

The State Historical Society

The Living Church

VOL. XXXVI.

MILWAUKEE, WISCONSIN.—FEBRUARY 2, 1907.

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

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"THE THOUGHTS OF MANY HEARTS."

THE festival long identified with the second of February and closely allied with the season of the Nativity in its twofold commemoration of the Presentation of Christ in the Temple and the Purification of St. Mary the Virgin, is one in which are interwoven some of the most beautiful associations revered by the people of God.

So rich, in truth, its teaching, so full and far-reaching its significance, nothing short of deep and reverent study can hope to sound its depths. A golden link it stands, close binding a fast fading past to a glowing future, blending in one the old and the new, faithfully upholding the law of years gone by, unconsciously proclaiming a prophecy long foretold, and both fulfilled in Him who thus indeed has "suddenly come to His Temple."

How manifold is its import: its swift glance backward, recalling Egypt's night of terror, leaving, for time to come, God's pre-emption on Israel's first-born, a halo on the brow of infancy; its sanctification of motherhood, and through attendant incidents ordered, its benediction of peace and joy irradiating the silver crown of age.

It is scarce surprising that an event so rich in significance should have voiced its beauty in one of the four inspired hymns of Christendom, and bequeathed to the world the joyous aspiration uplifting the soul of departing saints in all succeeding ages. How beautiful is the scene, as portrayed afresh, year by year, on the page of time and revelation: God's aged servants trembling with mystic awe, reverence, and holy joy; the blessed Mother, young and fair, with eyes bent in deepening love and wondering adoration on the Infant cradled in her arms, brought as an holy Offering; hers only through redemption, and around whom deepens the mystery 'neath which her heart throbs daily.

And as she ponders, scarce heeding the ardent words proclaiming their joyous message, "the hopes and fears of all the years," suddenly she is stirred from the trance of meditation, as by a chill shadow falling athwart the sunlight: "Yea, a sword shall pierce through thy own soul, also, that the thoughts of many hearts may be revealed."

Prophetic warning is this, dimly unveiling a vision far, in words still baffling man's full understanding. But may we not behold in them that sword-thrust predestined, which, as it pierces the Mother-soul, shall open it to the fuller comprehension of other hearts likewise laid bare by sorrow?

Gentle *Mater dolorosa*, patient messenger, ordained, perchance, for strength and comfort to the world-wide fraternity of pain and sorrow; the human stay and consolation of many a mother-heart desolated, bereaved; faithful interpreter of the mission of suffering; that mission revealing as nought else, pages in other hearts till now fast sealed or misinterpreted. Surely is there no key so true, unlocking the heart of humanity in whatsoever race or land; the universal master-key, opening doors long closed and unresponsive to every other touch.

Other interpretations there are, throwing their light on the words of prophecy falling on Mary's ear, that day; this is but one, but 'neath its ray will we find the "thoughts of many hearts" revealed.

L. L. R.

HUMILITY does not consist in any thing that is merely outward, but its proper seat is in the hidden man of the heart. Mean clothes, and houses and furniture, and very humble professions, are, it may be feared, much more common in the world than truly humble hearts.—*Jennings.*

Do NOT be put about by reason of the scorners who will call you a hypocrite because you are religious. Without strength of mind you can possess no virtue, you cannot fulfil any high duty.—*Pellico.*

THE FIASCO OF THE QUADRILATERAL.—II.

WE recited last week the story of the publication by the American House of Bishops of the overtures toward Christian Reunion which had been made by them, culminating in the Chicago-Lambeth Declaration of 1886-87; of the acceptance of those terms by Bishop Kozłowski in 1901 on behalf of the Polish Catholic Church; of the gross neglect which has been accorded that acceptance by our own House of Bishops; of the strange, desultory, and unparliamentary way in which his application has been treated in successive sessions of the House of Bishops; and we had concluded with the expression of our opinion that with the death of Bishop Kozłowski "it becomes forever impossible for the Protestant Episcopal Church to vindicate its good faith in setting forth the Declarations of 1880 and 1886."

It is impossible to stop at this point without inquiring what causes can have led to this extraordinary chasm between the professions of the Bishops in 1886 and their neglect to act upon those professions from 1901 to the present time. We are unable to fix upon a really satisfactory answer; but the question can hardly be passed by without an attempt to answer it.

In the first place, the five Bishops who signed the report on Christian Unity which, accepted by the whole House of Bishops, became known as the Chicago Declaration of 1886 and was the basis of the Lambeth Declaration of 1887—Littlejohn, Bedell, Howe (of Central Pennsylvania), Harris, and Galleher—had all passed to their rest before the gathering of the General Convention of 1901, which received Bishop Kozłowski's friendly overture. It seems incredible, and we believe it to be impossible, that if those five Bishops had remained alive, or even their distinguished chairman, the illustrious Littlejohn, one of the truest statesmen we have had in recent years in the House of Bishops, this great gulf between episcopal profession and episcopal practice could have arisen. We do not hold, indeed, that ecclesiastical statesmanship died with these five distinguished prelates; yet it is beyond question that those who survived them failed to carry out the programme mapped out by the five Bishops in 1886 and indorsed by the whole House.

In the second place, it is only too sadly apparent that the Protestant element in the Church shrunk from carrying out the Catholic principles which, while only *on paper*, they had affirmed. Here was an answer to their overtures from a body of Christians who were not concerned with English ecclesiastical history and precedent; but were those subjects referred to in the Declaration of 1886? a body that did not purport to subscribe *verbatim et literatim* to the Thirty-Nine Articles; but had the Thirty-Nine Articles been referred to in the Declaration of 1886? a body whose formularies were, in part, in Latin, the translation into Polish not having been accomplished in 1901; but had the use of any language been referred to by the Declaration of 1886? a body that had never termed itself Protestant and would, in fact, probably have repudiated the title; but had we made Protestantism an issue by the Declaration of 1886? a body that was accustomed to use the full Latin ceremonial; but did ceremonial uniformity have any place in the Declaration of 1886? a body that used, with or without translation, the Latin Mass; but did we require the invariable use of our own Book of Common Prayer by our Declaration of 1886? Did we, in short, mean it when we adopted our touching resolutions denoting our wish to assist in "the protection and encouragement of those who had withdrawn from the Roman obedience"? Were we in earnest in inviting "coöperation" without seeking to "absorb other Communions"?

And then there were the racial and social differences. Bishop Kozłowski and his followers were all Polish-Americans—some could not refrain from speaking of them as "Polacks." Many of them did not even speak the English language. It rudely disturbed the conceptions of aristocratic Protestant Episcopalian sectarians to contemplate any degree of unity between themselves and these "turbulent" Poles. All sorts of visions of future trouble loomed before us. Undoubtedly the easy way was to let them all go; just as it was the easy way to let the Methodists go their own way when, a hundred years earlier, they wished to return to us; just as the easy way for the American nation would have been to order Admiral Dewey to sail away from Manila harbor and leave Filipino patriots to cut throats to their hearts' content. Am I my brother's keeper? Is the American nation? Is the Protestant Episcopal Church?

But the Church of the Living God was not set on earth to choose the easy and pleasant path. We ought to have read

again those noble words which we had sent out to the world in 1886, and which Bishop Kozłowski, in the simplicity of his Slavic mind, supposed we meant. It is difficult to tell how far ecclesiastical prejudice, and how far racial and social prejudice were factors in our conduct toward him. No doubt both had some place. We suspect that if the "African Methodist Episcopal Church" had similarly accepted our overtures made in 1886 we should have been quite as slow in "making good."

It may be true that Bishop Kozłowski was not of the social class which ordinarily gives us Bishops in the Anglican Communion. He did not profess to be socially different from the humble Polish-Americans who comprised his flock. He had the characteristics of his race. Yet he was a well educated man, he had taken a doctor's degree in a European university, and had afterward been a professor. He was a gentleman by birth, though he lived in Chicago in true apostolic poverty, with fewer comforts than most of the workmen to whom he ministered. But—and this is the essential thing—he was the spiritual leader, appointed as such by consecration to the episcopate, of a body of American citizens which the Protestant Episcopal Church, in its wealth and its respectability, has thus far been totally unable to influence at all. Some questioned whether the movement under him was numerically as strong as was represented; but the exact strength is not an important matter. He certainly had twenty-five or thirty priests and many thousands of lay adherents under him. His confirmations between 1898 and 1901 were placed at 6,299. He had built and maintained a large day school in Chicago, with his "cathedral" in an upper room of it, and a local congregation of more than two thousand, divided into sections, and attending services at different hours since all could not be accommodated at one time. He had built a large hospital, the feeder to his work. There was a debt, but he had a large equity in the expensive property, which latter covered fully three-fourths of a city square. Opposed even to the extent of actual persecution by Roman Catholics, Bishop Kozłowski turned for sympathy to the non-Roman episcopate of the American Church; and he obtained that sympathy only in a very meagre degree, all the while that we were making professions of sympathy with the Old Catholics of Europe, who treated him as one of themselves, and while we were inviting all Christian bodies in America to enter into alliance with us.

There were those who thought of the practical difficulties of arranging a concordat between two distinct episcopates. Some of these suggested legislation whereby Bishop Kozłowski should become suffragan to some American Bishop. But this was not what we had promised in 1886. We had distinctly disclaimed any desire to "absorb" other bodies. And we had entirely understood the practical difficulties in the way when we set forth the Declaration, for the hypothetical relations between Episcopal and Presbyterian churches in a single community (should affiliation be arranged between the two bodies) had loomed large in the debates of 1886 and subsequent years. Certainly it would have been easier to draw the line between American and Polish work, which at no point infringed or would be likely to infringe upon each other, than between Episcopal and Presbyterian congregations, which draw from the same social class in every community. Certainly, too, we should have insisted upon a time limit comparatively brief—such a term as twenty-five years—in any concordat which would have delegated actual jurisdiction, and should have required safeguards concerning any future consecrations by Old Catholic Bishops. But Bishop Kozłowski was perfectly willing to accede to all these conditions. He realized that he was in an anomalous position. He wished to be guided by our own episcopate. He craved assistance in determining the future of his own ecclesiastical body. There were the same differences between his followers that there were between English Churchmen at their Reformation. Some thought he was going too fast and too far; others urged him to go farther. He was their strongest man; and he craved assistance from the Church that had offered it to any Christian communion. Surely if it would have been feasible to arrange terms between Churchmen and Presbyterians in 1886, it would have been much more feasible to arrange them between Anglican Americans and Polish Americans in 1901. We could have done it; but we did not.

The practical outcome of such a concordat now, had such been arranged in 1901 or 1902, would have been that to-day, with a vacancy in the Old Catholic episcopate for America, we would have been in position to guide this large body of Christian people who are left unshepherded, and to counsel European Old Catholics as to the future of that work. We should have been

able to suggest to them whether or not to send another Bishop of their own communion to this country, and if so, to arrange terms with them before the arrival of their new representative. We should then have been treated with as the chief factor in the matter; whereas now we are a negligible quantity, wholly powerless to guide Old Catholics in their policy toward our own country. If their episcopate is continued here, it must probably be continued altogether independently of this Church, and as a body alien to it rather than in sympathetic, fraternal relationship with it.

Two Bishops stand out in this sad story of failure as true constructive statesmen, being the Bishop of Fond du Lac and the Bishop of New York, both of whom tried to lead the American Church to fulfil the promises she had made. No doubt there are others who would willingly have done so, and it should not be inferred that the Church was unanimous in pursuing this policy of inaction. Yet the facts themselves are as we have stated.

God took this American Church at its word and challenged it to "make good" its principles of 1886; and it failed utterly to do so.

WHY DO WE TELL to the world this story of failure? Because it may not yet be too late for us to profit by our mistake, though it is too late to undo it.

The beginning of the Fiasco of the Quadrilateral was the refusal of the same General Convention that set forth that Declaration, to take its stand definitely before the world as the AMERICAN CATHOLIC CHURCH. Had that action been taken, as was then proposed, and had the American Church lived up to its ideals, it is wholly unlikely that the Declaration would have failed to accomplish some measure of its purpose. We should have vindicated our own good faith. The Protestant world would have listened to us with greatly augmented respect. Catholic movements, such as that under Bishop Kozlowski, would have found in us their natural guides and protectors. This Church would have been a constructive force in the building up of Christian Unity in America.

Whereas now, we can only write of the "Fiasco" of the Quadrilateral; of the utter failure of all that we then attempted. We have sunk to an annual increase in our communicant rolls but slightly in advance of the annual increase in the population of the country. We have chosen narrowness instead of breadth, ease instead of duty, Protestant Episcopalism instead of American Catholicity. We have repelled Old Catholics, and attracted nobody. Our average annual increase is about half what it then was.

Let us blame no one but ourselves that our annual statistics are so unsatisfactory, and that the Christian world in general has not appreciated that we wished to "open the door"—the phrase was repeatedly used in the discussion of 1886—to the sheepfold of Jesus Christ. We opened the door, indeed; and then we hid it behind the Protestant Episcopal barricade, and finally, when one cohort of the Christian world found it even then, we barricaded the door so that they might not enter.

But let us pray God earnestly that when finally the scales shall fall from the eyes of our ecclesiastical leaders—as fall they sometime will—so that they may prefer breadth of sympathy and administration to narrowness, Catholicity to Protestant Episcopalism, statesmanship to respectability, this Church may be given another chance.

"Unto the angel of the Church that is in America, write—"

Pray God that the message be not yet written beyond recall, upon the record that we have made since 1886!

JUST as we go to press, we are in receipt of the letter from the Bishop of Vermont which is published under the head of Correspondence with the title, "Bishop Kozlowski and the Quadrilateral." The letter is received too late for us to make any change in the matter of the foregoing consideration, yet should not be passed by without an expression of thanks to the Bishop for supplying the information for which we had asked. Bishop Hall gives three reasons for the failure of the House of Bishops to act finally upon Bishop Kozlowski's acceptance of their overtures. With respect to his explanation that the deliberations of the Bishops on the matter were, for the most part, "in council,"* we feel that it is not amiss for a Churchman to

* We should explain that though the House of Bishops always sits with closed doors, its sessions "in council" are subject to the further requirement that the secretary shall withdraw, and any action thus taken is not recorded in the journal of the House. But sessions "in council" are not occasions of actual legislation of the Bishops as a House.

protest against a parliamentary procedure whereby a committee appointed in open session of the House of Bishops, as was the case with the first of the committees appointed, should report to the same House sitting "in council" in such wise as effectually to debar that report from the records of the House. It would seem in every way proper that the committees appointed in open session should report in open session, and that their reports should be of record. Neither does it seem to be parliamentary to supersede a committee of the House of Bishops by a committee appointed "in council." Moreover, as the joint commission on Christian Unity had been appointed for the express purpose of conducting correspondence with ecclesiastical bodies that might reply to the overtures of 1886, we cannot understand why the proper reference of Bishop Kozlowski's paper should not have been, by joint resolution, to that joint commission.

If the practice of any of the clergy under Bishop Kozlowski with respect to the administration of Holy Communion did not fully carry out the terms of the Quadrilateral, it was indeed a proper subject for correspondence between the bodies. We have reason to believe that Bishop Kozlowski was in this, as in many other particulars, desirous to be guided by our Bishops; and they neglected to give that guidance. They never informed him that, in any particular, his position failed to satisfy them. The joint commission carried on an extended correspondence with Presbyterians, although these had directly refused to accede to one of the terms of the Quadrilateral, and we see no reason why a like correspondence with Bishop Kozlowski might not have been attempted, and with much more favorable results.

The attitude of the late Bishop of Chicago, which is stated to have been unfavorable to the Polish Bishop, is too personal a matter for us to be willing to discuss. At the same time we feel that the view of one Bishop, however distinguished, in a matter of this great importance, should not have been accepted as conclusive by his brethren of the Episcopate.

THE Census bureau has put forth a bulletin showing the statistics of child labor in this country, in which the total number of children between the ages of 10 and 15 employed in labor is placed at 1,750,178. This, indeed, is not altogether new information, for Mr. John Spargo, in his book, *The Bitter Cry of the Children*, published last year, had gleaned from the printed reports of the census substantially the same figures; he placed the total number under sixteen at 1,752,187, though he gives reasons for believing that the number is really understated, and that "the number of child workers under fifteen is at least 2,250,000."

But though the exact number is not of the greatest importance, the condition is itself one whose significance can hardly be stated too seriously. Yet the analysis given in the recent bulletin is much more favorable than had been expected. Of the great number of child laborers who have been counted, as stated above, no less than 1,054,446 are "engaged in agricultural pursuits." These are the children of the smaller farmers in the North, who live with their parents and are engaged in the most healthful outdoor exercise that can be found; and the negro children in the South, who work, as do their parents, in the fields. Of the first class it may no doubt be said that practically all of them are in school during a considerable part of the winter, when farm work is lightest; of the latter, that a large proportion of them are. In thinking of the serious phases of child labor, then, we are, happily, able to deduct this large number from the total. On the border line between healthful and unhealthful employment, too, we may place 138,065 who are in domestic service of one sort or another; light work, generally, though with vicious features in connection with the army of messengers, and in most of the cases interfering seriously with schooling. However, the number actually engaged in factory work and similar employments is cut down to 550,142; a figure much less than had commonly been assumed.

But it is this army of half a million children that is the most serious blot upon our civilization. Where do they come from? Some are the elder children of large families who cannot be supported by parents alone. Some are the children of the southern "poor whites," who have been gathered into mills during the present generation, and whose parents are illiterate, as are themselves; some are the children of foreigners; a few, comparatively (except among the southern class stated), of native parentage and grand-parentage.

They are here; an army larger than the population of any except a few of our largest cities; an army of children whose

childhood is sacrificed, their minds and bodies stunted, their moral nature corrupted, their lives shortened; and who will transmit to their children the weaknesses of nature, physical, mental, and spiritual, with which they are now tainted.

The problem calls for the most serious thought of social economists, and that it receives. But it calls for more than that. It demands restrictive legislation and enforcement of laws when they are made. Beyond that, and more difficult still, it demands the solution of the problem of support for families that are dependent, in considerable part, upon these young bread winners.

The Beveridge bill, preventing the inter-state transportation of commodities made by child labor, is good so far as it goes, if it will stand the test of the courts; but legislation must be had by the several states, and even were that obtained, the problem is not wholly solved. We cannot starve whole families in order that children may not work.

Happily, the tendency is to restrict the evil, more and more, by virtue of public opinion and of increasing legislation. It is a comfort at least to know that the figures stating the worst phase of the evil, are not larger than these now reported.

THE statement made to his diocese by the Bishop of Southern Ohio relative to the failure by his Standing Committee to present Mr. Cox for trial is one that is in every way worthy of the Bishop and of the Church. Bishop Vincent's attitude has, throughout this difficulty, been most correct. He labored to guide the young priest who had taken occasion to ask his Bishop's advice publicly, and the Bishop is quite right in saying: "There was no reason why, because Mr. Cox chose to write me an 'open letter,' I should reply as openly and publicly." As the Open Letter was (at Mr. Cox's request) published in our columns, we ought to say that we never expected a similarly "open" reply from the Bishop. Had he been successful in inducing Mr. Cox to recede from his impossible position, it would have been most gratifying. When that proved unavailing, the Standing Committee made its strange mistake. They were a grand jury who had before them the signed declaration of the truth of the matters charged against Mr. Cox, and in electing to condone them, they stretched their prerogatives to the utmost, to the consternation of Churchmen in general.

That the Bishop would repudiate their action seemed inevitable from the start. Happily, as a succeeding grand jury may always take up a matter in which any grand jury has failed to bring in an indictment, so a succeeding Standing Committee is not estopped from considering the case *de novo*. In their desire for peace, the Standing Committee have, as was inevitable, simply introduced a bone of contention into their diocesan convention, where—what is always to be deplored—a judicial question must be the chief issue in electing a Standing Committee. Unfortunate as this is, it is the inevitable consequence of so serious an exercise of canonical "discretion" as that of the Standing Committee in this case.

We yet believe that a priest who directly denies the deity of the Lord he pretends to worship, will be expelled from the priesthood of the Church.

ANSWERS TO CORRESPONDENTS.

G. C.—The term *paradise* is used in literature in three distinct senses, to signify, (a) the garden of Eden; (b) the place of departed spirits who await the resurrection; and (c) the final abode of the blest. Authorities differ greatly as to which of the two latter definitions is more accurate, and the context, and the bias of the writer, must determine the sense in which it is used in any passage. The term *hell* is similarly used in two distinct senses.

UNINFORMED.—(1) The Altar Book stands, at the beginning of the Holy Eucharist, on the epistle side, and the celebrant begins the service on that side.—(2) The introlit is commonly sung standing.—(3) Acolytes kneel during the priest's preparation.

K. B.—(1) The lines are familiar, but we do not recall their source. The *Literary Digest* is good authority for such questions.—(2) Christmas greens should be removed prior to Septuagesima or to the Purification, whichever falls the earlier.—(3) The ancient practice was to burn the palms of the preceding Palm Sunday, for the ashes of Ash Wednesday. We have no corresponding custom among us to-day, the imposition of ashes not having been revived on any considerable scale as a custom of Ash Wednesday.

THE upright live by faith; now, faith hopes, but enjoys not in this world; all is yet to come for Christians; their country, their riches, their pleasures, their inheritance, their kingdom; the present is not for them.—*Massillon*.

GLADSTONE MEMORIAL UNVEILED.

The Distinguished Churchman and Statesman
Commemorated in Stone.

CHURCH NEWS OF ENGLAND.

The Living Church News Bureau,
London, January 15, 1907.

THE new Hostel attached to St. Deinol's Library at Hawarden, founded by the late Mr. W. E. Gladstone and built as a memorial to him by his sons and daughters and his grandson and heir, was dedicated on Thursday week (3rd inst.) by the Bishop of St. Asaph. The new structure forms an eastern wing of the handsome Library building, and contains an oratory, a



THE LATE BARONESS BURDETT-COUTTS.
[Reproduced from "The Sphere."]

dining room and common room, and nineteen bedrooms for students. It has been erected at an expenditure of £10,000, the cost of the entire scheme being something like £60,000, of which £40,000 was devoted to it by Mr. Gladstone himself. On the day of the dedication the proceedings were opened with an early celebration of the Holy Eucharist in the Parish Church (St. Deinol's), followed at noon by a short special service in the church, after which the Bishop, followed by the members of the Gladstone family and others among the congregation, proceeded to the oratory of the Hostel, where dedicatory prayers were offered. Afterwards there was a luncheon, Canon Drew, Rector of Hawarden, and the first warden of the Library, presiding. The Rev. Stephen Gladstone, who also spoke, said that his father began to talk of his project of the Library so long as twenty-five years ago, and it was the scheme to which he devoted himself in his closing years. The warden (the Rev. G. C. Joyce) said that while students could find much larger collections of books elsewhere, even in history, philosophy, and theology, they would be unable to find elsewhere what this institution especially provided—namely, conditions of life which would enable them to make the best of the books and their time. Erasmus had said, "*Abeunt studia in mores*." He trusted that so here the study of divine learning would always find its issue in the development of the Christian character. Mr. Herbert Gladstone (Home Secretary under the present government), in proposing a vote of thanks to the Bishop of St. Asaph, expressed the hope that the knowledge of what his father's intention was in founding the Library would spread more and more through the country. It should not be thought that St. Deinol's Library was merely a collection of books for merely secular purposes, but it should be recognized for what it was really meant to be—a centre of religious life and thought, open to all who might wish to make use of it in the true spirit. "It is," he said, "the memorial of a great and hallowed life, which must be always an

inspiration to those who realize what the life was." The Bishop in replying, referred to the obligations of the diocese of St. Asaph to the Library for the work done for the Society of Sacred Study.

The Church of St. Bartholomew the Great, E. C., has acquired the manuscript of a book written in 1554 by Friar William Peryn, the Dominican Prior of St. Bartholomew's (formerly an Augustinian Priory Church) in the reign of Mary I. The church not long since acquired the matrix of the priory seal which Prior Peryn had struck at that period. The manuscript has been presented to the church by a member of the Restoration committee. It was purchased at the Trentham Hall sale last November by Messrs. Young, of Liverpool, who kindly sold it at cost price on hearing that it was wanted at St. Bartholomew's. It is now on exhibition, together with the matrix of the priory seal, in the newly restored cloister of the church.

The recently completed private chapel at Lord Shaftesbury's seat, St. Giles, Dorset, has been consecrated by the Bishop of Salisbury. The chapel, which holds 70 worshippers, has been constructed inside the old house on the ground floor. The roof is vaulted. On either side of the altar is a statue of St. Anthony the Hermit, and of St. Giles, Abbot.

The Bishop of Birmingham is evidently courting a conflict with the Representative Church Council on the "habitual worshipper" franchise question. He has sanctioned a scheme of enrollment of parochial electors which allows for the voting of the "habitual worshipper," and is therefore a departure from the decision of the R. C. C. The Bishop writes in his *Diocesan Magazine*:—

"In allowing habitual worshippers to enrol themselves with the resident parishioners in connection with any church we have departed from the decision of the Representative Church Council, and it is, therefore, possible that we may, at the next election to the House of Laymen, which will be at the time of the next General Election, find our diocese excluded from membership in the Central House of Laymen. We hope, of course, that the Representative Church Council may see fit before that date to alter its resolution. But, in any case, we have felt that no central representation of Church laity is of much use until we have a real system of lay representation, in which the laity are practically interested, in each diocese. And in the city parts of our diocese it seems to be impossible to secure this end unless men and women are allowed to vote where they habitually worship."

The Bishop adds:

"For myself, I value the parochial system more than I can say, and I hope that qualified persons will in all cases of doubt choose to enrol themselves in the parish where they reside. But I cannot but

approve of their having the opportunity to vote where they worship and where their Church interest lies."

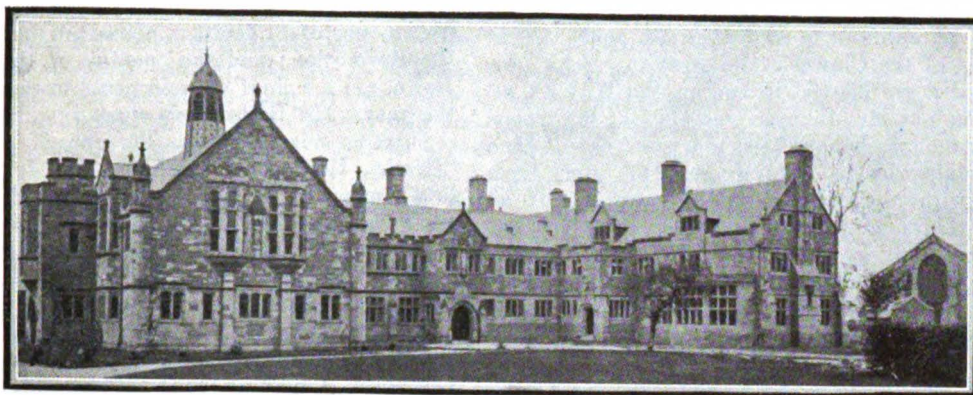
The *Daily News* states that an influential movement is making progress to present an address to the Rev. Arthur H. Stanton, senior assistant curate of St. Alban's, Holborn, expressive of the gratitude and appreciation from the men who have attended his Monday evening services during Lent, August, and Advent, and found them "helpful, instructive, and stimulating." Some hundreds of signatures have already been obtained, many of the signatories being Protestant Dissenters, among whom Mr. Stanton has always had numerous admirers. These special services have been attended by women as well as men; but the signature of the address is confined to adult males, because "London's oldest (assistant) curate" on these occasions especially appeals to the men, who form a large proportion of his congregations. Although not expressly so stated, there is an undercurrent of feeling, it is added, that this address will constitute a kind of counterblast to certain strictures passed upon this priest by the late Royal Commission. These strictures seem very deeply resented by all his personal friends and admirers, the more so because they maintain that few members of the late Commission could themselves pass a rigid test of "loyalty" as regards either the doctrine or the discipline of the English Church.

In the *Church Times* for January 18th there is an editorial consideration of the needs of the Church in Canada, suggested by a paper on the same subject published in the S. P. G. magazine, *East*

and West, from the pen of Bishop Montgomery. The *Church Times* recognizes the urgent need for financial assistance from England, and concludes:

"But if the Church at home is to be asked to meet the needs of the Canadian Church, as it may and ought to be asked, there must be no attempt on the part of individual Canadian Bishops to narrow the Churchmanship of their dioceses. The Canadian Church has lost useful men in the past through the action of Bishops who desired to make their dioceses the preserve of an Evangelicism which is untrue to its name. The bitter lesson of Australian experience has not yet been learnt in some of the other colonies. A Church of England Puritanism can never meet the needs of a new and vigorous country, nor can men of sounder types of Churchmanship be permanently excluded. Low Churchmanship is powerless to compete with Dissent; it is the best of recruiting-grounds for Rome. And in a new country the inevitable process of out-growing it is marked by a friction which wastes the Church's strength. The Church in Canada must be as wide as the Church at home, and her Bishops must abandon all attempts to enforce a restrictive policy."

JOHN G. HALL.



THE GLADSTONE MEMORIAL AT HAWARDEN—OPENED JANUARY 3



THE INTERIOR OF ST. DEINIOL'S LIBRARY

Reproduced from "The Sphere," London.

THE LAW of Christ is the law of love.—Luther.

NEW YORK CITY MISSION SOCIETY CELEBRATES AN ANNIVERSARY

Notable Work Performed Under its Auspices

"THE VISION OF ST. AGNES' EVE" PLAYED BY CHILDREN OF ST. AGNES' CHAPEL

Last Year in Two Large Parishes

The Living Church News Bureau
New York, January 28, 1907

THE seventy-fifth anniversary of the New York City Mission Society was commemorated by a special service at St. Agnes' Chapel on Sunday Evening, the 20th. There was a large congregation present. After Evensong, Bishop Greer announced the purpose of the meeting, which was to hear the stories of the men who are actively engaged in the various departments of this work. The Rev. J. W. Johnson, a colored priest, spoke touchingly of the progress of the Church's ministrations to his own people in the crowded negro district in and around W. 59th St. Especially interesting was Mr. Johnson's account of the means by which the riots and quarrels have been to a great extent done away with in the neighborhood. A rowdy gang of young Irish lads were at feud with a similar crowd of negroes, but on Thanksgiving Day the colored congregation of St. Cyprian's determined to extend their good supply of hospitality in the shape of turkeys which had come to them, to their young white enemies. The invitation was accepted, the feast was enjoyed in each others' company, and the hatchet was buried. The Rev. A. S. Winslow next spoke of the work being done in the great hospitals, a work not merely for the dying and dead, but a work of greater possibilities for the immediate future amongst those who will get well and go out to carry with them the Church teaching and Christian influences they have received, under the guidance of the City Mission Society chaplain, when sick. The Rev. John A. Wade spoke enthusiastically of the remedial effect upon the prisoners. The prison chaplain has the best chance of realizing the truth that in every man, however degraded, there is a seed of goodness which, when reached and cared for, is developed. Mr. Wade gave instances of the practical effect of his work amongst members of the so-called "criminal class" who have eventually developed into fine, wholesome, useful characters. The Rev. W. W. Smith, M.D., directed the attention of the congregation to the great importance of reaching the boys and rescuing them from their vicious surroundings, and the Rev. Frank Jones told some startling experiences of his work in the hospitals for contagious diseases. The Rev. Thomas McCandless told a pathetic story of what he, as City Missionary, is doing. He is the chaplain of "Potter's Field," and because he is there, the thousands of unknown, nameless city dead, who would otherwise be cast into trenches without any religious service whatsoever, are committed to the earth with Christian burial.

The superintendent, the Rev. Robt. B. Kimber, made a strong appeal for more financial help wherewith to enlarge the scope of the mission work and meet the increasing demands made upon the Society. Bishop Greer closed with appropriate words and the service concluded.

"The Vision of St. Agnes' Eve," a mystery play, was given in the parish hall of St. Agnes' Chapel on Saturday afternoon, the 19th inst., and again on the 26th. The play was written by Mrs. Hobart, author of *The Lady Catechism*. Many clergy and laity from all over the city were present. A great deal of interest has been aroused by this production which is, as is suggested by its name, in the same category as "Everyman." The general idea is that St. Agnes is paying a visit, on the eve of her festival, to her congregation at this chapel. She appears in a quiet oratory in the great tower of the church. With her is "Ancilla," her attendant, and four little children, of whom she makes inquiry as to the work and faithfulness of the people and their progress in the spiritual life. Then she causes to appear to them representative saints and martyrs of the Church, who tell their several stories. Thus there is brought before the audience in a striking way a history of the Church. The lines are beautifully written and clearly and dramatically spoken. The details are perfectly worked out. The actors are, manifestly, deeply impressed with the character of what they are saying and doing, so that a decidedly religious atmosphere is created on the stage and amongst the spectators.

At the conclusion a procession of the whole company marches round the hall singing the hymn, "For all the saints," the Church Militant being separated from the Church Expect-

ant by a large veil, carried as a banner. So reverently is it all done that everything, however emblematical, is appropriate and harmonious. The teaching is excellent, and it would be a great boon if the play could be produced all over the country. The special thought dwelt upon all through is, of course, the "Communion of Saints."

The venerable rector of Trinity parish was present at the second representation.

Year Books of the various parishes continue to be received. St. Mark's, of which Dr. Batten is the rector, shows that parish to have completed a reasonably prosperous year. Of the clergy, the rector says, "there is nothing to record but vacancies." One of the assistants had retired to become assistant to the Archdeacon of Brooklyn and another to be assistant at the Church of the Advent, Boston. Neither of the vacancies has been filled. The window in memorial of Frederick S. Talmadge, a former parishioner of St. Mark's, placed in the church by the Sons of the Revolution; and the opening of the Fanny Rylance Club Room, are the chief improvements to the material fabric during the year. Dr. Batten lays stress upon the new element in the population contiguous to the church among whom, he says, "Greeks, Hungarians, Italians, and Jews predominate." The latter appear to be the most important element and he feels that work ought to be done among them. He has begun by holding services in English and Yiddish specially for these people in a basement room at the parish house, a Hebrew Christian being in charge. The parish house is itself in the midst of the Jewish district. At St. Mark's chapel there are services each Sunday in Greek and in Slovak, the former for Greek Orthodox Christians, the latter for the Hungarian people, who are usually Lutherans. The finances of the parish include not only support of the usual work, but also the reduction of the debt on the rectory, which is now placed at \$5,000.

St. Andrew's Memorial Church, Yonkers, also shows a prosperous year, and the Year Book states the condition of the parish, its progress and its problems. There is an interesting Assyrian work in charge of a priest of that race, the Rev. Isaac Yohanan, for which people there are maintained not only services but a club and an evening school. The report of the Brotherhood of St. Andrew shows the practical result of that admirable agency for work among men, with hospitality and employment committees and a corporate communion once a month. There is also a Men's Club with a membership of 156, and club rooms well furnished with gymnasiums and amusement tables. The parish maintains a considerable amount of institutional work, including an employment bureau.

AN ACROSTIC.

THE CHURCH.

C	hurch	{	St. Matt. vi. 18. Acts ii. 47. Eph. i. 21-23; iii. 8-10. I. Tim. iii. 15.
H	oly	{	(a) "Separate," comprising the Baptized.—I. Cor. i. 2. (b) Her Object—influence—message— Levit. xx. 7; I. Cor. iii. 17; I. St. Pet i. 16.
U	nited=One	{	St. John xvii. 21-23. Eph. iv. 4.
R	ealm=Kingdom	{	St. Matt. iii. 2; ix. 35; xiii. St. John iii. 3-5. St. Luke xxii. 29. Coloss. i. 13.
C	atholic=For all	{	People Places cf. Col. ii. 9, Time with Eph. i. 22-23; Truth iii. 19. Grace
H	istoric=Apostolic	{	St. John xx. 21-22. Eph. iv. 11-14. 11. Tim. ii. 2.

The Church is a Holy and United Kingdom for all people, teaching all Truth, conveying all Grace to men, and coming down from Apostolic times in unbroken continuity. A. J. BELT.

HOPE is a beautiful meteor: like the rainbow, it is not only lovely, because of its seven rich and radiant stripes, it is a memorial of a covenant between man and his Maker, telling us we were born for immortality, destined, unless we sepulchre our greatness, to the highest honor and noblest happiness.—Melville.

CHICAGO FOR MISSIONS

Stirring Addresses Made to the Church Club

BISHOP ANDERSON HAS RETURNED

Other Church News of Chicago

The Living Church News Bureau
Chicago, January 28, 1907

BISHOP ANDERSON returned home on Monday, January 21st, from his brief trip to the British Isles, and was much refreshed by the ocean voyage. The first unusual event of diocesan importance after his return was the dinner at the Mid-day Club, on the seventeenth floor of the First National Bank building, held at 6:30 P. M. on Thursday, attended by some two hundred of the clergy and laity of the diocese. The dinner was arranged by the Church Club of the diocese, to further the work of the Laymen's Forward Movement and the M. T. O., and was in all respects a most successful affair. Mr. W. R. Stirling, the toastmaster, skilfully introduced the nine speakers of the evening, each one being limited to from five to ten minutes, and all being laymen except the Bishop, who closed the evening's addresses.

Mr. E. P. Bailey was the first speaker. He told of the primary importance of Foreign Missions, and referred to some of the obstacles in the way of deepening the devotion of the laity to this department of the work. He was followed by Mr. C. F. Marlow, president of the Men's Club of St. Luke's, Evanston, who showed, among other points, that the members of the Babies' Branch of the Woman's Auxiliary, in contributing one cent a week for general missions, set out to do more than was done last year *per capita* by the communicants of Chicago. Their average was but 42 cents, last year. The chairman had already shown that the American people spend about twice as much for chewing gum, annually, as for Foreign Missions. Judge Holdom, the next speaker, told of the munificence of one parish in New York, which gave last year \$84,000 to general missions, and asked if the entire diocese of Chicago couldn't manage to raise even \$25,000 a year for diocesan missions. He also reviewed the record of Chicago for building large churches, showing that much more ought to have been done in the past. Mr. D. B. Lyman followed, and told how the gates of the non-Christian nations were being flung wide open to welcome the missionaries, at the present time, and describing the whole theme as brimming with inspiration and romance. Mr. E. P. Sperry, the president of the Men's Club of Grace, Oak Park, gave a telling account of three of the chief obstacles which prevent missionary enthusiasm among the laity; namely, complacency among the majority, too much segregation of the little groups of really interested men and women in each parochial center, and the failure of parents to support Sunday School instruction, especially in missions. "We are like the toiling locomotive, whose usefulness is measured by the weakest point in its boiler," said Mr. Sperry, in the rousing conclusion of his excellent address. Mr. J. H. Smale gave a vivid appeal for the Churchless towns of the diocese, where the Prayer Book is unknown, and Mr. Joseph I. Rushton, of St. Luke's, Evanston, spoke of this age as being that of the "big enterprises," quoting Mr. J. J. Hill's recent statement that the railroads of our country in the next few years must build 75,000 miles of new track, costing one billion dollars, to handle the business of the country. "What big things will the laity of the Church set out to do, in missionary enterprise?" Mr. Wm. Ritchie, of Oak Park, a member of the Standing Committee of the diocese, was the last of the lay speakers, and then the Bishop made one of his most powerful and inspiring appeals for more "diocesan laymen"—men who will take a vital interest in everything outside their parishes as well as inside, which is organized as part of the working forces of the Master's Kingdom. All were urged to attend the great missionary mass meeting, to be held at Orchestra Hall on Tuesday evening, February 5th, and were asked to bend their energies to secure a crowded house on that occasion. Music was furnished during the evening by Messrs. Frank Collins, of Grace choir, and Harry Cassidy, choirmaster at Trinity, accompanied by Mr. Irving Hancock, Trinity's organist. The evening was an epoch-making one in the history of Chicago missionary work.

One of the most costly gifts recently received by any Chicago parish was that of the six solid silver alms basins, given to Trinity, Chicago, at Christmas-tide, each one bearing the inscription, "To the Glory of God, and in loving memory of Caroline Clarke Forman, Entered into Rest September 14th, 1906. Presented by a few of her many friends." Mrs. Forman was

one of the two women of Trinity, and Mrs. James T. Hoyne, who is still a parishioner and is also the diocesan treasurer of the Woman's Auxiliary, was the other, who, almost alone, raised \$42,000 during the last three weeks of Lent, in the year 1882, to pay off the debt of their parish.

On the morning of the Second Sunday after Epiphany, the Bishop of Springfield addressed the congregation of Grace, Chicago, on the Church's work among the students of the University of Illinois. The Rev. Harry T. Moore, who was last year a curate at Grace Church, is now in charge of this work at Champaign, besides being the local rector.

One of the new departures in the work at Grace parish house, Chicago, is the addition of an Industrial School, designed to teach not only sewing, but also domestic science. A class in basketry, for boys, is being planned for, as well. St. George's, Grand Crossing (the Rev. G. M. Babcock, rector), is also conducting a thriving class in domestic science each week in its parish house.

Daniel R. Brower, LL.D., the senior warden of Epiphany parish, and a member of the Standing Committee of the diocese, sailed for a ten weeks' trip to Egypt and the Holy Land, accompanied by Mrs. Brower, on Saturday, January 26th, by the North German-Lloyd liner, *Kaiser Wilhelm*.

In spite of the severe cold, the Church of the Epiphany was well filled on the evening of the Second Sunday after Epiphany, by students from the neighboring Medical and Dental Colleges and Training Schools for Nurses, the service being one to which these students were especially invited. Over 1,000 cards of announcement had been distributed by the Brotherhood Men. The rector preached on the "Religion of the Sick-room." Dr. Brower gave an address of welcome, at the close of Evening Prayer, before the sermon, and a large number of copies of the Holy Gospel according to St. Luke were distributed to the students after service, the books being the gift of one of the vestry.

On Thursday, the local branch of the Woman's Auxiliary at St. John's Church, Lockport (the Rev. W. C. Way, priest in charge), was reorganized, by the diocesan president. This makes 105 local branches of the Auxiliary now organized in the diocese of Chicago, out of a total of 105 parishes and missions. St. John's is one of the oldest churches in the diocese, and was closed for a number of years. The work is now prospering, a number of improvements having been made on the building during the past year.

On Monday morning of last week, the Rev. Dr. Herman Page read a paper on "The Church and Education in Social Service," at a meeting of the Religious Education Association's, Hyde Park Guild, held at Mandel Hall, University of Chicago. Dr. Page showed by statistics that the workers in social settlements and other partially secular places of improvement and education are nearly always members actively connected with some Church. He concluded from this that the Church is the underlying and energizing factor in all work of this nature.

The Confirmation class recently presented at Christ Church, Harvard (the Rev. F. E. Brandt, rector), have given to the parish a handsome font of white marble, and a hymn-board. The font was blessed on Septuagesima Sunday. Within the past few months the exterior of Christ Church has been repainted, and the interior has been newly decorated. All these improvements have been paid for in full.

At St. Simon's mission, Sheridan Park (the Rev. H. B. Gwyn, priest in charge), a new electric motor for the organ has recently been installed. The music lists of this mission now include a choral service, which was begun on the evening of the Fourth Sunday in Advent. At St. Paul's, Hyde Park (the Rev. Dr. Herman Page, rector), the congregations at the choral service held on the afternoon of the third Sunday in each month, have already considerably surpassed in numbers the attendance on the other Sunday afternoons of the month.

Among the memorial gifts made at Christmas-tide were following, presented to St. Luke's, Evanston (the Rev. George Craig Stewart, rector): an altar cross, from Mr. and Mrs. A. G. Graham, in memory of their daughter Helen; six large candlesticks for the office lights, from Mr. and Mrs. G. G. Wilcox, in memory of their son, Gaylord Sextus; and a font-ewer, from Mr. and Mrs. Arthur Tower, in memory of their son, Arthur Estee. A set of violet eucharistic vestments was also presented to the rector, together with a number of other gifts.

TERTIUS.

A SYSTEM of belief is, in fact, necessary for us as agents; no man was ever practically skeptical, for as Montaigne says, if he were he could converse only in interrogatives.—*Hatherley*.

BISHOP VINCENT ON THE CASE OF THE REV. GEORGE C. COX.

A STATEMENT FROM THE BISHOP TO THE CLERGY AND CONGREGATIONS
OF THE DIOCESE OF SOUTHERN OHIO.

My Dear Brethren:

MANY of you, distressed in mind, have asked me, very naturally, why, in such a case as that of the Rev. George Clarke Cox, I have so far said nothing for your information and reassurance. Now that the case has been passed on by other proper authority, and in due canonical form, I feel that I can and ought to tell you also of my own course and convictions in the whole matter.

There was no reason why, because Mr. Cox chose to write me an "open letter," I should reply as openly and publicly. Quite the contrary. I had neither the inclination nor the right, under such circumstances, to say publicly whether his positions were true or false, or whether holding them he could remain in the ministry of this Church. Had he asked me privately and informally I would have answered him as privately and informally. But the very openness and aggressiveness of his letter plainly changed the whole character of the case and made it, as I told him, properly the subject of an ecclesiastical process. So that with my necessary relation to such a possible canonical process, it would have been improper for me to openly prejudge the case myself.

Of course a public trial was to be avoided if it could be, consistently with the Church's truth and duty. There was a duty, too, which, as his chief pastor, I owed him, as well as that which as a Bishop I owed the Church. He had said he would listen to others and to me who might try to show him that he was wrong; and he was entitled to all reasonable time for such consultation and reconsideration.

In my own conferences with him, I pointed out how possibly he might hold some of his views as legitimate private opinions with and under the Church's formal statement of the same doctrines. But no such "interpretations" could for a moment be allowed to become positive denials of the underlying historical facts, or even to become asserted "disbeliefs" and attempted "disproofs" of such doctrines as the very Godhead, the Virgin Birth, and the bodily Resurrection of our Lord. His own categorical and uncompromising negations of the Church's doctrine on these points could not for a moment be ignored. So that three alternatives were plainly put before him. Either (1) to *withdraw* his Open Letter as openly and altogether; or as openly to *modify* its more offensive expressions; or as openly to agree to *suspend* his own opinions for more light, and meanwhile profess and teach the Church's doctrine on the Church's authority. Or else (2) to accept my advice and *resign* his ministry voluntarily. Or else (3) to take his chances of an *ecclesiastical inquiry and trial*.

As to his explanatory sermon of October 21st, while I knew nothing beforehand of what he was going to say, still I felt that it was not only right but best that I should hear it. He had a right to ask me to continue to hear what he had to say for himself; and I should be dependent on no hearsay report, if it had to be called into question. As to openly challenging it on the spot, there was no necessity for anything so dramatic as that. Besides, so far as this sermon was likely to become part of the case, too, in any canonical process, it would again have been improper for me to prejudge it openly. But so far as it was meant as any justification to *me* of his Open Letter, I told him that I could not and would not accept it as such. For while it served to show in certain respects what he did believe, it did *not* correct his previous open declarations as to what he did not believe.

As he would do nothing more, my pastoral efforts to correct his errors and save him from the consequences of his own unwisdom, were, of course, at an end. The law must then be allowed to take its course; and information was accordingly made against him to the Standing Committee.

You know the result. The Standing Committee declined to present Mr. Cox for trial. Their decision was as follows:

"Resolved, That after having fully considered the information filed by the Rev. Samuel Welles against the Rev. George Clarke Cox, and all the attendant circumstances and conditions, it is the sense of this Committee that the Rev. George Clarke Cox is liable to presentment for trial, but, considering further that the questions involved have been so recently passed upon in another diocese of the Church, and having regard for the highest interests of the Church, this Committee declines to present the Rev. George Clarke Cox for trial."

I feel free to express my very great surprise at this decision. There can be no question that the Committee acted entirely within their rights and powers. The law requires only that "in their discretion, if they see fit, they *may* present," etc. They had a right to take even expediency into the account. There can be no more question that they acted conscientiously, on their very best judgment, and with the courage to do their duty as they saw it. But both the justice of their decision and their reasons for it are open to respectful review by all men; and I confess that, to my mind, they seem very unsatisfactory.

Nothing could be truer or clearer than the first part of their judgment, viz: that the Rev. George Clarke Cox "is liable to presentment for trial." What "attendant circumstances and conditions" weighed with them we do not know.

The recent case "in another diocese," however, will be seen, when thoroughly analyzed, to have very much less bearing on this case than they supposed. That was primarily a question of non-conformity with the doctrinal standards of this Church. There was no such question here; for Mr. Cox himself, in his Open Letter, had not only "admitted," but "proclaimed" that he did not so conform. This case became, therefore, primarily a simple question of discipline—of discipline in this diocese, not in another diocese, and of discipline of the Rev. Mr. Cox, not of another clergyman. Besides, this was a vastly more aggravated case in every way. In that case the doctrinal divergence had to be proved against the accused. In this case, the accused had actually gone out of the way of his ordinary teaching into an Open Letter in order to assert publicly his own divergence from the Church's doctrine and to raise directly in his own case this very point of discipline. It seems as if the Standing Committee could not have fully realized the number, directness, and gravity of the adverse declarations in Mr. Cox's Open Letter. Indeed, if ever there was a clear case of discipline under the canons and the ordination vows, it was this one. I cannot but feel, therefore, that the Rev. Mr. Cox ought at least to have been put upon his trial.

That the Committee, in declining to present Mr. Cox for trial, sincerely believed that this was for "the highest interests of the Church," goes, of course, without saying. What they supposed those highest interests to be we can only surmise.

That the Committee were more or less actuated by a spirit of charity toward a brother clergyman, good and sincere but sadly misguided by his own impulsiveness, we can easily believe. But surely, if so, they ought to have taken into equal consideration, the many other brethren, equally good and equally sincere in their convictions, who had been so sorely offended.

No doubt the peace of the Church was one of the chief considerations. Peace is good, of course, and greatly to be desired. But peace quickly becomes a secondary consideration when vital truth itself is at stake. The Master Himself would have no such peace; nor has His Church ever sought it in the past. The Committee may have thought that the main issues themselves would quietly drop out of sight with the particular case. But how is this even possible, while men are left free within the Church to call in question openly her most fundamental teaching? Besides, the responsibility for any possible consequences of such a prosecution could not have rested on the Committee or the Church. That assumption must be instantly and absolutely repudiated. The real responsibility would have been his who had himself so ruthlessly broken the Church's peace, to start with. Let us avoid conflict, of course, in such cases, so long as it can be done by patience and persuasion and without compromise of the truth; but when these fail, then it seems as if, morally at least, there were no choice but that official duty must simply be done and the consequences left to a Higher Power.

No doubt the Committee thought, too, that their decision was in the interest of comprehensiveness—of a large and noble tolerance in the Church, and that it really made for the precious liberty of opinion and prophesying. But there could have been no room in this case for the cries of "narrowness" and "persecution"; the real intolerance and aggression here were all on the other side. By all reasonable means let us make the Church as large and all-inclusive as we can, even by recasting her laws, if necessary; but not by sacrificing her self-respect and her order by allowing those laws, while she has them, to be broken with impunity. Let the truth prevail, too, though the heavens fall. Heresy trials will never either insure or prevent that. But they will, in very devotion to that same truth vindicate and reaffirm it as the Church holds it; and they will rightly em-

phasize the fact that for him who cannot so hold and teach it, there is abundant liberty outside her ministry.

For the earnest men among us who for the time are not able to withstand the hostility of certain phases of modern thought toward the historic faith, and who, while really troubled in mind, are still trying hopefully and quietly to do their work, we ought to have only the greatest pity and patience. We can only honor them, too, when, having really let go their faith as the Church holds it, they step down and out as quietly. But when a clergyman who at last openly repudiates that faith is allowed, without even a trial, to remain in her ministry to disturb the faith of others, we are bound to record our solemn protest.

I need not say how reluctant I have been to differ respectfully in this way even from the judgment of our own Standing Committee. But I could not be true to my own convictions nor to what I believe is my duty to you, my clergy and people, without doing so.

Faithfully Yours,

BOYD VINCENT.

THE CHILDREN OF THE CHURCH.

WHAT children have ceased to go to church is a startling fact, the pity of which is *that it startles nobody!*

This, in a nutshell, is the summing up of a straightforward arraignment of the Church touching her neglect of the children entrusted to her nurture *in the matter of worship*, in a telling pamphlet issued by the H. M. Upham Co., Boston, Mass. It is entitled *The Massacre of the Innocents: from Fourteen Years Old and Under*. It was written by the Rev. E. M. Gushèe, D.D., of Cambridge, Mass. The title itself reveals the intense earnestness with which it was written. In this arraignment every sentence is an unerring blow at the evil, or an uncompromising statement of its only cure. One does not need to reach the conclusion to be convinced that it is not sufficient to deplore the present state of affairs, but that something should be *done*. No fair-minded parish priest, weighing the matter as he should, can fail to begin in "dead earnest" *trying* to recover the presence of the little children in the Courts of the Lord, where in by-gone years they were always to be found, so that their presence was remarked by "the stranger within our gates" as their absence is universally remarked now.

The author of this weighty pamphlet needed not to fortify his position by quotations from the late Bishop Huntington, or the "Evangelical" Unitarian, Rev. A. P. Peabody, D.D., or the often-quoted Congregationalist, Rev. T. K. Beecher, and other eminent men, but the quotations will tell with those who crave "outside" testimony.

For years the writer of this article has longed for the arousing of the clergy to this terrible evil which is directly traceable, as the Rev. Dr. Peabody affirmed, to the Sunday Schools: "With their rise," he wrote, "the children have ceased to go to church." Not the abolition of the Sunday School, but its subordination, both as regards time and character, is of course the thing to be desired. In many parishes the hour when the Sunday School is held, either directly before or directly after the principal service of the day, really forbids the attendance of children at that service. The hour, too, is often selected in compliance with the wish of teachers, apparently that they may dispose of this Sunday business as soon as possible, and "have Sunday afternoons for themselves."

Many points are admirably made in the Rev. Dr. Gushèe's pamphlet, incidental to the main theme of restoring children to their rightful place in the house of God; but we will leave them untouched, only concluding with an expression of thankfulness that one priest of the Church has called attention to this long-standing evil; and adding our long-cherished wish that the Church would officially (in diocesan conventions, for instance), give the subject a leading place in discussion, and corrective legislation. Evils in the Church, surely, are not like State evils into the abolition of which questions of expediency often of necessity enter. The Church knows, her leaders should know, only right and wrong; and there can be no question whether an evil at the very foundation of her growth should be done away, or whether her children should be brought up to engage in her worship, and take the places from which they are now virtually banished; and sing their Hosannas in the courts of Zion.

H. McE. K.

ENJOY thy riches with that generous independence of them which the philosophers of the Church and the Gospel call "poverty of spirit."—*Pellico*.

THE VEIL WILL LIFT.

By MARIE J. BOIS.

AS in a shroud, Nature is wrapped up to night, in a dense fog; snow covers the ground with a solemn, white sheet; life seems almost hushed forever in the dismal fields and woods, half hidden in the cold, grey fog. It is hard to believe that once more, these same fields and woods shall be full of light, of beauty, of life: that a bright blue sky shall spread overhead, that a glorious sun shall hush at noon-tide by the very power of its burning rays, the teeming life of every nook of these woods, of every sod of these fields.

And yet, so it will be; once more, awakening Nature will tell us the story of the wondrous Love which clothes the lilies of the field, as Solomon in all his glory was never clothed; the Love which watches over the sparrow with such a marvellous care, that not one falleth to the ground without the permission of our Father which is in heaven. *Life, Death, Resurrection*, mighty words, which, though familiar to the ears, can never fully be comprehended by us, here below.

It was with such thoughts as these, that I came back this afternoon from the one service which I love above all others: ALTAR SERVICE. Having drawn nearer to Him during this quiet hour in His sanctuary; full of thankfulness for the blessed privilege of preparing His altar and His house, what wonder that my thoughts were thoughts of His Kingdom, and that the fog made me think of the last veil, still to be lifted for you, and for me, dear reader?

That very day, I had heard the sad story of a society woman who, after having undergone an operation, recovered far enough to make all her plans to be brought back home, telephoned to her husband to come for her the following day, and, on the following day, a second message came to him announcing that she had died suddenly.

I heard of it on the very day of her burial. Oh! then, with a thrill of horror at the suddenness of it all, at the thought of how near death I myself had been, again and again, while under the surgeon's knife; truly at death's door, and—*unprepared, utterly unprepared!*—I felt as if I had been lifted off my feet, by a wave of unspeakable thankfulness. Who was I, that I should have been spared, that I should have had such mercy shown to me? Yea, with Jacob I humbly repeat: I am not worthy of the least of all the mercies, and of all the truth which Thou hast showed unto Thy servant.

Who was waiting, while I was being delivered into the hands of these modern executioners: surgeons and doctors? What powers of evil were ready to snatch the *unprepared soul*? Truly, I know: Fear him, which is able to destroy both soul and body in hell.

Modern philosophy smiles at the idea of hell, and even some so-called modern, *enlightened* Christians doubt its existence; but the words of our Lord are clear enough: Fear him.

Indeed, I, too, have been blind. The letter to a friend in which I announced the sudden need of a grave operation is perhaps one of the strongest testimonies to the folly of a blind soul. The incredible lightness with which I entered upon that awful experience is proved by the foolish promise I then made, to come and call as soon as I returned, three months later (date *fixed by us*, for the end of our travelling abroad). I did not know then, that over me, as over Nebuchadnezzar of old, the decree had been pronounced: Hew the tree down and destroy it: yet, leave the stump of the roots thereof in the earth. I did not know then, but I know now, and I acknowledge God's justice, I adore His mercy and His unspeakable love.

If I write this to THE LIVING CHURCH, it is because I *must* speak of God's goodness and mercy. What a marvellous tale I could relate, and perhaps may be allowed to write some day, if it is His will. But for to-day, let me end with a message to those who are *blind, poor, naked, and dead*, although they know it not, or rather *because* they know it not; message from the King, if they will only receive it; message of *love*, of *untold riches*; message of *life*. No longer: Life—then death; but: Death—then Life.

The veil will lift. Are we looking forward to it?

HE who judges us is God. From this judgement there is no escape, and no hiding-place. The testimony of our fellows will avail us in the day of judgment, as the help of our fellows will avail us in the hour of death. We may as well think of seeking a refuge in the applause of men, from the condemnation of God, as we may think of seeking a refuge in the power or the skill of men, from the mandate of God, that our breath shall depart from us.—*Dr. Thomas Chalmers*.

THE PREACHER AND POLITICS.

A SERMON PREACHED BY THE REV. PAUL BIRDSALL.

BELSHAZZAR, the king, made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels . . . and (they) drank in them.—Daniel v. 1-3.

This congregation has a right to ask of the rector of this parish a reason for the silence of this pulpit on questions of politics and city government, a reason for the absence of the rector's name from the lists of those who are enrolled in the causes of "reform" and "reform" movements of whatever sort, which take their rise to express with power the indignation of the people against crying evils in our city life.

Since this pulpit makes no attack upon the bad candidate and has no words of endorsement for the good candidate is it because we prefer the bad?

When no vials of wrath are poured out here upon the heads of those who sell liquor on Sunday or provide houses of prostitution, is it because we love to have it as it is? Or are we afraid?

In justice to the cause for which this Church stands, the cause of Christ's religion, answer must be made. For surely Christ's Church can compound no felony with bad men in corrupt politics, in debauchery, in licentiousness or law breaking.

And if the Christian minister is silent on the critical issues of a political campaign, silent when reform's afoot, and does not march with "reformers," he must give good reason for his silence and his absence.

WHO IS THE MINISTER?

And first, who and what is the minister of the gospel?

We demand in the first place and always that he be a good man. No adulterer, no thief, no backbiter; he must be clean, he must be honorable, he must be upright, he must be fair and just with open life and character, he must be known to be good and true and not even be suspected of evil.

Next do we demand of him sympathy—he must love his fellow-men. He must have the handclasp that declares the warm, loving heart. He must care for the men and women and little children whose servant he is for Christ's sake.

His is the father's place who loves the good son and the bad, the shepherd's who seeks the lost because he loves. We are speaking of what we long to find in our minister.

Then our minister must have a clear head and a trained mind. Never was so much emphasis laid upon the necessity of an educated ministry.

The college or the university graduate is the welcome candidate at the seminary. And the young minister must know theology and the Bible, he must know pedagogics and political economy; all the better if he knows music and chemistry, and has spent some time in settlement work.

Here then is our minister as we would have him—a good man of positive, forceful goodness, with a warm interest in his fellows and with a keen, well-trained, well-furnished mind, and by reason of all this a man, a man among men, and a citizen.

If then the people are to destroy or give check to an evil that menaces public welfare, here is the logical leader, the man to organize or to join the movement that will crush the enemy.

His own clean life makes him hate the unclean thing, his loving heart will burn with indignation at the hurt inflicted on his weaker fellows by the wrong that he will fight, while his trained intellect and wide knowledge fit him to plan and lead a successful campaign, and his own unselfish life for others strengthens any position he may take, as it shields him from all suspicion of self-interest as he wages war for the right—a soldier of the cross and a captain in the army of the Lord.

Thus does leadership present itself to him and so does he receive it often.

THE MINISTER AS REFORMER.

Let us now see our minister at work, and we choose a notable instance. The city of Philadelphia has enjoyed the bad eminence of ranking high in the list of corruptly governed cities in the United States.

About two years ago, some three hundred of the Christian ministers of Philadelphia, whose wrath had been rising in a tide of indignation against the fire of corruption in the great city of their residence, organized themselves to fight the wrong. They held mass meetings; they framed protests; they met in prayer meetings, where publicly and by name they prayed for Mayor Weaver, who apparently was by them regarded as well nigh beyond redemption unless divine force should intervene. Church lines were down and ministers of all denominations united in this effort.

Mayor Weaver, calm and indifferent to fate, meantime was laying the plans he later carried out to the cleansing of the city to an unaccustomed whiteness.

And now for the sequel.

A press dispatch to a New York daily not many days old, discloses it. From this we learn that during this current year the same ministers' organization that prayed for Mayor Weaver and for pure politics, has supported for office on the highest grounds of morality a man known to be smirched with the corruption the ministers intended to fight.

The ministers rallied as before and united to the support of this man against the mayor's protest.

The convention met and the ministers' man lacked a few votes. Some seats were contested. An adjournment was had. The committee on contested seats withdrew to a room a block or two away, though their witnesses were in the hall they had left, and unseated enough of the opposition to elect their man.

Whereupon Mayor Weaver was able to produce eighteen affidavits to bribery practised in re-arranging the convention in the interest of the ministers' man.

Thus these men, three hundred of the ablest ministers in the United States, it is to be supposed, since they do their work in the churches of the great city of Philadelphia, became accessory to one of the very crimes they had fought so hard to down. Their zeal, their honesty, their education, did not save them.

Again we take an eminent instance. There is no clerical name better known than that of Dr. Parkhurst, and to name him is to recall his crusade against the social evil in New York City.

He was so successful that he has been called upon to stimulate and advise like movements in other cities.

Dr. Parkhurst is one of the ablest men in any walk of life in all our land, he probably is one of the ten or half dozen best preachers in the churches of any name in the United States. He is a scholar and a gentleman.

Facts were brought to his attention that indicated to him the magnitude and the menace of prostitution in New York City.

With a heart hot with righteous rage, with the high purpose of beating down and driving out the evil, he organized his work. Over and over again he proved and fought and overcame the obstacle of police corruption, which stood between him and the evil he sought to reach, and over and over again he reached and scorched the evil itself. It was a gigantic task for one man to plan and execute, and it was done gigantically. And the net result of this honest effort, successful as it was in obtaining its ends, has been to scatter the corruption through the city to a degree before unknown. Where formerly the haunts of this evil were to a degree defined and known, and could be avoided therefore by those who chose, these wretched women have sought and found refuge here and there through streets and avenues once free from them, and so they ply their trade, and their unclean contact and that of the unclean men who hunt them is spread wide and far and becomes more menacing through the clandestine methods of their ways and lives.

In the matter of the liquor question, take the case of a minister who took an active part as a member of a citizens' league for the enforcement of law in an important town in a prohibition state.

The violation of the law was flagrant and constant. From the bar that could be seen from the street, with all its paraphernalia for mixing, to the room back of a shoe store, where poor beer and worse whiskey were sold at double rates, and the mere boys of the town gambled and drank, the conditions were unbearable.

This minister made addresses, sat on the platform at public meetings, and attended trials in court and preached against the evil. Very soon the parish was torn by dissensions in the congregation, roused by men involved in the financial side of the illegal interests threatened, and finally, his usefulness over, the minister was glad to go. And the town went merrily along the road of bad beer, worse whiskey, and gambling among boys, with the loss of a man who could have continued to exercise the strong influence he had to hold men from these things.

We may instance, too, the ministers who stood with the W. C. T. U. in petitioning Congress to abolish the canteen in the army, which has resulted in drunkenness and vice, in making it pay to set up cheap places for the sale of cheap bad drink to the soldiers amid vicious company.

And remember always on this point to seek and take the evidence of the company and regimental officers of the army who know their men and care for them and not to seek or take the evidence collected by men who depend upon prohibition votes for their election.

Let us not forget the ministers who stood with W. C. T. U. and Y. M. C. A. in petitioning Congress to recognize the Congo Free State because sly Leopold had promised to stop the sale of rum to the natives.

In political life there are finally two instances that should be classic: one in Lansingburg some years ago, and one in our own Albany. In the former case a great political party had fallen into a bad tangle, from which the then governor of the same political faith was forced to take steps to extricate them. A wise politician had the shrewdness to see that a petition from the ministers of the district would give an opportunity to mask grim necessity under the guise of magnanimity. It was easy to arrange—a body of ministers met the governor by appointment and laid the grievance before him. The governor was willing to oblige, and did. But then the politician went too far and suggested that the ministers draw up a letter of thanks to the governor in appreciation of his generous

conduct in escaping from his dilemma at their instance, and by their aid.

In Albany only recently a body of clergy joined with a number of laymen whose names in general are prominent in the lists of the now defeated party in putting forth a statement that did more than suggest that the increasing majorities of the party in power are made up of "float," which, I believe, means purchasable vote, and then planned to send out watchers, who, if they went and did their work, triumphantly vindicated the purity of the winning party, as the majority was well up to the average.

It would look to the bystander as if the clergy had made another mistake in doing what they could against the ticket for which most of them voted. It must have been hard to have the committee of the party in power point out the absurdity of promising not to buy votes, with a law on the statute books forbidding the same. While the two parties for whom defeat yawned in this county eagerly signed a promise not to spend money, which rumor declared they did not possess.

Now all these men who have done all these things indirectly and blindly, but none the less surely, brought about bribery in Philadelphia, spread the taint of the social evil in New York City, strengthened the hands of the liquor dealer in breaking law, helped Leopold to maim and kill the Congo babies, aided in fixing vice and disease upon our soldiery, and worked for the politicians in Lansingburg when they accepted their rights as a favor, and in the late election worked for one ticket while they voted for the other, have done everything with the belief that they held the best motives, the highest purpose, and the noblest ends.

THE FAILURE AND THE CAUSE OF IT.

And do you call all this one-sided? Surely there must be instances as striking on the other hand. Frankly, I do not know of one outside small communities where personal influence, such as I am about to urge, will account for what is credited, mistakenly I believe, to organized action on the part of the clergy.

But I am speaking of urban, not rural life, of the conditions of our city life where most often the clergy are tempted to interfere to check or prevent evils. And in no city do I know a case where such clerical interference has not been indifferent in its result or positively harmful. I have given but scattered instances of what seems a growing tendency among ministers of the gospel in their zeal for the good to follow lines that bring only evil to the cause they espouse or to themselves and their proper influence.

I go further and say that I believe that the minister of the gospel must fail in politics and in civic reform so long as he works at these things as minister of the gospel, and that the cause lies in the nature of things.

Let us seek and set forth this cause.

The minister's calling is a sacred calling. He is set apart for a sacred purpose.

He is to teach the people committed to his charge of God and the things pertaining to God. He is to preach God's Word, deliver God's message. He is to baptize the people into the Church of God, Christ's Body.

In Holy Communion he is to feed the eternal life of the people with the life of Christ. He is to pray for the people as for himself in God's Church, at the bedside of the sick and dying. He is to stand by the open grave and commit to the earth the body of the dead in the Name of God and in the hope of a joyful resurrection.

All true. But he is still a man, more a man for all this and a citizen.

Why may he not—why must he not help in all ways, lead or march under the banner of all good causes? Nay, but we have said that his office is sacred. All good causes are God's surely, but still the function of the minister is sacred, since it deals with the direct relation of the people to God. You recall Belshazzar's feast where he called for the sacred golden vessels once looted from the temple at Jerusalem, and used them on the banquet table at his feasting. You are aware that it was accounted impious and blasphemous.

Perhaps, therefore, the handwriting on the wall came just then to visit the king at this climax of a series of wicked deeds.

The Christian Church to-day is a remnant, as was the Church in Christ's own day on earth.

It is in the world, yet not of it. It is to draw men away from the world to God, as it may.

The world has its own governments, its rulers and its kings. These are the powers that be. They are ordained of God, and their functions are defined. They bear the sword. They are to make laws for the state and for the city—and to enforce them, theirs to levy and collect the tax, to catch and hang the murderer, to control betting and gambling, the liquor traffic, and prostitution.

The minister of the gospel holds the more sacred calling so to reach men with the fire and the life and the power of God and God's message, that he may send them out into the world to protect the weak, to right the wrong, to fight the evil and to rebuild all waste places.

THE MINISTRY A CASTE.

And now perforce we hear the cry of "caste!" And who are we that we should be separate from the rest of the world, without a man's share in the world's struggle, mere water carriers, to refresh

the men that make the struggle and carry on the fight? Come now, face the facts. There has never been a priesthood or a ministry in the world recognized as stewards of the mysteries of God, the bearers of God's message to the people, that was not a caste. From the prophets of Baal to the prophets of God in the Old Testament, from the priests of Diana to Christ's apostles in the New Testament, from the priests of Kali in India, from the priests of Buddha in China or Japan, to the Christian ministry in England or America, they have ever been a caste and ever will be. Again it is the nature of things that it should be so. A minister breaks his caste at the loss of his influence and his power.

To be a minister of Christ, one must be a man among men; but to be a minister of Christ is to surrender for that sacred calling much of the freedom claimed and exercised by the men among whom he is. And I do not in my argument seek to shelter the minister from hardships that men must bear. Rather do I increase them. We must distinguish between martyrdom and folly. When a man lays his hand upon a buzz-saw to investigate its working, and loses some fingers or his hand, he is a fool. When he tells the truth with courage and the knowledge that he will suffer for it and does so suffer, we do well to rank him with the martyrs. It is from the buzz-saw, not from martyrdom, that we would save the minister.

THE MINISTER'S PLACE AND WORK.

And lest we should seem to argue for a life for the minister that looks toward effeminacy or sloth, or one that would leave the door open to timidity and self-indulgence or self-consciousness or self-conceit or cowardice, let us lay down two clear propositions that are self-evident on examination.

And the first is this that law is simply the will of the people. A law may be put upon the statute books, but it does not work unless it expresses the will of the people and claims their moral consent. This is what we mean when we say that a law is a dead letter, that is, no law. And the second proposition is a corollary of the first, that conditions in any city are as they are simply because the people, or enough of the people, wish to have them so. Are there open saloons on Sundays in Albany? Are there houses of prostitution? Is there gambling? Are votes bought and sold? Are bad men elected to office? Then these things are so simply because the people of Albany, or enough of them, will to have it so. What are we to do if we would check or put an end to any or all of these things?

Enforce the laws! Very good. Enforce the laws—if you can. But so long as enough of the people of Albany do not want the law enforced that bears on this or that, enforce them you cannot. You may raise a hue and cry, you may drive women into the streets, you may break up and burn roulette wheels and faro layouts, you may deprive a saloon-keeper of his license, you may inaugurate a very reign of terror. But terror's reign is ever short. It cannot last in the face of a desire for these things. There will be a change of place or method, but there will be no extinguishing of their activity and no material lessening of patronage.

Here lies the work of the minister in training the moral fibre and developing and feeding the religious instinct of men so that they themselves will shun the evil and seek the good, and thus add to the people whose will is that such things shall not be, while he reduces the number of those who will have them.

The minister of the gospel thus comes back to the personal ministry which was His Master's. And if he puts his weight to the struggle and wrestles with the libertine or the drunkard or the gambler or the corrupt politician with the strength of the love that would rescue men while he fights not them but the evil in and around them, he will need all the courage and the energy, the self-control, and the daring of a knight of chivalry.

And if I am told that there are no wretched men supporters of vice in the churches of Albany, I shall make no answer.

But in God's Name then, let us leave our congregations safely folded and go outside and find them. Can you imagine Christ leaving men to die in their sins outside and never trying to reach them? Here is a man's work to tax and strain the manhood and the bravery of the manliest men.

And so the Christian minister will do a man's work in his appointed better way.

And as so he learns his world, he will overcome the histrionic instinct which, masked as call to duty, beckons him on to seek evidence in dens and caves or head raids to scatter birds of prey.

And more than that, the uncontradicted pulpiteer will learn in growing contact with the world through knowing men that ideals are not lacking to the laymen whom he learns to know, and that good government is the dream and the hope of many a man in business and in politics, who by his work and training is better fitted far to achieve the possible in civic or state administration than all the clergy of all the churches.

And crowning comfort to a man at work, the minister of religion may know that, as the will is the man, the ideal republic is beyond men's reach without the moral sanction of the religion he is set to preach and teach.

And thus seeing himself and his work indispensable not only for the hereafter but for the here, and the now, the minister is content with his place and his task and sets himself to reach men for good and for God.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**ST. PETER, IN JERUSALEM AFTER
PENTECOST.**

FOR QUINQUAGESIMA SUNDAY.

Catechism: Sixth and Seventh Commandments. Text: Acts ii. 38.
Scripture: Acts iii. 1-21.

THE first Christians were Jews. The Christian Church was the completion and fulfilment of the Jewish Church. There was no direct antagonism between them. The Jewish Church had been the husk which had protected the growing and ripening corn. Now that the corn was ripe, the husk might be discarded, but it was not necessary that it should at once be thrown aside. The first Christians still observed the customs and laws which they had been accustomed to observe. They merely added the observance of those things which had been laid upon them as Christians. They were baptized. They were confirmed. They met on the first day of the week to break bread. Yet they did not think that these things made them any the less Jews. As we see here, even the Apostles observed the Jewish hours of prayer. At nine in the morning, and at three in the afternoon the daily sacrifices were offered. It was the custom to have public prayer at these hours daily, and also at the noon hour. At the ninth hour, or 3 p. m., St. Peter and St. John were going to the Temple for the Jewish hour of prayer. It was some time after Pentecost, but just how long there can be no means of knowing. It would seem likely that some little time was spent in the instructing of the converts of the Day of Pentecost before additional aggressive work was undertaken.

Children will be sure to think of the Temple as a single building, unless it is explained to them that the Temple building was only a small part of what was called the Temple by the Jews. There were many courts and buildings for the priests and Levites. Upon entering the Temple area, the first court was the Court of the Gentiles, into which it was permissible for anyone to enter. Between this court and the next was "the middle wall of partition," beyond which Gentiles were not permitted to pass. The arrest of St. Paul was made on the ground that he had brought Gentiles with him beyond this wall. The next court was the court of women, where Jewish women as well as men were permitted. Beyond this court the women were not permitted to pass. The Beautiful Gate was probably at the entrance to the court of women, at the passage through the middle wall of partition.

The story is so clearly told as to need little explanation to make its details understood. The direction given to the man to look at the two men implies some action on their part to which they would call his attention. This could hardly be anything else than that united prayer to which the Saviour had promised an answer. The fact that the man understood from the first that the two men were only the agents in effecting his cure, shows that it had been made clear to him that the power for his healing came from above. The clinging of the man to the two Apostles whom he "held" by the hand, is a touch which makes the story more vivid. The Apostles were the embodiment of the grace which had saved him, and to them he clung as though fearful lest they should leave him, and perhaps take the wonderful gift with them.

Before passing to the significance of the sign, it may be pointed out that the miracles of the Apostles were not done in the same way that were the miracles of the Saviour. He had given a word of power and spoken in His own Name. They by prayer and the wording of their commands always referred to the Name and power of Jesus Christ. There are but two exceptions to this rule. When St. Peter raised Dorcas, he said, "Tabitha, arise"; but he was alone at the time, and there was no danger that he would be claiming anything for himself. St. Paul said to the cripple at Lystra, "Stand upright on thy feet"; but when this was misunderstood, he and Barnabas protested that they were men of like passions with others.

The mighty works of the Saviour and His Apostles are usually called by one or two of three names, "wonders,"

"powers," and "signs." The first name refers to its first effect upon those who witnessed them; the second to the force by which they are accomplished; and the third to the significance and meaning in a spiritual sense. These three meet in most of the miracles. Besides bearing witness to the Power by which they are done, they also have a spiritual signification. It cannot be amiss to so interpret them. This miracle is an acted parable. The Apostles were coming with the kingdom of God. They were to preach a Gospel. A Gospel is a message of good news. The good news was the message of a fact. They preached the Gospel of the Kingdom. The Kingdom was bringing a new power into the world. This first miracle represented in a striking manner the mission of the Church which they were bringing.

The man of more than full age, being forty years old, and having never walked, is a type of humanity without the power which the Church of Jesus Christ brings. As he was lying helplessly at the beautiful gate of the Temple, so humanity enjoys the protection, the vantage point, and the beauty of the material works which point the way to God and yet bar out so many. He had no power to help himself, neither has humanity. He asked only an alms. He had no realization of his real need or of the power of the Apostles to restore him to his true destiny. It is the same with humanity. In a world made materially beautiful and splendid, humanity asks only for material good. Especially is it true of the poor and helpless. They think their only need is the relief of their material wants. The Church brings, in certain appointed ways, something vastly better than any lower gift. It is what humanity needs, and does not ask for. The need cries out, but there is no other voice. Those who have the Salvation are the only ones who hear the cry. If to them humanity will look, and observe that the Power which they have comes from above and is not earthly; if they will take hold of the outstretched hand and then obey the command, which is given in the Name of Jesus Christ of Nazareth, they will receive a better gift than they expect or ask; they will become the men God fashioned them to be, with no powers paralyzed but able to go into the Temple of God walking and leaping and praising God.

Taking advantage of the wonder excited by the miracle, St. Peter declared to the people the resurrection and power of Jesus Christ. He was preaching to those who had set at nought and crucified the Lord of Glory. They had heard of the resurrection and the claims of the Church. They were now confronted again by these claims plus the present power of the Christ. It is still the surest method of convincing those who have not believed. Not the claims only but the fruits of the Gospel make the compelling argument. Jesus promised that His disciples should do greater works than those He had done. The Church has done greater works than His miracles. The change which has been made in the world by the power of His Gospel is the best argument for the truth of that Gospel. The fruits of the Church prove the present power of the Gospel. There is a wider difference between our own distant heathen ancestors and ourselves than there was between the man before and after his meeting with the two Apostles.

**"O YE OF LITTLE FAITH! WHY WILL YE
DIE?"**

I.

The God of love and peace is always nigh,
And sorrow teaches us to do His will.
The sinner hears the Saviour's "Peace, be still!
O ye of little faith! why will ye die?"

II.

Our every act, the hidden grief and sigh,
Our pain and bliss alike to God are dear,
The love that calls thee ever, sinner, hear,
"O ye of little faith! why will ye die?"

III.

The angels gladly at His bidding fly,
The winds and waves His mandate stern obey.
We too must serve who hear the Saviour say
"O ye of little faith! why will ye die?"

IV.

How oft we ask in stubborn sorrow why
The storms are raging ever round our path.
We hear a voice that calms our spirits' wrath:
"O ye of little faith! why will ye die?"

V.

O God! Thy love hath heard Thy children's cry,
Though tempests rage our refuge is in Thee.
Again we hear the Saviour's loving plea:
"O ye of little faith! why will ye die?"

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.

INSPIRATION AND THE BIBLE.

To the Editor of *The Living Church*:

THE writer was grievously shocked to learn, only to-day, of the sudden death of Dr. Robert Ritchie, the late rector of St. James the Less, Philadelphia, on Monday, January 7th.

On that very day I received from Dr. Ritchie a very kind and fatherly letter concerning a certain statement which I had very recently made in the Correspondence column of THE LIVING CHURCH. Dr. Ritchie's letter was dated January 2nd, and must have been one of the very last things which came from his pen.

On that Monday evening, while I sat writing him a reply which I hoped might gain his approval, for which I was very desirous, the eyes for which my words were intended were already closed in the long sleep of peace, waiting for that resurrection morning when they shall open upon the sight of the Lord Jesus in His glory.

I feel that it will be in a way an act of piety toward his memory if I make in the same column wherein the statement so recently appeared to which, as it stood, he objected, the amendment and correction which he desired.

The statement to which, in its existing form, he objected, ran as follows:

"In short, like every other literature, the Bible has a *material*, as distinguished from a *formal*, content, i.e., a *literary setting and clothing* as distinguished from a *teaching*. And Catholic theologians have acknowledged for hundreds of years (e.g., with reference to grammar) that the inerrancy of the Bible is a property of its formal, as distinguished from its material, content, i.e., they have acknowledged that the Bible may contain errors pertaining to its literary setting and clothing, though, being the Word of God written, it can never set forth error as truth (formal error)."

Dr. Ritchie's objection was thus stated:

"I regret the use of the term 'error' with respect to any statement of the divine Author. 'Error' seems to me to imply a wandering from the truth, and to be equivalent to 'lie,' which of course is impossible to God. My conviction about inspiration will not allow me to think there can be any error whatever, or on any subject, mingled with the words which are inspired. To my mind, it does not relieve the matter to say that the errors are only material, not formal, because God's control over every word and action of every man is absolute. He may use the idiosyncracies and personal qualities of His creatures and so their style and locutions may appear in the Book, but none of their errors."

Now, Mr. Editor, in deference to this statement of Dr. Ritchie's, I wish to waive the distinction between formal and material error and to withdraw the objectionable word, "error." For errors there are none, in any living and pregnant sense of that term, in Holy Scripture.

Statements there are, which, when separated from their context, considered apart from the literary character of the passages in which they occur, and so mistakenly apprehended as categorical affirmations of fact or theory, must be admitted to be erroneous. And these are what we called material errors.

But, in the shape in which they lie in the sacred text, and in view of the literary purpose which they there subserve and the literary function which they there perform, these statements are not errors at all. They are not errors as contained in Holy Scripture; they only come to be errors when torn out of Holy Scripture and put to a use which God and the inspired writers did not intend.

Father von Hummelauer, S. J., a distinguished German critic, makes, in his able work, *Exegetisches zur Inspirationsfrage*, the same objection which Dr. Ritchie made to any ascription of error whatever to Holy Scripture.

Father von Hummelauer enumerates ten or twelve different kinds of literature (*genera litteraria*) which are to be found in Holy Scripture, and says that when once we understand the kind of literature to which each book of the Bible belongs,

we shall not have the slightest temptation to call any statement in Scripture an error.

Dr. Ritchie would perhaps not have been willing to admit that there are as many different kinds of literature in the Bible as Father von Hummelauer and many another orthodox Catholic exegete claim to find there; and it is even more certain that he would practically have restricted the kinds of literature which are capable of being objects of inspiration so as to exclude such literary *genera* as mythico-primitive history, folklore narrative, racial and tribal legends, and even didactic historical fiction.

But he was not the man to bind others to his opinion in exegetical and literary questions, wherein no truth of the Faith was involved.

This is clearly shown by the following sentence, taken from his letter to the writer:

"As to your question about the literary character of the book of Esther, I reflect that, on the face of it, it seems historical; that the only objections to its historicity must arise from mere human histories which are essentially unworthy of credence, and that therefore my *opinion* is that it is historical. But nobody is bound by my opinion."

Perhaps there is here, in the attribution of essential untrustworthiness to "mere human histories," just a suggestion of a too excessively Augustinian estimate of the "natural" order. Western theology, especially of the Augustinian type, has, in its endeavor to do full justice to the truths of the Transcendence of God and of the Fall of Man in all their implications and consequences, not been entirely free from a tendency to overlook the truth of the immanence and operative-ness of God even in the "natural" order and in the march of human events, in the whole drift and richly fruitful progress and productiveness of the "merely human" arts and sciences, if indeed, sin only excepted, anything of man's can be said to be "merely human."

Indeed it seems to be less easy than it ought to be for orthodox theologians to admit the truth that not even the rise and growth of Science of History can be understood apart from the immanent activity and operativeness of God in the minds of the historians; and that the facts which the Science of History establishes—and it incontestably does establish facts—come from God and are truths before the majesty of which all, including the theologians, must bow. For facts, wherever, however, and by whomsoever established, facts of whatever order, whether "sacred" or "secular," "natural" or "supernatural," come, as has been said, from God and are registrations of the divine decrees of His sweet, inscrutable, and all-holy Will, and the theology which cannot or will not take account of them is already bankrupt.

Such a theology, let us hasten to say, was not in the least the theology of Dr. Ritchie. His attitude in these matters is sufficiently and reverently accounted for, when it is understood that he was by temperament and by conviction, not only a zealous and loyal Catholic, but—in addition to that and in distinction from that—a staunch conservative; one of those men who (in this world of partial lights and of antitheses all too sharply drawn and left unsynthesized, where nothing can be done very discriminatingly, if it is to be done effectively) perform the inestimably valuable service of carrying over into the future all that it is possible to carry of the past, lest anything of precious heritage be lost to the coming ages; men who bind the generations each to each in mutual piety. Such a man, so it seems to one, was Dr. Ritchie.

May he rest in peace, and may light perpetual shine upon him!

And if, as is surely the truer view, each and all, not only of the blessed saints but of the holy souls, may pray acceptably to God for those who still remain in the way of pilgrimage, may he pray now for those who did not altogether understand him and whom he perhaps did not altogether understand—those, loyal and zealous Catholics, too, who feel it to be their especial vocation to be quick to appropriate whatever there may be of soundness and truth in what is modern.

Modern—how we tire of the over-used word! "*da modernità è buona ma l'eterno è migliore*," as the terse saying of Fogazzaro goes. The modern is good, but the eternal is better. Dr. Ritchie might have said it—in effect he did say it all his life long.

The eternal is better than the modern, no doubt. But not everything that is ancient is eternal.

RUSSELL J. WILBUR.

The Church of the Advent, San Francisco.

To the Editor of *The Living Church*:

THE Rev. Russell J. Wilbur's argument for his idea of Biblical inspiration is on Crapsey lines, and lands him in an obvious difficulty. "God's guidance is recognized, but the guidance is of so faulty a character that it results in a set of ideas as to a supernatural government of the world, and supernatural dealings of God with Israel, wholly alien to the actual state of the facts as the critics represent it. If 'revelation' is affirmed, the revelation is held to be compatible with an abundance of error and illusion." Rev. Mr. Wilbur's theory of the "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" is Wellhausen's own pet theory and implies "invention and falsification of history on an unprecedented scale." "Revelation is historical, and it is a serious disservice to religion to deprecate the historical element in revelation, or to represent it as immaterial to faith whether the history in the Old Testament is true or legendary. . . . If the ground is taken from the only facts we have, what remains to yield the revelation? Is it not left in the air? The peculiar combination witnessed in the Anglican Church of acceptance of the results of the Wellhausen criticism with zeal for every jot and tittle of a high patristic orthodoxy—of a method which turns the bulk of the Old Testament history into legend and invention, with stout defence of the historicity of the Gospel narratives of the Virgin Birth, the Transfiguration, and the Resurrection—is one, we are convinced, fore-doomed to failure. . . . It is again a mistake to represent it as a matter of indifference for the right understanding of revelation what theory we adopt of the origins and course of development. What does it matter how the thing came to be, it is said, if we have the result? But in everything else it is recognized that a thing is only known when its real history is known." "What mattered it about Abraham and Moses, so long as Jesus and His Gospel remained? That delusion is passing away. The fact is becoming apparent to the dullest which has long been evident to unbiased observers, that much of the radical criticism of the Old Testament proceeded on principles, and was conducted by methods, which had only to be applied with like thoroughness to the New Testament to work like havoc."

We cannot maintain our faith in Christianity, while losing confidence in the literary documents in which the underlying facts of Christianity are embodied. In the same letter we are asked to believe in Christ while disbelieving almost everything which He is reported to have said, or which is said about Him in the Bible. "Just because the issues in this controversy are so far-reaching, is it necessary to meet the critical views on its own ground, and to examine the foundation on which it rests. Questions are involved that lie much deeper than those of the verbal inspiration or the so-called 'inerrancy' of Scripture. It seems vain to talk of the inspiration and authority of books till we are sure that they are credible and honest compositions, giving us a firm historical basis on which to rest," and this is exactly what Mr. Wilbur's argument in his letter to the Editor of THE LIVING CHURCH (January 19th issue) denies to the books of the Bible.

The last quotation is from *Early Religion of Israel*, Vol. II., p. 250, by James Robertson. The other quotations, not including the letter in THE LIVING CHURCH, are from Orr's *Old Testament Problem*, pp. 21, 380, 485, 477. E. L. MACMAHON.

33 St. James Avenue, Boston, Mass.

THE LATE GEORGE J. ROMANES.

To the Editor of *The Living Church*:

IT was particularly gratifying that a correspondent, the Rev. Chester Wood, should have lately referred to that remarkable volume, *Thoughts on Religion*, by a friend and associate, and, I may very safely say, the peer also, certainly in thoroughness and accuracy of scientific research, of even Darwin himself. I am referring to that accomplished and gifted scientist and scholar, the late George J. Romanes.

Your correspondent is fully justified in speaking of him as "one of the greatest scientific men of the world." And his death made a profound impression on all educated England, and particularly on both of the great universities.

He had become so deeply absorbed, together with his friend Darwin, in biological research, that his early faith was forgotten and ultimately lost, and he found himself as he advanced wandering in the deepest night of agnosticism. Yet always re-

gretting that he had lost the comfort and happiness which once were his as an earnest Christian. Never, however, proclaiming his unbelief; never expressing himself with any self-complacency whatever about it; and so far removed from the character and disposition of the scoffer as one could possibly imagine; and always, as his editor (Gore) has remarked: "A scientific man who was not only remarkably able and clear-headed, but also many-sided, as few men are, in his capacities, and singularly candid and open-hearted." It was only consistent, therefore, with this fine character, that he should have been equally scrupulous in making the grounds for his practical abandonment of agnosticism, and return to the solace and joy of the Christian Faith, as widely known as possible, through his later *Thoughts on Religion*. Some time before he died he devoutly received the blessed Eucharist, and with a mind as clear as ever, peacefully passed away.

I wish that our younger clergy might acquaint themselves well with the life and researches of this truly wonderful man.

Yet with all his eminence in the scientific world, scholarly attainments, brilliancy, and varied accomplishments, never was man more modest, or more affectionate, or so considerate, in every way, of others. A poet of no mean rank in England, the last stanzas, written just before his death, are those of a humble, devout penitent; yet withal as manly, and as affectionate and believing in spirit as any offering ever received from a disciple of the infinitely compassionate and loving Redeemer. Here they are:

"(HEBREWS XI. 10; OR HEBREWS II. 10.)

"Amen. Now lettest Thou Thy servant, Lord,
Depart in peace, according to Thy Word;
Although mine eyes have not as fully seen
Thy great salvation, surely there have been
Enough of sorrow and enough of sight—
To show the way from darkness into light;
And Thou hast brought me through a wilderness of pain,
To love the sorest paths if soonest they attain.

"Enough of sorrow for the heart to cry—
'Not for myself, not for my kind am I';
Enough of sight, for reason to disclose,
'The more I learn, the less my knowledge grows.'
Ah! not as citizens of this our sphere,
But aliens militant we sojourn here,
Invested by the hosts of evil and of wrong,
Till Thou shalt come again with all Thine angel throng.

"As Thou hast found me ready to Thy call,
Which stationed me to watch the outer wall—
And quitting joys and hopes that once were mine,
To pace with patient steps this narrow line,
Oh! may it be that coming soon or late,
Thou still shalt find Thy soldier at the gate,
Who then may follow Thee till sight needs not to prove—
And faith will be dissolved in knowledge of Thy love."

GEO. T. LE BOUTILLIER.

THE REV. FREDERICK BROOKS.

To the Editor of *The Living Church*:

IN your obituary notice of the Rev. John Cotton Brooks, mention is made of his brothers, Phillips and Arthur, but you omit Frederick, the fourth brother, who was a minister in the Church, and died in 1874, aged 32, being the rector of St. Paul's Church, Cleveland, Ohio, at the time of his death. While possibly not the equal of his older brother Phillips as an orator or platform-speaker, he was fully his peer in energetic, earnest devotion to his work, and the volume of sermons which remain as a memorial, will compare favorably with those left by the Bishop; and he bid fair to take high rank in the American Church if his life had been spared.

Most of his co-workers in St. Paul's have joined him on the other side, or this correction would no doubt have reached you sooner.

I note *The Churchman* has the same lapse in historical accuracy.

Yours truly,
Pomona, Cal., January 22, 1907. J. B. FRENCH.

DANGER FROM ARIANISM NOT PASSED.

To the Editor of *The Living Church*:

IN his communication of January 7th, the Bishop of Marquette has laid his finger upon what seems the true danger spot incident to the present state of the Crapsey episode. The passing of Dr. Crapsey has been followed by "an ominous silence" on the part of both the clergy and laity who made a demonstration in his favor. Consistency to their actual and present relation to the Church, would seem to require of them

either some formal protest against the Church's action, or some more or less definite statement of submission.

Instead of either of these, there has followed a silence which has given concern. The Eusebian spirit, as it was called during the ancient Arian controversies, was noted for two elements, viz., persistency and subtlety. We must fear the present Arian recrudescence gives signs of the survival of both the above mentioned qualities.

To this must be added what we may call the racial indifference of the Anglo-Saxon mind to orthodoxy as such. It seems to be indifferent to all questions not ethical, or as people say, "practical." It was remarked years ago by someone, that could one put into a corner the average Anglo-Saxon Christian and compel him to utter his deepest conviction about the essence of religion, he would declare that all that is necessary in religion is "private prayer to God, united with morality."

This tendency is habitual to the Germanic race, whose note even in pagan times was, as Hegel remarks, "its ancient and constantly preserved inwardness." It has always been more at home with subjectivities than with objectivities. We see this tendency asserting itself generally among us, by the popular confounding of religion with ethics; though religion must necessarily deal with what relates to God and the unseen, while ethics must relate to earth and conduct.

What therefore is to be greatly feared is, that Dr. Crapsey having been personally disposed of, the American Church shall take it for granted that all is settled; that all is well; while meantime, the clerical minimizers of faith remain in their parishes, teach their anti-credal opinions, train up their youth to similar revolt against the accepted Faith, send their candidates for Holy Orders into the ministry and into the Councils of the Church, at last to rule and shape its corporate action.

There is great danger that after a score of years, say, the American Church may wake up to find itself hopelessly entangled with Arianism, and unable longer to teach the Catholic Faith with authority, or with certainty of note.

If that moment shall come, which God forbid, there will also come, *must come*, a gradual popular descent on the inclined plane from Catholicism to Arianism, from Arianism to Deism, from Deism to Pantheism, and from Pantheism to spiritual and moral chaos.

This possibility we may hope and pray is remote, but it is a possibility, in view of the reckless drift of mind belonging to our generation. There is therefore a responsibility resting upon the rulers of the Church, which is almost without parallel since the days of the Arians and semi-Arians—the responsibility, namely, of keeping or losing the Catholic Faith for the generations that are to come, in what we know as the Protestant Episcopal Church. There must therefore be no mistaking silence for safety.

THEODORE MYERS RILEY.

Christ Church Rectory, Hudson, New York,
January 21st, 1907.

BISHOP GRAFTON'S "CHRISTIAN AND CATHOLIC."

To the Editor of *The Living Church*:

AS one who thoroughly believes in the Anglican position and claims, and has done something to commend the Church idea to the reading public, I trust I shall not be considered presumptuous if I write to say how heartily I welcome and approve a recent book by the Bishop of Fond du Lac, entitled *Christian and Catholic*. In my humble opinion the book is, in popular form, a monumental work in Philosophy, Theology, Exegesis, and Apologetics. The author's treatment of the Roman claims is admirable, clear, strong, convincing. The chapters on the alleged scriptural evidence of St. Peter's preëminence are superb. I hope the book will have thousands and tens of thousands of readers.

ARTHUR W. LITTLE.

THE DRIFT IN COMMUNICANTS.

To the Editor of *The Living Church*:

MY experience with communicants removing into my parish shows me two things: first, that not one in fifty brings a letter of transfer; secondly, that the great majority of this class who have come under my observation look up the Church just as soon as they are settled in a home, temporary or otherwise.

The utter futility of our legislation on letters of transfer needs only to be tested to be proven. The root of the whole difficulty, it strikes me, lies in two words of the canon: "A

communicant removing . . . shall procure . . . a certificate." The initiative lies with the communicant. If he does not ask for and take his letter of transfer, there is no way legally of getting him off one parish register, on to another. I have seen parish registers with names of communicants removed for upwards of ten years still on the list, and this fact has the logical and legal defence of compliance with the canon excusing it, for the communicants thus removing did not *ask* for their letters of transfer.

Since our legislation on this matter is so ineffective, and since any real work of dismissing and receiving removing communicants is accomplished in defiance of its provisions, the practical way out of the difficulty lies in changing the canon, to the effect that on a communicant's removal from a parish, his rector shall send his letter of transfer to the rector of his new parish.

Yours sincerely,

January 22nd, 1907,

FRANKLIN C. SMITH.

Christ Church Rectory, Central City Nebraska.

To the Editor of *The Living Church*:

IS it not often the case that the rector contents himself with giving the departing communicant one of the printed Letters of Transfer, and forthwith allows the matter to slip from his mind? In comparatively few cases, I believe, does he write to the rector of the parish in which the communicant expects to reside, *as well* as giving the formal Letter of Transfer.

It seems to me that two things are necessary to simplify this system: first, that the Letters of Transfer should be printed in *three* parts, instead of two, as at present. One part would be sent to the prospective rector, and the other double part given to the communicant, the half sheet being, as now, returned to the issuing rector. Secondly, in large cities having more than two churches, there should be a central office where each rector could, by means of a card-index or other simple device, for a couple of hours each month keep his own parish list up-to-date. At such an office the triplicates of Letters of Transfer could be posted, and thus every communicant in the city would be located at a moment's notice.

Why should Letters of Transfer be limited to communicants? Many of the members of our Confirmation classes are from other religious bodies, who have been attracted to us by the Church's claims, her services, or, it may be even, the clergyman. They have attended the Church services for some time, and have ultimately received Confirmation. Many of these may leave a given vicinity before this, and the result is frequently, if not invariably, a return to the body to which they had once been connected, and a corresponding loss of ground from our own point of view. These, as well as our own Church members who have not been confirmed, should be recommended to the pastoral care of the Church's representative in the new location.

Yours faithfully,

HUBERT C. CARROLL.

Visalia, California, January 21st, 1907.

SUNDAY SCHOOL EFFICIENCY.

To the Editor of *The Living Church*:

THE following quotation from the *Spokesman-Review*, a Spokane paper, contains much food for thought:

"The lack of general interest taken in the Sunday Schools throughout the country is a subject of sorrow and regret to many pastors and to the few who are active workers in that branch of Church work. Figures recently appearing in a newspaper item showing the percentage of increase among various religious bodies during the 15 years from 1890 to 1905 were as follows: Catholic, 74 per cent.; Episcopal, 52; Lutheran, 49; Methodist, 40; Congregational, 35; Baptist, 33. The Mormons are said to have increased during the same period at the amazing rate of 107 per cent., and the reason advanced is that they have the best Sunday Schools in the country.

"The Mormon parents make it a duty to see that their children are regular in attendance at Sunday School. Among other denominations the subject appears to be a matter of entire unconcern to a large proportion of the parents, and their disregard of the Sunday School quickly descends to the children. In the Mormon Sunday Schools there are 40 per cent. more men teachers than women, while in the Gentile churches of the land the relative proportion is reversed. The women make probably fully as capable teachers as the men, but there would be a moral effect in a larger participation of men, especially in its influence upon boys, that can not be questioned.

"It has been estimated that 85 per cent. of the Church membership must be looked for in the Sunday Schools. If the latter are neglected, if the present adult membership of the Churches by care-

lessness or otherwise discourage the children from attending, it is not difficult to foresee what the ultimate result will be."

It puts its finger on the true cause of the weakness of our Sunday Schools, namely lack of co-operation on the part of the parents. Until this is obtained, the most improved methods will prove of little avail. The Swedes and Norwegians and also the German Lutherans, as a rule are better instructed in their religion than our own children, for the reason that their parents cooperate with the pastor. The trouble with the Sunday Schools is chiefly due to the irregularity of the scholars and their not studying the lessons beforehand. Here is where the parents' co-operation should come in, and for want of which the work in the Sunday School is so lamentably weak. We hear much about the denominational Sunday Schools and the excellency of the methods to arouse interest, etc., but from talking with their ministers I do not think they are doing any better, comparatively, than we. They have, as a rule, a larger number, because their parishioners are more in number; but I do not think their average attendance is better nor the lessons better prepared.

Another point is, that if there were not a law to compel attendance in the Public Schools the situation in them would not be much better. The same complaint as to not studying on the part of the children is made by the public school teachers, and for the same reason, indifference on part of the parents.

I must confess that I do not find these books on methods of much help to me in the problems I have to meet. They do not tell me anything I did not know before which is of *practical* value. In my boyhood I was under some of the best teachers in England and know from experience how a lesson should be taught. That which is most necessary is that the teacher should first master his subject and then a few simple, common-sense rules will enable him with practice to impart what he knows. There are some men, however, who, while possessing knowledge, do not have the faculty of imparting it; but as a rule the teacher who is in earnest and first studies the lesson himself will soon be able satisfactorily to teach it, if he has a chance. The trouble is, he does not have this chance when the attendance is hit and miss and the preparation on part of the children not even that.

In my own school I try to give the children a thought each Sunday to take home with them, and by frequent repetition, get some ideas into their minds which, like seed, may lie long without germinating, but will do so some day in after years and bear fruit. I am encouraged in this, from my own experience, as I have found it to be the case in my life. When I was at school many thoughts were sown in my mind which bore no perceptible fruit till long years afterwards. So in spite of discouraging conditions and criticisms I persevere, not looking for present returns but for results in the future yet to come.

UPTON H. GIBBS.

La Grande, Oregon, January 22, 1907.

HOW TO ORGANIZE A BROTHERHOOD CHAPTER.

To the Editor of *The Living Church*:

THE resources of the Brotherhood of St. Andrew are pretty heavily taxed just now by requests from many parts of the country for help by our Field Secretaries in forming Chapters. These requests are a very gratifying evidence of the steady and satisfactory progress of the Brotherhood movement, and we are doing our best to meet them, but the Brotherhood is limited both in the number of its Field Secretaries and in money for its expenses. May I ask for space to say that there is really no need of help from a Field Secretary in forming a Chapter? There is no mystery about the Brotherhood, its organization, objects, or methods. Anyone who will study the Handbook and read *St. Andrew's Cross*, both of which we are glad to send on application, can easily understand the methods of organization and of work, and while the experience and devotion of our Field Secretaries do make their advice valuable, still this is offset by the fact that the men who are thinking of forming a Chapter as a means of concerted effort for the spread of the Kingdom in their neighborhood have the fuller knowledge of local conditions, opportunities, and difficulties which is necessary to any systematic and thorough campaign. While we will send Field Secretaries wherever possible, we hope that time will not be lost in waiting for them, but that clergy and laity, who are awake to the increasing need and opportunity for aggressive, personal, spiritual effort by laymen and boys, will study and pray over the

matter very carefully by themselves and adapt the very simple methods of the Brotherhood to their local needs.

Very respectfully yours,

ROBERT H. GARDINER,

Boston, Jan. 25th.

President Brotherhood of St. Andrew.

TITLES TO CHURCH PROPERTY AT HOME AND ABROAD.

To the Editor of *The Living Church*:

I AM not going to take a hand in the discussion of the French Church matter lately going on in your columns, and so, I trust my little word will not fall under your *veto*.

In all European countries where the *Civil Law* runs, property, *i.e.*, real property, which is used by the Church, for Church purposes, is said to be *res nullius*, "nobody's property," the Church, as such, having no title to it: hence cannot be said to "own" it. This is the case in France.

In England, where the *Common Law* runs, a similar, but not the same, condition exists: The title there is said to be *in abeyance*—a technical legal term.

In all the discussions I have seen here about the matter we seem to have transferred, in idea, our American way of doing things, and have supposed the same conditions exist in France as here; *i.e.*, that the "Churches" own, in fee simple, the property they occupy.

I merely state a condition; do not comment upon it.

In a pamphlet, written by me many years ago, on *The Tenure of Church Property*—now out of print—this matter was pretty fully discussed.

D. D. CHAPIN.

Brandon, Vermont.

BISHOP KOZLOWSKI AND THE QUADRILATERAL.

To the Editor of *The Living Church*:

IN connection with your article (I. Jan. 26) upon this subject, permit me, without entering on a discussion of the whole matter, to state three facts.

1. The fragmentary character of the record concerning the question in the House of Bishops is due, in part at least, to the fact that Bishop Kozlowski's proposal was mostly considered by the Bishops "in council," and only such facts as it was necessary to publish were reported to the House. It was in Council that some, at any rate, of the committees were appointed, and to the Bishops in Council that they reported.

2. Whatever may have been the desire of any or many Bishops, it was impossible to take any practical steps in the way of union, in face of the unwillingness of the Bishop of the diocese in which Bishop Kozlowski and his flock were found. Bishop McLaren distrusted the Polish Independent Movement, and would have nothing to do with it.

3. Bishop Kozlowski and his Church did not come under the third condition of the Quadrilateral, "The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him"; since Communion in one kind was their ordinary practice.

Burlington, Vt.,

ARTHUR C. A. HALL,

January 26th, 1907.

Bishop of Vermont.

I HAVE seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it would recover by the vibration and frequent weighings of his wings. till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries below. So is the prayer of a good man.—*Jeremy Taylor*.

FORGIVENESS, instead of lying, as too many imagine, at the end of the Christian course, lies at the very beginning. It is the first step in the walk of the new-born child of God. The real course of the Christian commences from the day when he is made one with Christ, and Christ with him, and when he becomes partaker of God's pardoning love. At that hour you are a forgiven sinner, your sentence of condemnation is reversed; God is at peace with you, and you with Him, and every thing that has gone before is blotted out from His book for ever.—*Blunt*.

LITERARY

THE GOSPEL OF THE INFANCY.

The Birth and Infancy of Jesus Christ. By the Rev. Louis Matthews Sweet, M.A., with an Introduction by James Stevenson Riggs, D.D., Auburn Theological Seminary, Philadelphia. The Westminster Press.

The preface informs us: "The following volume is the result of an inquiry into the documents, conducted for the purpose of reaching satisfactory personal convictions on the subject of Christ's birth and youth. The study was begun with a bias rather unfavorable to the doctrine of the miraculous birth, though with the usual warm affection for the Christmas narrative. The issue of the investigation has been an assured belief in the authenticity and authority of the Infancy narratives, and is offered as a contribution to the establishment of the historic faith as a valuable heritage of the Christian Church."

It will be of value. The author has carefully analyzed the objections of rationalistic critics, and exposes with keen insight their assumptions, weakness, and self-contradictions. He rightly comments on the unreality offered us as a substitute for the Christian Faith by such writers as Keim and Lobstein, and their followers in this country, who try to persuade us it is possible to conserve the religious value of the story of Bethlehem while denying its historicity—which is logically as absurd as an attempt to dwell safely in a house without foundations. But the main argument of the work is critical rather than philosophical or theological.

At the outset the author directs our attention to a fact which might well have been further emphasized—that the only account of the childhood of Jesus is that which contains the story of the Annunciation and the Birth as an integral part. We cannot surrender the Virgin Birth without at the same time giving up all that we are told of the Holy Child, His growth in wisdom and stature and in favor with God and man, His subjection to His parents, of the home in which He dwelt, and of the Mother from whom He took His manhood and who watched Him with tender love and wonder. The Nativity story is too thoroughly one in St. Luke and in the character of the underlying source to be dissected.

Very clearly we are shown how impossible it is that the Old Testament prophecies have given rise to the belief in the Virgin Birth. This part of the book would be stronger, however, if the writer had not elaborated his own view of prophecy. It is unnecessary to his argument, for the weaker the predictive element in the Old Testament, the more conclusive is the case against the possibility of the Christian belief having arisen from a wish to answer supposed requirements.

The theories which suppose that the origin of the Nativity stories were Jewish Christian, or of late composite character, or came from the heathen myths of the births of heroes and demi-gods, are in turn shown to be without foundation. The examination of the little work of Lobstein, which has recently been translated by a priest of our own Church and published in a popular form at a low price, is good and useful.

The characteristics of the Nativity story in St. Luke, its delicacy and self-restraint, the absolute improbability of any forger being able to frame such a narrative, the way in which it keeps within the limits of Jewish expectation, the consistency of the picture of Mary, the unlikelihood of the Evangelist inventing such a true manhood for the Child Jesus—all these arguments, familiar as they are, derive new force from the manner of their presentation.

The tone of courtesy and charity toward opponents is preserved throughout, even when intolerable and absurd hypotheses are being discussed; but the author does not conceal his conviction that the fact of the Virgin Birth is an essential part of Christianity, nor does he hesitate to point out that the real common ground of the objections raised by the varying critics who set aside rival theories with little ceremony, is the presupposition that the miraculous is impossible.

On the whole, the book displays wide reading and a thoughtful mind rather than profound scholarship or great originality. We observe traces of the sermonizer, and a disposition, perhaps arising from a modesty becoming to one making his first entrance on the field of controversy, to rely on the quoted support of other writers on this subject. Nevertheless, the author has himself something to contribute, and we can thank him for its timeliness and general soundness. The "Author's Notes" at the end of the volume, are worthy of larger type. The *Historical Review* in particular adds largely to the force of the argument previously employed. We quote from it certain emphatic passages:

"The real, underlying, vital question is not whether the testimony to the miraculous birth is on an equality with other statements of the New Testament, but whether any testimony could be accepted as adequate for the establishment of such an occurrence. So far as the Infancy narratives are concerned, they have not been studied with an open mind, but under a pre-judgment due to the influences

of a comprehensive philosophical dogma. It seems to me perfectly clear from the history of the discussion that the critical principles which compel to the rejection of the Infancy narratives would carry one to a negative position as to the trustworthiness of most of our Christian documents."

"The points at issue in much of this controversy are, to be sure, historical phenomena, but phenomena with which essential Christianity is bound up, for the historic phenomena form a part of the revelation of the Son of God. What He is forms the vital essence of Christianity and what He is these things help us to know. If we give up the miraculous birth, the resurrection, the ascension of Christ, as non-essential to Christianity, have we left credible witness to the facts adequate to bear the strain of a belief in the Incarnation of the Son of God? We might conceivably give up one, but the critical principle which takes one of them will make a clean sweep of them all."

"In short, and this is the gist of the whole matter, in this controversy concerning the birth of Christ, two fundamentally different Christologies are grappling for supremacy. According to one, a human Jesus of Nazareth, by some process of apotheosis, became the Messiah of Israel and the Saviour of the world. According to the other interpretation, the Eternal Son of God became incarnate of a virgin; by a voluntary self-impooverishment entered the world as a child and lived as Son of Man. Which one of these two interpretations is that of the men of the New Testament there can be no question."

The bibliography appended evinces wide reading and will be of service in guiding others in further study.

CHAS. C. EDMUNDS.

MISCELLANEOUS.

A Jacobite Stronghold of the Church; the Story of Old St. Paul's, Edinburgh: Its Origin—in 1689, etc. By Mary E. Ingram. 8vo, 124 pp. Edinburgh, R. Grant & Son, 1907.

Drawn largely from the parish records, this history of Old St. Paul's, the oldest Church congregation in Edinburgh, is a pleasantly rambling sketch of the life of Scottish Churchmen through the troublous century after 1689, during which an alien and unlovable dynasty was supplanting the gallant Stuarts, on to the happier developments of to-day.

Here, worshipping in the upper room of a back street tenement, we meet many of Scotland's well-known men and women and see how their loyalty to the exiled King was matched by their loyalty to the oppressed Church. Here also we meet the first American Bishop, who went to Edinburgh in 1752. The Sunday after his arrival young Samuel Seabury "was conducted by unfrequented ways, directed to follow his host without appearing to do so, and at last reached the steep, dingy close, where Seabury was astonished to see his guide suddenly disappear into a dilapidated building. Up the dark stairs he followed and wondered still, till in the 'upper room' of so many memories he was able to unite with the faithful few in the worship they loved."

Twenty years later John Wesley attended the Good Friday services in the church, and has recorded that he "was agreeably surprised; not only the prayers were read well, seriously and distinctly, but the sermon was sound . . . above all, the behaviour of the whole congregation, rich and poor, was solemn and serious."

By that time the hardest days were nearly over. Since then Old St. Paul's has had the great honor of leading in the Catholic revival in Scotland, and now, rejoicing in new, beautiful, and adequate buildings, is doing a splendid work. J. H. CABOT, 2nd.

The Vagabond in Literature. By Arthur Rickett. London: J. M. Dent & Co. New York: E. P. Dutton & Co. 1906.

Mr. Rickett is a critic of rare insight and discrimination whose studies of famous writers will be read with interest and profit by the student of literature. The casual reader is likely to be charmed into deeper study. The title of this book applies the term Vagabond to writers of a certain temperament, not in a derogatory sense. It indicates a disposition more or less opposed to the routine and conventions of ordinary life. We are presented with a critical examination, not so much of the writings as of the psychological traits, of William Hazlitt, Thomas De Quincey, George Borrow, Henry D. Thoreau, Robert Louis Stevenson, Richard Jefferies, and Walter Whitman. Their fundamental temperament is the object of analysis—the personal element of artists "born with a vagrant strain in the blood, an insatiable inquisitiveness about the world beyond their doors." The notes of the vagabond disposition are formed in restlessness, a passion for earth, and aloofness, or personal detachment. In illustrating the temperament Mr. Rickett writes as one thoroughly familiar with his authors, in a clear style, and has given us a stimulating and instructive book. His study of Walt Whitman is particularly interesting.

THOMAS WHITTAKER has just published a new volume of sermons by the Rev. George Hodges, D.D., Dean of Cambridge, entitled *A Year of Grace*, also a book entitled *Churchmanship and Labor*, by Canon Scott-Holland, Percy Dearmer, G. W. E. Russell, et al.

WHEN THE RAINS FAILED.

BY MARCIA LOUISE WEBBER.

IT was the season of drought on the prairies. Three months had passed in which no rain had fallen, three months in which western Nebraska had lain parched and tortured beneath a pitiless, yellow sun. Out in the fields the corn had wasted before its time, and lean field mice scampered about the dried stalks; farther than the eye of man could see stretched the prairies, brown and dry as tinder; locusts whirred in the tall grasses; and once in a while a solitary crow winged its way through the heavy air. In the cities and villages, the gardens and lawns had ceased to respond to any method of irrigation, and the trees had shed their leaves in obedience to the commands of this fearful immature autumn. A blasting hand had swept over the face of the prairies, and had left a scarred visage upturned toward a gloating, sweltering sun.

They were praying for rain in the little wooden church this Sunday morning. The young clergyman's voice rose clearly, with a certain insistent note in it, as if to force the attention of an unheeding Maker.

"Behold, we beseech Thee, the afflictions of Thy people."

Down in the front pew, his wife's mind had wandered back to merry college days, and to her cool, sea-coast home; but now she bowed her head with a sob, and tightened her arm about little Robert.

The clergyman heard the sob, and his face grew tense with appeal.

"Increase the fruits of the earth by Thy heavenly benediction," he prayed; "and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through Thy goodness, be mercifully turned into plenty."

Little Robert began to whimper fretfully. The people stirred uneasily in their seats, and noticed how oppressive and how pregnant with foreboding the air had become.

Outside, on the church steps, sat a young Indian girl, dressed in the dark blue calico of civilization, but bearing the stamp of her race in her swarthy skin, coarse black hair, and prominent cheek bones. She was a daughter of the Dakotas, orphaned by one of the fiercest fires which had ever swept the West; and for fifteen years had been the town charge; educated in its simple schools, clothed and fed by its kind-hearted townsmen, and employed by different families as occasion demanded. Ever since little Robert had come to the clergyman's home, she had been his faithful nurse; but none except the little four-year-old boy had been able to win a smile or expression of gratitude from the stolid, sullen girl.

"She is the laziest, most ungrateful creature I ever hope to see!" Mrs. Kendall had complained to her husband. "I had always supposed that her race was noted for its agility and cleverness, but no white man could be more stupid than she. All the poetry of Indian life is spoiled for me. Either Longfellow created his Minnehaha out of his own imagination, or the Indian maidens have degenerated since the day of Laughing Water."

"But, my dear," the clergyman had mildly expostulated, "she is good to Rob."

"Who wouldn't be!" cried the adoring mother. "No, Robert, there is no use in covering things, the fact remains. What an incongruity her name is; Star-in-the-Night!" And Helen Kendall had laughed regretfully.

The people of Dudley echoed her sentiment, and felt that the Indian girl was a burden upon the good will of its townsmen.

Now, on this Sunday morning, Star-in-the-Night sat on the wooden steps of the church, and listened to the sounds within.

"The white man prays to his God that the rain may come," she said. "He forgets to pray that the fire may not come." She, a child of the prairies, bereft of home and people by one fire, shuddered at the thought of another such catastrophe, and gazed out over the brown waste while she muttered a few words in the Indian tongue.

The town of Dudley, boasting about five hundred people, was laid out in squares according to the Western method, thereby abolishing straggling houses, and making the entire town one enormous precise square.

The church was built on the extreme edge of the town, facing the prairie, and all at once the girl on the steps became conscious of a dim haze in the western horizon. She thought at first it was only a dust cloud; but, as she sat there, she began to feel a foreboding, a terror of the dread Something coming

slowly up that distance. The clergyman's horse neighed shrilly and began to kick in his stall, and a sudden breeze brought a strange, familiar whiff to the Indian girl.

As the priest stood with uplifted hand to pronounce the solemn words of benediction, a lithe, calico-clad figure sped up the aisle and whispered to him. A look of incredulity, followed by horror, passed over Robert Kendall's face.

"My brethren," he said, hoarsely, "God help us! The prairie fire is upon us."

For a moment there was the silence of death, and then a man near the door rushed out, and the spell was broken. Pandemonium reigned in the streets. Men, who but a few minutes before had been kneeling with sacred prayers on their lips, were scolding commands, and cursing under their breath; women with set, white faces stood in helpless groups before their houses, and even the children's laughter was stilled because of the unknown terror.

"We might build a back-fire," said Jim Daly, the oldest inhabitant of Dudley. "Only the wind from the west has come up so strong that it would fan the fire right on to the town. If there was only a river near, we would be safe, but in this God-forsaken hole, a man has to die like a rat in a trap."

"Surely there is something to be done," urged the clergyman. "Don't people plough up the land in such cases?"

"Yes, in story books," muttered Jim Daly; "but we haven't time enough to plough across the front of the town, let alone the sides."

"There aren't plows and horses enough for every man," groaned another. "It's no go."

"For shame!" cried a ringing voice, and Star-in-the-Night, appearing from no one knew where, rushed into their midst.

"You say there is no time?" she demanded. "Try and see. You don't know how much work you can do if you only try. And didn't you bring in all the machines on Saturday? What if there aren't plows for every man; there are spades and shovels. Come! Is the white man a coward, and will he see his family perish because he is too lazy to fight? We will help you, my white sisters and I—only try!" and she lifted her hand commandingly.

Dazed at the change in the hitherto silent girl, scarce recognizing the queer, clear voice, but filled with new hope and courage, the men hastily separated and ran here and there, gathering plows, horses, shovels, and anything which their eager hands could find.

Star-in-the-Night sped from house to house, urging the women to prepare wet blankets and other woolen goods, make ice water, and fill pails of cool milk for the workers, and always was she cheerful and efficient.

"Oh, Star-in-the-Night," moaned the clergyman's wife, burying her face in little Rob's moist curls, "can't you help us? Will they plow enough before the fire comes?"

The Indian girl looked at the slender, fair little woman, and, with the knowledge of her own strength and this other's weakness, a great pity was born in her heart. With a swift glance at the little child, she ran out to the place where the men were working.

It was a heavy task to plough that dry, sun-baked ground, and the laborers were striking furiously at the unyielding soil, while they almost gasped for breath in the stifling, smoke-filled air. The time flew by—one hour, two hours, three hours—and the Herculean task was not yet done, and the fire was very, very near. The horses, blinded by smoke and thoroughly frightened, plunged and kicked in the harness; the perspiration poured from the men's faces, their backs ached unbearably, their hands were sore and blistered; red flames began to shoot up through the thick smoke; the air grew thicker and thicker; field mice and other creatures of the prairie came scuttling out of cover; and suddenly a boy dropped his spade with a groan and staggered backwards.

Quick as the comet shoots, Star-in-the-Night seized the spade and cut vigorously at the ground, turning over the soil with sure, firm strokes. As she worked, she called out words of encouragement.

"Mr. Daly, you wouldn't see Dudley burn if a stroke of yours could save it.

"Mr. Kendall, the God of the white men will hear you if you call.

"Henry Norton, the warrior of my people would be proud to call you brother."

Down the line of exhausted men, in cheering sentences

went, spoken in the queer-ringing, oddly clear tones, which sounded like sweetest music.

At last the people could work no more, and one by one they fell back into the town and waited to see what would happen. Relentless as the Furies, the fire came on, raging and writhing in its passion, struck the ploughed ground, wavered, advanced, retreated. Then a single red tongue of flame flashed out farther than the others, licked at the brown lumps of earth, groped uncertainly about for a time, was joined by another, and still another groping tongue, and then all three retreated into the furnace from which they had come; the massive, glowing wall hung for a moment like a blood-red hand of doom over the silent town, then veered to the east, and to the west, and went roaring by.

The people stood as if petrified by the merciful deliverance, but all eyes turned with one accord to where a slight, calico-clad figure watched by the ploughed ground. Suddenly baby Robert broke from his mother's painful clasp, and ran toward the girl.

Star-in-the-Night stooped, and took him in her poor, bruised arms, and did not wince when his fingers clutched at the burned flesh. Then she turned toward the people who crowded round her with broken words of thanks and praise. She lifted one hand with an indescribable gesture.

"The white man makes too much talk," she said, simply. "It was nothing that I did. Star-in-the-Night is an Indian."

The words were spoken in the slow, familiar guttural.

ON A RAILWAY TRAIN.

By RAY DAVIS.

GOOD morning, Rogers, how are you?"

"First-rate. You're still on the road, I see."

"Only week-days. I get home every Sunday, now."

"Good for you! I wish I did. Travelling is all right if you're not out too long, and if you work for a civil sort of house. I got a letter, yesterday, that made me hot—look at that!"

The speaker was Will Rogers, travelling representative of the Noblitz Paper Co., and his companion was C. E. Banks, an old friend, although the course of business seldom brought the two men together.

Banks took the letter, and read as follows:

"Your account of the weather is interesting, but not what this office wants. You are evidently working with one eye on last year's record, which won't do. This present year has got to be the biggest in our history. The opportunity for our business has doubled in the last six months, and if you can't stand up to it, we must put a man with more push in your territory. Keep the expenses of selling down to a minimum, but run up the orders. You slipped up on the deal with 'Parsons Bros.,' and have got to make up lost time there. It's not a question of whether you *think* sales can be made above those of last year; we *know* they can, and we propose to get the trade. . . .

"Yours truly,

"NOBLITZ PAPER Co. (Per F. S.)"

"Pretty stiff, isn't it?" asked Rogers.

His friend waited a moment before replying. He knew some of Rogers' proclivities, and feared that too much sympathy might have bad effect. At length he folded the letter and returned it, saying:

"That letter is certainly up to date. I'm glad you showed it to me; it's just the idea I wanted for my talk to the Brotherhood of St. Andrew, next Sunday night. The spirit of that letter is all right. The man who slacks up is out of the race these days."

"I don't see how that fits on any of your religious business. There's not much religion in it, as far as I can see. I believe I'll give the firm a piece of my mind and resign."

"Of course, if you're that sort of a fellow, you'll do it. I always had an idea that there was good stuff in you, and that you could stand up to anything if you tried; but, of course, I may have been mistaken."

"Oh, I can work all right if I'm well treated; but I want to be appreciated."

"Better get out and go home, then. A man's wife is the only person who thinks he's an angel. There's enough dynamite in that letter to keep my Brotherhood going for six months. Those men are getting the notion that, because we have the largest chapter in the diocese, and can run a free reading room and gymnasium at the north end of the city, and a mission Sunday School at the south end, that the time has come to sit around and shake hands. If the world stood still,

that would be the proper thing; but the world moves, and we've got to keep up the pace."

"You were always keen about Church work—I suppose you teach a Sunday School class, too."

"Not any more; I've gotten beyond that."

"I thought you would. The fever never lasts long."

"You don't understand. I've got fifty-seven other people doing it the way I tell them to. I'm Sunday School superintendent, and I'm running a training school for future clergymen, home and foreign missionaries, deaconesses, lay workers, and vestrymen."

"Whew! Guess I'll go in the smoker! I thought you travelled for boots and shoes."

"So I do; and I represent the best house in the Northwest. Business last month was a record-breaker; but see here, Rogers, the work I do week-days will keep bread and cheese in the cupboard as long as I'm on the road, and maybe a little longer; but how long do you suppose the result of the work I do Sunday is going to last?"

"Hope it lasts till the next Sunday."

"It's going to last after they've laid me under the ground, after the moss has filled up my name on the family monument, and after the oldest inhabitant has forgotten about me. I tell you, Rogers, it's going to last till the Day of Judgment—don't you think that's worth while?"

"It's all right if you feel that way about it. I never saw anybody else take a Sunday School very seriously. It keeps the children still part of the day; but I never thought Episcopalians tried to teach them much."

"Come around to the Sunday School at St. Paul's and see. The children there know enough not to look for the Book of Hezekiah, and they can repeat their Catechism as well as golden texts. But that isn't all we teach. I tell you, the character forms when the children are young. If you fix that, you're safe in trusting them out in the world afterward. One thing we sometimes forget is that it's as easy for a strong man to be strong as it is for a weak man to be weak. The years when children are in Sunday School are the years when they need to be hardening their moral muscle; then when the world, the flesh, and the devil hit them they can hit back, and hit hard."

"One of our young men goes as a medical missionary this fall. He made up his mind on that point when he was only fourteen, and has never wavered since, though his father wanted him for a partner in his law firm. But I shall get puffed up, if I tell you what we *have* done. It's no good working with one eye on last year's record. Our present plans are to—Olport? You don't mean it! I get off here. Well, glad to have seen you. Cheer up; as the Irishman says, 'Stick to the ship, for there's only one more river to cross.' Good luck to you, and good-bye."

WHY ARE so many careless about attendance at the worship of God on Sunday? How can Church people allow Sunday after Sunday to pass by without fulfilling this great primary Christian duty? Can parents expect their children to be anything but Godless—without the fear and love of God, without desire or love for religion—when they themselves show such utter disregard of the duties and privileges of Churchmanship? Sometimes it is urged, "I am tired after a week's hard work." I dare say you are. Most people have to work hard and get tired. But does staying at home on Sunday rest you? Do you not need the very invigoration and impulse that the worship of God on Sunday morning will give you? And do you stay at home really to rest? In the summer time there is the little garden to be looked after, or some house cleaning, which must be done when husband or son is at home; and often the sound of saw and hammer is heard on Sunday mornings in the homes of those who stay at home to rest! Now it is a splendid thing to love one's home; to be interested in one's home and to wish to have everything comfortable, convenient and tidy. But Sunday is not the day for such work, and the worship of God should not be neglected for such work, and people, Church people especially, should not lower the moral tone of the community by any such misuse of the Lord's Day. There's a proper time for everything. You all know the saying, "Where there's a will, there's a way." Men who go to church don't complain that they can't find time to rest. They find true rest in the worship of Almighty God and are better men, in body, soul, and spirit, for it. And those little things about the home which need attention are not overlooked either. Try it, and see if it isn't true.—*Rev. C. Le V. Brine.*

ADVERSITY is more easily resisted than prosperity. We rise more perfect from ill-fortune than from good. There is a Charybdis in poverty and a Scylla in riches. Those who remain erect under the thunder-bolt are prostrated by the flash.—*Hugo.*

Church Calendar.



Feb. 2—Saturday. Purification B. V. M.
 " 3—Sexagesima Sunday.
 " 10—Quinquagesima Sunday.
 " 13—Ash Wednesday.
 " 17—1st Sunday in Lent.
 " 20, 22, 23—Ember Days. Fast.
 " 24—St. Matthias' Day. Second Sunday in Lent.

Personal Mention.

THE REV. J. K. BRENNAN of St. Louis has accepted a call to Morgan Park, Chicago.

THE REV. J. T. CHAMBERS of Beaver Dam, Wis., has accepted the rectorship of St. Paul's Church, Greenville, Mich.

THE REV. CHARLES G. CLARK, priest in charge of St. Gabriel's Church, Hollis, Long Island, has accepted a call to the rectorship of the Church of the Good Shepherd, Shelton, Conn., and hopes to commence his new work February 17th.

THE REV. T. J. DANNER, rector of St. John's Church, Pittsburgh, will sail February 7th for the Orient, visiting the Holy Land. He expects to return home about May 1st.

THE REV. WILLIAM DUHAMEL of New Harmony, Ind., has accepted a call to the rectorship of the Church of the Epiphany, Louisville, Ky., and entered upon his new work, January 20th.

THE REV. W. C. EMHARDT of Germantown, Pa., is *locum tenens* at St. John's Church, Somerville, N. J., owing to the absence of the rector the Rev. Charles Fiske, who was granted a month's leave of absence to go to San Francisco as a missionary.

THE REV. FREDERICK HENSTRIDGE of Syracuse, N. Y., has entered upon his duties at St. Andrew's Church, South Pasadena, Calif., where he is to be addressed.

THE VEN. W. K. LLOYD, Archdeacon of Arkansas, has been appointed Chaplain General of the Arkansas National Guards.

THE REV. WALTER R. LOEB has accepted the call to the rectorship of St. John's parish, Buffalo, N. Y., and will enter upon his duties April 1st.

THE REV. GEORGE H. MUELLER of Albert Lea, Minn., has been appointed by the Bishop to fill the vacancy on the Standing Committee of Minnesota, caused by the death of the Rev. George H. Davis, D.D.

THE REV. H. A. L. SADTLER, formerly rector of St. Paul's Church, Pittsburgh, Pa., has accepted a call to the rectorship of Trinity Church, South Norwalk, Conn., and entered upon his duties January 6th.

THE REV. EDGAR A. SHERROD of Arkansas City, Kan., has received a call from Christ Church, Canon City, Colo.

THE REV. H. D. STAUFFER, late of St. James' Church, Wooster, Ohio, has entered upon his duties as rector of St. John's Church, Medina, Ohio, and may be addressed accordingly.

THE REV. BENJ. F. THOMPSON, rector of St. Michael's Church, Birdsboro, Pa., and Archdeacon of Reading, has been appointed General Missionary of the diocese of Central Pennsylvania.

THE address of the Rev. WILLIAM WATSON is changed from Porto Rico to Pueblo, Mexico.

BISHOP WELLES of Fond du Lac has gone abroad for two months and all correspondence in regard to diocesan matters should be addressed to Bishop Grafton.

THE address of the Rev. CALEB B. K. WEED is changed from Fort Smith, Ark., to 303 Lauderdale Street, Memphis, Tenn.

AFTER February 1st the address of the Rev. G. CROFT WILLIAMS will be changed from Oxford, Md., to Corbin, Ky.

THE REV. R. Y. YERKES has been appointed rector of the Church of St. John the Evangelist, Philadelphia, by the Bishop of the diocese.

ORDINATIONS.

DEACONS.

MILWAUKEE.—At Nashotah chapel, on St. Paul's day, by the Bishop of the diocese: ROBERT MCCUTCHEON, NEAL DODD, ANTHONY VAN ELDFEN, and NILE HEERMANS. The candidates were presented by the Rev. Drs. Jones and Easton and the Rev. N. W. Heermans. Dr. Barry, warden of Nashotah, was the preacher.

DEACONS AND PRIESTS.

CUBA.—On the First Sunday after Epiphany, by the Bishop of Cuba, in Havana, to the diaconate: FRANCIS DE SALES CARROLL, presented by Archdeacon Sturges, and FRANCISCO DIAZ, presented by the Rev. C. B. Colmore.

To the priesthood: The Rev. EMILIO PLANAS, presented by Archdeacon Steel; the Rev. JUAN BAPTISTE MANCEBO, presented by Archdeacon Sturges; and the Rev. JOSE-MARIA LOPEZ-GUILLEN, presented by Archdeacon Sturges.

DEGREES CONFERRED.

M.A.—The board of trustees of Hobart College, N. Y., have granted the honorary degree of M. A. to the Rev. HENRY BARKER, rector of All Saints' Church Rosendale, N. Y., in recognition of his literary work and scholarship.

MARRIED.

ROBERTS-LANE.—At St. Ann's Church, Dorchester, Mass., January 22nd, by the Rev. Brian C. Roberts, rector, the Rev. DANIEL C. ROBERTS, D.D., Vicar of St. Paul's Church, Concord, N. H., and Mrs. FRANCES K. LANE, also of Concord.

DIED.

FAULCONER.—Entered into rest, at New Bedford, Mass., January 18th, 1907, ROBERT C. FAULCONER of Detroit, Mich.

"Blessed are the dead who die in the Lord."

IRVINE.—At Christ Church rectory, Wellsburg, W. Va., December 15th, 1906, the Rev. EDWARD D. IRVINE. Interment at Wakeman, Ohio.

RAYNOR.—Entered into the peace of Paradise the blessed, January 8th, 1907, Mrs. AMANDA H. W. RAYNOR, vice principal *emeritus* of the Annie Wright Seminary, Tacoma, Washington, in the 85th year of her age. Interment in Lake View Cemetery, Seattle.

SISTER CORNELIA FIDELIS RAPHAEL.—Entered into rest at the House of the Good Shepherd, Orange, N. J., December 17th, 1906, after a lingering illness, the SISTER CORNELIA FIDELIS RAPHAEL (C.A.A.). *Requiescat in pace.*

MEMORIALS.

THE REV. ROBERT RITCHIE, D.D.

The Rev. ROBERT RITCHIE, priest and doctor, who fell asleep January 7th, A. D., 1907.

The Catholic Club of Boston, at a recent meeting held at the Church of the Advent, in that city, was moved to make this record, and to send a message of sympathy to their brethren in Philadelphia, in thought of the soul of Dr. Ritchie, so lately gone to its rest.

We recognize in the life and work of this true priest of God, rare gifts of mind and heart; clear and strong and fearless devotion to Catholic Truth; singular fidelity in the charge of his parish; and those traits which quietly win, while they firmly retain, the honor and love of men.

Father Ritchie spent his diaconate and the earlier years of his priesthood, in and near Boston. He is remembered among us, as one who gave himself, with all the power of a fine and noble nature, to the service of the Church of God, with a lofty sense of his high calling, and the most conscientious toll, through all his ministry.

Going hence, silently and suddenly, he has left the memory which we must cherish—lifting and leading us, through the *Truth* to the *Life*, and then, to share, with him the *Rest* in God.

OCTAVIUS APPLGATE.

At a meeting of the rector, wardens and vestrymen of St. George's Church, held Sunday evening January 13th, 1907, the rector announced with deep feeling the death of the Rev. OCTAVIUS APPLGATE, the rector *emeritus* of the parish, and the following minute was unanimously adopted.

It is with great sorrow that we meet to place

upon record our sense of grief and loss in the death of the Rev. Octavius Applegate, S.T.D., the beloved rector *emeritus* of this parish.

Coming as assistant to Dr. Brown, its first rector, he entered upon his duties November 27th, 1868. He continued as assistant minister until February 6th, 1878, when he became rector. During the long period of his administration as assistant minister and rector the growth of the parish was constant and the many organizations founded by him and fostered by his care continued with vigor. Important among these were St. Luke's Home and Hospital, and St. George's mission which under his guidance attained the dignity of a separate parish. When his health made it impossible for him to continue to bear the burdens of the rectorship and to carry on his work with the earnestness which had so long characterized him, he retired, to become the rector *emeritus* on May 1st, 1903, since which time he has continued to assist, in so far as he was able, with the work he loved.

In addition to the duties which he so long and faithfully performed in this parish, Dr. Applegate was very active in affairs of the diocese, being for many years a member of the Standing Committee and of the diocesan missionary committee.

He was a man of strong personal characteristics, prominent among which were his uncompromising devotion to principle, his steadfastness of purpose, his marked ability as a scholar and administrator, and the Churchly dignity which marked his entire career.

We desire, hereby, to express our sense of appreciation of his long and zealous service as a faithful minister of Jesus Christ and of his life characterized by high ideals, unflinching love of humanity and earnest devotion to duty.

JOHN HUSKE,

Rector.

GEORGE R. BREWSTER,

Clerk of the Vestry.

St. George's Church, Newburgh, N. Y.

IRA P. BOWEN.

At a meeting of the choir of St. James' Church, Chicago, held on Sunday afternoon, January 20th, 1907, after the funeral services of the late Mr. IRA P. BOWEN, the following resolution was submitted by a committee appointed for the purpose, and unanimously adopted:

"WHEREAS, It has pleased Almighty God to take unto Himself the soul of our dear brother and fellow choir-man, Ira P. Bowen, be it

"Resolved, That we the members of the choir of St. James' Church do express to the mother and family of the late Mr. Bowen our deep sympathy for them in this bereavement, and our profound appreciation of the life, character, and work of one who was so beloved by them, so honored and respected by all who knew him, and so dear and helpful to us. Of him it may be truly said: he was faithful, considerate, and loyal. To the choir he was ever a friend: in the Church, for upwards of fifty years, a devout and humble-minded communicant. And now that he has been called to the other and better life, we thank God for his services and example, and pray that God may vouchsafe to this choir and parish others like-minded, and enable us all to do our duty with like fidelity. Be it also

"Resolved, That a copy of this resolution be sent to the family of the late Mr. Bowen, and another copy to THE LIVING CHURCH."

JAMES S. STONE,
 CLARENCE DICKINSON,
 A. BERG,
 WALTER TOWNE,

Committee.

OFFICIAL.

DIocese of PITTSBURGH.

LLOYD.—The Rev. FREDERIC EBENEZER JOHN LLOYD, a priest of this diocese, having abandoned the communion of this Church, was deposed from the ministry of the same on January 16th, 1907, at Trinity Church, Pittsburgh, by the Rt. Rev. the Bishop of the diocese, in the presence of the Rev. Messrs. L. F. Cole, A. Alexander and H. A. Flint, Ph.D.

CAUTION RECALLED.

STEWART.—The caution issued in a recent edition of THE LIVING CHURCH concerning a nurse, one Mrs. STEWART, is cancelled from date.

GEORGE A. ROBSON.
 Lansing, January 22nd, 1907.

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.**

ADDRESS WANTED.

ALPHA—Will the advertiser whose address was keyed "**ALPHA**" send his name and address to the office of **THE LIVING CHURCH**, and receive replies, as the address has been misplaced?

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, highly qualified, experienced, fine accompanist and solo player, excellent trainer boys voices or mixed choirs, desires immediate position, or temporary work. Former pupil of the late Sir John Stainer, Mus. Doc. Oxon. Highly recommended. Address: "**ORGANIST**," 10 North Maryland Avenue, Atlantic City, N. J.

RECTOR of city parish desires to make a change; good preacher and organizer; faithful visitor and successful leader; conservative Churchman; references of highest character. Address: **M. A.**, care **LIVING CHURCH, Milwaukee.**

CLERGYMAN desires a position in a Church where reading the service, assisting or leading the choir, superintending or teaching in Sunday School and parish visiting will be the only duties required. Address: **A 2, LIVING CHURCH, Milwaukee.**

PARISH AND CHURCH.

ANY parish having vestments for mixed choir to bestow will confer a favor by communicating with the **Rev. ISAAC DAWSON, Benicia, Calif.**

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 **HINNERS ORGAN COMPANY, PEKIN, ILLINOIS**, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

ORDERS taken for Ecclesiastical Embroidery, and Vestment making. Can furnish best references. Address: **Miss K. H.**, 1558 Fulton Street, Chicago, Ill.

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 69th Street, New York.**

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Lonsburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: **SISTER THERESA.**

UNLEAVENED BREAD.

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

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.—Ten weeks summer tour for party of limited number and exclusive and congenial character as individuals. Everything first class, \$450 to \$565. Address the **Rev. FREDERICK A. HEISLEY** (conductor in American Travel Club), "**THE PARKE**," Wilmington, Del.

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

THE BOARD OF MISSIONS,

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars 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.

PENSION CONSIDERATIONS.

FIRST CONSIDERATION: The average salary of a clergyman is about \$800 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 dis-

treasing 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. McCLEURE, Assistant Treasurer.

BOOKS RECEIVED.

- RICHARD G. BADGER, Boston.**
- Poems.* By E. L. Noble. Price \$1.50.
- The Cry of Defeat.* By Lisl De Cipriani. Price \$1.25.
- Driftwood.* By Russell Whitcomb, "Russ Ruscom." Price \$1.25.
- E. P. DUTTON & Co. New York.**
- The Lonely Lady of Grosvenor Square.* By Mrs. Henry De La Pasture, author of *Peter's Mother, The Man from America, A Toy Tragedy*, etc. Price, \$1.50.

YEAR BOOKS.

- Year Book Grace Church Parish, Brooklyn Heights.* For the Year Ending Advent, 1906. Printed for the Parish.
- Year Book of Trinity Church in the City of Boston, 1906-1907.*

How can a man be converted and turned back into that childlike poverty of spirit—into that childlike simplicity—into that trustful confidence—into that heartfelt confession of helplessness—into that innocence or freedom from actual guilt—into that genuine and entire humility, which, among other features, characterize a little child?

The answer is: By the power of God's own Spirit. It is the Spirit alone that can bend man's iron will and make it pliable to God's; it is the Spirit alone that can enlighten the understanding, and teach us to bend to God's wisdom and not to our own; it is the Spirit alone that can take away the stony heart and give us a heart of flesh; it is the Spirit alone that can, by quickening renewing influences, work in us the new fresh childlike nature.—*Rev. R. Rankin.*

A FATHER and mother are naturally our first friends; they are the mortals to whom we owe most; towards them our most sacred duty is to show gratitude, respect, love obedience—a kindly demonstration of all those sentiments.—*Pellico.*

THE ONLY ghosts we have to fear are the spectres of our sins. When they arise before us, may they always appear as beseeching figures bathed in tears, to guide us by the hand towards Jesus.—*Vinet.*



THE CHURCH AT WORK

A GREAT WEEK IN CUBA.

THE CUBA MISSION has lately had in Havana, a series of most interesting events, beginning with the second annual session of the Convocation of the District, and including as a feature of it the laying of the corner-stone for the Cathedral of the Holy Trinity, and concluding finally with an ordination more than usually noteworthy. These three events show the importance of the work that has been undertaken in the island and the considerable progress that has been made in carrying it on.

THE CONVOCATION.

The opening services were held in the chapel of Holy Trinity Church on the morning of Wednesday, January 9th, the Bishop

ing the Cuban mission self-sustaining, giving up any sort of dependence upon the Church in the United States. He was glad to be able to report that apparently the ministry for the island could be recruited from the island itself without drawing upon the American clergy. The applications that had been submitted to him suggested the probability that a sufficient number would be received into the Church or could be trained for the purpose in Cuba itself. He had during the past year already ordained one deacon and one priest in addition to the ordinations at the close of the Convocation, to be mentioned further on; and had received one priest by submission from the Roman communion. He reported also two postulants and three candidates for orders.

publication of both for use in the District; also that in view of the generous offer of the Joint Diocesan Lesson committee to print, free of charge, a translation of the Sunday School Lesson Helps, a committee be appointed to make such translations and forward them to Mr. Duhring. The report and resolutions were adopted.

A committee on Hospitals, appointed by the Bishop, consisting of Messrs. Moreno and Sturges and Dr. S. B. Harris of Camaguey, recommended that a committee of three be appointed to consider the advisability of establishing a hospital in the central part of the island.

As delegates to General Convention there were chosen the Rev. C. M. Sturges and Mr. Albert Wright, with the Rev. C. B. Colmore



LAYING OF CORNER-STONE OF THE CATHEDRAL, HAVANA, CUBA.

celebrating Holy Communion and reading his annual address. The latter treated for the most part of the work within the island, though the Bishop paused first to commemorate the departed Bishops of the American Church and also the Hon. Herbert W. ● Margary, a departed Churchman and judge, whose life, said the Bishop, "was a constant sermon to us all." The Bishop told the story of what is being done in Cuba, mentioning, among other things, that services are held in three different languages, Spanish, English, and French, and among two races of people. He gave particular prominence to educational work, which is a large factor of what has been undertaken in Cuba, and told specifically of what is being done in the several schools of which there are eight, maintained in the mission, though one of them, that at Santiago, is closed for lack of accommodations. He urged the importance of mak-

THE WORK OF THE CONVOCATION.

The business sessions were held in the Y. M. C. A. building and were well attended. A constitution, adapted from that of the diocese of West Virginia, was adopted, subject to the canonical approval of the House of Bishops, and a seal was accepted for the mission. A novel detail of an American Church convention was the appointment of an official interpreter, the proceeding being carried on in English and translated into Spanish. The Rev. Jose-Maria Lopez-Guillen was chosen for that position.

The committee on Sunday School instruction presented to the Convocation a translation of the junior grade of the Bishop Doane Manual of Christian Doctrine, made by two of the committee, Messrs. Moreno and Planas, and recommended the translation of the middle grade of the same work, and the

and Mr. H. A. Himley as alternate. The District voluntarily and unanimously asked to have its missionary appropriation increased from \$100 to \$400 per annum, and also adopted resolutions favoring the Men's Thank Offering.

Hopeful marks were given in the form of statistics reported by the committee on the State of the Church. The tabulated report showed the following increase: Priests, from 5 to 6; Baptisms, from 50 to 60; Confirmations, from 37 to 121, or 230 per cent.; Communicants, from 437 to 563, or 70 per cent.; Sunday Schools, from 9 to 12, or 33½ per cent.; Sunday School teachers, from 30 to 42, or 27 per cent.; Sunday School pupils, from 437 to 563, or 30 per cent.; Parish schools, from 5 to 8, or 60 per cent.; Parish school teachers, from 13 to 19, or 45 per cent.; Parish school pupils, from 403 to 461, or 15 per cent.; Church buildings from 4 to 5;

Moneys raised in the District, from \$2,897.43 to \$6,634.06.

THE LAYING OF THE CORNER-STONE.

The climax of interest was the laying of the corner-stone to the Cathedral on Thursday afternoon, the Convocation suspending its session for the purpose of attending.

The spacious lot at the corner of Neptuno and Aguila Streets was entirely filled with a congregation consisting not only of residents of Cuba and the Isle of Pines, and of the United States, but of many officers of the army and of the navy of the United States. The Hon. Charles E. Magoon and the Hon. Edwin S. Morgan were also present.

Through the courtesy of Major Slocum and that of the Band Master, Senor Marin Varona, the services of the Cuban Artillery Band were rendered gratuitously, the orchestra accompanying the hymns, and the entire band giving a prelude and a postlude. A choir of about thirty-five men and women led in the singing of the hymns.

The service was rendered by the Rt. Rev. Albion W. Knight, D.D., Bishop of Cuba. The clergy present and assisting him were: the Rev. C. B. Colmore, priest in charge of Holy Trinity Church, Havana, the pro-Cathedral, the Ven. C. M. Sturges, Archdeacon of Eastern Cuba, the Ven. W. W. Steel, Archdeacon of Havana, the Rev. Messrs. C. W. Frazer, Esteban Morrel, Jose Ramon Pena, M. F. Moreno, Emilio Planas, J. B. Mancebo, Jose-Maria Lopez-Guillen, together with chaplains W. W. Brander, and C. C. Pierce of the U. S. Army. The procession to the place of the corner-stone was led by the candidates for Holy Orders, Messrs. F. de Sales Carroll, Francisco Diaz, and Vicente Angel Tuzzio.

Mr. E. G. Harris, registrar of the District, read the contents of the box which was placed in the stone, as follows: one English Bible, one Spanish Bible, one English Prayer Book, one Spanish Prayer Book, one Church Hymnal, copies of the English and Spanish editions of the Journals of the First Convocation of the District of Cuba, one copy of the Bishop's appeal for funds for the Cathedral, one copy of the order of service for the consecration of Bishop Knight, one copy of the service used at the laying of the corner-stone of San Pablo Church, Blondron, one copy of the pamphlet *Algunas Nociones Fundamentales* by Mr. E. G. Harris, one copy of the Service and Chant Book, copies of the daily papers of Havana, the names of the Bishop and clergy connected with the Cathedral, and its chapter, and the names of the contractors and supervising engineers and architects, together with a copy of *The Spirit of Missions*.

The stone then having been placed, the Bishop laid it with the usual form, in the name of the Blessed Trinity. The inscription on the face of the stone was: "La Yglesia de la Santisima Trinidad." with the date.

After the Creed and hymn 204, the Bishop made a short address of welcome and congratulation. He said that this event was much farther reaching to the Americans here and to the citizens of this Republic, than they could possibly know. Two definitions of liberty seem to prevail: one to the effect that it is a human right, the other that it is a religious principle, God-given. "This latter is the only true one, the only one that has stood the test of time, and the only one which should guide us in our strife for liberty.

Speakers following the Bishop were the Rev. M. F. Moreno, the veteran priest of our work in Cuba, the Rev. Esteban Morrel, and the Provisional Governor of Cuba, the Hon. Charles E. Magoon. Mr. Moreno recalled "that Trinity Sunday, 1890, when we installed ourselves in Prado 105. Our unpopularity was great; the Word of God was scarce, and we had few disciples; those few, timid, secretive, and undeclared, for at that time the hearts of the boldest trembled. Up to that time, we had met only in private

houses, or had rented the halls of Masonic lodges; and now, although we at last had a Church which we could call our own, we encountered the opposition of the Governor of the Colony, who objected to our name of the 'Chapel of Belen' citing the previous existence of a Government institution by the same name. We then determined that we should be named the 'Church of the Holy Trinity,' and with faith in our destiny, exclaimed 'He shall be great.'"

"In the most ancient records of this city appears the name of Manuel Rojas, that able statesman who organized Havana's City Council and her Police Force, who participated in the preparation of the plans for her fortifications, and who supported De Soto in his expedition to Florida. There are a few interesting matters in connection with this Rojas which are not commonly known. He was a member of that distinguished noble family of Rojas, which, from the earliest times, has been so closely affiliated with the history of Spain, who were instrumental in bringing about the Reform in that country, and who as martyrs shed their blood in Valladolid. Thus we may see what glorious antecedents this, our Church has had, in Cuba, after all, but we do not live in the past. We are workers in the present and for the future."

Mr. Morrel spoke from the theme of the stone set up as a pillar by Jacob, saying of the edifice then in course of erection: "Never shall it be a place of superstition, or idolatry, but in reality a ladder, ascending towards God, up which shall ascend the heavenly messengers bearing our prayers and offerings, and down which others shall come with the benedictions of our heavenly Father."

Both the foregoing addresses were in the Spanish language. The next and concluding address, by Gov. Magoon, was given in English. He offered congratulations, not only to "a worthy ecclesiastic and his earnest coadjutors upon the progress of their work, and to the community at large upon the public service which will result from the erection of this stately edifice," but also to "the government itself." The work the Church has to do, he said, "is in the line of developing and conserving the highest type of citizenship, and any state which values its corporate life may well applaud the coming to its support of agencies such as this. Physical and mental culture are valuable, and we do well in fostering gymnasiums and schools. But moral culture means the putting of body and mind under sane control and directing the powers of men toward righteous ends. Physical culture alone leads to no high arena. Intellectuality by itself may be only another name for eccentricity and may involve the isolation of genius and the separation of a man from mankind. But when, after the specialists in these other spheres have done their best to build men into physical perfectness and to give them deeper insight and broader vision in respect to the things that may be known; if, after these have wrought, we may have the specialist in ethics to take up the work of moral culture, and to speak to man of duty and opportunity, we shall have developed the trinity of natures in mankind. The moral touch will give a new potentiality to physical force, and it will bless with a new dignity the intellect that once sought to know, and now acknowledges an obligation to reveal.

"The Church has ever been the great teacher of ethics. At its altars men feel the greatest prompting toward moral reconstruction. From its pulpits comes the call to altruism and high endeavor. Sometimes it may lead the state to higher ground upon some great moral problem, not by threat or menace, but by the resistless force of an enlightened public conscience, which expresses itself in the statutes of popular government.

"The government, having a function distinct and absolute, owes a debt of gratitude to the Church for fostering loyalty, and promoting proper social conditions, and it may well view with favor each spire that points the people upward. So long as the cross has power to remind men of the true teachings of Him by whose passion it is ennobled, the flags of nations will show a brighter color in its sacred radiance. So long as the cross be held aloft over against the flag, so long will purity and patriotism fill the hearts of men."

During the service the neighboring streets were crowded with a quite, respectful, and wondering multitude. The roofs of the houses in every direction were also covered with spectators. It was a day long to be remembered, and without all doubt the most important day in the history of the city of Havana, and the island of Cuba.

The Cathedral, which is the work of Messrs. Cram, Goodhue, and Ferguson, will be of Spanish Colonial architecture, so as to harmonize with the general architecture of the city. The material will be wholly masonry, chiefly concrete, and will be vaulted throughout. For this vault a variety of cement construction will be employed, that will not only correspond to the fabric in effect, but will be honest as well, while the floor surfaces will be covered with the beautiful tile, locally manufactured, of which many varieties exist. The west facade will be richly decorated, as well as the upper portion of the great tower, and of the buttresses. With these exceptions, the exterior will be absolutely and severely plain. The light and ventilation will come from the windows of the clere story, thus leaving the great spaces of the interior walls for decoration. In the upper portion of the tower, and at various points on the exterior of the Cathedral, panels of colored tiles, or *azulejos*, as they are called, will be let into the cement surfaces, which will have an effect, unusual in Cuba, but wonderfully beautiful. The building will not be large, seating only about four hundred or four hundred and fifty persons, but will be exquisitely beautiful, and architecturally perfect. It is to cost about \$30,000, and it is situated in the heart of the most densely populated part of the city, and yet it is on a side street where it will be free from the noise and commotion of a great center.

THE ORDINATION.

The Convocation adjourned for the laying of the corner-stone, but the important events of the several days were not concluded until the ordination on the Sunday following, being the first after Epiphany. In the meantime, on Saturday morning, the Bishop held a conference with those who were to be ordained, which was attended by nearly all of the clergy. In the afternoon, the Rev. W. W. Steel conducted a similar meeting with devotional reading and meditations in the Spanish tongue.

The Ordination service on Sunday was preceded by two celebrations, one in Spanish, and the other in English, which were attended by the candidates.

The following ordinations were held:

Francis de Sales Carroll, to the diaconate; Archdeacon Sturges, presenter. Francisco Diaz, to the diaconate; the Rev. C. B. Colmore, presenter.

Emilio Planas, to the priesthood; Archdeacon Steel, presenter. Juan Baptiste Mancebo, to the priesthood; Archdeacon Sturges, presenter. Jose-Maria Lopez-Guillen, to the priesthood; Archdeacon Sturges, presenter. Archdeacon Sturges preached the sermon.

Mr. Carroll is a recent graduate from the Virginia Seminary, where he has been studying. He is of the old family of Carrolls of Carrollton, Md. He went to Spain as a very little child and there acquired the Spanish language. Returning to the United States, he there became proficient in the English

tongue. Since his graduation he has been assisting Archdeacon Sturges in Camaguey.

Mr. Diaz is a recent convert from the Methodist body. He is a Cuban, speaking Spanish only. He was at one time in the Methodist work in Cienfuegos, but after his Confirmation in the Church he has been stationed at Matanzas, where he has been acting as lay reader. He is to take charge of the Matanzas work, in succession to Mr. Planas, who is to go to Limonar to open a new work on the lines of that of the Church at Lawrenceville, Va.

Mr. Planas has had charge of the work among the colored people in Matanzas during the past year.

Mr. Mancebo has had charge of the work in Santiago during the past two years, where he is held in the highest regard. He will remain in Santiago.

Mr. Lopez-Guillen has been at Guantamano during the past year, doing faithful service for the Church. Returning there as a priest, his efficiency will be greatly increased in that most important work.

These ordinations add two deacons and three priests to the working force of the Church in Cuba, making the total of nine priests and two deacons.

So concluded nearly a week of solemnities and functions that were carried out with dignity, and that made, apparently, a marked impression on the community at large, no less than upon the history of the mission itself.

DELAWARE'S METROPOLIS CELEBRATES.

At the celebration of the 75th anniversary of the incorporation of the city of Wilmington, held on January 18th, Bishop Coleman offered prayer, and Horace Wilson, Esq., mayor of Wilmington, and a communicant of St. John's Church, delivered to the 400 guests assembled from all parts of Delaware, an admirable address, part of which related to the founding of the Church in Wilmington. He said that in 1638, Gustavus Adolphus colonized in what is now Wilmington, a company of Swedes. In 1655 the Dutch interposed and added to the then very small colony. In 1682 William Penn arrived and the English reorganized the colony. But a Swedish reaction in 1698 built the historic edifice known as "Old Swedes," Church, which in time gave birth to the first edifice called Trinity Church, at 5th and King streets, whose congregation in turn moved to the new edifice at Delaware Avenue and Adams Street, consecrated last May. Two villages formerly existed, one east of Poplar Street called Christenhamm, peopled by Swedes, the other west of Poplar Street, called Willingtoun, and of English complexion. In 1739 a royal charter united the two villages, and the present name, after the Earl of Wilmington, was adopted. In 1906 Wilmington covered ten square miles of streets, and 86,000 population, and its banking institutions transacted a business aggregating \$150,000,000. The Church in Wilmington is represented by nine congregations and six parishes.

RAPID GROWTH IN THE DISTRICT OF OLYMPIA.

On Sunday the 23d of December, Bishop Keator opened the new St. Paul's Church, Bremerton, the Rev. Harry Hudson, rector. Its cost was \$2000 and it is opened without debt; an attractive little church that will seat 150 and so constructed that it can easily be enlarged. The location at Bremerton is important as the Navy Yard is here and quite a number of the officers and employees attend St. Paul's services; indeed the larger part of the congregation is connected with the Navy Yard and the ships temporarily stationed there.

Other strategic points are at University

and Green Lake, Seattle, served by the Rev. G. C. King.

Three other suburbs lie close by, each reaching, like fingers between the hills, where in each, many people have gathered, making but one instance of the difficulty of supplying the ministrations of the Church in the phenomenally growing districts around Puget Sound.

The Rev. Geo. Buzzelle, formerly of St. Clement's, Seattle, is doing the work of a general missionary in the northern part of the jurisdiction, where there are no clergy and preparing the ground for the coming of new men when they can be had.

At Wooley lots have been purchased and shortly a building will be erected.

It is five years since the Bishop entered upon work in this jurisdiction. Within that period eleven churches have been built and one (Trinity, Seattle), rebuilt.

ENGLISH CONGREGATIONS IN BRAZIL.

THERE is a movement on foot to transfer to our Brazilian mission the several congregations of the Church of England in Brazil, which are now under the jurisdiction of the (English) Bishop of the Falkland Islands. The latter Bishop has jurisdiction over all work of the Church of England in South America, except in the republics and colonies of the north coast. Several English congregations in Brazil considerably antedate the organization of the Brazilian Church by missionaries from the United States. At Sao Paulo there is an English mission with an offshoot at Santos, the mission being vacant at the present time. At Rio de Janeiro there is a church with the Rev. W. Graham as chaplain. At Bahia there is a work under the Rev. W. E. Hodgkinson. At Pernambuco, a similar work is in charge of the Rev. G. W. Baile as chaplain. The first of these missions is supported in part by the Colonial and Continental Church Society. For the last named the British Secretary of State for Foreign Affairs has some relation to the work. The others, it is understood, are supported locally by their congregations. There is also a Seamen's Mission in Santos. These are the several congregations that would be transferred to the Brazilian jurisdiction should the arrangements be made. It is understood that the initiative toward such a transfer has been taken by the Bishop of the Falkland Islands, the Rt. Rev. Edward F. Every, but the movement has not yet proceeded sufficiently far to make it clear that the congregations and clergy of the English missions would themselves be ready for transfer to the Brazilian Church, nor has the Bishop of that Church, Dr. Kinsolving, made known his willingness to accept the charge. It is quite likely that the determination will rest largely with the clergy and people of the English missions themselves.

PAROCHIAL MISSIONS.

AT NO TIME in the history of the Church has so much earnest work been done as helps to the spiritual life, as during the current winter. From all directions we hear of missions being conducted, and results in all places are of the highest promise.

This week we note, that the Bishop of Salina conducted an eight days' mission at Concordia, Kansas, beginning on the Feast of the Epiphany. Great interest prevailed, and renewed efforts are being made towards building a new church.

At Grace Church, Wabasha, Minn. (Rev. E. E. Lofstrom, rector), the Rev. I. P. Johnson of Gethsemane Church, Minneapolis, held a successful mission. The weather was intensely cold, being most of the time 20 degrees below zero. The attendance was good nevertheless.

At Christ Church, Huron, Ohio, a mission

lasting a week, was conducted by the Rev. E. S. Doan of Port Clinton. It was held in one of the oldest parishes in the diocese of Ohio, and being the first mission ever held in it, unusual interest was created. A thank offering at the close was given to the missionary as an expression of the appreciation of the people.

At St. Luke's Church, Lebanon, Pa., Fr. Sill, O.H.C., gave a Quiet Day on the 18th ult. He also gave a mission service for children. His ministrations were greatly appreciated, and, in order to get the benefit of all the time at the missionary's disposal, breakfast and luncheon were served on the church property, so that the entire body of people could be kept together. This was the ninth year since the custom of a Quiet Day was established in the parish.

At St. Mark's Church, Richmond, Va. (Rev. T. C. Darst, rector), the Rev. Wm. M. Jefferis, D.D., has just completed a successful mission.

CHURCHMEN AT HARRISBURG AT A BANQUET.

THE FIRST ANNUAL dinner of the Churchmen of the Harrisburg archdeaconry was held in the Board of Trade building in Harrisburg on the evening of January 22nd. About 300 of the clergy and laity were present. Governor Stuart, who was inaugurated a week before, and Mayor Gross of Harrisburg, were guests of honor. It was an inspiring sight to see this large gathering of men. The Bishop of the diocese is anxious that such a banquet shall be an annual occurrence in each archdeaconry. These dinners are not so formal or expensive as to keep many away, consequently a large number of truly representative men can be reached, and their attention directed to Church matters, financial and social, as well as spiritual. Bishop Johnson of South Dakota made the opening address, and told of the work of the Church in that extensive field. He stated that 10,000 of the 25,000 Sioux Indians had been baptized, and a good work was being done by the Indian priests, one of whom recently informed him that in a reservation as large as the state of Connecticut only two were unbaptized. In the course of his remarks, Bishop Johnson said: "I am told that we have one of this tribe here to-night"; and amid great applause, a Sioux Indian from Carlisle, a member of St. John's Church, arose and received quite an ovation. The toastmaster, Mr. Richard E. Cochran of York, then introduced Mr. John C. Schmidt of York, who responded to the toast "The Parson and His Pay." He showed that the average paid for salaries in this diocese was higher than that for the whole Church. Still, he stated, that on account of the increased cost of living, they should be raised. The next speaker was Mr. John W. Wood of New York, who spoke of "The Spiritual Man," and made a strong plea for manliness and enthusiasm in the layman of to-day.

The Rev. Charles E. Cragg, rector of Trinity Church, North Port, L. I., then recited "King Robert of Sicily," which he had done a few years ago when curate to Bishop Darlington, in Brooklyn, at a similar banquet held in that parish.

The Bishop made the closing address, in which he gave many valuable practical hints to both the clergy and the laity in regard to parochial affairs.

There were large delegations present from York, Lancaster, and other neighboring places.

MINNESOTA CHURCH BURNED.

ON SUNDAY morning, January 20th, the Church of St. John, Lake Benton, Minn. (the Rev. A. A. Joss, rector), was burned. It was about 20 degrees below zero, and it is thought that the church was fired through

too much heat. This church was built during the time that the late Hon. J. D. Greene was lay reader, and represented much personal devotion on the part of Mr. Greene, so much so that for years it went in the town by the name of "Greene's Church." The altar furnishings and some of the communion plate were presented by Trinity Chapel, New York City, through friends of Mr. Greene. When Mr. Greene built the church, he added a large room at the rear, and employed two teachers to open a private kindergarten and school. Through this school many of the people were reached who otherwise might never have entered the church; and from that town there have been eight or ten young women sent to be educated in St. Mary's Hall, Faribault; and wherever one of them goes, she is found to be a loyal daughter of the Church. This is mentioned to show that the earnest work of this devoted layman has lived after him, and has grown to greater proportions than he even dreamed of. The church had a seating capacity of 130, and is partially covered by insurance.

PHYSICIAN NEEDED IN MANILA.

A CABLE just received at the Missions House from Bishop Brent, announces that the contract for the building of the Church hospital in Manila has been let, and the hospital will be completed by January 1st. He asks that the Board of Missions secure immediately the services of a physician qualified to take charge of the hospital, oversee its equipment, and develop its work. The Bishop prefers that the physician should be unmarried, though this is not a condition of appointment. Further particulars to any who may wish to consider offering for this service, or who may know of physicians to whom such an opportunity for service might appeal, will be given on application to the Corresponding Secretary, at the Church Missions House. The Rev. Walter C. Clapp, just returned from the Philippines, can also give first-hand information about the hospital.

MEMORIAL SERVICE FOR DR. NEVIN.

AT A MEETING of St. Paul's American Church, Rome, Italy, held on Saturday, January 12th, a committee was appointed, consisting of the American ambassador, the Hon. Henry White, senior warden of the parish, and the Rev. Charles Eugene Betticher, priest in charge, to arrange for a suitable memorial service to the late Rev. Dr. Nevin, to be held on Friday, January 25th, the Conversion of St. Paul. Full particulars of this service will be given later.

DIVISION IN THE DIOCESE OF SOUTH CAROLINA PROPOSED.

AT THE MEETING of the last Charleston Convocation, the subject of the division of the diocese was discussed. The Rev. T. T. Walsh, general missionary, proposed the making of three dioceses, which was concurred in by most of the clergy. The other convocations of the diocese were requested to discuss the matter of division at their spring meetings, so as to be in readiness for action at the meeting of the diocesan convention, which is to meet at Columbia on May 14th.

SETTLEMENT WORK IN PHILADELPHIA.

THE NEW Settlement Building of the Christian Association of the University of Pennsylvania in Philadelphia, which has just been completed at a cost of \$60,000, was opened and dedicated by Provost Harrison, LL.D., of the University, on Saturday, January 19th, at 4 P. M. At the same time a brass tablet was unveiled, setting forth the enduring gratitude of the friends and admirers of Horatio C. Wood, M.D., LL.D., to whose unweary exertions, unstinted lib-

erality, wise counsel, and eloquent voice the foundation and completion of the building are mainly indebted. Addresses were made by Provost Harrison, Martin G. Brumbaugh, Prof. S. McCune Lindsay, and H. Roswell Bates.

The building, which is at 26th and Lombard Streets, a magnificent structure, is in the English Colonial style and was designed by Chas. F. Osborne, a member of the University faculty. It is 82x64 feet in area, three stories high, with basement and roof garden. Quarters are furnished for all kinds of work, play, and athletics, including a library, auditorium, gymnasium, swimming-pool, baths, and sleeping quarters. The teachers at the Settlement House are all students at the University. It is situated in a neighborhood of working people, and one of the main objects is to bring the students of the University into sympathetic touch with these people, in order that the students may understand the existing conditions of the working classes and thus may be able to deal with such problems intelligently in localities where these same students may make their abode after graduation. Ten students and graduates and two women workers reside in the building and have charge of the management. The activities are all those of the most modern settlement, including vital Christian work.

The opening exercises and festivities continue through the week.

THE G. F. S. ALUMNI ASSOCIATION.

THE SPECIAL committee of fifteen, appointed by the president, the Bishop of Delaware, to prepare a programme for the observance of the 75th anniversary of the Alumni Association of the General Theological Seminary, Chelsea Square, New York City, has held several meetings. The committee is arranging for special services in the Chapel of the Good Shepherd, on May 14th, in connection with the annual meeting. The Rev. John Keller, '86, has been appointed to preach the historical sermon at the mid-day Eucharistic service on the same day. Arrangements for the reunion of the members, communications for members in remote places in the home field and in foreign lands, speakers and topics, memorial offerings from the whole alumni body, souvenirs, etc., are rapidly approaching completion. The banquet will be held at the New York Athletic Club, where the association has been so comfortably entertained at several annual reunions.

MEMORIAL WINDOWS DEDICATED.

FOUR BEAUTIFUL windows recently placed in the sanctuary of Trinity Church, Torrington, Conn., were dedicated on the morning of the Second Sunday after the Epiphany. The windows are a memorial of Mrs. Eliza Seymour Coe, and are the gift of her children, Edward T. Coe, Mrs. W. H. K. Godfrey, and Miss Ella S. Coe. Eight years ago Mrs. Coe caused to be erected in the church, then being built, a noble altar and reredos of carved stone and polished marbles, as a memorial of her husband, Lyman W. Coe, for many years the President of the Coe Brass Manufacturing Company, and a devoted member of Trinity parish. The new memorial of four windows, two on either side of the altar, forms with it a complete and harmonious whole, thus perpetuating together the memory of two people, full of good works, beloved by parish and municipality.

The windows portray the Agony of our Lord in Gethsemane; the Crucifixion; the Resurrection; and the Ascension; and are the work of Mr. Harry Eldredge Goodhue, of Cambridge, Mass., under the supervision of the architects of the church, Messrs. Henry M. Congdon and Son, of New York.

ANNUAL MEETING OF THE AMERICAN CHURCH SUNDAY SCHOOL INSTITUTE.

THE American Church Sunday School Institute held its annual meeting on Tuesday last, January 22nd, at the Church House, Philadelphia. The officers and an Executive Board were elected to serve for the ensuing year. Arrangements were made to cooperate in a joint meeting for Sunday School purposes in October next at Richmond, Virginia, in connection with the General Convention. The Rt. Rev. Geo. W. Peterkin, D.D., Bishop of West Virginia, was elected President; Rt. Rev. W. F. Nichols, D.D., Bishop of California; Rt. Rev. Wm. Neilson McVickar, D.D., Bishop of Rhode Island, Rt. Rev. Wm. Walter Webb, D.D., Bishop of Milwaukee, Vice-Presidents; Mr. Geo. C. Thomas, Chairman of the Executive Board; Rev. Herman L. Duhring, D.D., Corresponding Secretary; Mr. Geo. W. Jacobs, Treasurer; with a number of local secretaries throughout the country.

M. T. O. WORK IN OHIO.

THE VENERABLE A. A. ABBOTT, B.D., Archdeacon of Ohio, and the newly appointed General Missionary, the Rev. Alsop Leffingwell, M.A., have divided the diocese between them, the former taking the eastern half and the latter the western, for the purpose of spreading information about "The History of the Episcopal Church in America." Each has a stereopticon and set of slides illustrating the subject, and they are delivering their lectures in the parishes and missions and to the Sunday School children throughout the diocese on behalf of the M. T. O. Everywhere they are greeted by large audiences and the general interest is growing perceptibly.

A REMARKABLE ANNIVERSARY.

THE INDUSTRIAL BAND of St. Mark's parish, Grand Rapids, Mich., recently celebrated the 50th anniversary of its work by a special meeting and service in St. Mark's parish house. During all these years this society has been under the direction of Miss Mary H. Cuming, and in appreciation of her long and faithful service several tokens of kindly esteem and affection were presented to her. The present members of the Industrial Band gave her a pretty thimble, "that she might continue to sew on fair linen"; the other societies of the parish jointly gave her a crescent pin—emblematic of the half circle of one hundred years of devoted service, and also a tiny clock "that it should softly mark the minutes on this coming half century." The old, graduated members of the Band gave her a purse of \$50 for her personal use. The Bishops and several of the clergy of the city attended this special meeting in appreciation of this long service to the parish and to the Church in general on the part of Miss Cuming, who is still in charge of the work of this society.

MEETING OF THE JOINT DIOCESAN LESSON COMMITTEE.

THE JOINT LESSON COMMITTEE held its regular semi-annual meeting, for the preparation of its sixty-second schedule of lessons, for Trinity-tide 1908, at the residence of Mr. George C. Thomas, Philadelphia, on Thursday, January 24th, at 10:30 A. M. The Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, presided, and there were present delegates from the following dioceses:—Pennsylvania, Virginia, New Jersey, Central Pennsylvania, Massachusetts, Western Massachusetts, Delaware, Maryland, Harrisburg, Newark, Long Island, New York, Easton, Rhode Island, Central New York, and the Missionary District of Shanghai, China. Some forty members were present, the largest attendance for many years. Regrets were received from

some two hundred, who, on account of distance, could not be present. The entire membership of the various committees, all appointed by the Bishops of the Church, is over three hundred, representing some eighty dioceses and Missionary Jurisdictions.

Officers were elected for the ensuing year, as follows:—President, Rt. Rev. Leighton Coleman, D.D., LL.D.; Vice-President, Mr. Geo. C. Thomas; Secretary, Rev. Herman L. Duhring, D.D.; Assistant Secretary, Rev. T. Wm. Davidson; and the usual Executive Board.

The whole day was spent in the preparation of schedules of lessons for both the Main School, and also optional lessons for the Primary Department, and the committee was appointed to continue the preparation of lessons for Bible Classes. These optional lessons, in addition to the regular ones, for the Primary Department, and the Bible Class studies, have received such a welcome throughout the Church that the whole Committee were very much encouraged to continue on with their arduous labors. It was arranged that the next meeting of the Committee be held on Friday, May 17th, in New York City, and that special preparation be made for proper united services, with the American Church Sunday School Institute and the Federation of Sunday School Institutes at the coming General Convention in Richmond, Va.

CONGREGATIONAL MINISTER CONFIRMED.

THE REV. MR. CUMMINGS, a Congregational minister of Grand Rapids, was confirmed by the Bishop Coadjutor, of Western Michigan, on Friday evening, January 18, at a special service held in Grace Church. His intention is to become at once a Candidate for Holy Orders and do such work in the diocese as the Bishops may assign to him. Mrs. Cummings was confirmed at the same service with her husband.

DR. VIBBERT ELECTED PRESIDENT OF THE HOME FOR OLD MEN AND AGED COUPLES.

AT THE January meeting of the Trustees of the Home for Old Men and Aged Couples, Amsterdam Ave. and 112th St., New York, the Rev. Wm. H. Vibbert, S.T.D., vicar of Trinity Chapel, was unanimously elected president, to fill the vacancy caused by the resignation of Mr. Herman H. Cammann. Dr. Vibbert has been a Trustee of the Home since 1890 and at the time of his election as president was chairman of the Committee on admissions. Mr. Cammann has been a trustee since 1873 and much of the success of the institution has been due to his efforts in its behalf. At a recent meeting of the trustees and lady managers, a silver loving cup was presented to Mr. Cammann in appreciation of his long and faithful services. The other officers of the institution are Henry Lewis Morris, first vice-president; John H. Caswell, second vice-president; Lyman Rhoades, secretary; Anson B. Moran, treasurer. Mrs. I. T. Williams is president of the Board of Lady Managers and Miss Edna G. Storm, treasurer.

\$50,000 GIFT TO ST. JAMES' CHURCH, PHILADELPHIA.

ST. JAMES' CHURCH, Philadelphia (Rev. Wm. C. Richardson, D.D., rector), has just received the magnificent gift of \$50,000 from Mrs. Sophia B. Coxe, to be used in renovating and re-decorating the entire walls and ceiling of the church as a memorial to her late husband, Alexander Brinton Coxe, who died about a year ago. A short time ago the chancel was beautifully embellished by the placing of a Caen stone altar and reredos and the installation of a new organ—the whole costing \$40,000. The new work will be made to

conform to that of the chancel. The congregation of St. James' is one of the largest and wealthiest in the city, as is attested by the fact that the expenditures for the interior decoration of the church during the past year have aggregated more than \$100,000.

CHILDREN'S MISSIONARY MASS MEETING.

ON THE afternoon of Septuagesima Sunday, January 27th, the four Church Sunday Schools of Sandusky, Ohio, assembled in Grace Church, in that city, for a missionary service. The leaflet supplied by the Board of Missions was used and there was a "candle address" by the Ven. A. A. Abbott, Archdeacon of Ohio, who spoke to the children in a most captivating manner from the text, "Let your light so shine" (St. Matt. v. 15). The Archdeacon was assisted in the service by the rector of the parish, the Rev. Albert Neilson Slayton, and the Rev. Charles F. Walker, rector of Calvary Church, Sandusky.

M. T. O. IN SANDUSKY, OHIO.

DURING the recent Epiphany season the rector of Calvary Church, Sandusky, Ohio, the Rev. Charles Frederick Walker, has been carrying on a campaign in the parish to prepare the way for the work of the parochial committee for the Missionary Thank Offering, as well as for the purpose of strengthening the missionary interest on the part of the congregation. On the evening of Sunday, January 6th, the first of a series of missionary sermons preached by the rector on the subject, "Missions to the Heathen—Why?" in which the reason for and the purpose of foreign missions was explained. This was followed on the evening of Sunday, January 13th, by the second, "Missions to the Heathen—Where?"—dealing with the various fields in which the Church is working and enlivened with stories about the missionaries and their people. On Sunday evening, January 20th, the third followed, "Missions to the Heathen—How?" This dealt with the questions of administration and finance, showing the means used by the Board of Missions to raise the money for carrying on their work. It concluded with a presentation of the plan and purpose of the M. T. O. On the evening of Septuagesima, January 27th, a "lantern service" was given in the church and in place of the sermon there was an illustrated address on "Three Hundred Years of the Episcopal Church in America," by the Ven. A. A. Abbott, Archdeacon of Ohio, which was greatly appreciated by a congregation which filled the large church to the doors. Other sermons are to follow on Sunday evenings on various phases of the Church work at home and abroad.

THE PRESIDING BISHOP'S BIRTHDAY.

THE RT. REV. DR. TUTTLE, Bishop of Missouri and Presiding Bishop of the American Church, last week celebrated his 70th birthday. The clergy, together with their wives and the officers of the various diocesan organizations, met at the episcopal residence, where the Bishop was "At Home" from eight till eleven o'clock.

M. T. O. IN CLEVELAND.

CHURCHMEN from all the parishes and missions of Cleveland, Ohio, were invited to a lecture on "The Church in the Colonial Days," given by the Rev. Wilson R. Stearly in Trinity Cathedral Chapel, on the evening of January 23d. The lecture was designed to arouse general interest in the M. T. O. canvass among men and boys that is being prepared for on a large scale. It was a splendid description of the planting of the Church on our continent and the various efforts by which she became rooted in the soil. The lecture was well illustrated by stereopticon views of great inter-

est. It was given under the auspices of the Church Club of Cleveland, and at its conclusion refreshments were served.

CONSECRATION OF ST. PAUL'S CHURCH, CONNEAUT, OHIO.

ST. PAUL'S CHURCH, Conneaut, Ohio (the Rev. N. W. Bigelow, M.A., minister in charge), was consecrated by the Bishop of the diocese on St. Paul's day. The sermon was preached by the Rev. Charles W. Baker, B.A., of Cleveland, who was formerly in charge of the mission. The Bishop was assisted in the service by a number of the local clergy. The church is a beautiful structure of brick, on a stone foundation, slate roof, and furnished basement available for Sunday School and parish purposes. It has seating accommodations for over two hundred persons. The nave and chancel are finished in oak, and the approximate value of the property is \$11,000. When Bishop Leonard formally opened the church for public worship in April, 1897, there was remaining liability amounting to \$7,000. This amount was decreased under various ministers in charge until only \$1,800 was left when the present minister took charge last year.

After the service the congregation entertained the Bishop and visiting clergy at a bountiful luncheon which was followed by speeches of congratulation and encouragement.

This little parish has an interesting history. Conneaut (then Salem) was visited on March 15, 1817, by the Rev. Philander Chase, D.D. (afterwards first Bishop of Ohio). It was then a frontier village of a few log houses and a handful of people. Here, on the following day, he conducted his first service within the borders of Ohio. There is no record of further services until the Rev. Lewis W. Burton (now Bishop of Lexington) visited Conneaut in 1880. He was followed by the Rev. A. B. Nicholas, first general missionary of the diocese, who conducted periodic services there during four years. Archdeacon Brown (now Bishop of Arkansas) organized the mission in 1891, and Bishop Leonard held his first Confirmation in the Congregational place of worship with fourteen candidates, in 1892.

M. T. O. IN NORFOLK.

NORFOLK, VA., is the most recent of the cities to report a magnificent mass meeting in the interests of the Missionary Thank Offering. The parishes of that city and of Portsmouth combined on the evening of January 20th to effect this end in the service at St. Luke's Church, Norfolk. A vested choir made up of the choristers from the various churches rendered the music and with the Bishop and Bishop Coadjutor of Southern Virginia there were most of the local clergy. Bishop Randolph introduced the subject and the speakers and gave the movement his own cordial approval, which indeed had been given before. Mr. George Wharton Pepper of Philadelphia presented the case in an admirable address, saying that this was the first united effort made by the men of the Church to accomplish so notable an object. Other speakers were Mr. Robert Tunstall and Mr. W. W. Robertson, the latter taking the place of Judge William B. Martin, who was prevented by illness from being present, while the Bishop Coadjutor concluded. A large degree of enthusiasm was aroused. Evening services in the other city churches was suspended in order that their congregations might take part in this service.

BISHOPS CONFER ON NEGRO QUESTION.

DURING WEDNESDAY and Thursday, January 23d and 24th, a conference of Bishops was in progress at the residence of the Bishop of Washington, having for its object the

consideration of plans for the evangelization and education of the colored race under Church influences. Nineteen Bishops were present, and near the close of the session resolutions were adopted, as follows:

"Resolved, That instruction in the fundamentals of Christian morality is the foremost need among the negroes of our day; that the inculcation of these principles is a prime duty and responsibility of the Church, and that in the present necessity the negro clergy should be supplemented by evangelists, catechists, teachers, visitors, and subordinate ministers, who shall give their chief attention to teaching righteousness, and that the schools related to the American Church Institute for Negroes are, and of right ought to be, the natural sources for the supply and training of men for this work."

Those present at the conference were the Bishops of Washington, Albany, Pennsylvania, Massachusetts, Virginia, Southern Virginia, North Carolina, East Carolina, Georgia, Arkansas, Mississippi, Kentucky, Lexington, Tennessee, Alabama, Asheville, and the Coadjutors of New York and West Virginia.

CHURCH WORK IN HAITI.

BISHOP HOLLY, the negro Bishop of the Church in Haiti, which is in considerable part supported by the American Church under a concordat with the Bishop, has set forth new publications telling the facts concerning the work under his direction. The mission in that island was established in 1861 as an offshoot of the American Church, under the direction of the present Bishop, then a priest, and with the fostering care of the Presiding Bishop, Dr. Brownell. Several of our Bishops visited the island during the ensuing years, until 1874, when Dr. Holly was consecrated to the episcopate. With the Bishop there are now 12 presbyters and two deacons, the latter graduates, in 1904, of the local theological school and subsequently ordained, and four candidates now studying for orders; three more students are pursuing their studies in the United States. There are some 600 communicants, 24 parishes and missions, and about 2,200 "adherents" to the Church. Bishop Holly asks financial assistance to build an industrial school, which was projected in 1880, when 56 acres of land were bought with the expectation of using it ultimately for an agricultural school. There is also property held in the city of Port-au-Prince. The Bishop mentions that he has competent men in view who could maintain the school if it could be erected.

BOSTON CLERGY ARE SAFE.

THE REV. AUGUSTUS PRIME and the Rev. Fr. Field, concerning whose safety in the Jamaica earthquake there have been fears, have been heard from. First letters were received, written at Fortune Island, at which time the tourists did not know of the Jamaica earthquake. Later letters came, giving details of devastation occasioned by the earthquake, the *Sarnia's* passengers having arrived at Kingston four days after the calamity.

DR. VAN ALLEN IN RAILROAD ACCIDENT.

ON HIS WAY from Boston to New York, whither he went to preside at a banquet of the New York Alumni of Syracuse University, the Rev. Dr. van Allen of the Church of the Advent, just missed being the victim of a serious accident. As his train was groping its way into the Union Station, through the dense fog and blinding storm, the engine of his train and another came together so as badly to shake the passengers up,

Speaking of Dr. van Allen is a reminder

that a curious and, of course, erroneous notion has obtained in some quarters to the effect that his visit to Rochester, N. Y. (where he has just completed a series of discourses at Christ Church), was a forerunner of his succeeding the Rev. Dr. Crapsey, and many persons here went so far as to put the question directly to him. What is even more interesting, the rector of one of the most important of the New York churches called at the rectory to talk with Dr. van Allen about his leaving Boston for Rochester. Dr. van Allen reached home from his Rochester trip on the 26th, and occupied his own pulpit the next day. Those who listened to his able discourses at Rochester speak of them as being among the most telling contributions to a defence of the Church's faith that ever were heard in that city. The Rochester daily papers were most generous in giving Dr. van Allen liberal space, so by this means many persons who did not hear him in person were constantly made acquainted with his views and opinions.

BISHOP WHITEHEAD'S ANNIVERSARY.

THE CELEBRATION of the 25th anniversary of the Bishop of Pittsburgh was, of course, a great event in the annals of that diocese. Twenty-five years is a quarter of a century, and when so expressed makes more evident the significance and value of such a term of service, whether it be that of rector of a parish or of a Bishop in his larger work.

The commemoration of the event of twenty-five years ago was of a varied char-



RT. REV. CORTLANDT WHITEHEAD, D.D.

acter. It was prefaced by a meeting of the Southern Convocation, in the new St. Andrew's Church, Pittsburgh, on Thursday, January 24th. The Holy Communion was celebrated by the Bishop, and thereafter there were addresses made by the Bishop of Southern Ohio on "The Incarnation"; and by the Rev. Dr. Hodges of Cambridge Divinity School, on "The Jamestown Heritage." A bountiful luncheon was provided in the parish house, by the ladies of the congregation, after which informal speeches of congratulation were made by visiting clergy, the rector, and the Bishop.

On the eve of St. Paul's day, a banquet at the Hotel Schenley was tendered the Bishop by the Church Club. Mr. C. E. E. Childers, president of the Club, gave the general toast, "A Twenty-five Years' Episcopate." Responses were made under four heads, by Judge Buffington, with reference to "The Diocese"; by Mayor Guthrie, with regard to "The See City"; by Dean Hodges, with reference to "Our Own Communion"; and by the Rev. Dr. Holland of Carnegie Institute, with regard to "Other Communion." After a few words from Bishop Vincent, the Bishop of the diocese made acknowledgment of all the pleasant things that had been said. Many letters and telegrams from Bishops and others were read, amongst them from the

Presiding Bishop and from the Roman Catholic Bishop of Pittsburgh.

On Friday morning, the feast of the Conversion of St. Paul, and the actual anniversary, the service of Holy Communion began at 11 o'clock, in Trinity Church, Pittsburgh. There were present fifty-three clergymen of the diocese, and the Rev. Messrs. Kelly of Pennsylvania, Ball of Maryland, and Herron of Southern Ohio; the Rt. Rev. the Bishop of Southern Ohio and the Rt. Rev. the Bishop of Arkansas, the latter on his way home from a conference of Southern Bishops in Washington. The music was furnished by the large vested choir of Trinity parish, the processional hymn being "When morning gilds the skies," and the recessional, "Rise, crowned with light, imperial Salem, rise."

The sermon was preached by Bishop Vincent, whose text was, "He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." He treated forcibly, eloquently, and affectionately of the difficulties and the blessings of a Bishop's life.

PASTORAL STAFF PRESENTED.

After the sermon, there was presented to the Bishop, in behalf of the clergy, a beautiful pastoral staff of ebony and silver, designed and made by the Gorham Company of New York. The crook is of solid silver, encircling clusters of grapes, signifying fruitfulness. Above the boss, at the base of the crook, stand six figures in crocketed niches, as follows: Our Lord in Glory, and on His right, St. Matthew and St. Mark; on His left, St. John and St. Luke; and between St. Luke and St. Mark, on the opposite side from the Master, the Blessed Virgin with the Child in her arms; so that the six figures really proclaim the truth of the Incarnation, from the Infancy to the reign in glory, as reported in the four Evangelists. The staff below the crook is in three parts, which screw together; and at the bottom is the customary point of the shepherd's staff.

The presentation was made by the Rev. John McCandless, one of the three presbyters still surviving in the diocese who were present at the election and consecration of the Bishop, twenty-five years ago. The chairman of the committee, the Rev. C. M. Young, held the staff until handed to the Bishop. On a silver plate affixed to the staff were the dates, 1882 and 1907, and the words: "To the Right Reverend Cortlandt Whitehead, S.T.D., with the Affection and Reverence of the Clergy of the Diocese of Pittsburgh." Above the inscription is the seal of the diocese, and below, the private coat-of-arms of the Bishop's family.

The Bishop replied that he had been using the actuality all these twenty-five years, perhaps unknowingly to those who have been drawn by the crook, ruled by the rod, and prodded by the point, according to the familiar Latin saying, *Curva trahit; verga regit; et pars ultima pungit*. The pastoral staff is really the visible representation of what every Bishop is doing necessarily, if he fulfil his office; and so far from there being a dangerous tendency in a papal direction, this presentation is decidedly on the other side, because it is a well-known tradition that the Pope, who denominates himself "*Pastor Pastorum*," nevertheless has no pastoral staff, because it is said that Peter gave his pastoral staff away to Bishop Eucharis of Treves when he commissioned him and his brother Bishops to proceed to convert the German nation. This famous staff is still preserved with great veneration at Treves. The Bishop concluded by saying that he was hopeful that there would be use only for the top of the staff in guidance, in accordance with the second familiar Latin line, *Curva trahit mites*, and that there would be no occasion for the rest of it, *pars pungit acuta rebelles*. He was quite sure that the posses-

sion of this staff would not render him, he believed, less gentle in discipline or more arbitrary in administration. He prayed that in the future, as in the past, he might be, in accordance with the charge made to him at his consecration—a shepherd, not a wolf—so merciful as not to be remiss, so to minister discipline, as not to forget mercy.

In the evening, a very large reception was given to the Bishop and Mrs. Whitehead in Trinity parish house. Those who received with them were the mayor of the city and Mrs. Guth, the Rev. Dr. Arundel and Miss Arundel, and Miss Whitehead.

There were presented to the Bishop a set of resolutions, adopted by the Laymen's Missionary League; also a handsome lounging robe, from the Pittsburgh branch of the Guild of St. Barnabas for Nurses; an affectionate "appreciation" from the managers of the Pittsburgh Prayer Book Society; and a purse of \$500 in gold, from some personal friends among the ladies of the Woman's Auxiliary, and others.

Offerings were received in many churches of the diocese, in behalf of the increase of the Permanent Episcopal Fund, returns from which have not yet been made in full. The offering at the anniversary service was for diocesan missions.

Comparison of the statistics of 1882 with those of 1907 show interesting marks of progress. Parishes have increased from 58 to 70, missions, from 11 to 65; communicants, from 6,040 to 17,763; churches and chapels, from 75 to 124; rectories, from 15 to 42; parish houses, from 2 to 33, and rooms used for a like purpose in other buildings, from 3 to 34. Of the 75 churches built during his episcopate, no debt remains on any of them except a debt of \$1,800 on one. Of the 38 clergymen who took part in the special convention that elected Bishop Whitehead, 16 are still living, but only three are still in the diocese. The 38 clergy have become 97.

A PROSPEROUS PHILADELPHIA PARISH.

AN ELABORATE annual report of the Church of the Holy Apostles, Philadelphia, shows the enormous volume of work covered by that parish. The services during the past year numbered 254, with an average attendance, Sundays and week-days, of 170, while there was an average of 76 at 64 public celebrations of Holy Communion. The total number of communicants is 1817, and the year's baptisms 72, while 76 were confirmed. Some notable services during the year have been a course of sermons before the parish chapter of the Brotherhood of St. Andrew, by Bishops of the Church, a series of musical services by the choir, supplemented by outside talent, special observances of Missionary day, the festivals of the Church, and the anniversaries of the various organizations of the parish, and the ordination, May 14th, of William Newton Parker.

Union was accomplished with the Church of the Mediator, from which latter body there was received by the parish \$19,000 in cash, a lot of ground at 58th and Chestnut Sts. which has been sold for about \$18,000, and \$3,000 in invested securities, the income to be used for the poor of the parish, besides various other articles of use and value. There was also effected a union with the Church of the Reconciliation at 51st and Spruce Streets, and their change of name to the Chapel of the Mediator, and the acquisition of additional ground at that point looking to the erection of buildings thereon, the Rev. H. McKnight Moore, formerly rector of the Reconciliation, having been elected vicar of the new chapel.

Noteworthy, too, are the opening of the Charles D. Cooper Memorial building in connection with the chapel of St. Simon the

Cyrenian, on February 18th, thus adding largely to the facilities of the chapel; and the fifth annual dinner of December 6th, attended by 360 men of the parish.

Including the new property acquired during the year, the buildings and grounds belonging to the parish—connected with the church, the three chapels, and the rectory—are conservatively estimated to represent a cost of nearly \$400,000 exclusive of organs and furniture. Besides, there are held for the various endowment and relief funds, invested securities of the par value of \$116,250; while the different building funds aggregate about \$37,000. The total of these three items of value amounts to about \$553,000. The only debt is a balance of \$1,000 on the rectory mortgage, which will be paid off at the next interest period in March.

Sunday School enrollment reaches the large total of 1,600, and the Easter offering given as a result of the Lenten savings, amounted to \$10,099.58. Of 72 candidates confirmed, 70 were presented from the Sunday School, while 913 students in the total enrollment were communicants. It is the Sunday School, indeed, the superintendent of which is Mr. George C. Thomas, that is the particular triumph of this noteworthy parish, and it is believed that no Sunday School in the land so thoroughly deserves the title of a model school. The parish has a considerable variety of organizations for local and general work of every character, and has a guild house, a memorial to Bishop Phillips Brooks, second to none anywhere. The total receipts of the parish during the year reached the large amount of \$102,119.97.

NEW RECTOR FOR COLUMBUS, OHIO.

THE REV. THEODORE IRVING REESE, rector of St. Michael's Church Milton, Mass., has received a call from Trinity Church, Columbus, Ohio, and it is more than likely he will accept the offer, as the field is a most promising one. He will succeed the Rev. J. W. Attwood, who resigned last November by reason of the serious illness of his wife, whose health finally necessitated her seeking the different climate of Arizona, and he accepted the rectorship of the church at Phoenix.

The Rev. Mr. Reese had done splendid work in Milton. He went there first as a layman while studying at the Episcopal Theological School, and as an ordained priest he has been in Milton ten years. When he went there, St. Michael's had eight families. Today it has 300 communicants. Besides building a beautiful church edifice, Mr. Reese has been instrumental in having erected a parish house, and at East Milton he has built up a flourishing mission, known as the Church of Our Saviour. Mr. Reese is a man of vigorous and pleasing personality, and possesses an immense capacity for hard work.

THE YEAR AT TRINITY CHURCH, BOSTON.

TRINITY CHURCH, Boston, issues a Year Book, dated at Advent, showing the progress made by the parish during the past year. Never have there been more marks of progress than since the beginning of the rectorship of the Rev. Alexander Mann, D.D. Church services at St. Andrew's have been discontinued and the Settlement work of the mission has been taken up by the Willard Settlement Work Mission, which has purchased the property. The parishioners and Sunday School students have been united with those of Trinity Church, or, in a few cases, with other parishes, so that, as the rector says, "no one has been left unshepherded." The Welsh services formerly held at St. Andrew's are now held at Trinity. Dr. Mann reminds the congregation that the church, by reason of its location and history,

is one in which there should be developed "to the utmost the capabilities for Christian worship and service." He began last year that development by opening the church for Sunday night services during Advent and Lent with special preachers, and this year, from Advent the services are resumed until Easter. There is also a short daily service at noon. The Industrial and Employment Societies have been merged, a parochial branch of the Woman's Auxiliary has been opened with committees in charge of domestic and foreign work, and with this Auxiliary has been merged the former Zenana Auxiliary. The Day Nursery has been removed to East Boston, where the need for it was felt much more greatly than its former location. The Men's Club has "largely increased its scope of usefulness." The parish library is doing good work. A handsome chalice and paten, the former the gift of the late Mrs. Henry M. Whitman and the latter the gift of the Bible class, are acknowledged. The teachers and scholars in the Sunday School number more than four hundred. Other phases of parish activities are doing good work and are placing Trinity Church in line with the most powerful religious organizations in the country.

DEATH OF THE REV. WM. LUSK.

THE REV. WILLIAM LUSK, a retired priest of the diocese of Connecticut, died at his home at New Haven, on Thursday, January 17th, in the 73d year of his age. Mr. Lusk was rector of St. John's, North Haven, for nineteen years, retiring from active service in 1899. He has undertaken occasional duty since retirement, and has also done some special school work in connection with the State Board of Education. Mr. Lusk was a graduate of Princeton, and for a time was a Presbyterian minister. He was ordained by Bishop Kemper, in 1865, and, among other cures, served at the altars of the Church at Plymouth, Ind., Niles, Mich., Fonda, N. Y., and Tariffville. His wife survives him. His funeral was attended from St. John's, North Haven, on Saturday afternoon, January 19th.

A CONGREGATIONAL VESTED CHOIR.

RED FLANNEL cassocks and white cottas are vestments that have just been introduced for the choir boys of the First Congregational Church of Oakland, Calif. The choir sings at the Sunday School service and on certain occasions in the church itself. The First Congregational Church is one of the most important in the city, and has recently received an offer of \$400,000 for its church property. The minister, the Rev. Charles R. Brown, D.D., is esteemed one of the most eloquent men on the Pacific coast.

ROBERT MORRIS COMMEMORATED.

ANOTHER University event in Philadelphia, of special interest, took place on the evening of Saturday, January 19th, in Houston Hall at 8 o'clock, when the Evening School of Finance and Accounts unveiled and presented to the University a magnificent brass tablet to the memory of Robert Morris, financier of the Revolution. Addresses were made by Provost Harrison, Prof. Edw. S. Meade, Chas. Weisinger, president of the Evening School Association, and Eldon R. Walker, president of the Houston Club. The inscription upon the tablet sets forth the affection and regard held by George Washington towards Robert Morris, by reproducing on the tablet a quaint letter of acceptance from the Washington family to dine with the Morris family on Christmas day, 1781. This is the second Unniversity memorial to the memory of Robert Morris. One of the best equipped and latest dormitory houses at 37th and Woodland Avenue has been named in his

honor by the trustees. This house was erected by his great-granddaughter, Ellen Waln Harrison.

Robert Morris, like Washington, was a Churchman and a regular and consistent worshipper and supporter of Christ Church—the cathedral of old Philadelphia.

THE YEAR AT CHRIST CHURCH, BROOKLYN HEIGHTS.

ANOTHER INTERESTING Year Book is that of Grace Church, Brooklyn Heights, which, strangely enough, begins with a discussion of the merits of the Crapsey trial, in which, though the rector, the Rev. Dr. Wrigley, maintains that "such trials are always unfortunate," yet the necessity for them arises and he is glad to quote Bishop Potter's opinion (heretofore published in these columns), as that which in his judgment is the wisest way to treat such difficulties. The special reports show that the parish has contributed to missionary purposes the large amount of \$7,300, of which more than \$5,000 was for purposes outside the diocese. The Sunday School shows a strength of 257 children and teachers. There is an Employment Society that has done useful work, a free kindergarten is maintained, an active branch of the Woman's Auxiliary finds abundant scope for its activities, the Girls' Friendly Society has a useful chapter, the Brotherhood of St. Andrew is at hand, and there are also other guilds and organizations.

DR. VAN ALLEN'S CONFERENCES IN ROCHESTER.

THE CHURCH PEOPLE of Rochester have deeply appreciated the preaching conference conducted at Christ Church, Rochester, for six days by the Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston, continued on Saturday by the rector of the parish, the Rev. A. J. Graham, and closed on Sunday by the Rt. Rev. J. Philip DuMoulin, Bishop of Niagara. Those who have heard Dr. van Allen can easily understand what a lasting benefit must inevitably come from six days of consecutive instruction by him. In many ways his personality is remarkable, and he never fails to attract and to hold the closest attention.

The conference, as conducted in Christ Church, was arranged last July by the rector in conference with Bishop DuMoulin and Dr. van Allen, and it was at that time decided that the series of services should not be on the lines of the ordinary mission, tending to move the impulses, but that the intellect should be appealed to, and the sweet reasonableness of the Gospel and the Church's Creeds be plainly declared and taught. This course was adhered to throughout. The following are the special themes of the sermons as delivered: Sunday, January 20th, A. M., Man's Aspiration Towards God; Monday evening, The Written Word of God; Tuesday evening, The Incarnate Word of God; Wednesday, The Lamb of God and the Problem of Sin; Thursday, The Risen Sun of Righteousness; Friday, Christ's Body, the Church. All the above were preached by Dr. van Allen. Saturday night, the rector spoke upon the subject, "The Day of Thy Visitation."

When it is remembered that Christ Church will seat comfortably more than 1,100 people, the interest in the conference will be seen by the fact that on the week-day nights there was an average congregation of nearly 800, while on Sundays, congregations were much larger. At the close of each week-night sermon the choir marched from the church while Dr. van Allen, removing his stole and surplice, came to the middle aisle and devoted about fifteen minutes to answering questions, and emphasizing the foolishness of many popular objections made to the Church's Creeds.

These after meetings were exceedingly impressive and a fitting close to the forty-five minutes' sermon to which the whole congregation had listened with the closest attention.

Dr. van Allen was invited to speak at many places outside of Christ Church during the week, but was not able to respond, save to address the women of Trinity parish on Wednesday afternoon, on the subject of "Christian Motherhood," and to speak for twenty minutes on Wednesday evening to the 1,200 pupils gathered in the assembly room of the East Side High School. Dr. van Allen's fearless and lucid teachings have made a lasting impression upon a large number of Church people and others in the city of Rochester.

On Sunday morning, the 27th, the venerable Bishop of Niagara, Dr. DuMoulin, delivered an impressive sermon on the subject, "The Holy Ghost," and in the evening preached a sermon remarkable for clearness and strength upon the subject, "The Holy Catholic Church." Bishop DuMoulin is a notable figure, not only in the Canadian Church, but also on this side the line. It will hardly give offense at applying to him Lacordaire's saying: In him are combined the piercing glance of the eagle and the gentle eye of the dove. His very presence and his noble words constituted a fitting close to a week of remarkable teaching and preaching.

ARKANSAS.

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

Formation of the Clericus.

ON TUESDAY, January 15th, the following clergymen met at the office of the Bishop of Arkansas and organized the Little Rock Clericus: Bishop Brown and the Rev. Messrs. Smeade, Robottom, McPherson, Lloyd, Cullen, and Judaschke. Organization was perfected with the Bishop as president, and the Rev. Mr. Judaschke was asked to act as secretary.

It was decided that all the Little Rock churches should unite in a definite and systematic Lenten campaign, the nature of which will be in the inauguration of noon-day services in Christ Church, to be held every day during Lent, except Saturday, from 12:10 to 12:30. Besides these noon-day services, other services of 25 minutes' duration will be held every morning at 8 o'clock, in Christ Church, and daily afternoon services are to be held at Trinity Cathedral and St. Paul's Church.

In order to create enthusiasm and interest for the Missionary Thank Offering, a large mass meeting for men will be held some Friday evening during Lent, the date yet to be decided upon.

The Little Rock Clericus will meet monthly at the various homes of the clergymen and the next meeting will be held on Tuesday evening, February 5th, at the residence of the Very Rev. W. B. McPherson, Dean of the Theological School. It is expected that at that time also the rectors of the churches at Pine Bluff, Hot Springs, and Newport, will be present.

DELAWARE.

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

A Narrow Escape in Jamaica.

MR. JAMES W. PONDER, son of ex-Governor Ponder of Delaware, and a communicant of Trinity Church, Wilmington, had a fortunate escape from the earthquake at Kingston, Jamaica. The steamer *Bella*, of Philadelphia, on which Mr. Ponder was the captain's guest and only passenger, did not arrive at Kingston until the morning following the earthquake. The *Bella* returned almost immediately, arriving in Philadelphia, Monday, January 21st.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Diocesan Notes.

A PIPE ORGAN has been ordered for the pro-Cathedral now in course of erection. It is to cost about \$2,700, and is to be one of the best equipped organs in the city.

ST. PAUL'S mission chapel at Breckenridge, is near completion and will be all paid for by the time it is finished. All that is now needed is the furniture. The Sisters of the Roman Catholic hospital have presented the priest in charge with a fine oak altar for the mission, and seats that formerly belonged to the Baptists have been secured for the use of the chapel. A lectern and communion rail have been donated by the priest in charge; a memorial cross for the altar is to be presented by Miss Ethel M. Young in memory of her mother, and a window for the east end has been presented by Mr. W. Bennett of Breckenridge.

A PAIR OF eucharistic candlesticks have been presented to Trinity Church, Melrose, by Mrs. von Steinberg.

MARYLAND.

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

Personal Items — Monograph of St. Paul's House.

THE REV. HUGH W. S. POWERS, rector of St. Mark's parish in Howard County, who is a son of the Rev. W. H. H. Powers of Towson, has declined a call to be assistant rector of St. Luke's Church, Mechanicsville, N. Y.

THE REV. SCOTT KIDDER, assistant at old St. Paul's Church, Baltimore, who is ill with typhoid fever at the Church Home and Infirmary, is improving slowly.

THE REV. DR. W. M. JEFFERIS began last week a series of illustrated lectures, entitled "Around the Round, Round World," in the Sunday School room of the Church of the Messiah. The proceeds will be devoted to the organ fund. Dr. Jefferis is one of the archdeacons of Southern Ohio, and has frequently visited Baltimore, preaching at the Church of the Ascension and the Church of the Messiah.

A "MONOGRAPH" of St. Paul's House of St. Paul's parish, Baltimore, has just been issued in booklet form, telling of the history and work of that important part of the work of that venerable parish. The first steps toward securing a parish house were taken in 1872, when two rooms were rented for the purpose immediately in the rear of the church, and a mild form of settlement work was commenced among the poor of the section contiguous to St. Paul's. The work was continued with various phases and the present large and well-arranged edifice was erected in 1886 at a cost exceeding \$22,000. This has since become the place for large activities of parish work, and is the headquarters for the guilds and other institutions of the parish. The cost of maintenance is nearly \$3,000 a year.

MASSACHUSETTS.

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

A Bell for Bishop Brent—Death of Hon. John B. Foster.

THE COMMUNICANTS of St. Stephen's Church, Boston, are to have the opportunity of contributing a bell for Bishop Brent's Cathedral at Manila. It was announced at that church a few Sundays ago that the Cathedral was to be consecrated in February and that the opportunity presented itself for the Bishop's old friends to render kindly aid by this means. The names of all those contributing are to be sent to the Bishop.

THE REV. JOHN MCGAW FOSTER of the Church of the Messiah, Boston, has the sym-

pathy of the diocese in the loss of his father, the Hon. John B. Foster, who died at Bangor, Maine, in January. Mr. Foster had been prominent in the Bangor city government and in the Maine State Legislature, where he served as the president of the senate. The deceased's wife was Catherine McGaw, whose father, Jacob McGaw, was a life long friend of Daniel Webster.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
Banquet of the Armitage Club.

AT THE ANNUAL banquet of the Armitage Club, a men's organization of St. John's Church, Detroit, held on the evening of January 22nd, Bishop Williams paid marked compliments to the rector, the Rev. Dr. Faber, who he said was a man of the kind who can keep men interested in the work of the Church, because his preaching "is not of the feminine sort." Dr. Faber expressed the hope that the parish might in the near future be liberally endowed, reminding his listeners that in the natural course of events the parish would ultimately be a downtown one, and that it ought neither be removed from the midst of the population that would be large but unable to support a church, nor yet be left among them to be stranded without visible means of support.

MILWAUKEE.

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

Missions—Dean Burleson in the Diocese.

LAST SUNDAY the Bishop instituted the Rev. E. H. Edson into the rectorship of St. John's Church, Elkhorn.

MISSIONS was the theme treated of by the Rev. S. Harrington Littell of the China Mission, at St. Paul's Church, Milwaukee (the Rev. William Austin Smith, rector), at the morning service of the Second Sunday after Epiphany. Though the day was one of the bleakest of the winter, the interest aroused in the congregation was evidenced by the fact that the offering for general missions amounted to \$438, and other sums were sent afterward to be added to the total. This, too, was not received in the form of large gifts but was very generally contributed by the members of the congregation as a whole. The added interest in missionary matters at this venerable parish since the beginning of the present rectorship is one of the happy phases of an awakening spirit toward missionary matters in the Middle West in general.

DEAN BURLESON, who is temporarily filling the place of Dr. Lloyd, the general secretary for missions, has spent most of the last two weeks within the diocese and has addressed a number of different congregations in the interest of missions. He spoke last week at Eau Claire before the members of the La Crosse Convocation, and also before the congregation of Christ Church, telling the missionary story that cannot fail to arouse interest when it is thoroughly understood. During the few days next ensuing he was able to speak at Madison, Nashotah, and Delafield, coming to Milwaukee for Sunday, and addressed a large congregation in the morning at St. James' Church. He was at Racine in the afternoon, where he addressed the students at the Grammar School of Racine College. Next day he travelled to Fond du Lac and also spoke at Green Bay, and visited the Indian mission at Oneida. His appointments latterly during the present week were at Racine, at Kilbourn, and at La Crosse.

MISSOURI.

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

Improvements for St. Peter's, St. Louis.

ST. PETER'S Church, St. Louis (Rev. D. C. Garratt, rector), is shortly to receive a handsome addition to its interior in the shape of a new east window, which will be a Tiffany

window. A tower and a rectory are included in the plans for the future extension of this already beautiful church.

OHIO.

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

Emmanuel Church Near Completion—S. S. Institute.

THE VESTRY of Emmanuel Church, Cleveland (the Rev. Wilson R. Stearly, rector), is making preparations for completing the fine church building in the spring. The architect's plans have been completed and bids for the structural work, which will involve an expenditure of fully \$40,000, are being received. It is planned to add sufficient length to the nave to seat 200 persons, as more space is urgently needed by this flourishing congregation. A chancel will also be added to replace the temporary one now in use.

THE WINTER MEETING of the Sunday School Institute of the Sandusky Convocation is to be held at Grace Church, Sandusky, on Tuesday, February 5th. The Rev. Carlton P. Mills of Boston, Field Secretary of the Massachusetts Sunday School Commission, will conduct conferences on "The Providing and Training of Teachers." In connection with these conferences there will be a meeting of the Ohio Sunday School Commission.

PENNSYLVANIA.

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

Diocesan Notes.

SUNDAY, January 27th, was observed at St. Matthias' Church, 19th and Wallace Streets (Rev. C. Rowland Hill, rector), as the 51st anniversary of the parish, and the third of the rectorship of the present incumbent. The rector preached at the morning service, reviewing his three years' work—stating that during that period more than \$10,000 had been expended on repairs and improvements to the church property, a per-

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"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone,—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the old kind of coffee and began to use Postum Food Coffee, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum Food Coffee, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. All grocers.

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manent endowment fund established, and the membership increased. The preacher at the evening service was the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota.

THE REV. SAMUEL E. APPLETON, D.D., associate rector of the Church of the Holy Apostles, has accepted the presidency of the American Colonization Society, to which office he was unanimously elected at a recent meeting of the Society, held in Washington. The purpose of the Society is the founding of an independent nation in Africa for the colored race. Over \$3,000,000 in money has been used in furthering the work, and 21,000 colonists have been sent to Africa.

BY THE WILL of the late Rev. Robert Ritchie, D.D., lately probated, his estate, after the death of his widow, reverts to the Church of St. James the Less, Falls of Schuykill, where he was the faithful rector and priest for a period of 37 years.

THE RT. REV. FREDERICK FOOTE JOHNSON, D.D., assistant Bishop of South Dakota, addressed the members of the Indian Hope Association at their monthly meeting, held at the Church House, Monday, January 28th.

AT THE ANNUAL meeting of the Society of the Sons of St. George, held at their clubhouse, 19th and Arch Streets, last week, two of our Church clergy were elected to serve as chaplains for the year, namely, the Rev. H. Richard Harris, D.D., rector of Grace Church, and Rev. Llewellyn N. Caley, rector of the Church of the Nativity. The membership of the Society is composed largely of Churchmen.

THE TENTH anniversary of the opening of the Galilee Mission, now situated at 821 Vine Street, was observed on the evenings of January 26th, 27th, and 28th, by the holding of special services with addresses from the Bishop Coadjutor and Rev. Messrs. Grammer, Tomkins, Duhring, Caley, Thomas, Cope, and a number of laymen active and interested in the work of the uplift of fallen humanity.

THE University Club celebrated its 25th anniversary at their fine home on Walnut Street, on Saturday, January 19th. The late Rt. Rev. Wm. Bacon Stevens was one of the promoters and the first president of the Club.

AT THE 100th anniversary celebration of the birth of General Robert E. Lee, held last week at the Bellevue-Stratford, the orators were the Rev. Thompson Cole, rector of St. Paul's, Ogontz, and the Rev. J. Tenning Nelms, rector of St. Matthew's.

A MEETING in the interests of the Kent School of Kent, Conn., was held in the parish house of Holy Trinity Church, on the afternoon of January 21st, and was addressed by the Rev. Frederick H. Sill, O.H.C., who described the purpose, methods, and plans for the development of the school. Fr. Sill is secretary of the corporation, and one of the main aims is to provide for the training and support of boys who show an aptitude and likelihood of becoming leaders in some line of the Church's work and field.

THE REV. HARRY F. AULD, rector of the Church of the Advent, Hatboro, and Mrs. Auld were in Kingston, Jamaica, at the time of the recent earthquake, but escaped injury and returned home this past week.

ST. PAUL'S MISSION, the new church now nearing completion at 15th and Porter Streets, was last week transferred by the Dean of the Southern Convocation, the Rev. G. Woolsey Hodge, to the board of trustees of the diocese. The money to build the church (\$35,000) was given by Mr. George C. Thomas, on condition that the congregation raise funds to purchase the lot. The Rev. Edwin S. Carson is minister in charge, and has already done effective and telling work.

AT THE 110th annual meeting of the

Pennsylvania Prison Society, held at the old State House in Independence Square, January 24th, the Rev. H. L. Duhring, D.D., was elected one of the two vice-presidents. Rev. Dr. Tomkins, Rev. Heber R. Barnes, and Rev. Rowland C. Hill were also elected members of the acting committee, and as such, serve as official visitors to the penitentiaries and prisons of the state.

SUNDAY, January 27th, was observed at the Church of the Holy Apostles, 21st and Christian Streets (Rev. W. S. Thomas, rector), as the 39th anniversary of the parish. At the 7:45 P. M. service reports were read of the work of the past year in the church and at the Chapel of the Holy Communion, Chapel of St. Simon the Cyrenian, and the Chapel of the Mediator, all of which are under the care and control of the rector and vestry of the Holy Apostles—and all are in a flourishing condition. The Rev. George Hodges, D.D., Dean of the Cambridge Divinity School, was the preacher.

AT THE 93d annual meeting of the Society for the Advancement of Christianity in Pennsylvania, held recently at the Church House in Philadelphia, the Bishops of the four dioceses of the state were elected presidents, and Rev. T. C. Yarnall, D.D., Edw. S. Buckley, and Orlando Crease, vice-presidents. The Rev. Edw. M. Jeffery and J. Hunter Ewing were elected to fill vacancies on the board of trustees. The annual report states eight churches during the past year were aided to the amount of \$2,850, and that the sum of \$2,952.07 had been given for missionary work and towards salaries of those engaged in the same.

THE ANNUAL banquet of the Associate Alumni of the Divinity School of West Philadelphia was held at the University Club on Wednesday evening, January 23d. About sixty were present, and addresses were made by the Bishop of the diocese, the Bishop Coadjutor, the Rev. Dr. Hodges of Cambridge, Rev. John F. Steen of New York, and the Rev. Dr. Fulton of the *Church Standard*. The committee on the alumni fund reported the amount raised at present was \$45,000, of which \$15,000 was received through the Rev. Dr. Huntington of Grace Church, New York.

OVER 800 delegates attended the 37th annual meeting of the Sunday School Association Teachers' Institute of the diocese of Pennsylvania, held on Monday, January 21st, at the Church of the Saviour, West Philadelphia (Rev. Wm. B. Bodine, rector). The meetings were held afternoon and evening, the Bishop of the diocese presiding. Interesting addresses were made by Dr. Martin G. Brumbaugh, superintendent of the Philadelphia Public Schools, and the Rev. David L. Ferris, curate at Calvary Church, Pittsburgh.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Meeting of the Church League.

THE CHURCH League of Cincinnati held its regular monthly meeting in the assembly hall of St. Paul's Cathedral, on the evening of January 21st. There was a large and representative attendance of the Church people of Cincinnati and vicinity. Dean Mat-

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SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The second half of the Twenty-first year begins February 2, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Ia. Address THE SISTER SUPERIOR.

thews read a most excellent paper on the subject of "Miracles." He contended with many forcible arguments for the miraculous element in religion. In the discussion which followed, the distinction between faith in the miraculous and superstition was clearly defined.

VERMONT.

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

Rev. A. N. Lewis Retires from Service.—
Meeting of the W. A.

THE REV. A. N. LEWIS, rector of Christ Church, Montpelier, since 1892, terminated his connection with that parish on Sunday, January 13th, on account of increasing infirmities of old age, and goes to live with his children in New Haven, Conn. During Mr. Lewis' tenure of office, many improvements have been made in the church edifice, and a vested choir introduced, second to none in the state for its musical ability. During his rectorship, Christ Church was destroyed by fire and has risen from its ruins, more beautiful than ever. For several years Mr. Lewis was a member of the Standing Committee of the diocese, part of the time president of the same. On Wednesday, January 16th, a reception was tendered Mr. and Mrs. Lewis at the parish house, which was largely attended by those outside the Church as well as by the parishioners. A purse of gold was presented as a mark of respect to the retiring rector.

THE BURLINGTON Clericus held its semi-annual meeting at St. Stephen's Church, Middlebury, on Wednesday, January 23d, when papers were read by the Rev. Dr. Bliss on "A Consideration of Ephesians i. 1-6," and Rev. W. T. Forsythe on "Parochial Missions."

THE ANNUAL meeting of the Burlington district of the Woman's Auxiliary was held in St. Stephen's Church, Middlebury, on Wednesday and Thursday, January 23d and 24th. On Wednesday evening, evensong was said and a sermon preached by the Rev. C. B. Carpenter, rector of St. Thomas' Church, Brandon. On Thursday morning there were celebrations of Holy Communion and matins were said. The meetings were under the direction of Miss Annie Smith of Burlington, district vice-president. A very instruction "Kindergarten Methods in Sunday Work," was delivered by the Rev. S. H. Watkins, rector of St. Alban's, and a paper on "Kindergarten. Methods. in Sunday Schools," read by Miss McLeod. Addresses were given by the Rev. J. Reynolds of Rutland and Mrs. Tyler, the newly appointed diocesan president, as well as by Miss Wheeler of Burlington, on "Junior Work," and Miss Sessions, financial agent for the "Knorr Hattie Home" at Westminster, Vt., on the work of that institution for destitute and homeless boys. A paper on "The Oneidas" was prepared by Mrs. Lewis of Vergennes, and read by Mrs. Parker. A very instructive and graphic letter from Miss Stewart (our Vermont missionary in China), was read. The meeting closed with evensong.

VIRGINIA.

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

Personal.

THE REV. WILLIAM E. EVANS, D.D., rector of Monumental Church, Richmond, has not yet indicated his decision with reference to the call recently extended him by the Church of the Advent, Birmingham, Ala., but the general impression is that he will leave Richmond. The Richmond Clericus passed resolutions unanimously declaring "the great loss his going would be to the Clericus, the city, and the diocese [so] that we can let no time elapse without placing on record our high esteem for him as a gifted preacher of the gospel, as a faithful pastor among the people,

and as a warm-hearted and genial friend and brother. So far as we can see, his work at Monumental Church, and in this city, has been eminently owned and blessed of God."

THE REV. WM. JEFFERIS has just finished a most successful mission at St. Mark's Church (Rev. T. C. Darst, rector), Richmond.

GREAT INTEREST is being manifested in the diocese at the beginning of the work of restoration on the old church on Jamestown Island.

BISHOP RANDOLPH of Southern Virginia preached at St. Paul's Church, Richmond, on the anniversary of the 100th birthday of General Robert E. Lee. St. Paul's was the church General Lee attended when living in Richmond.

WASHINGTON.

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

Missionary Notes.

ON THE Second Sunday after the Epiphany, the Sunday Schools of the city gathered in three churches in different localities, for the missionary services arranged by the diocesan Sunday School Institute. The Rev. Wm. Cabell Brown, D.D., of Brazil addressed the children at Christ Church, Georgetown, at 10 in the morning; and also at St. Mark's at 4 in the afternoon; and at the service of the Epiphany, the address was by the Rev. R. K. Massie, D.D., of the Virginia Theological Seminary.

AT THE January meeting of the Sunday School Institute, an address on the lessons from the life of "Joshua, the Leader," as applied to children, was given by the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, and was so bright and interesting that it was thoroughly enjoyed by the audience. Mrs. C. B. Coleman, who has charge of classes for teachers, read a very able paper on "The Science and Art of Teaching."

WESTERN MICHIGAN.

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

Parish House Proposed. Other Notes.

AT A PARISH meeting held a few days ago in Grace Church, Grand Rapids, the vestry and rector brought before the congregation

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the need of providing a parish house and a more convenient rectory for their growing work. After free and frank discussion, the congregation gave their hearty approval to the proposal of the vestry, which was to buy two lots adjoining the present church, including a comfortable house standing upon one of them. The price at which this new property is thus secured to the parish is \$9,000, towards which \$7,500 was subscribed by those present that evening. Further subscriptions are confidently expected, and it is hoped that the plans for the parish house may be realized by beginning its building in the spring. The old rectory is to be sold, and in the near future the rector, Rev. F. R. Godolphin, and his family will move from the rented house which now they occupy to the new rectory adjoining the church, which now is purchased.

THE BISHOPS named Septuagesima Sunday as a day on which the clergy of the diocese were asked to present to their congregations the subject of the Men's Missionary

Thank Offering, and to preach an historical sermon on the Church's growth in America.

THE Second Sunday after the Epiphany was observed in Grand Rapids as Children's Missionary Sunday. In the afternoon all the children of the various Sunday Schools of the Church gathered in Grace Church, when addresses were made by the Bishops, by the Rev. W. H. Warlow, and by the Rev. F. R. Godolphin.

Last Sunday evening an unique and most helpful service was held in Grace Church, Grand Rapids. After Evening Prayer, Dr. C. H. Johnston and Dr. Williams of the parish gave an illustrated lecture on the subject of tuberculosis. This address was given in behalf of the Anti-Tuberculosis Society of the state, whereby a general effort is being made in Michigan to curb the ravages of this disease by giving information to the people as to its prevention and cure.

AT THE RECENT removal from the diocese of the Rev. W. H. Osborne, who was for sev-

eral years rector of St. Thomas' Church, Battle Creek, resolutions of a most complimentary character were adopted by the Clericus of Grand Rapids regarding his work, and a copy was sent to him in his new parish in Tennessee.

WEST VIRGINIA.

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B. S. A. Banquet—Missionary Addresses—Other Notes.

MONDAY EVENING, January 14th, in the parish house of St. Luke's Church, Wheeling (Rev. Jacob Brittingham, rector), a banquet was given to the members of the Brotherhood of St. Andrew. Thirty members of the Senior, Junior, and two Probationary Chapters were present. The rector presided as toastmaster, and speeches were made by Messrs. Lawrence E. Sands, Winston Carter, and Robert L. Boyd.

THE REV. J. J. CHAPMAN, a returned missionary from Japan, has been preaching in a

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number of churches in the northern part of the diocese, and has awakened considerable interest in Japanese missions.

AN UNFORTUNATE incident in his tour of the diocese by the Rev. David W. Howard in the interest of the Men's Missionary Thank Offering was his hold-up of several days at Charleston. The floods on the West Virginia rivers were so high as to tie up railroad traffic, and he was compelled to change the dates of several of his lectures on that account.

THE NORTHWESTERN Convocation held session in Christ Church, Fairmont (Rev. Morton A. Barnes, rector), January 15th to 17th. The Bishop opened the convocation on Tuesday, and the ladies served lunch to the delegates. The speakers were: Rev. W. P. Christian of Moundsville, on "How to Attract and Hold the Children in the Sunday School"; Mrs. Geo. W. DeBolt, of Fairmont, on "Some Suggestions as to Methods of Teaching"; Miss Hamlin of Pittsburgh, Pa., on "Primary Work of the Sunday School"; Rev. James F. Plummer of Clarksburg, on "The Religious Education of the Child"; the Bishop, on "The Place of the Child in the Church." An historical essay upon "Jamestown and the Founding of the Church in this Country" was read by the Rev. J. Brittingham of Wheeling. The missionary address was delivered by the Rev. James J. Chapman of Japan, on "What Christian America Has Done and Can Do for Japan."

THE RT. REV. G. W. PETERKIN and Archdeacon B. M. Spurr have just made a thorough canvass of the Kanawha and New River coal fields in the interest of the new hospital which it is proposed to build at Hausford, W. Va. The new hospital is to be of brick, fire-proof, fitted with all modern improvements. It will have a capacity of over one hundred beds. This institution, the Sheltering Arms Hospital, has grown in the last sixteen years, until now it cares for annually more than five hundred patients. These come from the coal mines and lumber camps of this region. The highest endorsement of this region is shown in the fact that during this canvass every coal operator endorsed the work done, and contributed liberally towards the work. The board hopes to have the hospital completed in the next nine months.

CHRIST CHURCH at Standard, is nearly completed. It is an attractive mission church costing in the neighborhood of \$1,300.

AT WAKE FOREST, the congregation is worshipping in a school-room which is fitted up for that purpose.

THE REV. P. N. McDONALD is chaplain of the Sheltering Arms Hospital and rector of the Kanawha parish. He has eight regular mission stations in the mining district of West Virginia, but the people are loyal and faithful.

CANADA.

Notes from the Dioceses.

Diocese of Saskatchewan.

ON BEHALF of the Saskatchewan diocesan fund a meeting was held in the Hope Hall, Liverpool, England, January 17th. Archdeacon Lloyd, now in England on deputation work, said in his address, that the movement now on foot, had been popular in Saskatchewan during the last three years, but it had not yet been realized by Englishmen, or even Canadians. He hoped English people fit for emigration would not wait for the extending of a railway, but move in to take up the available land. For the new mission party Ireland would send ten young men, money for their support and a clergyman from Cork.

Diocese of Montreal.

AT THE annual meeting of the Deanery of Herville, which met January 21st, the report read showed steady increase in the various departments of Church work. The par-

ishes represented were Lacolle, Hemmingford and Hallerton, Havelock, Huntingdon, Orms-town, Valleyfield, St. John's, Herville, and Clarenceville.—THE FUNERAL of the late Mrs. Carmichael, wife of the Bishop of the diocese, took place January 19th, from St. George's Church, Montreal. Although the intimation had been given that the funeral was private, the great church was filled by the clergy, the friends of the family, and by the fellow workers in diocesan and parochial work of her whom all mourned. The altar rail was a mass of beautiful flowers and two massive floral crosses were placed, one on each side of the entrance to the sacarium. The body was met at the west door by the Dean and Archdeacons. The chief mourners were the Bishop, his four sons, and a nephew, Mr. Hartley Carmichael. The voluntaries by the organ were "I know that my Redeemer Liveth," and "O rest in the Lord," and the hymns, "For all the saints who from their labors rest" and "How bright those glorious spirits shine."

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