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# EDITORIALS AND COMMENTS

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

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### HALLOWED BLESSINGS

HERE is generally a peculiar interest and frequently no small significance, in the first of any series of memorable occurrences; and certainly the event brought to mind in the Gospel for the Second Sunday after the Epiphany as the first recorded miracle of our Lord, is no exception to the rule, reflection finding it full of suggestion and symbolic beauty. In fact, presented thus as the opening act of that marvellous Life of love and service, it is like a suddenly opening door, affording a fleeting but luminous glimpse of the veiled past, and a prophetic vision of wondrous possibilities to follow.

For surely it cannot be questioned that the quick appeal breathing such perfect trust and confidence, could have emanated alone from full knowledge of a past rich in evidence not only of power infinite, but ready compassion responsive to human need or sorrow. The very directness and simplicity of appeal bespeaks this confidence assured, while the response, with its implied rebuke for a too impulsive demand on power not yet revealed to the world, but confirms the evidence of that power known, though till now veiled from publicity.

Viewed from this standpoint alone, the event offers deep and far-reaching interest; but it is only one of many aspects inviting close and fruitful thought. In our brief and limited consideration, it will be most profitable to let the mind dwell on some one truth or message offered, bringing into closer range and touch its breadth of teaching.

And surely, with our very first glance on this our Lord's earliest manifestation of that power which was so richly to bless the world, we can but be impressed with the beauty of purpose which seems thus designedly to stamp its first impress on the closest of all human sympathies on that sphere ever nearest the heart of humanity—the home and its manifold needs.

Instinctively is felt and recognized the readiness of comprehension, the fullness of response, answering that appeal voicing no supreme emergency nor anguish of distress—but merely a need pressing heavily and, for the time being, clouding sensibly the joy and brightness of a commonplace, representative home. The evidence is thus conveyed that even to Power omnipotent, that Power supreme which "dost govern all things in Heaven and earth," there is nought insignificant in any weight or care, heavy enough to press sorely on hearts however humble in any need, though but transient, if casting its shadow on homes however lowly.

Is there not, moreover, a message, clear and forcible, discernible in this touch divine placing its indelible impress on this vivid picture of home life? Full and abundant the supply of nature's gift—water, full drawn from earth's rich stores. Yet does it fail to supply the need, the demand of the day and the hour.

Touched by Him whose touch alone can bless and hallow, lo, it becomes a gift from above, all-satisfying, all-sufficient, and endowed with qualities which earth had no power to give. Even so, duly sought, falls softly on earth's daily food God's all-hallowing benediction, blessing to our use, and us to His service, the bread earth-given, and thus transformed to food from heaven.

Under the light of truth thus falling on gifts of earth in all their fullness, may it not be said of many a home rich in all else—*They have no wine?* Rich in all material and worldly goods, yet is there want; want none the less real because but dimly discerned—want which love and power divine alone can fill, that touch so comprehensive because itself once human, under which earth's unsatisfying gifts become the wine of God's own provision, life-giving and life-sustaining. L. L. R.

## THE JAMESTOWN ANNIVERSARY AND THE MEN'S THANK OFFERING.

WHAT Church and State should alike be preparing to celebrate the Jamestown anniversary during the present year, lends a community of interest to the anniversary such as seldom attaches to such. The State celebrates it chiefly by means of the exposition at Norfolk, which will be a notable event for the South and for the nation. The Church celebrates it by holding General Convention at Richmond, by giving a day to a pilgrimage to the Jamestown ruins, and by the presentation of the Men's Thank Offering for missions, for which such elaborate preparations are being made.

It is important that we understand precisely what is commemorated by these events. The discovery of America by white men was celebrated by the great Columbian exposition at Chicago; the first Prayer Book services on the continent were celebrated by the erection of the Prayer Book Cross in California. Both these were anniversaries of several years ago.

But Christopher Columbus and Sir Francis Drake, the heroes of the two occasions, both returned to their homes. They were discoverers; they made no attempt to secure America for civilization or for Christianity otherwise than by discovery. It remained for adventurers of a later day to attempt colonization.

It was on the 13th day of May, 1607, that the first colony of home-makers landed on the continent. Sporadic attempts of individuals at various points had previously been made, and had failed. Now a definite attempt, first devised in England in the year preceding, was made to found two English colonies across the water. To a band of Londoners was granted by charter that section along the Atlantic coast from Cape Fear northward to the Potomac. To a group of Devonshire men from Plymouth and its vicinity was granted the section from Long Island northward to the Bay of Fundy. The intervening section—from Long Island to the Potomac—was left as a buffer state, in the hope that offshoots from both these colonies would settle therein. Wisely did King James plan that ample room should be granted to both these colonies to develop without collision. Collectively, these two groups were incorporated as the Virginia Company. What might have been the difference in subsequent American history if the two settlements had united in colonizing those middle states!

The London Company sailed first; and they were Churchmen and loyal Englishmen. The Plymouth Company came a few months later; and they also were Churchmen, and they planted the Cross in New England and held services according to the Book of Common Prayer on the shores of Maine in that same year of 1607, thirteen years before the Pilgrim Fathers reached American shores, and one year before the men of Leyden had signed their solemn compact in the cabin of the *Mayflower*. These Maine colonists sailed from Plymouth, England, on Trinity Sunday, 1607, in the *Mary and John* and the *Gift of God*, and landed at Pemaquid Point, in Maine, on the early morning of August 8th of the same year. "On Sunday, the tenth after Trinity," says Bishop Perry, "the settlers held a solemn service on Monhegan, where they had earlier found a cross which they conjectured had been raised by Waymouth, but which it is more likely was erected by Pring. The record of the voyage in the Lambeth Library, whence we have drawn many of our particulars of this expedition, gives us in full the story of this Sunday service:

"Sunday, being the 9th of August, in the morning the most part of our whole company of both our ships landed on this island, the which we call St. George's Island, where the cross standeth, and there we heard a sermon delivered unto us by our preacher, giving God thanks for our happy meeting and safe arrival into the country, and so returned aboard again" (*Hist. Ep. Ch.*, i, 32).

Both these groups of settlers were Puritans, but it is a mistake to suppose that they were not Churchmen. The name then signified that school within the Church that was afterward known as Low Churchmen. Among their "lawes to be observed and kept" is found the provision "that the true word, and service of God and Christian faith be preached, planted, and used, not only within every of the said several colonies, and plantations, but alsoe as much as they may among the salvage people who doe or shall adjoine unto them or border upon them, according to the doctrine, rights, and religion now professed and established within our realme of England." Thus New England was colonized for England and the Anglo-Saxon race by Churchmen

as well as was Virginia, and the claim of the mother country upon New England was based upon this early settlement on the coast of Maine. The Churchliness of the colony ultimately succumbed, however, as stated by Bishop Perry in his *History of the American Church*, to the "iron heel of the Massachusetts settlers." These latter "Pilgrim Fathers," who arrived in 1620 and who were "Independents" in religion made warfare upon the Church and ultimately gained the preponderance and gave color to the religious tone of early New England. Let it never be forgotten, however, that in New England, as in Virginia, the Church was first on the ground. The first religious service for this early Maine colony was held in 1607 by their chaplain, Richard Seymour, priest of the Church of England and supposed to be a great-grandson of that Duke of Somerset who was Lord Protector during the minority of Edward VI. The chaplain of the Virginia colony, whose services at Jamestown antedated by a few months those of Richard Seymour on the coast of Maine, was Robert Hunt, also a priest of the Church of England. But the Churchmanship planted in Virginia remained as a permanency and that planted in Maine succumbed to the independency of Massachusetts. Now it so happens that the descendants rather of the Independent colonists of Massachusetts Bay, the men of New England, have been, for the most part, the men of letters in American history. They have been the chief chroniclers of that history. And the local point of view has somewhat warped their perspective. They have been eloquent on the subject of the Pilgrim Fathers. The Jamestown fathers seem, somehow, to have been relegated to a secondary place, and one seldom hears of the "fathers" of the Plymouth colony. The *Mayflower* has usurped the position which history accords to the *Mary and John* and the *Gift of God*.

Yet there is absolutely no reason for according greater honor in American history to the men who made New England than to the men who made Virginia. Daniel Webster recognized this when he said—he was speaking of the founders and early heroes of South Carolina, but his words apply equally well to those of Virginia: "I claim part of the honor, I partake in the pride of her great names. I claim them for countrymen, . . . Americans all, whose fame is no more to be hemmed in by state lines, than their talents and patriotism were capable of being circumscribed within the same narrow limits. In their day and generation they served and honored the country, and the whole country; and their renown is of the treasures of the whole country" (*Works*, ed, 1903, vol. vi., p. 49).

The Church colony at Jamestown was founded thirteen years in advance of the arrival of the Pilgrim Fathers, and three months before the arrival of the Plymouth colonists in Maine. The former landed on a Wednesday. "They prepared for Sunday," says Dean Hodges in his excellent little handbook published in the interest of the Thank Offering fund, "by hanging up an old sail, fastening it to three or four trees, to shelter them from sun and rain; seats they made of logs; a bar of wood between two trees served for a pulpit." "This was our church," wrote Captain John Smith, quoted by Hodges, "till we built a homely thing like a barne, set upon cratchets, covered with rafts, sedge, and earth, so was also the walls. . . . We had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our minister died; but our prayers daily, with a homily on Sundays, we continued two or three years after, till more preachers came." Has the Church which has grown out of that rude settlement always, in the day of its prosperity, been equally careful of its "Common Prayer morning and evening," minister or no minister?

The fact is, English civilization, English institutions, and English Churchmanship were planted on American soil by this Jamestown colony, and bore good fruit. The "homely thing like a barne" was not long tolerated for the church edifice. The second church was built in 1619; the third, of which the ruins still stand, and to which the pilgrimage of General Convention is to be made, dates from 1639. It was in the second church that the first American legislative congress met, on July 30, 1619—a year before the landing of the Pilgrim Fathers. And it was in the same year that the first cargo of negroes was dumped onto American soil, also at Jamestown. How do "great oaks from little acorns grow"! And each "after its kind"!

Dean Hodges cites some curious facts from the records of this first Virginia assembly: "The governor was accustomed to sit in the chancel. A curious regulation provided that the

taxes should be assessed at service time, all single men being taxed according to their dress, and married men according to the dress of their wives. Ruffs and laces, and coats and gowns of bright colors enlivened the church on Sundays even in those early times. Already there had been a brilliant wedding, when Pocahontas and John Rolfe were married in the chancel in 1614." And among the laws of that assembly were provisions "for the education of the children of the natives 'in the true religion,' and by way of preparation for 'the college intended for them'"—a college that never was built, owing to the Indian massacre of 1622, though the college of William and Mary was founded in 1693. "All ministers were instructed" by this assembly, which combined religious with secular enactments, as did its prototype in England, "to make an annual report of christenings, burials, and marriages. They were to read divine service according to the order of the Church of England, and every Sunday afternoon to catechize the children. The people were to frequent the services and sermons, all such as bore arms bringing their 'pieces, swordes, powder, and shotte.'"

THIS IS THE STORY of the founding of that colony at Jamestown from which has sprung the state of Virginia, democratic government "of the people, by the people, and for the people," and the American Church. No wonder that Church and State alike are preparing to commemorate it.

The signal act of thanksgiving on the part of the Church will be the service—it can hardly be other than the Holy Communion—that marks the day of the pilgrimage. We understand that the second Saturday during the session of General Convention has been fixed as the day.

The plan for the presentation of a Men's Thank Offering on the occasion has been widely advertised. It would be pleasant if we might assume that it was already familiar to all Churchmen. Unhappily, such can hardly be the case.

The plan was itself authorized by vote of the last General Convention. It is hoped—earnestly hoped—that the Thank Offering will represent the *men* of the whole Church. There have already been large demonstrations in the form of crowded mass meetings in its interest in a number of our cities, particularly in the East. In the West, where the Church's problem is so largely centered in the struggle for existence, it has been less thoroughly pressed. Yet we cannot acquiesce in any failure on the part of the West, or of any section, to have a share in this movement. It is less a question of the size of offerings than of their representative character. It is quite thoroughly understood that those who are already carrying heavy burdens in Church support cannot be large contributors to this Thank Offering; but it is extremely important that no one will be deterred by this fact from contributing his small portion. In most—possibly in all—the dioceses, committees have been designated by the Bishops, usually selected from among the members of the last General Convention, to see that their several dioceses are thoroughly canvassed in the interest of the movement. Parochial committees have frequently been constituted, in order that a man-to-man canvass may be made.

We have already quoted from a commemorative volume by Dean Hodges. It is entitled *Three Hundred Years of the Episcopal Church in America*, and it is published "for the Missionary Thank Offering Committee" by George W. Jacobs & Co., Philadelphia. The preparation of the manuscript is the author's contribution to the movement. The book is sold for the benefit of the fund. And yet, sold, as it is, at a very low price—50 cts. for the volume, cloth, gilt top, and handsomely printed—it is not anticipated that there will be any considerable direct profit. The story of the founding and the history of the American Church to the present day is contained within its covers—concisely, but not too briefly to be intensely interesting in the narrative. The book is intended to educate the people of the Church in their own Church history. Dr. Hodges could probably make thrilling reading of a city directory and the forecasts of the weather bureau seem plausible, were he to make the attempt; but in this case his story is so thrilling that it hardly needed the genius of his pen to make it read like fiction. The story and the author's telling of it alike combine to make of the book the best possible tract for the day, the best preparation for the appreciation of the Jamestown anniversary, and the best incentive for the Thank Offering—which latter is not, however, mentioned. There are full page half tones of ten American Bishops, types, from Seabury to Phillips Brooks; of James de Koven, the only character not a Bishop portrayed, and of the Ruins at James-

town. It is hoped that local committees in every parish will offer this book for sale, as a preliminary to the work of solicitation; but since some parishes invariably stand aloof from all national movements, it is proper to say that copies will be supplied at the price already mentioned by the corresponding secretary for the fund, the Rev. H. R. Hulse, 101 Lawrence Street, New York; or by the publishers in Philadelphia, Messrs. George W. Jacobs & Co. We trust the book may have a very large circulation.

And we earnestly commend the matter of the Thank Offering to Churchmen in general. If there be any dioceses in which committees are not actively at work, we suggest to their Bishops that the time is growing short in which to reach all the laity. If there be any parishes in which the movement is not being seriously pressed, we suggest to the clergy that committees be appointed at once to work in harmony with the diocesan committee, and to laymen that they make inquiries why this national movement should seem not to embrace their own parishes. If there be any who do not find local committees at work, THE LIVING CHURCH will gladly act as intermediary in forwarding their offerings. In some way, let the whole Church be reached, and the whole Church be represented in the Offering itself.

Whatever be the volume of the Offering when presented, it will serve its most important function if it unites the whole Church in this common work and if it succeeds in interesting *men* in the common object. The fund will be applied to missionary purposes as may be determined by the missionary authorities after its extent is ascertained; and preliminary inquiries in the mission field, domestic and foreign, show that several million dollars could be wisely expended in developing and in some cases endowing work for the Church.

To what extent shall the opportunities be embraced?

FOR the third time within only a few weeks, we are publishing in this issue an offer of land for a cottage colony of consumptives. The first offer was of a tract in the Isle of Pines; the second, of a large tract in Colorado; the present offers from ten to twenty acres in that beautiful section of the state of New York lying between the Hudson river and the Massachusetts state line—the Berkshire foothills. These are three of the most delightful, most truly ideal localities on the Western continent for the establishment of a modern colony of cottages for the study and treatment of tubercular disorders. To these we might also add the already existing tent colony near Redlands, California, which, we are informed, would be turned over, under proper conditions, to any organization that would be able to give promise of intelligent administration and of permanency. It is now managed as a labor of love by a small band of Churchmen who cannot thus carry it on permanently.

It is obvious that four such colonies so far removed from each other as the Isle of Pines, the Berkshire Hills, Colorado, and southern California, would be none too many to make provision for the glaring gap in the institutional work of the Church and of the nation; yet it is equally obvious that it is better to make thorough provision for one such charity—using the term in its original sense as meaning an expression of love put into tangible form—than to attempt four, and make adequate provision for none of them. As we suggested reference of our two earlier offers to the Bishops of the respective jurisdictions in which the land offered is located, so do we now refer this present tender to the Bishop of Albany.

And yet we are not content to rest with such reference. Neither the Bishop of Albany, the Bishop of Colorado, the Bishop of Cuba, nor the Bishop of Los Angeles is able, individually, to assume the responsibility of accepting such an offer, since each of them has an abundance of calls upon him for many offices requiring the raising of funds.

If we had a nursing order of sisters in the Church, with persons competent to administer finances at the head of it, this would, by all odds, present the most satisfactory solution of the problem. But alas! we have an abundance of sisterhoods but not nearly enough sisters. To which of our orders dare we suggest this extension of their work, pressed, as all of them are, with too great burdens and too few workers already? Some one of them may possibly be able to tender its services; or there may be those men or women in the world who would voluntarily tender their services and their lives.

This we must say: At the outset, the most helpful thing would be the tender, by any who might be led by these words

to consider a call for service to have come to himself or herself, of financial assistance for such a charity. If readers would promise such support, we should not rest until we had found trustworthy persons to assume the responsibility. If it were local, the Bishop immediately concerned would be the proper party to take the initiative; if there might be promise of support for such a chain of charities as might become feasible by the tenders of land already made, we should see that persons whose names would be guarantees of safe and competent administration were gathered together in pursuance of the trust.

The call upon Christian people to provide in some modern way for the large number of sufferers from tubercular disorders, is most pressing. Medical science, and in some places civil enactments, demand isolation; yet we provide no place for isolating them. Modern medical advance holds out hopes of the most glowing nature for the successful treatment and cure of the disease; yet we make no provision for that treatment.

It is of the first importance that sanitary cottage colonies be provided, both for the treatment of the sufferers and for the protection of those from whom they must be isolated. It is this need, with the proper medical assistance, that we seek to supply, and for which these three offers of land and one (tentative) offer of a tent colony already in operation, are made.

Will anyone tender financial assistance?

**W**E have pleasure in introducing this week a new European correspondent to succeed the late Rev. George Washington. He is the Rev. Harry W. de Nancrede, an American priest, canonically connected with the diocese of New York and resident now, as for many years past, in the city of Rome. Mr. de Nancrede was ordained deacon by Bishop Stevens in 1876 and served his diaconate as assistant at St. Mark's Church, Philadelphia, and at the Transfiguration, New York. He was advanced to the priesthood by Bishop Horatio Potter in 1878 and was for a time chaplain of St. John Baptist House, New York City. He has, however, spent a considerable term of years more recently on the continent of Europe and has resided during a large part of this time in Rome. This long residence has enabled him to come into touch with the ecclesiastical thought of Europe, while the fact of being an American priest has brought him more largely into touch with American work on the Continent and with those happenings that will be of more peculiar interest to American readers, than could be our late correspondent, Mr. Washington. The first letter from Mr. de Nancrede is published in this issue, and we shall hope to have such letters follow regularly two or three weeks apart.

We trust Mr. de Nancrede's work will be followed with the same interest and sympathy that were given to his predecessor.

**A**PROPOS to an item printed recently concerning a peculiar ritual in a Baptist church in Connecticut, a Mississippi correspondent sends us a copy of a negro paper in which an account of the Christmas service at a colored Baptist church in that state is given. The article states that "not one of the respectable members of Pilgrim Rest Baptist church drank any of that great foe to man (whisky). On Christmas day, everyone who attended the services were sober." This, certainly, was encouraging; but it was not the only distinction of the day and occasion, for it is stated that "eight brilliant candles were in full blaze, representing the pastor and seven deacons. A lasting impression was made."

Baptist ritual, white and colored, undoubtedly surpasses any of that article that we are able to supply.

#### ANSWERS TO CORRESPONDENTS.

H. A. B.—The color is white.

J. H. H.—There is a monthly periodical published in Arabic and English in the interest of the Syrian branch of the Holy Orthodox Church. Information concerning it could no doubt be supplied by inquiry at St. Nicholas' Cathedral, 320 Pacific Street, Brooklyn, N. Y.

IT IS TRUE that compassion ought, like all other feelings, to be under the government of reason, and has, for want of such government, produced some ridiculous and some deplorable effects. But the more we study the annals of the past, the more shall we rejoice that we live in a merciful age, in an age in which cruelty is abhorred, and in which pain, even when deserved, is inflicted reluctantly and from a sense of duty. Every class doubtless has gained largely by this great moral change; but the class which has gained most is the poorest, the most dependent, and the most defenceless.—*Macaulay*.

#### DEATH OF DEAN RANDALL

Distinguished English Churchman Passes to his Rest

#### DEATH OF BARONESS BURDETT-COUTTS

The Living Church News Bureau {  
London, St. Silvester, E. (New Year's Eve), 1906 }

**O**N Sunday week occurred the decease, in his eighty-third year, of one of the most prominent and revered of Catholic Churchmen, the Rev. Dr. Randall, late Dean of Chichester. Dr. Randall, who was the eldest son of the late Archdeacon Randall and the elder brother of the Bishop of Reading, was born in 1824, and was educated at Winchester and Christ Church, Oxford, where he graduated in 1846. Ordained in the following year, and after serving an assistant curacy in Berkshire, in 1851 he was appointed rector of Lavington with Graffham, Sussex, in succession to Archdeacon Manning, where he remained for seventeen years. In 1868 he became vicar of All Saints', Clifton (Bristol), the foundation stone of which had been laid by Mr. Beresford Hope four years previously, and which was destined to become during Dr. Randall's vicariate of twenty-four years at once one of the most richly adorned of modern English churches and best organized and most spiritual of Catholic parishes. The greatly improved tone of Church life in Bristol at the present time is largely due to the presence in its midst of this noble church. In 1892 Dr. Randall was appointed by the late Lord Salisbury to be Dean of Chichester, in succession to Dr. Pigou, the present Dean of Bristol. His work in this new position will be especially remembered for the restoration of the daily Mass in Chichester Cathedral. In 1902 Dean Randall resigned from the Cathedral Chapter and retired from all active Church work. The *Chichester Diocesan Gazette*, in chronicling the fact, summed up in the following fitting terms the life work of Dr. Randall: "As a successful church builder, a ready speaker, and active parish priest he has had few equals; and there are many who have valued and profited by his devotional addresses and instructions." He was for many years a prominent member of the Council of the E. C. U. May he rest in peace!

The music of the Mass office on Christmas at St. Paul's was Schubert in B flat; at St. Peter's Collegiate Church ("the Abbey"), Westminster, Dr. Garrett's service in E and E flat; and at St. Saviour's Cathedral, Southwark, Gounod's *Messe Solennelle*.

Canon Scott-Holland writes thus in his *Commonwealth* on the subject of the forthcoming abridged edition of the *English Hymnal*:

"We trust that now the way is open for the book to be taken at its full merits. And those merits are, surely, irresistible. The range of the hymns is so wide; their arrangement and distribution so admirable; the tone and quality of the material so high; and the music so profoundly interesting, it would have been an unspeakable disaster if we had not been free to put it to full use. Now—all is possible."

After the Christmas holidays, lectures to men will be given at the Westminster House of the Society of St. John the Evangelist on Wednesdays at 8 P. M., beginning January 16th. Subject: Church history, fourth and fifth centuries.

That remarkable and distinguished woman—probably since Queen Victoria's time the most revered woman in England—whose decease occurred in London on Sunday, the Baroness Burdett-Coutts, surely deserved to have her name go down in English Church history as an ideal Lady Bountiful of the Church. She began her munificent benefactions to the Church by building St. Stephen's, Westminster, endowing the benefice, and establishing charities in connection with it which are among the best of the parochial charities of London. At the beginning she gave the Bishop of London a blank cheque for this memorial to her father, Sir Francis Burdett, and before the end she had spent more than £100,000 thereon. Two other metropolitan churches are due to her generosity and fervent religious zeal. Church expansion throughout the empire also interested her greatly. In 1857 she gave £50,000 towards the endowment of three Bishoprics: those of Adelaide, South Australia; of Cape Town, South Africa; and of British Columbia. In the case of British Columbia, before all was done she had spent £25,000 on the Colonial Church at large—£15,000 for the Bishopric and £10,000 towards the maintenance of the clergy. In respect of the churches she built, she prayed (to quote her own words) that "a manly and virtuous ministry might preach and practice Christ's teaching within the walls to a faithful and understanding people." R. I. P. J. G. HALL.



**A NEW CORRESPONDENT BEGINS  
EUROPEAN LETTERS**

**“Living Church News Bureau” for the Continent  
Now at Rome**

**THE FRENCH DIFFICULTY AS SEEN AT THE  
ETERNAL CITY.**

**The American Church at Rome and Two Unique Christmas  
Celebrations at the Same City**

*The Living Church News Bureau  
Rome, Christmas Eve, 1906*

THE subject of greatest interest in foreign Church news just now, is the state of war between the French Government and the French Church, acting in obedience to the orders of the Vatican.

The situation is certainly deplorable enough at the moment of writing; what it may have become when you read this, no one can say. Bad as may have been the incentives of the Government in the law of Separation, the action of the Papal authorities in Rome seems to have aggravated the difficulty. I have heard it suggested that neither side really expected the other to push matters to extremities. Whether this be true or no, I have no means of knowing. But certainly there were those in France among both the clergy and the laity who did not think it impossible for the Church—even under the altered conditions—to find a *modus vivendi*.

But the Vatican decided against such a policy—whether wisely or otherwise, remains to be seen. Meantime, one can but hope and pray that some way out of the present deadlock may speedily be found.

On Sunday last, a demonstration of sympathy with the action of the French Government was attempted here in Rome. A few of the leaders—who grandiloquently styled themselves “representatives of the Roman democracy”—succeeded in entering the Palazzo Farnesi, where they were received by the French ambassador. The police and soldiers were, however, able—partially at least—to control the mob, which was seemingly composed of the same class of “hooligans” who made themselves so unpleasantly prominent during the late strikes. They amused themselves by seizing all the tapers they could find in a neighboring shop—they were fortunately unable to find the crucifix for which they also searched—and, holding these in their hands, they marched in mock procession, singing in ridicule various Church hymns and prayers in Latin.

**THE AMERICAN CHURCH IN ROME.**

Any of your readers who have been in Rome will doubtless remember the American Church of St. Paul, in the Via Nazionale—rich in its stained glass, its marbles, and, above all, in its splendid mosaics from the designs of Burne-Jones. The beauty of the building is due not only to the activity but also to the great artistic taste and knowledge of the late Dr. Nevin, its builder and rector for very many years. Truly of *this* St. Paul’s, as of Wren’s Cathedral of London, one might say: “*Si monumentum quaeris, circumspice.*”

Dr. Nevin, as you may remember, died in Mexico, last summer, and the parish—if one may so call it—is still vacant. The Rev. Dr. Betticher of Philadelphia is in temporary charge, having consented, at considerable personal inconvenience, to carry on the work until a permanent rector is chosen.

The position is one of great importance, not only to the actual residents and visitors of Rome, but also to the Church at large. For the American Church—its Catholicity, its spirituality—will be judged by our Roman brethren from its representative here. How important is it then that that representative be adequate! Will you not all pray God that the right man be chosen for such a responsible post?

[Since the above was written, it is learned that the Rev. Walter Lowrie, rector of Trinity Church, Newport, R. I., has been called to that work.—EDITOR L. C.]

**TWO UNIQUE CHRISTMAS CELEBRATIONS.**

A short walk from St. Paul’s will bring us to the basilica

of St. Maria Maggiore, one of the oldest, as well as one of the finest, of the great churches of Rome. The mosaics of the nave are probably at least as old as the fourth century, and those of the “Triumphal Arch” which opens into the apse, were executed under Sixtus III., in the fifth century. The magnificent carved wooden ceiling of the nave, placed there by Cardinal Rodrigo Borgia, afterwards Pope Alexander VI., has a special interest for us Americans, as it is said to have been gilded with the first gold sent over from America.

But the chief glory of the church in the eyes of the Romans, and its special connection with Christmas, lies in its claim to possess some of the boards which formed the crib of our Blessed Lord.

These relics, brought to Rome about the middle of the seventh century, are exposed on Christmas day, and attract large crowds. Marnechi—a cautious archæologist—pronounces the tradition connected with them as worthy of respect, at least. In any case it is interesting to think that they even *may* have a right to their claim.

There is also another church in Rome which has a special interest at Christmas—the Church of Aracoli. I am not, however, going to write about the building itself, but about a custom connected with it.

Here there is preserved the image of the “Bambino,” or Infant Saviour, popularly believed to work miracles. This figure at Christmas time forms

the centre of the representation of the Nativity set up in one of the chapels of the nave. Opposite this chapel is erected a platform, to which, every afternoon of this season, children are brought to “preach,” as it is called. The “sermons,” however, are really recitations or orations (learned by heart beforehand), generally ending in a prayer or apostrophe to the Holy Child.

Italian children are naturally graceful and self-possessed, and quite free from any self-consciousness. So the tiny speakers—both boys and girls—are generally eager enough to deliver their florid little speeches, accompanied by much gesticulation, to the delight of the admiring parents and bystanders. The custom is characteristic; and interesting to anyone who can understand the language.

HARRY WALSTANE DE NANCREDE.



ROMA - Interior della Basilica di S. Maria Maggiore.

generally eager enough to deliver their florid little speeches, accompanied by much gesticulation, to the delight of the admiring parents and bystanders. The custom is characteristic; and interesting to anyone who can understand the language.

**ST. HELENA'S HOME FOR NURSES,  
JERUSALEM.**

(FROM OUR JERUSALEM CORRESPONDENT.)

THIS Home for Nurses was founded in 1903 by Mrs. Salmon of Tockington Manor, Gloucestershire, England. She entered into rest in May last. As she had a claim to expect, the Home has been taken over by the Anglican Bishop in Jerusalem. Hitherto there has been no provision made for sick Jewish and Moslem women being professionally visited in their own homes. Moslem husbands naturally object to their wives employing the services of a male physician. These “St. Helena Home Nurses” have been warmly welcomed by the Moslems. They are also allowed to visit the female prisons. Bishop Blyth now proposes to add to the staff of the two nurses, and their small dispensary, a lady doctor, and two native probationers, trained in St. Mary’s Home, Jerusalem, and to utilize spare rooms as a “Cottage Hospital,” with six beds for critical cases, and six cots for children. The Standing Committee of the Society for Promoting Christian Knowledge granted in November \$500 a year, for three years, towards the salary of a duly qualified lady doctor.

EVERYONE who enters heaven, shall find himself made perfectly happy. Eating of that tree which is in the midst of the Paradise of God, he will enjoy, in full measure, the highest felicity of which he is capable; but there must be warfare, struggle, endurance beforehand. “To him that overcometh”—observe that! to no other is the promise made. Fight then, as those who strive for the mastery. The prize is worth the conflict. Yet a little while, and the battle shall be ended; and they who have “overcome,” by the aid of that Spirit “which speaketh unto the Churches,” shall sit down beneath the shadow of “the tree of life,” and its fruits shall be “sweet to their taste.”—*Melville*.

## NOVEL PROCESSION IN NEW YORK CHURCH

Persons of Many Races, Comprising the Parishoners of St. Bartholomew's Parish

### VARIOUS ITEMS OF THE CHURCH'S WORK IN NEW YORK

Felix Adler Says Crapseyism is Disloyalty to the Church

The Living Church News Bureau  
New York, January 14, 1907

AT St. Bartholomew's Church on the evening of the Epiphany there was held for the first time during Dr. Leighton Parks' rectorship the annual service for all the guilds, societies, and missions of the parish. This service was originated by Dr. Greer in order that the members of the mother church might have an opportunity of realizing the extent of the activities which are carried on in so many different ways by means of the financial support they so generously provide.

In the long procession which entered the church at the commencement of the service were represented the various congregations of Chinese, Armenians, and others for whom services are held in their own languages in their several chapels. It was an impressive and picturesque scene. An address was made by the former rector, Dr. Greer, now the Bishop Coadjutor of the diocese.

A very handsome lectern Bible has been presented by Mr. William Barclay Parsons for use in the new St. Paul's Chapel of Columbia University in memory of his great-great-grandfather, the Rev. Henry Barclay, D.D., who was rector of Trinity parish from 1754 to 1764 and a Governor of King's College at that time. Mr. Wm. Barclay Parsons is now himself a trustee of Columbia and a vestryman of Trinity parish.

Statistics published in the year book of the General Theological Seminary give the number of students at present enrolled as 126, from 38 dioceses, 31 being from New York alone. There are 7 special students, 8 post-graduates, and 5 fellows. A large number of elective courses are offered by the various professors, of which the students are freely availing themselves. For those who are dispensed from Hebrew, special work in Greek is required, together with other specified studies. Professor Roper has extra lectures on "The Holy Eucharist" and "The History of Doctrine"; Professor Hayes on "Comparative Religions" and "The Philosophy of Religion"; Professor Shepard in Aramaic, etc.; Mr. Hunt on Sociology. It is encouraging to find these opportunities for obtaining a broad and thorough knowledge of Theological Science by the future priests of the Church.

It is an "ancient custom" for the students of the General Theological Seminary to entertain the faculty at dinner during the Epiphany season. This year one of the members of the faculty sat at each of the tables in the refectory. After-dinner speeches were made by the president of the senior class, Mr. John H. Nolan, and the Rev. Charles H. Hayes, Professor of Christian Apologetics, with a few closing remarks by Dean Robbins. The principal speaker of the evening was the Rev. Prof. Charles N. Shepard, who touched upon various phases of Seminary life in a very humorous manner.

At the annual meeting of the Archdeaconry of Richmond (Staten Island) the Rev. Charles S. Burch, rector of St. Andrew's, Richmond, was elected Archdeacon, which election was confirmed by Bishop Potter, who presided. The secretary elected is the Rev. Dr. J. B. Blanchet, rector of All Saints', Mariner's Harbor. Mr. E. B. Arnold was elected treasurer. Mr. Burch is a graduate of the University of Michigan with the degree of B.A., and since his ordination in 1895 has given most of his ministrations to work within the diocese of Western Michigan.

Dr. Felix Adler, the distinguished apostle of Ethical Culture, said in a recent address, as quoted in a daily paper:

"The delicate question is raised," said Dr. Adler, "as to whether the Church is committed to those conservative opinions to which on the surface it seems to be committed. That is, is a minister expected, as in the instance of Dr. Crapsey, reciting the tenets of the Creed, that he believes in the Virgin Birth of Jesus and in His physical resurrection, to hold absolutely to the rigid interpretation of those tenets?"

"The friends of Dr. Crapsey have held that the credal tenets mentioned are really signposts pointing the way to things which cannot be adequately expressed in words. They hold that the Virgin Birth does not mean literally what it says, but points the way to something else, and that is the purity of Jesus. In the same way the

physical resurrection is to them the expression in crude language of the continuity of existence.

"My answer to this statement is that fact and interpretation are impossible of any such separation. You cannot ignore the form of the statement."

He showed, unhappily, as his address proceeded, an entire misapprehension of the implications drawn by Christian people from the fact of the Virgin Birth, but repeated that "men must hold, if they keep to the ethical standards, strictly to the line of personal veracity. If they do not hold to antiquated beliefs of the Virgin Birth and the physical resurrection, let there be no perjury. It is infinitely more important that there should be no perjury than that a single case of injustice should be done. Those who would lead us away from the old forms must do it from without. Let those who believe in the old forms, and they are many and their piety is great, minister in the old forms. Unless the Creed can be changed, if they would preserve their veracity they must go. Either they must go or the Creed must go. That is the alternative."

The Rev. Herman Page, rector of St. Paul's Church, Chicago, was preacher at St. George's on the First Sunday after the Epiphany.

## AS TOLD BY THE CHURCH'S MISSIONARIES

The Stories Reported to the Board of Missions from Many Lands

CONTRIBUTIONS LESS AND REQUIREMENTS GREATER

New York, January 8th

LESS money received; more money than ever required—this is the sum and substance of the reports made to the Board of Missions at its monthly meeting to-day.

In presenting his report the treasurer expressed his deep regret that the contributions for the last month showed a falling off, and continued: "While this has been the case since the beginning of our fiscal year it is more pronounced at this time; and the board will bear in mind that the appropriations have been increased since the annual ones were made last May." Contributions from September 1st to January 1st had reached \$103,266.57 and the falling off from the corresponding term last year was \$5,324.19, and this decrease was altogether upon parish and individual offerings and the Woman's and the Junior Auxiliaries.

### ALASKA.

Several letters came just in time for the meeting from Bishop Rowe of Alaska. These letters were largely occupied with business details in anticipation of the Bishop's long absence on his visitations interiorward probably until next September. Archdeacon Stuck was heard from under date of November 22nd. He was expecting to "hit the trail" the week he wrote, to be gone until July. During his absence he expected to erect a church at a cost of \$1,000 more or less at the mission of St. John's-in-the-Wilderness at the confluence of the Alatna and the Koyukuk rivers, ten miles north of the Arctic Circle.

### SOUTH DAKOTA—INDIAN WORK.

Mr. J. L. Ricker was employed as the head of St. Elizabeth's School, South Dakota, from February 15th in the room of Miss Mary S. Francis, who has been granted leave of absence for one year by the Bishop and the board for the benefit of her health after twenty-five years' service. A minute was adopted expressing the board's deep appreciation of Miss Francis' work on behalf of the Indians extending over a space of a quarter of a century. She left her home (now included in New York City), to cast in her lot with people of strange language—at that time of barbarous and warlike practises. The members recalled with gratitude her example of patient steadfastness in her chosen work and her success in leading many Indian boys and girls to a knowledge of the Saviour and to faithful membership in His Church. They assured Miss Francis that in so speaking they were speaking on behalf of the whole Church in the United States, which is the richer for her life of service.

### COAL MINERS IN DIOCESE OF SPRINGFIELD.

A most interesting communication was received from the Bishop of Springfield with regard to new work absolutely demanded among miners and among colored people settled in the cities and towns. There were 488 coal mines in the diocese, in which about 40,000 men are working—foreigners of several nationalities, Americans and Englishmen, and a number of negroes. While the proportion of these cannot be determined, one-half of the men who lost their lives in the work last year bore English names. Among the Germans, the Roman Catholics, and Lutherans were cared for. The others, not regular members of religious bodies, were not. To begin with, the Bishop wanted to put a travelling missionary in these regions for preliminary work, who could "spy out the land" and aid him in his future plans, rendering such services to the workers from time to time as he was able, on Sundays and week-

days alike. The board was obliged to say that, while it felt the greatest interest in the Bishop's proposed work, it suggested that the same should be undertaken by the diocese rather than by the board and that, because of its heroic and interesting character, a public appeal could well be made to raise the necessary funds. For new work among the negroes the board appropriated \$500; the present appropriation of \$600, and more, being all needed in the City of Cairo.

GIFT IN PORTO RICO.

The Bishop of Porto Rico reported that he had recently heard from the Rev. Mr. Snavely that the city authorities at Aguas Buenas had offered to the new congregation there of our Church one of the best lots in town, on a corner facing the Plaza, on condition that they build in six or eight months. He has secured an available man to carry on lay services. He has a devout wife who is very helpful—a candidate for Confirmation. Provision was made by the board for these services.

PROGRESS IN HAWAII.

The Bishop of Honolulu is very anxious for workers—two men in Holy Orders, one of them for a place where the salary will be provided locally and another for the Island of Kauai—a young, unmarried man preferred as he would have to travel. They are adding to the St. Elizabeth's plant by building houses for young Chinese men, who are married to Christian girls. They will have a unique Church settlement on the two blocks on which the buildings are situated. The eighteen rooms in the lodging house are always filled and the income from them enables the Bishop to enlarge their holdings. The District is so nearly self-supporting, so far as people of our own race are concerned, that the Bishop can say that no money for the work among them is received through the board's action save \$300 for Hilo.

MORE HELP NEEDED IN PHILIPPINES.

The Bishop of the Philippines writes that he is greatly in need of more assistance in the mission work. Among them an energetic young physician will be needed for the new hospital when built. Says that the Baguio School has increased so that a single man cannot handle it without "risk of disaster." New opportunities are offering for work in several localities. Two hundred have been baptized in Quiangan, the natural place for the next station east of Bontoc to be established. The Bishop held the first service in the new Cathedral in Manila.—Evensong and Holy Baptism, on October 28th. Both the Chinese congregation and the Filipino children were present.

AFRICANS ARE AT WORK.

From Liberia the Rev. R. C. Cooper writes that the congregation of St. John's Chapel, Lower Buchanan, have themselves undertaken to erect a new church out of zinc and durable African wood with \$1,352 in hand to begin with, and the vestry of St. Andrew's Church, Buchanan, are lengthening and raising their building. It will be twenty feet longer and six feet higher. They began with a little less than \$600 for the purpose.

PROGRESS IN MEXICO.

The Bishop of Mexico states that they have secured a very desirable piece of property in a suburb of the city known as Tacuba for the new building for the Mary Josephine Hooker School and Orphanage. Besides the proceeds of the old property in the city there is at command a gift of \$2,500 from Mrs. George Zabriskie towards the purchase of the land as a memorial to her mother. Bishop Aves says that the plot that will be bought is larger than will be needed and he greatly hopes that it can be held for the Church's future requirements—for the Dean Gray School and for a church and rectory (the church for the use of the natives and English-speaking inhabitants both) as well as for schools and possibly for an episcopal residence. The property is bought in good season as it is likely to double in value very soon. Three appointments were made for Mexico—the Rev. W. H. Woodward for Aguas Calientes, the Rev. H. C. Goodman for Tehuantepec, and the Rev. William Watson for Puebla subject to the receipt of satisfactory medical certificates in each case. The resignation of the Rev. G. L. L. Gordon of Puebla, because of his wife's lack of health in that climate, was accepted to date from January 8th, with an expression of appreciation on the part of the Board for the service that he had rendered there and at neighboring stations.

THE TWO most common and widely spread vices which I see in human nature, are (1) an excess of severity, and (2) an excess of indulgence—severity for others, and indulgence for ourselves. The rigorous censure which we apply to our brethren, is an insolent enterprise both against the laws of God and of man. Judgment belongs to God, because He is All Mighty; and when we undertake the judgment of our brethren without His commission, we are doubly culpable, since we render ourselves at once superior to our equals and equal to our Superior.—Bossuet.

ALONG the path of life, we should be prepared to do two things, viz., to look ahead, and to overlook—the first will guard us from loss and injury, the second will protect us from disputes and quarrels.—Schopenhauer.

SPLENDID OFFER FOR SOCIAL SETTLEMENT IN CHICAGO

A Parishioner of St. Peter's Will Give \$50,000 if an Equal Amount be Raised

SECTIONAL MEETING OF WOMAN'S AUXILIARY AT HINSDALE

Additional Christmas Gifts Reported

CHURCH NEWS OF CHICAGO

The Living Church News Bureau (Chicago, January 14, 1907)

MRS. HERMAN BEARDSLEY BUTLER of Winnetka, a wealthy parishioner of St. Peter's Church, has given \$50,000 toward the establishment of a social settlement on the North Side, to be managed under the direction of that church. The gift was announced at a meeting of the Men's Club held at the parish house. The gift is conditional on the raising of \$50,000 more by members or organizations of the church. Mrs. Butler is a sister of Mrs. J. L. Houghteling. The announcement was a pleasant surprise to the members of the Men's Club at their first meeting on the settlement project, with Miss Jane Addams of Hull House as the speaker of the evening. The location of the new settlement house has not been decided on further than that it will be on Belmont Avenue, probably west of Lincoln Avenue. If the full sum of \$100,000 is raised the club will be able to build one of the most complete settlement establishments on the North Side, with auditorium, class and work rooms, quarters for workers and recreation grounds.

A series of entertainments is now being planned, the first of which will be held in February, for the purpose of raising the additional \$50,000. Further gifts are expected from members of the parish.

Invitations issued to the Woman's Auxiliary branches along the Chicago, Burlington and Quincy lines near Chicago resulted in a gathering of about fifty Churchwomen at Grace Church, Hinsdale (the Rev. H. E. Chase, rector), for a "sectional meeting" on Thursday, January 10th. Two unusually able missionary addresses were given. The first was on "Japan," by the Rev. G. E. Dienst, M.D., of Naperville, and was replete with valuable data culled from Dr. Dienst's experience of ten years ago, when he was a missionary in Japan. Among the many impressive statements of this fine address was the fact that Christian missionary work had introduced three entirely new words into the Japanese language, namely, "Sin, Salvation, and Pardon," words for which the language had absolutely no equivalents fifty years ago. He also spoke of the uniform sombreness of mien as the prevailing mood of the Japanese people everywhere throughout the Empire. He was followed by the Rev. C. A. Cummings, of the Chicago City Mission staff, who told at length of the increasing work being done in Chicago's public and charitable institutions by the priests, sisters and deaconesses of the staff. Services are now held regularly in the Bridewell, the county jail and poor house at Dunning, Cook County Hospital, the Home for Incurables, and other institutions. Weekly visits are paid to Dunning and to Cook County Hospital for the purpose of personal conversations and prayers with the inmates and patients. This schedule of services and visits, which has been maintained for the most part for years, is now larger than ever. The offering at the morning service was given to the Chicago City Mission Work, and that of the afternoon session to work in Akita, Japan. Luncheon was served in the new parish house, which has been recently finished, and which is a very attractive building. The afternoon session was presided over by Mrs. J. H. Hopkins, and consisted of reports from the six branches represented, being those from La Grange, Western Springs, Riverside, Hinsdale, Naperville, and from Good Shepherd, Chicago. These sectional conferences of Auxiliary workers have been a marked feature of the work of the Chicago branch for several years past, and have always been valuable aids in increasing the efficiency of many of the local branches in the suburbs and in the Northern and Southern deaneries.

An unusual address was given to the Men's Club of Grace Church, Chicago, at their January meeting, held on the evening of Thursday, January 10th, when Mr. Mullenbach, superintendent of the Chicago Municipal Lodging House on Union Street, spoke in detail of this important public philanthropy. He divided the lodging house men into two classes: those who are homeless but willing to work, and those who are out-and-out tramps. The former largely predominate. The

capacity of this Municipal Lodging House is about 200 men, and at present it is but about half filled on an average night. The demand for labor is so active that the class of men who are perforce out of work is smaller than it has been for many years. Much interest was manifested by the men of Grace Church, of whom about fifty were present at this meeting.

One of the men of St. Andrew's parish has published the sermon which the rector, the Rev. F. duM. Devall, delivered at a recent mass meeting of the men of the parish, in preparation for the week's mission which began on the First Sunday after Epiphany, the 13th of January. The sermon is entitled "The Christian Scheme," and has been widely circulated. The preachers announced for the week were the rectors of St. Andrew's and St. Luke's, Evanston, for the opening Sunday; the Presiding Bishop of the American Church, on Monday; the Bishop Coadjutor of Western Michigan on Tuesday and Wednesday; the Bishop of Chicago on Thursday and Friday; the Bishop of Mississippi on Sunday, and the closing Sunday, the second after Epiphany. The sermons were preached at the 10:30 A. M. and 8 P. M. services, each day. The Holy Communion was celebrated each day.

On the First Sunday after the Epiphany several of the Chicago parishes devoted their offerings both morning and evening to the Domestic and Foreign missions. At Christ Church, Woodlawn (the Rev. C. H. Young, rector), the Bishop of Michigan City preached at both services. The Christmas offering at Christ Church reduced the debt to \$1,000, which will probably be raised during Epiphany-tide, so that the entire Easter offering can be devoted to the new work of the parish. There are eight "circles" in the Woman's guild of this parish, and each is aiming to raise \$100 a year for the debt incurred in erecting the church, years ago.

The Rev. E. V. Shayler, rector of Grace Church, Oak Park, has merged his monthly parish paper into an eight page weekly, without advertisements, and once each month the full size of the former paper will also be published. The Christmas offering at Oak Park was \$378, of which \$320 was applied to the purchase of the new electric motor for the organ, the balance being given to the rector's pious and relief fund. The rector's sermon on the evening of the Feast of the Epiphany, was on "The Conflict between Church and State in France." Two very beautiful brass alms-basins were given to this parish at Christmas time by Mrs. W. F. Pelham, in memory of her father, Mr. A. J. Smith. A new white dress was also given, by Miss Edith Rothermel, for Christmas day.

A new Altar Book was given to the chapel of the Church of the Epiphany at Christmas-tide, by Mrs. A. H. Brumback, in memory of her step-son, Benton Lee Brumback, who entered into rest on May 15th, 1905. Epiphany parish has received two Marginal Readings Bibles and three Altar Books, as memorials, within the past eighteen months.

The number of communicants on Christmas day at Calvary Church (the Rev. W. B. Hamilton, rector), was 130, the largest number receiving on this festival for the past eight years. The fourteenth anniversary of the rectorate of the Rev. W. B. Hamilton was observed on the First Sunday after the Epiphany. During these 14 years he has baptized 330 souls, and has presented 286 persons for Confirmation. There have been 134 marriages and 137 burials. There are but 53 communicants remaining from the first 500 enrolled during these 14 years, about one fourth of the parishioners having moved away every year. The parish has had a fine record in the face of all these continual depletions. The church property is valued at \$10,000, of which not one dollar was owned eleven years ago. There is a debt of \$3,000 still remaining. There are 200 communicants now enrolled. There are five parish societies, and a monthly paper has been published for the past three years. During these 14 years there have been 785 communicants enrolled in the parish. These figures show the continual changes with which many city rectors have to contend, in building up and maintaining their parish work.

The annual meeting of the corporation of the Church Home for Aged Persons was held at the Church Club rooms on Tuesday, and the officers and trustees of the past year were re-elected, as follows: president, the Bishop of the diocese; vice-president, Mr. Murdock MacLeod; secretary, Mr. John Tredwell; treasurer, Mr. F. F. Ainsworth; trustees, the Rev. Messrs. W. W. Wilson, L.H.D., J. H. Edwards, Herman Page, D.D., W. O. Waters, Z. B. T. Phillips, C. E. Bowles, W. T. Sumner, S. B. Blunt, and C. H. Young. There are now twenty-five inmates of the Home, its full capacity being twenty-six, and the affairs are in excellent condition. An efficient Board of Managers

supplements the work of the officers and trustees so that all bills are promptly met and the institution is free from indebtedness.

The profound sympathy of a wide circle of friends is extended to the Rev. Dr. and Mrs. B. F. Fleetwood, of Waterman Hall, Sycamore, who are bereaved by the sudden death of their son, Henry Fleetwood, who has been in ill health for a long time. His death occurred in Mandeville, Louisiana, on the evening of the Feast of the Epiphany. TERTIUS.

### SPRINGFIELD ANNUAL SYNOD.

THE Twenty-ninth Annual Synod of the Diocese of Springfield, which on account of the illness of Bishop Seymour was adjourned at the appointed time in December, convened in the shadow of the great sorrow which it had sustained in the death of its beloved Diocesan, in St. Paul's pro-Cathedral, Springfield, on Wednesday, January, 9th.

Twenty-seven of the clergy, almost the entire working force, were in attendance, and twenty parishes and missions were represented by lay deputies; a much larger representation than was expected owing to the postponement. None but those who were present and have attended year after year the annual meeting of the Synod can appreciate the sadness and loneliness of those who for the first time in twenty-eight years missed the beloved form, the eloquent voice, the cheerful countenance of the late Bishop of Springfield from their midst. We felt his presence, we know that he was with us, but oh, "the sigh for the touch of a vanished hand and the sound of a voice that is still."

The opening service was a choral celebration of the Holy Eucharist, the celebrant being the Rt. Rev. Dr. Osborne, the present Bishop. The Bishop of Quincy preached a most eloquent and helpful sermon, a copy of which the Synod has asked for publication and distribution in the diocese. At the close of this service the Synod organized and elected the Rev. E. H. Clark of Springfield, secretary, and Mr. J. F. Cadwallader, treasurer. The morning session was taken up with receiving and discussing reports of various officers and committees, the most important of which was that of the Treasurer of the diocese. This report was a genuine and most happy surprise, as it showed that the diocese had received a larger sum than usual, that the parishes and missions, with few exceptions, had paid their assessments in full, the deficit of over \$400 from last year had been made up, both the Bishops had received their full salary, all accounts had been paid, and a small balance remained.

The Synod fixed the salary of Bishop Osborne at \$2,000, and \$400 more for travelling expenses.

Bishop Osborne's address related entirely to local and diocesan affairs and showed that the Bishop had a firm grasp of the work and business of the diocese. He gave notice that after this year he would not permit the presence of vested women in the choirs of this diocese and that all women presented to him for Confirmation must wear the white veil.

In the afternoon the report of the Board of Diocesan Missions and its treasurer was presented and received with great satisfaction and delight. This is the first year in which the new canon on Diocesan Missions has been in operation. This canon provides that all money contributed for diocesan missions, that raised within the diocese and the grant of the General Board, shall be distributed by the diocesan Board. Each mission and dependent parish receiving aid from the Board, after paying its current expenses, must send the balance of its funds and a certain amount assigned by the Board of Missions to the treasurer of the Board monthly. The Board then undertakes to pay the missionary his salary, sending him promptly and fully the amount due him on the first of the month. The report shows that the canon has worked like a charm. Only two missions refused to comply in full with the canon, most of the missions paid their assigned sum cheerfully and fully, the missionaries received their promised stipends promptly. Over \$12,000 was received and disbursed by the Board at a cost of less than \$50. The Bishop, the missionaries, and the people have been relieved of much anxiety and are all happy. It is the object of the Board to see to it that no unmarried priest shall receive less than \$800 and his travelling expenses per annum, and that no married priest shall receive less than \$800 and a house and travelling expenses. It is hoped that this plan will help to solve the problem of the frequent changes of the clergy. Certain it is that whatever stipend the Bishop may promise a missionary coming into the diocese, he will be paid, fully and promptly. The plan has been proved eminently practical and successful in this diocese.

The report of the treasurer of the Trustees of the diocese was another cause for felicitation and congratulation. By the indefatigable work of Bishop Osborne, the endowment of the diocese has been increased during the year by more than \$4,000 cash, and promises of ten thousand more; so that there is now safely invested for the support of the Bishop nearly \$15,000 and ten thousand more in sight. It was unanimously resolved by the Synod to change the name of this fund from "The Endowment of the Episcopate" to that of "The George Franklin Seymour Memorial Fund for the Endowment of the



Diocese of Springfield," and to solicit contributions for it and to raise the amount to at least one hundred thousand dollars.

A splendid Missionary meeting was held on Wednesday evening in Christ Church at which the Bishop of Quincy was the principal speaker, on the "Men's Thank Offering."

On Thursday morning at nine o'clock a Requiem for Bishop Seymour was celebrated by Bishop Osborne in the pro-Cathedral. The will of Bishop Seymour has not yet been filed for probate, but the statement was made by the Chancellor of the diocese that the Bishop in his will renews the offer made in his life time to the diocese that in consideration of the sum of fifty thousand dollars to his executors the diocese is to become possessed of the magnificent piece of property on which the Bishop's house stands for a site for the future Cathedral. The offer is to hold good for two years. This property consists of almost a whole block of the finest residence property in the Capital city. It almost adjoins the State House grounds and is valued at one hundred to one hundred and fifty thousand dollars. The Committee appointed by the Synod several years ago and known as the "Committee on the Cathedral Foundation Fund" has been incorporated under the name of "Cathedral of St. Paul of the Diocese of Springfield." It is also known that the late Bishop left his magnificent library to the Western Theological Seminary in Chicago, and a bequest of five thousand dollars for diocesan missions in the diocese of Springfield. The Synod appropriated four hundred dollars for two years for the support of the "Diocesan House" in which the Bishop now lives and where the diocesan library is now installed. The diocesan members of the Board of Trustees of the Provincial Synod which holds the title of the property of the Orphanage of the Holy Child in Springfield were appointed a committee to request the Provincial Synod at its next meeting to quit claim this institution to the diocese of Springfield.

A change was made in the constitution of the Board of Diocesan Missions which hitherto has consisted of the Bishop, six Rural Deans and three laymen elected by the synod. Inasmuch as the Rural Deans were in most cases recipients of missionary aid it was thought not right that they should make the appropriations to themselves. So the canon was changed to make the Board consist of the Bishop and one rector of a self-supporting parish from each archdeaconry and three laymen elected by the synod. The Rev. J. W. Areson of Bloomington, the Rev. Wm. Baker of Paris, and the Rev. John C. White of East St. Louis were elected the clerical members of the Board, Mr. J. A. Rogers of East St. Louis, Col. J. S. Lord of Springfield, and Mr. L. Burrows of Decatur were elected the lay members. The Board elected the Rev. Johannes Rockstroh treasurer and the Rev. E. H. Clark secretary of the Board.

The following Standing Committee was elected: the Rev. Messrs. Johannes Rockstroh, Ven. F. A. DeRossett, and G. P. Hoster, clerical; Messrs. C. E. Hay, M. F. Gilbert, and Bluford Wilson, lay.

The following Deputies to the General Convention were elected: Ven. F. A. DeRossett, Rev. Johannes Rockstroh, Rev. F. P. Davenport, D.D., and the Ven. H. M. Chittenden, clerical; Messrs. C. E. Hay, M. F. Gilbert, Bluford Wilson, and Dr. W. T. Ingram, lay.

The Woman's Auxiliary held inspiring meetings on Wednesday and Thursday afternoons. They pledged three hundred dollars for diocesan missions for the year. Mrs. C. A. Snively was elected president, Mrs. H. H. Candee treasurer and Miss Virginia Dresser secretary.

The entire synod was most harmonious and successful and the members departed to their homes refreshed and encouraged and confident of the bright things the ensuing year seems to hold out for the progress and growth of the diocese.

### HOPE.

Hope is the nerve—it is the backbone—of all true life, of all serious efforts to battle with evil, and to live for God. For the majority of men—especially as the years pass—life is made up of the disheartening: the sunshine of the early years has gone. The evening is shrouded already with clouds and disappointment. Failure, sorrow, the sense of a burden of past sin, the presentiment of approaching death—these things weigh down the spirit of multitudes. Something is needed which will lift men out of this circle of depressing thoughts—something which shall enlarge our horizon—which shall enable us to find in the future that which the present has ceased to yield. . . . And here—the Bible helps us as no other book does or can. It stands alone as the warrant and the stimulant of hope. It speaks with a divine authority; it opens out a future which no human authority could attest. There are many human books which do what they can in this direction, but they can only promise something better than what we have at present on this side of the grave. There are many books which do what they can to establish hope on a surer and wider basis: but then, as far as they are trustworthy, they are echoes of the Bible. The Bible is pre-eminently the book of hope. In it God draws the veil that hangs between man and his awful future, and bids him take heart and arise and live.—*Canon Liddon.*

WE SHOULD endeavor to forget injuries, and bury them in love  
—*Dr. Watts.*

### DEATH OF BISHOP KOZLOWSKI.

**B**ISHOP KOZLOWSKI, the Bishop consecrated by European Old Catholics for superintendence of work among Poles in America, died in the hospital that he had been instrumental in founding in Chicago on Monday night, under circumstances which suggest to the daily paper the possibility that he had been poisoned, and intimation is given in those papers that poison may have been administered by enemies, for whom the Bishop did not lack. Sufficient time had not elapsed before this issue is printed to obtain accurate information and an inquest was to have been held on the day following his death, pending which the physician in attendance refused to issue a certificate.

It was in 1897 that the consecration of Father Kozlowski by Old Catholic Bishops aroused both surprise and indignation in this country, the action having been taken without consultation of the American Bishops and apparently in defiance of the jurisdiction of the latter and of the friendly relations which had existed between the Anglican and Old Catholic communions. The immediate result was the introduction of a cause of feeling approaching enmity between the two communions, though in later years the explanation made through correspondence of the Bishop of Albany and Bishop Herzog showed that no invasion of the jurisdiction of the American Church was intended or contemplated by the Old Catholic Bishops, and that they were as surprised at discovering the sentiment of the American Church relative to Father Kozlowski's consecration, as the latter had been at the fact itself. Apparently a total misconception of the Catholic theory of jurisdiction on the part of Old Catholic Bishops, rather than any intent to violate jurisdiction, was the explanation of their action.

Bishop Kozlowski did not find an easy administration of his office. There was, indeed, a considerable movement of Poles toward his Old Catholic mission, and in Chicago especially the movement attained some considerable dimensions. A number of priests of the Polish race in Roman orders attached themselves to him; but he failed to obtain the unanimous support even of the Poles who abandoned the Roman communion; while on the other hand his relations with the Roman Church in Chicago were very stormy, and serious charges were from time to time interchanged between the parties. It is difficult, if not impossible, to establish the exact truth concerning these, but it is beyond question that everything that could be done to hamper him in his work was done by Roman Catholics, and apparently by those in high position.

Bishop Kozlowski himself began not long after his consecration to realize the anomalous position in which an independent episcopate stands, and though he was unable to speak or understand the English language, he began to look for sympathy to the Episcopal Church. He was thrown into contact with the Bishop of Fond du Lac who, after investigation, accorded him a sympathy that had not previously been given by American ecclesiastics. Bishop Kozlowski's appearance with the other Bishops at the consecration of Bishop Weller to be Bishop Coadjutor of Fond du Lac in 1900, was the first open approach on his part to our own episcopate. He was repelled somewhat after that by the violent and unwarranted attacks made upon him and upon the Bishop of Fond du Lac, as well as upon the service of consecration, but ultimately pursuing his study of the position of this Church, he applied in 1902 to our own House of Bishops for inter-communion under the general propositions for unity set forth in 1886, and afterward reaffirmed by the Lambeth Conferences. Bishop Kozlowski proposed a concordat whereby he should undertake to confine his jurisdiction to people of the Polish and kindred Slavonic races, and not to intrude into the jurisdiction of the American Church. It is not too much to say that he did not receive the friendly reception from the House of Bishops that he had a right to expect after their own tender to Christians of all names, and he felt repelled and somewhat embittered by the continued refusal of the House of Bishops to take any definite action on his tender. It has, indeed, been seriously felt by many in the Church that the good faith of this Church in setting forth its Quadrilateral of 1886 was seriously compromised by its long-continued inaction relating to Bishop Kozlowski, and that a possibility of action truly indicative of future unity was thus thrown away. Bishop Kozlowski's application is still pending before the House of Bishops, though nearly five years have elapsed since it was formulated.

His relations both with Polish Americans and with the Roman Church continued to the end to be stormy, and his

sudden death under suspicious circumstances already indicated—which, it is sincerely to be hoped, will be cleared up by the coroner's inquest before these words are read—is to be deplored.

### AN OPTIMISTIC SERMON.

AT St. Patrick's Cathedral, Dublin, the "Institute of Journalists" attended service on a recent Sunday. We quote from the sermon on the occasion by the Bishop of Ossory:

The Bishop, who selected as his text Ecclesiastes vii. 10—"Say not thou what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this," said—"In this darkest and most pessimistic of all books there are certain flashes of light to reprove and correct that tendency to exaggerate the glories of the past, and to belittle our own contemporaries, which is a well-known characteristic of peevish and fretful dispositions. Finding fault with the present and exalting the past is a weakness to which all of us are prone as we grow older. We think the grass was greener, and the sun shone brighter, and the days were longer when we were young. And yet we do not inquire "wisely concerning this!" For every period has its own peculiar disadvantages, and the evils of the present affect us more keenly than the memory of those we have passed away from. Most of all this is true in comparing the history of our own times with that of the past. There is nothing more fatal to individual or national progress than the habit of complaining that the world is growing worse, and that human morals and manners are on a downward grade. For in spite of all the sins that disfigure and deface our own time, we are yet living in the very

#### GRANDEST PERIOD OF THE WORLD'S EXISTENCE.

There never was an age fuller in possibilities for good or an age more boundless in its opportunities of service to God and man, or an age more pregnant with a hope for the future of humanity, when all the world is open to Christian influences, and missionary enthusiasm grows greater from day to day. And if a sense of personal failure often leads us to despair, let us take to heart Bishop Lightfoot's dictum, that "History is an excellent cordial for drooping courage." And history reads us this lesson, that there never has been within human knowledge a grander time than the present for the exercise of a high and lofty influence over mankind all the world over from a moral, social, and spiritual standpoint. "Say not what is the cause that the former days were better than these." For to what age of the world's history would they have us turn who laud the past to make the present poor? Shall it be two hundred years ago, in "the good old times" at the opening of the eighteenth century? Time would fail me to tell of the advance we have made since those days—of the improvement in the life and morals and comforts of the great mass of the people—of the decrease in poverty and crime, of the achievements in science, and of the growth in knowledge. But I turn to what concerns us most in our worship here, namely, the condition of

#### THE RELIGIOUS LIFE OF THE PEOPLE

then and now in these British Isles. A recent book by Canon Overton lets us see what sort of an age it was, in spite of the halo of romance, when scepticism was the fashion amongst the learned classes, formalism the prevailing note in the pulpit, and contemptuous indifference the almost universal attitude of the people. The great Jonathan Swift, Dean of this Cathedral in 1713, asserted of his contemporaries that "hardly one in a hundred among the people of quality appear to act by any principle of religion"—and he adds, "Nor is the case much better with the vulgar." And a little later, the famous Bishop Butler summed up the popular religious sentiment of his day in one brief sentence—"It has come to be taken for granted that Christianity has been now at length discovered to be fictitious, and a principal subject of mirth and ridicule." Or shall it be one hundred years later, at the earlier part of the last century, of which a well-known passage by Charles Kingsley gives us the key in his description of a typical service in St. Paul's Cathedral—"They entered; the afternoon service was proceeding; the organ droned sadly in its iron cage to a few musical amateurs. Some nursery maids and foreign sailors stared about within the spiked felons' dock, which shut off the body of the Cathedral, and tried in vain to hear what was going on inside the choir. . . . The place breathed imbecility and inanity, and sleepy life-in-death, while the whole nineteenth century went roaring on its way outside." Thank God, whatever the faults of our own century may be—and they are neither small

nor few—the lethargy of unreality and of death has passed away. And the coarse ridicule of Bolingbroke and the biting sarcasm of Voltaire have given place to a profounder search after truth, and an exceeding great and bitter cry for a fuller knowledge of the ways of God. Or if we try our age by the test of its practical application of the doctrine of the Incarnation to human life, was there ever a time when more effort was put forth to mitigate human suffering, and to care for the fallen, and to help the fatherless and the widow? Was there ever a time characterized by a greater love for truth and a keener passion to discover the hidden meaning of life? Was there ever a greater scorn of hypocrisy and deceit and a fuller assurance of the awful truth implied in the immanence of Deity and in the Divinity of Man? I do not forget the reality of the evils of drunkenness and gambling and self-pleasing, but they are as nothing compared with the hideous litanies of woe from the days of Charles Fox and Lord Thanet. And if we weigh well the evil and the good, if we consider what men hope for and strive after most, if we seek to gauge the conscience of mankind, then our answer to the pessimist must be in the words of my text—"Thou dost not inquire wisely concerning this."

### THE DOCTRINE AND LIFE.

By C. H. WETHERBE.

IN these days, when very much is being said against the maintenance of scriptural doctrine, it is particularly necessary to combat the heresy with all fidelity to the truth. The greatest emphasis is being placed upon personal life. The foes of sound doctrine are saying that life is far more important than any doctrine is.

This is decidedly untrue. It is quite true to say that doctrine and life are equally essential and equally important.

Sound doctrine and sound life are designed by God to be perpetually linked together. This cardinal truth runs all through the Bible. Doctrine simply means teaching. I may say that Bible doctrines are the divine statements of facts, truths, principles, and propositions. Christ's Sermon on the Mount is a presentation of various doctrines. His parables are doctrines in illustrated forms.

The Bible has as much to say in behalf of doctrine as it says about true life. And it variously insists that sound doctrine is essential to sound life. He who is weak in doctrine is also weak in spiritual life.

A hearty belief in bad doctrine issues in a correspondingly bad life. The bad doctrines of Mormonism, incarnated in enthusiastic believers, result in the lives for which they are noted. The believer in anarchistic doctrines leads a life which is a menace to sound civil government, and to good society. The accepted doctrine of free-lovism leads the believer of it to pursue a life of lechery and moral lawlessness.

The rapidly increasing lawlessness in our land is largely due to the personal absorption of bad doctrines. Murder is a bad doctrine in practice. A good citizen may hold to some form of erroneous doctrine, but the doctrine is neutralized by the domination of good qualities.

Let us put equal emphasis upon sound doctrine and a sound life.

### THE CROWN OF LIFE.

CHRISTIAN hope should be making us think of and order our own lives, and, so far as we can, the lives of those who come under our influence, as intended and called and apt to be filled more and more with the love of God, to be brought nearer and nearer to the life of Christ, until at last they are made perfect in Him: until there is in them nothing at all that is not His: only His love, His life, His light. . . . His Holy Spirit would increase in us this grace of hope. And we need it for ourselves—ah! how greatly—as we think of our innumerable failures, our surprises of meanness, our unsteadiness of purpose, our bad days, as we call them, our broken promises, our haunting sins. Is there anything that we need much more at times than that right of appeal, for Christ's sake, to the goal which still, in spite of all that is past, is set before us; to those promises of God which still are promises to us; to that long-suffering, unwearied purpose for our life, which still is ready to be the strength and guide of our hope, unailing and ever new as His compassions? And we need hope, too, continually for all those who are entrusted to our care, that we may never, consciously or unconsciously, acquiesce in the lowering of their aim; that we may not let them stop short of that which God intended them to be.—*Francis Paget.*

**AN HISTORIC CHURCH OF VIRGINIA.**

HUNGARS CHURCH, NORTHAMPTON CO., VA.

**S**URROUNDED and concealed by a body of pine woods in the midst of an ancient grove of sycamores some seven miles north of Eastville is old Hungars Episcopal Church. It is beautifully located on the north side of Hungars creek at the head of navigation for small craft, and near by is the old village of Bridgetown, at which in the early years of the settlement the courts were held.

Hungars Church is one of the oldest church edifices in the State, and has been in use for over two hundred years, for the



OLD HUNGARS CHURCH,  
NORTHAMPTON CO., VA.

tradition is that it was built about 1690 to 1695, and there are evidences that this is the actual fact, though the exact record is unfortunately lost.

Hungars parish was made soon after the county was established and the first minister was the Rev. Wm. Cotton, and the first

vestry was appointed in 1635. The following is the order made at that time:

"At a court holden in Accawmacke the 14th day of September, 1635"; (Northampton being then called Accomack).

"At this court Mr. Wm. Cotton, minister, presented an order of the court from James City, for the building of a parsonage house upon the Glebe land which is by this board referred to be ordered by the vestry and because there have heretofore been no formal vestry nor vestrymen appointed, we have from this present day appointed to be vestrymen those whose names are underwritten:

"Wm. Cotton, minister; Capt. Thos. Graves, Mr. Obedience Robins, Mr. John Howe, Mr. Wm. Stone, Mr. Burdett, Mr. Wm. Andrews, Mr. John Wilkins, Mr. Alex. Mountjoy, Mr. Edw. Drew, Mr. Wm. Beniman, Mr. Stephen Charlton.

"And further we do order that the first meeting of the syd vestrymen shall be upon the feast day of St. Michael the Arch-Angel, being the 29th day of September."

In accordance with that order of the court the vestry meeting was held and record entered of the same as follows:

"A vestry heald, 29th day of Sept. 1635.

"PRESENT

"Capt. Thomas Graves, Mr. John Howe, Mr. Edward Drew, Mr. Obedience Robins, Mr. Alex. Mountjoy, Mr. Wm. Burdett, Mr. Wm. Andrews, Mr. Wm. Stone, Mr. Wm. Beniman."

At this meeting an order was made providing for building the parsonage house.

At one time there were two parishes, the upper or Hungars, and the lower. In 1691 the parishes were united, as will be noted in the order following, entered in the old records in the clerk's office:

"Att a council held att James City, Apr. the 21st, 1691.

"PRESENT

"The Rt. Hono'ble Francis Nicholson Esq. Lt. Gov. & council.

"Major John Robins and Mr. Thos. Harmonson, Burgesses of the County of Northampton, on behalf of the County, by their petition setting forth that the said county is one of the smallest in the colony, doth consist of a small number of tithables, and is divided in two parishes, by reason whereof the Inhabitants of both parishes are soe burdened that they are not able decently to maintain a minister in each parish and therefore prayed the said parishes might be joynd in one and goe by the name of Hungars parish, not being desirous to infringe any gift given to Hungars parish, and more especially one by the last will of Stephen Charlton, which parishes soe joynd will not only be satisfactory to the inhabitants but make them capable to build a decent church and maintain an able divine. On consideration whereof itt is the opinion of this board and accordingly ordered that the whole county of Northampton be from henceforth one parish and goe by the name of Hungars Parish, and that the same shall be noe prejudice to the gift of the aforesaid Charlton to the said parish of Hungars and it is further ordered that the Inhabitants of the sd. parish shall meet at such time and place as the court of the said county shall

appoint and make choice of a vestry according to law. Cop. vera, test, W. Edwards, cl. cou."

Then, in accordance with the appointment of the court, at a meeting of the inhabitants of the said county of Northampton, at the court house thereof, the 22nd day of June, 1691, the following vestrymen were elected:

Major John Robins, Capt. Custis, Capt. Foxcroft, John Shephard, Benj. Stratton, Preece Davis, Benjamin Nottingham, John Powell, Jacob Johnson, Thomas Eyre, John Stoakley, Michael Dickson. It was evidently soon after this step was taken that the Hungars church building was erected.

The church in lower Northampton was perhaps older than Hungars. It was situated in what is locally known as the Magothy Bay section and on the old Arlington estate. Unfortunately it was allowed to go to decay and in 1824 the walls and some of the material was sold. Nothing but the foundation is now left to mark the spot. The communion set, now used in Christ Church, Eastville, was "a gift of John Custis of Wmburgh to the lower church of Hungars Parish, 1741," according to the inscription. The plate now used in Christ Church is inscribed "Ex dono Francis Nicholson," Lieutenant-Governor in 1690-2, and again later.

Christ Church, Eastville, was erected as near as can be stated in 1826 or 1827.

Old Hungars Church became untenable in 1850, so as to be unfit for holding services. It was repaired in 1851 and reduced somewhat in size, but practically unchanged in general appearances from its original style. It is an interesting landmark that has stood like a beacon light to many generations.—*Virginia Historical Magazine.*

**THE PRESENT PERSECUTION IN FRANCE.**

PERHAPS SOME among us may realize that heroism of a character as true as any that man has ever known is going on in France today, where, rather than submit to the enactments of men who have no sympathy with Christianity, Bishops and priests, thousands in number, have given up their churches and homes, and gone out into the world as poor as were their predecessors in the early days of Christianity. Into the merits of the dispute between the State and the Church I do not choose to enter: though I may observe that were the State here to claim the ownership of the churches we worship in, the vestments, books, and other accessories we use in divine worship, or to insist that we use them only by permission of the State, there is not a priest or congregation in the land that would not refuse to obey. Nor am I concerned as to what the outcome will be. If history teaches anything, it teaches that the Church of God remains while kingdoms and empires pass away. They are the creatures of the day: the Church abides through all the ages. When France and England, and Germany, and Italy, shall have gone the way of all empires and republics, the Church will still be gathering in the people of God from the new empires and the new republics. When every political system flourishing to-day shall have perished, the Church will still be saving souls for the life beyond the grave. We need not trouble ourselves as to the future of the Church.

But I do think that, whatever side one may take in this struggle in France, no one can doubt the faithfulness to principle, the devotion to duty, the obedience to conscience which have led these men in France to face ills which by submission they might have avoided, and to dare a poverty which for many of them means privation indescribable. It shows that loyalty and heroism have not passed from among men. These clergy in France are teaching the world that principle comes before all else; and that the Church of God does not depend for her life upon privileges which the State may bestow. I know some will say that the Church should obey the law of the land; but there are times when it is better to obey God rather than man; and a government which refuses to recognize a God can scarcely be said to be divine. Others will exult at the adversity which has befallen the French Church: such people deserve our pity. They are beyond our understanding. If a country be better without a God, without religion, without worship, without churches—if infidelity be better than Christianity—there is nothing more to be said. There is, however, only one thing that can befall a people who forget God. And therefore I say: All praise to these French priests who have determined not to forget God, who have sacrificed their all for Him, and who stand out alone awaiting His commendation and the verdict of the nations. They may wait for long; but they will win!—*From a Sermon by the Rev. JAMES S. STONE, D.D.*

THOSE who hunger and thirst after righteousness, not only shall have the things which they long for, but shall also be perfectly satisfied with it. It shall come up to, and even go far beyond, their largest wishes. "They shall be filled." They shall find the joys of heaven to be full and satisfying. They have chosen God for their portion, and they shall find Him to be their exceeding great reward. They shall then feel that perfect holiness is perfect happiness. When they "awake up after God's likeness, they shall be satisfied with it."—*Cooper.*

## THE PRIEST AS PREACHER OF THE GOSPEL.\*

BY THE REV. CYRUS TOWNSEND BRADY, D.D.,  
Rector of Trinity Church, Toledo, Ohio.

**I**N the ordination vows there are no less than seven distinct references to the relation of the candidate to the Holy Scriptures. There is one reference to the doctrine and sacraments of the Church, one to prayer, one to love, one to discipline, and one to obedience. I may be pardoned, therefore, if on this occasion with deliberate intent in view of certain signs of the present, I devote my attention to that function of the priesthood which requires the delivery of a Gospel Message.

Truths, though unpleasant, must be spoken. Discernment of conditions is a prelude to reform. Knowledge is a consequence of acknowledgment. There was a time when the Christian ministry in its relation to daily life occupied a higher place than it does to-day, and when the Christian minister or preacher exercised a wider influence than he does at present. In fact, bitter though the admission, his influence is rapidly waning. It is now, compared to what it has been, inconsiderable. Formerly the preacher was a maker of public opinion. In his legitimate field, he moulded current thought. Enterprises, however backed and furthered, hesitated long and weighed carefully the consequences before they presumed to put themselves in a position of antagonism to the pulpit. To-day such opposition is no longer feared—it is scarcely even regarded.

The rector, or pastor, was a man looked up to; whose words were carefully considered, whose deliverances were weighed with the utmost deliberation; whose conclusions were practically admitted unless they could clearly be shown to be erroneous, and whose warnings were heeded throughout the length and breadth of the land. To-day one daily newspaper—even a "yellow journal"—will outweigh a thousand pulpits. What is the reason of this lamentable state of affairs? Who is at fault? What is the remedy for it, if haply we may discern it?

Do the men of to-day differ so widely from their fathers that the message of the past is not the message for the present? Have conditions altered so radically that what was efficacious for one age is of little value for another? What has brought about these appalling conditions? Is the ministry doomed to subside into a gentle commentary upon life? Is the voice of the preacher to be heard only in the administration of the sacraments? Has the Gospel that Jesus revealed, that John wrote, that Peter preached, that Paul explained, that Athanasius defended, lost its power? Have the words that we fondly think the Words of Life outgrown their usefulness?

I do not think that the nature and disposition of humanity greatly changes throughout the ages. Man to-day is beset with the same temptations, subject to the same passions, moved by the same impulses, swayed by the same forces that he has been in the past, and he is undoubtedly amenable to the same influences.

To be sure each age has its own characteristics. The distinctive note of the present is haste. The Greater Hand upon the pulse of the world feels that it beats feverishly. Our marching is set to the *pas de charge*. The bugle calls "Hurry." Our household word is "I've no time." In a recent popular weekly I marked a full-page cartoon darkly showing forth a monstrous automobile rushing dimly through the night. Everything—happiness, safety, life—is sacrificed to speed. The human hand upon the wheel exercised a certain limited control, but man and machine were more or less the sport of circumstances.

The age is materialistic, too. Life, in the words of one of its greatest exemplars, has become "strenuous" in the extreme. Competition is keener. The struggle for existence is fiercer. To get and to have are supplanting to be.

Again, in this great democracy "*Caste*" is walking to the front of the stage, and the differentiation is the basest known to man—Money. A great political party in the greatest State of the Union has abandoned its principles and is now fostering and appealing to that most frightful of passions, *class hatred*. In another section of the country is being developed the companion evil, *race hatred*. The newspapers are filled with noise

and confusion. Religion is clamor. Faith is glamor. The tendency is to get more and to go faster all the time.

And the priest seems to have been caught in the tremendous vortex and whirled about as "an imponderous rag of circumstance." He is tolerated by some with half-contemptuous pity as the relic of an interesting but hopelessly distant past. He is listened to by others on account of an ancient habit from which they are reluctant absolutely to break away. His message is heard respectfully by many for the same reason that the hero of a recent novel selling by thousands said his prayers—"It didn't hurt anybody and there might be something in it!"

Has this spirit of the age, with its hurry, its materialism, its mad race after wealth, its knowledge falsely so-called, its assurances that it knows it all, its class hatreds, its race hatreds, its God-contempt, crushed down the Christian preacher? Has he been overwhelmed by force of circumstances which he could neither stem, nor—because he did not go about it in the right way—control? Has he stood up boldly and died fighting valiantly where he was on the battle line? Or has he deserted to the enemy and allowed the spirit of the age to make him, instead of striving to make the spirit of the age? Is he as archaic as the rack and the thumbscrew and the Ptolemaic cosmogony? Is there any hope for him? Is his position the fault of the people, or of the age, or is it his own?

There can be but one answer to that question unless we postulate that the gospel is only adapted to local conditions and bygone circumstances. *The fault is his own*. He has been swept from his moorings because he did not cling to his anchor, the Church; he has been driven by the fierce winds and tossed because he has adventured upon a sea of circumstance without his Pilot, the Saviour. He has torn up his chart, the Bible, and thrown away his compass, his Creed. He has allowed the Spirit of the Living God to be driven out by the spirit of the age. In a word, he has preached anything and everything but the gospel, and that is why he no longer counts.

He has tried to be all things to all men in a way in which not even that intellectual giant among men, St. Paul, ever dreamed of. With the scientist, he would fain be a scientist; with the artist, an artist; with the mechanic, a mechanic; with the philosopher, a speculator; with the statesman, an administrator; with the sinner, a condoner; with the liberalist, a temporizer. "Oh, Liberty, how many crimes have been committed in thy name!" There are places and circumstances where charity itself is sin, and one of these is the Broad Home of so-called Liberalism.

There was a time when the sum of human knowledge was not great; when it was easily within the power of almost any able man to know nearly all that was to be known about science, or art, or mechanics, or in fact, in every other field of human endeavor. To-day it is different. The last hundred years have opened the eyes that have been searching into the secrets of nature wider than in all the centuries that have gone before. In this present generation more light has been poured upon the mysteries that have been hidden since creation than in all the aeons that have passed since the stars sang together in the world's first morning. And by iron necessity, unavoidable circumstance, in every department of learning and life, specialization has become the rule. *Divide et impera* has a new meaning. Concentration is the "Open Sesame" to success.

The physician who ministered to the whole man a generation or two ago has given place to a half dozen individuals who treat various portions and functions of the body, and no one presumes to interfere with the other. The scientist who had all science at his fingers' ends now gives his entire energy to the investigation of a single microscopic bacillus. The engineer to whom the whole of mechanics was child's play now devotes his life to dynamics, electrics, hydraulics, statics, or some other of the multifarious branches. The college or school in which all things were taught is now well named a university, composed of congeries of colleges so great in number and information that to enumerate them were a scientist's task. In every field in which brains or hands are exercised—except one—there has been division and division, and the process is still going on; it will go on with greater ramification to the end.

The only instance in opposition to this tendency, which experience shows is the only method by which mastery may be attained in any field of human endeavor, is in the ministry! It is singular, as well, that the ministry should attempt to master all these departments of human effort when from its very beginning there has been placed before it a plain and simple road, a straight and direct pathway. Concentration

\* A selection from an Ordination Sermon preached by the author in Trinity Church, Toledo, Ohio, October 17th, 1906, printed in accordance with the following resolution of the Toledo Convocation:

"Resolved, That the editor of THE LIVING CHURCH be invited to print extracts from [this sermon] at his discretion."



upon a single subject has been almost imperatively insisted upon, and that subject is the gospel of Jesus Christ.

The average minister—I speak of the class, mind you, to which most of us belong—the average minister, then, if he be a good minister, can be nothing else, unless he gives up the preaching of the gospel. “The Lord, thy God is a jealous God.” “Ye cannot serve God and mammon.” He cannot be a profound scientist and be a great minister of the gospel; he cannot be a brilliant physician and be a great preacher of the gospel; he cannot be a great artist and be a great minister of the gospel; he cannot be a great architect, or engineer, or surgeon, or merchant, or anything else, and be a great preacher of the gospel. He cannot touch these things, dally with them, play with them, flirt with them, and be a great expounder of God’s Word. The world laughs at his science; mocks at his philosophy, sneers at his mechanics; but there never has a day dawned, and it is not glimmering upon the horizon now, in which the minister with a message to men from Christ Jesus could not touch and move the heart. I do not say I believe this, I know it.

It is our business to preach Christ, Christ only, only Christ to the masses of men. They do not want these other things from the priest of God. They know more about them, sometimes to their sadness, than he. They want something which will take them apart from daily life with all its harassments. They have outgrown the past, they live in the present, they crave the future. They want assurance, hope, comfort, rest, the peace that passeth understanding. They want help, encouragement, inspiration. They long for the ideal, the spiritual, the eternal; the power that “*turned the hard rock into a standing water, and the flint-stone into a springing well.*” They want Christ, Christ the Man, Christ the God. And when the priesthood gets down to the preaching of Christ and His gospel and leaves speculations upon unrelated other things alone, the ministry will have its old power and the Church will take its old place as the greatest influence that has ever shaped human careers.

Let us look to it that we indeed “*search the Scriptures*” and declare what we find therein—the message that men still hunger and thirst for. Perhaps unconsciously that hunger and thirst exists more in this age, whose characteristics I have so briefly indicated, than in any other. Without knowing it or realizing it, they ask us for bread and we give them stones. Sometimes the stone may be brilliantly cut and beautifully polished, and sometimes it may be rough and broken, but whatever it is, it is not the Bread of Life.

So that we are not to preach art, science, letters, business, philosophy, poetry, but CHRIST. But what do I mean by the preaching of Christ? Lo! there arise the sound of many voices and each one claims to be preaching Christ. Men uplift Bibles and say, I find within these pages this proposition and that proposition. What proposition do we as priests of this Holy Apostolic Church find?

I hold a little volume which bears the sweetest title ever conceived by the mind of man, *The Book of Common Prayer*. Enshrined within its pages are certain formulas as old as, and sometimes older than, the sacred Scriptures—creed, prayers, liturgy. For nearly twenty centuries the Christian Church of the world has declared that these statements are the authoritative conditions of belief and service. Anglican, Roman, Greek, Protestant, upon them we are all agreed. They constitute the great *irenicon* of Christian faith. In dealing with them you have no liberty; beware how you take liberties with them.

There is one thing that is not subject to the otherwise universal law of evolution, of development by progression—that is the Christian Faith, the faith that was once for all delivered to the saints. That faith was not an evolution, a development. It was a revelation, and from that point of view the Virgin Birth becomes a philosophically necessary prelude to a real Incarnation. No human intellect can supplement Christ. No single light can shine brighter than His Church. There is no limit to the breadth of Christian love. There are no bounds to Christian charity; there is no end to Christian forgiveness; we write no *finis* to Christian hope! But the Christian religion itself, its great facts, are as plain and simple and its creed is as narrow as a knife blade. Be broad in everything but faith. You cannot change nor alter the faith. It is of God. Let it alone, “lest haply ye be found even to fight against God.”

These old creeds are clear, distinct, unequivocal in their meaning. Interpreted fairly by the ordinary usage of the several languages in which they are written, they are susceptible

of but one meaning. And the Church in a thousand unmistakable ways has defined that meaning. Subtle intellects would fain torture them into saying other things. Throughout the ages they have been fiercely, even bitterly, assailed. There never has been a day when they have met with unquestioning acquiescence. From Celsus to Crapsey attempts have been made to wrest them from their original purport, to explain them away, to minimize their strong, direct, unmistakable content, and they have all failed. Yet to human eyes, in spite of the promise that the gates of hell shall not prevail against the Faith and the Church which holds it and proclaims it, there have been days when it seemed to totter. Not only Athanasius has fought *contra mundum*, but every priest in his parish, has had to face doubt, detraction, defiance of his Master and his Master’s Creed. “Yes,” recently said one, impatiently, “we believe all that you say about the divinity of Christ, and so on, but why emphasize it, and make an issue of it?”

Conditions to-day, however, I venture to say, differ radically from those in the past, certainly from any state of affairs which has arisen since Arius the Lybian struck boldly at the root of the whole matter by denying the divinity of Christ. For to-day, we approach the subject of denial by indirection. We undermine faith by sapping the outworks by so-called interpretations. You have no liberty of interpretation of the Creed. And the chief antagonists of the Christian religion to-day, I say it deliberately, are not so much those who are outside its ranks, who openly disbelieve its formulas, who professedly cannot acquiesce in its doctrines, although to an immensely large extent they subscribe to its ethic teachings; but they are those who are within the camp. The false priest, and above all the false Bishop, are the men from whom the greatest danger is seen.

One of the watchwords of the present which I have endeavored to set before you is “liberality,” and there are many clergymen who will barter their immortal souls to be called “liberal”; who will exchange the glorious liberty wherewith Christ hath made us free—for a slavery to compromise, to expediency.

The great philosophic theory of accounting for things as they are is that of evolution to which I have referred. To the casual observer there seems to be a breadth and splendid reach to the concept which is entirely foreign to its right meaning. *For evolution is specialization.* It is an exclusion of the extraneous, unrelated, and unnecessary functions and the development along a single line.

Concentration as well as consecration should be our watchword. We should take the figure of our Saviour and disassociate it from all the earthly accretions which have attached themselves to it, and then we should present it to the children of men. This is the work of the Church; this is the privilege of the priesthood; this is the obligation of our profession: To exhibit Christ to the masses of men; Christ the Son of God and the Son of Man; Christ miraculously conceived in the womb of the Blessed Virgin Mary, thus God through His Fatherhood and Man through His Motherhood; Christ born in this world of toil and trouble, poor, humble, obscure, unknown; Christ living among the children of men, working with His hands for His daily bread under hard conditions of poverty and labor; Christ taking life as He found it, making of it a thing divine; Christ running the gamut of human experience; hunger, thirst, cold, loneliness, insult, mockery, betrayal, abandonment, oppression; aye, joy, love, peace, rest, contentment, too; Christ suffering physically those tortures which tend to break down the resolution, which made John hesitate, Savonarola quail, Luther doubt, and Cranmer recant; Christ taking life under such circumstances and living with it without breaking; going out through the grave and gate of death into the beyond, facing the dark mystery of the future and coming back risen and triumphant. This is the Christ you must preach—a Man for men, yea, a God for men.

It is a high and distinguishing privilege of true Christians, that they are the children of God. God having fully pardoned, and freely accepted them for Christ’s sake, adopts them into His family; gives them a name and a place among His children; and bestows on them the portion of children, a new heart here, and the promise of a glorious inheritance hereafter.—*Cooper.*

O FOR MORE faith in Christ, and then we shall have more repentance towards God! The Gospel requires both, and Jesus is exalted to bestow both; and He does so freely, without money and without price. Make instant application to Him for them.—*Bogatsky.*

## A THOUGHT FROM THE BURIAL OFFICE FOR THOSE WHO MOURN.

By THE REV. IRVING McELROY.

**I**N the midst of life we are in death." "Man goeth to his long home, and the mourners go about the streets."

A hearse, with sable plumes, stands before the door, and its long line of carriages empty their black-robed burdens, as it has emptied the casket with its silent tenant; but with this difference, they walk and mourn; it is borne and is still. The crowd stands idly by with curious eyes taking in the details that will gratify its morbid curiosity, yet here and there with heartfelt sympathy. It knows that within the church a service for the dead is to be said, and that then there will be the sad, slow going to the final resting place to leave what was once a man.

The white-robed priest, and black-robed grief, with the dead man in their midst, move up the aisle of the temple of peace. There is the sound of the words spoken once by the Master of Life as He trod the narrow path to the tomb where Lazarus lay buried, to call the sleeping soul to life, for He loved him, and was stronger than death, and would have the world know it, and the mourners believe it that they might be comforted: "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

How many of the slow-moving throng catch the meaning of these three opening sentences of the Burial Office? They form a sacred trilogy, a brief drama whose purpose is assurance, comfort, resignation, and hope, that shall bring peace to the troubled soul, and pour balm in upon the wounded spirit.

The first speaker is Christ: He "who was alive, and was dead, and behold He is alive forevermore": He who was born, and suffered, and was crucified and rose again from the dead. We do not see Him. The priest stands for Him. We hear Him only in the tones of the priestly voice, but with the undertone of the divine compassion of that far off day in far off Palestine when He said to the grieving Martha: "Believest thou this?" "I am the resurrection and the life."

It is true. He demonstrated it as true on that third day. Death could not hold Him; nor can death hold any that are His. He is the Power to endue life. He comes to every new-made grave, or old-made grave, as to that of Lazarus in the rock-hewn tomb, "to awaken him out of sleep": for it is sleep, and not death; and the soul of the dead man, freed for the moment from its tenement of clay, will hear the omnipotent Life calling it by name, "Come forth." Twenty centuries of human grieving over the dead, twenty centuries of human doubting over the possibilities of life beyond the grave, twenty centuries of human questionings as to the "How and What" of the resurrection, have not been able to overcome the masterfulness of that assurance: "I am the resurrection and the life"; and the priest utters the proclamation by every dead form of a living soul that is to be carried to its long home, as Christ proclaimed it to Martha, for the comfort of those who love and lose and sorrow—to "the mourners who go about the streets." The proclamation of infinite love, infinite compassion, infinite power, infinite victory over death and the grave. "I," the living Christ, "am the resurrection and the life."

The second speaker is the soul of the dead man, using the words of Job of forty centuries ago, through the voice of the living faith of the priest of to-day. Christ died, and rose again. Job died, as we say, and the loved one died, as we say; and human wisdom says that death ends all, that "there is no work, nor device, nor knowledge, nor wisdom in the grave!"

But told by him who is being borne to his grave—which, thanks be to God, is but his resting place—in the words of the ancient, through the lips of the priest, and in response to the assurance of Christ—the living Christ—come the words of comfort: "I know." "I have died." The veil of the flesh is rent in twain. My soul looks into the Holy of Holies and knows. Here "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the glory laid up in store for them that love Him." But my soul can see and hear, and I know. I have experienced that last mortal pang, solved that last tremendous problem, mine eye hath closed to earth and opened in Paradise, and I know. It is no longer guess-work, no longer faith, or hope, or longing, but knowledge, personal experience. I know. Whatever problems life held for me, whatever doubts assailed my soul about God, or life, or heaven, or hell, whatever uncertainties encompassed me about,

whatever ignorances hedged me in, now I know! O enviable dead who have passed into knowledge! To know, and through all these forty centuries to be able to send that comfort of knowledge to comfort every aching heart. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And after I shall awake, though this body be destroyed, yet out of (my body) my flesh, shall I see God: whom I shall see for myself; and mine eyes shall look upon one who is not a stranger"; and my reins are consumed in my bosom with earnest desire for that sight. The soul knows, the soul of this dead one at our side knows, now that it is out of the flesh, all that it did not know when hampered by the flesh, and the outlook is—God; Christ; Life.

The soul calls back through the opening portals of the grave: "Be comforted, I have attained the Beatific Vision. Be glad, I see God, and find Him to be no stranger. It is true that He said 'I am the resurrection and the life,' for now I know. I am dead, yet I am alive. I know that whosoever believeth in Him doth not die, that whosoever liveth and believeth in Him shall never die. Weep not for the dead. 'Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them.'" It is not death. It is rest, knowledge, peace. Earth's little day has drawn to its close and eternity opens out to the very throne of God. I am not dead. I have found life. My Redeemer liveth. I know. Christ lives, and my soul, emancipated from my dead body, knows the truth. This is comfort for us who only believe.

The third speaker is the mourner, who, accepting the assurance of Christ and the comfort of the parted soul, answers with resignation and hope: "We brought nothing into this world, and it is certain we can carry nothing out."

This world was prepared for us by our Father's love. All things needful waited our coming in. We have had the use of all the things of the Lord here. We carry nothing away with us. We must leave them for others. We will have no need for them elsewhere, for God hath provided everything needful for soul and body forever where we go. It is the Lord of love, our Father, caring for our going out and coming in, providing for all our wants. It is God; always God. It is Love; always Love. He gave us our loved one; He hath taken our loved one home, in love, not in wrath. God is good; infinitely good. We shall go to Him, as our loved one just gone. God forbid that we should call him back from Paradise and knowledge, to earth and ignorance. We sorrow not as men without hope. We believe; help thou our unbelief! Lighten our sorrow! Bring us home! Let us, too, see the Beatific Vision, and the place prepared for us! Christ is right. He is Life. It is true that those who sleep are not dead, but alive in a fuller living; not lost, but gone before. O Lord God, Thou hast comforted the soul of Thy servant. Blessed be the name of the Lord!

Assurance, Comfort, Resignation, Hope, are the keynotes of the Burial sentences. Its lesson is imitation "of the good examples of all those Thy servants who having finished their course in faith, do now rest from their labors." Its indicated prayer: "Even so, Lord Jesus, come quickly!"

## ST. AGNES, VIRGIN AND MARTYR.

(JANUARY 21ST.)

O Lamb of God, for sinners slain,  
Who didst our ransom win,  
That through Thy pain we might attain  
To triumph over sin.

Thou drawest precious souls to Thee  
By words of love divine,  
That they may be eternally  
The holy ones of Thine.

In blessed Agnes we may trace  
A vessel of Thy love,  
Formed by Thy grace to take a place  
In Thy dear home above.

She, like a lamb, all pure and mild,  
Her tender life laid down;  
Thou mercies with pierced undefiled  
To an eternal crown.

Here we behold how child-like hearts,  
Eunuched from sin and guilt,  
May conquer death, which best of hearts  
Thy name may glorify.

O Lamb of God, be up to show  
Such grace and love of Thine  
That we may show while here below  
Thou victorious love of Thine.

WILLIAM EDGAR PENMAN.

*Helps on the*  
**Sunday School Lessons.**

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**ST. ANDREW.**

FOR SEPTUAGESIMA SUNDAY.

Catechism: Fourth Commandment. Text: St. John i. 41, 42, "to Jesus."  
Scripture: St. John i. 35-42.

WE meet to-day the man who became, as far as the record shows, the first disciple of the Lord Jesus. There was another man with him, who was very probably St. John himself, who gives the account. As St. Andrew was the first disciple, so the Church puts his name as the first to whom a day in the Christian year is set apart. November 30th is St. Andrew's day. The First Sunday in Advent is the Sunday nearest to St. Andrew's day. It therefore often comes after St. Andrew's day, but St. Andrew's name is the first on the kalendar (v. P. B. p. x.).

St. Andrew has two special messages for us. He tells us by his example, of the value of work with individuals; and of the value of the influence of the individual.

The value of work with individuals is shown first by the way in which he became a disciple. After Jesus had been baptized by St. John the Baptist, He was in the wilderness for forty days, and was undergoing temptation. The next appearance recorded was when He appeared where St. John the Baptist was preaching, and was pointed out by him as the Lamb of God that taketh away the sins of the world, as the One baptizing with the Holy Spirit, and as the Son of God. Yet no one seems to have gone after Jesus. The Baptist was preaching to a crowd. He declared as positively and definitely as possible that Jesus was the One of whom he had borne witness all the time, and yet there was no one moved to action by his words. The next day he again met the Lord Jesus. This time there were with him only two men, St. Andrew and the other man, whom we suppose to have been St. John. The witness which the Baptist bore was not as full and explicit as that of the day before, yet because he was speaking to no one but the two, they were both moved to action, and followed Jesus.

The value of sermons is not to be despised. The work of the teacher in class is of much real value. But these need to be supplemented by the word spoken to individuals. The experience of most workers would doubtless show that the large majority of adults brought to Confirmation come as the result of individual work on the part of some one.

The value of work with the individual is further shown by the result of that day which the two men spent with the Lord Jesus. "It was about the tenth hour," and "they abode with Him that day," is the complete record of that visit. Whatever the subject of their conversation may have been, it convinced St. Andrew that Jesus was the Christ. To his brother he gave the witness with no uncertain tone: "We have found the Christ." From that time on he threw in his lot with the Master as a disciple. He was with Him at the marriage at Cana, and perhaps a few days at Capernaum. Then he went back to his fishing. Yet he was not the same man. He was now convinced that the long-expected Messiah had come.

One day, as he was fishing, the Master came that way, and having convinced him, by the miraculous draught of fishes, that with Jesus' help he could do that which was otherwise impossible, it needed but the command and the assurance that *Jesus would make him* a fisher of men, to make him leave his work to become an apostle. The way in which the Lord Jesus drew St. Andrew after Him by the talk addressed to him directly is but an example of the way in which He won most of those who became His helpers.

St. Andrew again proves the value of work with individuals by his own example in bringing to the Christ "his own brother Simon." Having found the Christ, he was eager to have his brother share in the good news. He "findeth" him. Finding implies seeking. He "brought" him. Bringing proves responsibility. Bringing another is better than merely telling him the good news, leaving him to act upon it or not as it may chance. The Brotherhood of St. Andrew gets its inspiration from this example of St. Andrew. The members of the Broth-

erhood pledge themselves to pray daily for the spread of Christ's Kingdom among men; and to make earnest efforts to bring others within the hearing of the gospel as set forth by the Church. The Brotherhood is doing a blessed work. The vows they take do no more, however, than put into definite form that which is the duty of everyone who has been baptized. It will be according as those who have been baptized realize and live up to this same responsibility, that the Kingdom will grow and thrive in some measure as it should. The priest is only the chief shepherd. Every member of the parish should be a helper by doing individual work with individuals.

The other disciple who came with St. Andrew seems to have added the emphasis of his example to that which has just been said. St. Andrew "first" findeth his brother Simon. St. John also seems to have gone for his own brother, James.

The second lesson which St. Andrew teaches us is the value of the influence of one man. We see in the lesson of the day the working of influence through three men. St. John the Baptist sent St. Andrew after the Christ. St. Andrew brought his brother Simon to the Master. And that man Simon became St. Peter, the first of all the apostles. As St. Andrew brought him, Jesus said to him: "Thou art Simon, thou shalt be Cephas (or Peter)." Peter means "a rock." By His words, the Lord Jesus shows the man that He knew what he was. Simon was of a tempestuous nature. From the fact that in the night of his temptation he broke out into profane language, it is safe to assume that that was the outbreaking of an old habit. When he saw the miraculous draught of fishes, he felt that he was too sinful a man to follow Jesus. Without making St. Peter an unusually bad man, it may be safe to assume that he was very far from being a spiritually-minded man when he first met the Lord Jesus. Yet the Master took him and trained the Simon out of him and made of him St. Peter, the rock-man.

The saddest thing about the men who fail in this world is the fact that with Jesus' help they might have become tried and true stones in the wall of the Temple of God. They need only to be brought to Him. Every disciple—man, woman, or child—has influence with someone. Let them bring that one. There is no telling what work may be waiting for that one. St. Andrew as an apostle did much to help the work of the Master. But he can also claim a share of the credit which goes to St. Peter for the work done by him, because it was he who brought St. Peter to the One who made of him the rock-man, whose influence goes down the centuries, instead of the fisherman whose work would have died with him.

This is a lesson which concerns even the small children. The other day in St. Paul, Bishop White told the children of the Sunday School that he was brought to Sunday School as a boy by another boy twelve years of age, and that the fact that he was so brought was the first link in the chain of circumstances that, by God's grace, resulted in his becoming a Bishop in the Church of God. The influence of the boy who brought him was not unlike that of St. Andrew when he brought to the Lord Jesus the raw material for the making of the first of the apostles.

We are not told much about St. Andrew in the New Testament. His call to be an apostle (St. Luke v. 1-11; St. Mark i. 16-20) has been mentioned. It was St. Andrew that called the attention of the Master to the five barley loaves and two fishes by which He fed the five thousand (St. John vi. 1-15). Here again we have an example of the influence of the individual setting in motion forces which come to a grand result. Because the boy brought the food, and because St. Andrew drew it to the attention of the Master, both were made partners with the Lord Jesus in the doing of this miracle. As St. Andrew said of the loaves, "What are they among so many?" so it might be said of any of the feeble means and instruments which the Lord Jesus takes and uses to accomplish large results. You may be able to bring a small boy to the Master. But He will be able to use that boy to bring about a great result.

The other mention of St. Andrew (St. John xii. 20-36) shows him again bringing men to the Lord Jesus. It was the sign, it would seem, for which the Christ had been waiting. He makes a sublime address. The Father again speaks out of heaven. And then He goes to Bethany to await the beginning of the end. If St. Andrew does not stand for great things accomplished in his own person, yet he tells us over and over of the power of an ordinary man who will consent to let himself be used by the Master of the world.

Tradition adds but little to the story. It is said that he preached the gospel in Greece and Scythia; and that he met the death of a martyr, being crucified upon an X-shaped cross.



## 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.

### UNIVERSAL TOLERATION OR COMMON SENSE?

To the Editor of *The Living Church*:

**S**UPPOSE that the policy of Universal Toleration of all theories of the Incarnation wins followers in the Church, so that no one takes much notice of the vagaries which are taught. It would not take long for careful politics to bring a strong body of men sympathetic to this position into prominence, and possibly predominance, in the General Convention. How long do you suppose Universal Toleration would last, after it got control? It would last just as long as it took the Arians to turn Athanasius out of his see. They did it whenever they got a chance and as soon as they could. Would that those who plead for the "inclusion" of our theorizing brethren would read a little history.

The *Odium Theologicum* is a dreadful beast, but we do not monopolize him. Faithfully yours,  
Marquette, Jan. 7, 1906. G. MOTT WILLIAMS.

### A VARIANT READING.

To the Editor of *The Living Church*:

**I**N your Answers to Correspondents (*THE LIVING CHURCH*, January 5th), you wrote: "The marginal rendering, 'peace among men in whom He is well pleased,' more accurately represents the original text than does the authorized translation, 'peace, good will towards men.'"

I am familiar with some of the variant readings of St. Luke ii. 14; but it has always appeared to me that the authorized version in our English Bible is about as good a rendering of the original text as can be produced. I see no difficulty in the Greek, *καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία*—"on earth peace, good will (approval, approbation, satisfaction) among men." The Vulgate reads: "*In terra pax hominibus bonae voluntatis*"—"on earth peace to men of good will"; which certainly varies somewhat from the original Greek; but it is at best but a translation. J. R. NEWELL.

### THE CASE OF MR. COX.

To the Editor of *The Living Church*:

**Y**OUR valued paper has many times given me the key to divers ecclesiastical enigmas; it again performed that kindly office in the matter of the recent finding of the Standing Committee of this (Southern Ohio) diocese, in the case of the Rev. Mr. Cox, as follows: "This committee finds . . . that the Rev. George C. Cox is liable for presentment for trial; but, considering that a similar case has so recently been passed upon in another diocese, . . . it is the sense of this committee that the accused be not presented for trial."

On reading this pronouncement, my first impression was that the collective mental faculties of our august Standing Committee had suffered a temporary eclipse. Yet that hypothesis, on reflection, seemed hardly tenable—the coincidence of mental lapses would have been phenomenal, to put it mildly. But your editorial speedily solved the riddle: "After having been declared liable for trial," you wrote, "a sensitive man would either have demanded a trial, or resigned his ministry."

Just so. The Standing Committee no doubt based its action—or inaction, I should say—upon the supposition that the Rev. Mr. Cox was endowed with the sensitiveness of a normal human being, not with the antithetical quality of a pachyderm. This assumption is evidenced by the committee's citation of the decision in the Crapsy case; and the analogy drawn between the two cases was, of course, meant as a courteous intimation that the Church, having already set the seal of her condemnation upon heretical teaching by her clergy, would prefer to be excused from the perfectly needless repetition of the process so soon, merely in order to give the latest heretic a prominent position in the public eye. It is truly a pity that the efforts of the committee to present this little hint with

Chesterfieldian suavity, should so utterly have failed to induce either a recantation or a resignation on the part of the heretical cleric—save the mark! Nothing could be more comical than his self-gratulatory attitude as indicated in his very generously granted press interviews. Clearly he regards the committee's delicately-veiled condemnation as a complete and glorious vindication of heresy!

It is, indeed, very, very funny. But only a man possessed of fairly normal sensitiveness, as you suggested, could be expected to recognize courtesy-veiled intimations—and to act upon them.

M. R. DARLINGTON.

Cincinnati, Ohio, Epiphany 1907.

### A COLONY FOR CONSUMPTIVES.

To the Editor of *The Living Church*:

**A**S a reader of your paper I noticed some weeks ago an editorial regarding the position the Church has taken—or should I say not taken—in the fight against the "white plague."

I am one of those who believe an ounce of prevention is better than a pound of cure. For this reason would it not be a good plan if the Church would establish a cottage colony—or something of the sort—for those who have been run down by the atmosphere of large communities and need the invigorating air of the country to return them again to their normal condition. In other words do not wait until consumption has overtaken one—but fight now.

If any society, association, or individual desires to become interested, I will deed to them a plot of land between ten and twenty acres, for the above purpose, within the diocese of Albany, practically in the Berkshire Hills, at an elevation of about a thousand feet; two miles from a railroad station, on the Harlem division of the New York Central, and a settlement of five hundred persons, and eight miles from Great Barrington, Mass.

Any one knowing this section of the country will realize its advantages.

I am, very truly

THOMAS J. POWERS, JR.

2801 Broadway, Peekskill, N. Y., January 4, 1907.

### RELIGIOUS CONDITIONS IN FRANCE.

To the Editor of *The Living Church*:

**I**T is extremely difficult for me to understand how it is possible for any Christian man to take position in support of the policy of the French Government against the Church of France. Yet some of your correspondents do take that position, some jauntily, some otherwise. The Church should obey the State. If it does not, so much the worse for the Church! It deserves what is coming to it! All it need do is just to ask permission of an infidel, if not an atheistic government, to worship God, and it will have no trouble!

Yes, that sounds strangely familiar. Sixteen or seventeen hundred years ago, Christians were told that all they had to do was to throw just one smallest grain of incense upon the altars of the gods—Venus, Bacchus, Aphrodite; and they would not be sent to the lions. It was the law of the State, otherwise the arena was their end!

In these days of solemn platitude about Christian unity, how religious prejudice and rancor can blind the eyes of men who call themselves Christians, and believe themselves liberal!

The French government has assumed possession of all the property; the schools, the churches, the sacred vessels, the Holy Eucharist Itself, which rests within the sanctuary; the sacred books, the names of the priests and Bishops; everything pertaining to God in the land. It offers to loan, or to rent the Church's own property to the Church, on condition that in every parish what we would call a vestry is formed to receive it, and pay the government rent for their use. It sent its minions into the holy places to make an inventory of every sacred thing as its own, lest any priest, or Bishop should dare to call any thing the Church's own, God's own.

Obey the law! God forbid! What coward Anglican would obey such a law, were it passed in England?

The State did not build the churches of France. It did not endow them. It did not build the houses of the clergy. It did not give the sacred vessels of the altar. Yet it takes possession of all the houses of God in the land, and of every instrument of public worship, every chalice, every cross, every precious thing which, through the ages, the faithful sons and daughters of the Church of France gave for the worship and honor of



God. Then it offers to rent them on condition that the Church shall recognize its right of possession of these sacred things!

Out upon the miserable bigotry that can sneer at the persecuted Church of France, because it does not submit to the modern Nebuchadnezzars of France, to obey the law! But, sir, as Nebuchadnezzar plundered the temple of God in Jerusalem, as Belshazzar drank wine out of the sacred vessels of God, with his wives and his concubines, and perished with their kingdom, so will the infidel rulers of France perish with their republic, and the Church of France, which they now think they have crushed, will live on, unless she surrenders to her oppressors and "obeys the law."

For myself I could wish that the Church of France took its own initiative to resist the law of an infidel state, instead of receiving orders to that effect from Rome. But the Church of France has the unquestionable right to do as it pleases about that. In any case, its duty is, not to obey but to suffer, when asked to recognize the right of an impious state, to take possession of the things of God.

JOHN WILLIAMS.

Omaha, Feast of The Epiphany.

To the Editor of The Living Church:

HERE are many persons in the American Church, it is likely, who would desire to express their gratitude to you for your editorial concerning the suffering Church of France. When a brother or sister is in affliction, we do not ask: Whose fault is it? but endeavor to show love and sympathy and to lend assistance. It is Jesus Christ who to-day in France is suffering under the assaults of an infidelity that is the fruit of wickedness and vice.

HENRY R. SARGENT, O.H.C.

West Park, N. Y. January 6, 1907.

To the Editor of The Living Church:

THE present condition of Church affairs in France suggests the possibility of the old Gallicanism rising up to assert itself. Archbishop Wake in his day did more, probably, to reconcile dissenters to the Church at home, and likewise to reach a *modus vivendi* with Rome, than any Bishop the Anglican communion has ever done. His correspondence with Du Pin, De Girardin, and Beauvois shows how near the two branches of the Catholic Church really are to each other. At the time of the correspondence, the Gallicans of the Sorbonne, the theologians, were at one with Wake upon matters of necessary reform and revision. They even went so far as to admit that Papal decisions as such were not of necessary faith. Still they could not divest themselves of that idea which has deluded so many, even Newman, that it was and is necessary to be in union with the Roman See as the head of the Church. The Gallicans wanted a general council, which Wake saw was impossible, so he suggested a national Gallican council of the French Church. The following is so apposite to the present state of things that I venture to send it:

"O that you would assert your claims with an authority worthy of the Church of your great Empire—a Church subject by no right, divine or human, to any other Church, to any other man; but which has within itself the right of settling its own affairs, and of governing, under its own laws and sanctions, and under its most Christian king, the people committed to its charge."

PERCIVAL H. WHALEY.

Pensacola, Fla., January 10, 1907.

### INSPIRATION AND THE BIBLE.

To the Editor of The Living Church:

I HAVE to thank the Rev. Robert G. Osborn for his courteous explanation of the purpose of the Resolution of the Philadelphia Branch of the Clerical Union concerning the Bible as the Word of God written.

Father Osborn makes his own the *dictum* of Father Christian Pesch, S.J., the able author of the most recent dogmatic treatise concerning Inspiration.

This *dictum* runs as follows: The inspired writers affirmed nothing as true which is false.

I am sure we are all glad to assent to this statement. Indeed we must assent to it; for it is not only true, it is of Catholic Faith. We should be heretics if we did not assent.

But I think that in assenting one may reasonably wish to put the emphasis with some stress upon the word "affirmed" which I have italicized in the quotation, and to remember that there are a good many different kinds of literature in the Bible

—kinds of literature having different kinds of truth and setting forth truth in different kinds of ways, having different laws of composition and interpretation as touching what their authors may be said to affirm.

It would be easier and more simple no doubt could one get through life without the need of making some rather fine discriminations. But truth is complex and difficult, and Biblical Inspiration and Inerrancy are not the first subjects touching which the time-honored and truth-bearing formulas of Catholic Tradition have been able to stand only by the introduction into them of distinctions sometimes rather subtle.

In short there are kinds of literature, and these in the Bible, wherein the authors say, state, report, and relate things which they cannot be said to affirm; wherein they make use of statements by way of literary setting and vesture which cannot be taken under the category of affirmations made by the author.

In all kinds of literature every sentence cast in the indicative mode has the appearance of being an affirmation; but there are kinds of literature, and these in the Bible, wherein many sentences cast in the indicative mode are easily seen not to be really affirmations made by the author when once we well understand what kind of literature it is which the author is writing.

The Book of Genesis for instance will necessarily seem to be full of errors if we mistakenly regard its laws and modes of affirmation as being those of an historical narrative. But it will be easily seen to be immune from error if we take it as what it manifestly is, namely, an edition of mythico-primitive history, folk-lore narratives, and racial and tribal legends, setting forth for our acceptance such religious, moral, and even historical truths as this *genus litterarium* is capable of setting forth.

The Books of the Kings and of the Chronicles will necessarily seem to be full of errors if we mistakenly regard them as being historical narratives in any strict sense. But they will be easily seen to be immune from error if we take them for what they obviously are, namely, interpretations of the religious significance of Jewish history, as that history was currently, and no doubt, broadly speaking, correctly enough understood by those circles of readers for whom in the first instance the Books of the Kings and of the Chronicles were written.

Even the Four Gospels and the Acts of the Apostles will necessarily seem to contain errors if they are mistakenly regarded as belonging to the *genus litterarium* of scientific biography, or as aiming at that sort of photographic and stenographic accuracy which is the (at least pretended) *métire* of some modern chroniclers.

But these New Testament writings will be easily seen to be immune from error when once we well understand the truth, known no doubt to the early Church, but in a measure rediscovered by recent Biblical study—the truth, namely, that the Four Gospels and the Acts of the Apostles are summaries and, from different points of view, interpretative treatments of the words and deeds of Our Lord and His Apostles as those words and deeds were, no doubt correctly enough, received and handed down by the Christian Church in the second half or last third of the first century.

Minds of a certain type no doubt are chagrined to find that God has chosen to condescend to the *genera litteraria* of ancient oriental and semitic literature, and has not seen fit to give us a Bible which we can treat in a stringent and categorical manner as a Manual of Theological Propositions and Historico-dogmatic facts.

It would be easier and more simple, no doubt, and perhaps to those in whom the *fomes peccati* (slumbering fires of sin) are not yet quite extinguished, more gratifying to apprehend the Bible in such wise, to treat it everywhere with rigidly uniform methods of exegesis, and to proceed triumphantly across the level surface of the Sacred Text *au pied de la lettre*, ticketing every indicative sentence as a particular dogma of Faith and shouting *Anathema sit!* to every gainsayer.

But we have no such possibility. God has chosen to give us a Divine Library beginning with mythico-primitive history and ending with that grand but most difficult, inscrutable, and at times almost grotesque *genus litterarium*, viz: Jewish apocalyptic.

To some minds no doubt such kinds of literature will seem to be very unfit objects and vehicles of Inspiration. "But who art thou, O man, that repliest against God?"

\* \* \* \* \*

I fear that the time has not yet come when one can say the

things which one has just been saying without being open to the imputation of unsoundness in the Faith.

May I then make a profession of faith and of opinion in a very few short sentences, wherein I feel certain that I am but expressing the faith and opinion of hundreds of young Catholics, who nevertheless have been compelled to look upon the Holy Scriptures in the new, or rather rediscovered oldest light, in which recent Biblical science has set them before us?

We believe with Divine and Catholic Faith in the divine origin, divine authority, and supernatural inspiration of the Bible as a whole and in all its parts.

We believe with Divine and Catholic Faith that everything which the inspired writers *affirm*, teach and set forth for our acceptance is true, because it comes as it were immediately from God.

We reject the theory as false and proximate to heresy, which holds that the extension of inspiration or the scope of inerrancy is limited to matters of faith and morals and to things essentially connected therewith. Everything which the sacred writers *affirm* and *teach* is true even if it be connected with faith and morals only accidentally, *i. e.*, by virtue of being affirmed in the Holy Scriptures.

We reject as erroneous the theory that there are any *obiter dicta* in the Bible, of which the human writers alone are the authors. Every single passage in the Scriptures has God for its Author.

We reject as savoring of heresy the theory that there are "degrees of Inspiration" as touching the Sacred Text. Every part of the Bible is neither more nor less than the Word of God written.

Speaking for myself, I accept the theory of Verbal Inspiration, in the entirely non-mechanical and deeply psychological form in which it is conceived and propounded by recent divines of the neo-Thomist school, and I am personally certain that Catholic Christians will all come back some day to a belief in some sort of Verbal Inspiration. For the Holy Tradition of Catholic Christendom contains formulas which can be justified by nothing short of the concept Verbal Inspiration, *i. e.*, that the very material words of Scripture are in some way the words of God.

And now in apparent, but not in real opposition to the above, we resolutely express our firm conviction that the new knowledge of the Bible which God has given to the men of recent times through the natural development of the art of literary-historical criticism makes it *impossible* that present-day exegetes should approach the Bible with all the presuppositions and exegetical methods which were common to, say, St. Jerome, St. Thomas Aquinas, Bishop Pearson, and the great Dr. Pusey; makes it *imperative* that Catholic exegetes should undertake the exposition of Sacred Scripture in some sense *de novo*, but proceeding always without opposition to the already determined sense of the Church, and subject ever to her final judgment.

For to the Catholic Church alone does the power and authority pertain finally and infallibly to judge concerning the true sense and interpretation of those Holy Scriptures of which that Church is the Witness and the Keeper.

RUSSELL J. WILBUR.

The Church of the Advent, San Francisco.

## THE FORTHCOMING RELIGIOUS CENSUS.

To the Editor of *The Living Church*:

**I**N the matter of the impending Government religious census, how shall we answer the question, "Communicants or Members"? Does the Government treat these terms as synonymous, as is the case with some, if not a majority, of the Christian sects? Or does the Government wish to know how many communicants, or how many members, *i. e.*, baptized persons we have? If we count only communicants, we are evidently not doing what the Government desires, and if we count all baptized persons as communicants, we are not answering honestly. I think it very important that some further instructions should be given us by the authorities as to what is really desired.

I have long thought that it was unfair to ourselves and to all others that our Church should appear at a disadvantage in tables of comparative religious statistics. It would be more fair in such cases to multiply our communicant totals by 3, or 4, or 5, as a proper basis for comparison with other bodies.

Yours,

Detroit, Mich., Jan. 10, 1907.

W. S. SAYRES.

## COMMUNION VESSELS REQUIRED.

To the Editor of *The Living Church*:

**D**O you ever hear of a Church Communion service to be given away—replaced, perhaps, by a memorial or a more elaborate service? In St. Monica's League (a body organized for work among the colored people) we have frequently had appeals for a chalice and paten and recently two such appeals have come to us from missions in Virginia and Pennsylvania, which are unable to have the Holy Communion celebrated for lack of the holy vessels.

A passing-on of consecrated silver is a double charity.

Yours truly,

(Mrs. F. H.) MARY E. BIGELOW.

No. 1625 Massachusetts Ave., Washington, D. C.

January 9th, 1907.

## THE DRIFT IN COMMUNICANTS.

To the Editor of *The Living Church*:

**O**NE shrinks from offering to a public journal personal experiences, involving counsel on a grave subject, but to do so may serve to put the matter in more concrete shape.

I am persuaded that much might be contributed to the saving us from these most deplorable and humiliating losses, if the clergy would make it a habit, to secure from those severally leaving their parochial jurisdictions, their prospective addresses and communicate them to the rector of the parish into which or nearest to which they are moving. It has been my own habit for long to do this; and if, as is sometimes the case, they are migrating to a place in which the Church is not represented, to send their names and addresses to the Bishop of the diocese.

Frequently, for reasons best known to themselves, people withhold commendatory letters until they are ashamed to present them. My own experience has been that of those who come from near or far into my parish, not one in ten carries such a letter. Often they have never received them. Over and over I have obtained leave from new comers, myself, to write for their transference.

By the family, they come to the city, and, vagrant-like, move about from one church to another for long periods without settling into any parochial relations; sometimes, perhaps, to avoid pecuniary tax; and with most disastrous results to the children especially.

I recall succeeding to a parish, on the register of which I found thirty names of persons who had removed, some of them hundreds of miles distant, and not one of them had been transferred.

Sometimes indeed in cases not a few, one comes upon people who say even after a residence of years in the new place, "I belong to such and such a parish, in such and such a diocese." Actually they belong nowhere.

We have in this city an excellent secretary of the local Y. M. C. A. It is his praiseworthy custom to enquire of every new applicant for membership in the Association, what his Church affiliations are, and then to send his name and address to some rector or other minister here. The number of young men thus falling to my share, and whom otherwise presumably I should never have heard of in many instances, emphasizes to my mind, the necessity of the use I am advocating, because I do not see what else to do.

Further, one is sometimes called upon to marry persons who confess to belonging to no Church, on the eve of departure for a new home.

I have found that almost invariably a request for their prospective address, with the avowed intention of requesting some one of the clergy in that locality to call on them, is well received.

All this means a little trouble, but how it pays! I could fill sheets with reminiscences of the most encouraging sort. During my fourteen years of clerical life, I recall but one instance, in which I have received a letter commendatory from over sea. They come from England and Canada, and are lost by the thousand. We receive (as here last Sunday) Methodists, Baptists, Lutherans, and Romanists, and our own drift out and away.

From "parochialism," good Lord, deliver us!

Yours sincerely,

Mobile, Ala., Jan. 11, 1907.

EDMONDS BENNETT.

To the Editor of *The Living Church*:

**Y**OUR editorial in *THE LIVING CHURCH* of December 29th, 1906, on the "Drift in Communicants," is timely and calls attention to a subject that should demand the attention of the Church. But why should the clergy be faulted? After an experience of sixteen years in the ministry it has been impressed upon me that the cause of this difficulty lies with the laity rather than with the clergy, for two reasons: the laity are mostly members from association, rather than from principle; and the laity, as a rule, do not care an iota whether they comply with the requirements concerning letters of transfer or not. In about one-half the cases of removal, it takes as much trouble on the part of the clergyman to be assured that a communicant is properly transferred as it does to prepare another person for Confirmation. People on leaving their parish wait for new associations to be formed before presenting a letter, even when one is given. And personally I have searched high and low to find communicants who came from Churchly parishes, only to find them at last in the Methodist choir or in the Unitarian social set, as the case might be.

Where is the Church's discipline? Has the Church the courage to legislate in some manner that shall bind the laity to some sort of fair dealing when once they have been confirmed? The country communicants going into the city are not, I believe, more liable to forsake their Church than are city people who remove to small towns. These latter mostly assume that unless the country parish can maintain a boy choir and the degree of ornateness in the service to which they have been accustomed, they as communicants are in no wise bound to support the Church; and they go with the crowd, roaming or fraternizing at the behest of their personal preference and according to the associations they may have. Of all sorts and conditions of Christians I have met, I am constrained to say that the least loyal to their Church when removing from place to place are those of our communion; and may I add that the so-called *Catholic* does not appear so loyal as the *Protestant* type?

The fact is, our people have the belief that there is no discipline in the Church except for the priests and deacons. Bishops and laity they think are a law unto themselves. Until the Church can teach the laity to observe the canonical requirements, the clergy may work themselves to death in vain.

Has the Church the courage to declare that to forsake the Church's communion is a mortal sin and one that will debar the communicant from the right to receive at the Church's altar? A law such as this would tend perhaps to improve the loyalty of the laity.

Respectfully,

January 12, 1907.

ARTHUR W. HIGBY.

### CHURCHMEN WANTED AS SETTLERS.

To the Editor of *The Living Church*:

**I**S it not noteworthy that there seems to be less of the spirit of comradeship and mutual help between Churchmen than there is between members of the various sects or lodges or between Romanists? John Wesley's rule—"Buying and selling of them, and employing them in preference to others, and so much the more because the world will love its own and them only"—is, I think, a very good rule for Churchmen to adopt, especially towards those whom they believe to be earnest and practical Churchmen. Both the Methodists and the Romanists, and other religious bodies to a less degree, have extended their work in no small measure by carefully looking after the temporal interests of their members, and by a judicious system of colonizing. In the West nearly every Methodist presiding elder is an agent for every newly-graduated physician, lawyer, or dentist, and after hunting each one out a good location in some thriving town, he commends him to the friendship and support of every good Methodist. In like manner clerkships and other positions are sought out for the "right kind of people." Indeed there are not lacking instances where the wires are pulled to secure "the right kind" of public school teachers with a view to the success of the Sunday School.

It may be urged that this course always brings to an organization an immense number of those who follow for the sake of the loaves and the fishes. Our Lord nor His Apostles never seemed to consider this objection in their efforts to relieve the temporal needs of their followers. Indeed this rule is enjoined as a part of one's Christian duty both by Holy Scripture and by Catholic and Apostolic practice. Moreover, I have observed that wherever this practice is followed it usually results

in an increased sense of the sacredness of that holy Fellowship which is the Body of Christ.

In this part of the state of Washington there are numerous openings for business and professional men and for farmers. I am convinced that there are many good Churchmen who feel compelled to seek a new home, and who would be delighted to find such opportunities as are offered here. I know of no part of the United States that offers better advantages to the home-seeker than this Yakima Valley. This may sound much like a real estate advertisement, but let me assure you that I have no personal interest in the sale of an acre of land, and have no interest in any Churchman's coming here other than the advantage that would accrue both to the Church and to the Churchmen themselves. Therefore if this be read by any Churchman who is planning to look for a new home, and would like to find out what this part of the country has to offer him, let him feel perfectly free to write me for information.

I would like to see an organization in the Church to promote the spirit of brotherly helpfulness, taking as its motto, "Especially those that are of the household of faith."

(Rev.) ERNEST MELVILLE SMITH.

Sunnyside, Washington, January 7th, 1907.

### THE TRUE OBSERVANCE OF SUNDAY.

To the Editor of *The Living Church*:

**W**ILL you kindly give me space to call attention to a notable and timely book recently published, *The Position of the Eucharist in Sunday Worship*, by W. H. Abraham, vicar of St. Augustine's, Hull, England?

"Why don't people go to church?" is a constant and everyday question which is having many answers in attempts to draw people to religious meetings by the popular and sensational methods of advertising topics of secular lectures, and so-called sermons, concerts, suppers, beating of drums, etc., *ad nauseam*. It is true that we have not adopted these methods of ridiculous sensationalism, and that we have not altogether lost the sense of dignity which belongs to the worship of the Blessed Trinity. Yet we still go on with our modern substituted method of Sunday morning matins, litany, and sermon, in place of the Eucharist, making lamentations over empty pews, the indifference to and disregard of Sunday by the people all about us, seemingly ignorant of our heritage, negligent to inculcate and set forth by act the divine plan and law of worship, or through cowardice, hesitating to carry out this command, because people do not like it or "won't stand it." And so we drift on with a small percentage of growth from year to year and the "people like to have it so."

What an indictment (page 362), "that thousands of clergy are offending every Sunday against the teaching of the Gospel, in which they stand rebuked by the Plymouth Brethren, and unanimous voice of the Catholic Church, including the plain teaching of our own part of it"! At the same time we are troubled by heresies within and shocked by the horrible irreverence towards the Sacraments and words spoken against the Incarnation, the Virgin Birth, the Atonement, and the Resurrection of our Lord, and by the flippant criticism of the Revelation of God. Often we seem as confused as a flock of silly sheep attacked by wolves, running away as fast as possible from the Shepherd, without any sense of our means of protection and defence.

It is the judgment of not a few of us that the very strongest defence which the Anglican Communion can present of the truth of the Incarnation, the all-prevailing sacrifice of Calvary, and of the reality of our Lord's Resurrection, is the restoration of the Eucharist to its rightful place of the chief act of worship for Sunday as it was from the times of the Apostles, and is throughout all Catholic Christendom to-day, and was in the Anglican Communion up to the beginning of the seventeenth century. And further, if we desire to see our churches filled again with devout worshippers as of old, we must give them back the object of worship—our Lord Jesus Christ in the Eucharist.

It has sometimes seemed to me that this portion of the Anglican Communion has been divinely holden from dropping a misnomer and declaring itself Catholic until it obeys the command of its Head, until its officers and members more generally believe in the heart and show forth in their lives what they profess with their lips. "Return unto Me and I will return unto you." Until then, we must bear the stigma and humiliation of being called "Protestant." I have a strong feeling that this recent book, *The Position of the Eucharist in*

*Sunday Worship*, will help to correct our anomalous position, and help to convince both clergy and laity of our uncatholic practice and of our treacherous surrender to the world and sectarianism. The author says that the book "is the result of a course of historical inquiry entered upon by the writer with the view of offering to his people good historical reasons for the establishment of the Eucharist in its old place, and they are offered to others who may be hesitating and fearful of results with the assurance that a good and solid basis for the practice may help many to venture on the change."

It is difficult to know just what to quote from this book of nearly 400 pages. In the twelve chapters into which the book is divided, he traces the worship of the Church from the time of the Apostles, which was the pleading of the Sacrifice of Calvary in the Mass; its development in the third and fourth centuries; then the worship in England from 597 to 1066, and in the middle ages up to the time of the Reformation. Through the time of Edward VI. the Mass continued to be the great Act of Worship and the one service of obligation for all the faithful. And the mass of the people had no desire for a change. All England was satisfied with the perfectly Catholic liturgy of the First Prayer Book. But forces were at work which were to change completely and to revolutionize the habits of worship of a whole nation. It is difficult to explain in the brief space of a review all the things which contributed to this work of Satan—political and social, greed, simony, sacrilege, false teaching of sectaries, especially *justification by faith*. "Only believe," said the new teachers, "and you can put away fasting, penance, observance of holy days and services, and please yourselves about worshipping at Mass." It was a laudable desire on the part of the more conservative reformers, but a fatal mistake, to try to increase the number of communions by legal enactment by requiring a minimum of three communicants at each Mass, and if they were not forthcoming, the service was to end with the Prayer for the Church Militant. The people were not used to frequent communion, and so the Ante-Communion gradually took the place of the Mass, and instead of leading to more frequent communion, it had the opposite effect of reducing the number of Masses, and in many parishes the daily and weekly Masses ceased and the people became accustomed to the use of matins and litany as the ordinary Sunday service. The rise of Puritanism only added to this degradation and neglect of worship, the decay of reverence and devotion in the people, and the substitution of matins and litany in place of the Eucharist, and so the joy and beauty of worship which had been such a feature of pre-Reformation life gradually passed into the very ugly and deformed arrangements of the eighteenth century. The "old ways" which are pleaded for so pathetically by good old-fashioned people, *i.e.*, Sunday morning service of matins, litany, and ante-Communion—these "old ways" date back to the beginning of the eighteenth century.

There are a few, but only a few things in the book, and these trifles, to criticise. Though not specially original, it collects in an admirable and interesting way the chief things that clergy and laymen ought to be familiar with, because of the deepest concern to every Christian, and we feel sure that it ought to be circulated as widely as possible.

The price of the book in this country is \$2.00. By special arrangement, I am able to say that if in the next thirty days I receive \$200 from as many clergy or laymen, I will see that they receive a copy of the book. I am sure that it will be worth more than \$1.00 to anyone. And I will ask remittances to be made by New York draft, postoffice or express money orders. Please do not send personal checks on banks outside of New York City.

Truly yours,

Bayonne, N. J.

(Rev.) E. B. TAYLOR.

### THE SPANISH PROVISIONAL HYMNAL.

To the Editor of *The Living Church*:

WE shall be obliged if you can find space in your columns for the following:

In answer to numerous inquiries, the Bishop of Porto Rico desires to say that the publishers of the Spanish Provisional Hymnal are expecting to have it out in March. The delay in publication is due to the wish of the publishers and the Bishop to have the work as nearly perfect as possible.

Very truly yours,

JOHN W. WOOD,

Corresponding Secretary.

The Domestic and Foreign Missionary Society,

281 Fourth Avenue, New York City.

January 11, 1907.

### THE RICH MAN IN THE FRONT PEW.

BY THE REV. CHARLES C. ROLLIT.

"The activities of the Church are often paralyzed by the frown of the rich man in the front pew."—From a recent address by a well-known Missioner.

I SUPPOSE we all know him in our parishes. The man who is ultra-conservative—in moments of impatience we are prone to use a stronger word. The man who always sees difficulty in meeting the additional expense of a larger aggressive work, who sets himself resolutely against the introduction of candles, vestments, and other embellishments of the service, who frowns visibly at any word which seems to indicate that the old evangelical doctrine is being "side-tracked" for the advance of what he calls "new-fangled ideas"; who has influence both with the congregation and with the Bishop, and whom it is perfectly safe to abuse with the assurance that the abuse will find some applauders—the terrible Rich Man in the Front Pew!

But is there not something to be said for him? He is, perhaps, from 65 to 80 years old. He was brought to Christ and became a Protestant Episcopalian through the preaching and in the ministry of Good Dr. X., whose fragrant piety and rock-ribbed evangelicalism made him a saint and would, had occasion been, have made him a martyr.

He was brought up to the idea of having the Lord's Supper once a month, and the Morning Prayer, Litany, and ante-Communion on the other three Sundays. He never hears as of old, the "whole of the service" by which his soul was fed and strengthened. The old church and chancel have been changed almost beyond recognition.

He has gradually come to realize that a new generation—one that "knew not Joseph"—has arisen, that new ideas, strange to him, are asserting themselves, that methods which he had been trained to look upon as purely secular are becoming recognized as legitimate ways of doing the Lord's work.

For thirty years he has made up the annual "deficit" and has found, by experience, that larger expenditures often mean a larger check from him at Easter. He has been schooled under the old idea that the vestry should be consulted regarding changes that are made in the character of the services. He knows that this is not according to the canon, but it was the common law of his earlier days, and he does not take kindly to being ignored.

He is, generally, a man with opinions: good, strong, vigorous opinions, which he believes to be convictions, and—he is a good fighter. He does not want to "rule or ruin," but he is not going to surrender without a protest.

And yet, when the rector has some good work that he wishes to carry out, some deserving charity to administer, some plan to make the children of the Sunday School happy, and needs money to do these things, he goes to the Rich Man in the Front Pew, and generally gets it.

The Rich Man in the Front Pew has, perhaps, lived in the town ever since the parish was started. He knows every traditional snag. He is acquainted with the humor of every man, woman, and child in the place, and when some parish problem comes up for solution, if the rector is willing to put up with some good-natured chaffing, he can get counsel and advice from the Rich Man in the Front Pew upon which he can usually bank.

The Rich Man in the Front Pew is not indifferent. He is interested. He is thoroughly in earnest. His work in the parish is, perhaps, the only link that binds him to the active life which once filled his mind and thought. He has the good of the parish at heart. He may make mistakes, but they are not often mistakes of the heart.

And then, after all, he is not spending his Sundays on the golf-links, he is not at home with the Sunday paper, he is not yachting, and he is not loafing—he is the Rich Man in the Front Pew.

NOT ONLY they are pronounced blessed, who "dwell" in the temple, but all they who are "travelling" thitherward (as the whole Jewish nation was wont to do, three times in a year), and who are therefore meditating on their "journey," and on the "way" which leadeth to the holy city, trusting in God to "strengthen," and prosper, and conduct them to the house of His habitation, the place where His glory dwelleth.

Such a company of sojourners are Christians, going up to the heavenly Jerusalem; such ought to be their trust in God, and such the subject of their thoughts.—*Horne*



## LITERARY

### DEAN SLATTERY'S "MASTER OF THE WORLD."

WE have already commended Dean Slattery's new book\* editorially as one especially adapted to the present critical period in the Church. The book has about it some elements that make it unique as the word of one who, in partisan parlance, is termed a Broad Churchman.

Treating first of "The Sources" from which our knowledge of Christ is received, Mr. Slattery examines the history and credibility of the New Testament, and discerns, first, that the main facts in the life of Christ with many of the details can be discovered from the Pauline epistles, altogether apart from any of the questions that have been raised concerning the gospels. Of the latter, he accounts satisfactorily for the form taken by the Synoptics. "What we wish to know, what we must know," he says, "is whether the Synoptic Gospels are trustworthy records of our Saviour's Life." And he is able to affirm on good critical grounds that they are. He then discusses the problem of The Fourth Gospel which, he says, "unites the characteristics of a 'Gospel' with those of an 'Epistle.' It is a 'Life of Christ,' but it is that Life as it touched the life of the author. It is almost more autobiographical than biographical." It is this section of Mr. Slattery's book that begins first to impress one with the fact that it is a work of unusual merit. He briefly reviews the questions relating to the authorship of the Fourth Gospel, showing himself not only to be thoroughly abreast of the critical literature of the day, but also, as many "critics" are not, thoroughly conversant with the fathers, and of a versatility in quotation which is only equalled by the fairness and the intelligent manner with which he digests his material. From this section the reader becomes aware that whether or not he will find himself finally in agreement with the author, he cannot fail to find in him a force that must be reckoned with. It is a relief, then, when he finds the author vindicating the Johannine authorship of the Fourth Gospel, and showing the strongest critical grounds for doing so. We cannot forbear the quotation of the following unique passage:

"An argument which I have never seen set forth has for me great weight. Our Lord was a statesman. He founded a kingdom: He meant it to last. To start this kingdom He chose twelve men as Apostles. They were picked men. They had special 'gifts.' Now a man of such insight and intention, had He been only an ordinary genius, must have chosen one mind capable of such development that in time He might with him have sympathetic intercourse. The fine, intellectual, spiritual fibre of St. John, as we see him in this book, Christ must have demanded. If I did not find somewhere the trace of His choosing an Apostle who could comprehend the deep things, and who could directly transmit a conception of Him adequate to the inspiration of the Church in all ages, then I should find Christ the Statesman a contradiction. There must have been among the disciples of a Master like Christ at least one man who could understand more than the mere events, more even than the mere words—there must have been one who could understand the Life—the Life in its relation to the world. This man must have been our Lord's most intimate friend: to him Christ must have poured out the striving and conquest of His soul, for he must have been the man who, approximately at least, knew Him. We have the evidence of the Fourth Gospel that St. John did thus understand Him—not philosophically but none the less deeply for that reason. No other, either in tradition or in history, can be assigned the task. If there are difficulties in assigning the Gospel to St. John, there are infinite difficulties in robbing him of the honour of having written the greatest book ever written by the hand of man."

As "Secondary Sources" from which we derive knowledge of "The Master of the World," Mr. Slattery treats of "Foreign Testimony," "The Fathers," "Councils and Creeds," and "Institutions." Passing briefly over the first of these, he is excellent in the perspective with which he treats all of them. "The strength of the Councils," he says, "is that they were not afraid of paradox." "They reveal Christ as He touched the composite mind of the early ages." He is impressed with "the genius of the Greek mind," but not complimentary to the work of the Latins. He reverences Athanasius, but not Augustine. He is especially strong in writing of the evidence from "Institutions," among which he treats of "The Sacraments," which "have borne a steady witness to Christ when Gospel records lay hid in libraries unread"; of "The Ministry," which being "historic, continuous," has "large value as a witness-bearing institution"; of "Sunday," and of "The Church as an Interpreter of Scriptures and Creed." The latter section is the climax, as it is also the most extended section of this preliminary consideration. He seems in this section to have had in mind the attacks of Dr. Crapsey and of his counsel, and he meets satisfactorily the various issues raised by them, showing that scholarship and reason unite in vindicating the Church's interpretation of the creeds. He is strong on the Virgin Birth, though a little exaggerating (pp. 48, 50) alleged "excited outbursts" that have not been especially discoverable to us among men of sufficient calibre to deserve consideration. He treats the Virgin Birth as an "historic incident" of the Incarnation, and not its corner-stone. But though an occasional sentence is perhaps susceptible of criticism, the treatment of this subject as a whole, both in the preliminary and in the main portion of the work, is most admirable and does not, in our opinion, justify the criticism that has been bestowed upon it by one of our valued contemporaries of the Church press. The vindication of the historicity of the Virgin Birth is admirable.

By the time the second part of the work entitled "The Personality of Christ," is reached—the preliminary and critical considerations occupying only 74 pages—the reader's interest is fully aroused and his confidence in his author has been considerably augmented. The reader begins reading of our Lord's "Personality" with some trepidation, because of the author's analysis of the subject into human attributes. He soon, however, obtains the perspective which the author intends him to use. Mr. Slattery does not start from the divinity of Christ but from the view of Him "somewhat as the people of Nazareth and Capernaum saw Him," works up to his climax: "I. Though Man, Christ is More than Man." "II. The Bearer of a Divine Message, Christ is Himself the Message." The steps by which he ascends to his climax are reverent considerations—one might term them devotional meditations—upon the attributes of our Saviour's human life. Even in the order of these considerations there is an ascending scale. They begin with "His Obedience" and rise to "His Divine Authority." Frequently the author is on dangerous ground; often he appends foot-notes to give attention to the view, whether with assent or with dissent, of some scholar or critic. Indeed the balance between originality of treatment and deference to the judgment of others is seldom so happily preserved as we have it here. One may not always quite agree with the view expressed by the author, but one is never repelled by it. Indeed there are but few instances in which one would wish to dissent, and then only on grounds which he would admit to be debatable. A sermon could easily be developed from the thought of each one of these separate considerations, and an exceedingly valuable course of sermons from the series.

And so by slow, almost imperceptible degrees, the author reaches the point where his full revelation of the Son of God seems almost a matter of course. He has pursued his subject in quite the method in which the chosen twelve must have pursued it. They did not perceive the Son of God among them from the start; but they were led by gradual steps to a realization of who He was. Mr. Slattery here reverts to the subject of the Virgin Birth. He had before treated of it critically as to the evidences for it; he now treats of its "reasonableness." He says that "the Virgin Birth is not the proof of the Divinity of Christ," nor does he maintain that "it explains the sinlessness of Christ"; but he does not leave these negations without carefully safeguarding them, nor does he permit the negative considerations to be the paramount thought—that the Virgin Birth was the entrance into humanity of a "new divine Force and Vitality." "That which had not been in humanity, and that which could not evolve itself from humanity, by a divine Act came into humanity from without." And then we have a study of "the power of His Resurrection" as "The Transmission of His Vitality," and the culminating chapter, "His Divine Authority."

The book is really one of unusual value, and especially in view of the controversies of the present day. We cannot think of a better or more satisfactory volume to put into the hands of those whose faith has been weakened by attacks that have been made from within or without the Church's communion. Mr. Slattery has proven himself to be a constructive force in the Church at a time when there was great need for his services. He takes rank easily among the best thinkers of the Church by this notable production.

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Mr. Slattery has proven himself to be a constructive force in the Church at a time when there was great need for his services. He takes rank easily among the best thinkers of the Church by this notable production.

*Christ and Our Ideals.* The Message of the Fourth Gospel to Our Day. By Lonsdale Ragg, B.D. London: Rivingtons.

Mr. Ragg will be remembered by many readers as the author of two useful little books, that on *Christian Evidences* in the Oxford Church Text Book series, and another on *Aspects of the Atonement*. Here we have reproduced in substance four popular addresses delivered in London during Lent. Their aim is not critical but practical, assuming the Johannine authorship of the Fourth Gospel, and trying to find in it the setting forth of our intellectual, moral, spiritual, and social ideal in the portrait of Christ drawn therein.

AMONG the new books that have lately been issued by the publishing house of Thomas Whittaker, is another volume of Poems by Arthur Wentworth Eaton, D.C.L., author now of a considerable number of works, poetical and prose. Dr. Eaton's new book is entitled *The Lotus of the Nile and Other Poems*, and in many of the poems it contains the fine descriptive and lyrical gift of the author is shown at its best. Readers into whose hands have already come the attractive *Acadian Ballads* and *Poems of the Christian Year*, published by Mr. Whittaker late in 1905, will cordially welcome this new collection of Dr. Eaton's musical and thoughtful and truly artistic verse.

\* *The Master of the World.* A Study of Christ. By Charles Lewis Slattery, Dean of the Cathedral in Faribault. New York: Longmans, Green & Co.

## Church Kalendar.



Jan. 1—Tuesday. Circumcision.  
 6—The Epiphany. Sunday.  
 " 13—First Sunday after Epiphany.  
 " 20—Second Sunday after Epiphany.  
 " 25—Friday. Conversion of St. Paul. Fast.  
 " 27—Septuagesima.

## Personal Mention.

THE REV. CHARLES H. BOHN, rector of St. John's Church, Mason City, Iowa, has resigned to accept St. Luke's Church, Cedar Falls. He will enter upon his new duties the first Sunday in February.

THE REV. A. I. E. BOSS of Shenandoah, Iowa, has accepted the rectorship of Trinity Church, Muscatine, Ia., and entered upon his new work January 6th.

THE REV. J. K. BRENNAN, formerly of St. Louis, Mo., has been appointed rector of the Church of the Mediator, Morgan Park, Ill.

THE REV. R. A. CHACE of Philadelphia has been appointed assistant at St. James' Church, Chicago.

THE REV. CHARLES W. COIT has felt it necessary by reason of ill health to resign the rectorship of St. Luke's Church, Baltimore, and has accepted that at Bristol, Vt., which will involve fewer demands upon him.

THE REV. H. A. DEXTER has resigned as assistant at St. James, Chicago.

THE REV. F. E. DRAKE of Albia, Iowa, is in temporary charge of the Church of the Ascension, Bradford, Pa., during the absence of the rector, the Rev. Dr. Kleffer.

THE REV. MCNEELY DUBOSE has resigned the rectorship of St. Mary's School, Raleigh, N. C., to take effect at the close of the present scholastic year next June.

THE REV. WILLIAM E. EVANS, D.D., rector of Monumental Church, Richmond, Va., has been called to the rectorship of the Church of the Advent, Birmingham, Ala.

THE REV. E. S. HARPER, of the Cathedral staff in St. Louis, has accepted an appointment as assistant to the Rev. Dr. Winchester at Calvary Church, Memphis.

THE REV. WM. CLEVELAND HICKS, rector of Emmanuel parish, Cumberland, Md., has been appointed to succeed the Rev. John I. Yellott, Jr., as Archdeacon of Cumberland.

THE REV. S. ARTHUR HUSTON, formerly curate at Trinity Church, Cleveland, Ohio, has accepted a call as curate at St. Paul's Church, Detroit, Mich. His address for the present is 981 Woodward Avenue, Detroit.

THE REV. W. W. JENNINGS has accepted a call to St. Thomas' Church, Bath, N. Y., and will begin work there January 20th.

THE REV. WILLIAM H. JONES of Cleveland, Ohio, has received a call to the rectorship of Trinity Memorial Church, Warren, Pa.

THE REV. A. N. LEWIS has resigned the rectorship of Christ Church, Montpelier, Vt., on account of ill health and will remove to New Haven, Conn., and engage in supply work.

THE REV. JOHN VAUGHAN LEWIS, D.D., is officiating temporarily at Grace Church, Ridgeway, Pa., until the coming of the new rector, the Rev. R. S. Radcliffe.

THE REV. WILLIAM H. G. LEWIS recently of Holley, N. Y., should now be addressed at St. Luke's rectory, Brockport, N. Y.

THE REV. GEORGE L. NEIDE has accepted the rectorship of St. Thomas' Church, Falls City, Neb., and should be addressed accordingly.

THE address of the Rev. A. PRIME will be Kingston, Jamaica, until Easter.

THE REV. W. W. RAYMOND of Baldwinsville, N. Y., has taken temporary charge of Calvary Church, Syracuse, N. Y., and of Emmanuel Church, East Syracuse.

THE REV. W. C. RODGERS, formerly rector of Grace Church, Millbrook, N. Y., has been ap-

pointed assistant priest at St. Agnes' chapel, Trinity parish, during the absence for some months of the Rev. Edward Morgan.

THE REV. H. D. STAUFFER, rector of St. James' Church, Wooster, O., has been called to St. Paul's Church, Medina, O., to succeed the Rev. J. S. Lightbourn.

THE address of the Rt. Rev. BEVERLEY DANDRIDGE TUCKER, D.D., Bishop Coadjutor of Southern Virginia, will be, until further notice, Virginia Beach, Va.

THE REV. ROYAL K. TUCKER has resigned from mission work in central Louisiana and has taken charge of Trinity Church, Kirksville, Mo.

THE REV. LINCOLN R. VERCOE of St. Joseph, Mich., has received a call to succeed the Rev. B. T. Kemerer as Hospital Missionary in St. Louis.

THE REV. A. B. WHITCOMBE has resigned St. Augustine's, Wilmette, Ill., and has become rector of St. Luke's, Dixon, Ill.

THE REV. JOHN I. YELLOTT of Petersville, Frederick Co., Md., has received a call to the rectorship of Emmanuel Church, Belair, Md., to succeed the Rev. R. A. Castleman, who has accepted the rectorship of Grace Church, Elkridge, Md.

## ORDINATIONS.

### PRIESTS.

OHIO—On Wednesday, January 9th, 1907, in St. Paul's Church, Conneaut, the Rev. NATHANIEL BIGELOW was advanced to the priesthood by the Rt. Rev. W. A. Leonard, Bishop of Ohio. The preacher and presenter was the Rev. Rlx Atwood of Cleveland. He, with Archdeacon Abbott, the Rev. W. J. Wright, and the Rev. J. F. Miller took part in the "laying on of hands."

## DIED.

COOK.—Entered into life eternal. From her residence in Ossining, N. Y., on December 16, 1906, ALICE COOK, daughter of the Rev. Wm. H. Cook, and sister of the Rev. Wm. M. Cook, of Ilion, N. Y.

FLEETWOOD.—HENRY WARREN FLEETWOOD, son of the Rev. Dr. B. Frank Fleetwood and Josephine Fake Fleetwood, in the 25th year of his age, suddenly at New Orleans on January 5th. Interment at Oakwood, January 9th.

FRYER.—Entered into rest January 7th, 1907. ELIZABETH PIERCE FROST, wife of Greville Edward Fryer.

May she rest in peace and let light perpetual shine upon her!

STAFFORD.—Entered into life eternal at her residence, 164 Leffert's Place, Brooklyn, N. Y., on the Feast of the Epiphany, January 6th, 1907, CLARA AUGUSTA STAFFORD, daughter of the late Dr. James Romeyn Stafford of Brooklyn, and sister of the Rev. H. W. R. Stafford of St. Joseph's Church, Queens, N. Y.

VAN DOREN.—Entered into peaceful rest at the residence, 295 Alexander Avenue, New York City, at sunrise, January 10th, 1907, MARY WRIGHT, eldest daughter of the late Charles Augustus VAN DOREN and Anna Wood Van Doren, with a serenity of spirit in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope. The funeral services were held in St. Ann's Morrisania, on January 12th, at 9 o'clock and the interment was in Mercer Cemetery, Trenton, N. J. "Underneath are the everlasting arms."

## MEMORIAL.

REV. ROBERT RITCHIE, D.D.

At a special meeting of the vestry of the Church of St. James the Less held January 8th, 1907, the following minute was unanimously adopted.

The vestry desires to place on record its deep sorrow at the death of the Rector of this parish. Dr. RITCHIE had held this position for more than 37 years. During all that time, not one single incident ever happened, to disturb the harmony that should always exist between rector and vestry.

He was deeply beloved by those to whom he ministered at the Falls of Schuylkill. He was always at his post of duty. On more than one occasion this vestry has urged him strongly to seek rest in a long vacation, but he refused, pre-

ferring to remain among his own people. His source of strength lay in an exalted Christian character and in a firm Christian faith. It was absolutely impossible to move him from a position which he believed to be right.

While we sorrow at his death, we are thankful that for so long a time we were permitted to have him with us, not only as rector of the parish but as a valued friend and colleague.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED.

YOUNG MEN of education and refinement to do mission work and study for Holy Orders in Arkansas. Hard work and poor pay. "Him that hath a proud look and high stomach" not wanted. Apply: VEN W. K. LLOYD, LL.B., Archdeacon of Arkansas, Little Rock, Ark.

### POSITIONS WANTED.

ORGANIST-CHOIRMASTER of exceptional ability and experience, desires change after Easter: good opening essential. Highly recommended. Address: "CHOIRSTER," LIVING CHURCH, Milwaukee.

A YOUNG LADY of refinement (Churchwoman), would like a position in Clergyman's family, in East, as Companion to elderly lady or semi-invalid. References. Address, COMPANION, LIVING CHURCH, Milwaukee.

A GENTLEWOMAN, widow, refined, educated, well connected, would take charge of widower's household. Highest references given and expected. Address: Mrs. W., care LIVING CHURCH, Milwaukee.

## PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

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

ORGANS.—If you require an organ for church, school, or home, write to HINNESS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE INDIANAPOLIS VESTMENT BAG. The Best. Send \$2.50 to Wheaton, Illinois.

## UNLEAVENED BREAD.

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

## CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 60th Street, New York.

S. T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: SISTER THERESA.

FOR SALE.

PLANS AND SPECIFICATIONS for a rural Gothic church to accommodate 140 worshippers. Have been accepted and church now finds it cannot use them. Address: J. F. K., THE LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 136 Fifth Ave., New York.

CLERICAL REGISTRY.

GOOD OPPORTUNITIES for Rectors and Assistants seeking fresh fields of labor. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WINTER RESORTS.

SAINT AUGUSTINE, FLORIDA. HILLCREST Guest House, in suburbs of St. AUGUSTINE, offers to limited number of guests the comforts of a home. House newly repaired. Spacious grounds sheltered from sea winds. Pines. Artesian well. Carriage service to city daily. Special terms to clergymen and mission workers. For particulars, address with references: THE SISTER IN CHARGE, Box 704, St. Augustine, Fla.

TRAVEL.

EUROPE.—A Select Summer Tour only \$250. Best steamers; small parties; new ideas; personal escort. REV. L. D. TEMPLE, Watertown N, Mass.

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.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

NOTICES.

THE SPIRIT OF MISSIONS is the monthly magazine published by

THE BOARD OF MISSIONS, as the Church's agent for missionary management.

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

Fully illustrated. \$1.00 a year.

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

A. S. LLOYD, General Secretary, 281 Fourth Avenue, New York. GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." THE SPIRIT OF MISSIONS—\$1.00 a year.

THE CHRISTMAS OFFERING.

A large number of rectors, parishes, and individuals throughout the Church elect to make their offerings and contributions to THE GENERAL CLERGY RELIEF FUND at Christmas time. To such this is a reminder.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through

non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: 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, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

THE GENERAL CLERGY RELIEF FUND, The Church House, 12th and Walnut Streets, Philadelphia, Pa.

REV. ALFRED J. P. McCLURE, Assistant Treasurer.

BOOKS RECEIVED.

FROM THE AUTHOR.

Psychic Phenomena in the Light of the Bible. A Treatise on the Philosophy of Non-Medical Healing and other Psychic Phenomena, in Accordance with the Ordinary Theological Science of Evangelical Christianity. By the Rev. J. H. Sowerby, Ph.B.

MISSIONARY THANK OFFERING COMMITTEE (By George W. Jacobs & Co., Philadelphia.)

Three Hundred Years of the Episcopal Church in America. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Price, 50 cents net.

RICHARD G. BADGER. Boston.

Personal Recollections of Johannes Brahma. Some of his Letters to and Pages from a Journal kept by George Henschel. With Portraits. Price, \$1.50.

Songs from the Capital. By Clara Ophella Bland. Price, \$1.25.

Cobwebs. Gertrude Rogers. Price, \$1.00.

CHARLES SCRIBNER'S SONS. New York.

Four Aspects of Civic Duty. By William Howard Taft, Secretary of War, First Civil Governor of the Philippine Islands. Price, \$1.00 net.

Christian Theology in Outline. By William Adams Brown, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York, author of The Essence of Christianity. Price, \$2.50 net.

YEAR BOOKS.

Year Book of St. Andrew's Memorial Church, Yonkers, N. Y. Advent, 1906.

AN IMPROPER use of time is the source of all the disorders which reign amongst men. It is a treasure which we would wish to retain for ever, yet which we cannot suffer to remain in our possession.

This time, however, of which we make so little moment, is the only means of our eternal salvation. We lose it without regret, which is a crime; we employ it only for worldly purposes, which is a madness.

Let us employ the time which God allows us, because it is short; let us employ it only in laboring for our salvation, because it is only given us that we may be saved; that is

to say, let us be sensible of the value of time, and let us not lose it; let us know the use of it, and employ it only for the purpose it was given.

By these means we shall avoid both the dangers of a slothful and the inconvenience of a hurried life.—Massillon.

TO PURGE us of our earthliness and dross, and purify our souls, and make them meet for the inheritance of the saints and the society of angels and the presence of our God, we require not only sprinklings and washings and lustrations of water and blood, but more searching purifiers still, even baptisms of fire and fierce meltings as of silver in the Refiner's crucible.

You must first take away the dross from the silver, ere there can come forth a vessel for the finer, and if the precious metal must be very pure the heat of the refiner's crucible must be very intense. But is not the heat of the furnace the special care of the refiner? His heart is touched most keenly with sympathy for thee, and he only waits to withdraw thee from the fiery trial the moment it hath done its refining work upon thy soul.—REV. R. RANKIN.

PEOPLE that pray in their youth and middle life will never want for one useful occupation in their age. Quivering lips can ever sing with a prayerful heart to help them.—Lynch.

ARE YOU A SUCCESSFUL SUNDAY SCHOOL WORKER?

This is what is said of Dr. Butler's book\* by three members of the General Convention's Sunday School Commission:

BY A LAYMAN.—"I have read with very great interest and profit your admirable Churchman's Manual of Sunday School Methods, and I shall give a copy of it to my rector. It is one of the most useful things of its kind that I have seen."

BY A PRESBYTER.—"I am much delighted with its comprehensiveness and at the same time its concreteness. How you ever stored away so many illustrations, and so much detail, is a mystery to me. I hope it will have a very wide sale."

BY A BISHOP.—"Perhaps the best way of expressing my approval and appreciation of your book on Sunday School Methods, is to say that I have distributed thirty copies among the clergy of this diocese."

\* The Churchman's Manual of Methods. By the Rev. Dr. Butler. Price, by mail, \$1.08. Published by The Young Churchman Co., Milwaukee.

"THE S. S. BOOK OF THE YEAR."

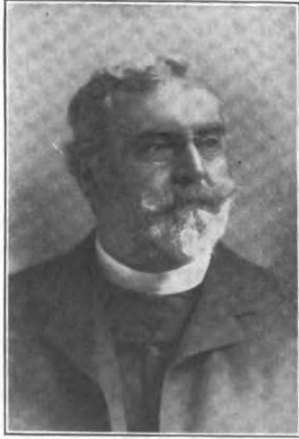
The Secretary of the Sunday School Federation of the Church, a foremost authority in Sunday School matters, says:

"This is the book of the year among Churchmen.\* It covers 200 pages of wise advice on Child Nature, Organization and Administration, Order and Discipline, Worship, Instruction and Grading, Teachers' Meetings, and an excellent Bibliography.

"Dr. Butler is especially strong in his concrete advice on Instruction, Grading, Lesson Material, and Preparation. He devotes almost one-half of the book to this. In no other volume of all the 800 odd books on Teachers and Teaching, published either in America or abroad, is this important subject dealt with so lucidly and practically, and made so clear and concrete. There is no excuse now for untrained teachers in the Church, save only sheer indifference."

\* The Churchman's Manual of Methods. By the Rev. Dr. Butler. Price, by mail, \$1.08. Published by The Young Churchman Co., Milwaukee.

# THE CHURCH AT WORK



REV. ROBERT RITCHIE, D.D.



REV. GEORGE H. DAVIS, D.D.

TWO DISTINGUISHED PRIESTS, AT REST LAST WEEK.

## DEATH OF THE WARDEN OF SEABURY DIVINITY SCHOOL.

THE REV. GEORGE H. DAVIS, D.D., warden of Seabury Divinity School, Faribault, Minn., died at that school, on Wednesday, evening, January 9th. While taking charge of the services of St. Paul's Church, Minneapolis, in the absence of the rector, on Sunday, December 16th, Dr. Davis was attacked with paralysis and has gradually grown worse until the end finally came.

Dr. Davis was a native of Maine and was born there about 65 years ago, and after graduating from Dartmouth, he taught school for a time, and then came West, locating with his brother in Milwaukee, where they together carried on a large commission business in flour. During his residence in Milwaukee he was a member of the new All Saints' Cathedral just organized by the late Bishop Armitage. He was a teacher in the Sunday School, and an active member of the parish. He closed his business career in order to take holy orders, and entered Kenyon College. He then entered Seabury, graduating in 1875.

He was ordained by Bishop Whipple in 1876, and has had charge of the following parishes: St. Cloud, Brainerd, and Mankato, Minn., and Boise, Idaho, and also was for a time headmaster at Shattuck. Dr. Davis was elected a member of the Standing Committee in 1893, and in 1895 was made the president of that committee, holding that same office at the time of his death.

The funeral was held from the Cathedral of Our Merciful Saviour, Faribault, on Saturday, January 12th. At eleven in the morning of that day there was a requiem celebration of the Holy Communion in the oratory of Seabury Hall, which was attended by the students, clergy, and the family. From that hour until the hour of the funeral, 2 P.M., the body lay in state in the Cathedral attended by a body of the students. The sentences at the time of the service, were read by the Dean of the Cathedral, Rev. C. L. Slattery, the lesson by the Rev. Chas. A. Poole, Professor in Seabury and acting Warden, and the prayers by the Bishop. The pall-bearers were some of the students. The interment was in Maple Lawn Cemetery, Faribault.

As a parish priest, Dr. Davis was warmly loved by all, especially the children, who regarded him as their own special friend; as a member of the diocesan Council and a member of the committee on legislation, he was a valued adviser and exercised good judgment and much wisdom, and, while firm in his convictions, he was ready to put oil on the

troubled waters. He was a staunch and loyal Prayer Book Churchman, yet always insisted upon the constitutional rights of both presbyters and laymen.

His loss to Seabury will be a most severe one, as he had attached himself personally to all the individuals there, and by his wise and firm administrations had proved himself to be the admirable head for warden; during his wardenship everything was running most harmoniously and it will be a great grief to all to miss his loving presence.

## VACANCIES AT SEABURY FILLED.

AT A MEETING of the trustees of Seabury, held after the funeral of the late warden, the Rev. F. A. McIlwain, Professor of Hebrew and Exegesis in Seabury, was elected warden of



REV. F. A. MCILWAIN.

the Hall. The choice of Mr. McIlwain by the trustees will be most satisfactory and agreeable to everyone connected with Seabury. Mr. McIlwain is a brilliant scholar, a winning man personally, and is filled with a deep devotion and loyalty to the Church. The Rev. Elmer E. Lofstrom, B.A. '96, University of Minnesota, and B.D. '99 Seabury, and well known to the readers of *THE LIVING CHURCH*, through his preparation of the Sunday School Lessons, was elected by the Trustees to occupy the Chair of New Testament Exegesis and Catechetics. Since leaving Seabury, Mr. Lofstrom has been keeping up his studies and, if he accepts this offer, will be found eminently prepared for it.

## PLANS IN SACRAMENTO.

ON THE INVITATION of the Bishop of Sacramento, a number of laymen of that city,

with himself and the Rev. Charles E. Farrar, rector of St. Paul's Church, dined together on New Year's eve in order to fulfil two purposes. One was to say farewell to the retiring governor of the state, George C. Pardee, who after four years in that office returns to his home in Oakland, and who had been a good friend of the Church in the see city during his residence in the capital. The other purpose was to discuss ways and means for completing St. Paul's Church edifice. The Bishop reminded those gathered that the fine church of granite, now two-thirds completed, had for some time stood in its roofless and windowless condition and with no work done upon it.

The recent death of some wealthy members, from whom generous help had been expected or promised, had reduced the parish financially, and it seemed proper to ask public-spirited citizens to lend a hand in completing an edifice that would be an adornment to the city. He felt it to be impossible to acquiesce to its standing in that way and urged the importance of completing it. He stated that \$26,000 had been expended, and \$17,000 more would complete the new stone church free of debt. He had already received a number of subscriptions toward that end, but felt it necessary to ask for others before resuming work. A number of laymen replied, expressing their wish to assist in the work, and a meeting was subsequently called in order to provide more in detail for raising the money.

## MEMORIAL WINDOW AT LEBANON, PA., DEDICATED.

A NOTABLE memorial window has recently been dedicated in St. Luke's Church, Lebanon, Central Pennsylvania (Rev. John Mitchel Page, rector). It is the gift of Mrs. John A. Weimer, a member of St. Luke's parish, in memory of her late husband.

The Hon. John A. Weimer was a member of the well-known family who have founded and long conducted the great industry known as the Weimer Machine Works. He was also a man notably active in social and civil affairs, and will long be remembered among the most conscientious and able mayors of Lebanon. He was attacked in early life by an insidious malady of the throat, against which he maintained an heroic resistance for over five years. It was during this latter period that he and Mrs. Weimer very earnestly considered the claims of the Church, and as a result they were confirmed together. If Mr. Weimer's fellowship with the Church on earth was brief it was notable in zeal and



interest, and both he and Mrs. Weimer brought a sense of active and responsible membership from their previous religious associations in the Reformed and Presbyterian communions.

The window is a large, four-light window, with a circle and triangles filling in its equilateral apex, the whole being approximately twelve by twenty feet.

The subject is the Incarnation, represented in general in the upper circle by the figure of our Lord as a young boy stepping forward, while His Blessed Mother is seated behind Him, extending her hands on either side as if presenting Him to the world. Each of the large lights below represents an incident of the Incarnation as an historic fact: first, the Annunciation, then the Nativity with the Shepherds, then the Adoration of the Magi, and lastly, the song of Simeon at the Presentation in the Temple.

The arrangement of these four separate scenes so as to form one united design, represents on the part of the artist a marvellous skill, both in grouping and in the gradations of light and color. The brightest light is found in the figure of the Christ Child as it appears in each of the two central panels, slightly darker are the two figures of the Blessed Virgin, a little less luminous the attendant shepherds and kings, and beyond these, while the figures in the Annunciation and Presentation scenes are by no means somber, the judicious arrangement of subdued backgrounds make these panels a quieter margin, which throw out the central figures as the dominant notes of light. There is an ingenious sense of continuity in the structures which form the background and in the sky above them which, taken with the grouping of the figures, gives the general effect of one large painting.

The minor triangles in the upper tracery are filled either with subdued color or with angelic heads. Across the bottom of the window is the inscription, in Gothic letters: "To the Glory of God, and in Memory of John A. Weimer. Born January 26, 1863. Died February 5, 1905."

The window is the work of Messrs. J. & R. Lamb of New York, the artist being Mr. Charles Lamb, and the work having been in special charge of Mr. Joseph G. Lamb. The faces alone are painted, the other rich color effects are obtained in the glass itself and varied by the process of thickening layers.

According to the wish of the donor, the window was quietly dedicated at the early celebration of the Eucharist on the Fourth Sunday in Advent. The Bishop of the diocese instructed the rector to perform this office for him. The prayers of dedication as also the sermon preached in St. Luke's at Christmastide, were such as to make it clear that the events represented in this window were not the ingeniously edifying inventions of an irresponsible fanaticism, but the faithful portrayals of actual happenings of history, to which God the Holy Ghost has borne witness in the tradition of the Church and the words of the Scriptures.

#### VACATION CONFERENCE AND CONFERENCE ON LAYMEN'S WORK.

WHAT, IT IS HOPED, may prove a permanent location, has been found for the Summer Conference for Church Workers, which met for two years at Richfield Springs, and last year used the halls of Smith College at Northampton, Mass. This location is North Adams, Mass. This is in the wildest part of the Berkshires, right under the shadow of old Greylock, the highest mountain in Massachusetts, and in the cradle of American missionary endeavor. It is nearly a thousand feet above sea level, and some of its valleys remind one of Switzerland, in not the wildest parts. To the west only five miles is Williamstown, with its college and its Haystack monument. On the north are the Vermont

mountains and historic Bennington. On the east is the famous Hoosac tunnel, and on the south are the Berkshire lakes, Pittsfield, Lenox, and Great Barrington. North Adams is easily reached from Boston, New York, and Albany, being on through lines of travel.

Bishop Vinton cordially welcomes the Conference to his diocese and to North Adams. The people of the city and of Williamstown have expressed warm interest. So marked is the interest in North Adams that a registration of two hundred men, resident in North Adams, is pledged, the registration to be made at once. The Conference registration fee remains as last year, viz., \$5. Arrangements for entertainment are more advantageous than have ever been offered. Not only is the price within the reach of all, but the accommodations are central and in large colonies, so that members may be lodged under single roofs to the number of seventy-five, and in one case one hundred and ten. The halls for meetings are central, and almost as advantageous as if built expressly for such a gathering.

The dates of the Berkshire Vacation Conference of 1907 will be from Saturday, July 6th, to Sunday, July 21st. Bishop Vinton will be asked to be honorary chairman. Among the speakers will be the Rev. Dr. Arthur S. Lloyd, general secretary, who arrives from his tour of the world just before the Conference opens, and before sailing promised to attend and speak of his journey. Another speaker will be the Rev. Dr. E. H. Wellman of Brooklyn, who sailed on January 8th for Panama, there to get materials for an illustrated lecture. He went under commission of the Seabury Society of New York.

There will be a Woman's Auxiliary day, a Girls' Friendly Society day, and a Laymen's day. At the last named an illustrated lecture, showing what laymen are doing for Church Extension, will be given. On February 16th there is to be a conference of laymen in New York, and it is expected that one of the tasks these laymen will set for themselves is the Laymen's Day and its success at the Berkshire Conference next July.

The programme for the Layman's Conference in New York on February 16th will be confined to three sessions. These will be at 10 A. M. and 2 and 8 P. M. The evening session will be a presentation of work by laymen, followed by illustrations with maps, all thrown on a screen, and showing what has been accomplished in Pittsburgh, Buffalo, in the Bronx, and other cities. The place will be Hobart Hall in the Diocesan House in Lafayette Street. Already laymen have promised to attend from a large number of cities in the region east of Pittsburgh and Buffalo and north of Washington. Details are in charge of a committee consisting of Messrs. L. O. Morny, New York, John H. Schwacke, Philadelphia, Chas. S. Shoemaker, Pittsburgh, F. H. C. Reynolds, Boston, and Berthold A. Oppenheimer, Springfield. A purpose is to effect a federation of lay organizations that may take up the task of getting organizations into working shape in cities where they do not now exist. Most of the Bishops in the region outlined have already expressed a hearty desire that laymen in cities in their dioceses take hold of some of the work which now is undone.

#### IMPROVEMENTS AT ST. MARTIN'S, RADNOR, PA.

ST. MARTIN'S CHURCH, Radnor (the Rev. George W. Lamb, M.D., rector), has been undergoing extensive improvements. A handsome chancel of gray stone, trimmed with Indiana limestone, has been built at a cost of \$10,000. The division wall has been removed, showing the increased seating capacity gained and the beauty of the new chancel. The increased congregations during the last two years has necessitated the enlargement. Mr. James W. Paul, Jr., is hav-

ing a large organ built for the church as a memorial to his wife. It is hoped the chancel will be ready for consecration in a few weeks.

#### M. T. O. IN CENTRAL PENNSYLVANIA.

THE M. T. O. movement has made a good start at St. Luke's, Lebanon, Central Pennsylvania. The primary meeting was held on the evening of St. Andrew's day, when Dr. Wilder of Lancaster presented the M. T. O. idea to the men of the parish with admirable clearness and spirit. On January 8th, the men in large numbers met for an informal supper, followed by the illustrated lecture upon Three Hundred Years of Church Life in America. The supper was served by the ladies of St. Catherine's Guild and six boys of the choir, who acted as waiters. Mr. Dana H. Benjamin acted as chairman. The rector, the Rev. J. M. Page, spoke only a few words of greeting and announced future plans for the movement. Professor Loveland, principal of the High School, introduced the lecturer, the Rev. Benjamin S. Sanderson of Bethlehem. He greatly amplified the lecture, making it profoundly instructive. The evening was full of spirit, good fellowship, and genuine interest. The next event in this movement is to be the sermon preached in accordance with the desire of the Bishop, on the morning of the Second Sunday after Trinity.

#### M. T. O. IN PITTSBURGH.

A MASS MEETING in behalf of the Men's Missionary Thank Offering was held on Wednesday evening, January 9th, in Carnegie Music Hall, Pittsburgh. The music for the occasion was under the charge of Mr. Walter E. Hall, organist of Trinity Church, and was admirably rendered by a choir of 200 men and boys, vested, who were massed upon the stage and represented choirs of various churches in the city and suburbs. In front of the choir, seats were provided for the members of the diocesan committee on the Thank Offering, the Bishop of the diocese, and the speakers. The opening devotional services were by the Rev. Dr. McIlvaine, rector of Calvary parish and president of the committee. Bishop Whitehead told in brief the story of the voyage of the ships to Jamestown, and urged upon his hearers that each one give to the offering at least on day's wage. The first speaker was William H. Singleton of Washington, who spoke of the historical view of the movement. Mr. W. R. Butler of Mauch Chunk, Pa., told of its patriotic side; while the Rt. Rev. D. H. Greer, Bishop Coadjutor of New York, set forth the spiritual benefits to be derived from the movement in its unifying and transmuting effect upon the whole Church. There was an attendance of about 500 men and boys, the invitations being restricted to them only.

The Rev. H. R. Hulse, secretary of the Central Committee on the Men's Missionary Thank Offering, spent Sunday, January 6th, in Pittsburgh, speaking in the morning at the Church of the Ascension, and in the evening at Trinity Church. In the afternoon he addressed a meeting in Christ Church, Allegheny.

#### OHIO IN LINE WITH THE M. T. O.

BISHOP LEONARD has issued a letter *ad clerum*, urging that the Men's Thank Offering be taken up with spirit and earnestness in every parish and mission in the diocese. Lists are being prepared to include all men and boys of the Church, whether communicants or not, and a thorough canvass will be made in which it is hoped not one man or boy will be overlooked. The Bishop urges that a special sermon, setting forth the object of the M. T. O. and the reasons why every man and boy should gladly enroll themselves in this great "army" be preached

in every church on the Second Sunday after the Epiphany.

Mr. Samuel Mather, chairman of the Ohio M. T. O. committee, has presented every clergyman in the diocese with a copy of the Rev. Dr. Hodges' *Three Hundred Years of the Episcopal Church in America*.

#### BISHOP PINKHAM'S TWENTIETH ANNIVERSARY.

SUNDAY, the feast of the Epiphany, was the twentieth anniversary of the acceptance by the present Bishop of Calgary, the Rt. Rev. W. C. Pinkham, D.D., of the see of Saskatchewan, made to him by the Archbishop of Canterbury, then Primate of the Province of Rupert's Land.

The Bishop was the preacher and celebrant at the 11 o'clock service in the pro-Cathedral, Calgary, and taking as his text the 8th verse of Psalm 124, he gave a very interesting resumé of the progress made during the past twenty years.

The Bishop might have been consecrated in England, but he preferred consecration in Winnipeg, whose growth he had seen from the time it had a population of less than 200, in 1868; and, as the Metropolitan of Rupert's Land was in England and could not return till summer, the consecration did not take place till August 7th, 1887. It was then held in Holy Trinity, Winnipeg, and among Bishops taking part in it were the present Bishop of Western New York, then Bishop of North Dakota, and the late Bishop Whipple of Minnesota.

The diocese of Saskatchewan then included, in addition to its present area, the whole of the present diocese of Calgary. Its total area was 300,000 square miles; and its clergy 22, eight of whom were in what is now the diocese of Calgary, and none ministered to self-sustaining congregations.

At the meeting of the Provincial Synod, held a few days after the Bishop's consecration, preliminary steps were taken which the Archbishop of Canterbury completed the following March, when the provisional district of Alberta was set off from the rest of the diocese of Saskatchewan and the Bishop of Calgary to hold both sees till an endowment fund for Calgary could be raised, or other provision for the support of the Bishop could be secured.

Shortly after the Bishop's consecration, the congregation of the Church of the Redeemer, Calgary, where the Bishop took up his residence, became self-supporting.

The first meeting of the Synod of the diocese of Calgary was held in January 1889. There were then eleven clergy in the diocese, all of whom were present.

Between the years 1891 and 1902, the Bishop, while administering both dioceses, secured an episcopal endowment fund amounting to \$45,573.16, to which Saskatchewan is to add \$13,783.55, which will bring it up to \$59,356.71, and Saskatchewan, after the payment of this sum to Calgary, will have an episcopal endowment fund of exactly the same amount. The Bishop also secured \$4,800 for the purchase of a see house and grounds. Towards the endowment fund the S. P. C. K., S. P. G., and C. B. F. were contributors; and the last-named society furnished half the cost of the episcopal residence and grounds.

There are now in the diocese of Calgary, 40 clergy, nine of whom are wholly supported by the congregations to whom they minister; there are 41 churches, 37 of which, viz., the pro-Cathedral, Calgary, All Saints', Edmonton, and St. Luke's, Red Deer, are really fine buildings, the two first named having pipe organs. The work on the four Indian reserves, on which the Church was at work when the Bishop was appointed, has made great strides, both among adults and children. There is a boarding school for boys and girls

on each of the four. There is also an industrial school for Indian boys just out of the city of Calgary, opened in 1896. The diocese owns a ladies' school, called St. Hilda's College, in the city of Calgary, which was opened in September 1905, and is doing excellent work. The site for this the Bishop secured in 1888. When, on September 25th, 1903, the Bishop resigned the see of Saskatchewan, he left more clergy in the smaller diocese than there were in the undivided diocese in 1887. The Bishop is well on in his 39th year of service in Western Canada.

There is a pressing need for at least 21 clergy in the diocese at the present time, and there is work for at least 30, if funds were forthcoming from which to give grants to meet what the people ministered to will raise.

#### ASKS THE BISHOPS TO PROTEST.

REQUESTS have been sent to the Bishops by Mr. Erving Winslow of Boston, for their signatures to the following paper:

"The fact that the triennial meeting of the General Convention of the Protestant Episcopal Church at Jamestown, Virginia, and the celebration of the ter-centennial of its establishment in America coincides with the coming National Exposition there, furnishes an occasion, and perhaps creates a duty, for the expression of a criticism upon the proposed programme of the Exposition by the Bishops of the Church—ministers of the gospel of peace.

"In common with many others throughout the country, we have been surprised and shocked at the transformation of the programme, which has now gone so far as only too fully to warrant the announcement which is made that the Exposition will be primarily a military and naval celebration. That an international military and naval celebration was to have conspicuous place in the Exposition's programme, as provided for by Congress in 1905, was well known, and may have been conventionally proper; but the purpose to make the Exposition "the greatest military spectacle the world has ever seen," was not known, was not avowed, and has clearly been a gradually evolving purpose, whose carrying out as now so elaborately detailed in the Exposition's official organ and advertised throughout the country, can only work immense mischief to the country and to the world.

"The present programme is utterly different in its order and proportions from that given when the plan of the Exposition was first submitted to the public, when the various states were asked for and granted large financial support to insure its success. We are unwilling to believe that many of our states would with knowledge of the predominant features of the present programme, in which an amount double the Government's total original grant to the Exposition is to be devoted to military pageant alone, have made such appropriations. We are confident that such a plan as that now announced, calculated to stir up the fever of military excitement and emulation in our people at a time when that is precisely what we should all most earnestly coöperate to discourage, cannot command the approval of the serious and thoughtful citizens of the republic.

"We are glad to express our appreciation of the many useful educational and industrial features in the Exposition's programme. But no usefulness of these can compensate for the harm involved in the overshadowing military features now outlined. The primacy of these features, in our judgment, makes the present plan of the Exposition discordant with the character of our own religious commemoration at Jamestown, incongruous with the historic event which is its occasion, unworthy of this peaceful American republic, and a gross anachronism at a time when our own

nation is to unite with the nations of the world in deliberations in behalf of the supplanting of the hoary wrongs and vanities of war by the rational and worthy methods of international justice. We solemnly protest against it."

#### ST. PAUL'S, LOUISVILLE, OUT OF DEBT.

ST. PAUL'S CHURCH, Louisville, Ky., is out of debt as the result of the appeal of the rector, the Rev. William Howard Falkner, to his people to raise the amount as their Christmas offering. Mr. Falkner entered the rectorship of the parish in January 1906. He found the parish incumbered with a debt of \$20,000. Realizing what a hindrance to parish growth indebtedness is, he set himself to the work of removing this obstacle. The vestry agreed with him as to the necessity, and a committee, composed of A. E. Richards, chairman; Charles H. Pettet, Wallace Miller, Owen Tyler, and John C. Lewis was appointed to take charge of the matter. A circular letter was addressed by the vestry to each member of the congregation and favorable responses were received on such a scale that the debt was paid as stated.

#### AT BERKELEY DIVINITY SCHOOL.

WEDNESDAY preachers in the school chapel during January will include the Ven. Archdeacon Raftery of Portland, Conn., and the Rev. Dr. Horace B. Hitchings of Malden, Mass., the latter a graduate of the school half a century ago. Papers on Friday evenings include a discussion by Archdeacon Buck of New Haven on the paucity of candidates for the ministry; and by the Rev. J. A. Biddle on "The Burden of the Church in New England." Archdeacon Hughson of Asheville will address the Missionary Society on January 29th, and it is expected that during February the school will be addressed by Bishop Mann of North Dakota and Bishop Johnson of South Dakota, while missionary addresses from the Rev. Walter C. Clapp of the Philippine Islands and the Rev. J. J. Chapman of Japan are expected when these shall arrive in this country for their vacations during the year.

There have been recently received in part by special gifts from their families, portraits of several students who at various times began their studies in the school but were prevented by sickness and death from completing them. These portraits have been hung in the common room, where the students meet for the missionary society and for other purposes.

On a large map of the United States hung in the common room and divided into dioceses and missionary districts, are indicated the number of graduates of the school in each ecclesiastical division and also the sees of the Berkeley Bishops.

#### DINNERS FOR CHARITABLE INSTITUTIONS IN MINNEAPOLIS.

THROUGH the generosity of some person who desires to remain unknown, the Rev. William Wilkinson was able to offer 470 dinners to different charitable institutions in Minneapolis on New Year's Day. One hundred and forty-five inmates of the Home for Children and Aged Women were provided with an old-fashioned New Year's dinner, and then 135 homeless children at the (Roman) Catholic Orphan Asylum were cared for; 40 dinners were served at the Sheltering Arms, Emerson and Twenty-sixth Avenue north, and the Little Sisters of the Poor in Southeast Minneapolis received the other 150 meals so thoughtfully provided.

All of these meals were bought and superintended by Mr. Wilkinson, and over \$125 of the unknown donor's money was spent for turkeys alone.

**BOSTON CHURCH CONSECRATED.**

TUESDAY, January 15th, was a great day in the history of the Church of the Messiah, Boston, for the edifice was consecrated with proper services in the presence of a large congregation. This service was made possible through the persistent work of the Rev. John McGaw Foster, its rector, who was able after several years of labor to discharge the debt of some \$42,000 which has hung over the church ever since it was erected. The consecration was performed by Bishop Lawrence, and assisting in the service were Bishop Parker of New Hampshire and Bishop Vinton of Western Massachusetts. There was a special musical programme and in the congregation were present many of the diocesan clergy who had been especially invited to take part in the service.

**BURIAL OF DR. RITCHIE.**

THE BURIAL of the Rev. Robert Ritchie, D.D., whose sudden death on the morning of January 7th was noted last week, took place at his beautiful suburban church of St. James the Less, at Falls of Schuylkill, Philadelphia, on January 9th. The body was

the Clergy Missionary Association, the Catholic Club, and the Convocation of North Philadelphia, held since the death of Dr. Ritchie, of all of which he was a member, minutes and resolutions were adopted, setting forth the virtues and characteristics of the deceased and lamenting his sudden death and great loss to the diocese and the Church in general.

Dr. Ritchie's death appears to have been caused by a sudden attack of heart disease while he slept. He was 61 years of age. He was one of the best known of the diocesan clergy, being not only a distinguished member of the Catholic Club, but as well on cordial and intimate terms of friendship with those who differed most radically with him. He was a deputy from Pennsylvania to the General Convention of 1904.

**IN DARKEST ARKANSAS.**

A CIRCULAR LETTER sent out by Archdeacon Lloyd of Arkansas, tells of a condition of affairs in a part of that state that would seem incredible were one not familiar with the out-of-the-way mountain population of the South. His reference is to Low Cap, Newton County, which is in the wildest

way that it would be dangerous to carry out his purpose of holding services. He was told that in every instance where anyone had tried to hold a service, the young men would shoot off guns on the outside, and if that did not do the work they would set off some dynamite, and that they were preparing to give him a like reception.

Inquiring why the sheriff did not give protection, he was informed that the sheriff "always went to bed early." The Archdeacon, however, held the services and was not seriously molested. He narrates as possibly explaining the cause: "The first night I was here, while there were a few young men assembled lighting the fire, I helped, and in doing so carefully took off my coat, which showed some heavy artillery in my rear pocket, and I believe that it has had the desired result, for such people are a lot of bluffers anyway." He did not wear vestments. He says: "The building in which I officiated has not a window in it. They have knocked them all out. At our Sunday School to-day there were fifty present, ranging in age from twelve to fifty. We asked how many had Bibles, and out of the fifty, only one girl spoke and said that she had one."

Archdeacon Lloyd proposes to establish a mission here, and asks financial help. He mentions that this is the thirty-third call for help in the erection of churches that he has made in seven years, since the establishment of the Arkansas Mission Church Building Fund.

**WORK AMONG HEBREWS UNDERTAKEN IN PHILADELPHIA.**

THE "Revival of the Church of the Hebrews"—an expression used by Bishop Blyth of Jerusalem—has received more thought in this country of late than had previously for a long period been given to it. Committees on such work have been appointed not only by the General Convention, but also by the Conference of the Second Missionary District and by the diocese of East Carolina. The Bishop of Long Island is chairman of the General Convention committee and the Rev. R. W. Hogue of Wilmington, N. C., chairman of the committees of the other two bodies. A Jewish committee of the diocese of Pennsylvania has also been formed and has commenced a practical work, which has been put in charge of Mr. Mark Levy. Literature on the subject has been printed, including in one leaflet the words of Bishop Blyth bearing the title already quoted, and in the other a practical statement issued "Under the auspices of the Jewish Committee of the Clergy Missionary Association of the Protestant Episcopal Church of the Diocese of Pennsylvania," in which is proclaimed "the scriptural truth that Hebrew Christians are not required by the Church to forsake their people, but are entitled under the liberty wherewith Christ has made them free, if they so desire, to admit their male children to the Covenant of Abraham, and to observe any other of the rites and ceremonies of their fathers not done away with by Christ and the primitive Church, provided only it is clearly understood that neither Jew nor Gentile can be saved by works of the Law, but only through the merits and mediation of Jesus Christ, our Lord and Saviour."

Other practical suggestions made include that to Hebrew Christians to form Hebrew Christian congregations, and to Christians "to appoint a day of humiliation whereon to confess to Almighty God the long-continued sin of the Church against the fair name of our Lord Jesus Christ in her unchristlike treatment of the Jews during many centuries"; and "to persuade Christians, especially in Greek and Roman Catholic countries, to confess the sins of the Church against the Jews, and ask their forgiveness in the name of the Messiah."



CHURCHYARD OF ST. JAMES THE LESS, FALLS OF SCHUYLKILL, PHILADELPHIA.

vested in purple eucharistic vestments and reposed in the rectory adjoining the church grounds, where it was viewed by hundreds of parishioners and others who had learned to know and to love him in his more than a quarter of a century's residence among them.

The Burial Office was taken by the Bishop of the diocese, assisted by the Rev. Edw. Ritchie, rector of St. Luke's, Newtown, a brother of the deceased, and the Rev. Edgar W. Cowan, curate at St. James' the Less. The Holy Eucharist was celebrated by the Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, New York, another brother, the Bishop of the diocese giving the absolution. At the interment in the beautiful God's acre surrounding the English Gothic church, where rest the mortal remains of many prominent Churchmen, including three Bishops, the committal was read by the Rt. Rev. Dr. Webb, Bishop of Milwaukee, and the final prayers and benediction were said by the Bishop of the diocese. Upwards of seventy-five of the clergy of the diocese were in attendance.

Dr. Ritchie is survived by his widow; their only child, Miss Mary Ritchie, having been killed in an accident about two years ago.

At meetings of the Clerical Brotherhood,

part of the mountainous section of the state. The settlers were English people, who came to the region some fifty years ago and have been absolutely isolated from the world ever since, having intermarried among themselves and with the Indians whom they found in prior possession. No phase of the Christian religion is current among them, and the occasional services of Methodist travelling elders at intervals of several years apart have generally, if not always, been broken up with pistols and rioting. Some twenty years or more ago, four ministers were shot within a radius of forty miles of that place, one of whom died of his wounds. An attempt was made to lynch another, but he escaped almost miraculously, from the mob before it succeeded in getting the rope around his neck and a limb of the tree.

Two or three Churchwomen from St. Louis recently settled in the neighborhood and have presented the serious conditions to the Archdeacon. He made a visit, spending a whole week during December in a series of services. He was obliged to travel forty miles over a rough road from the nearest railroad station, crossing in the course of the wagon trip 43 fords. He found whole families living in single rooms; and was warned on the

**MISSIONERS FOR CALIFORNIA.**

TO UNDERTAKE the general mission in the diocese of California that has been arranged by the general Board of Missions, there were appointed at last week's meeting of the Board, three of the four missionaries for the purpose, being the Rev. Endicott Peabody of Groton School, Mass., the Rev. James E. Freeman of Yonkers, N. Y., and the Rev. Charles Fiske of Somerville, N. J.

**PARISH CONTEST OVER CRAPSEY ISSUE.**

A RATHER unusual parochial contest was made in the parish of the Epiphany, Winchester, Mass. (Rev. J. W. Suter, rector), in the recent annual election of vestrymen. Mr. Suter had committed himself to Dr. Crapsey's position in a sermon preached by him early in the summer. The parish was by no means unanimous in sustaining him in this position, which has been judicially declared to be a disloyal one, and an attempt was made at the parish meeting to oust the vestry that was held to be in sympathy with him.

The anti-Crapsey members, who include some of the oldest and most generous supporters of the parish, says the *Boston Transcript*, asked the nominating committee a few weeks ago to be heard in their request for a representative on the vestry. Much to their surprise, this hearing was refused, and they then filed a ticket of their own. They were careful to declare that they had no personal grievances against Mr. Suter, but merely wished to file a protest against the assumption that the members of the church were unanimous in their adherence to the pro-Crapsey views of the rector. The majority in the vestry, however, made as their campaign the assertion that an attempt was being made to force Mr. Suter to resign. This proved the winning issue, for Mr. Suter is much beloved in Winchester, and as a result, the parish meeting was the largest ever held and the regular ticket (that sustaining the rector) won by about 3 to 1. The losers declare they are satisfied with the result, as their protest gained more votes than they expected.

A motion was made to proceed to the building of a new parish house, but that motion was not pressed after the report of the treasurer was presented, showing a loss of pledges and pew rents within the year of about \$600.

Near the close of the meeting, Mr. N. T. Apollonio moved that the parish endorse the rector for "the broad and constructive policy by which he has built up the parish, and pledge its loyal support for years to come." By a standing vote this motion was carried, 75 to 14.

**BISHOP JAGGAR ON THE FAITH.**

"FIGHT the good fight of faith, lay hold on eternal life," was the text of a strong discourse which Bishop Jaggar recently delivered in St. Paul's Church, Boston, and what he had to say is especially opportune at this time when there is disagreement as to the fundamental basis of the Church's belief. At the outset he remarked upon the strength of the revised reading of this text: "Fight the good fight of the faith, lay hold on the eternal life"—the faith and the eternal life, as he was careful to emphasize. Continuing, he said in part:

"It is the faith in and of Christ, the faith of His person—the faith not of a doctrine or system in any abstract sense nor of an outward perceptive morality, but the creed in an event and a person. The faith we are called as Christians to fight for is no wisdom of men, nor abstract system of philosophy or theology, but a chapter in human history, a chapter which transforms human life and comes as an immense inspiration to every

one who reads it into his heart and translates it into his life.

"It is only when a man's faith is less than the creeds that he quarrels with their statements. This Church imposes no narrow standard, but the Catholic truth of the Incarnation. The letter of the creeds cannot contain it, for it is a life, a Person; and 'this is life eternal to know Thee, the only true God and Jesus Christ whom Thou hast sent.'

"Men resist it (the faith) as the supposed common sense of the time resisted the Copernican theory, which reversed all our notions of sunrise and sunset. The wisdom of this world is against it as incredible, as outside of its world of reason, observation, and verification by the senses. The material interests of the present are against it because it demands that men shall deny ungodliness and worldly lusts and live soberly and righteously in this present world. Our own private interests and bodily passions are against it because it demands square dealing and a hard tussle with the body to keep it under and bring it into subjection. All the selfish evil of the world is against it because it reasons of righteousness, temperance, chastity, and judgment to come. But it is a good fight, because against all these opposing forces it stands for the eternal life. Time was when men had to contend for liberty to think and know. The time now is for men to assert their right to live the larger life and fuller, the faith of the Incarnation. The incoming of God to make men know their destiny and win them up to it is the charter of spiritual liberty. To believe is not merely to accept a formulated statement, but to make the faith our own by laying hold on the eternal life, making the life ours by making Christ ours, His death our death, His life our life, His humanity the possibility for our humanity.

"Human nature to-day may crucify Him afresh, but the faith is eternal life, and the Kingdom is accomplished in all believers in the body and out of the body. You may sweep away churches, and Bibles, and creeds, but that life once lived lives forever in the millions of redeemed spirits who have known Him and the power of His Resurrection. Fight then the good fight of the faith by laying hold on the eternal life, making it yours and living in the strength and joy of it. The fierceness of the present fight is evidence of the mightiness of the cause for which we strive. Don't be frightened by the strife, or grow weary of it or be a coward or a traitor to the cause. Mere arguments to defend the letter of your creeds are of little avail. Take the life of your faith, draw upon it to the limitless possibilities of its promise, live it as brave children of God, in a godless world go down with it to perishing souls and help them up to nobler living. But hopeless indeed will be the victory for you if you are on the blind, questioning, critical side of your creed, and have never grasped the life of it."

**NOVEL CHRISTMAS CELEBRATION.**

ON CHRISTMAS morning, at 4:30, the men and boys of the choir of St. Andrew's parish, Fort Worth, Texas (Rev. B. B. Ramage, rector), marched from the parish house to the tower of the central fire station, and for half an hour sang the Christmas hymns. The choristers were all vested and bore torches. The crucifer led the way, followed by the choir-master, choir, acolytes and rector. The firemen had put temporary electric lights around the top of the tower. As a processional was sung "Christians, awake, salute the happy morn." After singing from the tower, all returned for the 6 o'clock service, and at 7 the parish entertained the whole company at breakfast at one of the hotels. The choir sang again at the 10 o'clock service. Six years ago this custom of early singing and Christmas breakfast was

established, and it has proven very popular not only among the boys, but in the parish and the city as well. Listeners gather at the bottom of the tower, and generally accompany the singers to the early morning service.

**RECTOR FOR ROME, ITALY.**

THE REV. WALTER LOWRIE, a Philadelphian, for a number of years rector of old Trinity Church, Second and Catherine Streets, and now in charge of Trinity Church, Newport, R. I., has been appointed rector of the American church in Rome, Italy, known as St. Paul's-within-the-Walls. Mr. Lowrie came into the Church some years ago from the Presbyterian ministry, and has spent a number of years abroad, especially in Rome.

**BISHOP WHITEHEAD'S ANNIVERSARY.**

ARRANGEMENTS are well nigh completed for the observance, on St. Paul's day, of the 25th anniversary of the consecration to the episcopate of the Rt. Reverend the Bishop of Pittsburgh. On the evening preceding the festival there will be a banquet given in honor of the event, at the Hotel Schenley, by the Church Club of the diocese. The speakers on that occasion will be the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio; the Rev. George Hodges, D.D., Dean of Cambridge Theological Seminary; the Hon. George W. Guthrie, mayor of Pittsburgh; United States Senator P. C. Knox; the Rev. Dr. J. G. Holland of Carnegie Institute, and others. On the morning of St. Paul's day there will be a celebration of the Holy Communion at Trinity Church, with sermon by the Bishop of Southern Ohio; and on the evening of the feast a reception will be tendered the Bishop and Mrs. Whitehead at Trinity parish house. It was the wish of the Bishop that in commemoration of his twenty-five years' labors, some substantial addition might be made toward the permanent episcopal fund, and the matter is now receiving the attention of the committee on the anniversary and Churchmen of the city.

**TORONTO DEGREES.**

A SPECIAL Convocation will be held in the convocation hall of Trinity College, Toronto, on Wednesday afternoon, January 16th, for Doctor of Divinity *Honoris Causa* upon the Very Rev. the Dean of Ontario and the Most Rev. the Archbishops of the Ecclesiastical Provinces of Canada and Rupert's Land.

**DR. F. E. J. LLOYD PERVERTS TO ROME.**

IT IS REPORTED that the Rev. Frederic E. J. Lloyd, D.D., rector of St. Peter's Church, Uniontown, Pa., in the diocese of Pittsburgh, a missionary of considerable ability, has announced his perversion to the Roman communion and has abandoned his orders. Dr. Lloyd has been a figure of considerable prominence in the Church, having been elected Bishop Coadjutor of Oregon in 1905. A protest against his election was made on frivolous grounds, and THE LIVING CHURCH defended Dr. Lloyd in the contention. Grave rumors affecting his past life, such as would demand careful investigation, afterward became current, and Dr. Lloyd declined the election and was not a candidate when the next election was held. He has, however, been instrumental of much good in preaching missions in many parts of the country.

Dr. Lloyd is a Welshman by birth and was educated for the ministry at Dorchester Missionary College, Oxford, and was ordained deacon by the late Bishop Mackarness of Oxford in 1882. He remained in deacon's orders for four years, during which time he was missionary in Labrador and Newfoundland.



land, and was advanced to the priesthood by the late Bishop Williams of Quebec in 1886. He filled various Canadian cures until 1894 when he came to the United States and has successively been rector at Bloomington, Ill., Hamilton, Ohio, Gallipolis, Ohio, St. Mark's, Cleveland, and, since 1903, at St. Peter's, Uniontown, Pa.

**DR. CRAPSEY'S SUCCESSOR.**

THE REV. CHAUNCEY H. BLODGETT, rector of St. John's Church, Fall River, Mass., has been chosen to succeed Dr. Algernon S. Crapsey as rector of St. Andrew's Church, Rochester. The Rev. Mr. Blodgett is a native of Pawtucket, R. I., the son of Judge Blodgett of the Rhode Island Probate Court. He was graduated from Harvard University in 1892 and from the Episcopal Theological School, Cambridge, a few years later. For some time thereafter he was missionary on the east side of New York. Then he received a call to St. Paul's Church, Rochester, N. Y., where he remained as curate to the Rev. Murray Bartlett until accepting the rectorship of the Fall River parish in 1901. It is not known whether Mr. Blodgett will accept.

**LUTHERAN MINISTER CONFORMS.**

J PHILLIP ANSHUTZ, formerly pastor of the English Lutheran church in Auburn, has been appointed to the missions of St. Clement and St. Edward, South Omaha. Mr. Anshutz has been received as a postulante for holy orders by the Bishop Coadjutor of Nebraska, who has licensed him lay reader in order to carry on the work in South Omaha. Mr. Anshutz was confirmed in his early youth in Ohio, where he was a choir boy. He comes of Lutheran parentage and has a brother in the Lutheran ministry. Before coming to Nebraska his work was in Colorado, where he did effective work in Pueblo. He has placed himself at the immediate disposal of the Bishop Coadjutor, and will enter upon his new work on the 20th of this month.

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

THE COMMITTEE of the Congress have determined to publish at once certain preliminary papers on problems for consideration at the Pan Anglican Congress to be held in London in 1908. These are to be issued by the S. P. C. K. and are not to be longer than about eight pages. The object of each paper will be to set forth the subject for the purpose of stimulating thought, stating it on broad lines, giving due weight to various sides of the question, but not passing judgment on any of them. Such papers will of course be followed by others treating of the subjects in detail and giving opinions. The subjects in broad outline that have been chosen are as follows: "The Church and Human Society," by Dr. Fry; "The Church's Ministry," both men and women, by Archdeacon Burrows; "The Church's Missions in Christendom," including the color problem, by Bishop Montgomery; "The Church's Missions to Non-Christian Races," by Mr. Eugene Stock; "The problem of the Anglican Communion," by the Bishop of Gibraltar. It is hoped soon to announce another paper on the "Problems of Thought," in regard to the Christian Faith and its critics.

A letter in regard to the Guarantee Fund of the Congress is about to be sent to every diocesan Bishop in the Provinces of Canterbury and York, asking them for a guarantee from each diocese of not less than £250. It is not expected that there will be much call on this Fund, but it is necessary to have such a guarantee. In no case will any money be called in till after June, 1908. Also an official leaflet on the subject of the Thank Offering, especially in regard to the British Isles, is to be published at the end of

this month. In a few weeks the Committee will decide upon the actual subjects to be discussed at the Congress, after taking into consideration many suggestions made to them on the question from all parts of the world.

A whole-time Secretary has now been appointed, the Rev. A. B. Mynors, who will have an office at the Church House, Dean's Yard, Westminster, S. W.; for this work he has obtained leave of absence from his parish till after June, 1908.

**A CORRECTION.**

IN THE REPORT of the life and death of the Rev. William Bower recently printed in these columns, it was erroneously stated that all but three years of his ministerial life had been spent in Philadelphia. This was incorrect, Mr. Bower having been rector of St. Peter's Church, Delaware, Ohio, for eight years, and previous to that had been rector at Newark, Ohio. Mr. Bower was originally a Methodist minister and then a Reformed Episcopalian, and came into the Church from the latter body.

**ASHEVILLE.**

J. M. HORNER, D.D., Miss. Bp.  
Mission at Gastonia.

THE REV. WILLIAM H. HARDIN, formerly principal of the Valle Crucis Industrial School, entered upon his new field of labor as minister in charge of the missions in Gaston County, on January 10th. His first service was held next day in St. Mark's Church, Gastonia; Archdeacon Percy C. Webber, a special friend of his, conducting a quiet day. The Archdeacon gave powerful, instructive, and spiritual sermons on Worship, The Church, and The Church Disciplined Life, to spellbound congregations, all of whom were much uplifted by his glowing and eloquent words. The attendance of men all day was most excellent, and a fine future is believed to be in store for the work in that section.

**CENTRAL NEW YORK.**

CHAS. T. OLMSTED, D.D., Bishop.  
Improvements at Pulaski.

ST. JAMES' CHURCH, Pulaski, has been remodelled. The exterior of the church has been veneered with shingles. The old belfry, which was in a decayed condition, has been removed, and in its place has been placed a handsome round window, the gift of Mrs. Helen M. Box. A new transept has been built on the northwest side of the church building which contains an organ chamber and a chapel for week-day services. The interior of the church has been greatly improved by the laying of a hardwood floor and the placing of a new wainscoting. In addition to these changes a reredos has been added to the sanctuary. The space underneath the structure has been excavated and a stone wall put in. A new heating plant has been installed. In addition to these improvements, a new altar and reredos is being made for the chapel. The total cost for the repairs and improvements has been \$1,500.

**CONNECTICUT.**

C. B. BREWSTER, D.D., Bishop.  
Gifts at Quaker Farm.

BEFORE the high celebration on Christmas morning at Christ Church, Quaker Farms (Rev. George J. Sutherland, rector), the following gifts were dedicated to the service of Almighty God: A large brass cross and two massive brass vases, all the gift of the Church of the Holy Nativity, New York City; also two brass eucharistic candlesticks, the gift of a parishioner.

The choir, which is an efficient one, is under the direction of Mr. William R. Palmer, formerly of the Church of the Holy Nativity,

New York, who will also train the choir of the neighboring Church, St. Peter's, Oxford.

**DALLAS.**

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

THE FORMAL opening of All Saints' Hospital, Fort Worth, took place on the feast of St. John the Evangelist. A large and enthusiastic crowd was present. The Bishop held the service of benediction. A full choir of boys, women, and men, all vested, followed by the organist and choirmaster of St. Andrew's parish, Mr. H. E. Starr, and by some of the clergy from the city and Dallas, and the Bishop, moved in procession around the building, reciting alternately with the Bishop appropriate psalms. On entering the building, the procession moved successively through the wards, the refectory, and the operating room, appropriate prayers and lessons being read. Addresses were delivered by the mayor of Fort Worth, Sydney L. Samuels, Esq., and the Bishop. The Hospital Association was incorporated under the laws of the state several years ago. A few Churchwomen began the work, with no means, ten years ago. By unflinching faith and heroic labors they have succeeded in erecting a substantial, two-story brick building containing wards for men, for women, and for children, an operating room and number of rooms for private use. The hospital stands on an eminence and the cars run by the door. It is open to physicians of all schools, and will depend for its support upon the gifts of the public. Special attention will be paid to charity patients. The building and grounds represent a value of \$10,000 or \$12,000, half of which remains unpaid. With confidence in the generosity of men and strong faith in the promises of God, these Christian women have opened this charitable institution, and it has already begun its tender and merciful ministrations.

MR. W. B. ROBINSON, for several years senior warden of St. Matthew's Cathedral, Dallas, and his daughter, Mrs. J. C. Harley, recently presented to the chapel of St. Matthew's Home for children, Dallas, a beautiful marble font. It is a thank offering to God for Mr. Robinson's first grandchild, Anne Robinson Harley, and the united gift of grandfather and mother.

**DELAWARE.**

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
Wilmington Notes.

ON THE evening of Wednesday, January 2d, Bishop Coleman tendered a reception to the blind people of Wilmington and vicinity, of which there proved a sufficient number to throng hospitable Bishopstead.

THE GIFT of an Altar Service to St. Michael's Church as a memorial to the late Eluthera Paulina du Pont Bradford has been duplicated at St. John's Church, Wilmington, also in memory of the same lamented lady. In most respects the two sets of vessels are alike.

THE EPIPHANY meeting of the Delaware branch of the Woman's Auxiliary was held at St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), Thursday afternoon, January 10th. The Rev. Winifred Wilcox of Hendersonville, N. C., was the principal speaker, and told of the missionary work in the mountains of North Carolina, taking as his theme, "Our Stewardship." Bishop Coleman pronounced the benediction. At the business meeting following it was agreed by the several parochial chapters to devote this year's offering to the support of Mrs. Susan Witmore's mountain school, and to the support of the Rev. Mr. Wilcox's missionary work. Miss Sherman of Wilmington reported that her recent visit to Kent and Sussex counties had resulted in forming several mission study classes.

**GEORGIA.**

C. K. NELSON, D.D., Bishop.

Rector Instituted in Augusta.

THE NEWLY chosen rector of St. Paul's Church, Augusta, the Rev. G. Sherwood Whitney, was instituted by the Bishop on the Epiphany. In his sermon, the Bishop condemned a certain limited number of the clergy who profess one thing at the altar and preach another thing in the pulpit, and who when ordained solemnly profess a belief in the doctrines and teachings of the Church and then deny and refute them in sermons. He could understand how men, who after all were only human, can be tempted to sin and transgression, but he could never understand how men could fall from grace and set their face against things in which at God's altar, they solemnly professed an unchanging belief and which they pledged to defend and uphold.

**HARRISBURG.**

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Archdeaconry Meeting at York.

THE CHIEF features of the archdeaconry meeting of Harrisburg, held at York last week, were an essay on "Socialism" by the Rev. W. H. Heigham of Bedford, an exegesis given by the Rev. E. H. True of Gettysburg, and a criticism made by the Rev. C. J. Kilgour of Lykens. The opening sermon was preached by the Rev. A. R. Taylor.

**IOWA.**

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

Organ for Chariton.

ST. ANDREW'S CHURCH, Chariton (Rev. Webster Hakes), is rejoicing over the acquisition of a new pipe organ, recently placed in their new church. It is of modern construction and adds materially to the property of this beautiful and artistic church.

**KANSAS CITY.**

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

Rector of Grace Church Instituted.

THE BISHOP instituted the Rev. J. A. Schaad into the rectorship of Grace Church, Kansas City, on the Epiphany. The keys of the church were tendered to him by the senior warden, Mr. J. C. Horton, who, with Mr. Henry D. Ashley, a vestryman, had place in the procession immediately following the choristers and preceding the new rector. In his sermon, Bishop Atwill said:

"Rector means ruler. He is to be your ruler. In England they would call him the parson—that is, the person—the person of all the persons in the parish. You have chosen well. During the time Mr. Schaad had been my archdeacon he has endeared himself to me. I had thought I could not give him up, but I had to make the sacrifice. I will go alone again to the mission field and leave him here to labor with you.

"Encourage him. You must regard us of the ministry as those through whom grace comes. The worthiness of the man has much to do with the success of his office. The man behind the gun and the man behind the sermon are much alike in their relative importance. The new rector must be aggressive, and his parishioners must stand by him. I have no patience with those of the ministry who say: 'I never go outside to seek a soul. If anyone wants to come into the Church, I take them in.' I like the man who goes out into the highways and byways"

Fully 750 people were in attendance at this service. On the next Sunday the Bishop of North Dakota, a former rector, was the preacher, and on the evening following a reception was tendered the new rector and his wife, together with the Bishop of the diocese and Bishop Mann.

It was recently stated in our account of the election of Mr. Schaad to the rectorship,

that he was born in 1868; the year of his birth was 1866. He was made deacon in 1891 and priest a year later. His college work was done at Northwestern University.

**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.

New Orleans Notes.

THE GUILD in connection with the Children's Home, New Orleans, held its annual meeting on January 3d, and elected the following officers: President, Mrs. C. Charles; Vice-Presidents, Mrs. J. W. Kearney, Mrs. P. D. McCutcheon, Mrs. J. B. Elliot, Jr.; Secretary, Mrs. W. P. Lee; Treasurer, Miss Kate T. Childress; Purchasing Committee, Mrs. R. S. Charles, Mrs. F. Martin, Sister Mary; Garment Committee, Mrs. James Wilson, Mrs. J. F. Sparing, Mrs. M. J. Williams; Press Committee, Miss Kate T. Childress. The guild has a membership of 60 and during the year accomplished good work. The treasurer's report for the year showed: Collections \$161.23, expenditures \$142.56, balance on hand \$18.56.

ACTIVE STEPS are being taken in the diocese to secure as large a "Thank Offering" to be presented at the Richmond General Convention as possible. A committee has been formed to give the matter special attention, consisting of the Hon. James McConnell, chairman; G. R. Westfeldt, vice-chairman; Charles M. Whitney, treasurer, and Warren Kearney, secretary. The following district committee was appointed by the Bishop: Hon. James McConnell, G. R. Westfeldt, N. C. Blanchard, S. McC. Lawrason, George W. Law, Alfred Le Blanc, Frank S. Shields, Charles M. Whitney, Orloff Lake, and Warren Kearney. A mass meeting for laymen was held at Christ Church Cathedral on January 11th, at which addresses were made by Bishop Sessums, Rev. H. R. Hulse, and others.

**MASSACHUSETTS.**

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

Sunday School Conference.

THERE WAS a very interesting conference of Sunday School workers in the chapel of Trinity Church, Boston, on the afternoon of January 9th, which was attended by priests, teachers, and others. The specific purpose was to consider mission work in the Sunday School. Bishop Lawrence presided and made an interesting address in the course of which he emphasized the necessity for mission study in the Sunday Schools. The Rev. Dr. van Allen of the Church of the Advent made an admirable address, one that was thoughtful, helpful, and most practical. His subject was in the nature of a query—"Should Systematic Instruction in Missions find a place in the Curriculum of every Sunday School?" He made it clear that the results of missionary labors at home and in foreign fields had been attained through the noble work of men and women whose consecration to the work was due to the training received before maturity. Other speakers were the Rev. Robb White of St. James' Church, Cambridge, the Rev. Charles Mockridge of St. John's, Roxbury, the Rev. William E. Gardner of Christ Church, Quincy, and the Rev. Ernest J. Dennen of St. Stephen's, Lynn.

THE BOSTON Ward of the Catholic Club held its regular meeting at the Church of the Advent, Wednesday morning, January 9th. The celebrant at the Holy Eucharist was the Rev. William B. Stoskopf. Following the service there was a business session, when several matters of immediate interest to the Club were considered. The Rev. Dr. Pelham Williams was appointed a committee of one to prepare a suitable memorial for the Rev. Dr. Robert Ritchie, whose death had just been learned by several of those present.

**MILWAUKEE.**

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

Mission Work in Third Ward.

THE MISSION HOUSE maintained by St. Paul's Church in the Third Ward, has been redecorated and two new stained glass windows, one of the Good Shepherd, the other of the Angel of the Resurrection, have been put in. A missal desk was recently given by Miss Helen McIntyre, in memory of her mother, who died in September. Miss McIntyre, who was an active worker in the mission and who had prepared the altar vessels for use on Christmas day as was her custom, was taken ill on that day so that she was unable to attend the service. She died on Thursday, December 27th, after receiving the sacraments of the Church, and was buried on the Sunday following from the chapel.

A new organ is much needed at the mission house, and friends of Miss McIntyre are invited to contribute toward it as a memorial to her. Says one of her fellow-workers:

"She is a great loss to the work in the Third Ward, a district she knew well, and which enlisted her sympathy and good judgment. She shared our every burden, was treasurer of the King's Daughters, on the Altar Guild, and a teacher in the kindergarten of the Sunday School."

**MINNESOTA.**

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

Church Club—St. Paul Notes—The Standing Committee.

THE EPIPHANY-TIDE meeting of the Church Club of the diocese was held on Wednesday evening, January 9th, in the tea-rooms of Field, Shlick & Co., St. Paul. At the business meeting, which preceded the banquet, the following officers were reelected: President, John W. Robinson, St. Paul; Vice-President, John P. Coan, Minneapolis; Secretary, R. E. Van Kirk, St. Paul; Treasurer, E. H. Holbrook, Minneapolis. Executive Committee: Robert Slaughter, Stillwater; Henry Woollett, Minneapolis; Wm. Passmore, Minneapolis; S. G. Iverson, St. Paul; S. S. King, St. Paul.

THE REV. E. E. MADEIRA of Christ Church, St. Paul, was presented on Christmas day, by one of his parishioners, with an automobile.

CHRIST CHURCH, St. Paul, which has had rented pews for many years, has given them up, and has free seats, with an increased income of over \$1,000.

AT A RECENT meeting of the Standing Committee, the Rev. Stuart B. Purves was elected President of that Committee in the place of Dr. Davis, deceased. The vacancy in the Committee caused by the death of Dr. Davis has not yet been filled.

**MISSOURI.**

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

St. Louis Notes.

THE REV. D. C. GARRETT, rector of St. Peter's, read a paper before the Clericus on "The Ethics of Extravagant Expenditure." The paper was marked as being one of the most practical that have been brought before the Clericus. Much interest was taken in its discussion.

AN EFFORT is being made to raise \$50,000 to build the tower, flying buttresses, and porch for Christ Church Cathedral. The edifice, which has been used for thirty-nine years for public worship and for eighteen years as Cathedral of the diocese, is still in an unfinished condition. In design it is one of the most perfect specimens of Early English architecture in the country, and when completed will be an ornament to the city, as well as the center of activity for the work of the diocese.

ST. PAUL'S CHURCH, St. Louis (Rev. Loaring Clark, rector), has been the recipient of a new altar of carved oak, to match the furnishings of the Church. Mrs. Edward Simmonds gives the altar in memory of her husband, who was one of the vestrymen of the parish.

A CONTRACT has been let for building a gymnasium at St. Peter's Church (the Rev. D. C. Garrett, rector). The floor will be constructed of the best possible materials, according to the highest standard in up-to-date gymnasiums. The room will eventually be fully equipped with apparatus, including shower baths.

THE REV. EDMUND DUCKWORTH, rector of St. James', is conducting a five-days' mission at Columbia during the present week.

BUILDING has commenced upon the new parish house of Trinity, St. Charles (Rev. A. F. Schepp, Ph.D., rector).

**NEBRASKA.**

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

**Death of Mrs. Whitmarsh.**

MRS. WHITMARSH, wife of the late Canon Whitmarsh, died at her home in Omaha on Thursday, January 10th. The funeral service was held in the Cathedral, the Bishop Coadjutor officiating, assisted by the Very Rev. Geo. A. Beecher and the Rev. John A. Williams. The pall-bearers were the Rev. Messrs. John Williams, A. E. Marsh, R. B. H. Bell, James Wise, and Benjamin Bean. The remains were taken to Providence, R. I., for interment.

**PENNSYLVANIA.**

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

**Philadelphia and Other Notes.**

ST. ANDREW'S CHURCH, Yardley (the Rev. Joseph Wood, Jr., rector), has lately acquired the sum of \$2,000, which will be used in purchasing a long-needed rectory and enlarging and improving the church.

GRACE CHURCH, Mount Airy (Rev. Simeon C. Hill, rector), contemplates the raising of a fund of \$12,000 to make some very necessary additions and improvements to the church and parish building. This church has one of the most beautiful situations of any in the diocese, and its faithful priest has been rector for over 30 years. He is also chaplain to the adjacent Leamy Home, a Church institution for gentlewomen, about sixty being in residence at this time.

ST. AUGUSTINE'S mission (colored) (Rev. H. S. McDuffey, priest in charge), had a prosperous year, spiritually and financially. The Convocation of North Philadelphia, at a recent meeting, considered the advisability of changing the location of this important and growing work to a point more centrally located among the people constituting its congregation, a fund having been started towards the erection of a church building.

A WEALTHY and liberal Churchwoman of the diocese has promised the sum of \$10,000 to the mission of St. Nathanael (Rev. Geo. R. Miller, priest in charge) towards the erection of a new church building. This makes the third large gift for similar purposes from generous and consecrated lay-folk in the diocese during the past year.

THE CHURCH of St. Matthias (Rev. Rowland Hill, rector), Nineteenth and Wallace Streets, has received from the estate of the late Mr. George Lee, a former communicant of the parish, the sum of \$1,000, which has been placed in the endowment fund of the parish.

THE NEW St. James' Church at Langhorne, Bucks County, was opened for worship last week, the Bishop of the diocese officiating. The Rev. John D. Skilton has been placed in charge. Although this section is

an ancient stronghold of the Friends—both Hicksite and Orthodox branches having places of worship and strong followings, the Church has an excellent opportunity among these people, who are in many cases seeking the grace of the sacraments denied them in their former barren and inexpressive faith.

THE JAY COOKE Memorial Parish House of St. Paul's Church, Ogontz (Rev. J. Thompson Cole, rector), was dedicated by Bishop Mackay-Smith, on Wednesday night, January 16th. Addresses were also made by the rector and the Rev. H. E. Cooke. The rector, Rev. J. A. Cole, has lately been appointed chaplain to the large institution near St. Paul's, known as the Elkins Masonic Home for Crippled Children, a memorial to a former vestryman and parishioner of St. Paul's.

THE REV. FATHER HUGHSON, O.H.C., met and addressed a number of clergy and lay people at St. Elisabeth's Church, Sixteenth and Mifflin Streets, on Monday afternoon, January 7th, in the interests of the work of the Order of the Holy Cross among the mountaineers of Tennessee, especially of the boys of St. Andrew's School, Sewanee.

TWO PROMINENT manufacturers and Churchmen passed to their rest the last week: John T. Bailey of the Twine and Rope Works, a member of the Church of the Incarnation, was buried on Wednesday, January 9th, the Rev. Dr. Jos. S. Newlin, rector emeritus, officiating. On Friday, January 11th, T. Asbury, founder of Oak Lane and one of the founders and principal supporters of St. Martin's Church (Rev. Walter Jordan, rector), died at his winter home in Clearwater, Florida. Oak Lane is a charming residential suburb of Philadelphia, about ten miles from the City Hall and a centre of considerable Church work and activity.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Missions Study Class.**

THE MISSIONS Study Class under the direction of the Woman's Auxiliary held its second meeting of the season of 1906-7, on Thursday afternoon, January 10th, at Christ Church parish house, Allegheny. The topic for consideration was "Mission Forces at Work in Japan." Papers were read by Mrs. W. L. Fickes of St. James' Memorial Church, Pittsburgh; Miss Margaret Phillips of Christ Church, Allegheny, and others.

**OHIO.**

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

**Cleveland Clericus.**

AN ABLE PAPER on "Messianic Prophecy in the New Testament as Related to the Old," was presented at the January meeting

**COSTLY PRESSURE**

**Heart and Nerves Fall on Coffee.**

A resident of a great western state puts the case regarding stimulants with a comprehensive brevity that is admirable. He says:

"I am 56 years old and have had considerable experience with stimulants. They are all alike—a mortgage on reserved energy at ruinous interest. As the whip stimulates but does not strengthen the horse, so do stimulants act upon the human system. Feeling this way, I gave up coffee and all other stimulants and began the use of Postum Food coffee some months ago. The beneficial results have been apparent from the first. The rheumatism that I used to suffer from has left me, I sleep sounder, my nerves are steadier and my brain clearer. And I bear testimony also to the food value of Postum—something that is lacking in coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason. Read "The Road to Wellville," the quaint little book in pkgs.



Cure hoarseness and sore throat caused by cold or use of the voice. Absolutely harmless.

**BISHOP SCADDING'S**

**Direct Answers to Plain Questions**

A new, revised, and enlarged edition of Bishop Scadding's Handbook for American Churchmen, entitled *Direct Answers to Plain Questions*, has just been issued. Four editions have sold rapidly in the East, and this new edition, attractively bound and printed, is written in clear and plain language, and contains in an effective way a comprehensive summary of the teachings of the Church, and gives much else which every layman should know and clearly understand. The book is moderate in tone, charitable in spirit, definite in teaching, broad in sympathy, brief in definition, and conservative in statement.

The following endorsement is from the Rt. Rev. George F. Seymour, D.D., LL.D., late Bishop of Springfield:

"I welcome the publication of *Direct Answers to Plain Questions* as a great help to missionary work in my diocese. The more largely this valuable work is scattered abroad among the people, the better for them, since it is well calculated to win them to the Church of Christ, and no better thing can be done for any man than to bring him, if a wanderer, back to his home, and if already within the fold to strengthen his love for his Father's house. I certainly commend the book."

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of the Cleveland Clericus, at St. Paul's Church (Rev. Walter R. Breed, D.D., rector-elect), on the 7th inst., by the Rev. Hickman Denning, minister in charge of the Church of the Redeemer. Mr. Denning has for many years made a special study of Messianic Prophecy and is the author of a booklet on that subject that has attracted considerable notice. The paper was a strong and aggressive one, in which modern latitudinarianism found no place, and it called forth a warm discussion among the clergy.

The clericus was charmingly entertained at luncheon by the Rev. Charles W. and Mrs. Baker.

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Men's Club of Zanesville—Improvements at Marietta.

THE MEN'S CLUB of Zanesville, of which the rector, Rev. Sydney Goodman, is the president, held a remarkable meeting at their monthly session on Tuesday, January 8th, when 180 out of a membership of 200 men were present and a special programme was rendered. Judge O'Neill, the Adjutant General of the G. A. R., gave an inspiring talk, "Lift Up." The club numbers among its members a fine male quartette, a septette of mandolin players, and a violin virtuoso. The club meetings resolve themselves into a "smoker" and close with refreshments, served by a committee changing each month. Good fellowship is the object of the organization, and the influence of the Men's Club on the parish of St. James and the city at large is to bring all men into close touch under the best environment. It is a fine adjunct to the "Men's Church," which is the great feature of the Church's work during the present rectorship.

ON EPIPHANY Sunday the new pews at St. Luke's, Marietta (Rev. Geo. Davidson, rector), had been set up and were used for the first time. This is the latest of a number of improvements which have been made in this church during the past eighteen months, in which time the church has been thoroughly renovated both within and without and now gives the appearance of a new edifice.

#### WASHINGTON.

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

Woman's Auxiliary—The Cathedral.

THE WOMAN'S AUXILIARY at St. John's parish hall, on Tuesday, January 8th, listened to very interesting addresses by Deaconess White of Oklahoma, and the Rev. Wm. Cabell Brown, D.D., of Brazil. The former went to her present work from this diocese. Dr. Brown gave a deeply interesting account of the progress of work in Brazil, and spoke of a proposed transfer of English congregations now under the jurisdiction of the Bishop of the Falkland Islands, to the American Church, saying that he had brought letters from that Bishop, who earnestly desires the change, to our Presiding Bishop and others, on the subject. Dr. Brown has himself on several occasions taken temporary charge of English congregations, during the absence of the chaplains, and so is conversant with the conditions rendering the change desirable.

ON THE EVENING of the Epiphany, a special service was held in the Little Sanctuary on the Cathedral grounds, partly in commemoration of the fact that the Cathedral charter was signed on that festival, and partly as a reopening for daily prayers of the building, which has been recently much enlarged and improved. The enlargement was necessary as it is intended to be used as th chapel of the Choir School, and also to afford room for future gifts to the Cathedral. It is now more than twice its former size, but presents the same appearance outwardly,

and it has been much improved by the putting in of a furnace and electric lights.

#### WESTERN NEW YORK.

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

New Rector in Buffalo.

THE REV. JOHN B. PITCHER, rector of Trinity Church, Camden (C.N.Y.), has accepted a call to the rectorship of St. Barnabas' Church, Buffalo, is now in residence and conducted his first service as rector on Sunday, January 13th. Mr. Pitcher is a graduate of Syracuse University and of Drew Theological Seminary, and served some time in the Methodist ministry. Three years ago he came into the Church, since when he has had charge of the parish at Camden.

#### WESTERN MICHIGAN.

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

THE REV. SIDNEY D. USSHER, who some time ago resigned as Dean of St. Mark's Pro-Cathedral, Grand Rapids, to take effect January 1st, has acceded to the request of the Bishops and the vestry and will remain in charge until March.

TWO OF THE vacant parishes of the diocese hope to have rectors in the near future in response to the calls recently extended by the vestries. St. John's, Ionia, has invited to its rectorate the Rev. F. H. Blunt of the parish at East Fairfield, Vermont. And the Rev. Charles D. Atwell of Grace Church, Ishpeming, diocese of Marquette, has been called to Grace Church, Traverse City.

THE REV. J. E. WILKINSON, Ph.D., of the diocese of Springfield, has taken temporary charge of Epiphany Church, South Haven. Dr. Wilkinson came back to his old diocese some weeks ago, resigning his work in the Springfield diocese because of ill health and purchasing a home at South Haven. He is now sufficiently restored to health to supply Sunday services at the Church there until a rector shall be secured. Dr. Wilkinson and Mrs. Wilkinson will be well remembered as long in charge of Akeley Institute, the diocesan school for girls, at Grand Haven.

THE BISHOP COADJUTOR will soon begin his Confirmation visitations of the diocese, having recently arranged with the clergy the time most convenient to them for this purpose.

ST. LUKE'S PARISH, Kalamazoo, is the first parish of the diocese to send in money for the Men's Missionary Thank Offering. The rector, the Rev. R. H. Peters, has seen that a personal appeal has been made for this fund to every man in the parish, and a response of a generous kind has for the most part been made by his parishioners.

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**CANADA.**

**News of the Dioceses.**

*Diocese of Huron.*

ANNIVERSARY Sunday School services were held the last Sunday in the year in St. Patrick's, Saintsbury.—THE WOMEN of the choir of Grace Church, Brantford, were vested for the first time on Christmas day, in surplice and mortar-board.—A MIDNIGHT celebration of Holy Communion was held the last night of the old year in Trinity Church, Galt.

*Diocese of Niagara.*

A TABLET has been placed in St. Peter's Church, Hamilton, in memory of the late Rev. Thomas Geoghegan, founder of the church and rector for sixteen years.—THE FINE new parish house of St. James' Church, Port Colborne, cost about \$3,900. It is proving very useful.

*Diocese of Nova Scotia.*

AT THE December meeting of the chapter of the rural deanery of St. George, the subject, so much discussed, of "Church Unity," received a good deal of attention. "Church Architecture" and "Parochial Missions" were subjects also considered. The next meeting of the deanery will be held in Sherbrooke, February 8th.—A GRANT has been made by the S. P. C. K. of £100 towards rebuilding St. Mary's Church, Summerside, P. E. I.

*Diocese of Rupert's Land.*

AT THE MEETING held in Trinity school-house, Winnipeg, in December, Archbishop Matheson in the chair, it was decided to appoint a field secretary to work among the Sunday Schools of the diocese.

*Diocese of Quebec.*

THE FUND of the Quebec diocesan offering is prospering, contributions are coming in, and several candidates have offered themselves for training. The fund will be used to train men for work in the Northwest, at Bishop's College, Lennoxville.—THE Church of St. John the Evangelist, Shawinigan Falls, has been greatly improved, the chancel in particular has been beautified.

*Diocese of Montreal.*

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will commence February 19th, with a service and celebration of Holy Communion in Christ Church Cathedral, Montreal. Bishop Carmichael will preach the sermon.

*Diocese of Qu'Appelle.*

A NEW CHURCH was opened by the Ven. Archdeacon Harding at Langenberg.—A SITE for a church is being procured at Esterhazy, and a parish room building at Sumner.—THE PARISH church at Balgonie has received a gift of a handsome brass altar cross—BISHOP GRISDALE, though gone to England on a long and needed holiday, has been busy ever since his arrival there, addressing meetings for the S. P. G. and the S. P. C. K. He has also to interview men who are thinking of coming out to work in the diocese as missionaries, for it is hoped that it will be possible to open a number of new missions in the spring.

*Diocese of Calgary.*

THE REV. B. G. WAY, who resigned the incumbency of St. George's, Banff, last year to take a living in England, has been obliged to resign his living on account of ill health and has returned to this diocese, where he will probably resume work.

THE OMNIPOTENT loves all men, and commands us all to love each other. We cannot be satisfied with ourselves, we cannot esteem ourselves, unless we imitate Him in this generous love: to wish our neighbor virtue and prosperity, to seek his wealth whenever we can.—*Pellico.*



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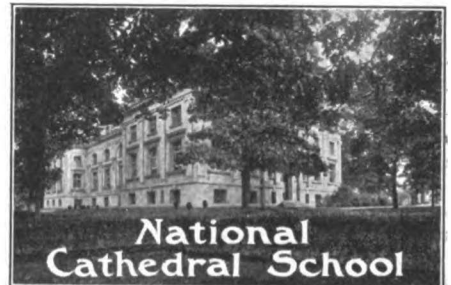
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## PEACEABLENESS.

THE PEACEMAKER has learned in God's presence, from Christ's example, by the Spirit's grace, the divine power of not returning evil. He has been taught of God to rule his spirit; that higher and nobler victory, the Word of God tells us, than the siege and capture of a hostile city. He does nothing in haste: until he has regained the evenness and gentleness of his own composure, he speaks not, writes not, acts not; when he does, it is in the pursuit of peace, in the endeavor, as skilful as it is earnest, to win back to love one who has lost it and is the loser.

And the same man who thus makes peace with others, is a peacemaker, too, between others. Partly by what he does not. By keeping his mouth as with a bridle, lest he repeat that offensive word, lest he retail that injurious story, by which he might easily make, not peace, but discord. It is, I fear, too true, that if any of us should repeat to another all that his best friend had said of him, we could indeed easily separate them, easily sow a discord never to be healed. A large part of the work of the peacemaker is done in this world by a watchful silence. He trusts not to the discretion of a third person to keep to himself what he indiscreetly tells. He will trust none but himself alone with that which might make mischief! O, it is not an easy thing, even this Christian reticence!—*C. J. Vaughan.*

## MERCIFULNESS.

DO WE INTEND first of all that anyhow the world shall be a place for us—a place which shall yield us enjoyment, or success, or praise, or comfort? Do we know that pride or sloth has a hold on us which we have never resolutely disputed and shaken off? Or is the will of love, the desire to imitate the love of God and His beneficence, the longing to lighten others' burdens, to gladden others' lives, deep, and unchecked, and dominant, and effectual in us; is there in us the charity which beareth, believeth, hopeth, and endureth all things; is there really nothing on which our hearts are so much set as on the service of our fellow-men? Then quite surely in the ordinary ways and occurrences of life, in its common work and pleasures, wheresoever our course may lie, we shall find the relation of neighborliness—ay, and of friendship and of brotherhood—springing up; we shall "come to be near" to those with whom we have to do; we shall quicken with a real humanity all intercourse with men. Let love be without dissimulation, quiet and undemonstrative, but strong and watchful, and prepared to suffer, and it will not lack its opportunities. The duty of love is not bound in range by a circle drawn round us while we stand still; we shall find but little exercise for it if we wait till claims are made and proved; we must move forward with the will of charity, and we shall find its scope.—*Francis Paget.*

## LOVE.

THEIR WORKS follow them because they are living like them and in them, living in the love which was their fruit, and which mounts with the saints to heaven, not to lose there its primitive character of choice and devotedness, but to preserve it there forever in the immutability of beatific vision. The saints have not another heart in heaven than that which they had on earth; the very object of their pilgrimage was to form in them, by means of trial, a love which should merit to please God, and subsist eternally before Him. So far from that love changing its nature, it is its nature itself, it is its degree acquired in the free exercise of the will which determines the measure of beatitude in each elect of grace and judgment. According as man brings to God more ardent

affection, he derives deeper ecstasy, more perfect felicity from the vision of the divine essence. It is the movement of his heart, as death has seized it, which regulates his place at the seat of life, and it is the unalterable perseverance of that movement, caused by the view of God, which alone distinguishes the love of time from the love of eternity. . . . Nothing is foreign to the saints in the sentiments which they feel, nothing is new to them in their heart. They love Him whom they had chosen; they enjoy Him to whom they had given themselves; they ardently embrace Him whom they already possessed; their love expands in the certainty and joy of an inamissible union.—*Lacordaire.*

## FAITH.

IF A MAN does really know that God is giving him more and more revelations of Himself every day, increasing his faith by all the various treatments of his life, all that is necessary for him is that he should simply accept that constant growth in faith, rejoice each day in the new certainty of God which is being gathered and stored within him, and not look forward, not even ask himself, how he will meet the large demands of death and immortality when they shall come. He may be sure that when they come this strength of faith which is now being stored within him will come forth abundantly equal to the need. So a soul need not even think of death if only life is filling it with a profound and certain consciousness of God. The ship in the still river, while its builder is stowing and packing away the strength of oak and iron into her growing sides, knows nothing about the tempests of the mid-Atlantic; but when she comes out there, and the tempest smites her, she is ready. So shall we best be ready for eternity, and for death which is the entrance to eternity, not by thinking of either, but by letting life fill us with the faith of God.—*Bishop Phillips Brooks.*

TO PRAY to God is a very solemn act. It is asking an infinitely holy being, the King eternal, immortal, and invisible, to turn aside from His omnipotent doings, and listen to a single sinner. God's eye is always on us, but here we are beseeching Him to fix it on us. A holy creature would pray to God with the greatest solemnity. How much more, then, should a sinful creature tremble to enter into the presence of God! Man's sin and folly is most conspicuous in the indifference with which he approaches God.—*George Wilson.*

THE HAPPINESS of the wicked escapes like a torrent.—*Racine.*

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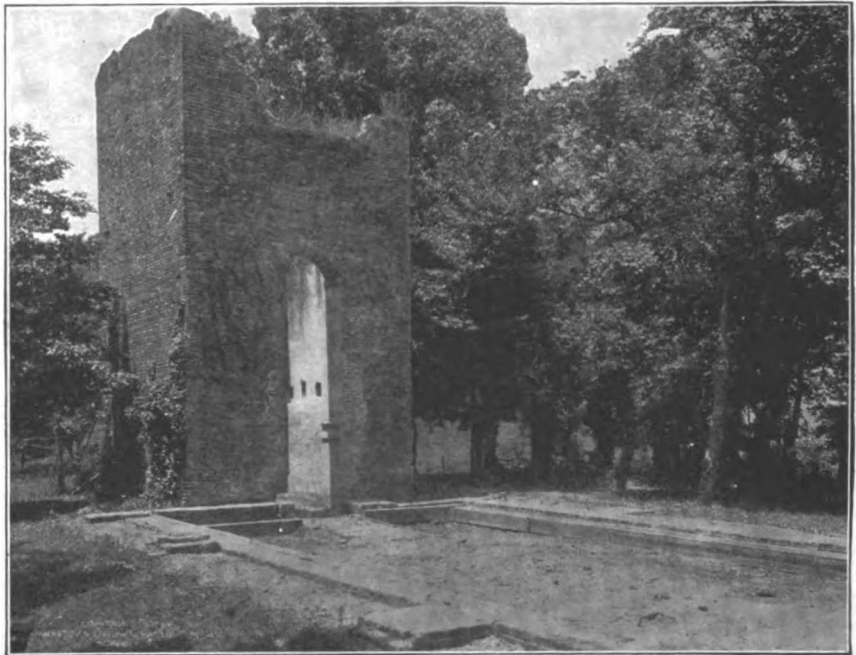
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# THE MISSIONARY THANK OFFERING

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## NEW YEAR'S DAY, 1607

The "Discovery," the "Godspeed," and the "Constant" set sail from England for the New World.

## WEDNESDAY, MAY 13th, 1607

The colonists landed at the place to which, in honor of their King, they later gave the name of Jamestown. On Thursday they built a fort, and on Sunday, Chaplain Hunt, standing under a sail stretched between four trees, used the Book of Common Prayer for Divine Service.

## SUNDAY, JUNE 21st, 1607—The Holy Communion was first celebrated in English on this continent.

The Church building (says Captain John Smith) was "A homely thing like a barne." The brick Church, whose tower still stands (as shown in the above picture), was built not later than 1639. Plans for the restoration of this Church have been prepared. When in 1699 the seat of government was moved from Jamestown to Williamsburg, Bruton Church (built in 1715) became the successor to the Old Church at Jamestown. The restoration of Bruton Church will be substantially completed this year, 1907.

## JULY 30th, 1619

The Representative Assembly met—the first of all American Congresses—and the beginning of free government in this country. Two years later the first American College was founded, fifteen years earlier than Harvard.

## THE REVOLUTIONARY PERIOD

Such men as these, trained under Church influences, and many of them devout communicants, proclaimed Liberty, drew the Declaration of Independence, fought for their Country in the field, and framed the Constitution of the United States: Washington, Lee, Patrick Henry, Marshall, Jefferson, Franklin, Morris, Jay, Madison, Mason, Randolph, besides many Signers of the Declaration and members of the Continental Congress.

## SUNDAY, NOVEMBER 14th, 1784

Dr. Samuel Seabury, of Connecticut, was consecrated in Aberdeen, Scotland, as our first American Bishop. The consecration of Bishops White of Pennsylvania and Provoost of New York, at Lambeth Palace, in London, followed on February 4th, 1787.

## SEPTEMBER 27th, 1785

The first General Convention met in Christ Church, Philadelphia.

## 1789—The Year of the Constitution of the United States.

The second General Convention met and adopted our Book of Common Prayer, substantially in its present form, and also a Constitution for the Church.

## 1821—The Year of the establishment of the Domestic and Foreign Missionary Society.

It was at the General Convention of 1835, however, that the Church first definitely recognized her full mission: it being then proclaimed that the Whole Church is a Missionary Society and every baptized member of it a missionary. With the sending out of the first Bishop to a Missionary Jurisdiction (Jackson Kemper, Bishop of the Northwest), began our world-wide movement for Church Extension—for carrying to others the inestimable spiritual privileges which we have so long enjoyed.

## OCTOBER, 1907

The General Convention will meet at Richmond, within easy reach of Jamestown, just Three Hundred Years after the first settlement there. At a special service there will be presented by the Men and Boys of the Church a great MISSIONARY THANK OFFERING in gratitude for three centuries of privilege and blessing.

## A CORPORATE ACT OF THANKSGIVING

The offering will be the aggregate of gifts, large and small, by Men and Boys of our Church, throughout the country, in our distant possessions, and in foreign lands.

## WILL YOU WITHHOLD YOUR OFFERING ?

If not, give it to your Rector or to a member of your Parochial Committee. The Fund, except when specially designated, will be used for increasing the permanent efficiency of the Church's equipment for the work of Extension: building Churches, Schools, and Hospitals; acquiring land, strengthening endowments, and restoring the reserve funds of the Domestic and Foreign Missionary Society.

## OCTOBER, 2207

Do you expect to be alive then? If not, why not make your offering now, instead of waiting another 300 years?

# POST THIS

**Conspicuously about the Church Property.**