of reasons.

In the spring it is the custom on a cattle ranch to have a "round up," and brand the cattle, so we are going to have a "round-up," and brand these cattle and place them in their proper pastures.

#### FIRST PASTURE

Cooking school teachers—this includes "teachers" who have applied to us for a weekly pay if they would say "something nice" about Grape-Nuts and Postum, and when we have declined to hire them to do this they get waspy and show their true colors.

This also includes "demonstrators" and "lecturers" sent out by a certain Sanitarium to sell foods made there, and these people, instructed by the small-be-whiskered-doctor—the head of the institution—to tell these prevarications (you can speak the stronger word if you like). This same little doctor conducts a small magazine in which there is a department of "answers to correspondents," many of the questions as well as the answers being written by the aforesaid doctor.

In this column some time ago appeared the statement: "No, we cannot recommend the use of Grape-Nuts, for it is nothing but bread with glucose poured over it." Right then he showed his badge as a member of the tribe of Ananias. He may have been a member for some time before, and so he has caused these "lecturers" to descend into the ways of the tribe wherever they go.

When the young lady in New York put the "iron on" to this "teacher" and branded her right, we sent \$10.00 to the girl for her pluck and bravery.

#### SECOND PASTURE

Editors of "Trade" papers known as grocers' papers.

Remember, we don't put the brand on all, by any means. Only those that require it. These members of the tribe have demanded that we carry advertising in their papers and when we do not consider it advisable they institute a campaign of vituperation and slander, printing from time to time manufactured slurs on Postum or Grape-Nuts. When they go far enough we set our legal force at work and hail them to the judge to

answer. If the pace has been hot enough to throw some of these "cattle" over on their backs, feet tied and "bellowing," do you think we should be blamed? They gambol around with tails held high and jump stiff-legged with a very "cocky" air while they have full range, but when the rope is thrown over them "it's different."

Should we untie them because they bleat soft and low? Or should we put the iron on, so that people will know the brand?

Let's keep them in this pasture, anyhow.

#### THIRD PASTURE

Now we come to a frisky lot, the "Labor Union" editors. You know down in Texas a weed called "Loco" is sometimes eaten by a steer and produces a derangement of the brain that makes the steer "batty" or crazy. Many of these editors are "Locoed" from hate of anyone who will not instantly obey the "demands" of a labor union and it is the universal habit of such writers to go straight into a system of personal vilification, manufacturing any sort of falsehood through which to vent their spleen. We assert that the common citizen has a right to live and breathe air without asking permission of the labor trust, and this has brought down on us the hate of these editors. When they go far enough with their libels, is it harsh for us to get judgment against them and have our lawyers watch for a chance to attach money due them from others? (For they are usually irresponsible.)

Keep your eye out for the "Locoed" editor.

Now let all these choice specimens take notice:

We will deposit one thousand or fifty thousand dollars to be covered by a like amount from them, or any one of them, and if there was ever one ounce of old bread or any other ingredient different than our selected wheat and barley with a little salt and yeast used in the making of Grape-Nuts, we will lose the money.

Our pure food factories are open at all times to visitors, and thousands pass through each month, inspecting every department and every process. Our factories are so clean that one could, with good relish, eat a meal from the floors.

The work people, both men and women, are of the highest grade in the state of Michigan, and according to the state labor reports, are the highest paid in the state for similar work.

Let us tell you exactly what you will see when you inspect the manufacture of Grape-Nuts. You will find tremendous elevators containing the choicest wheat and barley pos-

sible to buy. These grains are carried through long conveyors to grinding mills, and there converted into flour. Then the machines make selection of the proper quantities of this flour in the proper proportion and these parts are blended into a general flour which passes over to the big dough mixing machines, there water, salt, and a little yeast are added and the dough kneaded the proper length of time.

Remember that previous to the barley having been ground it was passed through about one hundred hours of soaking in water, then placed on warm floors and slightly sprouted, developing the diastase in the barley, which changes the starch in the grain into a form of sugar.

Now after we have passed it into dough and it has been kneaded long enough, it is moulded by machinery into loaves about 18 inches long and 5 or 6 inches in diameter. It is put into this shape for convenience in second cooking.

These great loaves are sliced by machinery and the slices placed on wire trays, these trays, in turn, placed on great steel trucks, and rolled into the secondary ovens, each perhaps 75 or 80 feet long. There the food is subjected to a long, low heat and the starch which has not been heretofore transformed, is turned into a form of sugar generally known as Post Sugar. It can be seen glistening on the granules of Grape-Nuts if held toward the light, and this sugar is not poured over or put on the food as these prevaricators ignorantly assert. On the contrary the sugar exudes from the interior of each little granule during the process of manufacture, and reminds one of the little white particles of sugar that come out on the end of a hickory log after it has been sawed off and allowed to stand for a length of time.

This Post Sugar is the most digestible food known for human use. It is so perfect in its adaptability that mothers with very young infants will pour a little warm milk over two or three spoonfuls of Grape-Nuts, thus washing the sugar off from the granules and carrying it with the milk to the bottom of the dish. Then this milk charged with Post Sugar is fed to the infants, producing the most satisfactory results, for the baby has food that it can digest quickly and will go off to sleep well fed and contented.

When baby gets two or three months old it is the custom of some mothers to allow the Grape-Nuts to soak in the milk a little longer and become mushy, whereupon a little of the food can be fed in addition to the milk containing the washed-off sugar.

It is by no means manufactured for a baby food, but these facts are stated as an illustration of a perfectly digestible food.

It furnishes the energy and strength for the great athletes. It is in common use by physicians in their own families and among their patients, and can be seen on the table of every first-class college in the land.

We quote from the London Lancet analysis as follows:

"The basis of nomenclature of this prepara-



tion is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water.

The soluble part contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread-crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': Moisture, 6.02 per cent.; mineral matter, 2.01 per cent.; fat, 1.60 per cent.; proteids, 15.00 per cent.; soluble carbohydrates, etc., 49.40 per cent.; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may be. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains

the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

An analysis made by the Canadian Government some time ago shows that Grape-Nuts contains nearly ten times the digestible elements contained in ordinary cereals, and foods, and nearly twice the amount contained in any other food analyzed.

The analysis is familiar to practically every successful physician in America and London.

We print this statement in order that the public may know the exact facts upon which we stake our honor, and will back it with any amount of money that any person or corporation will put up.

We propose to follow some of these choice specimens of the tribe of Ananias.

When you hear a cooking school teacher or any other person assert that either Postum or Grape-Nuts are made of any other ingredients than those printed on the packages and as we say they are made, send us the name and address, also name of two or three witnesses, and if the evidence is clear enough to get a judgment we will right that wrong quickly.

Our business has always been conducted on as high a grade of human intelligence as we are capable of, and we propose to clear the deck of these prevaricators and liars whenever and wherever they can be found.

Attention is again called to the general and broad invitation to visitors to go through our works, where they will be shown the most minute process and device in order that they may understand how pure and clean and wholesome Grape-Nuts and Postum are.

There is an old saying among business men that there is some chance to train a fool, but there is no room for a liar, for you never can tell where you are, and we hereby serve notice on all the members of this ancient tribe of Ananias that they may follow their calling in other lines, but when they put forth their lies about Grape-Nuts and Postum, we propose to give them an opportunity to answer to the proper authorities.

The New York girl wisely said that if a person would lie about one item, it brands the whole discourse as absolutely unreliable.

Keep your iron ready and brand these "mavericks" whenever you find them running loose.

## "There is a Reason" for Grape-Nuts and Postum

### MASSACHUSETTS.

[Continued from page 846.]

all relations with St. Peter's Church, Cambridge, his resignation, presented some weeks ago, having been accepted. For the present the services are being conducted by visiting clergy from neighboring parishes.

WORSHIPPERS at the Lenten services at one of our leading churches in Boston have been annoyed recently through the presence of sneak thieves, who have been able to get away with two pocket-books belonging to the worshippers. One gentleman reported to the police that his wife had been relieved of a pocket-book containing \$16, while a friend of hers lost one containing \$9.

THE REV. SUMNER U. SHEARMAN, rector of St. John's Church, Jamaica Plain, reached home on the 10th from Jamaica, whither he went for the benefit of his health, which has been worrying his friends of late. He seems somewhat improved and hopes to be able to officiate on Easter. Among the visiting clergy who have preached at the mid-week services during Lent, by far the largest congregation was present on the occasion of the appearance of the Rev. Dr. van Allen of the Church of the Advent, who preached quite the most powerful sermon during the whole of the penitential season.

A BEAUTIFUL chime of bells were shipped from Boston the other day for Truro, Nova Scotia, where they are to be installed in the tower of St. John's Church in that provincial city. There are ten bells in all, the heaviest of which weighs 4,000 pounds, and the lightest between 250 and 300 pounds. The combined weight of the set is about 13,500 pounds. They are to be rung for the first time on Easter morning.

CATHOLIC CHURCHMEN in and about Boston have been highly amused over a rumor that the Rev. W. M. Partridge, who is resigning from the rectorship of St. Paul's Church, Peabody, was contemplating entering the Roman communion, and the denial of this rumor has found its way into print in the daily papers. Mr. Partridge is quoted as saying in this published denial: "I wish that you would deny that story for me, most emphatically. I am perfectly satisfied with Anglican orders and am perfectly satisfied to

serve an American Bishop rather than to go to an Italian."

GREAT REGRET is expressed locally over the untimely death of the Rev. F. H. Rowse, who committed suicide in the West on the 4th of this month. For a time he was rector of the parish at Plymouth, and he made many friends in this diocese.

### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.  
WM. WALTER WEBB, D.D., Bp. Coadj.

#### Rectory for Racine—Corner-stone to be Laid.

PLANS are being drawn for a rectory for St. Luke's Church, Racine. It will stand on the lot adjoining the church, and will cost about \$5,000.

THE CORNER STONES of the new construction of De Koven Hall, and Welles Hall, of St. John's Military Academy, Delafield, will be laid on the afternoon of the 18th of April, by the Bishop Coadjutor of Milwaukee. These buildings are to replace the ones destroyed by fire early last winter.

### MINNESOTA.

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

#### Improvements in Several of the Parishes—Large Confirmation Class—Veneration of the Cross.

ST. MARTIN'S CHURCH, Fairmont (Rev. F. D. Budlong, rector), has added to its accessories of worship a beautiful processional cross. This parish is making substantial progress, and is fast becoming one of the leading country parishes in the diocese.

THE BISHOP OF DULUTH has been assisting the Bishop of the diocese in making the following visitations for Confirmation, this week: The Pro-Cathedral, St. Paul's, and Christ Church, Minneapolis; St. Mary's, St. Stephen's, St. Matthew's, and Epiphany, St. Paul.

ON MONDAY NIGHT, the Bishop of the diocese blessed the new organ in Emmanuel Church, Rushford, given by Mr. F. M. Smith.

A NEW FURNACE has been put in Christ Church, Albert Lea (Rev. Geo. H. Mueller, rector, and Rev. Philip Edwards, *locum tenens*). This parish has just received word that the Rev. Geo. H. Mueller, their rector,

with his wife, have arrived in New York, having returned from an extended leave of absence in Europe.

SEVERAL of the parishes in the diocese have this year presented to the Bishop for Confirmation the largest classes in their history: St. Luke's, Willmar, 33; Holy Trinity, Minneapolis, 35; Christ Church, Austin, 35; St. Mary's Merriam Park, 26; St. Paul's, Minneapolis, 41.

THE REV. JOHN WRIGHT, D.D., rector of St. Paul's, St. Paul, has compiled and used a unique service for the Three Hours' Agony. The service is *The Veneration of the Cross*, compiled from the Sarum Ritual of St. Osmund, Bishop of Salisbury from 1078 to 1099. Dr. Wright has adapted it, selecting hymns from the Church Hymnal.

### MISSOURI.

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

#### Notes from the See City.

BISHOP TUTTLE delivered a Lenten lecture on the "Prayer Book" at the Church of the Good Shepherd (Rev. George Lloyd, rector), on Friday of last week.

DAILY SERVICES were held throughout Holy Week in most of the St. Louis churches.

"WHAT SPECIAL Light does the Science of Sociology Throw on the Problems of Charity and Philanthropy?" was the subject considered this week by the St. Louis School of Philanthropy, of which the Very Rev. Carroll M. Davis is president.

THE NOON-DAY services at the Garrick theatre were crowded during the past week. Bishop Tuttle has been the preacher.

### NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

#### "The Bishops' Bill."

THE EMASCULATION of the so-called "Bishops' Bill" in the New Jersey Legislature has not discouraged the clergy who organized the movement for the improvement of the liquor legislation of the state. At a recent conference, at which were present Bishop Scarborough of our own communion, Bishop McFaul of the Roman see of Trenton, and a dozen or more representative clergy, resolu-



tions were introduced providing for a permanent organization so that the movement may be continued during the year. A letter was read from Bishop Lines of Newark, scoring very severely the members of the committee to whom the bill had been referred. Up to the very last this committee had promised to report the bill with slight amendments; but representatives of the liquor interests had literally "camped" in Trenton until they had secured such changes in the measure as made it unrecognizable to its authors. The conference therefore repudiated the bill, and the campaign for next year's legislation has already begun. It is proposed to make it an educational movement, collecting and circulating data as to the number of saloons in the state, the cost to the commonwealth in the care of inmates of state prisons, etc., and then, when public sentiment has been aroused, if possible to secure pledges from next year's legislative candidates. Some of the most influential of the state papers, notably the Newark *Evening News*, have given the movement their hearty support.

The proposed legislation has been largely on the lines of the Massachusetts law. The need of the reform is evident from the fact that Newark, N. J., with one-third the population of Boston, has 500 more saloons, in exact number, 1,471; while in one city the saloons actually number one to every 146 of the population. Newark, Paterson, Hoboken, Jersey City, and Perth Amboy, are the worst offenders; and the Rev. Dr. Kelly, one of the ablest of the Roman clergy engaged in the movement, has presented the most startling facts as to the degrading practices in some of the low resorts in these cities.

It is a gratifying sign of the Christianity of the day that representatives of so many Christian bodies have been able to unite for these reform measures. One of the Senate committee, in explaining his position against the bill, said that "if the ministers would let politics alone and go back to their homes and preach the simple gospel, in twenty-five years such reforms would seem only natural." The reply was not inaptly made that the clergy intended not only to preach the gospel, but to apply it to every department of the life of the day, and they did not expect to wait a quarter of a century to see results.

JOSEPH W. BALLANTINE, for many years vestryman or warden of St. John's Church, Somerville, died on April 1st, after a short illness, at his winter home in City Point, Indian River, Florida. Mr. Ballantine was in early life a convert to the Church from Presbyterianism, and had been an active and enthusiastic Church worker. He was a prominent citizen of the state, a leader in the Democratic party, twice mayor of Morristown, and surrogate of Morris county.

St. John's has lost another prominent member in the death of Major E. J. Anderson, who was also a leading citizen of the state, had held many public offices, and, at the time of his death, was supervisor of the State Buildings in Trenton.

**NORTH DAKOTA.**

CAMERON MANN, D.D., Miss. Bp.

**Assisting the Bishop.**

THE SUNDAY following the disaster by fire at the pro-Cathedral, account of which was given last week, being the Bishop's appointment at Grace Church, Jamestown, that parish gave its offering as the start for a fund to secure new robes for the Bishop. This act of love and esteem was directly seconded by St. John's mission, Larimore, and there are some who hope and expect that Easter will see enough money from these and similar sources to furnish the Bishop with episcopal vestments which shall contain this bond of affection and fellowship.

**OHIO.**

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

**Toledo Notes.**

MR. JOHN B. MARSTON, for 35 years warden of St. John's Church, Toledo, was honored on his 80th birthday by a surprise from his fellow-parishioners, who presented him a gold cross, suitably inscribed.

MR. W. S. SIMMONS, for many years warden of Trinity Church, passed to his reward on April 3d. He had built up an important shoe factory, and was an active, liberal Church worker.

THE CONFIRMATIONS in Trinity, on April 1st, were 41, and in St. Mark's, 34. The week-day Lenten services are being better attended this year than usual, notably in the new St. Mark's (Rev. L. P. McDonald, rector), where the congregations both on Sundays and week days are twice as large as they were in the old church.

OLD TRINITY (Rev. Dr. Cyrus Townsend Brady, rector), is liberally preparing for extensive improvements in the church property.

ON APRIL 1st, the Bishop, in St. Mark's, blessed a very beautiful set of Communion vessels, lately donated by a devoted member of the church.

THE REV. DR. W. C. HOPKINS, by reason of old age, has given notice that he is ready to turn over his missions, St. Andrew's and St. Luke's, to any successor who can be secured.

**OKLAHOMA AND INDIAN TERRITORY.**

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

**Dedication of Trinity Church, Tulsa—Oratorio at Oklahoma City.**

BISHOP BROOKE held the service of dedication at the new Trinity Church, Tulsa, I. T., on Passion Sunday. The church has just been completed at a cost of \$6,000.

THE CHOIR of St. Paul's Church, Oklahoma City, during Passion Week rendered the oratorio of The Holy City, composed by Albert R. Gaul. It was very successfully rendered.

**PENNSYLVANIA.**

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

**Fiftieth Anniversary of St. Matthias'—Numerous Gifts—Observance of Palm Sunday—Annual Guild Festival.**

ON EASTER DAY, the 50th anniversary of the Church of St. Matthias (the Rev. C. Rowland Hill) will be observed. During the octave the Bishop of Delaware will preach on Wednesday evening, April 18th. This parish has received the gift of a fine copy of Holy Scriptures, which contains a silver plate on which is engraved: "To the Glory of God, and in Loving Memory of Elizabeth Rutherford McAllister. Born August 6, 1837. Died January 29, 1905."

The annual service at which the Lenten offerings of the Sunday Schools of the diocese of Pennsylvania will be received, will be held in this church on May 12th, at 3 P. M.

A BEAUTIFUL altar service book has been presented to All Saints' Church Moyamensing (the Rev. John Edwin Hill, rector), in loving memory of Charles Albert Duhring, who entered into rest in 1900, and who was a brother of the Rev. Herman L. Duhring, D.D., sometime rector of All Saints' Church and now superintendent of the City Mission.

THE HOUSE OF PRAYER, Branchtown (the Rev. Azael Coates, rector), has been the recipient of a number of gifts. Among these a pair of altar vases, and a massive credence. The parish house has been greatly improved and a number of sacred pictures hung, and

the primary department made more attractive. The congregations have been larger than for many years.

THE CHURCH OF THE MEDIATOR has relinquished St. Anna's Mission. A site had been purchased at Fifty-eighth and Chestnut Sts., but this will probably be sold.

THE OBSERVANCE of Palm Sunday and the distribution of palms is coming to be very generally observed in the churches of this diocese. At the Church of the Annunciation, St. Clement's, St. Mark's, Transfiguration, St. Luke's, Germantown, the day was especially marked.

THE ANNUAL meeting of all those confirmed during the rectorship of the Rev. Floyd W. Tomkins, S.T.D., was held on Tuesday evening, April 10th, in the Church of the Holy Trinity, Rittenhouse Square.

ON PASSION SUNDAY, the various guilds and societies belonging to St. James' parish, held their annual service at the parish church. Some thirty organizations, composed of several hundred young people, participated. The guilds formed a procession at the parish house and headed by the combined choirs of St. James' and St. Timothy's Chapel marched to St. James' Church. The service was conducted by the rector, the Rev. Dr. Richardson.

In order to better accommodate the increasing number of its beneficiaries, the church will build a settlement house at Eighth and Reed Streets. It will cost not less than \$30,000, and will be one of the best equipped institutions of its kind in the country. The building will begin this spring.

**Sunday School Library**

If you want new books for your Sunday School Library, don't let the opportunity pass to secure one of the following offers. It is the best lot of books for the money invested, that could possibly be gotten together.

**Library Offer No. 1**

30 Volumes, value \$25.10; Present Offer \$10.00

**LIST OF TITLES**

MONA ST. CLAIRE. By Annie E. Armstrong	\$1.50
PLEASANT DAYS AT MAPLEWOOD. By Mrs. E. B. Bartlett	1.25
A bright story for children 10 years of age.	
LITTLE CAPTAIN DICK	1.25
LITTLE READY CRY	1.25
LITTLE JEANNETON'S WORK	1.25
By Miss C. A. Jones. Among the very best books for children.	
CAPTAIN JOHN CRANE. By Thos. W. Knox	1.50
A Story of American History, 1800-1815.	
THE TREASURE SEEKERS. By E. Nesbit	1.25
DOWN THE SLOPE. By James Otis	.75
EVENINGS AT HOME. Stories for instruction and amusement	.75
HONOR PENTREATH. By Mrs. H. Clarke	1.25
ICE PRISON. By F. Frankfort Moore	1.25
LEFT ON THE PRAIRIE. By M. B. Cox	1.00
LOST PIECE OF SILVER	1.25
10 S. P. C. K. Juveniles, each	.40
7 S. P. C. K. Juveniles, each	.80
30 VOLUMES	\$25.10

**Library Offer No. 2**

44 Volumes, value \$33.00, for \$14.50

(Or, one-half the number for one-half the amount.)

The Library made up as follows:

10 Juveniles for young readers, each	.25	\$2.50
14 Juveniles for next older pupils, each	.50	7.00
10 Juveniles, Assorted, 1.00		10.00
6 Juveniles, Assorted, 1.25		7.50
4 Juveniles, Assorted, 1.50		6.00
44 volumes		\$33.00

We do not name titles, as we have so few of any given title that we cannot fill many orders precisely alike. They are all first class books, being remainders that we are closing out to make room for the new books. This is exceptional value.

**THE YOUNG CHURCHMAN CO.**  
MILWAUKEE, WIS.



## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Work at Oil City—Meeting of Clerical Union—  
Noonday Meetings Well Attended.

THE REV. JOHN DOWS HILLS, rector of Christ Church, Oil City, completed three years of his rectorship on March 15th. The record shows 146 Baptisms and 130 presented for Confirmation. Two missions are supported by the aid of lay readers. Active chapters of the Brotherhood and branches of the Girls' Friendly Society have been established. The offerings have been larger than for any past three years, and those for missions show a manifold increase. Besides this, nearly \$17,000 has been raised for a parish house, which is nearing completion, and which will be opened without debt. The parish includes 867 baptized persons, 407 of whom are actual communicants at the present time, and is harmonious and active in every department.

THE FORTY-FIRST annual Convention of the diocese will take place at Trinity Church, Pittsburgh, on Wednesday and Thursday, May 9th and 10th.

THE APRIL meeting of the Pittsburgh Clerical Union was held on Monday, April 2nd, at St. Peter's parish house, when the Rev. F. C. Hartshorne of St. Paul's Church, Kittanning, presented a paper on "The Eschatology of St. Paul."

THE INTEREST in the noonday meetings has been very well sustained throughout the season of Lent, and during the week ending April 7th, large congregations have assembled to hear addresses on "The Magnetism of Christ," delivered by the Rev. L. N. Caley of Philadelphia. During Holy Week the preacher was the Rev. Dr. Ward of St. Peter's Church, Pittsburgh, who had for his general subject, "Some Isms of the Day," among them "Agnosticism," "Skepticism," "Commercialism," "Indifferentism," and "Altruism."

## SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

## New Church in Norfolk.

THE CONGREGATION of the Church of the Ascension, Park Place, Norfolk, has decided to erect at an early date, a new church to be constructed of white brick. The building will have a frontage of thirty-six feet and a depth of seventy-two feet. The plans are now being prepared and the work of building, it is expected, will begin very soon.

## WASHINGTON.

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

Lenten Lectures—Meeting of the W. A.—Illness  
of Mrs. Davenport.

THE SERIES of Lenten lectures, under the auspices of the Churchman's League, have been of remarkable interest and have been exceedingly well attended. The last of the course was delivered by the Bishop of Delaware, on Tuesday evening, April 3d. His subject was "The Ministry of Women," and he gave a most interesting sketch of the work of women in the Church, beginning with those mentioned in the New Testament, and showing the establishment of deaconesses in early times, and the rise of sisterhoods, describing also the revival of both in recent times, and paying a beautiful tribute to their work in the present day. An interesting feature of the services at these lectures this year, has been that the clergy and choir of a particular parish have each week been responsible for its conduct. On this occasion, St. Stephen's performed this duty most acceptably.

ON TUESDAY, April 3d, the Woman's Auxiliary of the diocese held its regular monthly meeting in St. John's parish hall. Reports from the parish societies, of the final work of the season were received; and

arrangements made for packing Easter boxes for a hospital in West Virginia, and a mission at Blowing Rock in North Carolina. An invitation to hold the closing service at the Church of the Epiphany was accepted, and it was announced that an address would then be made by the Rev. Harrington Littell of the China Mission. A contribution for the church in Port Tobacco parish, recently burned, was received from the Epiphany, making, with the Quiet Day offering, \$75 for that object. A rising vote of thanks to the Rev. Dr. Devries for the very helpful and delightful Quiet Day at St. Mark's was passed, and also to the ladies of that parish for the excellent arrangements for the comfort of those who attended it. At the conclusion of the business meeting the Bishop of West Texas was introduced, and spoke of his pleasure in meeting any branch of the Woman's Auxiliary, and of the help which he had himself experienced from it in his earlier ministry, and for his missionaries in later years. He then told of the mission work and its needs in his extensive jurisdiction—as truly missionary ground as ever, though it had felt bound to undertake its own support as a diocese. The problem of the foreign population was dwelt upon, and a specially interesting account given of the work at Birney, where a deaconess is laboring among a people of many nationalities. At Comfort, a place near, the Bishop said he must have a church, and intended to build it. He did not ask for help, he said, but if anyone would like to invest in it, he would gladly give the opportunity. So it was proposed to have an impromptu collection made, and nearly \$20 was handed to Bishop Johnston for this object.

THE SERIOUS illness of Mrs. Davenport, wife of the rector of Emmanuel Church, Anacostia parish, causes much anxiety and deep sympathy for her family. She is known as one of the most earnest workers in the diocese, especially for the Church's little children, for whom she has established the Bell Home.

## DECAYED STARCH

A FOOD PROBLEM.

An Asheville man tells how right food did that which medicines had failed to accomplish:

"For more than 15 years," he says, "I was afflicted with stomach trouble and intestinal indigestion, gas forming in stomach and bowels and giving me great distress. These conditions were undoubtedly due to the starchy food I ate, white bread, potatoes, etc., and didn't digest. I grew worse with time, till, 2 years ago, I had an attack which the doctor diagnosed as appendicitis. When the surgeon operated on me, however, it was found that my trouble was ulcer of the pancreas, instead of appendicitis.

"Since that time I have had several such attacks, suffering death, almost. The last attack was about 3 months ago, and I endured untold agonies.

"The doctor then said that I would have to eat less starchy stuff, so I began the use of Grape-Nuts food, for I knew it to be pre-digested, and have continued same with most gratifying results. It has built me up wonderfully. I gained 10 pounds in the first 8 weeks that I used Grape-Nuts, my general health is better than ever before, my brain is clearer and my nerves stronger.

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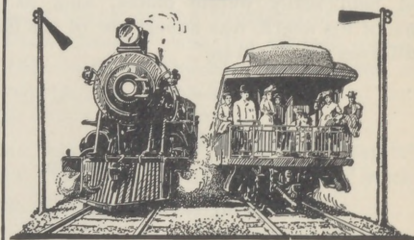
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**Personals.**

THE REV. ALEXIS W. STEIN, rector of Christ Church, Fitchburg, has been chosen chaplain of Columbia University. It is understood that he has accepted the post and will assume the new duties next September. Mr. Stein is a graduate of Columbia and the General Theological Seminary. He was curate at Baltimore and at St. George's, New York; then he accepted a rectorship at Cincinnati, where his health broke down and he was obliged to come East, accepting the Fitchburg call in 1904.

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**Preparing for the Crapsey Trial—Large Confirmation Class.**

BISHOP WALKER made his official visit to St. Paul's Church, Buffalo, on Passion Sunday and confirmed 110 persons. This, the Bishop says, is the largest number of persons he ever confirmed at one time, with the exception of a Confirmation held by him once in London, England. In addition to the above number a supplementary class of eight or ten persons, aged and invalid, are to be confirmed this week for St. Paul's parish.

THE STANDING COMMITTEE met in Buffalo Saturday, April 7th, and confirmed the nomination by the Bishop of the Rev. Nathan W. Stanton, rector of St. Mark's, Buffalo, and the Rev. G. Sherman Burrows, rector of St. Mark's, North Tonawanda, as members of the Ecclesiastical Court in place of the Rev. Drs. Sills and Hayes, challenged by Dr. Crapsey. The Bishop sent the above names to the Chancellor of the diocese, who with Dr. Crapsey's permission made them public.

**WEST VIRGINIA.**

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
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**West Virginia.**

AT MOUNDSVILLE, several years ago, a large, three-story brick parish house was built (through the generous gifts of the friends of a former rector, Rev. B. M. Spurr), with the intention of running it as a hotel, and for a time was very successful, especially so under the management of Mrs. Spurr; but last spring the railroad stations were moved up-town several blocks, and the parish house was left out of the regular line of travel. Its patronage began to decrease until it was closed last summer. Recently, however, a Y. M. C. A. has been formed, and has leased the parish house, the parish reserving for its own use the lower floor, containing rooms for the rector and two large rooms for the Sunday School and other meetings. By this arrangement the parish derives a nice rental from their building besides having all the room it really needs, and the Y. M. C. A. has a well-equipped building such as it would not be able to erect for some time. Trinity parish has been a very successful one, as is evidenced by its being able to build such a parish house and comfortable church and rectory, on one of the best plots of land in the city, although having a communicant list of only 74.

**CANADA.**

*Diocese of Toronto.*

MORE ENCOURAGING accounts have come of Archdeacon Langtry, and it is now hoped that his health is really improving.—THE NEW curate at St. Thomas' Church, Toronto, Mr. Sharp, at present rector of Esquimaux, British Columbia, will begin his duties at St. Thomas' in the end of April.—THE BISHOP held an ordination in St. John's Church, Norway, March 25th, when two candidates were admitted to the diaconate, one of whom

had formerly been a Baptist minister in Scotland.

*Diocese of Quebec.*

BISHOP DUNN expects to leave for England on a short visit, in the end of April, returning by the middle of June, so as to be in time for the Convocation of Bishop's College, Lennoxville, June 21st. July and part of August he will, he hopes, spend in visitations of the Canadian Labrador coast, the Magdalen Islands, and the Gaspé district.—A NEW mission has been created at North Hatley, to which the Bishop has appointed the Rev. J. J. Seaman, who will commence his work May 1st.—BISHOP DUNN reminds his people of the custom which has always obtained in the diocese of giving the collections at Easter in all the parishes to the rectors or missionaries in charge of them, and hopes that generous offerings will be made for the benefit of the clergy. The offerings on Good Friday, for the Jews, will be sent to Bishop Blythe at Jerusalem.

*Diocese of Algoma.*

THE REV. H. A. BROOKE, who is leaving the Church of St. James the Apostle, Montreal, to become rector of St. Luke's pro-Cathedral, Sault Ste Marie, expects to enter on his new duties in the beginning of May. The Rev. C. E. Bishop, graduate of Bishop's College, Lennoxville, has been appointed rector of St. John's Church, North Bay.

*Diocese of Fredericton.*

A VERY STRONG appeal was made in St. James' Church, St. John, recently, for the country parishes in the diocese. The preacher, the Rev. Canon Montgomery, gave some distressing details of the number of churches on the St. John river, now closed, because there was no money to send clergy to minister in them. The sermon has made a great impression.

*Diocese of Montreal.*

IT IS ANNOUNCED that the health of Archbishop Bond has improved in some degree.—IT WAS announced at the meeting of the diocesan board of the W. A., April 5th, that it was now possible to send goods direct to Moosonee, instead of sending them first to England to be returned via Hudson's Bay, which was formerly the only route.

*Diocese of Ontario.*

IT IS HOPED that the reposed to the memory of the late Archbishop Lewis, in St.

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George's Cathedral, Kingston, will be ready by the opening of the diocesan Synod, which will take place June 12th.—A HANDSOME brass cross and altar book desk are among recent gifts to St. George's Church, Trenton.

## Music

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

We have received a copy of a new hymnal, called "Church Hymns and Tunes," edited by the Rev. Herbert B. Turner, D.D., and William F. Biddle, and published by A. S. Barnes & Co., New York.

The work contains six hundred and forty-four hymns, seven hundred and thirty-five tunes, and a number of settings to some of the Canticles. Although not intended specially for our own Church, this publication is entitled to a welcome from all who are interested in hymnology, and in the dissemination of hymn music of an advanced grade. According to the publishers, the guiding intentions of the work have been—

1. That the hymns selected shall have such lyric quality as to justify to modern judgment their being set to music, and sung in the services of public worship.

2. That the tunes shall have dignity, worth, and appropriateness as music, and that their rhythmical accents shall always, as far as possible, coincide with the natural reading accents of the hymns.

3. To retain the best of the old and well-known hymns and tunes.

4. To include some of the best of the later and best known productions, to the end that our available possessions of worthy words and music be enlarged and enriched.

The book gives abundant evidence that the purposes outlined above have been faithfully carried out. The best known writers of hymn music are represented in the majority of the tunes, viz., Barnby, Calkin, Dykes, Garrett, Gauntlett, Goss, E. J. Hopkins, Mann, Monk, Smart, Stainer, Steggall, Sullivan, Tours, and Dr. S. S. Wesley. The largest number of tunes are by representative Anglican composers, with Dykes, Barnby, and Sullivan in the lead.

Of American musicians, there are Chadwick, Gilchrist, and Parker. Dr. Henry Stephen Cutler is represented by his sterling tune to "The Son of God goes forth to war."

In typography the book is beyond criticism. The type is clean-cut, and meets the eye boldly. The paper is excellent, and the whole appearance of the work admirable.

A rather remarkable feature is the explanatory table, showing the rules for chanting. It is a difficult matter to teach choirs and congregations to glide smoothly from the accented word to the rest of the sentence, and this table will be found of the greatest possible service. The editors and publishers are to be congratulated upon the production of so fine a hymnal.

The Church Choral Society of New York will give its second recital of the season, on Wednesday afternoon, April 25th, at the Church of Zion and St. Timothy. The programme will be as follows: Air (Suite in D), Bach; Chorale, "O! what the joy and glory must be" (for congregation, choirs, orchestra, and organ); "Hora Novissima" (an oratorio composed for the Church Choral Society), Horatio Parker; "Fantasie Dialogue" (first time in New York), L. Boellmann.

The sacred cantata "Hora Novissima" was first produced by the Church Choral Society in 1893. It has since been performed in many American cities, and it is one of the very few American works that have been sung at the more important English festivals.

Mr. Krehbiel, the distinguished critic, says of it: "Professor Parker's music is

fascinating from beginning to end. At the bottom of the composition there lies a finely conceived and very pregnant phrase, in the development of which the composer has displayed a degree of learning, a skill, a fluency of musical utterance, both vocal and instrumental, a sense of euphony, and a depth of feeling, which redound to the credit not only of him as an individual, but also of the American school of which he is so distinguished a representative."

It is not too much to say that "Hora Novissima" laid the foundation of Dr. Parker's reputation as a musician, and marked him as one of the most talented of living composers.

Sir Edward Elgar will again visit this country, to conduct two of his works at the seventeenth biennial music festival, to be held in Cincinnati on May 1st, 2nd, 3d, 4th, and 5th. Elgar's "Dream of Gerontius," and "The Apostles" will be sung under the direction of the composer. The festival director will be Mr. Van der Stucken, and among the solo singers will be Mme. Gadski, Mme. Louise Homer, Miss Janet Spencer; Mr. John Coates of London, Mr. Ffrangcon Davies of London, Mr. Herbert Witherspoon, and Mr. Chas. W. Clark.

The chorus will number 400 voices, and 1,000 school children will take part in one of the concerts. The Cincinnati festival orchestra will be augmented for the occasion.

This festival promises to be one of the greatest musical events ever scheduled in this country. Space does not permit us to give the full programme, but the more important numbers are as follows:

Tuesday, May 1.—Bach's cantata, "God's time is best," in memory of Theodore Thomas, Excerpts from "Götterdämmerung," Wagner.

Wednesday, May 2.—"The Apostles," Elgar, under the direction of the composer.

Thursday, May 3.—Overture, "Lenore,"

Beethoven. Schumann's B flat Symphony. Elgar's overture, "In the South," conducted by the composer. Excerpts from "Tristan and Isolde," Wagner.

Friday, May 4.—Symphonic poem, "Les Preludes," Liszt. Children's cantata, "Into the World," Benoit (to be sung by 1,000 children). Concerto, "Brandenburg," Bach. Van der Stucken's "Pax Triumphans."

Saturday, May 5.—Symphony, "Pathétique," Tchaikowsky. Introduction and Allegro (for strings), Elgar, conducted by the composer. "The Dream of Gerontius," Elgar, conducted by the composer. Symphony No. 9, Beethoven.

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