

The Living Church

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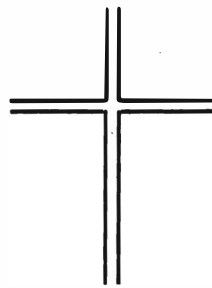
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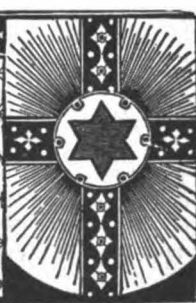
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"BY HIS OWN BLOOD."

HOW intensely real and how wonderfully clear to the author of the Epistle to the Hebrews, are the ordinances and ceremonies of the age gone by; ordinances which even to the most devout participant had truly been but shadows, dim prophecies of better things to come, imperfectly and vaguely comprehended.

It is as though standing, now, on some vantage height, in a clearer, more luminous atmosphere, the true perspective is at last attained; and with gaze directed to the Cross of Jesus Christ, mysteries long-veiled find there their full interpretation, types long unread their marvellous fulfilment.

Glancing backward, behold the Veil long shutting from view the Holy of Holies is now indeed rent in twain, disclosing the mysteries from mortal eye withholden. Within its silent chamber the High Priest stands, in His hand the chalice filled with the blood of Sacrifice—the blood of goat and bullock, shed in atonement for sin-laden souls seeking pardon and peace, and through these sinless lives, a temporal redemption.

Vividly the scene rises before the eye of the writer of the Epistle, and looking again upon the Cross with its living Sacrifice, he lifts yet higher still his gaze, and lo, beholds the true High Priest entering the veritable Holy of Holies, the very presence chamber of the most high God, and in His hand likewise a chalice filled, not with the offering of animals insensate, "but His own Blood"—that Blood by which He pleads atonement for His people, having thus purchased for them not a fleeting but an "eternal redemption."

"For if the blood of bulls and goats"—in days gone by—"sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God."

Measureless, indeed, in the light thus shed on the foreshadowings of old, are the efficacy and the preciousness of the Blood of Christ, that Blood alone with power to cleanse the soul from sin; vivid and clear, even as the office and intercession of the High Priest on earth, the everlasting mission, now revealed, of that only true High Priest making intercession before the abiding Mercy-seat, pleading eternally "by His own Blood."

It is in these few words that is told the whole wondrous plan of redemption and atonement. In them is revealed the measureless efficacy of the priceless gift. It is, in very truth, "His own Blood," and hence His is the right to plead, His the power to redeem.

There was the scene of the real conflict, there the true battle waged and won; there, where the all-seeing Eye, alone looking upon the Mediator as the darkness gathered, "saw the travail of His soul, and was satisfied."

"Father, if Thou be willing, remove this cup!" All the human shrinking, all the divine anguish, facing the doom of a sin-sentenced world, is blended in that cry. This the struggle told in those "great drops falling to the ground." But they told likewise of victory achieved, the true Sacrifice to be but completed on the Cross.

"Nevertheless, Father, not My will, but Thine be done." And peace floods the Heart broken, yet acquiescent—that "Peace" henceforth the legacy of all who should believe in Him who thus hath purchased for us eternal redemption not through the life of sacrificial animals, "but by His own Blood."

L. L. R.

DR. ALLEN'S "FREEDOM IN THE CHURCH."

II.

ASKING the patience of our readers, particularly of the laity who have not been reading the recent volume of the Rev. Professor Allen on *Freedom in the Church*, to which we have already directed some attention, it seems necessary for us to consider some additional matters discussed in that work. The letters and reviews of the book, some brief, some very extended, which we have received from many of the clergy, have continued to reach us almost literally in every mail during the past two weeks, and we have regretted the necessity for returning them to their several writers, since it was obviously impossible for us to give space to all of them. We felt, too, that it would be preferable for us to complete our own examination of the book first, before throwing the subject open to general discussion. We have made exceptions, however, in favor of two important letters which cover ground distinct from our own and which will be found in the Correspondence columns of this issue. Our own examination of Dr. Allen's book is now completed, though very much remains unsaid; and we are ready now to accord the usual courtesies for further discussion, so far as space will permit. We ask that correspondents will be brief and will address themselves to specific criticisms, since only thus shall we be able to give voice to so many.

THIS WEEK we take up questions relating to the history of the Virgin Birth. Professor Allen has bent all his energies to sustain the thesis that the sole meaning of the clause "born of the Virgin Mary" is to be understood in the expression of the reality of our Lord's human birth. Two main arguments are relied on to prove this contention. In the first place we are told that the sole foe contended against was Docetism—a teaching that the human body of Christ was only an illusion—and that all references to the Birth of our Lord are to stand as if the word "birth" stood alone. And in the next place the argument from silence is, in this work, pressed far beyond its true validity. Because all early writers do not mention the Virgin Birth, Professor Allen asks: "Who shall say how much or how little in this case means the argument from silence?" The answer to this question is not very hard to seek and the argument from silence in this case amounts just to nothing at all.

It is not in the least surprising that many earlier writers have omitted to mention the Virgin Birth. The wonder is that so many do mention it. The apologetic value of the doctrine is exceedingly small, as the fact, in the nature of the case, would admit of no proof. It is used in the only place where we should expect to find it, as part of the argument from prophecy. Let us recall how dangerous is this argument from silence if pressed too far. Let us remember, too, how it has been used in the past by those who wished to maintain the spurious character of the Gospels. Or take another instance. Because Theophilus of Antioch does not mention Christ, can anything be inferred from his silence?

To one purpose, however, the argument from silence can be used. On page 207 we read: "It is necessary that we should give up the assumption that because a certain writer at a certain time refers to the Virgin Birth, therefore other writers accept it and in the same sense, or make the same use of it."

If other writers did not believe in the Virgin Birth, even though they do not mention it, how comes it that the Virgin Birth won its way to universal acceptance in the Church, and that not one trace remains of the struggle which would have taken place before it was accepted?

As a matter of simple fact, there is no evidence whatsoever that any controversy was ever conducted in the early ages of the Church on the Virgin Birth, or that anybody at any time properly within the Church ever entertained the smallest doubt on the subject. The Ebionites are, to be sure, an exception; but the Ebionite theology did not come into contact with early writers, and these were never called upon to contest it. The tendency of the age was in exactly the opposite direction, and the question is never argued for the reason that there were no opponents against whom such arguments need be directed. St. Ignatius dwells on the phrase "born of Mary" as a refutation to Docetism for the simple reason that Docetism was the only heresy with which he was contending.

In regard to the insertion of the clause in the Creed, let it be granted, with Professor McGiffert, on whom Professor Allen relies, that the creed was framed primarily against Marcion. Then, if there were in the Church two accredited

parties, one of which held that Christ was born of a Virgin, the other simply that He was born really, why should the phrase that would have been more pleasing to Marcion, have been adopted? Professor McGiffert says in this connection, that while the author of the creed was interested primarily not in the miraculousness but in the reality of the birth, yet "The phrase 'from Mary the Virgin' of course carries with it by implication the uniqueness and miraculousness of Christ's birth, in which the author certainly believed" (*The Apostles' Creed*, p. 122).

Professor Allen, in a foot-note on page 207, seems actually to take the ground that the Virgin Birth had to "work its way" to acceptance, although he may refer only to the doctrine of virginity *in partu*. But if his meaning be what it seems to be, the theory that the Protevangelium was an aid to the doctrine in "working its way" can scarcely be taken seriously. Rather, the book bears witness to the extremely early date of the doctrine, which by the middle of the second century (the probable date for the earliest part of the Protevangelium) had already become adorned by a rich legendary growth.

His explanation for the term Virgin as applied to Saint Mary reduces the term to a mere title without especial content, except that of honor. He relies for this on Bishop Lightfoot's note on the term "widows" as found in St. Ignatius' *Epistle to the Smyræans* (p. 111). An examination of the reasons Bishop Lightfoot gives for his statement would be impossible here, but he expresses it very cautiously and we believe we are safe in saying that it has met with no general acceptance. Professor Krüger, the latest commentator on St. Ignatius, does not even mention this interpretation, but says simply: "The Greek word *χήρα*, without a husband, is not translated exactly by *widow*. In the Christian communities the word was used at an early period (*cf.* also the so-called Pastoral Epistles) for the single women and girls who dedicated their powers to the service of their neighbor" (Hennecke's *Apokryphen*, II., p. 199, 1904). And just how the writer of the spurious Epistle to the Tarsians can be used as evidence of what was the doctrine of St. Ignatius, is hard to see. Professor Allen informs us (p. 109): "That the purpose of Ignatius was to make emphatic the actual human birth, and not the birth from a virgin, is shown by a spurious epistle, attributed to him, which not only imitates his style but has caught his spirit." Can this be seriously put forward as proof of any sort? Do we judge an author's mind by studying a forgery of at least two centuries later date? Is this really intended as a serious proposition, advanced by one versed in criticism? That a man's meaning is to be found in what he did not write, and that the belief of an age is really shown by what was written one or two hundred years afterward, seem to show that the attempt to prove that the mention of the Virgin Birth is merely incidental, is rather desperate.

But after all, is there not evidence of the high estimation of the importance in which the Virgin Birth was held in the age immediately succeeding that of the Apostles? Even in the quotations which Professor Allen makes from St. Ignatius (p. 107), take the following: "Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God" (*Ad Eph.*, xix.). Here the virginity of Mary and the death of our Lord are put exactly on the same footing, spoken of as "mysteries of renown." And moreover, in the quotation on the next page, Christ is spoken of as "God existing in flesh . . . both of Mary and of God." The next quotation speaks, indeed, of our Lord being "conceived" "of the seed of David," but with the qualification that it was "by the Holy Ghost." The next quotation but one asserts, indeed, that He was truly "born of a virgin" (p. 108).

BACK OF THIS whole subject of the Virgin Birth there lies the reality of our Lord's Incarnation. We are not now asserting that God could not have taken flesh from two human parents; that would be quite another discussion, which we do not care to confuse with the present issue of fact. We are discussing what Dr. Allen quite mistakenly styles the "medieval doctrine of the Incarnation," his antipathy to which is plainly seen in his objection to the title "Mother of God," or "Ever Virgin," as applied to Mary. Dr. Allen says of this doctrine:

"It began to be asserted that in the Incarnation, the Word, or Eternal Son, did not unite with an individual man, but with humanity. Christ, it was said, was not 'a man' but 'man.' This was practically equivalent, however strenuously it might be denied, to the Apollinarian opinion, that Christ was not a complete or perfect man.

For 'man' without individuality may answer for a theological abstraction, but is inconceivable in the concrete world of human life" (pp. 136, 137).

And he thinks this way of speaking probably arose as a way of thinking in the Eastern Church during or after the fourth century.

Here we must take sharp issue with Professor Allen. It is not equivalent to Apollinarianism to assert that "the Word, or Eternal Son, did not unite with an individual man." The Apollinarian heresy consists in denying a rational soul to the Sacred Humanity.

The view to which Professor Allen so strongly objects is that of St. Cyril of Alexandria, and of this view Prof. Harnack says: "The view adopted by the Alexandrians, above all by Cyril, is undoubtedly the ancient view, that namely of Irenæus, Athanasius, and the Cappadocians." Whereas of the other view, that of the school of Antioch, that God the Word united to Himself an individual man, Professor Harnack also says: "Only Gnostics had before them taught the doctrine of two strictly different natures in Christ." Professor Harnack also points out that even when Antiochians speak of two natures in one person, they really use "person" improperly. However we may try to disguise it, this view is to all intents and purposes that of Nestorius. He was perhaps more explicit, though it is very doubtful if he were more explicit than some of his predecessors. But if it be admitted that God the Word united Himself to a human individual, at that very moment we have destroyed the reality of the Incarnation, and we have taken out of the doctrine all that is valuable in it for redemptive faith. For if a man were taken into union with God, only that man was redeemed. Moreover, if the human nature is a human individuality, and this human individuality is to be spoken of and acted toward as if He were one person with God the Word, then all Professor Allen's objections to the veneration of the Blessed Virgin are more than answered by our reply: that whereas no Christian gives divine honors to the Blessed Virgin, we would, were we to adopt this view of the Incarnation, be giving divine honors to a man and worshipping a creature, if not instead of, at least along with, the Creator. In other words, this Antiochian view of the Incarnation, which was cast out of the Church in the fifth century, destroys for us the Incarnation, robs us of our redemption, and fastens upon us what is, in its essence, idolatry.

How true is Professor Harnack's contention that the doctrine of St. Cyril was the doctrine of the early Church, may be seen from the following quotations taken from the writings of St. Ignatius of Antioch, himself a disciple of the Apostles. We begin with a quotation which Professor Allen himself has used in another connection, but we give the whole sentence, whereas his quotation begins in the middle: "For our God, Jesus Christ, was conceived in the womb of Mary, according to the dispensation of the seed of David and also of the Holy Ghost." And again he speaks of Jesus Christ our God, and of the Blood of our Lord as being the "Blood of God" (*Ad Ephes.*, Lightfoot's ed., p. 137), and in his letter to the Romans (*ibid.*, p. 151) he beseeches them: "Permit me to be an imitator of the passion of my God."

This is and ever will remain the faith of Christians. For us, as for St. Ignatius, "There is one only physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Mary and Son of God" (*ibid.*, p. 139). For Christians, the value of the Incarnation must always be what it was for St. Ignatius: "The Eternal, the Invisible, who became visible for our sake, the Impalpable, the Impassable, who suffered for our sake, who endured in all ways for our sake."

Dr. Allen seems to think that St. Augustine can be put forward as teaching his view of the Incarnation, and undoubtedly there is a great deal in St. Augustine which would tend to show that Professor Allen is right. But we must not forget that St. Augustine used language of the unity of the divine and human in our Lord which we should scarcely care to use now; not because it is too Antiochian, but because it is far too Docetic. St. Augustine speaks of a "mixture" and a "pre-mixture" of the divine and human nature of our Lord, and he seems to conceive of the union of the divinity with a sacred humanity as analogous to the union between our souls and bodies.

And with regard to the doctrine of St. John Damascene. While undoubtedly he might not be followed by all the theologians in all the details of his exposition of the doctrine of the Incarnation, the central point of his teaching that God clothes Himself not with a man, not with a human individual, but with humanity, is undoubtedly the doctrine of St. Cyril, of the Cap-

padocians, of St. Irenæus, and of St. Ignatius. In other words it can be traced back to the age of the Apostles; and if Holy Scripture is not to be emptied of all its meaning, it is the doctrine of the prologue of St. John's gospel: "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

WE CANNOT, of course, pride ourselves that these brief considerations have counteracted what we esteem to be the dangerous drift of Professor Allen's book. We differ with him radically concerning the whole scope of the "Ruling Principles" which he seems to discern in the "Age of the Reformation." We are not, we trust, unduly alarmed over the activity of that fragment of the Church which is seeking at this time to strengthen its present precarious hold upon the Church. Scholarship is not so wanting among our clergy that those who are not already infected with the spirit of intellectual unrest which characterizes this school, are likely, on any large scale, to be seriously disconcerted by the perusal of the book. Yet it is obvious that the clergy are not all scholars, and that there are not a few to whom the pleasant diction and the calm assumption of finality which characterize Dr. Allen's book will prove dangerous weapons. We could wish that conservative Churchmen, who have not been led by "much learning" to abandon the Faith once delivered to the saints, might be put into possession of funds sufficient to reach those of the clergy with the literature that would confirm them in the Church's historic position. We have not the least wish to deny the ripe scholarship displayed in this book of Dr. Allen's. But we cannot help but think that the effects of his great learning will be destroyed by the evidences of special pleading with which the book abounds. The book is a brilliant advocate's plea, and that is all. It happens that the advocate is very learned, but he is still an advocate. His presuppositions, we might almost say his prejudices, have been too strong for him.

The assumption which underlies so many books like Dr. Allen's, that scholarship and a faith in traditional Christianity are incompatible, is one that appears to be growing, especially among people who cannot read for themselves. But the existence of such men as Zahn in Germany and Sanday in England with others, is sufficient disproof of such assumptions. We cannot but think that the science of theology can never be advanced by casting overboard what the past has learned, or by every man starting a new system for himself *ab initio*, however attractive this may be to the modern craze for originality in thought. It appears to us that the science of theology must proceed on the same lines as every other science.

And remembering always that the burden of proof is upon people with original discoveries in theology, there is and there should be "freedom in the Church" for legitimate speculation where the Church has not spoken. But there is also a "continuity of Christian thought" which has to be reckoned with. And it is not only this continuity of Christian thought, but it is the legitimate freedom in the Church which must ultimately be destroyed if this spirit of restless individualism is to dominate theologians. The Creeds of the Church are not fetters riveted upon scholarship; they are rather, as Mr. Chesterton wittily remarks, "The protection of the laity against the wicked, restless theologians."

IT would be both improper and discourteous to pass over the letter from the Bishop of Alabama printed under the head of Correspondence without a further word. Bishop Beckwith's letter was received just as we were about to go to press last week and it was held over in order to enable the editor to give his most careful consideration to the subject matter.

We believe that there has been a confusion of issues, in which perhaps we have failed to make ourselves clear. We can best discriminate, then, by eliminating propositions that are not at issue.

A Bishop has the undoubted right to set forth a form of service for a "special occasion," which form, when so set forth, is mandatory upon his clergy. Cf. ¶ 4, "Concerning the Service of the Church," P. B.

A minister has the undoubted right to hold upon his own initiative a special service in Prayer Book language in addition to the daily offices; but if the Bishop overrules this special service, he must discontinue it. Cf. ¶ 3, "Concerning the Service of the Church."

But if the Bishop neither authorizes nor forbids any special

office for any special occasion, we maintain that the minister is perfectly justified in acting upon his own initiative. The Bishop's *jus liturgicum* is a positive and not a negative right. The Bishop has the right to guide the people's devotions; but by failing positively to exercise that right, he cannot restrain or prevent their devotions. The priest is "possessed of full power to perform every Act of sacerdotal Function" (Institution office) except where there is to be found a direct prohibition.

If any Bishop desires to set forth a special form for use at the Three Hours' service of Good Friday, he has every right to do so, and all other forms for that "special occasion" become thereupon unlawful. Or if there be current some form which he desires to forbid, and does so forbid it, that form becomes unlawful. We seriously doubt whether he can cause a given form to be lawful in one parish and unlawful in another, but that question is not at issue here. His prohibition must be a specific one. He cannot forbid any and all devotions in churches between 12 and 3 o'clock of Good Friday. The people have an inalienable right to worship between those hours on that day.

One particularly knotty question which we shall not examine is whether "devotions" selected from the Prayer Book must be literally in the language of that book. There is strong authority in the Church of England for holding that in the much stronger words of the Act of Uniformity, no such literal interpretation is required. The position is stated in the preface contributed by the Bishop of Rochester to Dearmer's *Liturgy*, and it was frequently avowed by the late Archbishop Temple. It was that position that we had in mind in replying briefly to a correspondent in the same issue (March 2nd): "A rector has the right to hold any special service in his church *not in itself objectionable*," etc.

But the question, as it is raised by the circular letter of the Bishop of Alabama, is academic rather than practical. Our protest applies only to the Bishop's assumption that the clergy have hitherto done wrong in using offices (as that of the Three Hours) without his "written consent," when he had neither set forth nor forbidden any special form for that "special occasion." He has the right to do either one of these things; we deny only that, without doing either of them, he may assume that the clergy have not been within their rights in holding special services without his "written consent." Even here, we wished only to save the precedent, for it is better that forms to be used on special occasions should be authorized by the Bishop.

We have no doubt that if the Bishop of Alabama will designate any special form of service for the "special occasion" of the Three Hours commemoration on Good Friday, he will receive, as he ought to receive, the loyal obedience of his clergy.

NONE of us need take too seriously the "discovery" by a Boston physician that the spirit leaves the body at death with a sudden wrench, whereupon the weight of the body is diminished from a half ounce to an ounce. Relatively half-ounce souls may not, indeed, be rare, and it would sometimes seem as though the soul would shrivel to even less. But on the whole, we continue to believe that all that appertains to the life of the spirit is divested of weight, and that it will continue to elude the search of the investigator who measures only with the scales.

The search for a physical soul is an old one, but it is not likely to be rewarded with success.

ANSWERS TO CORRESPONDENTS.

CATHOLIC.—(1, 2) Offices may be found in *The Priest's Prayer Book*. (3) Probably not. We do not recall an adaptation of the American office for the purpose. (4) There are several offices for the Three Hours' Service published, samples of which, from the various publishers, may easily be compared. We cannot say which is best. (5) No. (6) Not numerically.

LIFE is a ceaseless vortex, a perpetual whirlpool, from the beginning to the ending, and from the ending to the beginning. Every death is a new birth, every grave a cradle.—*Macmillan*.

THE only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand far-fetched ones for ourselves.—*Canon Kingsley*.

CHRIST TAKING LEAVE OF HIS MOTHER.

I can think of nothing higher
Than that sweet and fillal love,
Purer than the love of Eden
Or the love of saints above;
Which upon this earth existed
'Twixt that Mother undefiled,
And the Son of the Eternal,
Who for us became her Child.

She remembers when the angel
Hailed her as the maiden blest
Who should clasp the King of glory
To her spotless virgin breast;
She remembers how the angels
Sang their praises here on earth,
How the shepherds, at their bidding,
Came to hail His wondrous birth.

She remembers when the Magi
Kneelt before His infant feet
Offering Him their gold most precious
With the myrrh and incense sweet;
She remembers how with Joseph
And the Holy Child, she fled
Into Egypt, where they tarried
Till the cruel King was dead.



She remembers when she brought Him
To the holy temple, where
Agéd Simeon and Anna
Sought Him fervently with prayer;
She remembers then how Simeon
Clasped her Infant to his breast
And the wondrous words prophetic
Which his saintly lips expressed.

She remembers His dear boyhood,
As in wisdom He increased,
How He went with her and Joseph
To observe the Paschal Feast;
She remembers all the anguish
She and Joseph then did share
Till they found Him in the temple
Sitting 'midst the doctors there.

She remembers how He labored
With Saint Joseph at His trade,
How He never turned from duty,
How He loved them and obeyed;
But the time is now accomplished
When He must from her depart,
And the thought of that departure
Deeply moves her tender heart.

Yet she bears it bravely, calmly,
Knowing all that God has willed
As foretold by holy prophets,
Must in Him be soon fulfilled;
So in silent love she leaveth
All the future unto Him
Who will not forget His loved ones
When the way is steep and dim.

Jesu, through this life of sorrows
May we bravely bear our part,
As Thy blessed Mother loved Thee,
So may we with all our heart;
When the way seems long and dreary
And of Thee we find no trace,
Still we know the dawn of morning
Shall reveal Thy sacred face.

WILLIAM EDGAR ENMAN.

NOTHING draws down upon us the wrath and curse of God so much as the malicious pleasure with which we magnify the faults of our brethren.—*Massillon*.

REPORT ON ENGLISH CHURCH STATISTICS

Decrease of a Million Dollars in Contributions

DECEASED WIFE'S SISTER REVIVES AGAIN

Various Parliamentary Bills Concerning Religious Matters

INCREASE IN FUNDS OF S. P. C. K.

The Living Church News Bureau
London, February 26, 1907

THE annual statement of the Voluntary Offerings of the Church in England during the year ending Easter, 1905-6, has just been published by the S. P. C. K. (This statement is not to be confused with the *Official Year Book*.) The S. P. C. K. now acts for both Convocations in collecting and tabulating the statistical returns of the parochial clergy. The total sum of the Voluntary Offerings is £7,768,410, showing an actual decrease of £67,866 from the total the preceding year. With regard to Funds contributed to Central and Diocesan Societies and Institutions, and administered by their executives, the total is £2,450,541, against £2,290,247. There is an increase in the contributions for Home Work from £654,192 to £727,569; for Foreign Work from £772,995 to £846,162; for Clergy (educational and charitable assistance) from £230,711 to £241,520; and in Philanthropic Work from £504,612 to £551,870. Educational Work shows a great decrease—from £127,736 to £83,418. With regard to funds raised by church collections or parochial machinery, and administered for parochial purposes alone, the total is £5,317,868. There is a decrease in the amounts under all the following headings: The parochial clergy, from £878,480 to £840,853; elementary education, from £728,231 to £641,711; general parochial purposes, from £3,939,316 to £3,835,303. The total decrease is over £200,000 from last year.

The Advent Ordination lists recently published in the *Guardian* yield a total of 207 deacons, as compared with 216 a year ago. But taking into account that no deacons were ordained for the Colonies, the decrease for England and Wales is five. The priests were 280, as compared with 257 in 1905, making the total number ordained 487, as against 473. Of the 207 deacons, 110 were graduates of Oxford or Cambridge, while 38 had degrees from other universities.

An additional canonry has been sanctioned by the Crown for Truro Cathedral. The scheme provides that the new canonry shall be in the patronage of the Bishop of Truro for the time being; that the income assigned to the office (exclusive of any house or residence) shall be £300 yearly, payable out of the Truro Chapter Endowment Fund; and that officiating jointly with the two existing Residuary Canons, the occupant of the new canonry shall be in residence during eight months in each year.

With reference to the result of the Marston St. Lawrence case in the Division Court, referred to in my last letter, the vicar of Marston St. Lawrence writes that he hears that the Church Schools Emergency League, "true to its courageous policy," hopes to be able to appeal against the judgment, which, as he adds, seriously affects the position and the liberties of Church Schools all over the country.

Mr. Birrell (late Minister of Education and now Secretary for Ireland) made a speech at the National Liberal Club yesterday week in which he ventilated his spleen towards the spiritual peers for their work in the destruction of his bill for the settlement of the Education question. There were the words he used:

"I can even contemplate the action of the Bishops with forbearance. I own freely that I have never been an admirer of the action of those prelates in times past. I cannot remember a single great cause they ever advocated. I cannot recall a single victory they ever won; hardly a word they ever said in the cause of humanity."

Upon reading a report of Mr. Birrell's speech in the *Times* newspaper, the Primate addressed to him a letter from Lambeth Palace which has been published. His Grace of Canterbury considers that the speech contains "one of the gravest indictments which could be brought against a body of public men in a Christian country." He feels the charge to be one which he personally regards as of the "utmost possible gravity." This, however, is no personal matter. Asking pardon for the appearance of egotism in taking himself as a specimen prelate in the House of Lords, the Primate proceeds to mention some of the subjects with which he among many spiritual peers had endeavored, however inadequately, to deal by voice and vote. Archbishop Davidson has been for twelve years a member of the House of Lords. Looking back along those years, and omitting all refer-

ence to ecclesiastical and educational debates, he recalls the following among measures in which he took a "laboring oar" in framing or supporting: Infant Life Protection Act, Workmen's Compensation Bill, Prisons Act, Prevention of Corruption Bill, Factory and Workshop Acts Amendment Bill, Youthful Offenders Bill, Employment of Children Bill, Outdoor Relief and Friendly Societies Bill, Midwives Bill, Street Betting Bill, successive Bills on the subject of Sunday trading, a Bill promoting the earlier closing of shops and one, introduced by himself, for regulating the hours of closing public houses, besides various Bills in favor of a reform of the liquor licensing laws. In enumerating these measures the Primate's sole wish was to show that his episcopal colleagues in the Lords had not, as a matter of fact, kept silence in the way Mr. Birrell's speech seemed to suggest. The fact of his residing in or near London and of his occupying latterly "a central position in the Church" had led to his being often the spokesman of the Episcopal Bench. In conclusion, his Grace said that in almost all the matters to which he had alluded "the Bishops have acted throughout in fullest concord with one another."

What has been for many years past an annual attack on the Christian Law of Marriage in England is now once more repeated by the introduction of a Bill into Parliament for the legalization of "Marriage" with a deceased wife's sister. The second reading of the Bill in the House of Commons was moved on Friday last by Sir Brampton Gurdon (a private member and the mover of the Bill on several previous occasions), who argued that what was morally right in the Colonies could not be morally wrong in the Mother Country. *C'est logique!* Mr. Henderson seconded, and pointed out that resolutions in favor of these unholy alliances had been passed by the representative bodies of the principal Protestant Dissenting sects. Lord Robert Cecil, true to the family tradition, moved the rejection of the Bill. One of his objections was that it would establish two absolutely distinct classes of "marriage," and, in fact, set up one standard of morality sanctioned by the State and another standard upheld by the Catholic Church in England. He believed it was part of a great wave of materialism which threatened the country. Sir Francis Powell seconded the amendment. Lord Edward Talbot, who is a Romanist Dissenter, said at one time he had been inclined to support the measure on the ground of expediency, but further reflection had convinced him that he would be wiser to support the condemnation of these "marriages" by the Catholic Church. Mr. Tomkinson held that the law of dispensation in the Church of Rome was a strong argument in favor of the measure. Mr. Jesse Collins thought it was in the interests of religion and morality that the Bill should be passed. Mr. J. G. Talbot understood that in countries where this relaxation of the marriage laws had taken place there had almost invariably followed a relaxation of the law of divorce. Sir Henry Fowler announced that the Government intended to leave the question entirely to the unbiased judgment of the House. Sir John Kennaway said the Bill would overthrow a state of things in regard to marriage which had prevailed ever since the introduction of Christianity into the country. The second reading was eventually carried, as was to be expected, by a large majority—264 to 34. It is understood that the Government will now expedite the passage of the Bill. The Bill has one feature which is an improvement upon the way it was drawn in previous years: although it provides that all existing unions between a man and his deceased wife's sister shall be legalized by the Bill, in future they will not be legal if solemnized in England according to the rites of the Church. The English Church, in Canon 99, calls these alliances "incestuous and unlawful."

Inasmuch as Sir George Kikewich's grotesque Ecclesiastical Disorders Bill obtained only the 30th place in the Ballot for Private Members' Bills—and, therefore, already practically defunct—Mr. Austin Taylor, of Liverpool, has sprung into the Protestant breach and introduced into the House of Commons his pet Church Discipline Bill. What concerns more directly political Protestant Dissenters is a resolution, which is to be moved to-morrow in the Commons, calling attention to the desirability of the disestablishment and disendowment of the English Church. In all probability the motion will be carried by a large majority.

The Government, whose sympathies are all with Protestant Dissent and Undenominationalism, has come to the rescue of the Passive Resisters. Mr. McKenna, the new President of the Board of Education, is introducing this week a Bill removing

denominational teaching in public elementary schools from the rates—thus with the view of establishing, as settled law, the position set up by the West Riding authorities, upheld by the Court of Appeal, and overruled by the House of Lords in its judicial capacity. The Bill will provide that all teachers in non-provided schools shall be paid in full by the local authorities, who will thereafter recover from the school managers the due proportion spent on denominational education. This means another conflict on the Education question between the opposing forces in the country.

At a meeting of the Board of the Ecclesiastical Commissioners held last week the Archbishop of Canterbury moved a resolution that steps be taken to promote the creation of a Pension Fund out of the existing and prospective resources of the Commissioners for facilitating the retirement of aged or infirm clergy holding poor benefices and for the appointment of a committee, whose names were designated, to prepare a scheme for the administration of such a fund and to report to the Board. The resolution was adopted. The committee consists of the Bishops of London, Liverpool, and St. Albans, Lord Burghclere, the Right Hon. C. B. Stuart Wortley, M.P., Sir Lewis Dibdin, the Dean of Windsor, and Canon Gore. It is understood that the Ecclesiastical Commissioners look forward to the provision during the next few years of sums amounting in the aggregate to £250,000 to be devoted to the purpose, without any reduction of the annual appropriations for the further augmentation and endowment of benefices.

At the annual meeting of the incorporated members of the S. P. G., the Secretary (Bishop Montgomery) gave a detailed account of the income of the Society during the past year. The general fund from all sources has increased only £478. While there has been a decrease of donations of £500 and upwards, as against the previous year, there has been a large increase of smaller donations—£2,000 more in the aggregate than in 1905. The year has received the large increase of £21,994 in subscriptions, donations, and collections to the various special funds. The legacies were only £16,000, as against nearly £40,000 in 1905—the largest sum in legacies ever known in the history of the Society. It was also announced that money had been allocated to the following Canadian dioceses: Saskatchewan, £4,000, Rupert's Land, £1,500, Qu'Appelle and Calgary, £3,000 each.

For the first time an effort to organize what is known as a "Summer School" is being made by the S. P. G. The proposed School will meet at Lonestoft in Suffolk on June 22nd, and will continue its work until the Saturday following. So far, arrangements have been made which secure the help of Dr. Robinson, of All Hallows Barking, Canon Bullock-Webster, Professor Margoliouth, and Father Congreve, S.S.J.E., and matters, so far, promise well for the success of the movement.

The Governors of Sutton's Hospital in Charterhouse have appointed the Rev. Canon Jelf, of Rochester Cathedral, as the new Master. Canon Jelf, who is 73, was educated at Charterhouse School. Charterhouse (a corruption of *Chartreuse*, Carthusian) is the name of the famous hospital in the city of London (with which is also associated a school since removed into the country) founded in 1611 by Thomas Sutton. The site had been occupied by the Carthusian monastery that was dissolved under such tragic circumstances by King Henry VIII. The "poor brethren" of the Charterhouse are eighty in number, all being bachelors and English Churchmen. Among the most noted of them in by-gone years was "Colonel Newcome."

J. G. HALL.

FAILURE.

All men have failed, tried by the truest test!
The noblest life some defect darkly mars,
And discord through our sweetest music jars.
Though by the world the secret be unguessed,
All who have striv'n bear deep within the breast
Old dusky shapes of failure's half-healed scars,
Dim records of their soul's inglorious wars,
Where they were vanquished, giving up life's best.

Then let no man to happier fortunes born,
Wrong with cold sneer and pharisaic blame
Those who have failed in all, and so, forlorn,
Drink to the dregs, life's deepest cup of shame;
Let him remember, ere he slight and scorn,
He, too, has failed to reach the highest aim.

EFFIE SMITH.

THE heart which still loves, be it ever so little, is not yet forsaken; the smallest fibre suffices to take root in God.—*Rückert*.

NEW DISCOVERY IN JERUSALEM

Prison of Christ Located in the Via Dolorosa?

FRANCE NO LONGER THE PROTECTOR OF ROMAN CATHOLICS IN PALESTINE

[FROM OUR JERUSALEM CORRESPONDENT.]

THE Orthodox Greeks, who own a considerable amount of landed property in and around the Holy City, have lately claimed to have found "the Prison of Christ" in the *Via Dolorosa*, adjoining the Latin Convent of the Sisters of Zion.

Those acquainted with this section of Jerusalem, may remember that the ancient rock-hewn scarp visible in the chapel of the *Ecce Homo* is continued westward in the direction of the Austrian Hospice. The interval between the two buildings was, at the commencement of 1905, occupied by the ruins of dwelling houses belonging to the Greeks. During excavations carried out amongst these ruins about forty years ago by Professor Clermont-Ganneau, it was discovered that the rock-scarp had been part of the counter-scarp of the dry ditch protecting the Antonia at this point. It was also found that the rock was honeycombed with three tiers of artificial chambers, situated one above the other, and furnished with rock-hewn benches and staples, or eye-holes, cut out of the living rock. The lowest of the three sets of chambers was full of sewage, mixed up with earth and human bones.

A whole generation has passed away since these discoveries were first made. It occurred to the priest-monk Seraphim, lately attached to the Orthodox Greek staff of the Holy Sepulchre, that these curious chambers might be utilized for the establishment of a new "holy place." Accordingly, during the autumn and winter of 1905-6 the ruins were removed, and the chambers cleared out. Ikons and lamps were placed around the walls at the cost of Ephemius, the Archimandrite (Greek) in charge of the Holy Sepulchre. Last Easter-tide the house and chapel were in readiness to be shown to crowds of devout Russian pilgrims as the actual prison in which their Saviour was tormented, by being placed in the rock-hewn pair of stocks.

The Rev. J. E. Hanauer (our best local authority on the Temple Area) suggests that should the theory that these rock-chambers, in spite of recent manipulations, are really genuine relics of the ancient Roman prison be correct, as is possible, then we may believe that the very latest of the devices with the rock-cut eye-holes and human bones, may have been the terrible "robur,"* or lowest dungeon of all, in an ancient prison, where frequently malefactors were left to perish in the darkness.

After the decline of Genoese influence in Constantinople, the French gradually assumed the protectorate of all Latin religious establishments within the city. The French capitulations of 1740 seem to recognize the claim until lately enjoyed by France of protecting all Roman Catholics in most parts of Turkey. For example, of the twenty-eight Latin monastic brotherhoods and sisterhoods in Palestine, over twenty were under French protection.

Two years ago an agreement was concluded between the French and Italian governments to transfer the protectorate of the Italian religious communities from France to Italy. So that the Italian flag is now hoisted by the Italian Roman Catholic communities in Turkey.

German Roman Catholicism in Palestine has also lately undergone a change. It is now under the protection of the Emperor of Germany. William II. left his mark behind him when he visited Jerusalem in 1898, and claimed to be the protector of German Latin subjects in the Holy Land.

* See Career: Smith's *Dictionary of Greek and Roman Antiquities*, pp. 240-1.

ARCHBISHOP TIKHON TO RETURN TO RUSSIA.

IT is again reported, and apparently on excellent authority, that Archbishop Tikhon, who is now at the head of the Russian mission in America, will return permanently to Russia within a few weeks, and that he has been translated to the archiepiscopal see of Yaroslaff, in that country.

IF THIS sphere of His mercy and wrath, tenderness and severity, is so beautiful, what shall be the splendour of the sphere of His Holiness? What the glory of the presence chamber, judged by the excellence of this distant boundary lodge?—*Hogg*.

SPECIAL SERMONS AT GENERAL THEOLOGICAL SEMINARY.

Dr. Grosvenor, Dr. Christian, and Dr. Stires are Preachers

NEW SITE FOR COLORED CHURCH IN NEW YORK

Dr. Van de Water Corrects a Misunderstanding as to His Attitude

GRACE CHURCH CLERGY CLOSE UP A NUISANCE

The Living Church News Bureau,
New York, March 11, 1907

THE monthly meeting of the Junior Clergy Missionary Association was held in the Chapel of the Good Shepherd at the General Theological Seminary on the 6th inst. At 9 A. M. the Missionary Litany was said. This was followed by a celebration of the Holy Communion. The Rev. Professor Hayes was celebrant, taking the place of the Very Rev. the Dean, who was ill. The Rev. W. M. Grosvenor, D.D., rector of the Church of the Incarnation, preached the sermon. Breakfast was afterwards served in the refectory.

On Monday, the 4th, the Rev. G. M. Christian, D.D., rector of St. Mary-the-Virgin's, preached the special sermon in the seminary chapel. The subject was "The Temptation of our Lord." The preacher pointed out the danger of *casuistry* in the religious life, especially in the tendency to give up some matter of principle, the importance of which is for the time being obscured by the tempter, in order to reach some apparently good end, as for example the winning of men to the Church.

On Wednesday, the 6th, the Rev. Ernest M. Stires, D.D., rector of St. Thomas', was the special preacher. He took for his text, "What Think Ye of Christ?" To this question he urged we must be prepared to give to the world a clear and convincing answer. The "Divinity of Christ" has become a somewhat equivocal term. There must be no answer but one which states clearly the perfectness of the Deity of the Lord Christ. The preacher went on to show that when a new and wonderful life like that of the Incarnate Son came into the world, it must come in a manner no less wonderful and in a form which cannot for a moment be confused with the coming of a merely human being. He must come into and go out of this world in such a manner as no mere human being could come and go. This is not only true but inevitable. "After we have asked a man to accept a non-miraculous Christianity," he said, "he may well inquire what there is left worth striving for."

Deaconess Burton, who has been working in Basutoland under the Bishop of Bloemfontein for over 30 years, last week addressed a gathering of people at the home of Mr. George Zabriskie. Deaconess Burton founded the mission. She made her start by going to Basutoland to teach a few white children. Soon afterwards a delegation of 70 Basutos waited on her, asking her to teach them, not merely to read and to write, but the way of life. The work, part of the expense of which is now borne by the S. P. G., has grown from a few people gathered in a little frame hut to a large congregation in a fine stone church, and the deaconess is now trying to get a proper house for the workers to live in, as the shanties they use at present have been condemned. She comes to America (with letters from her Diocesan and from the Archbishop of Capetown) because South Africa is completely impoverished by the Boer War; and having collected £7,000 for the building of her church, the S. P. G. will not let her ask for any more aid from England. The Rev. Dr. Grosvenor also spoke, making a strong appeal for her work.

The (colored) parish of St. Philip's has secured a splendid piece of property running from 133rd Street to 134th Street, near 7th Avenue. It is intended to build on it a church with a seating capacity of 1,200, and on one street the rectory, on the other a clergy house, parish house, and home for the aged. This move will be made as soon as a sufficient price is obtained for the present property on West 25th Street. The change is made necessary by the shifting of the colored population. St. Philip's is in a flourishing condition. A Confirmation class of 70 is being prepared, the largest in the history of the parish. At all the services the preponderance of men is very noticeable.

In connection with this project an unfortunate misunderstanding seems to have arisen as to the attitude of the Rev. Dr. Van de Water, rector of St. Andrew's, Harlem, near whose church the above mentioned property is situated. The rector's consent was of course asked and granted, but some self-constituted critics, writing to the secular press, tried to twist this

consent into a desire to drive out all colored people from the congregation of St. Andrew's. This called forth the following letter:

"To the Editor of The New York Times:

"A brief article in my parish paper, published a month ago, has been the occasion of criticism in several of your recent issues. The occasion of the article in my paper was the official request of the rector of St. Philip's Church to hold services in Harlem, with a view ultimately to remove his church to this vicinity.

"I gave my permission and urged my vestry to do so, which they did gladly, believing that the colored people hereabout sought to have a church of their own, a minister of their own, and ministrations especially provided for them.

"I said then, and believe now, that the sooner such provision is made for the colored people the better for them, and I believed then and say now that it is not for the best interests of either the whites or the blacks that they should attend the same Sunday Schools, or the same churches.

"I have always voted the Republican ticket, am a member of the Union League Club, and am a friend of the negro race. Any colored person coming to my Sunday School or to the church will be received graciously, courteously, and provided with all the means of grace which we have to bestow.

"All the same I hold that it is much better for all concerned that the races should worship by themselves.

"The amusing part of this whole thing is seen when one reflects that a colored clergyman asked me for permission to have a church in Harlem for colored people, and when with alacrity I consented, and said, "The sooner the better," the colored people didn't like it. It's a case of we consented too readily to please them.

"New York, March 4, 1907. GEORGE R. VAN DE WATER."

The Rev. Professor Kinsman of the General Theological Seminary preached the sermon at the noon-day services at Calvary Church during the week of March 4th to 9th.

The Rev. George Bambach is to become curate at St. Thomas' Church on April 1st.

The Rev. Arthur Hunt, instructor in Ethics at the General Theological Seminary, was recently called to the rectorship of St. Barnabas', Irvington, in this diocese, but could not see his way to accept, although the call of the vestry was backed up by a strongly expressed endorsement on the part of the congregation. The late Dr. Benjamin was assisted at St. Barnabas' by Mr. Hunt for some time previous to his death.

The clergy of Grace Church have, after a long fight, been successful in closing up a disorderly house located directly opposite the parish house of Grace Church, which has been a serious menace to the morals of the neighborhood and has interfered seriously with the work of the parish for a long term of years. It has been a difficult fight and it was evident that the place received some measure of protection which prevented the successful outcome heretofore. So serious was the matter that, as stated in a letter from Dr. Huntington to the mayor last November, "many of the parishioners have notified me of their unwillingness to allow the members of their families to assist in the work at the Day Nursery or other church buildings having entrances in Fourth Avenue, unless this disorderly house is suppressed." The mayor promised that the place should be closed, and for three or four days conditions appeared to be better, after which the old order was resumed. Finally, with the assistance of Superintendent McClintock of the Society for the Prevention of Crime, the matter was taken into the Police Court, and though this step as well failed to secure long relief, there was at length obtained from the State Commissioner of Excise at Albany an order for the alleged proprietor of the hotel to show cause why his license should not be revoked. Just before the trial was due, ejectment proceedings were brought by the owner of the premises against the "hotel keeper" and the premises were ordered vacated. It will be impossible for a new license to be obtained by reason of the close proximity of Grace Church, which, under the present law, makes it impossible for a new license to be obtained, though not interfering with licenses given prior to the passage of the law. It is said that the structure will be converted into an office building.

Thomas Birtwistle, for thirty-five years organist of St. John's Church, at Clifton, Staten Island, died suddenly on Monday evening of last week on the ferryboat *Richmond*, of the Municipal Staten Island Ferry. A deckhand found him sitting in the women's cabin after other passengers had left the boat. His death was due to heart disease. Mr. Birtwistle was sixty-six years old and unmarried.

BY REPENTANCE is meant, in Scripture, change of life, alteration of habits, renewal of heart.—Rev. F. W. Robertson.

CHICAGO ALIVE FOR THE MISSIONARY THANKOFFERING

Financial Results of the Mass Meeting in February

MORE ABOUT THE LENTEN SERVICES

The Living Church News Bureau
Chicago, March 11, 1907

THE secretary of the Laymen's Forward Movement for Chicago has published his report of the offering at the Orchestra Hall mass meeting, held on the evening of February 5th, in the interests of the Missionary Thank Offering. The financial results of the meeting were as follows: cash, \$76.02, and 186 pledges from members of 46 parishes and missions in the diocese, amounting to \$2,479.75. The smallest pledge was for twenty-five cents, and the largest was for \$1,000. These pledges were from men, and there were 162 persons who pledged from one to ten dollars apiece. This is an indication of what the diocese can provide, when every man in the diocese follows the suggestion of the Bishop, made at this meeting, and makes his thank-offering pledge for the great M. T. O. service at Jamestown in the coming October. No expenses were charged against these pledges, for the rent of the hall and all such incidentals were fully met by the generosity of some thirty-seven persons who rented boxes at the meeting, or made subscriptions for its expense account, the total thus contributed being \$566.41. This sum also paid for the purchase of 25,000 cards and pencils sent throughout the diocese during Epiphany-tide for the purpose of assisting in the raising of the annual offering for Foreign and Domestic Missions in the various parishes and missions.

The noon-day preachers at the Chicago Opera House for the week ending March 16th, were the Bishop Coadjutor of Western Michigan, who conducted the series on March 12th to 14th, and the Rev. E. V. Shayler of Oak Park, who took charge on the other days of the week.

The monthly organ recitals at Trinity Church (the Rev. Z. B. T. Phillips, rector) are continued during Lent. Mr. Irving Hancock, organist, gave the March recital on the evening of Monday, March 4th, the soloist of the evening being Mr. W. H. Cork, baritone. Trinity's choir is singing a part of Gaul's "Passion Music" every Sunday evening during Lent, and on Good Friday evening the entire cantata will be sung. Grace Church choir has likewise given a part of Gaul's "Passion Music" on each of the Lenten Sunday evenings for several years, and is doing it this year also, and the whole cantata is to be sung on one of the evenings in Holy Week. The noon-day services at Grace Church chapel, which were begun last Lent, are being more largely attended this year than last. They are twenty-minute services, and the clergy of the diocese in considerable numbers have accepted the rector's invitation to conduct them. Nineteen different priests, including the parish clergy, took turns at these services during the first twenty-two days of Lent.

At Trinity Church the attendance on Thursday evenings, when the men of the congregation are especially invited, is larger than it was last Lent. Some fifty men have been regularly present in these evening congregations, which have assembled in chapel. One of the departments of work organized in Trinity parish in connection with the Rouse Settlement is in charge of Mrs. Johnson, the collector for the Penny Savings Society. Mrs. Johnson made 287 calls in one month recently, and collected from 160 depositors the sum of \$1,446.55. This work encourages thrift among the people who otherwise would have no opportunity to practise regular habits of saving.

Much care has been placed this year by many of Chicago's parishes upon the preparation of their Lenten schedules. In most of the larger parishes Confirmation classes are held from twice to four times each week, in addition to the frequent daily services. One parish, which has three confirmation lectures a week and a daily celebration throughout Lent, and a second celebration with a series of meditations on Wednesdays, and which provides three week-day services each day until Holy Week, has arranged the following list of sermons and meditations: on Sunday mornings, "The Six Temptations of Christ"; on Sunday evenings, Passion Music Cantatas, with the Litany. Monday afternoons, meditations on "The Law of Spiritual Growth," as stated in II. St. Peter i. 5, 6, and 7; Tuesday afternoons, meditations on "The 'Excepts' of Christ"; Tuesday evenings, in the parish house, one-hour lectures on Missions, reviewing the Evangelization of Africa, China, Japan, and describing

the domestic Missionary Districts of the Church, concluding with the lantern lecture on "Three Hundred Years of the American Church"; Wednesday mornings, at the Holy Eucharist, meditations on "Godly Sorrow and Worldly Sorrow Contrasted," as shown in II. Corinthians vii. 11; Wednesday evenings, sermons from visiting preachers; Thursday afternoons, services for children, with addresses on "Themes from our Saviour's Life"; Thursday evenings, addresses to the G. F. S. on "The Women of the Bible," and to the young men of the parish on "The Life of the City Young Man"; Friday evenings, general theme, "The Passion, from the Upper Room to Golgotha"; Saturday afternoons, general theme, "The Intermediate Life."

The visiting preachers at the Church of the Epiphany during Lent are the Rev. R. H. F. Gairdner, the Rev. Dr. F. P. Davenport, the Rev. T. B. Foster, the Rev. F. DuM. Devall, and the Rev. C. E. Deuel.

Many of the Sunday Schools of the city and suburbs have been considerably disorganized during the weeks of the epidemic, but most of them are now regaining their wonted attendance. At St. Peter's, Chicago, where the Sunday School, numbering about 635, is the largest in the diocese, the attendance on the First Sunday in Lent was the largest since the beginning of the present school year.

At St. Peter's the parish work is going on actively, despite the absence of the rector. The Rev. Paul Faudé is priest in charge. The newly organized "Communicants' League," among the men of the parish, is proving an efficient aid to the communicant life. At the second monthly corporate communion of the League, on the last Sunday in February, there were over fifty men present at the early celebration, practically the entire Brotherhood chapter of the parish being in attendance.

The Altar Guild of St. Paul's, Hyde Park, has presented to the new St. Edmund's mission, near Washington Park, a set of altar linen, a pair of cruets, and five colored dossals, for the sanctuary. The work of this new mission, which is in charge of the Rev. Dr. Herman Page, assisted by the Rev. Harry L. Taylor, is progressing rapidly. A class is in preparation for Confirmation, and Lenten services are held on four days of the week.

On the evening of Wednesday, March 6th, the Rev. Dr. F. P. Davenport gave the fourth lecture of the Hale Lecture Course in the chapel of the Western Theological Seminary, the subject being "What Constitutes a National Church?" The publication of these valuable lectures is awaited with much anticipation.

TERTIUS.

GOD IN THE EARTHQUAKE AND THE FIRE.

As I ponder over the earthquake and the fire, unlike the prophet of old, I find God there. To me it is a new proof of God's Almighty and Providence that the worst and the least intelligible mysteries become a mirror wherein is seen by all who look patiently the comeliness of His face. Those who are killed in a cataclysm are gathered into His bosom with a tenderness that compensates abundantly for the cruel wrench that plucked them from the stalk of mortality. The Father marked the brilliant flash of faith, the effort to save another, the quiet courage which they exhibited as they were dashed by the forces of earth through the gate of Paradise, and as a reward He set some new imperishable jewel in their crown of character. What of the unprepared or cowardly? Well, they cannot fare badly in the lap of justice and the hands of compassion—better yonder than here, for God is more merciful than man.

Then those who survive—why, among them there is enough grandeur of soul to obscure and shame the meannesses and wickednesses of the weak! Calamity does not break or make a character. It simply reveals it. The broken are revealed as broken and the strong are revealed as strong—that is all. It is character and manners, not bulk and multitudes that count with God. But if He sacrifices many weak things in order to make a single strong one, He makes the single strong one in order to redeem the many weak. In the end there is no loss, and God's wisdom stands justified in His ways.—*Bishop Brent.*

LET this promise animate us in every duty. Let it be a source of consolation in every trial. Are we reduced in circumstances? deserted? bereaved? looking into the valley of the shadow of death? Let us hear Him saying, "Fear not; for I am with thee."—*Jay.*

IN this country the sun shineth night and day; wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle.—*Bunyan.*

THE SOWER AND THE SEED

A SERIES OF LENTEN PAPERS ON THE PARABLE OF THE SOWER

By The Rt. Rev. Cameron Mann, D.D.

Bishop of North Dakota

IV.—THE THORNS.

ST. MARK IV. 7, 18, 19 (R. V.).

And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world [or, age], and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

ONE of the most remarkable phenomena in the vegetable world is the presence there of the various plants which we often group under the one broad category of "weeds."

In regions where men do not dwell, but only traverse as rare and transient explorers, nothing grows to which this invidious title would be given.

On mountain flank and in tropic jungle, through primæval forest and over sandy wastes, various forms of vegetation spring and spread, worthless to human eyes. And yet, in their clumps and patches and tangles, with their bulbous or stringy or blotchy uncouthness, they evince a certain fitness to the surroundings which claims for them a right of possession and a grace in occupancy. They are not weeds.

But wherever man goes with his agriculture, with his labor and his tools, to bring the land under cultivation and cause it to yield what shall supply his wants, there at once appear the pernicious and persistent weeds; which dispute man's holding and reject his authority; which invade his clearings, appropriate his fertilizers, crowd out his seedlings, and menace all his toil with frustration.

Sometimes they are the original tenants of the ground he seeks to subdue; but commonly they are recent immigrants; they have come with man from his former home, and the pests of the farm and garden in one continent are speedily found, prolific and destructive, in another. Wherever we undertake to develop lovely bloom and savory fruit we are promptly annoyed and disconcerted by the uprising of—

*"The noisome weeds that without profit suck
The soil's fertility from wholesome flowers."*

For all this the botanist can render easy and ample explanation. He will tell us that the great majority of the plants so detested by gardeners and farmers are of coarse structure, hardy tissue, cheap habit, and reckless fecundity. They are fitted to subsist almost anywhere and on any nourishment; they ask for no protection or care; they can produce their inconspicuous blossoming and their hordes of seeds—useless save for their own reproduction—under almost any circumstances.

But of course they find their readiest chance and their easiest living in the ground which has been tilled and enriched with a view to a finer and more difficult growth. Around its outskirts they hover, along the line of its extension they follow, into its area they intrude, with swift, relentless, stubborn perseverance. And so in the wheatfields of Dakota and the gardens of California we find the sturdy vegetable tramps who began their career in Persia and India and China.

All of which is, as are most things in the natural world, an allegory, a symbol and type of what occurs in the world of mind and spirit.

And so our Lord, in the primal parable, declaring the fate of that divine word which comes into human hearts as seed drops into the earth—with innate power to multiply itself, yet dependent on its environment for the working of that power—adduces the familiar phenomenon of the weeds as picturing one great class of the circumstances and influences which check and thwart the growth and yield of truth in human life.

"Other fell among the thorns, and the thorns grew up with it and choked it." It found its lodgment in a soil that was deep and soft and moist, but where already were the tenacious roots or the pushing ovules of rank and noxious vegetation, prompt and eager to thrust up stalks whose quick-branching foliage would overshadow and stifle the slower and more tender wheat.

"Thorns," our Lord says, not meaning any single species of plant, but the general class of rude, crowding, intolerant weeds which invaded the cultivated fields.

All the commentators seem to have missed the point here;

for they endeavor to identify some one, out of the many pests to agriculture in Palestine, as being what He had in mind. But in those days there was no such careful scientific classification as we find in modern botany, or even in modern speech and literature. The ancient Jews, like the ancient Greeks and Romans, grouped a dozen kinds of plants under a single broad title.

When our Lord said, "Consider the lilies," He used a word which covered tulips, and gladioli, and anemones, and irises.

And when He said "thorns," He used the word with the same large comprehension that it has in the curse pronounced upon the ground for Adam's punishment—"Thorns also and thistles shall it bring forth to thee."

"There is," says a competent authority (*Hastings' Dict. of the Bible*), "no country on earth of the same extent which has so many plants with prickles and thorns as the Holy Land." The species are reckoned by hundreds, and many of them are most prolific.

By "thorns" then, in the parable, we are to understand a motley array of ragged shrubs, and briars, and also various thistles, knapweeds, crucifers, and other prickly herbs—some with dull, inconspicuous blossoms and others with brilliant corollas. What Jesus meant was the weeds, and in Palestine the weeds are mostly thorny—so He styles them thorns.

And this variety in the types has its deep significance for the interpretation. Not by some solitary class of things or affections is the word of God in danger of being choked in our human hearts. No, but by many and diverse classes—by "the cares of the world" in all their separate pressures—by "the deceitfulness of riches" in all its multifarious allurements—by "the lusts of other things," those lusts so numerous and so seemingly unlike, sensual or intellectual.

"And other fell among the thorns"—the thorns were there already; they were not sown later on by the birds or the winds; they were in occupancy, more or less extensive, of the soil when the wheat dropped into it. But they were there only in germ and rudiment, not in developed strength. It was not into a tangle of interlaced brush and overlapping leaves that the Sower cast his seeds, but upon a bare surface of earth where, at the most, only tiny shoots and cotyledons testified to the army of foes underground.

But that army was there, and ready to march. The good seed made its effort, threw out rootlets and pushed up stems, expanded blades and started blossoms;—but the enemy was swifter and stronger, "the thorns grew with it and choked it."

When the time came for the filling out of the berry, that it might ripen in the sunshine, the dense mass of underlying, enwrapping, muffling, and throttling greed had carried the day, and the stalks of wheat stood anemic with sterile heads—"it yielded no fruit."

And this, says our Lord, depicts the case of those men and women who hear the word of God, who are not too stupid to discern its importance, who have natures of sufficient depth and tenacity to hold on to it in distresses and against persecutions—in whom left to itself, given the range of the heart, it would create a noble character and for whom it would produce a beautiful and affluent life. But they are taken possession of by alien and hostile ideas and desires which absorb to themselves the capacities and energies, which spread out over thought and insinuate through action, and which end by dominating the whole personality and performance of the man, so that his soul becomes "an unweeded garden . . . things rank and gross in nature possess it merely."

Our Lord ranges these destructive influences under three heads; and it is most noticeable that not one of them stands for what we ordinarily style vices or sins. Under each are ranged appetites and occupations and impressions and sentiments and tastes and ambitions, which are in and by themselves quite innocent, and often befitting, or even necessary. Jesus does not say that the word of God is stifled and the religious life ruined by thefts and lies and fornications and cruelties and blasphemies. No! but by "the cares of this world,"—yet such cares attach to every life; by "the deceitfulness of riches," as St. Mark puts it, as simply "riches," as St. Luke puts it—yet

wealth means simply having an abundance of the good things God has created; by "the pleasures of this life," so St. Luke reports it—yet those pleasures spring out of the very adaptation of our nature to the world we are placed in; or by "the lusts of other things," as St. Mark reports it—but "lust" literally means "desire" and the word here is that used by St. Paul when he said he had "a desire to depart, and to be with Christ,"—while "other things" is a very inclusive phrase encircling most of what the world, as God has made it, offers to our eyes and hands.

This section of the parable contemplates the failure of the Gospel in men who have to some degree received that Gospel, and who have not deliberately, wickedly, and hatefully rejected it. It says nothing of the man who, steeped in crime or acrid in unbelief, spurns the teachings and incentives to a holy life, who of set purpose would eradicate all memory of them from his heart. Even this "wayside" was only passive while the birds carried off the grain strewed there. And in both the other cases no attempt was made to root up this wheat—it simply died in them—died while oftentimes they thought it alive and growing still. And so the "thorns" of the parable do not denote things which anybody sees at once to be utterly incompatible with and destructive of the religious life, brutal denial of morality, absolute rejection of revelation. They are not scythes to cut down, or spades to dig up, or fires that burn to ashes.

No, they are weeds that slowly, almost imperceptibly, stifle; and do so, not with the design of ruining the wheat, but merely intent on their own development. Here, too, the facts of nature are exquisitely parallel, for weeds are best defined as "plants out of place." In their own habitat where they belong they are inoffensive, they serve some purpose, they may feed birds and beasts, they often show interesting form and pretty blossom. In some cases even men have uses for them; more than one of the Palestine thorn bushes was employed for hedges to protect the cultivated fields, as the cacti are in parts of our own land. But *in* the area devoted to the wheat all these thorny plants, scrawny or elegant, dull or resplendent, were *weeds*—just as are the rose-bushes, the oxeye daisies, the mustards, the cockles in North Dakota, as really a pest to the farmer as the Canada thistle or the Russian chenopodium.

Not then because the interests and pursuits which we allow to predominate over our life cannot be stigmatized as vicious and criminal may we presume that they are compatible with our spiritual growth. To some extent, over certain tracts of our thinking and doing they may be allowable, even inevitable. But the question is, Do they interfere with the religious feeling and the religious activity? Do they diminish our faith in God, our hope of immortality, our charity toward men? How much of the fruit of the Spirit is being brought to perfection in us? Look back over your past and consider what Christ, His Gospel, His Church once meant to you. Do they mean that now?

Consider what you once recognized as your real object in this world.

Does it stand out as clearly before you now? Are you really kinder, more chaste, more pitiful, more generous than you once were? Do you enjoy meditation and prayer and service and sacrament as much as once you did? Are you as scrupulous in business and amusement, as to conversation and companionship, with as high an ideal of honor and purity and courtesy?

And if not, why not? Not because you have apostatized. You still believe, or think you do. Yes! but "the cares of this world" have multiplied in number and tightened in grip. "The cares of this world!" We cannot utterly, nor most of us even largely avoid them. The necessity of earning a livelihood for ourselves and families bears heavily upon us. Each day brings its questions of food and clothing and shelter, and the future sends a menace of want when we can no longer toil. "Surely," we say, "these cares cannot be evaded, they must affect us most of our days."

Well, yes, most but not all. Granted that for the great majority "the cares of this world" are nearly constant and pre-occupying, yet there are recesses of personality whither they need not penetrate, there are vacations of time when they can be disregarded; yes, and there is a way of making even them in all their sordidness subservient to spiritual growth, of making drudgery divine. A light can flow from Sunday over all the week, from sacrament over all family routine, from prayer over all occupation. Inside the thorny hedge may stand the golden grain, and the hedge itself be dignified and justified thereby.

Where is your Sunday, O man wearied by ledgers or tools,

and woman fagged with cooking and washing? What are you trying to see and hear in such quiet hours as you do have? What do you turn to for refreshing the mind escaping a while from the irritating or benumbing pressure of "the cares of this world"? Is it simply back to those cares again, calling them up and reviewing them, fretting and worrying and planning? Or is it to foresee and prepare for the time when we shall "lay these burdens down"?

For the cares are only of "this world"; they will not accost us in the next. But how they can and do choke our religion here!

"And the deceitfulness of riches." Not "riches" by themselves, though St. Luke does thus express it. But he considers the "deceitfulness" to be so common a characteristic, so sure to entrap most men who are, or yearn and strive to be, rich, that he takes it for granted in his shorter phrase. This second class of dangers lies outside the range of those anxieties whose absorbing power looked quite excusable. Now we come to the people who have enough for all imperative needs. But they want to be rich, they want a superfluity; and they want it for enjoyment. They want money either because of the power it brings or because of the things it will buy. It makes no difference what those things are, so long as they are merely things. And it is not a question here of extravagant display or wild sensual indulgence. These are apt to go along with great wealth, but they may not. No! what our Lord has in mind is that covetousness which deems that "a man's life consisteth in the abundance of things which he possesseth." And there is the great lie of "the deceitfulness of riches," both to the man who is rich and to the man who is striving to become rich. Accumulation is not and cannot be real happiness for a spiritual being. To get and have in order to give, to seek riches in order to be of larger usefulness in the world, and to delight in wealth thus employed—this is noble, this is religious. But to have merely to have, what is that! What delight is *there* save to him so stupid as to rate himself higher because of his clothing, or so base as to like making other people discontentedly envious? Was there ever a man in his very heart really satisfied with such having? Perhaps so—it does often seem so. But, if so, it is because the heart has ceased to be that of a complete man. When one in talking to his soul can only tell it to be glad because it has "much goods laid up for many years," surely it is the soul of a brute he addresses. And there of course the word of God cannot grow.

Lastly, our Lord indicates the residue of the weeds, of the desires and pursuits which prevent spiritual growth, by the comprehensive phrase "pleasures of this life," as St. Luke reports it; or the still more comprehensive phrase "the lusts of other things entering in," as St. Mark reports it. Here are the ambitions, political and social; here are the amusements and recreations of body and mind; here are the scientific and artistic pursuits; here are the literary and musical tastes; here are games and parties, feasts and concerts, books and pictures, study and travel—all considered and desired because of the pleasure they afford. "They are not wrong!" men cry.

No, certainly they are not wrong. The devoutest Christian may read Sir John Lubbock's little book dealing with "The Pleasures of Life," and lay it down, thanking God that He has made so many and so great pleasures possible. But Sir John has put "The Happiness of Duty" in the beginning of his list. And to seek other modes of happiness disregarding that, is to "let thistles grow instead of wheat, and cockle instead of barley."

Again, let us consider the analogy of the parable. As I have noticed, some of the thorns had known uses and some had attractive blossoms. And the same fact is common in our own land. The weed, in its proper place, may be serviceable and delightful. A hedge of rose-bushes, with the white-belled convolvulus twining along and the yellow daisies at its base, is a sight to rejoice in; but those same plants straying all over the grain-field are pernicious and detestable. So is it with a great share of the pleasures of life, with our multifarious desires. If they choke the word so that "it becometh unfruitful," "brings no fruit to perfection," then, however innocent, graceful, charming, they may be, they ruin our existence. And what immense ruin is thus wrought, and wrought on people who scarcely perceive it. They can well understand how the spiritual growth cannot go on in such as are always repining and snarling and wrestling against sordid cares, whose sole consideration is the daily task and daily wage and daily bread. They can well understand how such growth is impossible for

the mere money-getter, for him whose whole strength goes to adding acre to acre and dollar to dollar.

But for themselves with their decorous conduct and refined tastes, their aversion to the struggle for wealth or office, their interest in science and art, their elegant hospitality and their cultured influence—they with no spiritual growth! they cannot believe it.

But is the fruit in their hearts and lives? That is the only test. For there are many kinds of thorns, but they each and all can crowd out and choke the word. And, oh, the pity of it! Here was a good, rich nature, where the truth might have had such abundant harvest, giving "seed for the sower and bread for the eater," and there is little or nothing.

And beholding such impotent conclusion to what began with such bright promise, let us most earnestly pray, "From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us!"

THE WRITINGS OF ST. PATRICK.

BY DOROTHY E. LEONARD.

"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me;

Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger."

—From "St. Patrick's Breastplate,"

Translated from the Ancient Irish by Mrs. C. F. ALEXANDER.

AMONG the writings attributed to St. Patrick, two, the Confession and the Epistle to Coroticus, are, undoubtedly, genuine; and the poem called the *Lorica*, or *Breastplate*, although lacking the same proofs of authenticity, is considered by the highest authorities and most careful critics to be the work of the saint himself.

Six ancient manuscripts of the Confession are extant: two in the Bodleian Library at Oxford, one in the British Museum, one in the Library of Salisbury, one in St. Vedast's Monastery of Beauvais, and one in the famous old "Book of Armagh"—which is supposed to have been copied from the original text of St. Patrick.

The Confession, written in the latter years of his life, is in crude, provincial Latin—at times so ungrammatical that it is difficult to translate. Patrick himself recognized his literary deficiencies, and speaks of himself again and again as *unlearned*, and, although strongly moved to write his Confession, hesitated, "for I feared," he says, "lest I should transgress against the tongue of men, seeing that I am not learned like others, who in the best style, therefore have drunk in both laws and sacred letters in equal perfection; and who from their infancy have never changed their mother tongue."

Carried into captivity at the age of sixteen, and kept for six years at the task of herding swine, the boy had no opportunity of pursuing the education which his father (a deacon in the Church) would, undoubtedly, have given him. No note of bitterness, however, can be detected in the story of his bondage: "I was led to Ireland in captivity with many thousand persons according to our deserts, for we turned away from God and kept not His commandments, and we were not obedient to our priests, who used to admonish us about our salvation. . . . And there the Lord opened the understanding of my unbelief, so that at length I might recall to mind my sins and be converted with all my heart to the Lord my God."

So fervent was the young man that he spent whole days in prayer, rising before daybreak "in snow, and frost, and rain" to pray; and at last in his sleep he heard a voice bidding him return to his native land. He made his way promptly to the coast, found there a ship ready to sail to Britain, and, after some vicissitudes, arrived home safely. Patrick next proceeds to tell us of his mysterious call in a dream or vision of the night, to go and preach the gospel in Ireland. He is overwhelmed at his own unworthiness, and acknowledges with the utmost humility that his faith is the gift of God alone. "Whence came to me that gift, so great and salutary, to know God and to love Him, nay also to give up fatherland and parents?" he cries. And again, farther on, "I am immensely debtor to God, who granted me this great grace that many peoples through me should be regenerated unto God." He speaks in another place of baptizing thousands of men—but does not enter into his labors in detail, nor into the dangers and persecu-

tions to which he was subjected among the heathen. The Confession is not, strictly speaking, an autobiography, it is rather a meditation by the saint upon the leading events of his life and upon the great work for which he had been chosen.

The Epistle to Coroticus, one of the petty kings of northern Britain, was called forth by a raid upon the Irish coast, in which great numbers of men and women were carried into slavery, and the "newly baptized, in white array . . . were cruelly butchered and slaughtered with the sword." Patrick burns with horror and righteous indignation at the crime—for Coroticus and his subjects were half Christian—and grieves with a broken heart for his spiritual children: "Therefore in sadness and grief shall I cry aloud, O most lovely and loving brethren and sons. . . . Therefore I grieve for you I grieve, O ye most dear to me. . . . Thank God, it was when baptized believers that ye departed from this world to Paradise. . . . Ye have begun to remove to where there shall be no night, nor sorrow, nor death any more, but ye shall leap like calves loosened from their bonds, and ye shall tread down the wicked and they shall be ashes under your feet."

The Epistle contains many references to Patrick's own life, and the same spirit of humility and devotion to his mission are as manifest here as in the Confession. It is written also in the same style of Latin, and bears every mark of authenticity.

The *Shield*, or *Breastplate*, of St. Patrick was written in the ancient Irish, and all the early traditions point to it as the genuine work of the saint. The evidence is considered good by the highest authorities, and, although not absolutely conclusive, there is no reason why it may not be authentic. In the words of Professor Atkinson: "It is probably a genuine relic of St. Patrick. Its uncouthness of grammatical forms is in favor of its antiquity. We know that Patrick used very strange Irish, some of which has been preserved; and the historians would probably take care to copy as faithfully as they could curious Irish forms which he had consecrated by his use."

We are told in one of the old legends that Patrick composed this hymn "to be a corslet of faith for the protection of body and soul against devils, and human beings, and vices; and whoever shall sing it every day with pious meditation on God, devils shall not stay before him." The keynote of the whole hymn is the protection of God against all dangers of soul and body, and all the wiles of the devil. "I bind to myself to-day the strong power of an invocation of the Trinity," begins the saint, and proceeds to invoke the power of our Blessed Lord's life from His Incarnation to His coming again in Judgment; then passes from the Creator to the creature, and "binds to himself" the love of the Seraphim and angels, and the prayers of all the saints and Christians. Next come a few lines with a touch of real Celtic beauty, reminding one of Ossian's love for nature—when Patrick invokes the light of the sun, the whiteness of snow, the force of fire, the flash of the lightning, and the velocity of the wind, followed by some verses more modern in their tone than the rest of the poem:

"I bind unto myself to-day
The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to give me speech,
The hand of God to protect me,
The way of God to prevent me,
The shield of God to shelter me,
The host of God to defend me."

—(Trans. by Haddan and Stubbs.)

The dangers to which he might be exposed and the "snares of the devil" are then enumerated—amongst which the "deceits of idolatry and the spells of druids," remind one of Patrick's contests with these bulwarks of heathenism. "Christ with me, Christ before me," he cries, "Christ in the heart of every man who thinks of me," and, invoking again the power of the Blessed Trinity, he closes with a few lines of Latin—expressive of the keynote of his whole life:

"*Domini est salus,
Domini est salus,
Christi est salus,
Salus tua Domine sit semper nobiscum.*"

[NOTE:—"The Breastplate" of St. Patrick, translated by Mrs. C. F. Alexander, may be found in *The English Hymnal*, published in 1906.]

THE love of God in our hearts is a gift from the Lord; it is a fire which lights up all things arid, and whoever is so disposed, can instantly feel it warm and inflame his heart.—*Savonarola*.

PAPAL DISPENSATIONS FOR MARRIAGE WITHIN THE PROHIBITED DEGREES.

By THE REV. A. G. MORTIMER, D.D.,
Rector of St. Mark's Church, Philadelphia.

THE Reformation in England, under Henry VIII., is sometimes traced to his desire to marry Anne Boleyn, and therefore to divorce Catherine of Aragon. Without holding any brief for Henry who, in spite of his great abilities, was one of the most unmitigated scoundrels that ever disgraced the throne of England, it is only just to point out that what he sought was not a divorce from Catherine, but the declaration that the marriage was null and void *ab initio*, on the ground that it was within the prohibited degrees, Catherine having been his brother Arthur's wife.

It is true that his father had obtained for him, from Pope Julius II., a dispensation to marry his brother's wife. But Henry, when he wanted to get rid of Catherine, contended that this dispensation was contrary to divine law, that the Pope had no power to give it, and therefore that his marriage with Catherine was invalid.

In the present day, and indeed since the middle of the seventeenth century, Roman writers have asserted that Julius II., in granting this dispensation, was following the well established precedent of other popes, and that the first dispensation to marry within this degree of affinity had been granted in 1418 by Pope Martin V., after the most careful consultation with the theologians of the Council of Constance, which was then in session, and the theologians of the Roman Curia; so that the authority to grant such a dispensation rested not only upon the action of the Pope but upon the opinion of all the chief theologians of his day. In all modern books with which I am acquainted (both Roman and Anglican), which treat of the question of marriage dispensations and of the validity of marriage with the deceased wife's sister, this dispensation of Martin V. is accepted as the starting point. Its authenticity is unchallenged, and Romans assert that Julius II. was simply following the precedent of a very distinguished and respectable Pope, who had not acted without due consultation with the theologians of his day.

My attention was drawn to the subject a few years ago by the present Bishop of Vermont, and, after a careful investigation, I have reached the conclusion that these statements are quite unwarranted, and that the dispensation of Martin V. was a later forgery and entirely unknown in Henry VIII.'s time; and indeed that it was not put forward until the middle of the seventeenth century. So that when Henry VIII. claimed that Julius II. had acted *ultra vires* in granting the dispensation, Roman theologians could only point to similar action by the preceding Pope, Alexander VI. (Borgia), whose character and reputation were not of a kind to lend much force to such an innovation as the granting of a dispensation to marry within this prohibited degree. In the discussion of the subject nowadays, Borgia is carefully eliminated as the author of such dispensations, and they are traced back to the Brief of Martin V., given in full in Rainaldus, the continuator of Baronius. If, however, I am able to prove this Brief to have been a forgery, unknown until put forth by Rainaldus, late in the seventeenth century, it is evident that there was much stronger ground for challenging the Papal right to grant Henry VIII. the dispensation to marry his brother's widow. The result of my investigation of the matter is as follows:

In treating of the first Papal dispensation, modern Roman and Anglican books generally refer either to Thomassin, Rainaldus, or to Alexander Natalis. Thomassin merely quotes from Rainaldus, abbreviating his account. But Rainaldus, in his Continuation of Baronius' Annals, under the year 1418, gives nearly three folio columns to the story, which he introduces as follows:

"Adductum est per id tempus in controversiam, num princeps pro pace publica cum defunctae uxoris sorore nuptiis iungi possit. Agebatur enim tum de matrimonio Ioannis Comititis Fuxi, qui Ioannam Caroli Regis Navarre primogenitam uxorem duxerat, iamque viduus cum eiusdem Ioannae sorore Blanca connubium inire cupiebat, Navarreni regni suae stirpi asserendi spe; cumque ea res Navarris et Fuxensibus pacem allatura crederetur, Martinus hoc edidit (Lib. I., p. 126) diploma quod afferendum visum est, ut pateat rem novam a Iulio II. non fuisse tentatam, atque Henrico VIII. iustum conflandi Anglicani schismatis specimen defuisse."

Here follows the Papal Brief addressed to the Bishop of Ostia and two Cardinals, which extends over nearly three columns. In this is stated that the matter had been referred first to the Bishop of Ostia and his two *confrères* to investigate,

then to the Commissioners and theologians at the Council of Constance, and, finally, to a committee of Cardinals and theologians to inquire and report whether the Pope had power to grant such a dispensation, and whether he ought to do so in this case. The result was a recommendation that for reasons of public utility and expediency he should do so. This Brief is dated "Dat. Gebennis id. Iunii pontificatus nostri anno 1."

If we turn now to Alexander Natalis, we find two stories of dispensations introduced by the remark that heretics accused Martin V. of violating the marriage laws by granting dispensations to marry within the prohibited degrees. The second story is an almost verbatim reproduction of the dispensation of the Count de Foix and Blanche of Navarre, as given by Rainaldus. The first, however, is quite different, and is quoted from St. Antoninus, Archbishop of Florence, in whose *Summa Theologica*, Part III., Tt. I., cap. 11, "De Affinitate," we find it in these words:

"Reperitur tamen Papa Martinus V. dispensasse cum quodam, qui contraxerat et consummaverat matrimonium cum quadam, cuius germanam cognoverat fornicarie, cum magna difficultate et quia res erat occulta, nec ille erat aptus ad religionem vel ad remota eundem, unde et scandalum ex divortio, si factum fuisset, sequendum erat. Prius ordinavit plures theologos et canonistas super has res habere collationem, utrum ipse posset in hoc dispensare, nec convenerunt in conclusione; sed aliqui dixerunt quod poterat, alii contrarium affirmaverunt." After a few sentences about the respect due to the Papal decisions, St. Antoninus concludes in the following words: "Et sic hodie servatur quantum ad contrahendum est, sed omnino prohibendum procurare dispensationem etiam a Papa contrahendi cum tali, cuius scilicet matrem vel germanam carnaliter cognovit; sed si post contractum et multo magis consummatum tale matrimonium, obtinuit dispensationem remanendi cum illa; dimittendum est negotium iudicio Dei nec condemmandum."

Now, St. Antoninus was a contemporary of Martin V. In 1418 he was twenty-nine years of age, a member of the Dominican Order, and a little later we find him sitting on the tribunal of the Rota, and by Pope Eugenius IV. (Martin's successor) sent as Papal theologian to the Council of Florence. Afterwards he became the Pope's confessor, and Eugenius is said to have died in his arms. He was the most esteemed theologian of his century, his three greatest works, the *Summa Confessionum*, *Summa Historialis*, and *Summa Theologica* (the last in four volumes), having passed through many editions in a very few years. Probably, therefore, no authority can be better than his, and we find not only that he knows nothing of the dispensation of the Count de Foix, recorded in Rainaldus, but that he says that to procure a dispensation to contract such a marriage, even from the Pope himself, is altogether prohibited. And while he mentions the story we have given, he shows his disapproval even of such a dispensation by his phrase, "Dimittendum est negotium iudicio Dei." It would, however, be absolutely impossible, if the Count de Foix's dispensation had been granted after so public an examination as the Brief in Rainaldus states, for St. Antoninus to have been ignorant of it, and to have written that such a dispensation, even from the Pope, was prohibited.

We have, moreover, the writings of another theologian, who was contemporary with St. Antoninus—Angelus de Clavasio who, in his *Summa Angelica*, under the head of "Papa," writes in regard to the Papal power to dispense:

"Unde clariss. Archiepisc. Florentinus in Summa dicit, se audivisse a fide dignis quod Papa Martinus V. habita consultatione cum multis doctissimis viris in sacra theologia et iure canonico, dispensavit cum quodam qui acceperat germanam suam in uxorem propter multa mala, &c."

De Clavasio, like St. Antoninus, knows nothing of the Papal Brief given in Rainaldus, but in treating of the matter, mentions only the case alluded to by Antoninus and that perhaps with some doubts; for he writes Antoninus says that he had heard from others (not that he knew himself) of this dispensation; and, moreover, Clavasio misquotes it, for he speaks of a man marrying his own sister, not his wife's. This form of the story is quoted by many later writers (Parisio, Cajetan, Sylvester, Gonzalez, etc.). Rainaldus, too, *sub*. A. D. 1431, writes:

"Foedissimae infamiae labem Martino haeretici, ducti auctoritate Angeli Clavasii (in sua Summa) dum aiunt Martinum legem de coniugiis solvisse in primo gradu, ut quidam cum sorore connubium iniret. Verum haec ab adulteratore literarum apostolicarum conficta certum est, nam Ioannem Arminiaci Comitum, qui ab impostore delusus sororem sibi iunxerat, scelus execratum inferius visurum sumus."

Hence Rainaldus does not believe the story recorded by De Clavasio and Antoninus.

Leaving this question open, let us return to the dispensation of the Count de Foix, and note:

It is found first in Rainaldus, who wrote some 225 years later. It is unknown to St. Antoninus and De Clavasio, who were contemporaries of Martin V. When the next Pope, Eugenius IV., was applied to for a dispensation to enable the Dauphin, afterwards Louis XI., to marry his wife's sister, he expressed the opinion that it was *ultra vires*, but referred it to Turrecremata and other theologians, whose response was "Iudicatum est quod non poterat Papa dispensare" (Turrecremata, *Com. super Decret Gratiani*, Pars. II., c. 35, qu. 2). We might, therefore, safely conclude that no such dispensation was given; but, fortunately, the Papal Brief is so explicit, and the parties named are so well known, that we can summon the evidence of history—the history of Navarre. The Brief states that the Count de Foix, having married Joanna of Navarre, heiress of Charles III., on her death married, by dispensation, Blanche, her sister, in the hope of securing the succession to the two dominions of Navarre and Foix. In 1595, Joseph Texere, O.P., published his *Explication de la Généalogie de Henri IV. de Navarre*. This gives both the lineal and collateral genealogies; and we find in it that Charles III. succeeded his father as King of Navarre in 1386, being then twenty-five years of age; that he had married Eleanor, daughter of Henry II., King of Castille, and of his Queen, Joanna. By this marriage he had Charles and Louis, who died young; Joanna married John, Count de Foix and Lord of Bearn, and died, as the Brief says, without children; Marie, who died young; and Blanche (who by the death of her sister was heiress of Navarre) married in 1401 her first husband, Martin, King of Sicily, who died without children in 1409, and she married a second time, in 1419, John, Infante of Arragon, by whom she had a son, Charles, who, on his father's death, became Charles IV., King of Navarre. Texere also states that Blanche reigned as Queen of Navarre in her own right for seventeen years, and brought the kingdom of Navarre to the house of Arragon. In 1596 there was published at Paris *L'histoire du Royaume de Navarre, par l'un des Secrétaires-Interprètes de sa Majesté* (Henry IV. of Navarre). This history bears out the genealogies given by Texere, only differing from him in dating events one year later.

We have, therefore, the last link in the chain of evidence—the proof that the statements in the Papal Brief are contrary to known facts. The Brief was therefore clearly forged, and probably about the time it appeared in Rainaldus—in the middle of the seventeenth century. The purpose of this forgery seems indicated in the introductory words of Rainaldus—"ut pateat rem novam a Iulio II. non fuisse tentatam, atque Henrico VII. iustum conflandi Anglicani schismatis specimen defuisse." If the dispensations of Martin V. are forgeries—and that to the Count de Foix undoubtedly is, while Rainaldus asserts that the one alluded to by St. Antoninus was unauthentic—we have left as the earliest in this degree Alexander VI.'s dispensation to Emmanuel, King of Portugal, granted in 1500; this is followed by the same Pope's dispensation to Ferdinand, King of Sicily, to marry his aunt by blood. Harper, in his *Peace Through the Truth*, Part I., gives the fullest account of dispensations in matrimony, found in any English writer; and after naming several earlier instances of dispensations for cousins to marry, naïvely remarks that there were probably many more, the Papal records of which have been lost. He might have added that certainly some of those we possess were forged.

WAITING ON GOD.

BY MARIE J. BOIS.

DID it ever happen to you, dear reader, to find suddenly in your life, a door closed on you, which you had thought opened to you, to go in and out as freely and as often as you chose? The first impulse, in such a case, is to turn, rebellious, filled with bitterness, and to beat wildly against that closed door; to rail at those who, unknown to you, are the instruments of God: *sharp* instruments it may be, as human tools are prone to be, yet, His instruments.

Once more, you find yourself out in the cold, alone and helpless, and through the very sense of loneliness which overwhelms you, you realize that your heart was *filled* with a great many things which had been crowding out the sense of God's presence in your life. These are swept away, and humbly, you

begin again to learn that one lesson of life, so hard to learn, so easily forgotten: Patient waiting!

Painful are the first steps; the bitterness of a rebellious heart has to be fought against, and we all know what bitterness of heart means. How hard to subdue! When we honestly thought it gone for ever, springing up again with the ever recurring memories of the injustice done to us.

When the first fury of the storm hath spent itself, when the eyes are dry, and the thoughts are calmer, we are *then* ready to begin learning the lesson which He wants us to learn: *Waiting on Him*.

The door is closed, no new one has opened as yet, and whether we want to or not, we *must* wait. Submissively, patiently, and soon *lovingly!* we shall begin to look up to Him as we never did before. Not without help, do we enter that waiting period. Words, promises which we had heard before, but which had conveyed no very deep meaning to our heart, come back to us, bringing new messages of faith, of hope, and of love. "The Lord is my Shepherd, I shall not want"—"The Lord is my Rock, my Fortress, and my Deliverer." Alone, as the poor soul finds itself, with what joy does it fly to that Rock, to that Fortress, to that Deliverer; naked He clothes it; weak, He strengthens it, and clothed and fed by Him, it rises stronger from the tribulation from which it has gone through.

Oh ye, who are of the cruel, unsympathetic world, exposed to the cold blasts of selfishness, of meanness, of injustice from your fellow-men; ye, who feel as if you must faint beneath the load growing heavier each day, remember His promise: "Come unto Me, all ye that travail and are heavy laden and I will give you rest." Wait on Him, for truly, if one door is closed, in His own good time He will open another, and later on, when you have entered that new door, you will find that it was all for the best and that "all things work together for good to them that love God."

Once more, I have spoken from my heart; once more my message is meant for those who, like me, have suffered from injustice, who are alone in the world, with no *visible* friend to take their part. How my heart goes out in sympathy to such. For them is this specially written. Oh! that I might find words of deep, burning love and cheer! What more reassuring message can I send them than these words? The Lord is good unto them that wait for Him, to the soul that seeketh Him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

It is not so long ago since I learnt that lesson, not so long ago, since I was waiting with that utter sense of helplessness so humbling, and withal so good for the soul. The lesson He then taught me was thorough, not shortened by a day, not lightened by any outward help. Yet, though at times I felt as if I could not wait any longer, as if I *must* know, *must* decide for myself; more and more the conviction of its being His will took possession of me, and with it came *peace*. Already once in my life He had delivered me with a mighty deliverance; could I not trust Him for this also? Had He not said to my soul, "Fear not, I am with thee"? And as the wondrous truth dawned on me, the gracious message was sent to strengthen me, used as the text of a strong, helpful sermon heard in the time of my greatest need: Take no thought of the morrow . . . your heavenly Father knoweth you have need of these things. The last doubt vanished, I cast my burden at the foot of the Cross, left it there, not to take it up again, humbly repeating the divinely taught prayer: Thy Will be done.

And when the waiting was over, when at last the door opened, I entered in, *knowing that I went where He led me*. And so, it has proved to be His loving care provided for me far more abundantly than I ever dreamt of asking. I do not mean, in earthly goods; what are these compared to the wonderful knowledge of His love, that "pearl of great price" which the world and all its riches could not buy? What joy and peace the soul knows which can repeat with the psalmist of old, "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

I ACKNOWLEDGE, Lord, that I am indeed worthy of being destroyed by Thee; but as I am not in a condition to sustain Thy power, deal with me, not according to my desert, but rather pardon my sins, through which I have drawn Thine indignation upon me. *Calvin*.

WE should not judge a sinner, but rather lament his sins and have compassion on him; since, whilst the grace of God exists, he can always turn to the Lord and repent.—*Savonarola*.

"HOME ON FURLOUGH."

Last eve I welcomed to my quiet hearth
A friend most dear;
Though loved, I had not looked upon her face
For many a year.

Two long decades had passed since our farewell,
And time brings change to all;
Our silvered locks give token that we wait
Our Master's call.

She journeyed far, has seen the shimmering waves
On ocean and on sea;
And foreign lands with all their varied views
Live in her memory.

They need her in her chosen duty's place,
But felt it best
That one so faithful should have change of scene
And well-earned rest.

The sea doth change: sometimes its billows sweep
In tumult wild and free;
Again, to peaceful sunsets it will sing
A low, sweet melody.

But sincere friendship knows no time nor change;
And, nearing the bright shore,
Our hearts grow tenderer for all pilgrim ones;
We love them more.

Each of God's creatures has his little world,
His very own;
His thoughts, his wishes, hopes, and memories,
Are his alone.

My world has been the placid realm of home;
She bravely kissed the rod,
And went to dwell among our heathen kin,
To bring them home to God.

Nor from life's trials has she been exempt,
Its many wearing ills;
Yet with true Christian faith she understands
That God so wills.

And when she gains that happy, heavenly home,
Her burdens all laid down,
Each soul she helped to save will shine, a star
In her immortal crown.

MARY E. IRELAND, in *The Missionary*.

WHO SHALL GATHER THEM?

BY ROLAND RINGWALT.

WHEN the twentieth century clergyman reads the words of the Psalmist the superficial differences and the underlying likenesses of human life in different ages crowd upon the mind. Now, as in the Psalmist's day, man heapeth up riches, and cannot tell who shall gather them. The ancient capitalist might see his flocks and herds torn from him by the rush of a marauding band; or his carefully hidden gold and jewels might be taken by those who dug through and stole. The modern capitalist may lose half his wealth by a change in the stock market, he may be crippled by the bankruptcy of a firm with which he never dealt, he may be the victim of a panic caused by a bill which never becomes law. A death often rouses the curiosity of the neighborhood as to who will gather what has been heaped. The old house passes into new hands, the live-stock are sold, the children divide what the father kept intact, and the village associations of thirty years are broken. After a rich man is gathered to his fathers, a legal contest may swallow up a large fraction of his estate, and the division among the heirs means a thousand subdivisions. One child scatters his portion among jockeys and prize fighters, gamblers and bar-tenders. Another is now on his automobile, now in his yacht, now in a palace car, now on an ocean steamer, but never in the old home. Tertius dreads putting all his eggs in one basket, and invests in twenty directions, some of his money going to the Philippines and some to a South African gold mine. Scientific experiments tempt the studious member of the family, and the philanthropist builds a home for consumptives on a distant mountain and an industrial school in a remote state. An hour's chat with an old country clergyman, physician, lawyer, or notary public, will give us the material for a bulky commentary on the Psalmist's text.

This is the first and the most obvious reflection on the words we hear so often in the Burial Service, but the mental riches men have heaped together cannot be appraised, and the majority of the human family never think how they are scattered. A man of more than ordinary intellect departs this life, and his children exchange his cherished library for lurid novels.

None of his blood think or care what becomes of a worn copy of *Burton*, or a damaged *Sir Thomas Browne*, or Johnson's *Lives of the Poets*, or *Clarendon's Autobiography*. They exchange the books for a song—or they would do so if a new and trashy song was offered in exchange, and the volumes pass into the hands of people who love them. A country editor seizes on two or three bargains, a divinity student finds a rapturous possession, a retired merchant makes a good purchase, and the collection is scattered perhaps all over the continents. The good things the dead man said are remembered not by his silly children, but by some bright hearer who assimilates a genuine thought. How little Sir William Temple's sayings meant to his own family, and how they were appreciated and adopted by his promising secretary, Jonathan Swift. How many men at Cambridge forgot Henslow's scientific teaching, and how much Charles Darwin got out of it. At this moment perhaps the leader of the bar of a great city is moaning over his stupid, indolent son, while every day the lawyer's best sayings are noted by a thoughtful office boy. We can often trace the division of the larger part of the stocks and bonds a man leaves behind him; the land titles must be recorded somewhere; if his race horses have famous pedigrees somebody will remember who bought them; but intellectual wealth, who inherits that? When the Turks captured Constantinople the learning of ages was carried by Eastern fugitives to Western Europe. When a wise man dies leaving silly descendants, it seems that the Turks capture Constantinople, and the mental assets are scattered like the thistle-down on the dust of the road.

At times we come away from the grave with a painful sense of the gulf that separates the man who has gone from those who come after him. Outwardly there may be little change. The house is tenanted by those of the same name and blood, the lands are still in the family, the estate is scarcely altered. Possibly only a few persons knew the departed. He was a man of high enthusiasms, of unselfish purpose, of strong faith, and his children are of the earth earthy. They put a respectable piece of marble over his grave, and consider that they have done all that the Fifth Commandment requires. That knightly courtesy, that manly gratitude, that tender sympathy—these were not entailed. People whom the heirs never knew or whom they regard as distant acquaintances are the dead man's true heirs. Everyone who was made better, stronger, purer, by the influence of that life inherited some portion of the estate. In some degree each true disciple resembles the Master. Many throng and press, apparently without any results, but the sympathetic hand touches the hem of the garment and is better for the touch. A life apparently wasted may yield a hundredfold among people to whom the hero fancied himself unknown. Precept and example seemingly fruitless at the time, may do their best work at second hand or at twenty-second hand. Captain Kidd's treasure remains wherever he buried it, but the legacies left by the saints and martyrs are yielding a generous interest to everybody who wishes to share in them. Somebody prizes the relations of the Gospel the more because prophets and kings desired to see them; somebody is purer of speech because Isaiah lamented that he was of unclean lips; somebody's old age is more devout because St. John left the legacy of what an old age might be. Spiritual riches cannot be numbered or counted. It is man's work to heap them, and God will provide hands to gather them.

The jewel left by an English nobleman may be worn by a descendant in far distant Australia, and the suggestion of a professor in a German university may change the intellectual current of a man in California. Every day we see clear proof of material transmission or mental dissemination. Higher intelligences than ours may now see, and we may hereafter see how the noblest deeds and thoughts of the race have come down, each generation producing men and women who were able to take a share of the grand inheritance. The legacy that came down from Æschylus to Shakespeare or from Cicero to Webster has its spiritual counterpart. When St. Stephen heaped up the riches of heroism and of faith he did not know that missionaries in the countries of which he never heard would gather them.

Go to the bedside of the dying saint, whose spirit may be oppressed with gloomy doubts and fears, and with whom it may be "the hour and power of darkness." In his ear let us whisper these simple words, "only believe," and the thick cloud will disperse, the scales will fall from his eyes, faith will resume her throne, and again will all be peace. This, verily, is the antidote to every care, the cure for every sorrow.—By Author of *Looking unto Jesus*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

THE THREE MARIES AT THE CROSS.

FOR THE SIXTH SUNDAY IN LENT.

Catechism: XII. The Lord's Prayer. Text: St. Luke xxiii. 55.
Scripture: St. John xix. 25-37.

AS we draw to the close of the Lenten season, we have a lesson which takes us to the faithful women at the foot of the Cross. It is holy ground, and we must not rush into that holy place without reverent preparation. This is one of the lessons in which more depends upon the atmosphere created for the lesson, than upon the facts to be imparted. The teacher will need to make prayerful preparation. When it comes to the teaching of the lesson it will not be your object to arouse pity. When the women of Jerusalem wept as they saw Him going to the shameful death, He said to them: "Weep not for Me, but weep for yourselves and your children." Jesus upon the cross was winning a great victory. That victory was for us. We may well feel sad to think that the sins of men, our own among them, should make this great day necessary. At the same time that cross should make us resolve to accept its benefits, that for each of us that sacrifice may not have been made in vain.

There were many women present that day at the scene of the world's greatest battle. Most of them stood afar off (St. Matthew xxvii. 55). They were women who knew something of what Jesus had been doing and saying. As yet they had not become nearly enough identified with Him to be willing to risk all to be near Him. There are many people who occupy that position toward Him still. They watch with interest the good work that is being done to overcome the forces of evil; but they stand afar off. They do not come near and lend the help of their love and sympathy. They do not give themselves.

Nearer the cross there was another group of women. In that group were four women who had been drawn very near to the Lord Jesus. They knew Him so well that they were willing in that hour to take any risk that they might be near to help Him, if ever so little, with the love and sympathy which Jesus saw in their faces. Some of them had left their homes in Galilee to follow after Him as He went through the country in order that they might minister to Him of their wealth (St. Luke viii. 3; St. Matt. xxvii. 55). They were so thankful for the words of life which they heard from His lips, that they gave themselves and their wealth gladly to help Him and His work. It is this little group of women standing near the cross which gives us the example of what we should do. Not on happy days only, but in times of sorest need, they were at hand to help. That night after Jesus had been buried, they came and saw where He had been laid (St. Mark xv. 47). They came to the place early on the first Easter morning, expecting to perform loving offices to the dead (St. Mark xvi. 1). It is those who know Jesus best who love Him most. It is those who remain near to Him and who try to serve Him at all times who receive from Him the richest blessings.

The four women mentioned are Mary the mother of Jesus, Salome the mother of St. John and sister of St. Mary the Virgin, Mary the wife of Clopas, and Mary Magdalene. We already know something of the Blessed Virgin Mary from our study of a few weeks ago. Salome is referred to here simply as "His mother's sister. St. Matthew (xxvii. 56) and St. Mark (xv. 40) mention her presence with the others. The one tells us that she was the mother of Zebedee's children; the other tells us that her name was Salome. The phrase here is somewhat ambiguous, yet the identification of "His mother's sister" with Salome has this in its favor that it does not suppose two sisters to have had the same name. Mary the wife of Cleopas, or Clopas, was the mother of the Apostle James. The name Clopas is the same as "Alphaeus." She was also the mother of Joses, who was evidently a disciple. Mary Magdalene is a type of faithfulness. She had good reason to be grateful to Jesus, for out of her He had cast seven demons (St. Mark xvi. 9). There is no authority whatever for identifying her with the

woman who was a sinner (St. Luke vii. 37). St. John was also a member of the group.

The six long hours of suffering upon the cross were nearing an end. From nine in the morning Jesus had been suffering there upon the cross. The last three hours there had been a supernatural darkness, as the sun refused to look upon that sight. The darkness was beginning to pass as Jesus turned to the little group and gave His mother into the care of the disciple whom He loved. If Salome was the sister of St. Mary the Virgin, then St. John was her own nephew. If the "brethren of our Lord" were step-brothers or cousins, then St. John was the nearest of actual kin to Jesus' mother. From that hour St. John took her to his own home. The wording implies that he had a home in Jerusalem. In the hour when He was saving the world, Jesus remembered His duty to His own mother. He thus throws a light upon the importance and dignity of fulfilling our duties at home. The whole world had a claim upon Him because He was able to render a service to the whole world which no one else could render. Yet in doing it He also had a care for His mother. We each owe a duty to the world through the Church. Jesus expects us to help Him to save the world. He has many things which we and we only can do. But as we do them, we must not neglect the home duties. With children, this is summed up in obedience to parents. It also means that while we are doing our duty in the Church we must not forget the duty of showing little kindnesses and loving forbearance at home.

As St. John turned to lead away the sorrowing mother, Jesus cried out, "I thirst!" A soldier put a sponge filled with sour wine upon a short reed and put it to His lips. This is the word from the Cross which sums up the missionary duty of Jesus' disciples. There is no one who would not have been glad to minister to the Lord Jesus as these women or this unnamed soldier were privileged to minister. He still has a burning thirst which we can help to stay. He would have all men to come to the knowledge of His love. He thirsts for the souls of men. What are we doing to help Him? Everyone can do something. Make that clear.

The next word was a cry of triumph. It appears from a comparison of the records that it was this cry, "It is finished!" that was uttered in a loud voice (St. Matt. xxvii. 50; St. Mark xv. 37; St. Luke xxiii. 46). St. Mark adds that when the centurion saw that He so cried out, he knew that He was the Son of God. The long struggle was ended, and the victory was with the Captain of our salvation. It is light and life that shine from the cross. The darkness, deep as it was, could not "comprehend" the light.

St. John had not yet left the scene. After Jesus was dead, the little group still lingered. The cruel spear was thrust into that loving side, and then a strange thing happened. It made a deep impression upon St. John (see also I St. John v. 6-12). As the spear was withdrawn there flowed from His side a double stream of water and blood. Blood is the symbol of life. Blood poured out, is the symbol of a life-giving sacrifice. Christ dying upon the cross communicates the virtue of His life to those who will obey Him (St. John vi. 53-57, xii. 24-32). Water is the symbol of spiritual life (St. John iii. 5, iv. 14, vii. 38). The water and the blood which flowed from His side remind us strongly of the two sacraments which bring to us the benefits from the cross after a sacramental manner which enables each one who will to lay hold of and accept all that the unbounded love of the Christ secured for us that first Good Friday.

THE HIGHER PLACE.

Dost thou regard thy lowly place
With discontent profound?
Art thou full weary of the tasks
That with their trivial round
Do waste thy strength and cramp thy life
Within its narrow bound?
Peace! for 'tis not with longings wild
That thou the best shalt gain;
Grow to such height that thy small place
May not thy life contain;
Live thou thy noblest where thou art,
And hope shall not be vain.
Some day the Master of life's feast,
Finding below the rest
Thy patient face, may cry: "Not here!
Come higher, O loved guest!
O'er many things shall be thy rule,
Who didst, with few, thy best."

EFFIE SMITH.

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.

WHAT SHALL WE DO FOR THE NEGRO?

To the Editor of *The Living Church*:

THE colored clergy and laity of the Church, in asking the General Convention to enact the proposed canon giving permission for the formation of special missionary districts, do not seek to alter the present order of things to the extent of forcing a change in the relations of the colored clergy and laity to their present diocesans or diocesan conventions. No colored clergyman or congregation, in any diocese under it, would be compelled to unite with the special district formed within the boundaries of any present dioceses.

Only such diocesans and such colored clergy and laity as desire to avail themselves of the provisions of the canon would be effected. To illustrate: If, for instance, the Bishops exercising jurisdiction in the state of North Carolina thought the measure a good one, and were minded to ask that their territory be created a special district for this purpose, and that a special missionary Bishop be consecrated to labor within the bounds of their dioceses, and their request should be granted; for example, should St. Matthias' Church, Asheville, desire to remain in connection with the diocese of Asheville, and St. Michael's, Charlotte, in connection with the diocese of North Carolina, and St. Mark's, Wilmington, in connection with the diocese of East Carolina, they could so remain. Only those congregations who desired to go with the district would be affected. These, with the special missionary Bishop, and such other congregations as would be called into being, would constitute the missionary district, under the direction of the negro Bishop, aided by the counsel of the Bishops asking for his appointment. The various dioceses would be just as free as now to initiate any new work which they might desire among the colored people. At the same time, the colored race at large would be the special field of this new missionary district.

The overwhelming majority of colored people brought into the Church thereafter would come through this missionary district. Incidentally, this would eliminate the very great barrier which now hinders us in aggressive work among negroes. There would be the Convocational Convention, presided over by the negro Bishop, and if a clergyman or layman held a seat and voice in the Convocational Convention, he could not be a member of a diocesan Convention. The great body of colored Churchmen would, practically, be excluded from diocesan Conventions; but it would not be on account of their *color*. Being members of a similar body, they could not at the same time be members of the other.

If we take another section of the country, say, for instance, Pennsylvania, there is no reason why the measure could not there be applied, if the Bishops within that state so desired. Let us imagine, if we can, our Bishops within the state of Pennsylvania becoming so interested in the welfare of the thousands of colored people constantly pouring into that state from the South, that they come together to unite upon some scheme by which the Church may be able more sympathetically to touch the lives of these people. Without disturbing the relations of any of the colored congregations within the state, it is proposed to have a competent negro presbyter consecrated as a special missionary Bishop to labor throughout the state of Pennsylvania among the large colored population not in union with the Episcopal Church. His work is to create a desire for the Church, and to organize, wherever he can, missions. He develops these missions. He trains the people in the ways of the Church. He holds institutes and convocations. He puts himself into direct touch with all the organized bodies of various kinds among the race, benevolent as well as ecclesiastical; doubtless, here and there whole congregations of colored people would conform to the Church. As the years go by, many of these congregations having become strong and well trained parishes, would apply, and be received as parishes into union with the diocesan Convention of the diocese in which they are situate. In the meantime, this special missionary agency would continue its good work of reaching out and bringing in

touch with Church life colored people generally, and gradually training them for the responsibilities and duties of regular parish life.

In the North as well as in the South, the possibilities for Church extension among the colored people through such an agency are very great. All through the North wherever there are sufficient colored people, a negro church of some denomination follows. A negro Bishop of the Episcopal Church, we dare affirm, would be given an enthusiastic welcome in nearly every colored Methodist or Baptist church in the North and East. Thus, the negro Bishop who visits all of these denominational churches of colored people to preach the straight and pure gospel of Jesus Christ to them, would, incidentally but effectually, make known to them the existence of the Church. They must first know of its existence before they can desire it. The proposed agency looks not so much to the care of the few sheep that we already have, as to the great possibility of gathering into the fold the great masses of the people without.

Baltimore, Md.

GEORGE F. BRAGG, JR.

To the Editor of *The Living Church*:

BEFORE the war of the Rebellion, the negroes in the South were very much lower than they are to-day, morally, intellectually, and religiously; but he was never spoken of nor even thought of as the "dangerous brute-beast" that some would have you believe that he is to-day. On the contrary, he was looked upon as being fully trustworthy, and when the time came that the valiant Southerner felt it to be his duty to take up arms and go forth to battle for those principles which he believed to be right, he left his wife, his daughters, and all of his earthly possessions in the charge and keeping of the negroes on his plantation. And it is a pleasure to state that faithful service was rendered in every case.

All of this race problem, race prejudice, has in my opinion, been caused by the selfishness of politicians. The great mistake was in making the ignorant, unfitted negroes predominant rulers during the reconstruction period, and placing as their political advisers the hordes of unprincipled "carpet-baggers," thus "putting the bottom rail on top." It was by and through that action that the race problem had its birth.

The negro requires no special legislation, either in Church or State. Let the entire Church look upon him and treat him honestly and squarely as a man and a brother in Christ Jesus.

Yes, as you say, he has got to have separate congregations just the same as the Germans, the French, or any other peoples have congregations of their people, because in that way there is a greater success attained. We have an illustration of that here in this city, where the people of every race and kindred are perfectly welcome and all treated alike in all the churches, and where for years the Rev. John W. Brown, late rector of St. Thomas' Church, New York, Rev. Dr. Worthington, now Bishop of Nebraska, the Rev. Chauncey Brewster, now Bishop of Connecticut, and others, put forth special efforts among the colored people of the city, and succeeded in getting into their several churches a total of about forty communicants. These got together and among themselves formed a guild. In the year 1882, the Rev. G. Mott Williams, now Bishop of Marquette, came to this work, and after laboring for a year, built a church; and to-day, under the charge of colored priests, they have a large, flourishing congregation and a communicant list of upwards of three hundred. I state this to show that the bugbear of social equality which the narrow-minded politicians are trying to foist upon the people is a delusion and a snare.

As to colored Bishops or colored overseers or supervisors of the work among colored people, amenable to the Bishop of the diocese, that would be well, and I believe would accomplish much good; but to make special legislation, changing the Church's system, with two Bishops with coördinate jurisdiction in one diocese, I believe to be unwise, fraught with evil, and detrimental to the work. As there is one Lord, one Faith, and one Baptism, let us have but one Church, teaching, preaching, and by our daily life illustrating our belief in the Fatherhood of God and the Brotherhood of Man.

Detroit, Mich., March 4.

J. FRANK RICKARDS.

To the Editor of *The Living Church*:

YOUR able article of the 2nd inst., in regard to the negro problem in the South, should call the attention of every thinking man of the Church, and lead to action at an early date. I would however offer an amendment to your article.

Are colored Bishops necessary, or best, for this work? It seems to me, the colored people would not take kindly to colored Bishops, and would not a Suffragan Bishop of Anglo-Saxon blood, elected by the dioceses, remove much of the difficulty that now stands in the way of this movement?

Sincerely yours,
 GEORGE BUCK.

North Guilford, Conn., March 4, 1907.

WHERE SHOULD THE PRIEST BEGIN THE HOLY COMMUNION?

To the Editor of *The Living Church*:

WITH all due deference to Bishop Williams, I reply, on the Epistle side. The whole congregation faces the altar, and if any man, woman, or child was to be told to go up and lay a book, or anything else, on the altar, at the right side, most certainly such person would lay the article named at the Epistle side. As altars now invariably stand, it is impossible, consistently with common sense, to speak of the Gospel side as the right side.

GEO. W. DUMBELL.

Goshen, N. Y.

To the Editor of *The Living Church*:

THIS is a family dissension, in which I side with the Bishop of Marquette. In my boyhood the right side of the altar was interpreted to mean the north end. The Tractarian movement moved those taking part in it around the corner of the altar. To begin the service on the Epistle side is, in my estimation, to proclaim one's self a follower of Father McGarvey. It is a new custom, as is the substitution of early Communion for High Celebration on every Lord's day.

Before the Reformation, morning prayer was at 6 or 7 and Holy Communion at 9 or 10. The practise of inverting the order, so that morning prayer succeeds instead of preceding the Eucharist is of very recent introduction, and entirely contrary to the whole history of worship and the spirit and actual provisions of the Prayer Book (Proctor and Frere, p. 475). The (English) *Church Times* said editorially that placing the hour of service at such a time that it would not be attended by the great body of the people was to put the Holy Eucharist as much in the dark as when it was only celebrated once a quarter.

WILLIAM C. POPE.

To the Editor of *The Living Church*:

I HAVE no desire to enter into a personal controversy with the learned Bishop of Marquette, but I cannot refrain from citing ancient authority for the "use" which leaves the priest to commence the office at the Epistle side. As a life-long member of the Church of England, and as a quondam lawyer of many years' standing and practice—with a reputation of being the Church lawyer of my district, I am thoroughly acquainted with the discussion as to all the varied interpretations of the English rubric. As a priest of the American Church, however, I have been glad to think that the American rubric delivered us from this wearisome discussion—and that it means just what it says in plain English, when it directs the priest to stand "at the right side," etc. So thinking, I have invariably commenced the office at the Epistle side of the altar. The rubric of the Sarum Missal, quoted by Blunt, is as follows:

"Sciendum est autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expleatur: praeter inceptionem Gloria in excelsis. Similiter fiat post perceptionem Sacramenti. Caetera omnia in medio altaris expleantur, nisi forte diaconus defuerit. Tunc enim in sinistro cornu Altaris legatur evangelium."

We have an explanation of this in the *Lay Folks' Mass Book*, E. E. P. Soc. ed. pp. 10, 16, 26, also cited by Blunt:

"The prest bigynnes office of messe,
 Or ellis he standes turnade his boke
 At the south auter noke.

Til deken or prest tho gospel rede.
 Stonde up then and take gode hede;
 For then the prest flyttes his boke
 North to that other auter noke."

But at the *Sursum Corda*:

"The prest will after in that place
 Remow him a litel space,
 Till he come to the auter myddis."

Rosendale, N. Y., March 7, 1907. HENRY BARKER.

[The discussion of this subject is now at an end.—EDITOR L. C.]

"ALLELUIA."

To the Editor of *The Living Church*:

THE one great day of the Christian Year on which the Church especially bids us sing "Alleluia!" is rapidly approaching. Permit me to make a suggestion through your columns for that day's services.

The suggestion is: That on Easter Day, every hymn be ended with "Alleluia!" instead of "Amen."

Choirmasters and organists will gladly arrange more or less elaborate settings for this use. In the simpler hymn tunes, especially in rural parishes and missions, or as sung by the congregation, it is easy to adapt the usual setting to the *Amen* as given in our musical hymnals. Thus:

| | | |
|------------------|----|-------|
| Instead of | A— | men, |
| may be sung..... | | Alle- |
| | | lu— |
| | | ia! |

I had my choir put this idea in execution last Easter, and the effect was so uplifting and inspiring that I determined to suggest it to the Church generally before the coming of another Easter.

CHARLES R. HODGE.

Washington, Ind., Mid-Lent, 1907.

THE TRANSFERENCE OF FEASTS.

To the Editor of *The Living Church*:

IN your issue of the 2nd, Mr. W. B. Welch contending against Father McGarvey's proposition that the service for the Feast of the Annunciation should be used this year on Monday, April 8th, quotes the rubric which directs that "The Collect, Epistle, and Gospel appointed for the Sunday shall serve for all the week after where it is not in this Book otherwise ordered." Does Mr. Welch mean that since the Collect, Epistle, and Gospel for the Annunciation is appointed for the 25th of March, therefore it must be said on that day? If such is his meaning, has he not failed to notice that the Book also expressly appoints another Epistle and Gospel for the 25th of March, in the year 1907? Unless we are to say both offices on that day, one or the other must be omitted. The rubric quoted cannot be carried out except by setting aside another express direction of the Book.

It may be, however, that Mr. Welch means that the rubric quoted prohibits the use of the Collect, Epistle, and Gospel for the Annunciation on April 8th, because that day is not one "otherwise ordered." This seems to me a very narrow interpretation of the rubric, one which prohibits all special services on any week day, save those provided in the Prayer Book, and in this case, so interpreted, would prohibit such use of a Collect, Epistle, and Gospel, given in the Prayer Book, when said Collect, etc., has by reason of other provision in the Prayer Book been left unsaid. That is what the Transference of Feasts means: that when by reason of other directions in the Prayer Book the service cannot be said on the day appointed, it shall be said on the next following day on which there is no such interference. Is there any disloyalty to the Prayer Book in that?

Philadelphia, March 7.

JOHN SWORD.

A VARIANT READING—THE VULGATE.

To the Editor of *The Living Church*:

BY one of those stupid slips of the pen, my concluding sentence under this heading in your issue of February 16, reads: "In any case, the genitive is precluded." Probably the remaining 99/100 of my letter will make it clear to most readers that I meant the *nominative* (εὐδοκία) is precluded, and that the genitive (εὐδοκίας) is the true reading. I write this line simply to avoid any possibility of misunderstanding. There is in reality a vast difference between the inaccurate "peace on earth, good will toward men;" and what St. Luke actually wrote, viz., "On earth praise among men in whom He is well pleased."

In reference to my article on the Vulgate, may I say that C. Vercellone's splendid vulgate is now out of print? Happily there has been another published last year, which both includes the above writer's readings, and also gives what Dr. Eb. Nestle, in his recent *N. T. Latine*, calls an "accuratissima collatio" of the three Clementine editions, as well as the variations from the Sixtine. As the Sixtine Bull forbade, under pain of excommunication, any variations to be placed in the margin, they have had to be relegated, in this edition, to an "Epilogus Criticus"—but they are just as valuable at the end of the book as in the margin.

I give its full title. "Biblia Sacra Vulg. Ed. ex ipsis Vati-

canis exemplaribus inter se atque cum indice errorum corrigendorum collatis critice edidit P. Michael Hetzenauer, O.C., Oeniponte, 1906." Those who wish a really accurate reproduction of the Clementine Vulgate, with all the variations from the Sixtine edition, cannot do better than purchase this book. No doubt The Young Churchman Co. can procure it. The ordinary Vulgate, as sold in Roman bookshops, is by no means always to be relied upon. I do not attempt to allocate the responsibility, but it is a fact, that although the Sixtine Bull imposed the direct penalties, both in this world and the next, upon any who should dare to "change, add, or subtract even the least particle," the popular editions of different countries, and sometimes of the same country, vary considerably among themselves. I wish someone could explain the similar differences in the Psalter found in the last edition of the *Breviarium Ambrosianum*. It ought to contain Jerome's "Roman" Psalter: in point of fact, it differs widely from it, as of course it does from the Clementine Vulgate. I attempted to collate it, but abandoned it as being useless.

STUART L. TYSON.

80 Woodstock Road, Oxford, Eng.

SPECIAL SERVICES FOR SPECIAL OCCASIONS.

To the Editor of *The Living Church*:

MY attention has been called to your editorial in your issue of March 2nd, in which you seem to enter a protest against the terms of an official letter lately mailed by me to the clergy of Alabama.

I regret, Mr. Editor, that you did not publish my letter. Had you done so, your editorial would not have been necessary. Your editorial without the letter is misleading. As a sample of this I quote one paragraph. You say, "He also declares 'song services' (whatever these may be) and 'services of initiation to various kinds of societies, brotherhoods,' etc., when held in churches, to be 'wrong.'" My letter does not justify you in this statement. In my letter a clear division is made in the subjects, and this division is marked not only by paragraph but by number. In regard to the former, I stated under a paragraph that was numbered, "I have been further pained to note that so-called 'song services' have been held in certain parish churches in this diocese at the appointed hour of prayer (Italics added). . . . In calling the attention of the clergy to this, I shall feel that all has been done that need be done." In regard to the latter, I stated under another paragraph, also numbered, "I am informed that services of initiation to various kinds of societies, etc., have been held in some of our churches. My brethren, this is wrong. . . . Such initiation should be held in the choir or guild room, and not at the chancel of the church" (italics added). I am sure, Mr. Editor, you fell into this error inadvertently.

To your statement that, "it would be difficult to defend the proposition, 'that no clergyman has the right to have that service' (the Three Hours' Service) 'as a public order in the church, without the written consent of the Bishop'" . . . "we know of no legislation of the American Church which restrains a priest from holding special services 'without the written consent of the Bishop'" ; and your further statement,—"but when he limits the right of the clergy to use special services for special occasions only after they have received the 'written consent of the Bishop,' he has clearly gone further than the law of the American Church will justify. We know no such limitations":—I have an idea that ample reply is found in the third and fourth paragraphs on page vii. of the Prayer Book, under title, "Concerning the Service of the Church."

I take for granted that you are not troubled over the word, "written." The point I made in my letter is that the consent of the Bishop must be had for the use of "any other service for which no form is provided," . . . "and for other special occasions for which no service or prayer hath been provided in this book, the Bishop may set forth such form or forms as he shall think fit, in which case none other shall be used."

"Bishop Beckwith has" not "of course fallen into this error by inadvertence." Of course "he will not demand obedience to this requirement after the mistake is pointed out." But there having been no inadvertence in his writing, and so far no mistake pointed out, the Bishop not only expects, but he is confident that he will receive, as he has already received, the glad sympathy of his clergy in carrying out the suggestions made in

his letter to which you have kindly referred, and which the Bishop now requests you to publish in full.

Anniston, March 2, 1907.

C. M. BECKWITH.

The Bishop's letter was as follows:

"THE BISHOP OF ALABAMA,
ANNISTON.

"Communicated Officially

"To the Clergy of the

"Diocese of Alabama.

February 20, 1907.

"MY DEAR BRETHREN:—Because of certain facts observed by me at various times during my travels through the diocese, I feel it my duty to address an official letter to you, bearing upon some matters which shall be mentioned, and upon others which follow as logical conclusions.

"This is a circular letter, copy of which is mailed to each of the Clergy. Let it apply where and as it is applicable.

"1. My attention has been called to the fact that some of our Clergy have taken the liberty of shortening the Evening Service, either by omitting one of the Lessons, or by leaving out some of the Prayers, or otherwise. Where this has been done, please read the Rubrics and be governed accordingly.

"In conducting missions and in beginning work in a new field, it is necessary to introduce the service gradually. But even in this case you should communicate with the Bishop, and gain his consent for such mission service in order that he may know what is being done in the diocese. In established parish work, I must request the Clergy to be governed by the Rubrics as laid down in the Book of Common Prayer.

"2. I was pained to note that on last Good Friday, the Evening Service as ordered in the Prayer Book was entirely omitted at one or more points; the same being supplanted by a choir rendition of some musical numbers. It should not be necessary for me to go further than mention this fact, in order to show the length to which thoughtlessness or want of thought upon the part of the Clergy may lead.

"3. Of late years a custom has risen in some places to hold a "three hour service" on Good Friday morning. In this connection I desire to have the Clergy bear in mind four things.

"(a) Your Bishop is not adverse to the "three hour service"; nor does he at this time wish to forbid its use in the diocese.

"(b) The "three hour service" is not arranged for, nor set forth, in the Book of Common Prayer; and, therefore, no Clergyman has the right to have that service, as a public order in the Church, without the written consent of the Bishop.

"(c) In seeking your Bishop's consent, I must ask that you forward to me a copy of the special service you desire to have during the three hours of Good Friday morning.

"(d) Under no conditions must you omit the Morning Service for Good Friday, as ordered in the Prayer Book, nor subordinate it by having it said at some inconvenient hour because of any other service which you propose to have. The "three hour service" on Good Friday morning may be very helpful to Pastor and people, but this service must not be permitted to supplant that which the Church has ordered.

"4. I have been further pained to note that so-called "song services" have been held in certain parishes in this diocese at the appointed hour of prayer, much to the delight, it may be, of curiosity seekers, but scarcely to the edification of the Church's children. In calling the attention of the Clergy to this, I shall feel that all has been done that need be done.

"5. I am informed that services of initiation to various kinds of societies, brotherhoods, guilds, choirs, etc., have been held in some of our churches. My brethren, this is wrong. There is no objection to some special service intended to bring new recruits into our working Church societies. Possibly much good may arise from the same. But such initiation should be held in the choir or guild room, and not at the chancel of the Church. In ordering her services, the Church not only tells us what she expects her Clergy to do, but also what not to do; and as loyal sons we must obey the Rubrics, else confusion will arise.

"Your Bishop has no wish to limit the broad liberty with which the Church has endowed the Priesthood. He proposes to work with the Clergy in the furtherance of their plans; but he must request that the Book of Common Prayer be regarded the standard of worship for all alike, and that under no conditions shall our Clergy transgress the plain law as laid down in the Rubrics. Kindly acknowledge receipt of this your Bishop's judgment regarding matters herein called to your attention.

Sincerely,

"C. M. BECKWITH."

MAUNDY THURSDAY.

To the Editor of *The Living Church*:

YOU will, I trust, pardon me for venturing to dissent from your explanation of the above term *Maundy Thursday*, as given in your "Answers to Correspondents" a short while ago. We of this diocese are instructed by our Bishop (Kingdon), who is a recognized authority in such matters, that: This name given to the Thursday in Holy Week is a translation of the

liturgical name of the day, *Coena Domini*. *Maundy* really means a *feast*. Thus in a MS. of Homilies in the British Museum, date about A. D. 1450, we read: "This day is called the day of Christes Maundy, that is Maundy Thursday. For that day sowpid (supped) Christe with His disciples." In 1552 Hutchinson translated St. Augustine's words: "*Eum adhibuit ad convivium*," thus: "He admitted Judas unto the *Maundy* wherein He delivered to His disciples the figure of His Body and Blood."

The common derivation from a supposed name, "*Dies Mandati*," is erroneous. The name was invented at the beginning of the seventeenth century, when the old English word *Maundy* had dropped out of use.

T. W. STREET.

Fredericton, N. B.

BENEDICTION FOR GOOD FRIDAY.

To the Editor of *The Living Church*:

THE following Benediction for Good Friday was formulated from *Bishop Andrewes' Devotions*, page 60, and has been used by me for twenty years.

Thinking this might commend itself to some who have not seen the above, I take the liberty to send it to you:

"The grace of God's life-giving Spirit, give you consolation, now, and at the last.

"The Soul of Christ hallow you.

"His Body strengthen you, His Blood ransom you, and the water from His side wash you, and His wounds hide you, now, and in the last great day. Amen."

Sincerely yours,

North Guilford, Conn.

GEORGE BUCK.

DR. ALLEN'S "FREEDOM IN THE CHURCH."

To the Editor of *The Living Church*:

DR. ALLEN'S book, *Freedom in the Church*, has apparently been distributed freely in the Church. Not all who receive and read it will have an opportunity of verifying the quotations. Allow me to point out the irrelevancy of two, which by no means stand alone.

On pp. 212, 213, Dr. Allen says:

"It may serve to show how far we have travelled from the consciousness of our Protestant forefathers, and from the spirit of our formularies, if we turn to some of the commentaries on the Creed, which once enjoyed great vogue, and are now become unfamiliar. Among them is Nowell's *Catechism*, very influential in the sixteenth century and after. There it reads:

"*Question*. But why is there, in this confession [the Apostles' Creed], mention made by name of the Virgin Mary?

"*Answer*. That he [Christ] may be known to be that true seed of Abraham and David, of whom it was from God foretold and foreshadowed [foreshewed, Nowell], by the prophecies of the prophets' (Parker Soc. ed., p. 155)." Dr. Allen gives p. 135.

Would it be believed that the following question and answer immediately precede those cited by Dr. Allen to show that "the Virgin Birth is not in the foreground of the consciousness" of the writer?

"*Question*. Why was he conceived of the Holy Ghost, and born of the Virgin Mary, rather than begotten after the usual and natural manner?

"*Answer*. It behoved that he who should and could satisfy for sins, and entirely restore wicked and damned persons, should not himself be defiled or blemished with any stain or spot of sin, but be endued with singular and perfect uprightness and innocence. Therefore when the seed of man was wholly corrupt and defiled, it behoved that in conception of the Son of God, there should be the marvellous and secret working of the Holy Ghost, whereby he might be fashioned in the womb of the most chaste and pure Virgin, and of her substance, that he should not be defiled with the common stain and infection of mankind. Christ, therefore that most pure Lamb, was begotten and born by the Holy Ghost and the conception of the Virgin without sin, that he might cleanse, wash, and put away our spots, who, as we were first conceived and born in sin and uncleanness, so do still from thenceforth continue in unclean life."

It is perfectly clear that Nowell's *Catechism* at any rate marked no departure, such as Dr. Allen supposes, from the general teaching of the Catholic Church on this point, which is taken for granted in such "formularies" as the Collect and Proper Preface for Christmas Day in the Book of Common Prayer.

The quotation from Archbishop Secker gives no more countenance to Dr. Allen's contention. Dr. Allen quotes Secker on the reason for inserting the name *Mary* in the Creed, where the

Archbishop is repudiating fanciful and mystical meanings of the name, such as some had imagined. But both before and after this passage Secker emphasizes the Virgin Birth. So far from regarding the statement of the Creed as merely or chiefly insisting on "Christ's descent from the house of David," the Virgin Birth was sufficiently "in the foreground of the consciousness" of the writer that he wrote as follows:

"As the miraculous conception, and birth of Christ, was easy to infinite power: so was it undoubtedly proper and fit, since it was chosen by infinite wisdom. Indeed, some foot-steps of that wisdom even we may be able to trace in this wonderful dispensation. It appears most becoming the dignity of so extraordinary a person, not to enter into the world in the ordinary manner. . . . It seems requisite also, that He, who was designed both for a spotless example to us, and a spotless sacrifice to God, should be perfectly free from every degree of that impurity, and inward irregularity, which the tainted nature of a fallen earthly father may, for aught we know, according to the establishment of this world, communicate: whereas, being produced in the manner that he was, may have qualified him perfectly for becoming both a 'Lamb without blemish,' and a High Priest, in every respect and degree, 'holy and undefiled, and separate from sinners.'" (Lect. viii, *Works*, p. 283.)

A fuller examination of Dr. Allen's arguments, and of his quotations from the Fathers and from Anglican divines, is in preparation. This letter may suffice to put readers on their guard as to the relevancy and trustworthiness (with all personal respect I must speak plainly) of much in the book.

March 6, 1907.

ARTHUR C. A. HALL,

Bishop of Vermont.

To the Editor of *The Living Church*:

THE wide-spread distribution of a volume entitled *Freedom in the Church; or, The Doctrine of Christ*, by Professor Allen of the Cambridge Theological School, calls for comment in the interest of *historical accuracy*, to say nothing of the argument for which an historical basis is claimed. As the book is intended to furnish an apology for those "who find it difficult to accept the fact of the Virgin Birth of our Blessed Lord," we desire to call attention to the facts of history which are claimed in its support.

We confidently challenge the statement, "The Anglican Church rejected from its formularies the title *Mother of God*, *θεοτόκος*" (p. 4); and the still more startling statement that "the rejection of the phrase coupled with the XXI. Article of Religion, leads to the conclusion that the English Church regarded the Fourth General Council as having erred in things pertaining to God" (p. 7).

Now to begin with, the Anglican Church could not *reject* what never was to be found in her *formularies*, so that the absence of the phrase, *Mother of God*, in the post-Reformation formularies, can hardly be said to furnish proof of a rejection of the phrase or the doctrine associated with it; *formularies*, we suppose to be used here, in the technical meaning of the official statements of the Church such as Creeds, Articles, etc. What then, we ask, are the pre-Reformation formularies in which the phrase *Mother of God* appears? Professor Allen does not tell us this.

We are, however, far more concerned with the rash charge of heresy preferred against the English Church, in having rejected the Fourth General Council and the doctrine of the *θεοτόκος*. Here again, we demand the *evidence*; when and where did the rejection occur? What is the documentary proof? Is it to be found in any *formulary* or any record of Convocation? Certainly not.

Professor Allen has chosen to make his appeal to the *formularies* of the Anglican Church, so to the formularies we will go. Not only does the Anglican Church specifically accept the Fourth General Council in her Reformation formularies but she has officially re-asserted that acceptance since the Reformation. Turning to the first of the Reformation formularies, the Ten Articles of Henry VIII., 1536, Article I., as set out by Convocation, says of Bishops and preachers:

"Item, that they ought and must utterly refuse and condemn all those opinions contrary to the said articles which were of long time past condemned in the four holy councils, that is to say, in the Council of Nice, Constantinople, Ephesus, and Chalcedonense, and all other since that time in any point consonant to the same."

The second of the Reformation formularies is *The Institution of a Christian Man*, of 1537. In "Notes and Observations" attached to it, as is said, "for the better inducing of them unto the right understanding of the foresaid Creed," the acceptance

of the four General Councils is repeated in the very language of the Ten Articles.

In 1543 there was put forth *A Necessary Doctrine and Erudition for any Christian Man*, which repeated the two previous endorsements of the four General Councils, so that three times during the reign of Henry VIII. the formularies of the English Church declare her acceptance of the fourth General Council. In the remaining formularies of the English Church of the Reformation, which are the Book of Common Prayer in its various revisions, the Canons of 1603 and the Thirty-nine Articles of Religion, if we find no distinct acceptance of the fourth General Council, there is certainly nothing like a rejection. Surely the XXI. Article, while it recognizes the fallibility of General Councils does not *specify* any error in any of them, much less in the *four* which she repeatedly accepts. No, the Anglican Church has never become Nestorian. Even Roman writers who charge her with schism dare not charge her with heresy.

Another statement of Professor Allen we presume to challenge as unwarranted by the facts of history as shown by her formularies, is "the English Church gave a new definition of the Catholic Church as that phrase finds expression in the Creeds;" and "the Creeds themselves are only to be received on the ground of Scripture," while the authority of the Catholic Church was abandoned and so a way prepared for a "new statement of the Incarnation" (pp. 4-6-8). The attempt is here made to show that the English Church at the time of the Reformation made her appeal to scripture alone, rather than to scripture and primitive practice.

Now what do the records show? There are three stages of the Reformation, 1st, under Henry VIII, 2nd, Edward VI, 3rd, Elizabeth, and the later settlement. Each of these has its formularies; and what do they declare?

The formularies of Henry VIII. are the *Ten Articles* of 1536, the *Necessary Erudition for any Christian Man* 1543, which is a revision of the *Institution of a Christian Man* of 1537. This stage of the Reformation was concerned chiefly with asserting the National independence of the English Church and the rejection of the jurisdiction of the Bishop of Rome. There was no attempt at reform in doctrine. The *Articles*, *Erudition*, and *Institution*, so far as they have any bearing on doctrine, were rather Anti-Protestant than Anti-Roman.

Article I. of 1536 says "preachers ought to instruct people to construe the words of Holy Writ according to the Creeds and holy approved doctors of the Church"; "they must believe all the articles of the faith contained in said Creeds"; again "they ought not to vary or alter from them"; and "they ought to condemn opinions rejected by the four Councils."

The *Erudition* of 1543 in the Preface says that the object of the book is to teach people "by true exposition of the Scriptures according to the Apostolical doctrine received and maintained from the beginning." The faith is defined as "all those things which were taught by the Apostles and have been, by an whole universal consent of the Church of Christ ever since that time, taught continually and taken always for true, ought to be received, accepted and kept as a perfect doctrine Apostolic." Of the Creeds; it speaks of the necessity of maintaining the doctrines of the Apostles, Nicene and Athanasian Creeds "and also all other things which be comprehended in the whole body and Canon of the Bible." In its explication of the article of the Creed relating to the Church it says, "the unity of the Church is conserved and kept by retaining and maintaining such doctrine and profession of Christian Faith and true observance of the same as is taught by Scripture and the doctrine Apostolic." In regard to Roman claims it says, "the Bishop of Rome . . . wrests Scripture for that purpose contrary both to the true meaning of the same and the interpretation of ancient doctors of the Church." With reference to the denial of the cup to the laity it teaches that it is contrary to the "ordinance and ancient custom of the Catholic Church" and to Scripture. As to Holy Orders, it recalls the condemnation by the Councils of the Donatists for teaching that the sacraments could be affected by the ministrations of evil men; the Scriptures and ancient usage are appealed to in defence of the three-fold order.

The Roman Supremacy is rejected as contrary to "Scripture," "Councils," "Consent of the Catholic Church," Confirmation is defended as a "Scriptural" and ancient custom of the "primitive Church." Extreme Unction is said to be "according to Scripture" and so "observed and ministered by the Catholic Church."

Beginning with the reign of Edward VI. our appeal to formularies centers in the Prayer Book. Here again we find the appeal is based upon Scripture and primitive practice. To begin with, the Prayer Book was constructed from the Ancient Service Books. The committee in charge of the work laid down as one of the rules for its guidance "the Word of God and the best precedents of the primitive Church." The Preface to the Book of 1549 speaks of the godly and decent order of the ancient fathers as the ground of the work and claims that the book is "much agreeable to the mind and purpose of the old fathers." The Act of Uniformity recommended it as the work of learned and discreet Bishops having an eye as well "to the most sincere and pure Christian religion taught by the Scripture as to the usages of the primitive Church." The reformed book of 1552 speaks of that of 1549 as "of a very godly order agreeable to the Word of God and the primitive Church." The preface to the Ordinal of 1550 asserts the intention of the Church of England to continue an order of ministry which had existed from Apostolic days which is evident to "all men diligently reading Holy Scriptures and ancient authors." The results of the Elizabethan settlement are seen in the Canons of 1603-1604. Canon 3 declares the Church of England to be a true and Apostolic Church teaching and maintaining the doctrine of the Apostles, Canon 30, on the lawful use of the Sign of the Cross in Baptism, says that the use was held in the primitive Church, is evidenced by *testimony of the ancient fathers*; that it was far from the purpose of the English Church to forsake and reject the Churches of Italy, France, Spain, and Germany or any such like Church in all things which they held and practised: and in the matter of ceremonies she only departs from them in those points wherein they were fallen both from themselves and in their ancient integrity and from the Apostolical Churches; that lastly the Sign of the Cross is consonant with the Word of God and the ancient fathers. Canon 31 declares that the Ember days were instituted in accordance with the custom of the ancient fathers of the Church, led by the apostles' example.

There is also a canon of 1571 against preaching anything except that which is according to the New Testament or what the "Catholic fathers and ancient Bishops have collected." It is hard to see how a professor of Church history can overlook all the evidence of this appeal to *Scripture and primitive practice* by the Church of England, which is furnished by her official formularies. The Reformation results are seen, by an appeal to *formularies*, to be very different from those which the Roman and Protestant parties hoped they would be, and they likewise give little countenance to those who in these days seek excuse to reform the faith once delivered to the saints. The English Church since the Reformation has ever sought to preserve the faith as contained in the *Catholic Creeds* and notably so in connection with the beginning of the Church in America. When application was first made for the consecration of Bishops for the Church in this land, the English Church, alarmed at the proposals to reject the Athanasian and Nicene Creeds and to alter the Apostles' Creed, answered in 1786, saying that they must wait for further explanation. Later the Church in America agreed, at the earnest solicitation of the Church of England, not to alter the Apostles' Creed and to retain the Nicene Creed.

In the first Pastoral Letter of the House of Bishops, 1808, our own branch of the Church declared that episcopacy is essential, as she learned from "Scripture and primitive antiquity"; that all men are exhorted to maintain the evangelical truths found in the Articles as "deduced from Scripture and attested by the earliest days of Catholic Christianity"; that our Liturgy is not only scriptural but primitive and ancient.

We maintain that the facts of history furnish no basis for an argument that the English Church at the Reformation dispensed with the witness of Creeds and Councils and primitive usage and appealed to Holy Scripture as the sole rule and guide in matters of faith. Documentary evidence proves that the Church of England rejected the notion of the "Bible and the Bible only" as each man liked to interpret it, quite as vigorously as she did the Pope and the Pope's word for what is the true faith.

The Church of England came through the conflict of the Reformation having fought a good fight and kept the faith which, please God, she will do to the end. She originated no new doctrine of the Church or the Incarnation. She bore her witness, she bears it still, and her daughter, our Mother Church in this land, thank God, has followed in her footsteps. The

foes of doubt and unbelief are battering fiercely at the gates of the City of God, but have made no breach as yet, still the Church of Christ is "terrible as an army with banners." She refuses to surrender the citadel at the call of a criticism which ignores or denies the Holy Ghost, the Comforter, as the Guide unto all truth. She will not suffer men to mutilate her Creeds at the call of a wisdom which knows not God. She will continue to bear witness that Jesus Christ was "conceived by the Holy Ghost, born of the Virgin Mary," because it is the Spirit of the risen and ascended Christ which has led her to that truth. It may be, we might expect it would be, that such a truth would be but dimly perceived at first but when once the Holy Spirit has lightened her understanding to see that the fact of the Virgin Birth is vital to the fact of the Incarnation, it can never be surrendered save at the cost of apostasy from the truth as it is in Jesus.

New York, March 6, 1907.

ALBAN RICHEY.

A CORRECTION.

To the Editor of *The Living Church*:

THE sixteenth line of my letter in your last issue is printed, "The Board of Missions is *not* made the disbursing agent"; and should read: "The Board of Missions is made the disbursing agent without discretion," etc. EDWIN D. WEED.

Aberdeen, Miss., March 10, 1907.

LITERARY

RELIGIOUS.

The Gospel History and Its Transmission. By F. Crawford Burkitt, M.A., F.B.A. 8vo, viii. + 360 pp. Imported by Charles Scribner's Sons. Price, \$2.00 net.

This volume contains the inaugural lectures of the recently appointed successor to Dr. Chase (now Bishop of Ely) in the Norrisian professorship of Divinity at the University of Cambridge. Professor Burkitt is widely known for his invaluable contributions to theological science, especially in the department of Syriac literature, where his monumental *Evangelion da-Mepharreshe* has placed him in the very foremost rank of investigators. In contrast to his more technical studies, the ten lectures contained in the present volume are cast in a semi-popular form and they will be found most interesting. Their purpose may be stated as follows:

What evidence do the Gospels, regarded as purely human documents and subjected to every legitimate test of historical criticism, furnish for the truth of Christianity?—i.e., what evidence would they offer an unprejudiced unbeliever? Professor Burkitt is careful to state that the position thus assumed is academic, and does not represent his own position. It is necessary to understand this at the outset of the book and its author may be misjudged.

After a preliminary and very interesting chapter on method, the writer attacks the Synoptic problem in the usual manner and reduces the "primary sources" of the Synoptist to St. Mark and the non-Markan document, Q. Some familiarity with the method on the part of his readers is evidently presupposed and only the salient points of the discussion are touched upon. Some space, however, is given to the question of the ultimate originality of our Second Gospel, the answer being a decided affirmative. A reconstruction of Q is wisely pronounced impossible, but the author argues that it contained an account of the Passion. (This seems very improbable.) St. Mark, however, is complete and so admits of a study for internal evidence as to its historical character, an investigation that is conducted in the third chapter of the book. This chapter is an exceedingly able piece of work and will repay the most careful study. An elaborate analysis is made of the Gospel, with reference chiefly to the interdependence of events, and a demonstration is offered that this interdependence is so complete and so unstudied that the assumption that the Gospel is a forgery or a mosaic of earlier sources becomes a critical impossibility. Only one criticism need be made on this chapter. On pp. 96-97 there is a somewhat elaborate argument regarding the geographical notice in St. Mark x. 1, the net result of which is the conclusion that Christ never entered Perea. This result is obtained by using the reading of the Western texts and by arguing that "beyond Jordan" means "on the Judean side." This last seems quite impossible, and even with the Western reading, Professor Wellhausen (whom Professor Burkitt quotes frequently, but not in this place) has shown that "Judea beyond Jordan" is the ordinary Aramaic expression for Perea. Indeed, the real reason for the adoption of Professor Burkitt's peculiar rendering is his statement that since Herod Antipas had dominion over Perea, Christ would have avoided this country—a

reason that hardly seems sufficient for such a radical treatment of the passage. Perea, unlike Galilee, had not become excited by Christ's teaching, and hence there would have been much less reason for Antipas to interfere. Professor Burkitt points out that his rendering harmonizes with St. Luke ix. 51. But, as appears later on, his rendering results also in overthrowing the entire Perea ministry as recorded by St. Luke (p. 208), and in denying the historical character of a considerable portion of the Fourth Gospel (p. 223). While if the ordinary (Neutral) reading be followed, with practically all textual critics, the result harmonizes precisely with the situation in St. John ix. 40.

A most interesting discussion is given of the passages found in both St. Mark and Q—the passages that have the strongest critical attestation—and the doctrine that can be established by these passages alone is sketched. This part of the book (pp. 167-183) is a distinct contribution to critical studies. But the treatment of the Third Gospel as a whole offers no particularly novel feature. There is no hesitation in assigning the Gospel to the companion of St. Paul on account of the agreement of style with the "we-sections" of the Acts. (Professor Harnack's elaborate vindication of the Lucan authorship appeared after the lectures in this book were delivered. It may be mentioned that Professor Moffatt has announced that he has reached the same conclusions independently—reversing his former position.) But we are presented with the familiar argument that St. Luke used Josephus and, used him in one place with hopeless inaccuracy, while in another place in Josephus (separated from the former by a little over one thousand words of the Greek text, facts are given that are *computed* from what Josephus says. The two instances seem mutually exclusive. And no attention is paid to the argument that a work issued at the time of the Domitian persecution might reasonably be expected to contain material to afford special encouragement. But of such material there is not a trace—J. Weiss *et al.* not to the contrary. The First Gospel might be considered to contain such material (although even there the instances do not seem to amount to much), but to make St. Luke's works literary contemporaries of the Apocalypse seems utterly improbable.

The very complicated problem of the First Gospel is handled with considerable acumen, especially with respect to the collection of Old Testament passages that is now a recognized source of the Gospel. Prof. Burkitt is for reducing St. Matthew's share in the Gospel to the compilation of this collection. This leaves unexplained, however, how the writer of what was probably no Gospel at all should have become identified with the writer (who is *not* a redactor) of our present Gospel. The defence of the more ecclesiastical passages of St. Matthew against the attacks of certain scholars, such as Prof. Wellhausen, is admirable, and Prof. Burkitt's wording of his reply might have been written by Canon Sanday. The date assigned to the Gospel (90-110) conflicts with what we are rightly told is a matter of especial moment to the writer, the distinction between Christian Jews and their unconverted brethren. At this late date the distinction would no longer be a burning question.

The seventh chapter of the book is devoted to the Fourth Gospel. The position taken is quite independent, the thesis being that the Christology of St. John is in accord with historic fact but that little reliance can be placed on the accounts of the externals of the ministry. Many of the difficulties felt with regard to the latter are due to Prof. Burkitt's remarkable interpretation of St. Mark x. 1, however, and they disappear in great part if the text of St. Mark be left as it stands. The Gospel is assigned, not to the Zebedee, but to some younger eye-witness, but the arguments adduced from the Church Kalendars strike one as rather trifling.

The three remaining chapters discuss the canon, Marcion, and the Apocryphal Gospels. These chapters contain some very strong passages and the author's interpretation of Marcion's philosophy is remarkably clear.

There is no especial summary of the results obtained by the long investigation and the evidence for the Virgin Birth and the Resurrection is not discussed. The omission is intentional, for in the writer's view such matters pass beyond the domain of criticism proper. "Fundamental beliefs are rarely acquired through a logical process" (p. 351), and "We shall only be disappointed if we expect orthodoxy to be the natural result of a competent knowledge of the history of dogma" (p. 29), represent his position on this matter. But the results of the investigation are seen implicitly throughout the whole book, Christ remains God Incarnate.

BURTON SCOTT EASTON.

The Heart of Christianity. By Rev. T. S. Linscott, D.D., F.R.C.I. Philadelphia: The Bradley-Garretson Co., Ltd.

"The very heart of Christianity is the supernatural doctrine that a man may know and converse with God." The book of which these words are the thesis, is marred throughout by an individualism which utterly neglects the institutional side of Christianity. The individual is to give himself up unreservedly to the guidance of the Holy Spirit, who is, as indeed our Lord Himself has taught us, the personal possession of every Christian. The one thing in the book that stands out as a forceful contribution to religious literature is the writer's defence of the Personality of God the Holy Ghost, against the "influence" theory which pervades so much Protestant writing.

But the natural tendency to opposite extremes has led the author to make the at least inaccurate statement that "the Holy Ghost is the Person who represents [*sic*] in the soul of the believer, God the Father and God the Son." Such a view seems to weaken the Unity of God, and plainly destroys the reality of the peculiar Presence of God the Son in the Holy Communion. Of course the Holy Ghost is that Divine Person who opens the way for God into the soul, but in the heart of the true Christian surely the Father and the Son also have their abode.

Sin and its cure form together the subject of this work, sin being depicted as a turning away from God, and its cure as union with God by a free surrender to the guidance of the indwelling Spirit. The sacramental means of grace, the divinely appointed mediums of the working of the Holy Ghost in the soul, are, consistently with the general neglect of institutional Christianity, disregarded. There is an unfortunate tendency throughout to belittle venial sins, showing itself noticeably in the dangerous doctrine that man may, with the divine assistance, live without any sin, the Holy Spirit bearing witness within him that his life is approved of God. Faith in the forgiveness of sins implies that the normal Christian lives without sin. From this follows the author's doctrine of satisfaction. The difficulty lies in the failure to recognize the distinction between what God allows and what He desires. He desires all men to be perfect (in their kind) as He is perfect (in His kind), but He allows many imperfections, because of the infirmities of our present human nature. True, He is not a "hard taskmaster," for His yoke is easy and His burden is light; but He bids none to be satisfied, but rather having done all things, to say: "We are unprofitable servants." Humility is evidently *not* a cardinal virtue in Dr. Linscott's ethics, for he forgets the cry of the poor publican, and fails even to offer an explanation of the confession which he quotes from St. Paul, that he is the "chief of sinners."

According to his own words, our author is quite satisfied with himself, and assured of his own sinlessness, and of the divine mission of his life. "My mission in the world," he says, "is to . . . call men back [from Bibliolatry, Ecclesiolatry, etc.] to spirituality."

With some the Bible, with others the Church, is set up as an infallible guide, so that it comes to "to take the place of God." The idea of the authority of the Church is the "mother of all heresies." Such statements, of course, are due to the author's predominant error—lack of appreciation of the institutional side of the religion of Christ. But in contradiction of many such statements, we read in Chapter XXVI, that there is "no account in the Bible of any person having been converted without the instrumentality of spoken words by a human being." Evidently, then, there is something wrong with his other doctrine that God appeals directly to the soul without any outside human mediation, and the anti-sacramentarian views of the author, therefore, need considerable qualification.

Two functions of the Holy Spirit are treated, however, in a way which should commend itself to all readers. First, the Holy Ghost imparts to the soul spiritual truth which cannot be expressed in human words; primarily the truth that "Jesus is God," of which no amount of argument, but only direct spiritual experience, can convince the soul. Again, there are certain statements of Scripture—as, for example, in the Sermon on the Mount, which cannot always be carried out to the letter, and which "can only give light to the individual as they are illuminated to his mind by the Holy Spirit," the principle being "that a man must hold himself in readiness to do anything, no matter how apparently absurd, if he should be so instructed by God." But, it should be added, no one has a right to call upon the Holy Spirit at all for spiritual knowledge or interpretation of Scripture, until he has first joined himself, as his Lord has commanded all who would be His disciples, and in the way that He has appointed, to that mystical Body of Christ, the Church, which is at all times and in all lands guided and directed by God's Holy Spirit.

J. S. M.

Rosemary and Rue. New York: E. P. Dutton & Co.

This is a volume of poetry, collected by Mrs. Eleanor Gordon in memory of her deceased daughter. It contains matter of various degrees of merit; but all of a melancholy tone. There are poems in the book of standard quality, such as Tennyson's "Crossing the Bar"; and there are clippings from daily newspapers where the sentiments expressed are better than the lines in which they are put forth.

In Via. Verses written on the Way. By George Seymour Hollings, S.S.J.E. New York: Longmans, Green & Co.

Father Hollings has been induced by his friends to collect his poetical writings into this little volume, and all who read them will be grateful to him for his compliance. The verses are full of devotional feeling and cannot fail to be helpful to souls.

The Way to the Altar, being helps to the Holy Communion, by the Rev. Charles L. Pardee, rector of St. Andrew's Church, Orange, N. J., will be published by Thomas Whittaker in due time for this season's use. The Bishop of Pittsburgh writes the introduction to the work.

AT EVENING TIME.

"But it shall come to pass that at evening time it shall be light" (Zech. xiv. 7).

The day a gloomy one has been,
And leaden clouds across the sky
Their heavy burdens spent, are seen
To lift themselves resignedly,
Before the cheering sun sublime
Whose light breaks through at ev'ning time.

A darker day has come and gone
For many a struggling human soul,
But ere the shades of night creep on,
Away the clouds of trouble roll—
A word of cheer, of hope divine,
Lights many a life at ev'ning time.

When days have lengthened into years,
And many, many years are fled,
Marked is the face with cares and tears,
And silvered-white the long-bowed head—
Yet over all a peace sublime
Sheds its sweet light at ev'ning time.

Chicago.

HERBERT BRITTON GWYN.

WHETHER OF THE TWAIN?

A LENTEN MESSAGE.

By MARIE J. BOIS.

A FRIEND of mine once asked me, in all seriousness: "When you have *finished* your Bible, what do you do then? Do you begin again?"

To her, the Bible is but a book among many others; she does not know it as the Word of God. What explanation could I have given which she would have understood? Not until He has opened her eyes will she know that there is not such a thing as *finishing* the Bible; not until she has begun to read with the light granted from above, will she be able to pray: That which I see not, teach Thou me; not until then will she learn that the kingdom of heaven is like unto a man that is an householder which bringeth forth out of his treasure things new and old.

To which of us Christians has it not been given to read a most familiar verse, something we perhaps know by heart, and all of a sudden, in the hour of special need, of special study, a new light was thrown upon that same verse, and a new message flashed to our thankful hearts, bringing help and strength, and teaching us once more the ever new lesson of God's *personal* care and guidance?

Thus, this week, guided by the Church's wise teaching of her children, I was reading, one evening, the story of our Lord's sufferings, and startlingly clear I seemed to hear Pilate's voice, asking the angry mob: "Whether of the twain will ye that I release unto you?" The TWAIN—Christ, the sinless One, the holy One, or Barabbas, the foul murderer.

Oh! it was then that the message reached my heart, laying bare the hidden pride so cleverly concealed to all but Him.

For me He bore the awful humiliation of being coupled with a thief and a murderer, and shall not this help me to be more truly humble in His sight and in the sight of men?

Looking then back on His marvellous guidance, His patience, His love, I remembered the message which reached me in Venice, while I was lying on my bed of tortures: "He careth for you." It was but *part of what I was to learn*, the only part which I then could only dimly understand: the one single ray of hope, weak as it was, of my wrecked life; the first words which made me *long* to know more of Him.

It was almost a year before I was *ready for the second part* of the message which then came to me, again as a flash of light: Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.

Casting all your care upon Him: for He careth for you.

Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

Whom resist stedfast in the faith.

Truly a Lenten message—may it prove such to many a heart!

BE ye truly mourners, sorrow on account of the inner ground and first cause of all evil—sin!

Every mourner, in the pure sense of the word, as one humbled beneath the mighty hand of God, necessarily retreats within himself, and is very near at least to the susceptibility of receiving the true consolation.—*Stier*.

THE JAMESTOWN TER-CENTENNIAL EXPOSITION.

MEMORIALIZATION OF NATION'S BIRTH AT NATION'S BIRTHPLACE

By GEORGE F. VIETT.

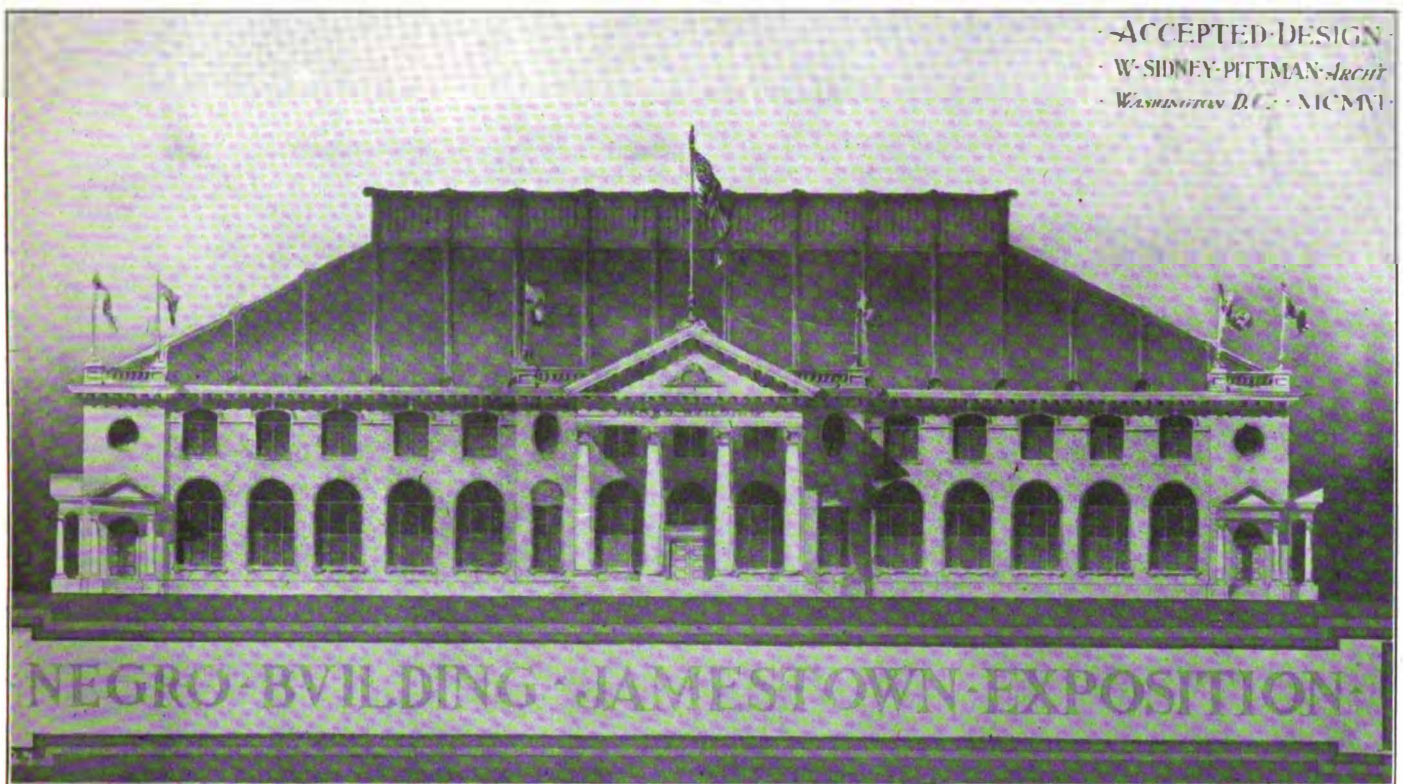
III.

APPROACHING—by either land or sea—that portion of the Atlantic seaboard bisected by the 37th parallel of latitude, in which Virginia is situated and the Jamestown Exposition will be held, we come to a region where Dame Nature seems to rest in raptured contemplation of her own rich and varied charms. Here, in kindest mood, reposeful in her fair estate, she meditates upon the scene,

"Where the tints of the earth, and the hues of the sky
In colour though varied, in beauty may vie;
And the purple of ocean is deepest in dye;"

and calls upon the rampant elements, at this her shrine serene, to cease their wantonings. Tumultuous winds and turbulent waves, forgetful of contention and bearing incense for an offering, tread here with reverential step; and in this land of golden

by the architectural lavishment of a festal city. The conservation of the natural beauties of the spot has been the primal and consistent consideration. The pilgrims of 1607 were awed at the immensity and majesty of the great new nature which confronted them. Mighty rivers rolling full-rimmed to the sea; teeming shores that told of far immensities beyond; vast forests, tenanted by strange and savage men; bays and lakes and water-courses, and beasts and birds innumerable, all these were the manifestations of a newer and an overpowering nature, and in the deeper harmony of design as set forth in the Jamestown Exposition adornment and environment, the preservation of these original impressions has been secured to the limit of permissive conditions. Whatever was found mediate, contributory, or accessory to this intention, has been guarded and improved with the utmost solicitude, an item in evidence being the retention of a dense group of adult pines at the western extremity of the water front, which rear their towering crests in sombre silhouette against the rose-flushed sky, presenting a picture of the primeval American forest and furnishing the key to the general contrivance involved. The bare and rigid trunks of this stately group, topped with its airy expanse of melancholy frontage, yield just that touch of contrasting



mean by whose reposeful shores the tranquil waters flow, for wanton deeds done in a wilder clime they yield atonement.

Within this hospitable zone, that royal daughter of old Ocean, the imperial Chesapeake Bay, entwines in fond embrace her thousand arms about the enamored land, and from this happy union there is born the multitudinous beauties of shore and sea for which the ocean frontage of Virginia is famed throughout the world.

In endless wealth of differing forms, the shore line stretches its enchanting prospect, and at a point surpassing, upon the choicest spot of a most choice selection, a fairy city is being reared to mark the site of the great Jamestown Exposition of 1907.

LANDSCAPING.

As the elegance of any picture is heightened by the harmonious richness of its framing, the ideal location and magnificent environment of the grounds under consideration afford the setting to distinguish them in a surpassing degree. With the radiant azure of a Virginian sky above, and the surrounding glories of an incomparable expanse of waters, the Exposition site is cradled with an infinite gentleness to which its delicate caprices and improvisations of landscape embellishment respond with singular and charming loveliness. The transformation of a beautiful wilderness into a wilderness of beauty is the result of the efficient labor that has been going on for three years in the landscape department. The tract of land so treated already presents a park-like appearance of uncommon elegance, but one happily deprived of its formal severity

austerity needed to emphasize the lightness of the lavishment beyond. Artistic landscape engineering and the cunning of the horticulturist have long since transformed a disorderly paradise into an orderly one. Shrubs and flowers have been planted by the mile and great trees transplanted by the thousands, and forms and masses of verdure, blending here and contrasting there, tell of the sense of proportion and refinement involved. Throughout all the labyrinthian intricacies of roadway, bowers, foliage, trails, and water-courses, whatever appears to be confused or unconnected is seen to blend harmoniously at some point where an adequate result is the issue.

THE SOLEMN SIGNIFICANCE.

Underlying this majestic display of material paraphernalia and the pomp and circumstance of power, there is a crowning appeal to the heart of American patriotism in its deep historical and sentimental significance. The picture of the pilgrim band with all it tells of tumultuous trial and triumph now stands revealed in soul-appealing splendor. Smith, and Percy, and Rolfe, and Newport, and Gosnold, and Laydon, and sweet Anne Burras—all have passed away; but we that rear our hopes and fears, and loves and hates, and homes and temples over the places that once knew them, are not unmindful of what their coming meant for us. And the wild children of the forest, sinned against and sinning, they too will have their place upon the monument we rear, for Virginia holds not lightly all their valor and their love of liberty. They too have faded away. The lone Indian has faced the westering sun and read his destiny in its departing beams, and his most secluded

haunts are now trampled with the foot of the stranger. They "did give the English a little land," and from that little land came forth a flood of black and white that drove them from their hunting grounds, over the hills and over the hills again. And there was no place of sanctuary, for wherever they halted the well-armed stranger came, and there they left more of their dead, and the dead of the enemy—and again to the mountains! But the rising tide was ever rising, and it washed them away! And so it was, and so it ever will be with those who in dumb freedom stand "to stem the march of the majestic world!"

Powhatan and Pocahontas! and all the great red host that looked on them have passed. Like beacon lights far set down time's relentless tide, they signal back to us the pathos and the power and pride that was their portion, and of which for them the first alone remains.

This is the picture that stands vividly out upon the page

of history revealing one of the great productive epochs of humanity, and this it is that the great Jamestown Exposition near Norfolk, is properly designed to honor.

At this shrine of the nation, Americans of every section will unite with Virginians to memorialize the birth of their common country, and come from wheresoever they may, North, or South, or West, they will find a welcome, for—

"Her flaming festal flags unfurled,
And gates thrown open wide,
The Old Dominion greets the world
With friendship, joy, and pride.
She calls upon the Stately host—
The children of her line—
And bids them yield devotion at
The Nation's sacred shrine."

[THE END.]



THE MARRIAGE OF POCAHONTAS TO MAJOR JOHN ROLFE.



CAPTAIN JOHN SMITH.



POCAHONTAS

[FROM THE ORIGINAL PAINTING AT
BARTON RECTORY, NORFOLK,
ENGLAND,
BY W. L. SHEPPARD].

Church Kalendar.



- Mar. 3—Third Sunday in Lent.
- " 10—Fourth Sunday (Mid-Lent) in Lent.
- " 17—Fifth Sunday (Passion) in Lent.
- " 24—Sunday (Palm) before Easter.
- " 25—Monday. Annunciation B. V. M. Monday before Easter.
- " 26—Tuesday before Easter.
- " 27—Wednesday before Easter.
- " 28—Maundy Thursday.
- " 29—Good Friday.
- " 30—Saturday. Easter Even.
- " 31—Easter Day.

Personal Mention.

THE Rev. SAMUEL E. ARTHUR, lately assistant rector of St. Peter's Church, St. Louis, has accepted the rectorship of St. Mark's Church, St. Louis, Mo.

THE Rev. THOMAS P. BAKER of Virginia has accepted the charge of St. Jude's, Waltherboro, and Christ Church, Wilton, S. C.

THE Rev. A. C. CLARKE has been appointed assistant at St. Paul's, Burlington, Vt., and entered upon his duties on February 20th.

THE Rev. F. WARD DENYS, rector of St. Mary's Church, Roland Ave., Maryland, sailed from Cherbourg for New York on February 17th, having fully recovered from his recent illness.

THE Rev. WILLIAM DUHAMEL of New Harmony, Ind., has accepted the rectorship of the Church of the Epiphany, Louisville, Ky., and entered upon his work March 3rd.

THE Rev. ROBERT B. GOODEN has become rector of St. Luke's Church, Long Beach, Cal. His address is now 756 Daisy Avenue, Long Beach, instead of Escondido, Cal., as heretofore.

THE Rev. C. SIDNEY GOODMAN has resigned as rector of St. James' Church, Zanesville, Ohio, his resignation to take effect April 1st. Mr. Goodman will take up special work in Ascension parish, Atlantic City, N. J.

THE Rev. G. W. PALMER, M.D., formerly of St. Stephen's Church, Ashland, Neb., has become the rector of Emmanuel Church, Denver, Colo., and may be addressed at cor. 12th Avenue and Lisbon Street.

THE address of the Rev. WM. FILLER LUTZ will be, until September next, 21 Boulevard Victor Hugo, Nice, France, acting as chaplain at the English church, during Canon Langford's absence.

THE Rev. W. E. VAN DYKE of Smethport, Pa., has been appointed to the charge of missions at Kane and Mount Jewett, diocese of Pittsburgh, and will assume charge soon after Easter.

ORDINATIONS.

DEACONS.

OKLAHOMA AND INDIAN TERRITORY.—On the Second Sunday in Lent, February 24th, in Trinity Church, Guthrie, Okla., Bishop Brooke ordered deacons Mr. WM. R. R. SIMMONS and Mr. HAROLD G. HENNESSY. The Rev. A. B. Nicholas acted as presenter and the Bishop preached the sermon. The Rev. Mr. Simmons is in charge of Stillwater, Okla. The Rev. Mr. Hennessy at Pawhuska, Okla.

DIED.

BENEDICT.—Entered into rest suddenly at the rectory, Swansea, Mass., March 8th, the Rev. EDWARD BENEDICT, rector of Christ Church.

CARROLL.—Entered into Life Eternal on March 4th, 1907, at her home, "Walnut Landing," near Cambridge, Md., Mrs. MARGARET HANDY CARROLL, widow of Dr. Thomas King Carroll, a distinguished and honored physician.

The funeral services were conducted by the Rev. Thos. B. Barlow, rector of Christ Church, Cambridge, Md., and the interment was in the cemetery of the historic and beautiful Old Trinity Church, Church Creek, Md., built in 1690. Her faith was sublime, and through many years of suffering her patience and submission unflinching. "Give rest, O Christ, to Thy

servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting."

KENT.—At White Haven, Pa., suddenly—MARY ELIZABETH, eldest daughter of Louise Irwin Whitehead KENT and the late Rev. James Sydney Kent.

"The victory of life is won,
The song of triumph has begun."

MEMORIALS.

CATHARINE R. LAY.

Shortly after eight o'clock on the morning of February 27th, 1907, and as the rising sun was sending his first glintings of day-light over the clear waters of Lake Michigan, illuminating the home into which she came a bride fifty-two years before, CATHARINE R. LAY, daughter of the Rev. Lucius and Margaret A. Smith, late rector of St. James' Church, Batavia, Western New York, and beloved wife of A. Tracy Lay, 321 Michigan Avenue, Chicago, passed suddenly, and without any of the ordinary pains of death, from the ranks and activities of the Church Militant, to the Church at rest.

The departure of this pure and gentle soul from the scenes of this present world, removes from our midst one whose presence and influence for all things good will be greatly missed by all members of her family, a large circle of friends, and many of the older clergy throughout our country.

Members of her family thus left bereaved, but not to sorrow as those who have no hope, are A. Tracy Lay, her husband greatly beloved, Mrs. McCauley, wife of Colonel C. A. H. McCauley, U. S. A. and their children, Katharine Lay, Tracy Lay and Edwin Douglas; also Mrs. Clinch, wife of R. Floyd Clinch, and their children, Duncan Lamont and Margaret Lay.

Mrs. Lay was a model of that earlier type of Church woman, fast disappearing from among us, who placed first and foremost their duty at home, and who in quietness and confidence did her work—did it well, in her home, in the Church, in the world, with a meek and quiet spirit, which in the sight of God is of great price.

Her family Sanctuary was a real shelter and refuge, from the strife of tongues, and from the waves of this troublesome world, to all who were privileged to dwell therein.

In it her children were brought up by their parents in the nurture and admonition of the Lord, and all guests felt the power of this benign influence.

A daughter of one of the best beloved of the clergy of the diocese of Western New York, in the first half of the last century, she had learned the art of living in simplicity, and how to exercise the grace of hospitality.

During all this long period of more than half a century, the home of this true gentlewoman was a haven of quiet and peaceful reflection in troublous times for many of the clergy throughout Illinois, who gathered here in an era of faction and war.

The present writer who pays this tribute of affection to the deceased, is one of many who was encouraged to steadfastness in the faith, courage to stand firm, and maintain the Church's principles and doctrines, from the confidence and hope shown by her, and her beloved maiden sister, Miss Margaret Smith, in the things of the Kingdom of God, when it seemed that the very breastworks of the faith were likely to give way in this city of upheavals in the Middle West.

It was her joy to live and see peace and prosperity restored and abound within our borders, and to give God often thanks and praise for having done all things well.

This most faithful wife and true helpmate—this fondly loving mother—this constant and thoughtful friend—this devoted daughter of the Church just gone from our midst, leaves a void no other can fill.

Her duty done, her works do follow her, in that her husband, her children, and children's children have marked well her ways, and do follow her good example, as well as rise up and call her blessed.

Standing beside the open grave, and saying the last words of hope and faith as all that was mortal of her was consigned to it, and looking at the profusion of the symbols of joy, and peace, and victory all around there, one could think clearly of two things, first, that wrapped up in the Master's words of welcome, "Well done good and faithful servant; Enter thou into the

joy of thy Lord;" and the other in the lines of Ellerton's Hymn,

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

FRANK SHERMAN BENSON.

The vestry of Grace Church, Brooklyn Heights, having learned with deep sorrow of the death, on the 28th of February, 1907, of FRANK SHERMAN BENSON, desire to express upon their minutes a record of their appreciation of his Christian character and of his valuable services to the parish. Mr. Benson was elected a Vestryman in 1896, having declined to serve when elected previously to succeed his father, Arthur W. Benson; and in 1898, he relieved Mr. Williams of the burden of being financial manager of the parish, and since that time he has most successfully, accurately and courteously discharged the duties of Treasurer of the parish and Trustees of its Endowment Funds. Mr. Benson had endeared himself to all and was a liberal supporter of all the good works of the parish and a staunch friend of its choir, regularly at the church to welcome strangers and a most congenial and useful member of the Vestry. As a Churchman in Diocesan affairs he was also active on the Cathedral Chapter, and his interest in the great charity of the Diocese was manifested by the successful effort he made, which by the liberality of himself and his family resulted in the payment of the debt of the Church Charity Foundation.

As a Churchman, a citizen, and a man, his loss will be markedly felt.

Attest. H. E. PIERREPONT,
Clerk.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED BY A PRIEST near New York City: curate, priest, unmarried, organist and choirmaster. Address: S. V. T., care LIVING CHURCH, Milwaukee.

RECTOR OF PARISH in New York City wants priest to take duty during July and August. Daily celebration. Will pay \$25 a month and give use of rectory. Address: D., care LIVING CHURCH, Milwaukee.

LADY with three children, ages, twelve, eleven, and four years, wishes competent Mother's Helper. Sewing desired. References required. Address: H., care LIVING CHURCH, Milwaukee.

WANTED—Competent Housekeeper to take charge of servants, children, etc., at Rhineland, Wis. Permanent position to right party. References required. Address: "RHINELANDER," care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PRIEST, single, 30, desires work in the East or Northwest for summer months or longer. Had experience as Curate in well organized parish. Address: CLERGYMAN, care LIVING CHURCH, Milwaukee.

CLERGYMAN, willing to exchange his charge, will exchange preferences with vacant parish. Address: EXTEMPORE PREACHER, LIVING CHURCH, Milwaukee.

CHOIRMASTER AND ORGANIST. Churchman and composer, thoroughly experienced in all choir work, seeks appointment. Location immaterial. Highest references. Salary \$600. OXONIENSIS, care of LIVING CHURCH, Milwaukee.

PRIEST of the Church seeking rest from parish care for a year, wishes to take charge of an organ and choir. Address: LEADER, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER, thoroughly capable musician, earnest worker, Churchman, desires position. Fine player, able and successful trainer. Recitallist. Address: ORGANIST, 10 North Maryland Avenue, Atlantic City, N. J.

WANTED—By a young Southern Churchwoman, a position in Church Settlement, or as Parish Visitor in large city. Has had Social Settlement and Y. W. C. A. training, and has held positions in both, besides doing parish visiting. Experience in two of the most important Southern cities. References from best people in Church, business, and social life. Address: X., care LIVING CHURCH, Milwaukee.

AN ENGLISHMAN of ability and considerable experience, desires a position as organist and choirmaster in Boston, Mass., or neighborhood, about the beginning of May. English references. Address: H. ENGLAND, Mandeville, Jamaica, B. W. I.

PARISH AND CHURCH.

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.

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. IVBS, 43 West 69th Street, New York.

S. T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Loulsburg 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.

FOR SALE.

ONE, ESTEY & CO., CHAPEL ORGAN. First class repair. Address: I. F., LIVING CHURCH, Milwaukee, Wis.

PAMPHLETS.

MARY, THE MOTHER OF JESUS. CHRIST-BORN. THE HOME IN NAZARETH. Rev. Morgan Dix says: "They contain the unadulterated and undefiled truth of the Holy Scriptures on these points. I am charmed with them." 5 cents each; \$4.00 per 100; postpaid. Address H. S. PARMALEE, East Orange, N. J.

TRAVEL.

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

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

RHEUMATISM CURED.

BY NEW FORMULA. The only positive Cure now known to the medical world for Rheumatism, Gout, Sciatica, Lumbago, Eczema, or any uric acid condition of the blood. Used and recommended by renowned physicians. Testimonials from thousands of cured rheumatic sufferers, including Bishops and priests. Suffer no

longer. Write at once for particulars and testimonials.

RECENT TESTIMONIAL.

PEORIA, ILL., March 4, 1907.

I hereby desire to testify what Anti-Uric remedies have done for me. I have been a sufferer of Rheumatism for 6 or 7 years. I learned of Anti-Uric Remedies and was using crutches at the time. I secured Anti-Uric Remedies and after taking 6 bottles of the outfits, have never had the Rheumatism since.

I want to recommend to all sufferers of Rheumatism Anti-Uric.

Yours respectfully,

(Signed) W. E. S. BUNN.

101 Y. M. C. A. Bldg.

Address: REV. SYDNEY G. JEFFORDS, Dept. F. THE ANTI-URIC COMPANY, 705 Howett Street, Peoria, Illinois.

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.

ST. JAMES' CHURCH, ATLANTIC CITY, N. J.

Sunday, March 10th, 1907, will be the tenth anniversary of maintaining services all through the year. The cost of all repairs and improvements is, approximately, twenty-two thousand dollars \$22,000 Paid on Account 16,000

Amount still needed 6,000

Surely there are those who know of the improvements which have been made and the great importance of the work who will send a special donation on or before the tenth anniversary. Donations may be sent to Bishop Scarborough, Trenton, N. J., Mr. Robert B. McMullin, Treasurer of Rittenhouse Trust Co., Philadelphia, Pa., or Rev. Wm. W. Blatchford, Atlantic City, N. J.

THE BISHOP TUTTLE CHURCH HOUSE.

All who desire to help to complete the building now being constructed in Boise, Idaho, commemorating the great work done in the mission field by Bishop Tuttle will please send their contributions at once to the Rt. Rev. J. B. Funsten, Boise, Idaho. Bishop Tuttle's recent book shows what the field was and is. There could be no better way to recognize heroic character than to erect such a memorial building in a frontier field in the midst of the scenes of his hardest struggles. The effort is timely for (1st) May 1st is the 40th anniversary of his consecration as Bishop of Idaho, Utah, and Montana and he has promised to be present in Boise that day. (2nd) He has just completed his 70th year. (3rd) It is only appropriate that exactly 300 years after the planting of the Church at Jamestown 3000 miles west we honor our Leader and mark the forward march of the Church.

JERUSALEM.

\$25,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

NOTICES.

PENSION CONSIDERATIONS.

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

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

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

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

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

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

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

THE GENERAL CLERGY RELIEF FUND. The Church House, 12th and Walnut Streets, Philadelphia, Pa. Rev. ALFRED J. P. MCCLURE, Assistant Treasurer.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking.

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

THE LIVING CHURCH

may be purchased, week by week, at the following places:

- New York: E. S. Gorham, 251 Fourth Avenue. Thos. Whittaker, 2 Bible House. R. W. Crothers, 246 Fourth Avenue. M. J. Whaley, 480 Fifth Avenue. Brentano's, Union Square. BOSTON: H. M. Upham Co., 15A. Beacon Street. Old Corner Bookstore, 27 Bromfield Street. PHILADELPHIA: Geo. W. Jacobs & Co., 1216 Walnut Street. WASHINGTON: Wm. Ballantyne & Sons, 428 7th St., N. W. Woodward & Lothrop. BALTIMORE: Church Book Store, 317 N. Charles Street, with Lycett Stationers. ROCHESTER: Scrantom, Wetmore & Co. CHICAGO: A. C. McClurg & Co., 215 Wabash Avenue. LIVING CHURCH branch office, 158 La Salle St. Church of the Epiphany, Ashland Blvd. and Adams Street.

- MILWAUKEE: The Young Churchman Co., 412 Milwaukee St. OMAHA: A. S. Singleton, 1428 N. 22nd Street. WINNIPEG: H. Godfree, 78 Colony Street. LONDON: G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C. It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

EVERYMAN'S LIBRARY.

The Young Churchman Co., Milwaukee, Wis., supplies all titles of the Everyman's Library, at 45 cents per volume in cloth, and 80 cents per volume in leather, both postpaid. A list of titles sent on application. The list consists of Fiction, Theology, Belle Lettres, etc., and includes many titles of the old standard books for young people.

It is the most desirable line of standard works on the market.

THE YOUNG CHURCHMAN FOR EASTER.

The Easter issue of *The Young Churchman* will be printed in two colors, and made as attractive as possible. It is far better than an Easter card to hand each child in the Sunday School.

Any Sunday School not subscribing regularly can be supplied with the Easter issue at the rate of One Dollar per Hundred copies, postpaid, in any number desired.

Orders must come early to secure copies.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

Kindness. Kindness in General, Kind Thoughts, Kind Words, Kind Actions, by Frederic W. Faber, D.D. Price, 90 cents net. By mail 96 cents.

THE MACMILLAN CO. New York.

Groves Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In five volumes. Vol. III. Price \$5.00 net.

LONGMANS, GREEN & CO. New York.

Personal Idealism and Mysticism. By William Ralph Inge, M.A., D.D. Late Fellow of King's College, Cambridge, and of Hertford College, Oxford; Hon. D. D. Aberdeen, Vicar of All Saints', Knightsbridge, London; Examining Chaplain to the Bishop of Lichfield. Price \$1.00 net.

PAMPHLETS.

Memorial of the Three Hours' Agony of our Blessed Redeemer upon the Cross. A De-

votion for Good Friday, with appropriate Hymns, Psalms and Prayers. Compiled by the Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia. Published by George W. Jacobs & Co., Philadelphia.

Commemoration of the Stations of the Passion of our Lord Jesus Christ. Compiled from "The Stations" of St. Ligouri, by Brother Benedict of the Crucifix 1110 S.D. Northampton, Massachusetts, Lent, A.D., 1907. For sale by Dr. W. T. Parker. Price 10 cents or fifteen for \$1.00.

Why I am Not a Mormon. For sale by W. L. Biersach, Provo, Utah, at 35 cents each for the benefit of Epiphany Mission, Provo.

BOOKLETS.

Random Reveries. By Upton H. Gibbs, rector of St. Peter's Church, La Grande, Oregon.
The Church's Attitude Towards Truth. By Edward P. Usher, A.M., LL.B. Published by the Author, Grafton, Mass., U. S. A., 1907.

THE CHURCH AT WORK

THE GENERAL MISSIONARY IN ALABAMA.

THE WISDOM of the Bishop of Alabama is showing itself in the first results of the forward movement in missions in this diocese. The recently appointed general missionary, the Rev. W. N. Claybrook, made his first trip of three weeks in the southern part of the diocese during the month of February, and reports the field ripe for the harvest. His first stop was made at Dothan, and there remained a full week, holding meetings and services three times a day. He met with a most hearty reception from all Christian bodies represented in the place. The Presbyterian minister insisted on his using his church buildings for the meetings, urging that he feel himself under no obligations to restrict himself in the fullness of his teachings by the fact of his acceptance. As the result of the week's work, five were confirmed, some fifteen or more communicants of our Church were found there, twelve hundred dollars has been subscribed toward the building of a church, a lot has been purchased, all the lumber for building has been promised, and a new mission has been begun under the most promising auspices. The missionary next went to Geneva, and Andalusia, two other towns in the same neighborhood, meeting great success. In all, nine were confirmed, and fifteen others are waiting confirmation. The outlook for the mission work of the diocese is fine.

GIFT OF A PARISH HOUSE.

MRS. F. J. EMERY of Cincinnati, has decided to erect a new parish house for Christ Church, Cincinnati to cost about \$60,000. It will be in memory of her husband, Mr. Thomas J. Emery. She has bought the two houses just east of the present parish house. These three buildings will be torn down, and the new parish house erected on the three lots. Mrs. Emery has given the material composing the present parish house to the Church of the Nativity, Cincinnati. When the building is taken down she will have all the material removed at her own expense to the lot next to the Church of the Nativity. The offer was made on condition the Church of the Nativity paid for the re-erection. This will give the Church of the Nativity a handsome pressed brick parish house at a very nominal cost.

WINDOW DEDICATED.

THE BISHOP of Indianapolis at the evening service of the First Sunday in Lent, dedicated the beautiful Art Glass window 16x18 feet, in the south front of the new St. John's Church, Bedford, Ind.

The window, which is purely Gothic and in keeping with the architecture of the church, is divided into three panels, the center panel or section containing a life size figure



WINDOW FOR ST. JOHN'S, BEDFORD, IND.

of St. John the Evangelist, which is truly beautiful and artistic and is in rich shades of ruby, amber, emerald and blue.

The side sections are in rich natural colors, in opalescent art glass, the gospel side containing the emblem *Agnus Dei* in the form of a lamb, the epistle side containing the emblem of Holy Baptism in the form of a dove. The base of the window is in handsome panels of rich green and ruby. The top of the window is divided into two diamonds,

one containing the *Ecce Homo*, the other a representation of the endless eternity, a circle containing the all-seeing eye surrounded by a triangle emblematical of the Holy Trinity. At the sides of the top are two irregular oblongs containing the Greek letters alpha and omega. The large oval at the extreme apex contains the emblem of St. John, which is a flying eagle ascending to the sun. The entire window is richly jeweled in brilliant colors.

M. T. O. IN ALABAMA.

MOVEMENT in behalf of the Men's Thank Offering in Alabama was begun in Birmingham, at St. Mary's Church (the Rev. J. W. C. Johnson, rector) during the last week in February. A general meeting, which was largely attended, was held in the evening, at this Church. The principle speakers were the Rev. H. R. Hulse, the travelling secretary of the Fourth Missionary Department. Others of the local clergy and laity addressed the meeting, and the result was an enthusiastic interest aroused, and the promise of something substantial from Alabama for this fund.

ILLNESS OF THE BISHOP OF SALINA.

THE BISHOP of Salina, Dr. S. M. Griswold, is recovering from a severe illness which, for a few days, caused great anxiety. He preached in the Cathedral in Salina, on the evening of Ash Wednesday but had to be taken home in a carriage, after service, and became rapidly worse, suffering much pain for several days. After a fortnight he began to recover, and at this writing seems to be regaining his strength in a way which indicates that he will soon be at work again.

MEN AND BOYS IN NORTHERN PART OF ALBANY DIOCESE UNITE.

THE MEN and boys in the archdeaconry of Ogdensburg, including the extreme northern part of the diocese of Albany, in New York State, are striving for a more compact organization, and so on February 19th, all but one of their senior and junior chapters were able to send delegates to Potsdam for an all day conference. The result was the formation of the Local Assembly of the Archdeaconry of Ogdensburg.

The officers elected are: Dr. J. C. Willson of Canton, president; J. A. Wert of Ogdens-

burgh, vice president; E. W. Pigion of Potsdam, secretary; Mulford Brown of Canton, corresponding secretary. The election of Mr. Brown was in recognition of the good work he has done in extending the Brotherhood in this archdeaconry, and he was asked to continue it and to help in developing the new assembly.

A committee consisting of the Rev. R. M. Sherman, Dr. J. C. Willson and E. W. Pigion were appointed to draw up By-Laws and to devise plans for the usefulness of the assembly. Upon invitation of the Rev. E. L. Sanford, rector of St. John's Church Ogdensburgh, the first formal meeting of the assembly will be held in Ogdensburgh, and the rector suggested April as the time. The arrangements for the meeting were referred to a committee consisting of the Rev. Mr. Sanford, J. A. Wert and Dr. Willson.

The meetings in connection with the conference began at eleven o'clock Tuesday morning with a celebration of the Holy Communion in Trinity Church, Potsdam, the Rev. R. M. Sherman, rector. Mr. Sherman conducted a brief but impressive preparatory service.

In the afternoon, Mr. Criswell, the New England Field Secretary, addressed the men and boys on the Brotherhood as a National movement and told of the organization and uses of local assemblies. A business meeting followed during which the Local Assembly was organized. Then came a conference especially for the boys, presided over by the Rev. Mr. Sherman, in which Mr. Criswell told about junior work and analyzed the Junior Department rules. The best of the conference by far was the statements by the boys themselves of the particular work each one was trying to do. The men and boys then united in a Question Box conference in which many questions were asked verbally and in writing. In the evening the delegates and a number of Potsdam parishioners heard the Rev. Frederick S. Eastman, rector of St. John's Church, Massena, preach on the text, "We then, are workers with Him," in which he showed the need for cooperation in all kinds of Church work and especially in Brotherhood work. After the sermon the Rev. Mr. Sherman conducted a quiet hour service in preparation for the corporate communion, which was held at six o'clock Wednesday morning.

The chapters represented at the conference were: Grace Senior and Junior Chapters of Canton; Trinity Senior and Probationary Junior Chapters of Potsdam; St. John's Junior Chapter of Massena; St. Philip's Junior Chapter of Norwood; St. John's Senior Chapter of Ogdensburgh.

A pleasant and helpful feature was that the rector of each parish sending delegates was there with his men and boys. Only one chapter in the archdeaconry was not represented, and that was not through lack of interest. Thirty-four men and boys attended. Altogether it was considered a helpful and interesting conference and the men and boys help to make their assembly a power for good in the archdeaconry. Mr. Criswell followed up the meeting by visiting the chapters in their home towns and by covering places in which there are no chapters yet.

An interested attendant at most of the meetings of the conference was the Rev. Frank Lincoln Masseck, founder of the Knights of King Arthur, who had a pleasant word for the men and boys and told them something of his organization work.

MEMORIAL CHURCH TO BISHOP ATKINSON.

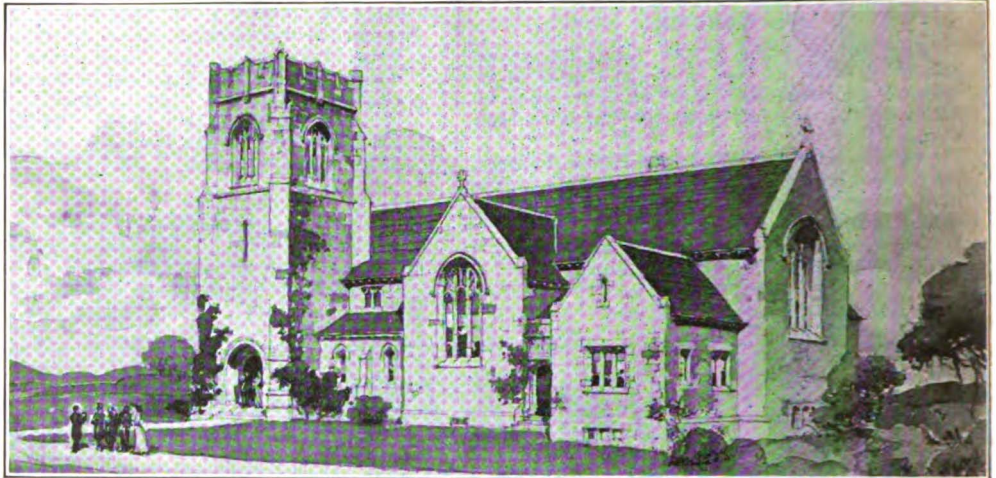
THE CHURCH OF THE HOLY COMFORTER in Dilworth, the southern suburb of Charlotte, N. C., expects in a short while to begin the erection of a handsome stone church in memory of the late Bishop Atkinson—the third Bishop of the undivided diocese of North Carolina. This congregation is a newly or-

ganized mission in a progressive part of the progressive southern town and has great promise of growth and development. The mission was organized nearly four years ago under the Rev. Geo. M. Tolson, who soon afterwards resigned and left the work to the present minister, the Rev. Francis M. Osborne.

The accompanying cut shows the plan of the church as drawn by Mr. Chas. C. Haight

profound impression, and it is believed a lasting one on all who heard it, and has greatly helped the Church in its work in Jacksonville. Daily at noon, Woodman's Hall is filled to hear the Archdeacon as he translates the dogmas of the Faith into spiritual and practical life power.

During the thirty-five days of his stay in Jacksonville, the Archdeacon not only conducts the noonday service, but a progressive



THE ACCEPTED PLAN FOR THE CHURCH OF THE HOLY COMFORTER—BISHOP ATKINSON MEMORIAL.

of New York. The chancel and transepts will be built first and afterwards the nave and tower. To this end a lot has been bought and paid for at a cost of \$3,000, and nearly \$3,000 more has been raised toward the cost of the building.

The Church people throughout North Carolina are generally much pleased that some adequate memorial to Bishop Atkinson should be attempted, for he is regarded as one of North Carolina's greatest men. His powerful and lovable personality impressed and endeared him to everyone with whom he came in contact. His service to the Church not only in North Carolina but in the United States deserves to be remembered. He came to the episcopate at a time when North Carolina's Church was discouraged and demoralized by the desertion of her chief pastor to the Roman Church and in spite of this event and in spite of the ravages of the Civil War, he left a diocese strong in heart, with the number of her clergy increased by nearly fifty per cent, and the communicants by 300 per cent., including those set apart in the diocese of East Carolina. Bishop Atkinson died in 1881 in the 28th year of his episcopate, the 41st year of his ministry, and the 74th year of his life.

The single act for which Bishop Atkinson is most conspicuously remembered is his part in bringing together the disunited Church after the close of the Civil War.

A GREAT MISSION IN JACKSONVILLE.

UNDER the auspices of the Church Club, of Jacksonville, Florida, Archdeacon Percy Webber delivered a lecture on "Christian Manhood," Monday night, to the men who thronged the Duval Theatre to hear him. Business men competent to judge, say it was the largest number of men ever gathered in Jacksonville at any one time, apart from a State political convention.

It was a most representative audience, including some of the most prominent business leaders, attorneys, physicians and politicians as well as men from every walk of life. The audience was a great tribute to the place the Archdeacon has won for himself in the City of Jacksonville. For an hour the closest attention was paid the speaker; the only break in the intense silence of interested listening was the great applause which was given at the close of the address. The lecture made a

mission in the city parishes, preaching each afternoon and night, and celebrating daily, Saturday excepted. The mission ends in the Mother Church, big St. John's, on March 20th. It was by special personal request of the



THE LATE ST. REV. THOS. ATKINSON,
THIRD BISHOP OF NORTH CAROLINA.

Bishop that the Archdeacon came. He cannot stay for Holy Week, having been engaged a year for that time, by the parish in Greenport, Long Island.

HISTORICAL PORTRAITS.

IT HAS BEEN proposed to remove to the sacristy of Old Swedes' Church the portraits of the Rev. Messrs. Peter Tranberg and Israel Acrelius, pastors sent from Sweden to Old Swedes' Church in the 18th century, which now hang on the walls of the sacristy of Trinity

Church. Such a transfer would place them in company with the Rev. Eric Biorck, who was Swedish pastor, here and consecrated the newly erected stone church on Trinity Sunday, 1699, and whose portrait was presented to Old Swedes' Church in 1899 by the iron firm at Fahlern, Sweden, which more than a century before had at the instance of the Rev. Mr. Biorck, who had upon his recall by King Charles XII. taken up the pastorate there, presented the Wilmington Church with a beautiful silver paten and chalice. These three portraits are each almost life-size. Side by side they would explain the naturalness of the merger in 1794 of the descendants of the Swedish settlers into the American Church, being no strangers to the episcopate and valid ministerial orders.

MEMORIAL WINDOW UNVEILED.

IN GRACE CHURCH, Merchantville, N. J., on the Third Sunday in Lent, a window was unveiled—in memory of the Rev. Richard G. Moses for twenty-three years rector of the parish.

The service was attended by a very large congregation, filling the church—and including many former parishioners of Grace Church, who had left Merchantville, but who came to show their respect for their former rector.

Before the beautiful window was exposed to view, the rector, the Rev. Harold Morse, who succeeded the Rev. R. G. Moses, formerly accepted the same which had been subscribed for by the liberal contributions of the parishioners and friends of the former rector.

The cord releasing the curtain was pulled by Richard G. Moses, the son of Arnold Moses and grandson of the Rev. R. G. Moses. The sermon was by the Very Rev. John Moses, Dean of the Cathedral of Garden City L. I., who spoke of his father, as one "Steadfast in Faith, joyful through Hope and rooted in Charity."

The subject of the window is the Ascension," and was made in Munich, under the direction of Meyers & Co. of New York, at a cost of \$700.

NEW DEAN INSTALLED.

AT THE morning service in Trinity Cathedral, Cleveland, on the Third Sunday in Lent, Bishop Leonard introduced the Rev. Frank DuMoulin, LL.D., to the congregation and explained his canonical status as rector and Dean. Using a special form of service in vogue at the Cathedral the Bishop proceeded to institute the new rector and Dean, being assisted in the impressive ceremony by Archdeacon Abbott and the Rev. J. Louis P. Clarke, curate. Dean DuMoulin preached the sermon from St. Luke xi. 23, "He that is not with me is against me; and he that gathereth not with me scattereth." The preacher dealt with the so-called "indifferent man" in the various phases of life, and said in substance: Human personality is too strong a force to be negative. The "indifferent man" cannot exist either in the home, in politics, or in the Church. Almost automatically every man is either on one side or the other of any question or proposition.

The so-called "indifferent man" is most mischievous in society. He is responsible for marital infelicity and for graft in politics. He is inimical to the Church of God and to society in general. In short, his indifference is that in name only and he is in reality either a positive force for good or for evil in the world.

Shortly after Easter the new Dean will be tendered a reception by his congregation.

It is hoped that Trinity Cathedral will shortly be completed as the work is being pushed as rapidly as possible. It will rank as one of the finest specimens of Gothic architecture on the continent, no pains having

been spared to make it architecturally correct in every detail.

The marble altar, pulpit, and floor which have just arrived from Italy are now being placed, and the splendid four manual pipe organ is partly installed.

The Bishop has announced that he will (D. V.) consecrate the noble edifice in the presence of the ninetieth annual convention of the diocese on Whitsun Monday, May 20th. It is expected that a number of the leading Bishops and other eminent ecclesiastics will be present at this important ceremony, including Bishop Potter of New York.

ARCHDEACON BATES OF MEXICO HOLDS AN UNEXPECTED SERVICE.

AN ALL-DAY ride on a slow-going freight train brought me to one of the smaller railroad centres of this Republic. There is here a railroad men's club-house or reading-room. I had sent word in advance that I was coming to hold religious services in their club-house. In some way this word was sidetracked and all unknown to me. At the appointed hour I went in upon these men, some twenty-five in number. Some were smoking, some were reading, some were playing dominoes, and others were playing cards.

On entering, I was for a moment completely bewildered, for I instantly discovered that I was not expected. There I stood, not knowing what to do, and looked at the men who in turn surprised at my intrusion, sat and looked at me, wondering what I wanted. But after a moment I said:

"Men, evidently you do not know me nor why I have come. I am glad to observe that you are having a good time in the right way. Now, I wish to hold a religious service for you. None of you must leave, for if you do I shall feel that I have driven you away from your own quarters."

All remained, putting away cards, etc. They arranged themselves so as to sit facing me. I brought out a supply of *Evening Prayer Leaflets*, giving one to each man. I conducted this service without vestments. All entered heartily into the service and listened attentively to the sermon. They also did their best at singing the hymns, as did also a negro barber who stood in the door-way of his shop, which opened into this room.

When the service was over, the local railroad physician followed me out and said:

"That's the first sermon I have heard in three years. It's not because I do not wish to hear sermons, but I have not had the opportunity. You come again and my house shall be your home. I'll make the boys chip in to pay your expenses."

At the depot one of the men who had followed me said:

"What is your Church? None of us can make out. Some say you are a Roman Catholic. Others that you are a Methodist. One says that you are a Baptist. But I think you are an Episcopalian."

I thanked him for his interest, and told him that he was right. L. S. BATES.

DEATH OF THE REV. EDWARD BENEDICT.

THE DEATH has just been announced of the Rev. Edward Benedict, rector of Christ Church, Swansea, Mass. He was a native of Pleasantville, N. Y., and is well remembered in Boston, where he was curate at the Church of the Advent in 1872-78, during the days of the rectorship of the present Bishop of Fond du Lac. He also held cures in the diocese of Chicago, being rector of Trinity Church Aurora, Ill., 1878-82, and in the diocese of Missouri, as rector of Trinity Church, St. Louis, 1886-91. He has been rector of Christ Church, Swansea, since 1901. He was 65 years of age and his death was due to heart disease.

THE FARR WINDOW IN PHILADELPHIA.

IN PUBLISHING recently an illustration of the Farr memorial window at the Church of Our Saviour, Philadelphia, it was inadvertently omitted to state that the illustration was printed by courtesy of the Gorham Company, the manufacturers of the window.

VACATION CONFERENCES IN THE BERKSHIRES.

PLANS for the Summer Conferences are much further advanced this year than usual at this time. The dates of the Berkshire Vacation Conference are July 6th to 21st, and of the Laymen's Union Conference, July 19th and 20th. Both are to be held at North Adams, Mass., which, with Williamstown, quite near by, is the cradle of American missionary endeavor, and where the American Board and the American Bible Society had their inception. It is expected that North Adams will prove a permanent location. This year St. John's Church will be used for the religious services and the Congregational church for the Bible and Mission study, and some of the evening meetings.

Bishops who have promised to attend and speak are Bishop Vinton, Bishop Talbot, Bishop McViekar, and Bishop Tuttle; the Presiding Bishop to be there during the Laymen's Union Conference. The Rev. Dr. Arthur S. Lloyd, General Secretary of the Board, will return in time to speak, and the Rev. Everett P. Smith, educational secretary, will have charge of the mission study. Those who do not take the mission studies will this year have the option of a course of four lectures by the Rev. Robert B. Kimber, a former secretary of the Board, who will review the entire general missionary work of the Church. One of the Bible teachers will be the Rev. Hugh M. McIlhany, chaplain of the University of Virginia, and it is expected at this writing that the Rev. John T. Kerrin, of Jamestown, whose studies were such a feature last year, will be the other. There will be an illustrated lecture on Panama by the Rev. Dr. E. H. Wellman of Brooklyn, who was sent to the Isthmus by the Seabury Society, and there will be nights given to the American Institute for Negroes, the Sunday School, the Woman's Auxiliary, and two to work by laymen for Church extension.

Splendid attractions in the way of excursions to beautiful lakes and historic scenes will be offered. One trip will be made to Bennington, Vt., and another to Pontoosac Lake. There will be a reception at Williamstown, and luncheon around the Haystack monument on Williams College campus. Ample boarding accommodations are to be offered this year at \$1.00 to \$1.50 per day, everything included, and as a rule in large colonies, so that Conference people will be constantly together. There is marked local interest, and a feature of the opening is to be a reception at one of the principal hotels, where Conference guests of previous years may meet each other, and also the people of North Adams and Williamstown. Reduced rates by railroad will be offered, and one of the routes will be by the Hudson River.

At the Laymen's Union Conference articles of permanent federation will be adopted, and the first officers chosen. It is expected that laymen will be present from most of the cities of New England and the Middle States. The registration fee will be the same this year as last, viz., \$5.00 for the entire fortnight, and \$1.00 for the Laymen's Union meeting only.

DR. LLOYD IN CHINA.

A CABLEGRAM received March 4th from the General Secretary, the Rev. Dr. Lloyd, gives the information that he has safely arrived at our mission in Shanghai.

RESIGNATION OF THE RECTOR OF ST. LUKE'S, SAN FRANCISCO.

THE *Pacific Churchman* announces the resignation of the rector of St. Luke's, San Francisco, as follows:

"We are very sorry to be obliged to record the resignation of the Rev. B. M. Weeden from the rectorship of St. Luke's Church. The strain and stress of the earthquake period brought on a serious illness against which he has bravely struggled. So far the struggle has been only partially successful, and he has been forced reluctantly to acknowledge that his present strength is not equal to the burden of a growing parish in process of reconstruction. Indeed it would appear that the attempt now to go on with the work would be attended with much graver consequences. To give up the work seemed the only thing to do. For Mr. Weeden we hope and pray the period of enforced quiet and rest may be in every way beneficial, and that he may be restored to health and strength. For the parish we beg to express the hope that they may not be too long without an official head, particularly just now as the congregation is rallying so loyally in the new church."

DEATH OF ARCHDEACON VINCENT OF CANADA.

THE NEWS of the death of Archdeacon Vincent, one of the greatest of the pioneer missionaries of the diocese, was received in Winnipeg in the beginning of March. He died at Albany, in the far North—the diocese of Moosonee—January 26th, from cold shock, aged 71. The Archdeacon retired from active work four years ago, and lived at Stonewall, near Winnipeg, but recently went to Chapeau, to do some brief missionary work. From there he made up his mind to visit his old field of labor in the James' Bay district, diocese of Moosonee, from which trip he was never to return.

DEATH OF COL. TATTNALL PAULDING.

COLONEL TATTNALL PAULDING, a prominent Churchman and man of business and philanthropic interests, died at his residence in Germantown, on Tuesday, March 5th. He was a son of the late Rear Admiral Hiram Paulding and a grandson of John Paulding, one of the captors of Major Andre in the Revolutionary War. He saw service in the Army of the Potomac during the Civil War. Colonel Paulding was a communicant and attendant at St. Luke's Church, Germantown, and also deeply interested in the Church of the Messiah, Gwynedd, Pa. The Burial Office was rendered over the remains at St. Luke's Church, Thursday afternoon, March 7th, the Rev. Dr. Samuel Upjohn, rector of St. Luke's, and the Rev. W. P. Kemper, rector of the Church of the Messiah, officiating.

THE IOWA PROBLEM.

BISHOP MORRISON, who is now in Rome, does not continue to improve as rapidly as his friends had hoped for. Recent advices from there indicate that after attendance at the memorial service to honor the memory of Dr. Nevin, late rector of St. Paul's, he was not so well and that his recovery from the set-back was slow. The Bishop's many friends realize that his condition is such that many months must elapse before he can expect to take up his duties in the diocese again.

Throughout the diocese there is a settled conviction that something must be done to relieve the Bishop. The statement is made that Iowa is territorially too large and that either a Coadjutor or a division must soon be brought about. The *Iowa Churchman*, the diocesan magazine, has editorially suggested an increase of the episcopate fund looking towards some relief in the manner that the

Bishop shall advise and suggest. As yet the actual effort to increase the episcopal endowment fund has not gathered much headway, but it is expected that at the coming convention in May some action in the matter will be undertaken. In the meanwhile the prayers of the diocese are being offered for the Bishop's recovery.

M. T. O. ENTHUSIASM IN VIRGINIA.

IMPRESSIVE SERVICES in commemoration of "Three hundred years of English Christianity in America" were held in St. Paul's Church, Petersburg, Va., on the 3d inst. The other churches in the city were closed to allow the attendance of their congregations at these services. It was practically a mass meeting of men and boys called to express thankfulness for blessings received and to celebrate the tercentennial of the establishment of the Church and the glorious privileges of religious freedom on American soil. The services arranged for the evening were especially appropriate, and the music was rendered by a full male chorus. Brief addresses were delivered by the Rev. R. W. Barnwell, John W. Wood, of New York, assistant secretary of the Board of Missions and editor of the *Spirit of Missions*; Judge James M. Mullen, of the hustings court of Petersburg; W. W. Robertson, of Norfolk, and the Rev. Dr. C. Braxton Bryan, all of which were historical in character and thankful in spirit. The services were educational as well as fervent in spirit of praise and of worship. The Church throughout America will this year commemorate with a thanksgiving offering the three hundred years of Christianity in this country.

GENERAL CONVENTION ARRANGEMENTS.

THE RICHMOND papers give news from day to day as to progress made in arrangements for the meeting of General Convention. A late *Times-Despatch* says:

"The sessions will be held in several places, the opening services being at Holy Trinity Church. When the convention is formally begun the House of Deputies will meet in St. Paul's Church daily, its sessions being opened to the public as far as the seating capacity of the church will allow.

"The House of Bishops will hold its sessions in the hall of the House of Delegates, Governor Swanson having issued the necessary permit for the use of certain rooms in the Capitol Building. The meetings of the upper branch are held behind closed doors, no one being admitted except the Bishops and their secretaries.

"The Woman's Auxiliary, which assembles with the Convention, will sit at the Masonic Temple, and the other churches of the city will be used for various incidental meetings in the interests of Sunday Schools, St. Andrew's Brotherhood and other agencies of the Church."

In regard to entertainment, the same paper says:

"Mr. Geo. C. Thomas, of Philadelphia, the head of the banking firm of Morgan, Drexel & Co., has rented the residence of Mrs. B. B. Munford, No. 503 East Grace Street. Miss Coles, of Philadelphia, head of the Woman's Auxiliary work, has taken the residence of Mr. Coleman Wortham, No. 421 East Franklin Street. It has been said that Mr. J. Pierpont Morgan has taken the Westbrook place, the late residence of Major Lewis Ginter, in the county, but this could not be confirmed. Among the other houses that are being mentioned as engaged, or under negotiation for the term of the Convention, are the residences of Mr. James B. Pace, Mrs. William R. Trigg, Mr. J. Taylor Ellyson, and Mr. Rutherford.

"Mr. Funsten, chairman of the committee on hospitality, thinks that perhaps a dozen completely furnished houses can be rented at rates that will be mutually agreeable.

"A list of approved boarding places with

rates will be prepared during the spring, and furnished to persons inquiring about visiting the city during the term of the Convention."

MARBLE FROM ST. PETER'S, ROME.

ANOTHER TREASURE brought from abroad by the Rev. F. M. Banfil, whose gift to St. Stephen's Church, Providence, of a stone from the site of St. Stephen's Martyrdom at Jerusalem, has already been mentioned in these columns, is a block of the purest statuary marble with five crosses of red marble inlaid, which came from the floor beneath the great dome of St. Peter's, Rome, and is given to St. James' Church, South Bend, Ind., of which the donor is rector. The block will be used as the stone for the high altar at St. James' Church and will be placed in time for Easter.

CONNECTICUT.

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

Death of Mrs. William Brewster—Legacy to St. Mark's, New Britain—Personal.

MRS. WILLIAM BREWSTER of New York and Edgehill, Mount Carmel, died suddenly, on the steamship *Lucania*, on the homeward voyage from Liverpool. Mr. Brewster is the nephew of the late Rev. Joseph Brewster, and a cousin of the Bishop—and the Rev. William I., and the Rev. Benjamin Brewster. Edgehill (the former home of the Rev. Joseph Brewster), is within the parish of Grace Church, Hamden. Mrs. Brewster was deeply interested in the work of the Church, as well as in every good for the community. In 1902, a beautiful parish house was given by Mr. and Mrs. Brewster, in memory of the Rev. Joseph Brewster, who in his later years, ministered to the parish. The present rector is the Rev. James E. Coley. The death of Mrs. Brewster will be deeply felt.

ST. MARK'S Parish, New Britain, receives a legacy of four thousand dollars, from the estate of the late Norris Bailey, long Senior Warden. The parish is also named as the conditional heir to the "rest and residue of the estate."

PROFESSOR WINFRED R. MARTIN, who has resigned from the faculty of Trinity College, to take up work in New York, was recently the recipient of a silver loving cup, from the undergraduates of the institution. This was accompanied by resolutions, in appreciation of Professor Martin's long service in the college.

DELAWARE.

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

Quiet Day—Lenten Engagements Cancelled.

THE ANNUAL quiet day for the women of the diocese was given by the Rev. Sturgis Al-

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len, O.H.C., in St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector). Tuesday March 5th, with a gratifying attendance.

THE Rev. Edgar Cope, rector of St. Simon's Church, Philadelphia, and rector-elect of St. Peter's, Chicago, sends word from Atlantic City that he is suffering from a nervous shock, due to the accident to the Pennsylvania Railroad's Chicago express train, on February 22nd, and must cancel his engagement to preach on March 27th at the Wilmington business men's service, at St. Andrew's Church.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Death of Prominent Churchwomen.

MISS MARY H. GOLDSBOROUGH, aged 72 years, daughter of the late Colonel Nicholas Goldsborough, of "Otwell," Talbot county, died suddenly Sunday morning, March 3rd, from heart failure, in Christ Church, Easton.

When she left home to attend the 11 o'clock service, she seemed in her usual health and in the best of spirits. She was stricken during prayers in the early part of the service. Some of the congregation supposing that she had fainted went to her assistance and she was removed from the church.

Miss Goldsborough was one of the most devout and charitable women of Easton, and was a liberal contributor to the Emergency Hospital. She was an active worker in Christ Church, and at one time was one of the managers of the Home for Friendless Children. She also took an active interest in the Mercantile Library. The funeral was held at Christ Church at noon on Tuesday, the Rt. Rev. William Forbes Adams and the Very Rev. Edward R. Rich officiating in the absence of the rector.

THE REV. WILLIAM GEORGE MCCREADY, rector of Christ Church, Easton, was called to Eureka Springs, Arkansas, by the sudden illness and death of his mother, Mrs. Jennie Martin, which occurred at the Southern Hotel in that city, of which her son-in-law, Mr. W. E. Beatty, is proprietor, Sunday afternoon, and she died at just about that time. She was 77 years old.

IOWA.

T. N. MORRISON, D.D., Bishop.
Work at Denison and Other Stations.

A SPLENDID and successful missionary work has been done in a chain of three mission stations in Western Iowa by the Rev. Arthur Pratt who has charge of the work at Denison, Vail and Carroll. Less than two years ago at the latter place Mr. Pratt found a discouraged congregation, a mere handful worshipping in a small and barren church building of frame. He soon brought encouragement to the people and the work of beautifying the structure was heartily entered upon. This old building, small and uncomfortable, has been made into a really attractive and churchly building with altar and chancel furnishings of exquisite design and in perfect taste. Recently the renovated building was dedicated, a series of services being held.

At half-past seven the day began with a celebration of the Holy Eucharist, the Ven. Archdeacon Hoyt celebrant, when a large number of communicants received. At 10 o'clock there was a second celebration when the altar and other furnishings were blessed by Dean Starr; Dr. Hoyt preached the sermon. The service was beautifully sung by the vested choir. A Litany service was held at four with a brief meditation by the priest in charge, and an evening service later, when Dean Starr was the preacher to a crowded congregation. In material and spiritual ways there has been a marked advance at Carroll.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Diocesan Notes.

THE NOON-DAY MEETINGS held in Board of Trade hall under the auspices of the Brotherhood of St. Andrew in Louisville are very well attended, the room being nearly filled every day, and often standing room can hardly be obtained.

The congregations are composed of merchants, bankers, and professional men of almost every religion and of no religion, and the eager attention proves that the pulpit has not lost its power, but that thinking men are glad to listen to the preacher who speaks of righteousness, temperance, and judgment to come in plain, direct, and positive language.

The speakers thus far have been Bishop Woodcock, the Rev. John Mockridge of Detroit, the Rev. D. C. Wright of Paducah, and the Rev. Alexander Vance of Pittsburgh. Dr. S. S. Marquis of Detroit will begin the addresses the week after Mid-Lent Sunday, and Bishop Woodcock will close the series during Passion Week. In addition to the good results effected in individual cases by these meetings, the Church has been presented in a most favorable light to the men of Louisville.

THE UNION SERVICES held on Fridays in Lent at five o'clock, have drawn large congregations, the churches generally being filled.

THE CATHEDRAL CHOIR is rendering Gaul's Passion Music at Evensong during Lent. One part is sung each Sunday. It will be given as a whole some night during Holy Week.

THE REV. WM. DUHAMEL entered upon his duties as preist-in-charge of the Church of the Epiphany, Louisville, the Third Sunday in Lent.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.
Church Club Lectures—Men's Club Formed.

THE FIRST Church Club lecture this Lent was delivered at Christ Church, New Orleans, by the Rev. John Hartley of Lake Charles. The priest took for his theme, "Our National Debt—What It is, and How to Pay It." His remarks were based on God's blessing to this country and the fact of the nation's indebtedness to God. The debt was to be paid in obedience to God's laws. The Rev. Dr. R. H. McKim of the Church of the Epiphany, Washington, is to deliver the next lecture at Trinity Church, on the 13th inst.

A MEN'S CLUB in connection with the Church of the Annunciation, New Orleans, has just been started. The club is to include social features. The officers elected were the Rev. J. B. Whaling, B.D., Messrs. J. A. M. Wilson, and B. W. Allen. This church also had a very enthusiastic meeting in connection with the Men's Missionary Thank Offering.

MASSACHUSETTS.

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

THE REV. ALBERT CRABTREE, rector of Emmanuel Church, Manville, R. I., has accepted a call to All Saints' Church, Attleboro, and St. John's Church, Mansfield, succeeding the Rev. James L. Tryon, who recently resigned to accept the assistant secretaryship of the American Peace Society. The Rev. Mr. Crabtree has been rector of the Manville parish for the past twelve years. He is a native of Fall River and is a graduate of Trinity College and the Episcopal Theological School at Cambridge. He has been secretary of the Rhode Island diocesan convention and a member of the committee on canons. He is prominent in the Masonic fraternity.

THE REV. FR. L. L. CONRADY, a priest of the Roman Catholic Church, and prominent

the world over for his work among the lepers, spoke at the Church of the Advent on the afternoon of March 5th, on the lepers of Canton, China, where he is especially desirous of providing hospital accommodations for the 25,000 or more afflicted with that loathsome disease. Fr. Conrady has been in and about Boston for some time and is understood to have been especially successful in raising money for his project. He is a man of sixty years of age, his long beard giving him a patriarchal appearance, and as his work is of a broadly philanthropic nature, Dr. van Allen, who recognizes no division of religious belief when it comes to works of common humanity, gladly proffered this Belgian priest an opportunity to speak. It was in Fr. Conrady's arms that the famous Fr. Damien died, and both were associated in the work in the leper settlement at Molokai. But as he points out the conditions at Canton are far worse than at the other place. Besides being successful in raising funds, Fr. Conrady has been able to secure the services of five working nuns, who will go back with him to Canton in July.

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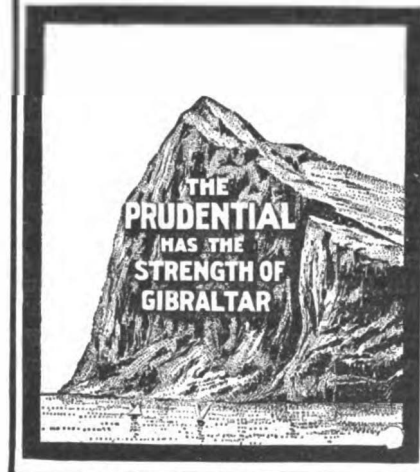
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THERE was a large attendance at the luncheon of the Massachusetts clergy at the Hotel Bellevue, Monday, March 4th, and there was special interest in the address of the Rev. Dr. Worcester of Emmanuel Church, whose topic was "The Church and Disease." This is a subject to which Dr. Worcester has been giving the deepest attention, and the results of his work are seen in the formation of his rapidly growing class in mental therapeutics, which is now one of the recognized activities of Emmanuel Church, and which has been getting the widest publicity from the press.

THE REV. WALTER E. C. SMITH, curate at the Church of the Ascension, New York City, has declined the call to Grace Church, Newton, believing that a larger work awaited him where he is.

THE DUKE OF NEWCASTLE, prominent in the Catholic movement in England, and Mr. Haley Fiske, one of the best known Catholic Churchmen of New York, are visiting in Boston and attended service at the Church of the Advent on March 10th.

MILWAUKEE.

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

Death of Mrs. Browne—St. Mark's Parish—Holy Week Services.

LYMAN H. BROWNE, who has been a lay reader in active service in the diocese for a number of years, is bereaved in the death of his mother, Mrs. Josephine F. Browne, which occurred at his residence on the evening of March 7th. Mrs. Browne was a devout communicant of St. Andrew's parish and one who had always been faithful in attendance upon the services and especially at the Holy Communion.

ST. MARK'S MISSION, on the corner of Bellevue Place and Hackett Avenue, Milwaukee, has now become a fully organized parish, the completion of the organization having been effected on Tuesday evening of last week. The Rev. A. L. Bumpus, who has been vicar during the past four years, was chosen rector, and other parochial officers were elected as follows: Senior Warden, F. M. Scott; Junior Warden, Wade H. Richardson; Vestrymen, for three years, James M. Fox, W. C. Middleton; two years, Tallmadge Hamilton, A. S. Dudley; one year, Edward H. Hooker, Fred C. Best; delegates to the diocesan council, W. H. Halsey, F. W. Friese, F. H. Coe, F. M. Scott; Secretary, F. H. Whitney; Treasurer, Edward H. Hooker.

St. Mark's is an offshoot of St. Paul's parish, under the fostering care of which it has continued until the present time. It was organized some fourteen years ago at the residence of Mr. Richardson, the junior warden of the new parish. It has a pleasing church building and guild house, a picture of which appeared in these columns not many weeks ago, and is doing an excellent work with well-filled congregations. Nearly \$1,000 was raised at the recent meeting for payment on the parish debt.

THE HOLY WEEK services to be held in Severance Hall, Milwaukee, under the auspices of the B. S. A., are as follows:

MONDAY, March 25th.—Rev. Lawrence S. Shermer, rector of St. Stephen's Church, Milwaukee. Subject, "High Ideals."

TUESDAY, March 26th.—Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. Subject, "Watchfulness."

WEDNESDAY, March 27th.—Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee. Subject to be announced.

MAUNDY THURSDAY, March 28th.—Rev. Frederick Edwards, rector of St. James' Church, Milwaukee. Subject, "The Corporate Sense of Sin."

GOOD FRIDAY, March 29th.—Rev. H. D. Robinson, D.D., Warden of Racine College

Grammar School. Subject, "The Majesty of Suffering."

EASTER EVEN, Saturday, March 30th.—Rev. H. E. W. Fosbroke, Professor of Nashotah Theological Seminary. Subject, "He Suffered and was Buried." Precentor, Mr. Arthur Daniels; Accompanist, Miss Janet Slidell.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Diocesan Items.

AN ILLUSTRATED lecture on three hundred years of the Church in America, was given

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in the parish house of the Church of St. John the Evangelist, St. Paul (Rev. Theodore Sedgwick, rector), on Friday evening, March 1st, which was largely attended. The lecture was given by Mr. J. G. Pyle, a member of this parish.

THE REV. HENRY D. McNULTY, travelling secretary of the Church Students' Missionary Association, has been spending this week, March 7th to 14th, in the diocese in the interest of that Association. He spent several days at the University of Minnesota and at the Seabury Divinity School at Faribault.

FOR A LONG TIME, there have been a number of applications to the board of trustees of St. Mary's Hall, Faribault, to admit girls who are below the age of those who are admitted. The request has come so often, that the board have decided, at the earnest solicitation of the patrons of the school, to open a little girls' school, in connection with St. Mary's, in the Chaplain's House, which is situated in the same grounds. The board is most fortunate in securing the services of Mrs. George H. Davis, the widow of the late Dr. Davis, as House Mother, and of the daughter of Dr. Davis, as the instructor for this little girls' school.

MISSOURI.

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

News from the Diocese.

THE NOON-DAY Lenten services, under the auspices of the Brotherhood of St. Andrew, are crowded daily. The Rev. A. A. V. Binnington, rector of the Church of the Ascension, St. Louis, was the preacher on Monday, and the Rev. Beverley Warner, D.D., of New Orleans, preached the sermons for the remainder of the week.

THE REV. FRED H. SILL, O.H.C., commenced his Lenten mission for boys on Sunday last, at Christ Church Cathedral. During the rest of the week he has visited the Church of the Ascension, the Church of the Holy Communion, Trinity Church, St. Stephen's Mission, St. Mark's Church, St. John's Church, and Grace Church (Kirkwood).

ON FRIDAY last the Junior Brotherhood boys held a devotional meeting at Trinity Church, preparatory for the boys' mission. There was a good attendance, and those responsible for the mission were greatly encouraged by the zeal and enthusiasm manifested. The avowed object of the mission has been to bring as many boys as possible nearer to Christ, by the earnest prayers as well as the earnest work of the workers. The address was given by the Rev. G. Craig Stewart, of Chicago.

LECTURES on the "Early Christian Church" are being given at St. Alban's Chapel during Lent on Wednesday evenings.

THROUGH the energy of the Hospital Missionary Board of our Church, an adequate Circulating Library has been provided at the City Hospital, for the use of the patients. A convalescent is in charge, whose business it is to distribute and collect the books, to keep the records and make a report.

MR. AND MRS. E. H. LINLEY have given a handsome pulpit light to St. Peter's Church. This is an addition to the beautiful pulpit they gave some years ago.

THE REV. G. D. B. MILLER (rector of St. Augustine's) read a paper before the Clericus on Monday last. He took for his subject, "Is the Present Evolution of Christianity Real Advance?"

THE REV. J. COURTNEY JONES (rector of Old Orchard) addressed the Men's Club of St. John's Church (Rev. S. F. Sherman, rector), on "Christian Science; a Critical Analysis." There was a large and representative gathering of the men of the parish to

hear the Rev. Mr. Jones on this popular subject.

THE MEMBERS of the Sunday School and of the Junior Auxiliary of St. Stephen's, Ferguson (Rev. Leonard Burbank Richards, rector), have given electric chandeliers for the new rectory.

OHIO.

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

Cleveland Notes—A Call to the Norwalk Rector—Lectures at Fostoria.

THE REV. WALTER R. BREED, D.D., rector of St. Paul's Church, Cleveland, is urging upon his congregation the desirability of having the church lighted by electricity, and a parochial library bearing upon the Bible, the Prayer Book, and Missions, established for general use among the people. He also declares that the services of a deaconess, or trained parish visitor, are essential in the work of the parish.

AT THE March meeting of the Cleveland Clericus at Trinity Cathedral house on the 4th instant, an excellent paper on "The Power and Importance of Preaching" was presented by the Rev. R. W. Bagnall, priest in charge of St. Andrew's mission. He declared the preacher's chief work to be the interpretation of the life of God to the souls of men.

St. ANDREW'S mission (colored), Cleveland (Rev. R. W. Bagnall, priest-in-charge), has made remarkable progress during the past year. For a number of years the congregation has been hampered by a debt of \$2,900. Mr. Bagnall took charge on March 1st, 1906, and within the past three months has been able by unceasing labor to secure subscriptions that cover the entire amount so that the mission will be freed of debt at Easter. In addition to this funds are on hand for considerable improvements to the property and the placing of new windows in the church.

THE LENTEN noon-day services for business people, held at the Lyceum Theatre in the down-town district of Cleveland, were auspiciously begun on March 5th with a large attendance. Bishop Woodcock of Kentucky by his timely and forceful addresses is attracting widespread attention.

THE REV. ARTHUR DUMPER, B.A., for the past four years rector of St. Paul's Church, Norwalk, has been called to be rector of the newly re-organized St. Joseph's Memorial

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THE CONGREGATION of Trinity Church, Fostoria (Rev. Edward J. Owen, B.A., rector), is enjoying an unusually instructive course of lectures on Church History during the winter months. The subjects and speakers are as follows: "The Apostolic Age," Bishop Leonard; "The Post-Apostolic Age," Rev. Louis E. Daniels; "The Fallacy of the Plea, 'The Bible and the Bible Only,'" Rev. Alsop Leffingwell; "The Ecumenical Councils," Rev. Jas. H. Young; "Pope Gregory, the Great, and Augustine of Canterbury," Rev. Chas. F. Magee; "The Crusades," Rev. Thos. G. C. McCalla; "Hildebrand and the Papal Supremacy," Ven. Archdeacon Abbott; "Martin Luther and the Reformation," Rev. John Hewitt; "The British Church," Rev. Prof. Streibert; "The English Reformation," Rev. Edward J. Owen; "The American Church," Rev. Alsop Leffingwell.

The lectures have attracted widespread attention in the city and have been remarkably well attended. The result has been a revival of interest in the Church and many non-church-goers have become regular attendants at the Church services.

PENNSYLVANIA.

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

Monthly Meeting of the W. A.—Honor to a Philadelphia Boy—Mr. Ewing L. Miller in Cuba—Other Notes of Interest.

THE MONTHLY meeting of the Domestic Committee of the Pennsylvania branch of the Woman's Auxiliary was held at the Church House, Monday, March 11th, and addressed by Deaconess Carter of Alaska, and the Bishop of Harrisburg.

A PHILADELPHIA boy, Richard L. Wright, won the second prize on Thursday, March 7th, in the Whitlock speaking contest at Trinity College, Hartford, Conn. Young Wright is a graduate of the Episcopal Academy, Philadelphia, and is a son of George S. R. Wright and grandson of the late Hon. Richardson L. Wright, vestrymen at the Church of the Good Shepherd, and is a cousin of one and a nephew of another of the clergy of the church, and is taking a course in preparation for the same sacred office. His subject was "Theocritus and the English Pastoral Poetry."

MR. ERVING L. MILLER, treasurer of the diocese of Pennsylvania, and associate superintendent of the Sunday Schools of the Church of the Holy Apostles, is taking a trip through Cuba and Mexico, and is visiting with particular interest and procuring information in regard to the missions and work of the Church in those countries, and upon his return will be able to impart some helpful knowledge in relation to the same.

THE REV. HENRY F. HOYT, D.D., rector of St. John's Church, Lower Merion, read a paper at the meeting of the Clerical Brotherhood at the Church House on Monday, March 11th, on "Ritual Unity," being a continuation of the same subject opened some weeks ago by the Rev. Robert G. Osborn.

THE REMAINS of the great American actor, Edwin Forrest, lie in the Forrest family vault in old St. Paul's churchyard, Third Street, below Walnut. He was born March 9th, 1806; entered into rest December 12th, 1872. He left his magnificent country estate at Holmesburg as a permanent home and resting place for feeble and retired actors of both sexes. Since his death it has been the yearly custom of the inmates of the "Home" to adorn and cover the tomb in St. Paul's

churchyard with choice and rare flowers in memory of their friend and benefactor.

CONSIDERABLE interest is being manifested throughout the diocese in the M. T. O., and meetings have been held of late at the Church of the Incarnation, St. Andrew's Church, and the Church of the Transfiguration, setting forth the purpose and object of this movement.

A PAROCHIAL mission was held the first week in March at the Church of the Holy Trinity, 19th and Walnut Streets, the rector, the Rev. Dr. Floyd W. Tomkins, acting as missionary. Several services were held each day, and the interest and attendance was good.

HENRY K. DILLARD, great-grandson of the first Treasurer of the United States, died on Thursday, March 7th, and his burial was held at St. James' Church, 22nd and Walnut Streets, on Saturday, March 9th, the rector, the Rev. Dr. Wm. C. Richardson, officiating.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Bishop and Mrs. Whitehead in Bermuda—Lenten Services in Pittsburgh—Improvements at Holy Innocents', Leechburg.

ON MARCH 9TH, the Rt. Rev. and Mrs. Cortlandt Whitehead sailed on the steamer *Bermudian* for a visit in the Bermudas, expecting to return to the diocese for Easter. The Rt. Rev. the Bishop of Delaware will spend the week from March 10th to 16th in Pittsburgh and its neighborhood, making visitations for Bishop Whitehead. He will officiate at St. Mary's, Braddock; St. Stephen's, Wilkinsburg; Emmanuel, Allegheny; and in Pittsburgh at Calvary, St. Luke's, St. Peter's, St. Mary Memorial, and St. James' Memorial Churches.

THE ATTENDANCE at the noon-day services held at Trinity Church during Lent, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, has been very gratifying. During the second and third weeks the preachers were the Rev. L. N.

AS TO FLAVOR

Found Her Favorite Again.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain.

"My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling. At last one day I got a package of Postum Food Coffee, and the first taste of it I took I said 'that's the good coffee we had in the hospital!' I have drank it ever since, 3 times a day, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years. Name given by the Postum Co.' Battle Creek, Mich. "There's a reason."

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Caley and the Rev. George Gunnell, of Philadelphia. For the week beginning March 11th the addresses were delivered by the Rev. John Dows Hills, of Oil City, under the general subject, "Human Nature in the Passion Story," with sub-topics "The Wrong Life Motive"; "Untrue to Unknown Duty"; "The Wages of Sin"; and "The Necessity of Definite Choice." The last two weeks will have as speakers the Rev. Edgar Cope, of Philadelphia, and the Rev. Dr. Ward, of St. Peter's Church, Pittsburgh.

HOLY INNOCENTS' CHURCH, Leechburg (the Rev. A. W. Kierulff, temporarily in charge) has just paid \$225 on their debt and have some \$50 toward a rectory. A memorial pulpit is soon to be placed in the Church in memory of a late communicant, Stephen Lock, who met with a tragic death in an accident at midnight some 6 miles east. All Saints' mission has taken on new life and spirit. \$120 has been paid on the debt and \$30 toward Church improvement fund started; a splendid choir organized and a Sunday School formed. A new pulpit was placed in the church and improvements are being made and planned. This church is sadly in need of *altar cloths, book rest, cross and vestments*. Only a handful of people live in each town, belonging to the Church.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Gifts to St. Peter's, Minneapolis—Rectory at Ellsworth.

St. PETER'S, Minneapolis, Kansas, district of Salina, a parish whose members have been unusually generous in the matter of gifts for improvements and endowments, reports the addition to its church furniture of a very handsome oak Bishop's chair, hand-carved, given by Mr. A. B. Goodwyn. Another article which has been ordered, but not yet installed, is a litany-desk, the offering of a worker of the parish. Several of the parishioners recently joined in presenting Mrs. Plum, the rector's wife, with a first class sewing machine, and a group of ladies have undertaken to hold a weekly sewing bee at the rectory.

THE RECTORY of the Church of the Holy Apostles, Ellsworth, is practically completed, and the rector, the Rev. Lloyd R. Benson, has taken up his residence there. It contains seven rooms, is finished in yellow pine, and cost \$2,400.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Sewanee Alumni Meeting.

THE STATE ALUMNI of the University of the South met at St. Michael's parish house, Charleston, on February 28th, and formed themselves into an association with Mrs. Swinton Whaley, of Edisto, president; Mr. Arthur R. Young of Charleston, secretary, and Mr. Nathaniel Heyward of Oakley, treasurer.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Church League Meeting—Memorial Window in Trinity Church, Columbus.

THE February meeting of the Church League of Cincinnati was held in the Assembly Room of St. Paul's Cathedral. A most excellent paper on the subject of "The Atonement," was read by the Rev. Evan J. Evans of Middletown, Ohio.

BISHOP MCCORMICK of Western Michigan held a Quiet Day for the Woman's Auxiliary of the Cincinnati Convocation at the Church of the Nativity, Cincinnati, on Friday, March 8th. It began at 10 A. M. and closed at 4 P. M. A very large number were present throughout the day. The addresses were very helpful and well calculated to deepen the spiritual

life of those who heard them. The following were the subjects of the addresses: "Ungrudging Service," "The Love of the Heart," "The Love of the Soul," "The Love of the Mind."

A VERY beautiful window in memory of Mrs. Elizabeth Neil McMillen and her son, Thomas Wothington King, has been placed in the chancel of Trinity Church, Columbus, O., by Mr. William Neil King. The window consists of a rose and five lancets. In the rose is a head of Christ crowned. The lancets contain life-sized figures. In the center, St. Michael, next to St. Michael on the right is St. Gabriel, and on the left St. Raphael. The outside panels contain figures of a lower order of angels.

TEXAS.

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

The M. T. O.—Government Purchase.

THE BISHOP has sent out, to the clergy of the diocese, a circular letter, recommending and requesting "that the Men's United Thank Offering from this diocese be applied to the erection of a Church Hall for young men in connection with the State University at Austin. The need for such hall is," he says, "urgent, and the opportunity for accomplishing good through such an agency is incalculable." He would beg and intreat the men of his diocese to aid him liberally in this matter. "With about \$15,000 we can," he thinks, "accomplish our purpose, and have here for generations to come a memorial of our gratitude to Almighty God for the blessings and privileges and benefits which have come to us

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through our American Christian civilization since the establishment of the first English-speaking colony at Jamestown, three hundred years ago."

The diocese already owns Grace Hall for young women students, and the proposed building for young men would make a handsome addition to the group of diocesan buildings, which now consist of Bishop's residence, Grace Hall, and All Saints' chapel. There is abundant room for such an addition, and the Church property has the advantage of being in close proximity to the University. In many of the Churches of the diocese M. T. O. sermons were preached on the Second Sunday in Lent, the Sunday appointed by the Bishop for the purpose.

THE U. S. GOVERNMENT has purchased the lots on which the church and rectory of St. Philip's parish, Palestine, now stands, as a site for a Federal Building; and the parish will soon enter upon the construction of its proposed new church, parish room, and rectory, on delightfully located lots secured some two years ago.

VERMONT.

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

Death of two Prominent Laymen—Personals.

THE CHURCH in Vermont has lost by death during February, two of its oldest communicants. Col. Fred E. Smith died at Montpelier on February 24th. At the time of his decease he was senior warden of Christ Church, Montpelier, which office he had held since the death of Charles Dewey in 1905. He was a loyal and earnest Churchman. He had been for years a member of the Standing Committee as well as president of the trustees of the diocese. The funeral service was held on Tuesday afternoon, February 26th. Bishop Hall officiated, assisted by the Rev. Dr. Bliss and the Rev. W. F. Weeks. Col. Smith left \$10,000 for Church purposes, parochial and diocesan, including \$1,000 towards building a new chapel in connection with Christ Church.

HENRY L. SHELDON, the oldest communicant of St. Stephen's Church, Middlebury, died February 24th, aged 86 years. He was confirmed by Bishop Hopkins on June 16th, 1842, and was until about six weeks before his death a regular and devout worshipper at the services of the Church, notwithstanding his total deafness for 14 years. He was organist for 34 years, and for a long number of years a vestryman and treasurer of the parish. The funeral service was held in St. Stephen's Church on Saturday afternoon, March 2nd, Bishop Hall and the rector, the Rev. W. T. Forsyth, officiating.

BISHOP HALL is preaching on Wednesday and Friday evenings during Lent at St. Stephen's, Middlebury, and St. Paul's, Burlington, a series of sermons on "The Forgiveness of Sin." He preached to the students of Middlebury College on the evening of the New England day of prayer for colleges, February 3rd, in St. Stephen's Church, on the "Transmutation of Values." The congregation filled the church. He is also taking charge of most of the services in the Lamoile mission during the present winter.

THE REV. W. J. HARRIS, D.D., for several years diocesan missionary and latterly in charge of St. Paul's mission, White River Junction, and also editor of the diocesan paper, *The Mountain Echo*, has been obliged to the great regret of his many friends to resign both positions, owing to his failing eye-sight. He will continue to reside at Nashua, N. H. The management of the *Mountain Echo* has been assumed by the Missionary Committee of the diocese, who will appoint a new editor and business manager.

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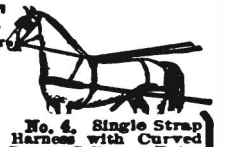


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SAPOLIO

VIRGINIA.

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

News from the Diocese.

AT A MEETING of the Clericus held in Richmond on the 5th inst., the Rev. George P. Mayo addressed the meeting on the work of the Blue Ridge Mountain mission, where it is proposed to erect an industrial school for the children of the mountaineers. Mr. John W. Wood and the Rev. J. W. Chapman, the latter of the Japan mission, were also present and made addresses.

WORK on the addition to St. Thomas' Church, Norfolk, is progressing rapidly, and the new organ is expected to be ready for use at Easter.

CHRIST CHURCH, Richmond, has completed extensive improvements both inside and out, and has been re-opened for regular services. A new organ, stained-glass windows, and an addition of one hundred and fifty seats are among the improvements.

CANADA.

News from the Dioceses.

Diocese of Nova Scotia.

THE SUBJECT for the Sunday evening addresses during Lent, in St. Paul's Church, Halifax, is "The Cross of Christ," given by the rector, the Rev. G. W. J. Armitage, Bishop Worrell will administer the rite of Confirmation in St. Paul's on the last Sunday in Lent.—THE NEW rector of North Sydney, the Rev. H. C. Ward-Whate, began his work in the parish, March 5th.—THE beautiful new bell, purchased for All Saints' Church, Springhill, was rung for the first time on Quinquagesima Sunday. A handsome altar cross has been presented to the church at Sydney Mines.

Diocese of Saskatchewan.

A PEAL of eight bells was dedicated in St. John's Church, Sackatoon, by Bishop Newnham, February 17th. These are the first peal of bells, it is said, to be placed in the diocese.—THE Divinity School for Catechists, held at Prince Albert, has been a success, in spite of the unusually severe winter. The catechists take duty in the neighboring missions on Sundays, attending lectures during the week. Bishop Newnham and a number of his clergy are the lecturers.

Diocese of Niagara.

THE ATTENDANCE at the meeting in February of the Daughters of the King, the diocesan contingent, was very good, six chapters being represented. Canon Wade, rector of the Church of the Ascension, Hamilton, in which parish the meeting was held, read the prayers of the Order.

Diocese of Quebec.

THERE has been a very good attendance at the Lenten services in St. Matthew's Church, Quebec. Bishop Dunn has been giving a course of addresses in the Cathedral, Quebec, on Wednesday evenings on "Our Temptations," and on Friday evenings on "Some Essentials of Christianity."

Diocese of Toronto.

ONE priest and one deacon were ordained at the general ordination in St. Alban's Cathedral, Toronto, in February, by Archbishop Sweatman. The sermon was preached by Canon Farncomb. Archdeacon Sweeny presented the candidates.—THE offering for missions on the Second Sunday in Lent, in St. Paul's Church, Toronto, was \$4,100, and it is likely there are still some contributions to be sent in.

Diocese of New Westminster.

AT THE meeting of the diocesan synod in New Westminster, in February, a resolution of sympathy with the family of the late Baroness Burdett-Coutts, was moved by

Archdeacon Pentreath and carried by a standing vote. Her many benefactions in the mother diocese of British Columbia were recalled, in the endowment of the bishopric, the providing of a See House for the first Bishop, and the building of St. John's Church, Victoria, and Angela College. The founding and endowment of the archdeaconry of Columbia was also due to her generosity. A new Canon on "The Renunciation of the Ministry" was discussed and carried. Bishop Dart's charge, which was most suggestive and thoughtful, dealt very exhaustively with matters of ritual.

Diocese of Montreal.

THE MEMORIAL services in some of the city churches in Montreal for Miss Maxwell, the brave teacher who gave her life for her scholars in the fire in the school building, and for the little ones who perished with her, were so largely attended that as many had to go away unable to obtain standing room, as those who could be accommodated. The vicar of Christ Church Cathedral, of which church Miss Maxwell was a member for many years, spoke of the inspiration her unselfishness and courage would prove to the growing generation. The service was held in the evening of the Third Sunday in Lent. A pathetic service was held on the 2nd of March, when the funerals of nine of the little victims of the fire were held in St. Mary's Church, to which most of the bereaved families belonged. Dean Evans, Archdeacon Norton, Archdeacon Ker, and other of the clergy assisted the rector, the Rev. H. Jekyll.—AT THE Board meeting of the diocesan W. A., March 7th, the matter under consideration from last month, as to the desirability of having another missionary loan exhibition in Montreal in 1908 was discussed again, and the general feeling shown to be that it was too soon to have one repeated.

Diocese of Niagara.

THE DEATH of the Ven. Archdeacon Dixon, D.C.L., for thirty-two years rector of St. George's Church, Guelph, took place February 26th. His funeral, which was very largely attended, took place March 1st, in Toronto.

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