

# The Living Church

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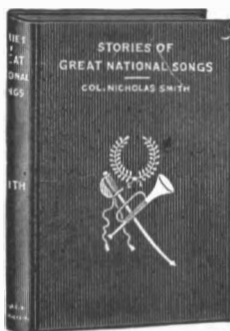
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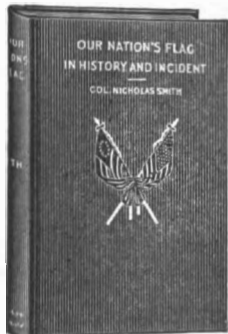
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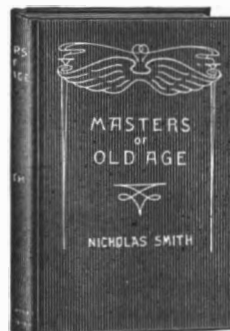
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## THE STRONGER MAN.

THROUGHOUT the teachings of our Lord Jesus Christ, revealing His perfect comprehension of humanity, there is nothing more clearly evident than His recognition of the dual nature constituting the *ego* complete of every human being—the inner and the outer man. Moreover, equally clear is His recognition of the unceasing enmity between the two, an enmity declaring itself in nothing short of open warfare till one or the other has achieved victory acknowledged and accepted by the weaker.

It is a simple statement of fact abundantly manifest to every student of human nature whether as revealed in self, or his fellow man; the same revelation which seems almost to have staggered Saul of Tarsus when beneath the penetrating light which, on the road to Damascus, dazzled his outer vision while illumining the depths of the inner life, he awakens to the reality of this warfare, till then but dimly comprehended. "Behold," he cries, perplexed, bewildered, "the good that I would do, I do not; but the evil which I would not, that I do." "For," he continues, with pathetic self-exoneration, "I delight in the law of God after the inward man." How fully confessed the conscious tyranny, the ever recurring assaults of the outer man striving for the mastery!

And under the light of confession such as this, what new force and truth invests the words brought to our reflection in the Gospel for the Third Sunday in Lent, from the lips of our Lord Himself: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."

Difficult, truly, would it be in words so brief, more clearly to portray a soul subjugated and dominated by the strong outer man, the domineering, imperious, or insidious passions of the physical, natural man, as opposing the inner or spiritual. So vivid the delineation, and so familiar the truth conveyed, the lesson rises above the realm of allegory, and brings before us a reality only too readily recognized. Day by day, on the highway of life, they meet us, these conquered ones, subjugated, despoiled; some with despair writ large on downcast countenance, no longer resisting, so conscious that the armor in which trust had been placed has been taken with the spoils; others wearing their shackles lightly, content with slavery and thralldom, content with peace so-called, purchased at the cost of weak surrender. Others still, in which the warfare yet wages, watched by yearning hearts in anguish here, and pleading angel eyes above. For while the battle wages there is hope; nor can there be defeat till voluntary surrender and acknowledged conquest call off the struggle. "For no man," declares the great Leader, "can enter into a strong man's house and spoil his goods except he will first *bind* the strong man." With the surcease of struggle, full and clear the evidence that the man within is *bound*. Terrible admission, surely, which no man would willingly permit—yet denied only by resistance nobly still maintained.

The Lenten-tide comes challenging every soul to the contest; the season when the man *within* is bidden to measure his strength with the foe *without*, to make for himself rules and regulations, defying the enemy to overthrow them.

Pitiful, indeed, is the defeat too often witnessed in the test; the victory achieved full often by the "stronger man"; a mastery won, betimes, with a missile no heavier than a cigarette, a bit of cardboard, or, perchance, a favorite dish. L. L. R.

## SPECIAL NOTICE.

THE publishers of THE LIVING CHURCH have effected new arrangements whereby their New York office is removed from Union Square and will hereafter be conjointly with Mr. Edwin S. Gorham at his Church bookstore, No. 251 Fourth Avenue (corner 20th St.), and with Mr. Thomas Whittaker at 2 and 3 Bible House. Both these publishing houses are hereafter to be recognized as special agencies for THE LIVING CHURCH and for all publications of The Young Churchman Company, including periodicals and books. Subscriptions, advertisements, news, and communications in general may be sent to either of those addresses, and they will be distributed to the proper department of the publishers.

The entire line of the book publications and of the periodicals of The Young Churchman Company may be inspected and purchases made at either of these houses, and also at the houses of Messrs. George W. Jacobs & Co. in Philadelphia, H. M. Upham Company, Boston, and A. C. McClurg & Co., Chicago. The trade will hereafter be supplied by Thomas Whittaker, New York, or direct by The Young Churchman Co. Sunday School supplies from the same publishers may also be inspected at the rooms of the New York Diocesan Sunday School Commission, 29 Lafayette Place.

THE LIVING CHURCH may be purchased, week by week, at the following places:

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It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

## WHAT SHALL THE CHURCH DO FOR THE NEGRO?

THE notable conference of Bishops of the Church recently held in the city of Washington, to consider the Church's duty in relation to the negro problem, constituted a great opportunity. It was the opportunity for rising above questions of detail regarding different ways in which difficulties had to be met and faced in different localities; the opportunity for uniting upon and setting forth broad, statesman-like principles; the opportunity for sounding a clear, ringing keynote regarding the evangelization of the negro race that would be heard with no uncertain sound through the length and breadth of the Church. That great opportunity, we fear, was lost. The following is the only resolution that was passed and given forth to the Church:

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

This resolution is well enough as far as it goes, but in comparison with what might have been done, it is a disappointment. It is a *brutum fulmen*.

It may be that the Bishops were not yet prepared for such a united utterance as we have suggested; but surely, surely, the

pressure of a great issue itself always brings about unity of thought in the minds of those who are keenly alive to its importance. Lesser considerations have always to be sacrificed for greater ones before any united action can take place; and have we not a right to expect in our Bishops, as leaders, that they will rise to the responsibilities of their office in leading the thought of the Church?

For there is probably no issue before the Church at the present day more important than this.

Here, in this country, we have nearly nine million negroes, according to the last census. This constitutes about one-eighth of the population of the whole country.

Forty years ago the Fifteenth Amendment was passed, giving to the negro the highest and most sacred privilege accorded to our own people and making him the political equal of the whites.

It has always been considered by historians a great national detriment for any nation to have a "subject-people" in its domain, and this was an effort on the part of the United States not to treat the negroes as a "subject-people"; but forty years have passed away and it is a grave question now whether the right of suffrage has been an advantage or a disadvantage to them, whether it has made them better or worse. In most if not all parts of the country, instead of elevating them morally, it has had the result of rendering them more and more lawless, shiftless, irresponsible, and self-assertive. It has failed to develop character. As a direct result of this failure, race antagonism has developed and many are now expressing the opinion that through universal suffrage itself, the fact has been brought out plainly, unmistakably, that the blacks *are* morally an inferior race to the whites.

In addition to this it is stated on good authority that a large number of pulpits, among colored congregations, are being used almost as much for political as for religious purposes; and that the dominating Gospel theme of "Seek ye first the Kingdom of God and His righteousness," is almost lost sight of in the assertion of the social and political rights of the negro and his bounden duty to "stand up for those rights."

If this is true, it can readily be seen how tremendous a factor this kind of propagandism is, in fomenting the race antagonism of which we have just been speaking.

As has been recently pointed out with great clearness, this American Church is almost, if not altogether, the only body that unites, in one organization, whites and blacks. There is no distinction of persons in her ministration of God's Holy Word and Sacraments. Theoretically, the same is true of the Roman communion which, however, is but a small factor in work among the colored race.

And this fact is full of untold significance. It means that the Church maintains unswervingly the ancient Catholic position set forth by St. Paul, that whatever race distinctions may exist in the Church, we are all baptized into one Body; and that in the distinctive type of *Christian Character* of those "who put on the new man," there is neither Jew nor Greek, neither bond nor free, neither male nor female, for all are one in Christ Jesus.

It cost the early Church the greatest effort to vindicate this principle in the preaching of the Gospel. The Jews despised all the rest of the world as Gentiles, and thus race antagonism became the greatest issue which the infant Church had to face, within a dozen years of the Ascension. After this, the same story repeated itself unceasingly. The Greeks despised all who were not Greeks as barbarians, and the Romans all who were not Romans; and yet, 170 years after the Ascension, the Church was so firmly established among the various and diverse nationalities of the Roman Empire, especially on the shores of the Mediterranean, that Tertullian was able to warn the state regarding the injustice of keeping under the ban, as "outlaws," the multitudes of Christians in every walk of life, who were scattered throughout the Empire.

The success of the Church in the evangelization of these different races came from her following closely, not only the letter but the very spirit of the words of Christ: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Because Christ's Kingdom was not of this world, the Church ignored and had nothing to do with political government, social customs, or race differences.

Now there is nothing at the present time which the negro race needs more than a Church which will preach to them boldly the same pure Gospel of Jesus Christ, apart from any political or social admixture.

The Primitive Church preached a new Love and a new

Morality. The new love and the new morality were absolutely inseparable; for if the new love was the Revelation of God in Jesus Christ, the new morality was the effect of Christ's love in the lives of His disciples. It was the combined and tremendous power of this new love and new morality which enthralled and converted the pagan Roman Empire, creating the well-known, Christ-like type of character among those of various races in that Empire who confessed Christ, and this is exactly the kind of preaching which is needed in the evangelization of the negro to-day.

It is said, however, and said truly, that the missionaries of the primitive Church did not come largely into contact with the negro race, and that therefore we are facing a problem that is absolutely new in Church History.

This fact in itself not only greatly enhances the interest of the problem, but it throws all the greater responsibility upon the Church to discover some way in which she may evangelize the negro race, as the primitive Church did all other races.

But here, a practical condition faces us, which creates an enormous difficulty. While we have, and can have, but one Church for whites and blacks, the experience of the past forty years shows conclusively that if we are to have any effective ministrations under existing circumstances, there must be separate congregations. This is self-evident, but when we come to the question of mixed diocesan conventions, difficulties arise of a very serious nature. For if the blacks should be present in sufficient number to influence legislation, they would bring social questions and divisions into the Church itself.

We must remember, however, that diocesan conventions, as we have them, were unknown in Church History before 1789. They are not and have never been held in England, they were unknown in the primitive Church, they are no part of the organic life of the Church itself. This is a matter that ought to be settled by each diocese for itself. There is no Catholic principle involved in it whatever.

And yet there should be some clear and definite manifestation to the colored people that we are honest and sincere in proclaiming that we have one Church for whites and blacks. Two possible ways of effecting this end occur to us. One is by the consecration of Negro Missionary Bishops, who would have the same privileges as other Missionary Bishops, and who would minister to the people of their own race in the spirit of the primitive Church. The other is by an adaptation of the English institution of Suffragan Bishops, whereby a negro Bishop might be consecrated for the supervision of work among his own people in any diocese or in groups of dioceses, with an appeal in any policy of his own to the Bishop of the diocese. The first of these plans would give coördinate jurisdiction to two different Bishops in the same territory, but over separate races; the second would seem to preserve more carefully the principle of order which is so important in actual work. The first would make the negro Bishop subject only to the House of Bishops and to General Convention, leaving him without the direct, personal supervision of a superior; the second should also leave him free to act upon his own initiative and to devise and carry out plans for the work assigned him, but would give him a constitutional adviser in the Bishop of the diocese or the several Bishops to whom he might be suffragan, and would also provide a natural point of contact between the two races in the Bishop of the diocese, and would give opportunity for appeal should there be friction in the work of the Suffragan. We believe that in whichever policy should be adopted, the support of the Bishop or Bishops thus to be consecrated should devolve upon the Church at large rather than upon the dioceses immediately interested.

Between these two policies we feel the Church must choose, if we are really to perform the work which so presses upon us in the South; and if Southern Churchmen could agree among themselves upon the one or the other policy, we believe there would be little opposition from the North. Most of us are ready to leave to those who best know them, the manner of fulfilling the Church's obligation to the negro race. All of us are seriously distressed at the appalling condition which we find among the negroes, and at the inadequacy of our own work among them.

If some such practical step is needful to gain the confidence of the colored people, the Church should not hesitate to take it courageously and firmly. For in these days of growing race antagonism—and therefore of growing sin—it is the bounden duty of an apostolic Church, to meet and to overcome the evil by spiritual and moral influences which she alone can wield.

CO get the Church papers read by lay people is seen by not a few far-seeing Churchmen to be among the best methods of increasing Churchly knowledge and religious zeal. Never have so many, on their own initiative, expressed a desire to cooperate with THE LIVING CHURCH in increasing its circulation as within the past year. Two New York rectors have, at their own expense, ordered short-term subscriptions for a considerable number of their parishioners, in the hope that these will afterward become permanent subscribers and readers. In a number of parishes, arrangements have been made whereby copies are received each week by a guild or an individual and sold separately to individual purchasers at their offices or their homes. An inter-parochial organization of laymen in a southern city has arranged for short-term subscriptions to be sent to a considerable list of laymen in that city who have hitherto taken no Church paper, hoping that these will become regular subscribers. In several dioceses the Bishops or other authorities have made inquiries as to the number and names of subscribers within their respective jurisdictions, with a view toward increasing that number. Last of all, the rector of the important Church of the Epiphany, Chicago, Dr. John Henry Hopkins, related at a recent deanery meeting a plan which he had adopted with entire success. He receives each week a considerable number of THE LIVING CHURCH, places them on a conspicuous shelf where parishioners see them, has arranged a suitable box for the repository of nickels close to them, and has placed over them a notice inviting people to take a copy and deposit a nickel in payment in the box. He finds that not only do the papers disappear, but also that the proper number of nickels is regularly discovered to be in the box. The Dean of the Cathedral has adopted the same plan, and both Dr. Hopkins and Dean Sumner authorize us to suggest to the Chicago clergy in their name—and we see no reason why the suggestion does not apply equally to other cities and to smaller communities—that they might probably find the plan useful in their own parishes. In any such instances the publishers of THE LIVING CHURCH gladly arrange that only copies actually sold shall be paid for, and also that a small margin of profit is allowed, sufficient at least to pay the expenses.

All of this is not only gratifying to THE LIVING CHURCH, but it is also significant for other than selfish reasons. It indicates some subsidence of the terrible apathy of Church people toward the circulation of Churchly literature, and a greater appreciation of the importance of educating the laity by telling them of what the Church is doing and what she needs to do, in manifold channels, and of what the Church is thinking and planning in the great intellectual and moral movements of the day. It is a recognition of the fact that only a laity intelligent in the issues which confront the Church, can save the Church from atrophy and stagnation. We think it likely that less than ten per cent. of the communicants of the Church read any sort of Church paper of larger than parochial scope, and also that these ten per cent. assume fully seventy-five per cent. of the burden of the Church, in its work and in its finances, parochial, diocesan, and general. Certainly, if we would multiply the number of workers we must first multiply the number of readers.

But there is another phase of the subject which is quite as truly gratifying to us as this. THE LIVING CHURCH has throughout its history stood for something. It has been a journal that has represented convictions. It has not hidden those convictions when they chanced to be unpopular. It has not sought to gain popularity by a policy of vagueness, nor has it ever confounded Catholicity with mere physical inclusiveness. That THE LIVING CHURCH is wanted by so large a constituency and by men of as many varying minds as is proven to be the case by the multitudes of complimentary letters received, shows that to-day the preponderating thought in the Church is one of respect for conviction, and of confidence in the general policy of THE LIVING CHURCH; and, at the same time, a larger willingness to tolerate thoughts with which each one is not in complete agreement. The latter of these indications is as significant as the first. An editor, or a corps of editors, writing upon continually changing issues, and expressing opinions that must necessarily be newly conceived from time to time, must inevitably be in disagreement at some time, and from time to time, with each one of the paper's thinking readers. The editor is not infallible, and will sometimes be wrong; the reader is not infallible and will sometimes be wrong; each of them will sometimes be right when the other thinks him wrong; and the only way that thinking men will ever be able to support

a journal that seeks to stimulate thought, is to be able to disagree with the editor from time to time, and still find mental stimulus in the journal itself. The correspondence columns are always open for the correction of what any may believe, rightly or wrongly, to be mistakes in the editorial treatment or in positions set forth by other writers, in THE LIVING CHURCH. The paper is intended to represent and to appeal to the whole Church, and not to a limited part of it alone.

But the mental attitude of intolerance toward others' opinions or beliefs is one to which THE LIVING CHURCH will never be very helpful, for we court the discussion from many sides, of living issues. Narrow-minded men, whether calling themselves Catholic Churchmen, Broad, High, Low, or any other sort of Churchmen—and there are such in every one of our "schools of thought"—if by any mistake they ever become subscribers, are almost certain to discontinue their subscription suddenly when they see in the paper some position avowed, by the editor or by someone else, which is distasteful to them; and the fact that THE LIVING CHURCH is so increasingly appreciated to-day is, we entirely understand, not at all because Churchmen at large invariably agree with its position, but because of the larger mind with which most of us nowadays try to look upon questions that may be at issue, coupled with the fact that they find intellectual stimulus or help from the reading of its pages. THE LIVING CHURCH seeks to stimulate independent thought and not to supplant it.

One other phase we must mention. It has been the attempt of THE LIVING CHURCH to break down sectionalism and the provincial spirit in the Church. Published in the West, it is not a Western organ; its scope is not only national, but international, in thought as well as in publication of the news. We deprecate the thought that Americans, in Church or State, can receive ideas only from their own immediate locality or section. This mental bias which we occasionally discover, is as truly the proof of a narrow, provincial spirit when we discover it in New York, Boston, or Chicago, as when we find it in the mountain recesses of Kentucky or among the brahmins of India. The place of publication of THE LIVING CHURCH we deem to be an immaterial accident, which in no sense colors the editorial point of view. The place can be changed if change is for the best interests of the Church; but only by sacrificing a considerable proportion of the value of the physical plant in Milwaukee. By continual contact with Churchmen of all sections, by gathering editorial and other writers from any locality, and by commissioning local correspondents to keep us fully abreast of the news and the thought of every diocese and of every section, we claim for THE LIVING CHURCH that it is as truly representative of New York as though it were printed on Broadway, of Philadelphia as though cope-and-mitre-vested statues adorned the façade of its publishing house, of Boston as though the shadow of her Christian Science temple fell upon it, and of the best thought of the South, from which section several of its best writers are drawn, as though the scent of orange blossoms or of the magnolia mingled with the paste with which the wrappers are joined together. Nothing less than to be representative of the best and most Churchly thought of the American continent, including Canada quite as truly as the United States, is the aim of THE LIVING CHURCH, and we believe that the aim is realized in an absolutely dissectionalized (if we may coin the word) point of view. And it is so recognized. "Of which of the Episcopal Church papers do you sell the most?" was asked of the leading news-dealer in a New England city. "Of THE LIVING CHURCH, ten to one," was the immediate response. Moreover, our regular correspondents in London, Rome, and Jerusalem keep us fully abreast of the thought and the news of Europe, and occasional correspondents in all parts of the world are continually advising us of what the world-mind conceives.

If, then, Churchmen will assist more largely, as those are assisting whose ventures we have enumerated at the outset of this consideration, THE LIVING CHURCH will be enabled to speak regularly to a larger constituency, and, we believe, the number of intelligent Church workers and thinkers will be materially increased.

WE are not surprised that a large degree of interest has been aroused in the matters considered in these columns recently under the title, "The Fiasco of the Quadrilateral." We showed, it will be remembered, how deplorably inconsistent this Church had been when the abstract suddenly turned to a concrete issue in the acceptance of our overtures by Bishop Koz-

lowski on behalf of the Polish Catholic Church, and five years of total inaction on our part have finally been ended by the death of Bishop Kozlowski, absolutely nothing having been done on our part to make good our invitation.

The *Pacific Churchman* takes up the same matter in its issue for February 15th, and in a leader to which the same title is applied, expresses a like regret to our own at the "fiasco of the Quadrilateral"; but in considering its causes, our contemporary says:

"As the Declaration stood it could be the basis of correspondence with other bodies, and was made such by the Commission on Christian Unity during the years following 1889; but no commission in such negotiations could say what or what not the Church would do if another body should accept the principles of the Declaration. To rectify that, there began in 1892 the attempt to find some constitutional standing for such a body. We all know the fate which the attempt has met. The Huntington amendment, as it came to be called, has been battered and bruised and pounded into first this shape and then that in successive Conventions until finally, since 1904, something approaching it has stood in the Constitution. But the Canons to put it into effect are still wanting. . . .

"But the knife cuts both ways. If we are not mistaken, among the chief opponents of the attempt to commit the General Convention by Constitution and Canon to the Catholic principles of the Quadrilateral have been these very Churchmen who lay most constant claim to the name of Catholic. They have not been the only ones. Some of the extreme Protestant school, if we may so call them, have been also in opposition; but the great obstacle has been the attitude of certain leaders of the Catholic party."

Now we are not greatly concerned to inquire whether it be true that "the great obstacle [to the enactment of measures to make the Quadrilateral effective] has been the attitude of certain leaders of the Catholic party." Parties in the Church are so wholly informal that "leaders" seldom have the opportunity of acting effectively as the exponent of the "parties" they would represent.

But it is true that Catholic Churchmen, on the whole, believed the enunciation in 1886 of the Quadrilateral to be ill-advised, and have, in general, found themselves in opposition to the successive articles of legislation that were introduced into General Convention for the sake of making provision for a series of hypothetical possibilities that, in fact, never became more tangible than an "iridescent dream." But it is insufficient to say this without stating the reasons. Catholic Churchmen felt that before overtures to the Protestant world could reasonably assume a tangible form, it was absolutely essential that this Church should realize the spirit in which Dr. Muhlenberg's memorial was framed, by receding from whatever of the sectarian spirit had taken lodgment among us, and particularly by discarding our sectarian name. Only thus, it was held by Catholic Churchmen, could this Church avow her own good faith. When the leaders of the Quadrilateral movement, almost to a man, clung to the sectarian name which inevitably implies the sectarian spirit, it simply proved to Catholic Churchmen that the time was not ripe to make the overtures to other Christian bodies. Not until Churchmen are big enough and broad enough to reform themselves will they be in position to reform others; and not until Protestant Episcopalians are willing to be more than Protestant Episcopalians will they be in position to invite Presbyterians to be more than Presbyterians. Hence, if Catholic Churchmen were right, it was absolutely illogical to set forth the Declaration of 1886, by the very General Convention that refused to take the step which would logically come first; and its "fiasco" was pre-determined and inevitable. We were too narrow-minded in 1886 to take so broad, so far-reaching a step. We invited others to a reformation which we were unwilling to apply to ourselves.

And then Catholic Churchmen opposed the "Huntington amendments," so-called, because they deemed it preposterous to legislate for conditions that did not exist. A treaty of peace is the first step toward the ending of a war; and details of reconstruction must always await the peace. Catholic Churchmen refused to cross a bridge before they had come to it. They felt, rightly or wrongly, that to pass the original Huntington amendments would have been analogous to the enactment by Congress of a bill to provide for the government of Cuba, or of Haiti, or of the Congo, or even of Great Britain or Russia, while those several nations were not only wholly distinct from us, but had not even intimated a desire to come into unity with us. Catholic Churchmen demanded that peace precede reconstruction, and that treaties of peace, to be agreed upon by both parties, should provide for the details that might follow.

Has not the history that has been made since 1886 vindic-



cated the position of Catholic Churchmen? Was not the movement abortive? Have we even yet shown ourselves big enough to abandon our own sectarianism? Have we given the Christian world any evidence of our own good faith? Did we show ourselves large enough to handle the Polish Catholic movement when it came?

Christian unity, we firmly believe, awaits the assumption by this Church, *as its first step*, of a name that ceases to proclaim sectarianism. The second step would be the enunciation of a new Declaration inviting the Christian world to consider the subject of unity on a basis of avowed American Catholicity. Even then, the enactment by canon of definite provisions would, in our judgment, be illogical until treaties of peace should first be arranged and concurrently adopted. Reconstruction would follow, by agreement between the parties; not by a hard and fast rule determined upon by one of them in advance.

That is the programme of Catholic Churchmen for unity; but it means that the whole Church must first unitedly take the first step. The initiative toward that step must come from dioceses that have heretofore opposed what is most inadequately termed the "Change of Name." Churchmen in New York and Pennsylvania and Massachusetts and Virginia must be able to take a far broader view of Christendom, including their own part in it, than they have taken heretofore. We believe the "Change of Name" will never again be pressed from the Middle West. A memorial to General Convention to effect that change was voted down almost unanimously in the recent synod of the diocese of Springfield. This did not imply that Churchmen in the diocese of Springfield had receded from the position they have more than once avowed in past years, but rather their recognition of the fact that the initiative must next come from another source. The change must never be made by a sectional or a partisan vote. Just as long as the Church is dominated by the narrow spirit of Protestant Episcopalism in her strongest centers, the name ought not only to be unchanged, but—the inevitable corollary—the first effective steps toward Christian Unity must be deferred.

In the meantime we shall continue negatively to restrain the fulfilment of the eucharistic prayer of our Blessed Lord, and to hold back the Holy Spirit from the evangelization of the world. And it rests with Protestant Episcopal Churchmen in considerable part to say for how long.

**L**EST precedent shall have been set without protest being made, we beg to note exception to a proposition affirmed officially by the Bishop of Alabama in an official communication recently addressed to his diocese. Of the "three hours' service of Good Friday," Bishop Beckwith says:

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

"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.*"

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."

We think it would be difficult to defend the proposition which we have placed in italics, or the similar prohibition stated against other special services. No doubt the Bishop of Alabama would give his "written consent" to any proper form of service that any of his clergy might desire; but we know of no legislation of the American Church which restrains a priest from holding special services "without the written consent of the Bishop."

In Article X. of the constitution it is provided that:

"nothing in this Article [establishing the Book of Common Prayer] shall be construed as restricting the authority of the Bishops [plural] of this Church to take such order . . . for the use of special forms of worship."

It would very likely follow that where the Bishops collectively—possibly, though less certainly, where one of them individually—have set forth a form for any special occasion, that form is obligatory upon the clergy. It certainly does not follow that where "the Bishops" have not set forth a form, the clergy are forbidden to do so for local use, and we cannot permit the view of the Bishop of Alabama to go unchallenged.

Bishop Beckwith has, of course, fallen into this error simply by inadvertence. The English Bishops have the sole authority which he claims; the American Bishops have not.

We do not for a moment suppose that he will demand obedience to this requirement after the mistake is pointed out. We quite agree with him that it is unlawful for the Three Hours Service or any other to be permitted to supersede the Prayer Book offices on Good Friday, or on any other day. We should be glad, indeed, if he had gone further and reminded the clergy of the obligation of *daily* morning and evening prayer on other days quite as truly as on Good Friday, and of the Sunday and saints' day Eucharist. He would be on invulnerable ground on each of these positions. 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 farther than the law of the American Church will justify him. We know of no such limitation.

## ANSWERS TO CORRESPONDENTS.

H. C. A.—(1) The "we" in the canon of consecration unites the people with the priest in the oblation and intercessions. The people are correctly said to "assist" at the offering of the holy sacrifice, not because of any assistance on their part in effecting the consecration of the elements, but because they assist in the offering of the sacrifice and in making intercession.—(2) It is contrary to Catholic practice for a priest to celebrate alone; but the practice is commonly held to be admissible in instances where the priest would otherwise be deprived of the sacrament for a long period of time (as in remote parts of the mission field), or for really serious cause.—(3) The power of consecration is inherent in the priesthood.

A SUBSCRIBER.—(1) A Bishop has no authority to prohibit the use of the Three Hours' service of Good Friday, or to require his consent to be obtained as preliminary to it.—(2) A rector has the right to hold any special service in his church not in itself objectionable, so long as it does not supersede any of the P. B. offices.—(3) A rector would be liable to censure if he should omit either of the daily offices, or the Ante-Communion service, on Good Friday.—(4) It is not necessary that the Eucharistic office proceed beyond the (so-called) Ante-Communion service on that day.

W. E. W.—(1) The holy Catholic Church is a spiritual organism, complete in our Blessed Lord, into whose Body all the baptized have been engrafted, and who therefore make up, with Him, and in Him, the membership of that Church.—(2) That Church is tangible on earth in the organized fellowship of the Bishops, who are commissioned collectively to represent the invisible Head of the Church. Wherever Bishops, rightly consecrated, are exercising legitimate jurisdiction, there is an organized section of the Catholic Church. Wherever baptized people are found, there are members of the Catholic Church, though not necessarily loyal to it, or forming a body that is organically of the Church.—(3) The unity of the Church is complete in Christ. Where portions of the Church deny that other portions are also of the body, they but speak falsely and do not make the falsehood to be the truth.—(4) Belief in the creeds does not make a man "a Catholic" unless he be first baptized and so incorporated into the Catholic Church.—(5) We do not pronounce judgment upon people who are unbaptized and so outside the pale of God's promises. We leave their future state entirely to Him.

## LOVE.

The tests whereby we may know whether we have this love of God for Himself, are also the means of gaining it, or of increasing it, if through them, He has given it. How is it with those whom you dearly love on earth? Be this the proof of your love to God. You gladly think of them, when absent. You joy, in their presence, even though they be silent to you. You are glad to turn from converse with others to speak with them. One word or look of theirs is sweeter than all which is not they.

The soul which loves God for its own sake, thinks only of God when it needs Him. When things go smoothly, such a soul forgets Him; she is taken up by her own pleasure, and scarcely or coldly thanks Him; in trouble she recollects herself, and flies to Him. The soul which loves God for His own sake, gladly escapes from the business of the world to think of Him; she recollects Him in little chinks and intervals of time, in which she is not occupied; she takes occasion of all things to think of Him; is glad of hours of prayer that she may be with Him; is glad to be alone with Him; glad to come to Him here in this holy house or in His sacraments; to dwell with Him and that He may dwell in her. She prays Him, "Abide with me, Lord"; hushes herself that she may hear His Voice, gathers herself together, lest, in the distractions of things of self, she should lose Him. She attends to the lowest whispers of His Voice, lest she lose any, which should show her His mind and will for her.—*E. B. Pusey.*

THE world here means not the universe, or the whole creation, that is more excellent than any one part, but the things that are seen, that are temporal; the riches, honors, and pleasures, of this present time.

Our own souls are of infinitely more value than the whole world. We reckon that is most worth that is most worth to us.

Be convinced of the worth of your souls. Value the body less and the soul more, and it would be better for you.—*Matthew Henry.*

## ENGLISH SCHOOL ISSUE STILL DISCUSSED

### Private Conference of "Church Schools Emergency League"

#### ENGLISH CHURCH UNION TAKES ACTION

"Prayer Chain" has Reached London

#### LENTEN ARRANGEMENTS FOR ENGLISH CHURCHES

The Living Church News Bureau  
London, Shrove Tuesday 1907

A PRIVATE Conference of the Church Schools Emergency League was held at Manchester last week. There was an attendance of about one hundred members, presided over by the Rev. J. H. Thorpe, of Stockport. The chairman asserted that the Cowper Temple clause—embodying Undenominationalism—could never be acceptable to Churchmen, and remarked that people lately had an illustration of the fact that the Cowper-Templeism of to-day was the City Templeism of tomorrow. A resolution was passed disapproving of the acceptance by the House of Lords of the principle of the late "Education" Bill and declaring that Church schools should continue part of the State provision for elementary education in this country. Several speakers criticised adversely the attitude of the Primate and several of the Bishops and declared that in many of their suggestions these Right Rev. Prelates were not representing Churchmen. The Conference also resolved that the principles of complete public control over denominational schools and of no religious tests for teachers, alleged by the Primate to be in accordance with the will of the English people, and to which his Grace appeared to consent, are absolutely inconsistent with the maintenance of Church Schools trusts. The Conference further decided to issue replies to the views of the Bishops of Hereford and Carlisle recently published in the *Times* newspaper. The Bishop of Manchester presided over a crowded public meeting organized by the League in connection with the Conference.

The second ordinary meeting of the English Church Union for the session 1906-7 was held at the Church House, Westminster, one evening last week. The chair was occupied by Sir J. Buchanan Riddell, vice-president, in the absence of Lord Halifax, the president. The subject for discussion was, "The Present Position of the Education Question." Lord Halifax wrote in regard to the resolutions to be moved at the meeting:

"We want no favor, no privilege. We ask for nothing for ourselves which we are not ready to give to others, but accept no national system of education which ignores the Christian religion. Neither can we accept a system of national education which, professing to be religious, ignores such fundamental Christian teaching as the fact of the Incarnation, the satisfaction made for human sin upon the Cross, the existence of the Christian Church, the one Baptism for the remission of sins, and the Judgment to come."

They desired the redress of any legitimate grievance the Protestant Dissenters possessed. They thought that in all single school districts where other schools are not available provision for such teaching as Protestant Dissenting parents may desire for their children should be made in Church schools, but what they claimed for others they claimed for themselves:

"We claim that similar provision should be made for denominational teaching for those parents who desire it in Council schools. We claim in the name of justice that preference shall not be given to undenominational religious over denominational religious teaching, that the former shall not be taught in school hours at the public expense, and the latter excluded from like advantages. We insist that if denominational teaching is to be paid for by those who desire it, undenominational teaching shall also be paid for in the same way. We ask that religious teaching shall be given in school hours and by teachers in regard to whom there is adequate security that they believe what they teach. We ask that no teacher shall be forbidden to give the religious instruction if she is willing to do so. And lastly we protest against the establishment and endowment of a universal system of undenominational religion such as was proposed by the bill recently before Parliament, and shall resist any similar scheme should such be again proposed by every means in our power."

A resolution was passed stating that the E. C. U. recognized with satisfaction the withdrawal by the government of the Birrell Bill, reaffirmed the resolutions on the Education question passed by the Union in February last, and claimed as a matter of justice equal treatment by the State of all religions in all schools, and respect in all cases for the liberty alike of the teachers and of the parents compelled by law to send their children to such schools.

A Secular Education League has just been formed by a

group of Radical clergymen and Protestant Dissenters, its object being to urge the secular solution of national education upon the country and upon his Majesty's present Government.

In many parts of the country the attention of clergy and laity has been called to what is called "The Snowball Prayer," but what is better known to your readers, perhaps, as "A Chain of Prayer." The Bishop of London, in reference thereto, has handed the following statement to a *Daily Mail* representative:

The prayer is excellent in itself, and if offered up spontaneously and voluntarily could do nothing but good. But the note accompanying it is most mischievous and misleading. It gives a mechanical view of prayer of the 'prayer wheel' order, encourages superstition, and is calculated to make souls sad whom God has not made sad. The more of genuine or spontaneous prayer we can have in this world the better, and we are doing our best to encourage such by our prayer guilds and intercessory services, but the whole idea, in my opinion, of this 'Snowball Prayer,' is founded upon a mistake, and the sooner it is dropped the better."

It was announced on Tuesday last at the monthly meeting of the S. P. C. K. that at the next March meeting the grants proposed would include a sum of £9,000 for church building, and for training students for Holy Orders for Northwest Canada; £1,000 for the endowment of the Bishopric of Selkirk in far-off Northwestern Canada, part of it being in the Arctic Circle; £500 additional for clergy endowment for the diocese of Qu'Appelle. The meeting had just previously voted £575 for church building, clergy endowment, and scholarships for Indian children in Canada, and it is noteworthy that with the notices given at this one meeting the money grants voted and proposed for the Dominion of Canada exceeded £11,000.

The preachers at the mid-day services at St. Paul's during Lent, at 1:15 P. M., will be the Rev. Messrs. John Wakeford, vicar of St. Margaret's, Anfield, Liverpool; J. Stuart Holden, vicar of St. Paul's, Portman Square, W.; W. Bryant Salmon, rector of Stoke Newington, N.; J. A. V. Magee, vicar of St. Mark's, Hamilton Terrace, N. W.; J. B. Seaton, vicar of Armley, Leeds; W. H. Frere, superior of the Community of the Resurrection, Mirfield; Canon Holmes, of St. Katharine's College, Regent's Park, N. W. Ash Wednesday and the two following days, the Rev. John Wakeford. On Good Friday the Bishop of Glasgow will give the addresses on the Seven Words from the Cross.

At St. Edmund's, Lombard Street, in the city, there will be a course of sermons to men at 1:15 P. M. on Wednesdays and Fridays in Lent, under the auspices of the Church of England Men's Society. Amongst the preachers are the Bishops of Stepney, Rochester, and Southwark.

Lectures have been arranged by the Christian Evidence Society on Wednesdays in Lent at Holy Trinity Church, Kingsway, Holborn; at All Saints', Margaret Street, W., on Thursdays; and on Fridays at St. Peter's-upon-Cornhill in the city.

Three of the fathers of the Society of St. John the Evangelist are among the Lent preachers in London. Father Turner on Thursdays at St. John the Baptist's, Kensington; Father Congreve on Sunday mornings at St. Anselm's, Hanover Square, W.; Father Conran on Ash Wednesday and all Wednesdays at Christ Church, Clapham, S. W.

A course of Lent services for business girls and women will be held in St. Dunstan's Chapel at St. Paul's at 8 P. M. on Thursdays.

The Bishop of London commenced his third Lent Mission yesterday at Shoreditch Parish Church. This year he is visiting East End parishes.

J. G. HALL.

#### PRAY TO THE FATHER.

THERE are times of anxiety and care, when your heart fails you in the dread of what may be coming either to yourself or to someone whom you love. It is at such times as these that we learn to know that life is impossible without prayer, that from prayer alone proceeds the overcomer power to help and bless, which we need.

They who pray, and they alone, can tell what prayer is, and whether prayer is answered. . . . "Lord, teach us to pray!"

Spread out to your Father your heart's desire, and be sure that if you ask you shall have. Only in the very agony of your prayer, while you have been learning the Father's Will, your prayer has been changing, your desire is not now what it was before. You asked that, if it were possible, some Cup might pass from you. Now, your daily, only prayer is this, "Father, Thy Will be done! The Cup which my Father hath given me, shall I not drink it?"—*Rev. F. Walrond.*

THE love of God is the source of all virtues; and in order that they may subsist eternally, He gives them Humility as a foundation.—*Bossuet.*

## LENT IN NEW YORK

## Noonday Services Arranged in Down-town Churches

## ENDOWMENT REQUIRED FOR CALVARY CHURCH

Church Choral Society Gives Recitals

CLERGY RECEIVE GIFTS OF DOUBTFUL VALUE

The Living Church News Bureau {  
New York, February 25, 1907 }

REPORTS come to us from all sides of large attendance at the special Lenten services in the city churches. In most of the well-known churches down-town, the mid-day service on week-days is a prominent feature of the work, and results would serve to show that the effort is meeting with success. One gratifying feature is the custom which is yearly becoming more common of an interchange of pulpits amongst preachers of different, though not differing, shades of sound Churchmanship. It would be well for the Church in New York City if the custom could obtain more generally at other seasons. It would tend to consolidate those who are at bottom thoroughly loyal to the Catholic standards, and it would counteract any tendency to parochialism or congregationalism.

At St. Ignatius' there are to be Sunday morning sermons by Dr. Ritchie during Lent on "The Lost," "Dives," "The Unprofitable Servant," "The Guest without a Wedding Garment," "The Foolish Virgins," and "The Self-deceived Workers"; on Wednesdays at 8:15 p. m., on "Biblical Types"; and on Fridays at 8:15 p. m., by the Rev. C. P. A. Burnett, on "Disimulation," "Murmuring," "Fickleness," "Derision," "Contumely," "Divisions," and "Cowardice."

Dr. J. Lewis Parks presents, in his parish paper, some facts showing the necessity for raising an adequate endowment for Calvary Church, so that it may not eventually be driven uptown. He says:

"The Church is actually two-thirds free, the parish assigning seats to all its parishioners irrespective of any payments, and welcoming all strangers. This demands income.

"Now a few figures may prove suggestive; they are merely approximate, and are only disconnected items in the parochial budget; they will show, however, the financial trend. Bluntly then, the parish grows poor. Looking over the ten years past the following is a partial contrast. In 1897 the parish received from pews and ground rents, \$16,243; in 1906 from the same sources, \$9,882, a difference and loss of \$6,361. In 1897 the systematic offerings, exclusive of the offertories, which at that time went to the rector's fund, were \$21,834; in 1906 the treasurer reports \$13,000, a difference and loss of \$8,834. In the former year the offertories, exclusive of all specials, were \$4,000; in the latter year, \$1,100. And doubtless if one had patience and skill, similar difference might be discovered all through the financial statements of the two periods."

The Church Choral Society held the first pair of its two annual recitals on Wednesday afternoon and Thursday evening, February 20th and 21st, in Trinity Chapel, under the direction of Mr. Richard Henry Warren. The following was the programme, rendering selections from M. Enrico Bossi, J. S. Bach, Antonin Dvorak, Henry Holden Huss, W. A. Mozart, Peter I. Tchaikovsky, Max Bruch, and J. S. Bach.

Another training class for teachers has been started in the diocese. It is held in St. Luke's Church, Mattewan, and is conducted by the Rev. Dr. W. Walter Smith, of the New York Sunday School Commission, under the inspiration of the rector, the Rev. George H. Toop, who has generously thrown the class open to all nearby teachers from Mattewan and Fishkill Landing. The attendance is large and the enthusiasm great.

A good many clergy are wondering who their beneficent and self-constituted preceptor may be who has apparently got into the habit of showering upon them gratuitously the results of the new Cambridge theology. They also wonder why their benefactor should take it for granted that the clergy of the Episcopal Church are ignorant of the positions and discoveries of these searchers after "Freedom in the Church," for themselves and others. The clergy of the American Church, whatever else they may or may not be, are certainly men who read. There hardly seems to be a crying need for these unsought-for gifts.

WE are to return thanks to the Father alone for creating us, and giving us food and raiment and other blessings of this life; and whatsoever we are to thank Him for, or desire that He would do for us, we ask of Him immediately in the name of Christ.—*Sir Isaac Newton.*

## CHURCH CLUBS IN CHICAGO

## Many Activities of Diocesan and Parochial Clubs of Laymen

SEVERAL COURSES FOR LENT

Gift to the Western Theological Seminary

PHILIPPINE MISSIONARY IN CHICAGO

The Living Church News Bureau {  
Chicago, February 25, 1907 }

THE diocesan Church Club has recently published an attractive pamphlet, giving the names of its officers and members, and also the titles of the thirty different committees and clubs and other kinds of Church organizations which regularly or occasionally use the Church Club rooms at 510 Masonic Temple. The Club was organized 17 years ago, and for the past twelve years Mr. E. H. Buehler, of St. Mark's parish, Evanston, has been the treasurer. The membership is now the largest in the history of the Club, numbering about 275, including several of the diocesan clergy. Eight parishes are this year contributing ten or more members, St. James' leading off with 21, closely followed by St. Mark's, Evanston, with 20 members, and by Grace, Trinity, and Epiphany, each of which sends 19 members, while St. Paul's, Hyde Park, provides 14, the Church of the Redeemer, 13, and Grace Church, Oak Park, 10, out of the 275 who are enrolled. The chief expense of the Club paid from its treasury, is the rental of the suite of rooms at 510 Masonic Temple. It would be impossible for the work of the diocese to go on without these rooms, and the Church Club, in addition to all its other distinctive work as the central layman's organization of the diocese, is thus one of the most important instruments for the furthering of the entire work of the Church in Chicago. The officers for this year are Mr. Amzi W. Strong, president; Mr. John A. Bunnell, vice-president; Mr. E. H. Buehler, treasurer; and Mr. Charles W. Folds, secretary.

Many of the parochial men's clubs in the diocese are holding special meetings during Lent, though in some cases the Lenten schedule supercedes the usual arrangements for the monthly meetings of these clubs. The January meeting of the Club at St. Martin's, Austin, was addressed by the Hon. William Mason, and he was elected at once an honorary member of the Club. At the January meeting of the club of the Church of the Redeemer, Professor Barnes, of the University of Chicago, gave a lantern talk on "Mexico and Its Plant Life." The last meeting of this club before Lent was held on the evening of February 11th, and the ladies were also invited, the subject being "Abraham Lincoln." At All Saints', Ravenswood, the February meeting of the men's club was held on the 14th, and Prof. John Hoehn lectured on "Sulphur and Chemical Novelities." The ladies were invited to this meeting. The January meeting of the club of St. Paul's, Hyde Park, was addressed by Capt. A. W. Masters, who regaled the club with "Sailors' Yarns." At the February meeting of this club Mr. Frank W. Smith gave a lantern talk on "The Blue and the Gray," the meeting being held on Shrove Tuesday.

A new movement among the men of St. Peter's parish takes the shape of "The Men's Communicant League." The Fourth Sunday in the month is the date appointed for their corporate communion, which is made at the 7:30 a. m. celebration. On the Saturday evening before, a preparatory service is held, with prayer and self-examination. There were about 25 men present at the first corporate celebration of this new League on the fourth Sunday in January. All the male communicants in the parish are invited to become acquainted with the purposes of the League, and to share in its work.

At the Church of the Redeemer, where a similar work has been carried on for some time by the Brotherhood Chapter, a new work has lately begun among the men of the parish, in the formation of the "Men's Bible Study Club," organized just before Lent, to meet at 4:30 p. m. on Sunday afternoons, under the leadership of Mr. George F. Danforth. At the first meeting 14 men were present, and the project is being taken up with enthusiasm by many of the men of the parish. The theme at present is "The Ethical Teachings of Our Blessed Lord, and the Practical Application of the Same to Every-day Life."

One of the new departments of work organized this winter at St. Paul's Church, Hyde Park, is "The Social Service Guild." The second monthly meeting was held on the last day of January, and began with the Holy Communion. The rector preached the sermon, and at the afternoon session an able address on "Tuberculosis" was given in the parish house by Mrs. Hamlin,

superintendent of the Chicago Tuberculosis Institute. The object of this guild is to bring together each month, for Holy Communion and for conference all the members of the parish who are engaged in any kind of social service.

A dozen men of St. Paul's parish, Hyde Park, stand ready to offer \$10,000 if the rest of the parish will rally during the current year to the effort of paying off the entire parish debt now resting on the church, and amounting to \$28,500. The rector, wardens, and vestry have voted that the offer be accepted, and that the attempt be made to pay off the existing debt during the current year. A large Easter offering may thus be expected.

Christ Church, Woodlawn (the Rev. C. H. Young, rector), is among the parishes providing a daily celebration of the Holy Eucharist during Lent, the hour being at 6:30 A. M. St. George's Grand Crossing (the Rev. George M. Babcock, rector), provides a 6 A. M. celebration on Wednesdays during Lent, for the parishioners to attend before they go to their daily work. At Christ Church, Woodlawn, there are 23 week-day services every week during Lent, and three Confirmation classes. In this parish there are two series of Lenten sermons by visiting preachers. On Sunday evenings, when the general theme is "The Grace of God in the Life of Man," the speakers are the Rev. E. A. Larrabee, the Rev. S. B. Blunt, the Rev. G. C. Stewart, and the Rev. Dr. F. P. Davenport. Those on Wednesday evenings are the Rev. T. B. Foster, the Rev. G. M. Babcock, the Rev. R. H. F. Gairdner, the Rev. F. C. Sherman, and the Rev. Dr. P. C. Wolcott. The Tuesday evening lectures are on Church Doctrine, and the rector preaches on Friday evenings on "Some Fruits of the Spirit." The choir is singing Stainer's "The Crucifixion" on the second Sunday evening in Lent, and will repeat this cantata on the evening of Palm Sunday.

The Sunday morning sermons during Lent at St. Luke's, Evanston (the Rev. G. Craig Stewart, rector), are on "The Foundation Stones of Our Faith." The theme at the 5 P. M. vespers on Sundays is "Christ's Cure for the Seven Deadly Sins." On Mondays there are "Sermons for Boys and Girls," this being the weekly children's service. On Tuesday afternoons the general subject is "The Holy City." Special preachers visit this parish on Wednesday evenings, the list including the Rev. S. B. Blunt, the Rev. Dr. J. S. Stone, the Rev. F. DuM. Devall, the Very Rev. W. T. Sumner, and the Rev. Dr. John Henry Hopkins. On Thursday afternoons the theme is "The Passion of the Saviour," and on Fridays, "The Lord's Prayer." The choir is to sing Stainer's "The Crucifixion" on the afternoon of Palm Sunday.

The noon-day preacher at the Chicago Opera House for the week-days from February 25th to March 2nd, is the Very Rev. S. W. Ussher, Dean of the Pro-Cathedral at Grand Rapids, Michigan.

The Semitic department of the Western Theological Seminary has just received a costly gift from an anonymous friend of the Oriental Society, consisting of some twenty volumes of valuable Egyptian plates, some of which are out of print, giving the most famous inscriptions discovered by the Exploration societies at work in the valley of the Nile. This is one of the most important additions to the Library of the Western Theological Seminary made in recent years.

The Rev. Walter C. Clapp, returning from his six years in the Philippines as a pioneer missionary of the Church, received a warm welcome in Chicago during a visit made in the first week in Lent. He preached at Christ Church, Woodlawn, and addressed the Auxiliary branches at Grace Church, Oak Park, and the branches in several other parishes, besides giving a deeply interesting account of his work among the Igorots and Ilocanos in an address before a diocesan gathering of the Woman's Auxiliary at a special meeting called for that purpose at the Church Club rooms on Wednesday morning, February 20th. Mr. Clapp's mission station at Bontoc is picturesquely located among the mountains, and while the Ilocano people have been already Christianized by Roman missionaries, and readily bring their children to Baptism and come themselves to the services of the Church, the Igorots are heathen and are very slow to adopt Christianity.

Mr. Clapp described them as a thrifty people, but very ignorant, requiring to be taught such simple rules as those of housing and sanitation. They crowd into their villages, usually about 4,000 in a village, their sleeping rooms being practically pens, closely boarded, about six feet square and three feet high, into which stifling space a whole family will huddle at night. They will build a fire in this room, which has no outlet, and much eye-trouble results from the smoke, frequently resulting

in blindness. They are finely developed physically, though not tall, and the chief point of contact with them established by Mr. Clapp and the Rev. Irving Spencer in this new missionary work, is among the children. Their native religion is a kind of propitiation of departed spirits, and the day in the Church Kalendar which first appealed to them was All Saints' day. In the front room of the mission an altar is erected, and the daily Eucharist is celebrated. The offering at this meeting of the Auxiliary was given to Mr. Clapp for his work.

### STEAMER ON THE SEA OF GALILEE.

FROM OUR JERUSALEM CORRESPONDENT.

THE little steamboat *Naan*, built in Constantinople by an American, belonging to the Turkish Haifa-Damascus Railway Company has, at last, been placed on the Sea of Galilee, and is now waiting for a lighter from Stamboul. Captain Rifaat Bey states that she will carry thirty passengers in the saloon and on deck. When the lighter arrives her second-class accommodation will be increased. The vessel looks too small for the rough winter gales with which the lake is subjected. Steamboat wharves at es-Samekh and Tiberias are completed, but the wharf at Ain et Tabighah, close under the establishment of Father Beaver, the German representative of the Latin Patriarch of Jerusalem, is still under construction.

When in working order this coming spring, the *Naan* will meet every train at es-Sameka, on the line between Haifa and Damascus.

As the Syrian boatmen at Tiberias are unreasonable in their charges to tourists for a sail on the lake, this new departure will be convenient for visiting Capernaum and Bethsaida.

### COLORED MINISTER EXPRESSES HIS GRATITUDE.

A CORRESPONDENT sends us the following, taken from the Mt. Sterling (Ky.) *Reporter*, a paper published by colored people, and not only vouches for the accuracy of the quotation, but writes also that a personal call was made at the office of publication to ascertain that the matter was published in good faith and was intended to be precisely what it purports to be:

"A CARD OF THANKS.

"Dear Editor:

"Please allow me a space in your momentous Gazette to reciprocate my gratitude to the indefatigably workers of the Evergreen Baptist Church. While sitting in my studio last Friday evening greatly absorbed in the monotonous problem so-called Negro problem I were interposed by the anthem, 'There shall be showers of blessing,' which rendered me surprisal happy. Sister Nannie Mobbly, the lady with whom I reside was on the alert, of course she possessed previous information of said gala, and escorted the merry parties in the parlor room. Immediately there was a rap on my door, of course I hurriedly responded. The anticipation of many blessings in store for me accelerated my steps. Many valuable presents were presented. Sister Matilda Overstreet who led the party added a superior grace to the occasion. After a general parlance I were divinely impressed to descant on the altronistic spirit that should characterize the christianism. An exquisite response by sister Mamie Mitchell, following sumptuous repast was spread and all present sashiated there gastronomic desire. Three courses were served. Miss Hattie Mae Jones with her musical skill added much to the occasion. Bro. Ben Mitchell distinguished himself by his implacable voracity. May God bless the members of the Evergreen Baptist Church.

"Many thanks,

"Mt. Sterling, Ky.

"F. BELL, Pastor."

SOBRIETY of mind is one of those virtues which the present condition of human life strongly inculcates. The uncertainty of its enjoyments checks presumption; the multiplicity of its dangers demands perpetual caution. Moderation, vigilance, and self-government, are duties incumbent on all; but especially on such as are beginning the journey of life.—*Dr. H. Blair.*

THE nettle grows high while the violet is low, and almost obscured by leaves, and chiefly discovered by its fragrance. The former is emblematical of a proud person; but the latter resembles one that is truly humble.—*Manton.*

ENVY is natural to man; and still, it is at once a vice and a source of misery. We should treat it as the enemy of our happiness, and stifle it like an evil thought.—*Schopenhauer.*

# 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*

### II.—THE WAYSIDE.

ST. LUKE VIII. 5. ST. LUKE VIII. 12.

*And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.*

*Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*

THE sower soweth the word," says St. Mark; "the seed is the word of God," says St. Luke; it is "the word of the kingdom," says St. Matthew.

Now mankind has never been utterly forsaken of God and thrust beyond all reach of His voice. In that great story, which by allegoric picturing declares the primal facts, we read that after Adam and Eve had eaten of the forbidden fruit, and so forfeited their original fearless and happy intercourse with Deity, they yet "heard the voice of the Lord God walking in the garden in the cool of day."

And all the narrative of the Old Testament books is one long succession of divine utterances to humanity.

"The Lord said," "God spake,"—these are the keynote and the clue to the lives of Noah, of Abraham, of Moses, of the prophets. They had heard the word of God. And not they only who were in the developing order of the Israelitish religion and the Jewish Church; but all men in all lands to whom came some glimpse "of the light that lighteth every man, coming into the world."

As Justin Martyr declares, Christ "is the Word of whom every race of men were partakers; and those who lived reasonably [*οἱ μετὰ λόγον βίωσαντες*] are Christians, even though they have been thought atheists, as among the Greeks, Socrates and Heraclitus, and men like them."

Yes, wherever—and that is everywhere—there have been suggested as pronounced to men any of the eternal laws of life; wherever—and that is everywhere—there has been given any teaching to the human conscience; wherever—and that is everywhere—there has dawned upon the human heart any eternal hope; there we may justly say the Sower has sown the seed—the word, the thought, the teaching of God. And so our Lord's first parable is one of the whole human race; applies in its general idea and in some one or more of its details to the career of each individual soul.

Nevertheless He spake it with primary reference and emphasis concerning His own personal teaching during His public ministry in Palestine.

In these discourses of His by the Galilean Lake and at the Jerusalem Temple, along the highways and in synagogues and houses, was the richest sowing of the word of God that our earth had ever known.

St. Matthew brings this out quite distinctly when he says that it is "the word of the *kingdom*," the new society and law, which Jesus came to establish. And the sowing of that word has never ceased. Through His apostles and disciples, through all the manifold agencies of His Church, Jesus Christ has continued His task of disseminating vital and eternal truth. The Four Gospels contain only—as St. Luke declares—"all that Jesus *began* both to do and teach."

Just as really, though not in the same manner, is He doing and teaching now; just as really, and with a far wider cast, is the Sower walking over this present human field and scattering His precious grain. And, as we read the parable, it behooves us to apply it to the present conditions, to the society we move in, to our own individual lives.

Upon us and our neighbors the divine seed has fallen, is falling, and will fall through our remaining years.

Of course, even in this Christian civilization—with its Bibles and its churches, with its baptized laity and its ordained clergy, with its institutions of mercy and of culture—there are degrees and differences of opportunity, so that one person has had more appeals and warnings and counsels than another.

But to every man and woman they have come thickly.

In some occasional reading or hearing a chapter of the New Testament, in some sudden flash of a single text, in some yearn-

ing petition of the Liturgy; in a distant bell calling to prayer; in the letter of a mother, in the dying word of a father; in the question of a child; in a serene glance from a saintly face; in the entreaty of a friend, in the piercing phrase of a sermon—yes, even in the drift of a cloud, the stillness of a star, the wind in the pine-tops, the swaying grace of a fern-frond; in the mighty roll of an organ, in the pathetic wailing of a violin; in some happy song or some tragic tale—there has sounded forth a clear call of God unto our soul.

The Sower has cast forth the word, and it has fallen upon the soil of our heart.

None of us, who have not often been conscious of the intimations of duty and the impulse to a better doing; none of us who have not had some weariness of worldliness, some disgust over sin, some desire for purity, some attraction to generosity, some longing for God, some glance toward Christ, some leading to His Church!

"Such calls," says Mozley, "may differ in degree and strength and strikingness; but they are all calls; because a truth is distinctly embraced by the mind of the person at the time; he sees that something is true which he had not realized to be true before."

Day after day these seeds have been dropped upon us, and—however slight the shock, however transient the lodgment—our heart has felt their fall. But when one looks for the results of this free, broad, abundant sowing, they seem most scanty. How few of us are professed Christians! how few professed Christians are sincere Christians! how few sincere Christians are zealous, strenuous, untiring Christians!

How sparse the growth and how slight the harvest!

Where is it—that "fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control,"—where is it waving in one great golden stretch upon the levels and slopes of our human society?

As I said at the outset, this present state of things is only what the analogy of nature might lead us to expect.

And, unless we are prepared to deny a God of nature, the failure of Christianity to convert all or most of the world is no disproof that Christianity is divine.

Still, in this matter we have passed beyond the mere natural order—the realm of plant and beast—and have come into a new realm, the region of man's free-will. Not by inexorable laws is the spiritual growth checked and the spiritual harvest limited; not because of a dearth of sustenance can only those few "who are fittest" survive.

No! there is some other explanation for the spectacle of religious truth all around and religious life only here and there—an explanation which recognizes man's agency.

The sower has sowed good seed. The fault is with the soil.

And that soil is the human personality, with its susceptibilities and capacities—above all with its power of choice and will.

It is there that we must look for the reason why the seed does not come to its purposed development and fruitage.

And so let us consider first what is this wayside where the seed falls only to be crushed by vagrant feet or snatched away by greedy birds.

What sort of a human heart is it which can hear the Gospel with no responsive thrill, which never wakens to a sense of duty, which never longs for purity and nobility?

It has been justly said that "the human heart is not naturally a dead thing; it is a living thing, susceptible, alive to teaching, to warning, to hope."

How is it then that it can be often pictured as this dull, stubborn, callous wayside?

Well, the question is difficult to answer. For the simple definition of the condition depicted in this part of the parable is "indifference."

And of all attitudes of men toward moral and religious truth the least comprehensible—though one not at all rare—is indifference.

That vicious men may hate the Gospel, that sceptical men may doubt the Gospel; that timid and self-indulgent men may

shirk its discipline, that ambitious and pleasure-seeking men may forget or put away its requirements;—all this one can understand.

But how any rational creature can brush it aside as of no consequence, and walk on as though he had never heard its voice, this does defy solution.

Well, this never really happens. The seed never falls only to hover above the ground. It does always strike on it. It always makes some impression. It always tends to penetrate.

But there are men who have so aborted their spiritual perceptions by long disuse; who have so coarsened their feelings by handling only material concerns; who have so confined their thinking to the mere clay of the earth and animal existence; that this clay lies, a solid, impervious, dense mass—fit only to be trodden on by the passing events of the present world, a road for the common business and common pleasures to move over and beat harder still.

And these, as they do so, crush and disintegrate any virtuous thought and high suggestion which may for a moment have lodged on the man.

It was not always thus with him. Once he did really perceive that a call had come and appreciated somewhat of its significance. And below the thick coating of his indifference now there may be lying dormant ideas which, could the surface be broken through and the rains come soaking in, might push up in living resolution.

But otherwise truths may accost him daily and gain no response.

He simply is indifferent; he simply doesn't care. The denunciations of sin, the offers of forgiveness, the urgings to amendment, the calls to duty, the revelations of love, the visions of immortality—all these are to him as nothing.

He hears the word; and the next pettiest bit of business or amusement—the unfolding of his newspaper, the lighting of his cigar, a chat with an acquaintance, a chance for a bargain—will wipe that word utterly out of his remembrance.

Of course there are hypocrites outside the Church as well as inside it; there are hypocritical sceptics who shiver ever and anon with the sense that their denials are baseless, yet shout these denials only the louder; there are hypocritical sensualists whose laughter at feasts often sounds cracked and thin to their own hearts, yet who go on laughing. But there are also men and women who are really indifferent, who actually do not care, on whom the seed of God's truth falls and makes no more impression than—no, not so much as—the emptiest remark of a passer on the street.

Anything will put it out of their head; anything will, so far as concerns them, seemingly destroy it. But this is not all: for could the great idea continue to confront them, could the solemn voice continue to ring in their ears; could it be that, after the trifle which obscured it had gone its trifling way, the word should still be present to their heart; then it might begin to work.

Even on the roadbed, if the seed lay there long enough, that seed might be rolled into some crevice and be moistened by some shower, and then start to grow.

But it is not allowed thus to lie there. The winged and beaked plunderers are hovering around, ready to swoop down and bear away. It is not merely, as St. Luke's version puts it, that the seed which fell by the wayside is "trodden under foot," but, as he also says, "the fowls of the air devoured it." And this is so important a cause of the failure of that sowing as to be the only one specified by St. Matthew and St. Mark. They do not mention the effect of the wayfaring men and beasts upon this exposed grain; they only say that "the birds came and devoured it."

And in the interpretation of the parable, given by Jesus Himself, all three Evangelists quote Him as putting the whole stress upon this; "then cometh the evil one and snatcheth away that which hath been sown"; "straight-way cometh Satan, and taketh away the word which hath been sown"; "then cometh the devil and taketh away the word from their heart."

This is not my interpretation. It is Jesus Christ's own. This is what He meant when He said it shall often be with His truth spoken to human souls as it is with the seeds which the cranes and sparrows pick up from the road and thus prevent from ever germinating in the soil.

He meant that there is an ever watchful and ever active agency of evil prowling around our life with malignant desire; an agency so intelligent and so purposeful that it can only be described as personal—as a thinking and willing and self-acting individuality. He gives to it not merely a description

but a name; He does not simply say it is wicked, He calls it Satan.

I am well aware that just now there is a fashion of expressing incredulity as to the existence of any such agency, power, personality; it is deemed superstitious to talk of a devil.

We are told that any such notion is a mere survival of very ancient and clumsy personifications of evil; that it came into Jewish thought from Assyrian mythology; that it is fast disappearing from the minds of all sensible men.

That there is evil in the world we all agree; but many assert it lies simply in our warped and corrupt humanity. Now, I do not propose at present to discuss this question as to the existence of an evil spirit; which I may however remark is just as possible as the existence of an evil man, and no more repugnant to the course of nature as the rule of God.

But I do call on you to note that He who is confessedly the best and purest of men—the very perfection of moral living, the only one absolutely without sin—is the Teacher who has most steadily and earnestly insisted upon the fact that there is a devil who hates men and ever seeks their spiritual ruin.

There is a great deal more said about Satan in the Four Gospels than there is in all the Old Testament; and scholars are agreed that the literal translation of the seventh petition of the Lord's Prayer is not "deliver us from evil," but "deliver us from the evil one."

I admit gladly that "the personality of the devil" is not an article of the Apostles' Creed; I grant that a man may deny it, as aught but a metaphor, and still come to that Baptism where he must vow to "renounce the devil and all his works."

He can do this if he recognizes that what he chooses to style a metaphor does set forth a tremendous certainty. As John Ruskin says, "I leave you to call this deceiving spirit what you like, or to theorize about it as you like. All I desire you to recognize is the fact of its being here and the need of its being fought with. I do not care what you call it, whose history you believe of it—nor what you yourself imagine about it; the origin or nature or name may be as you will; but the deadly reality of the thing is with us and warring against us."

Of course when I thus agree with Ruskin, and say I do not care about your theories of Satan, what I mean is simply that if you recognize evil as evil, sin as sin, and set yourself against them with resolved loathing, I think you are spiritually safe. You can be Christ's faithful soldier if you strike manfully at all which opposes Him, even if you do not understand exactly what it is in itself. But I do not mean that I think our attitude as to the personality of evil a matter of indifference. I do not mean that I think there is good cause for denying it. I do not mean that I consider such denial permanently safe. I do not mean that I rank the theologian who makes it as the equal in wisdom or in logic of the theologian who does not. Granting that he who resolves Satan into a symbol may yet hate that symbol and battle against what it stands for, I yet think that he who recognizes Satan as Satan is on safer ground.

And in this first parable it seems to me we get far more impressive warning against indifference to divine truth, when we rightly understand it to tell us that such truth may not merely be lost by "our own carnal will and frailness," but is further liable to be snatched away from us by a mighty foe, by "the fraud and malice of the devil."

Yes, it must conduce to sobriety and vigilance and carefulness to remember that all around us are the watchers of the air, taking every chance and every means to deprive us of that word of life which we leave to their rapine by our neglect, our turpidity, our indifference.

"When anyone heareth the word of the kingdom and understandeth it not,"—that is, does not value it enough to try for comprehension—"then cometh the evil one, and snatcheth away that which hath been sown in his heart."

Yes, this is what happens to the indifferent. It is surely and drearily thus with him.

But if a man is really and totally indifferent, what can be done?

Why, nothing! Such indifference is, as Scripture declares, the attitude and condition of the fool; it is crass and blank stupidity. And—

*"Against stupidity the very gods  
Themselves contend in vain."*

It is of no use to cast more seed upon that barren wayside where the seed already fallen has only gone to the rapacious birds.

## OPPORTUNITIES OF 1907.

BY THE REV. EDMUND S. MIDDLETON, B.D.

**A** NATIONAL policy for the Church in America, recently advocated in certain quarters, brings to the front the most important subjects in the line of Church government since the adoption of the Constitution in 1789. Its importance lies both in the correctness of the ecclesiastical organization advocated and in the end sought thereby, the more efficacious spreading of the Kingdom of Jesus Christ.

The first and proper business of the Church is the steady and increasing extension of its spiritual kingdom. This growth should be at a healthy rate. Its increase should indicate clearly to the Church itself and to the world a real vitality, a power within itself to cope with the world and win men in constantly increasing numbers. The Church by divine gift being in possession of the Holy Ghost, it is a natural and logical procedure for its members to ask whether results obtained are in keeping with the divine guidance promised. If its growth is sluggish, if the presentation of its claims has failed to stir a commensurate enthusiasm, if its operations have not commended themselves to the people generally, it rests upon the Church to examine its methods, and see where the trouble lies.

The curse of compromise has wrought its full measure of blight upon the Anglican Communion. From the Reformation to the present day the disruptive force of congregationalism and individualism has worked its inevitable result. Instead of bringing peace and unity, Protestantism, like sparks from a wheel, has dissipated itself into innumerable and differing sects and the result to the Church is chaos. No sectarian Protestant body has been able to hold to its original polity and form of worship. Unconsciously or otherwise they have been compelled, in order to live, to adopt, little by little, a Churchly liturgy and an ecclesiastical polity more or less approaching Catholic usage. A Church divided against itself does not appeal to men. They look askance at the churches and stay away from them. Men see instead of a kingdom, a chaotic, differing, kaleidoscopic mass, never remaining long in one stay; and being rational beings, they will have none of it.

Turn from this disheartening, hopeless spectacle to the picture of a national Church, with its adequately equipped government, a Primate at its head, as has ever been the custom in the Catholic Church, with its orderly array of Metropolitans, Archbishops, Bishops, yes, and Suffragans wherever necessary, and a loyal clergy secure in their cures and working with supreme confidence in apostolic faith and practice.

This is the form of Church government which converted the Roman Empire, which later converted western Europe, and it is the national ecclesiastical status which will convert America and make efficacious the mission fields of the Church to-day. We have tried the wretched make-shift of congregationalism and the isolated and independent diocesan unit basis, and they have failed. How long will the Church be blind? How long will the Church deprive herself of the glorious privileges and prerogatives of her Catholic heritage?

In the 1907 celebration at Richmond and Jamestown, the American Church hopes to have with her the representatives of the Church of England, from which she sprang. In the preface to the Prayer Book she says she "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

The English Church has its Primate, its Metropolitans, its Archbishops. The American Church is equally entitled to the same. Go back to the time of Gregory the Great, who sent Augustine to convert England; go back to St. Cyprian, the Archbishop of Carthage; go back to the first Patriarchs of Rome, Constantinople, Jerusalem, Antioch, and Alexandria: the practice of national Churches has been ever the same, and this practice is the custom to-day of the Catholic Church in every branch except our own.

Is there any valid reason why the American Church should lack what every branch of the Catholic Church possesses, and what, furthermore, is her undoubted and inherent right?

The last General Convention made it possible for its successor to erect provinces. Let us permit the Bishops of the several provinces to elect their Archbishops. Let the Archbishops and Bishops agree upon a Primatial See, whether New York, Washington, or Connecticut, and proceed to elect a Primate.

A more auspicious occasion than 1907 could not be asked for the placing of the American Church in her true and lawful relation to other national Churches and to the Church at large.

We claim to be a national Church; let us act as such. Let the 300th anniversary of the Church's foundation in America be marked by giving her a Primate and a centralized form of government.

With the rapidly increasing size of our great city dioceses, the matter of more ample episcopal supervision becomes constantly more pressing. The natural solution of this practical problem is the appointment by Diocesans of Suffragan Bishops. Hitherto, for no sufficient reason, the American Church has acted as if it were afraid of Suffragan Bishops, as if there lurked some hidden danger in the office. Yet England uses Suffragan Bishops to the great good of her people and the immense relief of her over-worked diocesan Bishops.

There is, however, in connection with the appointment of Suffragans, another matter which should be settled at the same time. The matter of the translation of a Bishop from one diocese to another in the American Church has been confined hitherto to the transfer of a domestic Missionary Bishop to a fully organized diocese, as for example the translation of Bishop Tuttle, Bishop Walker, and Bishop Talbot from missionary districts to their present dioceses. To give the episcopate its rightful and useful elasticity, the principle of translation should not be limited. It might easily happen at any time that the Bishop of a small, remote diocese should demonstrate himself to be the wisest and strongest man for a great metropolitan diocese. The Church should be free to exercise its inherent right to use the best man for the largest work. The same principle applies to Suffragan Bishops. A man appointed Suffragan may prove himself clearly to be fitted to occupy the most important see in the land. The Church should be free to use him where he will do the most good.

There is a great principle lying behind these two words: "freedom" and "use." They are directly opposed to such terms as compromise, timidity, narrowness, and a restricted exercise of functions, which are legitimate and salutary. A national Church, a Church that is to move large numbers of people, must possess freedom and the right to use courageously all the means and men at her disposal.

There is another matter which has long demanded adjustment, and which is among the opportunities of 1907, namely, the placing of the support of Aged and Infirm Clergy on a national basis, making it the care of the whole Church. We have the official machinery, but we lack the funds required for the purpose. A regular annual appropriation for this most worthy cause is possible, had we the means, and a fixed stipend assured to those grown old in the Church's service. The present uncertain, heartless, and un-Christian method of treating our aged clergy is one of the causes at the root of the Church's failure to realize her heritage in America. There is a practical as well as a humane side to this matter. The Church has complained of the lack of men to enter her service. Let the Church show herself loyal to her servants. It will go a long way towards drawing men to serve her.

The time has come for the Church to assert herself. She must cast off the shackles of puritanical narrowness, and at the same time banish a timidity unworthy of her divine destiny. It is her right to exercise the larger life and apostolic freedom of a national Church. For the accomplishment of these legitimate ends 1907 presents a fitting opportunity.

12 Randolph St., Yonkers, N. Y.

## PEACEABLENESS.

Peace is our proper relation to all men. There is no reason why, as far as we are concerned, we should not be at peace with everybody. If even they are not at peace with us, we may be at peace with them. Let them look to their own hearts, we have only to do with our own. Let us "follow peace with all men, and holiness, without which no man shall see the Lord." It is not without design that these two were connected together by the apostle—following peace and holiness. A life of enmities is greatly in opposition to growth in holiness. All that commotion of petty animosity in which some people live, is very lowering; it dwarfs and stunts the spiritual growth of persons. Their spiritual station becomes less and less in God's sight and in man's. In a state of peace the soul lives as in a watered garden, where, under the watchful eye of the divine Source, the plant grows and strengthens. All religious habits and duties—prayer, charity, and mercy, are formed and matured when the man is in a state of peace with others—with all men; when he is not agitated by small selfish excitements and interests which divert him from himself and his own path of duty, but can think of himself, what he ought to do, and where he is going. He can then live seriously, calmly, and wisely; but there is an end to all religious progress when a man's whole mind is taken up in the morbid excitement of small enmities.—*J. B. Mozley.*

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

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters: *The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**ST. JOHN THE LAST OF THE APOSTLES.**

FOR THE FOURTH SUNDAY IN LENT.

Catechism: X. Duty Towards God. Text: I. St. John III. 23.  
Scripture: Rev. I. 1-11; xxii. 5, 9, 16-21.

**S**T. JOHN lived long after the other Apostles were dead. We do not know the exact date of his death, but it was about 98 A. D., perhaps some later. The New Testament, however, gives but little account of his later life. Immediately after Pentecost we know that he was associated with St. Peter in work at Jerusalem and in Samaria (Acts iii, iv, viii, 14-25), but he seems not to have been at Jerusalem at the time of St. Paul's first visit there (Gal. i. 18, 19). He was present at the Council at Jerusalem (Acts xv. 6), but how long he remained we do not know. He is thought to have remained at Jerusalem until the death of the Virgin, but this not certain. He must have left the city before its destruction, and tradition has it that he organized the Church at Pella, where the Jerusalem Christians took refuge. There is very good evidence that St. John spent the later years of his life at Ephesus. That he did not go there until after the destruction of Jerusalem (about 70 A. D.) is shown by the fact that he was not there when St. Paul bade farewell to the elders (Acts xx. 17-38), nor yet when he wrote the Pastoral Epistles (I. Tim. i. 3). He is said to have been at Ephesus both before and after his exile in the Isle Patmos.

There are a number of very ancient traditions about the aged Apostle which seem to be well founded in fact. One of these relates that as he was on one of his tours among the cities for the purpose of appointing Bishops and elders, he was attracted at one place by the manly bearing of a young man whom he met. He commended him to the Bishop there, who instructed, and at last baptized him. Then he took less care of him, and the young man drifted away, going from bad to worse until he became chief of a set of bandits. After some time, St. John again visited the city, and remembering the young man, said to the Bishop, "Come, restore to me my deposit." The Bishop was puzzled, knowing that he had received no money from St. John. "I demand the young man, the soul of a brother," he said; and then the sad story had to be told. The Apostle called for a horse and rode to the place infested by the bandits. He was soon taken by them, but when the chief recognized him he turned to fly. The aged Apostle followed him and by his loving tears and exhortations persuaded him to return with him, and in due time he was restored to his place in the Church.

Another early tradition relates that towards the end of his life he was so feeble that he had to be carried to church. Being too weak to preach, he used often to say no more than this, "Little children, love one another." His hearers at last wearied of this, and said to him, "Master, why dost thou always say this?" "It is the Lord's command, and if this alone is done, it is enough," was his answer. While these stories of the Apostle do not come to us with the authority of the Scriptures, yet there is no reason for doubting that they are substantially true.

St. John was at some time in his life sent to the island of Patmos in the Aegean Sea as an exile. He was sent there because he was a Christian. He was permitted to return to Ephesus, probably because of the death of the Emperor who had sent him thither. Scholars are not at perfect agreement as yet as to whether this occurred early or late in his lifetime. The weight of evidence seems still to be on the side of those who follow the early traditions that it occurred when St. John was an old man. He is thought to have been freed from this exile about 96 A. D., in the reign of Diocletian. On this small rocky island, the Apostle saw the visions which he has recorded in the book of Revelation. Our lesson to-day is concerned with the opening and closing words of his record of that revelation. It is apparent from the close connection between these words taken from the beginning and ending of his record, that the book as a whole is a unit. This is borne out by the book itself which may easily be outlined as its series of visions progress.

The Revelation proper seems to begin with chapter 4. Chapter 1 is introductory, explaining the circumstances under which he received the vision. The letters to the Seven Churches seem to be letters in which the Apostle sends to each of these Churches which he has known in his office as an Apostle, a letter in which he judges and warns them in the light of the Revelation which he has had, and urges them to give heed to the message which is contained in the Revelation itself. Yet these seven Churches stand in one sense for the whole Church throughout the world, and in all ages. The book he has written is therefore for us all.

The opening three verses may be called the title-page. Verses 4 and 5 contain a salutation in which he prays that they may receive grace from each member of the Trinity. He "which is, and which was, and which is to come" refers to the Father. "The seven Spirits which are before his throne" refer to the Holy Spirit with His seven-fold gifts. Verses 5 and 6 are an ascription to the Son. The R. V. has in verse 6, "he made us to be a kingdom, to be priests." The work of the Saviour is thus summed up in verses 5 and 6: His whole life of obedience proved Him a faithful witness. By His resurrection He became the first begotten of the dead, which proved Him to be ruler of the kings of the earth. He then speaks of what was the result for us of His work.

Verse 7 sums up very briefly the message of the whole book: By his visions St. John was assured of the fact that the Saviour would surely come again in majesty to judge the world. He will judge every man. It may be said that the book as a whole seems to be best understood as giving a symbolic account of the history of the Church. Its message is not unlike that of the Master in St. Matt. xxiv. Trials and tribulations will beset the Church. Many nominal members will have no real part with the Saviour. Yet in spite of all enemies and hindrances without and within the Church, there will be a remnant which is righteous, and which will finally prevail. The book furnishes a powerful motive for true heart-searching. This verse sums up the basis of the whole: the Lord is to come again in glory and each one of us must give account to Him according to His standards.

Verse 10 speaks of "the Lord's Day." By this expression is meant, very probably, Sunday as the Christian Sabbath. Acts xx. 7 and I. Cor. xvi. 2, show that even from the earliest times it was kept as the day, in honor of the Lord's resurrection, upon which the Christians gathered. As soon as we come outside of the New Testament record itself, we find that this was the day kept as the Christian Sabbath, and also find it called "the Lord's Day" (Ignatius, Justin Martyr, Tertullian).

The incident set down at the close of the book in which the angel forbids St. John to worship him puts into concrete form the lesson that it is the Lord God only whom we may worship. We all are sometimes tempted to worship the messenger rather than Him who sends him. We sometimes hear people say that they can receive more help from nature than from the worship in the Church. They are worshipping the angel. There are always some people who will go to church if they like the minister, but not otherwise. Usually a priest going into a new parish must try a long time before he can win back some who have quit going to church when the man they loved went from them. They, too, are making St. John's mistake. We should go to church to worship God, and we may do this even though the minister may be not at all to our liking personally. If our thoughts are on our true duty, we shall have little thought as to the man who serves at His altar.

The closing message is summed up in the one word, "Come." The Spirit and the bride say, Come. That is to say, the true church within the Church, those who really are led by the Spirit issue this invitation. And every one that hears and will obey should pass on the message, Come. And every one who hungers and thirsts after righteousness, hearing this invitation will come. It is the great practical lesson of the place and duty of "Missions" that stands at the end of this great book. The Lord is to come again "quickly." The good news of His Gospel must be carried to all mankind. Therefore we must pray, work, and give for missions. During Lent the Sunday Schools go into partnership and gather their gifts for missions. Last year by working together we sent to the Board of Missions who act as our agents in the matter of sending out the men, \$137,859.38. This was enough to pay the salaries of all our twenty-seven Missionary Bishops and to give each one of them about four men to help him. What a mighty power the Sunday Schools are when we all work together. We are passing along the word to men of all colors and races and



languages, Come. Let us say it louder this year than ever before, so that it will be heard still farther around the world. And let no one forget to say the word to his own friend by his side.

## 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.*

### WHERE SHOULD THE PRIEST BEGIN THE HOLY COMMUNION?

*To the Editor of The Living Church:*

**I** NOTICED the other day in one of your answers to correspondents, the statement that the proper place for the celebrant to begin the Communion office was on the epistle side of the holy table. This seems to me a perfectly impossible interpretation of our existing rubric, and I feel that any priest who adopts what seems to be non-natural interpretations of the rubrics makes quite unnecessary trouble for himself. I am quite aware that Bishop Grafton adopts the interpretation you advocate, but happily he states his reasons. He states that the meaning of the rubric, "The Minister, standing on the right side of the Table," is uncertain, and the best way to determine what it means would be to compare it with similar directions where custom will help us to an interpretation. Such a rubric, he thinks, exists in the Marriage Service, "the man on the right hand, and the woman on the left." This, he thinks, is a parallel case, and custom has always been to place the man who is to be married, on the epistle side. Therefore, the priest should go up to begin the celebration at the epistle side.

Now in this argument two important things are left out, besides the real reason for the new custom advocated. The first omitted thing is that the holy table is not mentioned in the Marriage Service at all, and has there nothing to do with settling the question of right or left. A marriage in a private house has no reference to an altar. The man stands on the woman's right, and the woman on the man's left. But in the Communion Service the holy table has a face and a left and a right. The face is toward the people, as the back is toward the reredos. The right of the altar is the right of the face of the altar. This is according to the definitions of Durandus, who explains that the altar is marked with five crosses because it represents to us, in a sense, the Body of Christ. This, it seems to me, also explains the custom of reverencing the altar much better than anything else I have seen.

Another thing we ought to consider is that our rubric represents a deliberate change from the English rubric. If we had adopted an English rubric, as we have many of them, we are entitled to go back to the authorities bearing on the English formularies to aid our interpretation. But with a new rubric, every rule of law would confine us for the true interpretation to the practice of the clergy contemporaneously with the adoption of the rubric.

I speak with great confidence on this point, as a lawyer. Now judged by contemporary custom, only two interpretations of our rubric are possible: one which places the priest in front of the right side of the holy table, and another which places him around the front at the right end.

Either satisfies the letter of the rubric, though I have little doubt that the right end better represents the custom prevailing in the American Church at the time of the adoption of the new rubric. At the same time, every re-adoption affords an opportunity for a fresh start, and by the time 1892 had been reached, the right side of the front was a usual custom, much more than the older one.

But the custom of beginning on the epistle side is something new in this Church. I have lived in several dioceses, East and West, and have known intimately clergy who stood for our strongest traditions running back for eighty years. I grew up under one man, a High Churchman of his day, who was instituted into his parish by Bishop Hobart. But East or West, old or young, I venture to say that very few ever saw the service rendered as your answer recommends until fifteen

years ago, except in churches whose clergy frankly took their precedents from the Roman Missal.

I plead with Americans for the American use. The priest belongs as a regular thing on the right side, because that is the place of favor. He only goes to the left incidentally.

Truly yours,

Marquette, Feb. 18, 1907.

G. MOTT WILLIAMS.

### SUBTLETY IN ARIANISM.

*To the Editor of The Living Church:*

**I**N the letter of the Rev. Dr. Riley, in your issue of the 2nd inst., I notice this expression: "The Eusebian Spirit, as it was called during the Arian controversy, was noted for two elements—persistence and subtlety."

It seems strange to me that the American Church should fail to see how perfectly natural it is that these characteristics should belong to Arians, when the first Arian mentioned in the Bible, before the Jews cried out of our Saviour, "Crucify Him" because He made Himself the Son of God—was Satan, the arch-enemy of truth and equity. Three times the devil cast in the face of Jesus the sneering taunt: "If thou be the Son of God," prove it; command that these stones be made bread—cast thyself down from this pinnacle of the temple; and Jesus answered: "Get thee hence, Satan." From that day to this there has never been a heresy more full of the craft and subtlety of the devil than Arianism. Why should it not be so, remembering its source?

Hartford, Conn., Feb. 18.

(Miss) M. S. BRYANT.

### PRIESTS WANTED FOR THE PHILIPPINES.

*To the Editor of The Living Church:*

**B**ISHOP BRENT informs the Board of Missions that there will shortly be two vacancies on the Philippine staff. One is at Zamboanga on the Island of Mindanao. Here we have a promising congregation of English-speaking people and a simple church and rectory. The point is especially important because, from it, it may be possible in time to direct a vigorous work among the primitive people of the interior of the Island. The other vacancy is at Bontoc. The Rev. Walter C. Clapp, the head of this station, is now in this country, and expects to return late in the autumn. He will need an associate.

The Bishop asks for volunteers. Either Mr. Clapp or I will give as full information as possible to any willing to offer for either of these posts.

(Signed) JOHN W. WOOD.

Church Missions House, 281 Fourth Ave.,  
New York City, February 20, 1907.

### THE TRANSFER OF FEASTS.

*To the Editor of The Living Church:*

**W**ILL the Rev. William McGarvey please explain on what authority he may transfer the offices of the Feast of the Annunciation to the Monday after Low Sunday, April 8th?

He says, "in the absence of any rule in the Prayer Book" we cannot do better. The rubric preceding the Collects, Epistles and Gospels for the various days, reads, "The Collect, Epistle and Gospel, appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered." The day he proposes to keep for the Feast of the Annunciation, April 8th, is two weeks after the date provided for it in the Prayer Book, March 25th. If Dr. McGarvey desires to follow the rubric, it seems to be explicit and plain, and I have always understood that a rubric, statute, or canon supplants custom; and I find no such general custom as he claims in the Western Church, though there may be such local custom on the continent of Europe, and at some other points.

Sincerely yours,

W. B. WELCH.

### THE FATHERS ON THE INVOCATION OF SAINTS.

*To the Editor of The Living Church:*

**W**ITHOUT troubling you to print lengthy quotations from the fathers going to show that devotion to Mary and the invocation of saints in general was an accepted principle among the ancients, I would suggest to your correspondent, Mr. Enman, that he should take up a course of reading on the subject in such easily accessible book as the following: Wirg-

man's *The Blessed Virgin Mary and All the Company of Heaven*; Percival's *The Invocation of Saints*; Forbes' *Commentary on the Thirty-Nine Articles*, beginning with page 378; Wiseman's *Lectures on the Church*, Vol. II, p. 88, and onward; Newman's *Letter to Dr. Pusey*, beginning at page 28. All these books may be procured through The Young Churchman Co. In them Mr. Enman will find sufficient to convince him that the expressions of devotion to our Lady and the Saints, found in the Eastern liturgies, do not go beyond what may be found in the writings of the fathers, even of some who lived long before the Council of Ephesus. He might also read St. Cyril's speech in the Council of Ephesus, as given by Labbe and Cossart, *Concilia*, III., p. 584 *et seq.* St. Alphonsus Liguori himself could hardly use stronger expressions than are found in this speech of St. Cyril. Then there are St. Ephrem Syrus' (fourth century) *Sermons in Praise of the Blessed Virgin Mary*, in the third volume of his works. It is to be regretted that there is no translation of these sermons. They would do much to give correct notions on this subject.

St. Elisabeth's, Philadelphia.

WILLIAM MCGARVEY.

### "FREEDOM IN THE CHURCH."

To the Editor of *The Living Church*:

I HAVE just finished a book by the Rev. Alexander V. G. Allen on *Freedom in the Church*.

The purpose of this book evidently is to show that the Virgin Birth of our Blessed Lord is a fiction. This the author does to his own satisfaction, although some readers may regard it as a case of special pleading.

At all events he claims that the doctrine was little known in the first centuries, that when it came to be insisted on, the Church began to grow weak and became corrupt. "Then it was about the middle of the fifth century that decline began to be apparent" (pp. 156 and 157), when it was thought that "the Virgin Birth is related to Christ's Divinity."

After reading the book we turn back to the preface to be sure that we are not mistaken and there, sure enough, we read these words: "There is no denial in this treatise of the Virgin Birth. It is accepted as the miraculous or supernatural mode by which God became incarnate as Jesus Christ. After a belief in the Virgin Birth has been made to seem ridiculous and the occasion of weakness and heathenism in the Church, we are given to understand that the author, or his treatise, accepts it as 'the mode by which God became incarnate in Jesus Christ.'"

The author professes to believe in the Trinity. There is nothing in the book to show that the Trinity should be accepted any more than the Virgin Birth except that he says so.

But he *accepts* the Virgin Birth, this ridiculous mythological doctrine! No case for heresy trial!

Boston, Feb. 22, 1907.

MARY N. MASON.

### FACT AND HOLY SCRIPTURE.

To the Editor of *The Living Church*:

MR. WILBUR'S Syllabus, issued in THE LIVING CHURCH last July, contained much to arouse suspicion and this has been very much increased by his recent letters. He has now withdrawn the word "error," and by so doing only made confusion worse confounded, for his attempted explanation does not inspire confidence in the least. In that amazing letter printed in your issue of January 19th and headed "Inspiration and the Bible," he has towards the end given us a "profession of faith and opinion" in the name of persons whom he calls "young Catholics" [?] with a further declaration for himself of belief in a certain theory of Verbal Inspiration, and then proceeds, "And now in apparent, but not real opposition to the above. . . ." (I refer all readers to the passage itself.) Taking what follows in that place with other relevant declarations in the letters and Syllabus we find what even Mr. Wilbur himself is conscious is in "apparent" opposition to "the above" and other statements he has made. The statement of belief sounds quite orthodox. Its consistency with what he calls the "new knowledge" (*i.e.*, higher critical views), is anything but evident. This whole *crux* is to convince us that this opposition is not real. It seems to us not only undeniable, but salient, irrepressible, not to be evaded. The complete want of clearness in his statement of his theory of Verbal Inspiration (compare *Syllabus*, Chapter V., Thesis ii.) only augments the difficulty.

In the early part of the same letter he has certainly written unadvisedly with his pen. "Minds of a certain type no

doubt are chagrined. . . ." "It would be easier and more simple no doubt, and perhaps to those in whom the *fomes peccati* (slumbering fires of sin) are not yet quite extinguished, more gratifying. . . ." "To some minds no doubt such kinds of literature will seem to be very unfit objects and vehicles of Inspiration. 'But who art thou, O man, that repliest against God?'"

Is to differ from views advocated by Mr. Wilbur, to *reply against God*? Is to hold a view apparently aimed at, though wildly mis-stated (for no one, I think, would recognize as his own the position in the form given) in the sentence, "It would be easier," etc., a sign of Concupiscence, as seems to be insinuated—because it differs from some view of Mr. Wilbur's? (And let me suggest in passing that *fomes* does not mean "fires," but tinder or fuel, and that as the parenthesis cannot alter the construction and *fomes* is singular, the following "are" should grammatically be "is"; also that "slumbering fires," etc., is hardly accurate theology.)

The statement above these quotations with regard to the Gospels and Acts certainly needs both guarding and explanation.

These books may not be "scientific biography" (whatever that is) and may not aim "at that sort of photographic and stenographic accuracy which is the . . . *métier* of some modern chroniclers," and yet may be excellent history of the most trustworthy kind, and at the same time not be at all what they are made out to be by the new "knowledge." The period of thirty or forty years after the Crucifixion, or even one of sixty or seventy years, need in no sense make their records uncertain in any way whatever. There were surviving witnesses and even written records at various dates during the time indicated. It is well to keep in mind the preface of St. Luke's Gospel, our Lord's promise, St. John xiv. 26, and the attestation at the end of St. John's Gospel.

But to turn to the letter of February 2nd, "Inspiration and the Bible."

I wish Mr. Wilbur could have given us more of Dr. Ritchie's letter, with omission, of course, of all that was strictly personal. I agree heartily with all he has quoted. The most serious and threatening danger of the present day is the obliteration between what is natural and what is supernatural. All that tends in this direction, often advanced under the plea of "reconciliation" of "Science" and Religion, needs the most anxious and patient scrutiny, and the course of such representations so far justifies abundant mistrust. One constantly finds that what is called "Science" is only too plainly in the mind of these "reconcilers" the fixed term, the virtually infallible, to which Religion must conform, not *vice versa*.

As to "facts," of course, if the "facts" are *facts*, which very often is decidedly doubtful, and if they are irreconcilable with what Conservatives hold to be true in religion, there is no more to be said. Only, then there is no "reconciliation," but a defeat to the religious side of the question. Each of a score of schools called "modern thought" stoutly identifies its views with "facts." But one has constantly and persistently to keep before oneself the questions: (a) Are these alleged "facts" *facts*? and (b) Is the reasoning founded on them sound?

The trouble with the present age really is that it is not sufficiently sceptical, not sufficiently critical. It is a most *uncritical* age, or it would not swallow the work of modern "Criticism" so blindly.

It is that fine word "Science" that helps to deceive so many people. They think that "science" necessarily means *knowledge*, and indeed most certain and exact knowledge, and that what one "knows" must be so. It is quite true that what one "knows" as a fact must be a fact, but people constantly persuade themselves and assure others that they "know" certain things as facts which are not facts at all, but merely views or theories believed to be based on alleged "facts," some of which may be really such and some not, while the conclusions supposed to be drawn from the alleged facts are drawn from them, if at all, only in part, and in part from presuppositions, true or false, and are arrived at by reasoning, valid or invalid. Different sciences moreover have very different degrees of certitude at best. Pure Mathematics as an application of Logic deductive and proceeding from acknowledged premises is the most certain of all. Physical sciences, so far as they rest on careful physical observation, and use theories which can in large part be constantly tested by observation and experiment, have a kind of certitude especially their own. But even there one must perpetually and carefully discriminate between fact and theory.

There have been within the most recent period signs of grave doubt, to say the least, of the most generally accepted views and as to the most fundamental matters in those very sciences.

And when we come to the historical sciences, including the study of ancient literatures, we find that along with much that is reasonably, not absolutely certain, there is an enormous proportion of what can only be recognized as exceedingly uncertain or little better than purely theoretical, conjectural, and imaginary. What is called *Higher Criticism* of any ancient literature, especially when that term is understood principally of *literary criticism* (rather than properly historical, archaeological, or strictly linguistic)—if one is to call it a science at all—is of all sciences or subdivisions of sciences the most uncertain and inconclusive. It is only when material, and that contemporary material, is exceptionally abundant, that it can lead to reasonably certain results. And that is not the case with the Bible. In fact, with few exceptions, the Higher Criticism is not *science*—*knowledge*, but *mere opinion* and has in many most important cases been the opinion of those whom we have good reason to distrust. It is a most unfortunate business that there should be now a set of men in the Roman as well as in the Anglican Church, who favour the revolutionary views. But in the main the more original and influential of the Higher Critics of the Bible have been German (or Dutch) Protestants and even outspoken anti-supernaturalists and rationalists. It is all part of one great movement towards evil against which we need to fight for our lives. We do not thank Mr. Wilbur for leading to attack us in our rear a band of the enemy by a circuit through Roman Catholic territory.

Mr. Wilbur deprecates in a quotation from Dr. Ritchie a tendency "to overlook the truth of the immanence and operativeness of God even in the 'natural' order, and in the march of human events, in the whole drift and richly fruitful progress and productiveness of the 'merely human' arts and sciences, if indeed, sin only excepted, anything of man's can be said to be 'merely human.'"

I believe that had Dr. Ritchie lived, he would have considered and given due weight to the great truth of which we are reminded in the above words, at the same time restating and limiting it with that sobriety of clear-sighted judgment which in thought and expression always distinguished him. He only spoke, by-the-by, of merely human *histories*, and no one can deny that these largely abound in prejudice, misstatement, and error.

There are three things that cannot be forgotten. (1) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (2) Human nature is finite, and at any stage but the final and highest, falls short, and is subject to grave errors and defects of knowledge, even within its own sphere of possible attainment. This fact is the necessary correlative and mere inverse statement of whatever progress it makes. (3) Sin and the results of sin in prejudice against the good, ignorance and error make an offset against the progress Mr. Wilbur speaks of, which he partly indicates by "sin only excepted," but which puts all that is "merely human" in fallen man on an entirely different footing from what belongs to Holy Scripture and the realm of grace.

Facts *are* of different orders—physical, mental, moral, spiritual—natural and supernatural. So far as they come from God, they come from God in very different modes, degrees, and senses, and so far as they are of the nature of sin, or are the direct results of sin, or are tainted or weakened by sin, they do not come from Him at all. *These* facts are not "registrations of the divine decrees of His sweet, inscrutable, and all-holy Will." He has not decreed or desired sin or its results, including resultant error. On the contrary our Lord teaches us to pray, "Thy Kingdom come, Thy Will be done on *earth* as it is in heaven.

Deliver us from evil (evil and the Evil One.)"

The doctrine of God's immanence is being used at the present day for the most mischievous purposes. It should be taught only in the most carefully guarded and balanced way. That part of God's creation which has free-will or which is in a state of probation stands in a special relation to the question and sin has fundamentally affected that relation. God is immanent and also transcendent—immanent, but not confused with or entangled with or hampered by His creation—immanent, but not so as to undo the freedom of the human will—immanent, but in no way answerable for sin and its consequences. We want no monism, no pantheism, no "New Theology," no Crapseyism, no approach to such things.

To return to the letter of January 19th. Put side by side

the following statements and see how they compare with each other.

The Book of Genesis is the edition of mythico-primitive history, folk-lore narratives, and racial and tribal legends. . . ."

Is there really no incongruity here? Is it not to the reverent mind as though one said "an edition of Hesiod's Theogony, Lucian's True Histories and Philopseudes and the Arabian Nights," or "an edition of the Prose Edda, Grimm's Fairy Tales, the Mabinogion, and Lady Gregory's Gods and Fighting Men"? An "edition," but the matter edited *myths, folk-lore, and legends!* It is not even suggested that much was given in the way of express revelation and that apart from this and the abundant divine direction and assistance needed to purify and correct the above-mentioned unsavory hodge-podge of myths etc., other sources than these, written and unwritten, pure and trustworthy, not hitherto known and not yet known to us may, and that probably, have been used by the inspired writer. Primitive myths, folk-lore, legends! Is not one involuntarily reminded that St. Timothy was told by St. Paul that all Scripture was given by inspiration of God, to "be a good minister of Jesus Christ, nourished up in the words of faith," but to "refuse profane and old wives' fables [myths.]" "Old women's myths, *γραιῶδες μῦθος*"—primitive myths and folk-lore—surely expressions startlingly alike! Of course we know that Higher Critics deny the Pastoral Epistles to St. Paul, or regard them only as Pauline matter re-edited and enlarged by a later writer. The history of that controversy also goes far to explain how they came or could come to such a conclusion. "An edition of mythico-primitive history . . . setting forth for our acceptance such religious, moral, and even historical truths as this *genus litterarium* is capable of setting forth." Is *capable!* Note that. An unworthy literary *genre* is first assumed and we are then reminded that it is "capable of setting forth" "such religious truths." *Such, i.e.,* of a certain kind, evidently conditioned by its "primitive," mythical, popular, legendary character. It seems to me that Mr. Wilbur here deals a deadly blow to his own acceptance of the thesis that "Nothing is excluded by Inspiration except mendacity and the teaching of error as to truth (formal error)." (We do not forget his *waiving* the distinction between formal and material error.) He certainly seems sensible that there is some trouble with the *capability* of the above forms of profane matter, even after editing, to convey truth.

We are not ready to accept the view that our Bible is a collection of writings in which uncertainties are so abundant and so hopeless. We do not believe that we have to hunt for the really certain in Holy Scripture, as the dubious hero in that ludicrous scene of Fogazzaro's romance, *Il Santo*, plays hide-and-seek in the dark along the vast stairways and corridors of the Vatican to find the Pope.

Mr. Wilbur seems to us to speak half in the Jews' language and half in the speech of Ashdod, half as a professing Catholic and half as an extreme Broad Churchman.

Personally I stand by the resolutions of our Philadelphia Catholic Club, printed in your issue of December 1st, and by the fourth *Credendum* of our Clerical Union: "I believe the Holy Scriptures of the Old and New Testaments to be inspired by God in a manner wholly different from all other writings, and so that they are 'the infallible and undeceivable Word of God,' and whatever is contained in them is true." I cannot reconcile a great part of Mr. Wilbur's views with this faith, or one part of his views with another.

LEIGHTON HOSKINS.

## THANATOS.

I took of the memories that One had left,  
The joys and hopes and fears that thrilled my mind—  
And fashioned a harp, a singer of the wind,  
Attuned to sadness, by a heart bereft.  
Through it sad weeping cypress I entwined,  
And bay and rosemary; and o'er it set  
A wreath of fragrant laurel. Then I gave  
Its throated length to Heaven, that the wave  
Of harmony might make my soul forget  
Its grief—and lo! The harp was silent all!  
Even to the gale, those strings, that in the breath  
Of whispering zephyr should have heard the call,  
Were mute; until the breeze, at evenfall,  
Touched them but once—and swept the chord of Death!

H. BEDFORD-JONES.

Trinity College, Toronto, Ont.

# LITERARY

## RELIGIOUS.

*Men of the Old Testament.* By Leon K. Willman, 12mo. (heavy paper) .45. International Y. M. C. A., 29th St. New York.

*Studies in the Life of St. Paul.* By Arthur G. Leacock (same size, binding, price, and publishers).

There is no better work being done by the Y. M. C. A. than that under the direction of its Bible Study department. Indeed we doubt if there is any better work being done anywhere among boys and young men. These two books are good examples of its methods. God's Word is treated reverently, yet with a certain modernness and freedom that makes the subject and the study *real* to older boys and young men. The emphasis of teaching falls upon the moral and spiritual facts of the lesson; not on its dates, dimensions, or geography; and yet this latter knowledge is used whenever it makes for the reality and vividness of God's truth.

The method of both books is the same—a short Bible reading and study, followed by a few vital questions, for each day of the week. This makes it a good devotional manual. It also prepares the student to take his part in the work of the Sunday Bible Class studying the same subject.

*Men of the Old Testament* presents the more difficult subject and it is well met. The writer believes in positive, not negative teaching, and well says: "The Old Testament is not a text book of history; the teacher is forced to divide his material into three classes: knotty questions which he straightens out and lays aside; material which he teaches; vexing problems which clothe his mind like sackcloth. Only the things in the second class mean anything to his students, and only these things are to be taught, but taught with *enthusiasm*, in enforced oblivion to *non-essentials* and *un-solved difficulties*."

*Studies in the Life of St. Paul*, excellent in its method, is evidently written by a Churchman, and therefore is of greater value to the Bible class teachers of the Church. It was a pleasant surprise to find at the end of the first lesson, the Collect for the Second Sunday in Advent, and later the Collect for the Conversion of St. Paul; indeed all its brief devotions show the influence of the Prayer Book. The book is on the Life of St. Paul, not as an individual, or as Christian leader, but as the great apostle of the Church of Christ; and his work among the Gentiles. Before the author reaches the *man*, he devotes 21 daily studies to "The Christian Church:—The Descent of the Holy Spirit, The First Miracles, The First Trials, The First Martyr". The books will prove of decided value to Church teachers, either as text books for the class, or as aids to the instructor.

ALFORD A. BUTLER.

*Jesus and Nicodemus.* A Study in the Spiritual Life. By the Rev. John Reid, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, \$1.75 net.

A scholarly, and, what is better, a reverent and devout book. The author discusses the visit of Nicodemus to Jesus by night, and the meaning of His words regarding the necessity of the new birth of "water and of the Spirit." As one might perhaps expect from the fact that he is a Presbyterian clergyman, he sees in them no reference to Christian baptism, and he even quotes approvingly one who says of baptismal regeneration: "There is no such materialistic, mechanical, and unspiritual doctrine or precept here." Churchmen can hardly follow him in this opinion. But they will go with him in what he says regarding the inability of human nature to save itself, and the need of quickening power from above. They can also read his careful examination of the further teaching of our Lord and of the comments of the Evangelist with interest and profit.

*Scientific Confirmations of Old Testament History.* By G. Frederick Wright, D.D. Bibliotheca Sacra Company, Oberlin, Ohio.

The conclusions of this book, so the author tells us, are the results of some thirty-four years of investigation and reflection. They are based principally on the testimony of geology to the truths of Old Testament history. The author has not taken the facts at second hand. Dr. Wright is Professor of the Harmony of Science and Revelation at Oberlin College, and by the provisions of the endowment of this chair, one-half of each year has been allowed him for investigation. In the pursuit of his labors he has made a complete circuit of the Northern Hemisphere. His researches throw light especially on the falling of the walls of Jericho, the parting of the waters of Jordan, the destruction of Sodom and Gomorrah, the passage of the Red Sea, and, above all, on the Deluge, of which he finds confirmatory evidence in Europe, Asia, and North America.

*Truth and Falschhood in Religion.* By William Ralph Inge, D.D. New York: E. P. Dutton & Co.

This volume contains the six lectures delivered last Lent by the author at the Victoria Assembly Rooms. They deal with the Development of the Religious Consciousness, Falschhood in Religion, Religion in the Life of the Individual, Faith and Fact, The Religion of Christ, and Problems and Tasks. It is profound, and in many

respects helpful, in spite of some views which to most devout readers will cause pain.

*Christian Theology in Outline.* By William Adams Brown, Ph.D., D.D. New York: Charles Scribner's Sons.

The author is Professor of Systematic Theology in the Union Theological Seminary of New York City, and his work a text book for the use of students. The theology of which he writes is, as he tells us, modern, and aims to reduce to system the convictions of men in the present age concerning God and man and their relations one to the other. It is avowedly differentiated from biblical, ecclesiastical, philosophic, and speculative theology, though use is made of all these forms of theological science in so far as they commend themselves to the author's judgment. To a Churchman a work based on such principles can be of little value as a guide, however interesting it may be as an exposition of the passing phases of religious thought.

*Christian Theology.* By Milton Valentine, D.D., LL.D. Two Volumes. Lutheran Publication Society.

The first of these volumes, treating of truths antecedent to redemption, is far more satisfactory than the second. The work is written from a strictly Lutheran standpoint, and in consequence exalts the word preached and minimizes the sacraments as means of grace. Great difficulty is naturally experienced in explaining the value of infant baptism on the basis of the Lutheran view of justification by faith.

*The Atonement.* By the Rev. Leighton Pullan. New York: Longmans, Green & Co.

The nineteenth volume of the Oxford Library of Theology, and the third in this series by the same author. After a preliminary chapter on Sin, the writer traces in turn the Atonement as set forth in the Old Testament, the Synoptists, St. John, St. Paul, and the Epistle to the Hebrews. The introduction to chapter three, with the note in the Appendix, is particularly interesting, the author maintaining with considerable force and learning that the Hebrew word for atone, *Kipper*, means not "cover over" or "cover up," but "wipe clean" or "make bright." The book abounds in epigrammatic statements, and is most suggestive.

MR. THOMAS WHITTAKER has just published a volume by H. J. Wilmot Buxton, under the title of *God's Heroes*, consisting of Sermons on Bible Characters in whom the heroic was strongly developed.

## MISCELLANEOUS.

*Four Aspects of Civic Duty.* By William Howard Taft, Secretary of War. First Civil Governor of the Philippine Islands. New York: Charles Scribner's Sons. Price, \$1.00 net.

These Yale lectures on the responsibilities of citizenship were delivered last autumn by a man whose right to speak with authority upon the subjects he has chosen will be questioned by none. The subjects of the four lectures are: The Duties of Citizenship viewed from the standpoint of a recent graduate of a university, from the standpoint of a judge on the bench, from the standpoint of colonial administration, from the standpoint of the national executive.

The lectures are simple, manly, and direct, and should be read by every educated young man. They show, however, the impatience of the man of action with the man of reflection and sentiment, and they fail to do justice to those whom the distinguished author characterizes as "parlor socialists."

*The Life of Sir George Williams.* Founder of the Young Men's Christian Association. By J. E. Hodder Williams. New York: A. C. Armstrong & Son. Price, \$1.25 net.

We ought always to be grateful for a good biography, and here is a good biography of a good and great man; a man with a warm heart and a clear head and an abiding enthusiasm for a great ideal which God had put into his heart. That ideal was the religious welfare of young men, and especially young men alone in great cities.

This book tells the wonderful story of the beginnings and the growth of the great association which has been a means of blessing to so many thousands of young men in every land; an association begun by a Churchman, whose body rests under the dome of St. Paul's Cathedral, but an association which, in this country at least, has, unfortunately, become estranged from the Church of its birth.

*The Warrior Spirit in the Republic of God.* By Anna Robertson Brown Lindsay, Ph.D. New York: The Macmillan Co. Price, \$1.50 net.

This book, the author tells us, is "intended as a plea for militant Christianity as a vital factor in business, in politics, and in the home, as well as in the Church." It appears to be a rhetorical effort to apply the spirit of modern imperialism and world politics to religious problems and duties, and is written in a lively and hortatory fashion, which many will find pleasing.

AN INTERESTING love story with a hackneyed plot into which some pleasing variations are introduced, is *The Lonely Lady of Grosvenor Square*, by Mrs. Henry de la Pasture. It weaves a delicate romance into life and holds the reader's attention to the end. [E. P. Dutton & Co.]

## REUBEN AND PILATE.

BY ROLAND RINGWALT.

A LENTEN STUDY.

IT is probable that the story of Joseph is known to more people than any other story of the Old Testament. The old-fashioned muslin picture books and the still older fire-places with their quaint representations have told to generation after generation the tale of the favorite child, the trusted slave, the guiltless prisoner, the king's minister, the affectionate son, and the forgiving brother. After childhood gives way to riper years the mind dwells more frequently on the typical side of Joseph's life. Keble calls Joseph the "truest image of the Christ." Beloved of his father, rejected by his brethren, sold for silver, carried into Egypt, condemned on false testimony, associated with two prisoners, one of whom is pardoned, summoned from the cell to the royal presence and finally revealing himself to his brethren, Joseph is the most wonderful of all the types of our Redeemer.

Yet, for some reason, a remarkable event in the life of Joseph, amazingly like a chapter in the life of our Lord, fails to receive the attention bestowed on many other typical passages of the Old Testament. When Joseph was seized by men who, though brothers by blood, were given over to envy, hatred, and malice, and all uncharitableness, Reuben pleaded for him. The plea sounds like what it is, the plea of an irresolute person. True, one man could not, single-handed, carry on a struggle with nine; but the ringing appeal of a brave man often makes some impression even upon a raging mob. The expedient to which Reuben resorted, however, was not that of a brave or heroic spirit. It was tricky, and the trick failed. Reuben wished to deliver Joseph; he was anxious to keep himself out of danger; he thought that if Joseph was cast into a pit the hatred of the others would be satisfied; he hoped that he could quietly rescue Joseph and take him home. There was an element of kindness in all this—at least Reuben was not cruel enough to shed his brother's blood or avaricious enough to sell him to slave-traders, but there was a lack of that stern manliness which noble characters in all ages have shown.

In the fulness of time, One greater than Joseph came to His own, and His own received Him not. Priests who sacrificed according to the law and elders who claimed to interpret the prophets, sought His blood. Yet He, like Joseph, found a half-hearted advocate. There is no doubt that Pilate wished to save the defendant in the case before him. He pleaded, he lamented the madness of the complainants, he thought that popular sentiment would be calmed if Jesus of Nazareth received a scourging. Up to the last, Pilate hoped that he might be able to save his Prisoner; but at the last he decided to save himself. Whatsoever things were written aforetime were written for our learning, and the likeness between Reuben and Pilate, once seen, can never be forgotten. Reuben thought that he could wheedle his brothers out of their cruel purpose. Pilate thought that he could beg a mob into complacency. Each meant to save an innocent victim from a terrible fate, and each showed the weakness that never fails to show when a feeble character is reduced to its lowest terms.

Hitherto the scriptural parallel is so close that it is marvellous in our eyes. Henceforth we look partly to Scripture and partly to the traditions of the Church. So far as the record in Genesis is concerned, it would appear that Reuben never pleaded his half-hearted defense, never spoke as if he had been any better than the rest. When the trembling band, uncertain what vengeance would fall upon them, recalled their ill treatment of Joseph, Reuben seems to have considered himself as guilty as the others. When, after the death of Jacob, suspicion revived, and the brothers feared that Joseph would seek revenge for the past, there is no word or hint to the effect that Reuben was less guilty or less apprehensive than his brethren. Negative evidence has its disadvantages, and we do not wish to press it; we merely say that there is nothing to indicate that any excuse was made for Reuben. Lord Beaconsfield once said of men who promised to support him in a Parliamentary crisis and failed to keep their word: "Friends are not always friends in the hour of death and the day of judgment." The ominous silence of Holy Writ would seem to teach that Reuben the weak was as guilty as Judah the cruel. The old legends about Pilate's agony of remorse, the quaint belief that he still appears, washing his hands, and protesting that he could not help himself, are full of interest. But what can we find in Christian history more instructive, more stern, more awe-in-

spiring than the language of the Creed? "Suffered under Pontius Pilate." The name that bears its awful burden of odium every time human lips confess their faith is not the name of Herod, who murdered the infants, or of Judas, who sold his Master—it is the name of the governor who gave an innocent Victim to the Cross. "Suffered under Pontius Pilate." Millions who cannot read, who never heard of a Roman hero or a Greek sage, who cannot name one character in ancient profane history, know who was responsible for the crime of Calvary.

Into the mystery of predestination we do not dare to peep. This much is plain—the language of Scripture and the Creed of Christendom do not make excuses for the moral weakling who, when weighed in the balances, is found wanting. There is a sadness unspeakable in what is written concerning Reuben and Pilate.

## ON THE KING'S BUSINESS.

BY MARIE J. BOIS.

THIS is not written for those who have already consecrated themselves to God, and who are busy in His service as priests, deacons, deaconesses, sisters, or missionaries at home or abroad. They know more about the King's business than I do, and it would be presumption indeed for me to try to tell them about it. Truly, a child trying to teach her elders.

But to the thousands who live in the world, whose business keeps them there, because God wants them there, these lines are sent.

Lent, with its wonderful opportunities, is here again. From a resolution taken one Lent, I received *the greatest blessing of my life*. The inspiration was given to me to go daily to His house, whether or not a service was to be held, and there to meet with Him, to be taught by Him whatever seemed best to Him. I was then taking the first steps in spiritual life; a great deal was not very clear to my mind. Truly I went as a child to learn of Him, and often to my dimmed vision, it seemed as if it had been almost useless, but when Lent was over, the precious habit was formed; the love of His house had so taken possession of my heart that I could not have given it up afterwards. This was the beginning of something too deep for words, which only those who meet Him regularly at His altar, can understand.

To you then, who do not know the wondrous blessing awaiting those who seek Him daily in His own temple, I send this message in His Name: Go, this Lent, begin now and earnestly claim the blessings which He has in store for you. Draw near to God and He will draw near to you, and you will be blessed beyond all expectations.

But this is only the first part of my message: the second is to those who *do* know this joy and who long to use in His service the strength thus given to them.

Let us be up and go our way on the King's business, for we, each and all, have a special task to fulfil. What is mine? asks someone. I do not know; but one thing I know: *a clear answer is always given* to the earnest, sincere cry: "Lord, what wilt Thou have me to do?"

"*Faithful in small things,*" is a good motto to make a beginning. If lived up to, it leads to greater things.

Let us then begin this Lent by giving a certain portion of our *time* to His *special* service; let us *do* something, *purely for the love of Him*; let us find some appointed task which we shall take up as *faithfully* and as *regularly* as our daily secular work. It need not be known of others, it can be done simply as in His sight, and let nothing, absolutely nothing, interfere with our task of love.

Let us give *money* if we can, *time* and *love*! Let us, you and I, dear reader, go out to learn of Him in the wilderness. In these dangerous times, amidst self-seeking, fortune-making, pleasure-hunting crowds, oh! let us resolutely turn our backs on what we know cannot be blessed of Him, and earnestly let us begin, yes, at the very beginning, if need be: let us learn the A B C of *self-denial*, and thus we shall in truth be ready for the King's business, the one important business of this world, and—of the next.

BEWARE also of him who flatters you, and commends you to your face, or to one who he thinks will tell you of it; most probably he has either deceived and abused you, or means to do so. Remember the fable of the fox commending the singing of the crow, who had something in her mouth which the fox wanted.—*Hals*.

## THE JAMESTOWN TER-CENTENNIAL EXPOSITION.

MEMORIALIZATION OF NATION'S BIRTH AT NATION'S BIRTHPLACE

BY GEORGE F. VIETT.

### I.

#### THE SENTIMENT.

**C**O commemorate the founding of the nation at Jamestown, three centuries ago, the people of Virginia, supported by the patriotism of Americans everywhere, and honored by the splendid participation of the nations of the world with naval and military pageantry, will open the gates of the Jamestown Ter-Centennial Exposition in the spring of the present year. Over the scenes familiar to the pilgrims of 1607, the newer Jamestown, resplendent daughter of an honored mother, will offer as of old a haven, but a haven to the pilgrims of pleasure.

Festal and rejoicing, yet solemn with the melancholy of memory and sanctified with the profound pathos of the past,

a dominion unrivalled. Here, where the aboriginal silences of a world were first broken with the songs and shouts of English mariners three hundred years ago, the spirits of sentiment and industry have met, under the light of the twentieth century, to rear above the wilderness a realm of rich realities—a city of pleasure, whose festal fanes, rising over scenes of old, yield homage to the past, honor to the present, and boundless hope for the future. This is the sentiment of the Jamestown Exposition of 1907.

#### A GREAT WORLD EVENT.

As the close of the third century of America's history drew near, it was generally regarded as the duty of the nation, and especially of the state of Virginia, to celebrate it in a manner worthy of the fame and prestige of the republic.

Basing his assertion upon the facts of history, President Roosevelt, in his proclamation inviting the participation of the nations of the world with their navies and armies, declared that—

"The first settlement of English-speaking people upon American



MACHINERY AND TRANSPORTATION PALACE, JAMESTOWN EXPOSITION.

this monumental city has been reared to those who builded better than they knew, to those who blazed the pathway for a nation's feet that it might tread its destiny sublime.

It would be a frigid heart that warmed not at the recital of the story of Jamestown. Long kindred to the equalizing dust its heroes lie, but their fame is deathless, and on the heart of the nation their history is written. Standing now upon the vantage ground of the twentieth century and looking down the long perspective of the years with all the hallowed interposing memories, we reach at last the picture of the first Virginian settlement, a picture which the mellowing touch of time has rendered perfect with a great perfection. Thy ships, O England, have touched a thousand shores! but never one like the shore of Jamestown Island, three hundred years ago!

The evolution of this great nation of America from the little lone hamlet of the frail tenure and the trembling balance; the winning of humanity's birthright from out of its tumult and its peril; and the gaining therefrom a glorious security of liberty and happiness for all the ages to come, reveals so plainly the ways of Providence that none may read the signs without conviction. In this "City Beautiful" of 1907 we have the picture of old which time has matured to expression. Out of the tumultuous years, out of the perilous past whereof tribulation has taken fullest tribute, and sorrow all its toll of tears, we reach a wondrous revelation of peace and prosperity; a revelation which finds its lofty sentiment and expression in the Jamestown Exposition near Norfolk, Virginia, this year. Here we have the harvest that was sown so well. Upon the sacred soil of that small river island was cradled the infancy of a nation that has lived to haul its banner to the mast-head of the world; of a nation whose future lies across the highway of the earth; of a nation striding with majestic steps towards

soil, at Jamestown in 1607, marks the beginning of the United States,"

and continuing, he further submits that—

"the three hundredth anniversary of the event must be commemorated by the people of the Union as a whole."

This high official utterance, together with the approval and indorsement of the celebration and its purpose by the United States Government, and the liberal appropriations made by Congress to insure its stability, at once invested the enterprise with the magnitude and dignity of a great world event.

In all the glory of a record pageant, and with a grandeur that will measure itself against the greatest of past expositions, there will therefore be inaugurated upon the shores of Hampton Roads, near Norfolk, the surpassing celebration of American history, and in some respects the grandest exposition ever projected. The distinctive features upon which this claim is based are as follows:

Inspiration of motive, the most romantic and inspiring event of the Nation's history.

Attractive and interesting location, with an environment the most historical of any section of the United States.

Site a health resort, offering the tonic qualities of both land and sea.

Natural beauty of grounds and landscape adornment unparalleled in exposition history.

Held during a season of unprecedented prosperity, and location being within the circle of the country's greatest population, it will draw accordingly.

Counting the participation of the powers as an asset of the exposition, its various features will represent a money valuation of quite three hundred millions of dollars.

It will present the greatest naval display of American history,

one that would tax the resources of the greatest naval power to duplicate.

It will present—if not the most imposing—certainly the most unique military spectacle America has ever seen.

The great cosmopolitan Armada and the tremendous marine display will afford a spectacle alone sufficient to eclipse all previous expositions.

The industrial and mechanical display, though not transcendent in volume, will embrace the best that has been previously exhibited and will include the results of advancement to date.

Will offer opportunities for genuine amusement and health-giving recreation, possible only to a site on the Nation's finest and most beautiful harbor.

The notable musical aggregations secured for the exposition proper, together with the many splendid naval and military bands, will distinguish this as the most musical of all expositions.

Rising, feature upon feature in an ascending scale of distinction and impressiveness, it will thus be seen that the Jamestown Exposition is planned upon a scale that is both magnifi-

wrestling in prayer means; then that the warfare begins in real earnest.

May I tell how I came across the hidden enemy? In the most unexpected way, from the most unexpected source came, to-day, what I considered an uncalled-for interference in a thing, small enough in itself, but which was greatly magnified by all it gave rise to: misunderstanding, impatience, unkind words, anger, resentment—formidable foes, hard to subdue once they have taken possession of a heart. In my struggle against them, and looking round for help, I took, almost unconsciously, *The Hidden Life of the Soul*, and opened it at random. And there, on the very page which had thus opened before my eyes, was the title of a chapter: Self.

The word in all its ugliness stared at me, an unwelcome messenger of truth. Yea, before I had begun to read any of the chapter, I felt most keenly the silent accusation in its title.

No, it was not the injustice, nor the impatience of others, I was suffering from; it was the wounded pride of that hidden



CAPTAIN SMITH RESCUED BY POCAHONTAS.

cent and surpassing, and it will likewise be observed that its preëminence rests upon its unparalleled situation on the sea, and the unprecedented and imposing spectacular effects of its great military, marine, and naval pageantry, to be revealed as Neptune's crowning glory.

(To be Continued.)

### SELF.

BY MARIE J. BOIS.

**R**UPLY an old and familiar subject to Christians in general! Great saints have fought and conquered it, great preachers have spoken of it and warned us against it; nothing new can be said about it, and yet—to every one who is learning to live the interior life, the discovery of the *real, hidden self* comes with a sudden, startling revelation. We have heard about it so often, we have read of its existence, and to a certain extent we have fought against it; but, not until we come face to face with it, in the innermost recesses of our own heart, do we realize what *self* really is; not until then, do we know for certain that we are harboring a dangerous enemy, yea, within the very heart, which we thought we had wholly surrendered to our Lord and Master.

Dangerous indeed, for what marvellous disguises *self* uses and *does* hide under; how cleverly it opens the door to the enemy without, with his cohort of wicked spirits: anger, pride, hate, etc., until it seems as if never again should we know what peace, joy, and love mean. It is then that one learns what

*self*, which had caused the sharpest pang and received the hardest blow—"Self." Who can say how it hinders and thwarts, how it weakens us in time of temptation, making us fail under trial?

Unpleasant as the discovery was, I am thankful the light by which it was made, was granted to me. How much better it is to have seen the *ugliness* of self, to *know* of its existence, not in theory but in truth and in deed, than to be deceived as to the strength of the foe. For I know that the same light which showed me where the enemy lies in ambush, also announces that He is near and watching, and will send help for the battle.

What a new meaning the command, "Watch and pray," acquires after such a discovery!

Have we all met that *hidden self* of ours? and are we all ready to wage a relentless warfare against that dangerous, subtle enemy of our soul? God grant us strength and help and light to do so.

ENDEAVOR always to be content in that estate of life in which it hath pleased God to call you to, and think it a great fault not to employ your time either for the good of your soul, or improvement of your understanding, health, or estate.—*Lady Fanshawe*.

LET no parent hope to have God's blessing on the Sundays of his house, or indeed on anything else that concerns the religious welfare of his children, unless he is willing to take pains, make sacrifices, burn as a light of holy example, for them and before them.—*Bushnell*.

## THE LAST DAYS AT ST. JUDE'S.

FILIA ECCLESIAE.

**L**ENT and Easter were over, and the year of the Rev. Laurence Carleton's rectorship at St. Jude's was drawing toward its completion. As the clergyman looked back over the past months, and thought of what had taken place in them, his feelings were of mingled joy and sadness. He had grown to love the church and its people, and the year had brought to his mother a vast amount of quiet pleasure. Young and old alike had learned to love her and to come to her for words of advice or sympathy, and it was with a real pang that the rector thought of the parting that must inevitably come soon.

He came into the rectory study one evening with an open letter in his hand.

"It has come at last, mother," he said, with an effort to speak lightly. "Hilton writes me that his health is now restored, and that he expects to be here within another month. He wishes us to remain here, however, for a few weeks after his return, as Mrs. Hilton and her children are to spend a month with her mother; and he says he shall need a little assistance till he is fully readjusted and settled in his work."

"I suppose we must make new plans, then," said Mrs. Carleton. "I must confess that I have been so happy here during the past year that I could hardly realize that our stay was not a permanent one. Have you any plans for the future?"

"Nothing definite," said the Rev. Laurence. "I have not felt in any hurry, because I knew there would be time enough to decide what to do after the time of Hilton's return was definitely fixed. But I shall have to look for another St. Jude's, where they need a permanent rector. Now I must write to Hilton, and then to Bishop —, the Western missionary who is to preach here on Sunday evening. He wishes to spend a few days with us, making this his headquarters, and visiting several neighboring towns in the interest of his work."

Nothing more was said concerning the coming change by the rector or his mother. For her sake he could have wished to remain at St. Jude's. But, for himself, his soul burned with an ardent desire to take up missionary work—a work for which he felt himself adapted, but which he knew was not for him except in some town or city where his mother could have a comfortable home. So he had never spoken of his wishes, even to her, but contented himself with what came to him, striving always to seek out the mission work which exists, in one form or another, in every parish.

"I will write to the Bishop of this diocese," he said to himself, "and tell him what I can do. He will probably know of some vacancy that I can fill, as he knew of St. Jude's."

But the days passed, and the letter was not written, something seeming to hold him back from putting pen to paper. He began his round of farewell calls, and was greatly touched, as well as gratified, to find how many warm friends he had made in the parish, and to hear the words of affectionate esteem that were universally spoken of his mother. Though a prisoner in her wheel chair, she had made the acquaintance of nearly all the people of the parish, and had been of great assistance to her son in his work. The Missionary Bishop came, and proved a delightful acquaintance. His stories of his work in the far West were intensely interesting, and his own personality would have won friends for him anywhere. Mrs. Carleton was charmed with him, and his visit seemed all too short. As he talked of his work, the rector again felt the longing to enter the missionary field, and it was with real effort that he schooled himself not to betray this longing in the presence of his mother.

In making his round of farewell calls, he began with the outskirts of the parish, and thus came in contact with many whom he had met but seldom during the year. One day Mrs. Nelson met him and said:

"I am so glad to meet you here, Mr. Carleton. I want you to come with me to call on an invalid friend who lives near by."

The rector readily consented. As they walked along, Mrs. Nelson said to him:

"Mrs. Halsey has no Church connection. Her mother was a Churchwoman, but she died when Sallie was a little girl, and there is no way of knowing whether Sallie was ever baptized. I wrote to the town where they used to live, but there was no record of her Baptism at the church there, and she certainly was not baptized since her remembrance."

"Did you never tell Mr. Hilton about her?" asked Mr. Carleton. "And how does your friend feel about Baptism?"

"She says she would like to be sure about it," replied Mrs.

Nelson. "I told her she could receive hypothetical Baptism, and spoke to Mr. Hilton about her. He wished her to come to the church, and be thus baptized at a service. But she shrank from the notice that would attract, and, in any case, she was unable to walk to the church, or to stand through the baptismal service, as she was very nervous and had heart trouble. But I wish something might be done for her."

"I will baptize her if she is willing," said the rector. "You can act as a witness, and I will leave her name for Mr. Hilton, with a record of the Baptism. I must make some other calls to-day, but if you will see her and get her to appoint a convenient time, I will go with you to her home."

A day or two later, Mr. Carleton accompanied Mrs. Nelson to the home of her friend and baptized her, as requested, having satisfied himself by his questions that there was no possible way of learning whether she had received the sacrament in infancy.

"If I were to be here longer," he said in parting, "I should come to see you and give you books to read, that you might be confirmed when the Bishop visits St. Jude's. But I will leave your name with Mr. Hilton, and he will probably see you on his return."

As they came away from the home of Mrs. Halsey, they met a brother of Mrs. Nelson whom Mr. Carleton had met at her home, and stopped to speak with him.

"I'm sorry to hear you are going away, Mr. Carleton," he said. "I'm not much of a church-goer myself, but I have heard you preach once or twice at the mission chapel, and I liked what you had to say. I wish you were going to stay and take charge of that place, then I should come to hear you. But Mary will tell you I don't go to St. Jude's any more."

"I'm sorry for that," said Mr. Carleton. "If I were going to stay, I should try to make you reconsider that determination. At any rate, I should like to have you come to see me at the rectory before I go."

"I may get around there, but I'm afraid you won't get me back to St. Jude's. Mr. Hilton has no use for me there. Mary can tell you if she likes. But I'll come if I can."

As her brother walked away Mrs. Nelson's eyes filled with tears.

"Poor Tom," she said. "Uncle Andrew brought him up, and as the family were Methodists, he went with them as a boy. At last he came into the Church, because his associates belonged there, and was confirmed. But he was never thoroughly instructed and imbued with the Church idea, as I was, and is a good deal influenced by Uncle Andrew's example. He and his family were originally Church people, but Uncle Andrew's son, Robert, who was a wonderful singer in his day, was badly treated by his jealous associates in the country choir of some sixty years ago. The family left the Church and became Methodists, though Uncle Andrew was always a Churchman at heart. Something happened at St. Jude's between Tom and a church official, and Tom was so stung by what was said that he refused to go there as long as that man was in office. Both were at fault in the matter. Mr. Hilton never asked a question, or seemed to know or care that Tom so suddenly dropped off attending service at St. Jude's, though if he had taken the matter up at the time, it might have been made right. It is, as you may imagine, a source of grief to me, but I can do nothing except to coax Tom to go with me to St. Mark's or to the mission occasionally."

"I am afraid it is another case of Hilton's peculiar temperament, and of a lack of appreciation that the Church is not the property of man, but of God, and should not be given up because of the faults of her ministry. If people had only learned, years ago, to look at the Church aright, how much trouble over our unhappy divisions might have been avoided."

"I imagine, however," continued Mr. Carleton, a little more brightly, "that things will be different with Mr. Hilton after his return. Travel broadens a man wonderfully, and I can see the effect on him in his letters. We were intimate in our college days, and I know how great an influence ill health has had on his disposition. He writes that his dyspepsia and insomnia are now things of the past, and that his physicians assure him that careful attention to the details of healthful living will keep him in continued good condition. I believe St. Jude's will see and know the real Hilton as never before."

Mr. Hilton arrived in due time, and was greatly pleased to see the flourishing condition of St. Jude's parish. "You have accomplished great things here, Laurence," he said. "I knew you would. Since I went away and my bodily health has improved, the scales have fallen from my eyes, and I begin to see many, many places where I was in fault. I realize now, that



the man who allows his mental and spiritual vision to be clouded by physical causes, which attention to the laws of health will remove, is committing veritable sin. If I had taken pains to eat, sleep, and exercise properly, I should have been less captious and irritable with my people; I should not have suffered from mental and spiritual depression as I did, and things would have gone on much more satisfactorily to us all."

\* \* \* \* \*

A day or two after Mr. Hilton's return, Mrs. Carleton complained of feeling ill. It seemed only a slight cold at first, but pneumonia developed rapidly, and in a week Laurence Carleton was alone in the world. The sickness of Mrs. Carleton was short, and at first the suffering was severe; but it was gradually relieved, and the end came peacefully and without pain. Her son watched over her with devoted tenderness, scarcely taking time for food or sleep, and her last intelligible words were addressed to him.

"You have been the best of sons, my boy," she said. "I know how you have stayed by me, in my helplessness, when your heart longed for the missionary field. Go now to your chosen work, and take with you your mother's blessing."

St. Jude's was filled with sincere mourners on the day of the funeral service. Old and young, rich and poor, came to do honor to her whom they had learned to love, and whose sympathy and wise counsel they had learned to prize, and the flowers which covered the casket which held the beloved form testified eloquently to their affection for mother and son. Laurence Carleton waited only to lay her body beside that of her husband in the cemetery of their home city, and to make such disposition of her personal effects as she had directed, before writing to the Western Bishop who had been his guest a few short weeks before, to offer himself as a worker under his jurisdiction, an offer which was gladly accepted.

Before leaving for the West, he visited the parish of St. Jude, and was greatly touched to learn that a memorial window was to be placed in the church at an early date for his mother—the gift of the congregation. The selection of the design was left to him, and he chose her favorite picture of the Annunciation, representing the Maiden of Nazareth rising from her couch at early dawn, awakened by the angelic salutation. It was a gratifying thought to him that her memory should be thus honored in the church she had so dearly loved, and where she had last worshipped—a thought which cheered him greatly as he went to his work in the mission field.

### THE BLIND FIDDLER.

BY LUETTA MARVELLE GRANT.

"In the light of God,  
In the light of God,  
Oh, ye sightless eyes rejoice!  
They shall see the king  
In beauty there,  
Who on earth have heard His voice."

THE words of this beautiful anthem rang in my ears as I looked at him, seated by the wayside, his sightless eyes uplifted to the blue he could not behold, and his chin resting lovingly against his worn violin; while the wrinkled hand drew the bow, and the stiffened fingers swept the strings in a vain endeavor to drown, with the sweet, old-time cadences, the hurry and bustle of the busy thoroughfare.

The great mass of humanity, whom the hand of destiny had carefully shielded from the miseries of life, listened a moment to the quaint old melodies, and then slowly passed on. Their ears had been tuned to strains elicited from bows held by the hand of some noted *virtuoso*.

They did not know the revelation and rich fancies of unbowed youth, the visions and shadows of long-perished hopes, the gay coloring of memory which the old-fashioned songs revived in the aching breast of the poor old blind man.

How precious they were to him—the dear old tunes! Ah, there was a sublimity in the furrowed face, and a hidden meaning in each note as he played; for fancy had magically blotted the present from his sight, and led his weary soul backward into the sweet, glowing day-dreams of his past.

His toe kept time to the rhythm of "Money Musk"; his mind strayed back to the golden days when youth was budding, and to joys which memory had treasured of life upon the old farm.

Those were the days before sorrow had spread her mantle round him, and darkness had crept over him like a pall of night. Of all the lads of the countryside he had been known as the

bonniest and blithest. Happy the maid he had favored with his smiles, or whose hand he had gently guided through the mazes of the rustic dance.

How vivid the dreams that came thronging round him! Sweet, tender, haunting memories, that neither time nor eternity could dull.

He hugged his violin more closely, his sad face brightened; the lines around his mouth grew infinitely tender. Lo! it is a master hand sweeping the strings now—for the "Girl I Left Behind Me" had lovingly brought in kaleidoscopic view, the days departed, and the loved one—dead.

How proud she had been of him when he shouldered his musket, and marched away in answer to his country's call! For him, no fear of the awful charge of battle; for a small gold ring encircled a tiny, snow-white finger, and the memory of a parting kiss burned upon his lips.

He played faster now; peace had been declared, and he was going home! Going home! The notes grew sadder now, the dim eyes blinded with tears. Going home! Ah, yes; but the gentle girl he had "Left Behind" would never welcome him again; for in the silent watches of the night, the Angel of Death had clasped the snow-white finger with the tiny gold ring, and, leaving the dark shades of earth-land behind, gently, tenderly bore her upward into the kingdom of heaven.

He stood beside the grassy mound they had raised over her earthly form, and then his brain whirled, and long days of unconsciousness mercifully came to drown his misery.

He lived—but darkness deep would forever shut out from him the face of the earth, until God's hand would touch the sightless eyes, and the "Blind would see."

An eager crowd had gathered now, for the soul had inspired music which the hands alone had failed to do; and, as the blind, streaming eyes were lifted to heaven, and the soft, sweet notes of "Nearer, my God, to Thee," were wafted upon the summer zephyrs, men upon whom the pleasures of the world had left their stamp, bowed their heads in reverence, and emptied their wallets into the old tin cup by his side.

But the poor, old, blind fiddler knew not that the sweet *andante* music had

"Reached the hearts of wayward men,  
And brought them back to heaven again."

His face glowed with the spirit of immortality as the bow sobbed and quivered—

"Lead, kindly Light amid the encircling gloom,  
Lead Thou me on!  
The night is dark and I am far from home,  
Lead Thou me on!  
Keep Thou my feet, I do not ask to see  
The distant scene; one step enough for me."

### PATIENCE.

Mankind, and each several human being, with all their sins, waywardnesses, negligences, ignorances, work out, through their own ungoverned wills, exactly that measure of trial which Almighty God, in His infinite wisdom, knew to be best for the perfecting of those who love Him, or for the chastening of those who may be turned to love Him. God wills not the wickedness of the wicked. But, while they, by their sinfulness, bring on themselves destruction, their very sins are to the good the occasion of good. God, being good, makes men's evil, against their will, work to the good of His own. . . . Evil men are not the less evil, they are the more evil, because God is good; but God is so good that they can do no real evil; their evil but works to good to those who love God. St. Paul, when he persecuted the name of Christ, and took part in the death of St. Stephen, against God's will, fulfilled His will; when converted he fulfilled more blessedly the will of God by doing it. The whole noble army of martyrs have been enrolled, one by one, through the cruelty of men who hated God and slew them. And so now too. God willeth not the wickedness or death of the sinners; but no sinners can harm the good. Nothing can harm us, while, by the grace of God, our own will stands firm to serve God. God willeth not that man should be angry, revengeful, slanderous; but He wills (if so be) that our tempers should be proved by angry words, our patience by the slanderous tongue.—*E. B. Pusey.*

God has had good care for all human beings in giving them a Redeemer, who is the Mediator for all men, provided they do not make themselves unworthy; and He proves His pity towards all, even towards the most barbarous peoples, by His patience and long-suffering.—*Amyrant.*

AMONG all follies, that is the most stolid, vile, and damnable, which admits a belief that after this life there is no other: since if we consult the Scriptures, the philosophers, and other wise writers, all agree in this—that there is a part which is immortal.—*Dante.*

## Church Calendar.



- 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. J. W. BLEKER has resigned the rectorship of St. Mark's Church, Beaumont, Texas, and accepted the rectorship of the Church of the Holy Communion, Palqueline, La.

THE REV. ROBERT H. COTTON has resigned the rectorship of Trinity Church, Fort Worth, Texas, and expects to leave about April 1st for Minneapolis, Minn.

THE REV. J. C. JAGAR, rector of St. Paul's Church, Summerville, S. C., has resigned his position and will be succeeded by the Rev. A. E. Cornish.

THE REV. HENRY B. JEFFERSON has resigned his work at Washington, Ga., and taken up work in Springfield, Ill.

THE REV. T. COSTELLO JOHNSON has become a member of the staff of St. Paul's, Trinity parish, New York City. His address will be 29 Vesey Street, New York.

THE REV. GEORGE A. GRIFFITHS of Asheville, N. C., has accepted a call to become assistant at Old St. Paul's Church, Baltimore, Md., and will assume his new duties March 1st.

THE REV. THOMAS G. HILLS, curate of Emmanuel parish, Cumberland, Md., has accepted a call to the rectorship of Holy Trinity parish, Carroll, Baltimore and Howard Counties, Maryland.

THE REV. JAMES R. LACEY of Oneonta, N. Y., has accepted the rectorship of St. Thomas' Church, Thomasville, Ga., and was instituted by the Bishop on the First Sunday in Lent.

THE REV. A. N. LEWIS is in charge of St. James' Church, Farmington, Conn., during Lent. His address is 26 Alden Avenue, New Haven, Conn.

THE REV. DR. OLIVER H. MURPHY has resigned the rectorship of St. Paul's parish, Prince George Co., Md., and accepted the rectorship of St. Mary Anne parish, North East, Cecil Co., Md., and will enter upon his new duties March 1st.

THE REV. EDMUND A. NEVILLE has resigned the rectorship of Calvary Church, Sedalia, Mo., and accepted the rectorship of St. Paul's Church, New Albany, Ind.

THE REV. ROBERT NELSON SPENCER has resigned his first cure, the Church of the Covenant, Junction City, Kansas, after an incumbency of five years, and has accepted the rectorship of St. John's Church, Springfield, Mo. His address is 1412 Benton avenue.

ALL communications for the secretary of the diocese of Dallas should be addressed to the Rev. EDWIN WICKENS, Dallas, Texas, until further notice.

THE REV. W. J. WRIGHT has resigned his work in King and Queen parish, Chaptico, Md., and accepted work in Brookland parish, D. C. His address is now 1133 Newton Street, Brookland, D. C.

## ORDINATIONS.

### DEACONS.

CHICAGO.—On the morning of Septuagesima Sunday, in St. Paul's Church, Hyde Park, Chicago, the Bishop of Chicago ordained to the diaconate Mr. H. L. TAYLOR, who has been for some months the lay-reader at St. Edmund's new mission near Washington Park. It was the first ordination service held in St. Paul's Church. The Bishop preached the sermon, and made a strong appeal for more candidates for Holy Orders. The Rev. H. L. Taylor will continue his work at St. Edmund's mission.

PENNSYLVANIA.—On February 18th, in the Home of the Merciful Saviour, Philadelphia, the Rt. Rev. O. W. Whitaker, D.D., ordained to the diaconate Mr. PERCY J. BROWN, who is a graduate of the University of Pennsylvania and a member of the senior class in the Philadelphia Divinity School.

The sermon was preached by the Rev. James Alan Montgomery, Ph.D., Professor of O. T. Literature, and the candidate was presented by the Rev. Samuel Upjohn, D.D., rector of St. Luke's, Germantown. Dean Groton read the Epistle and the Rev. F. A. D. Launt, D.D., an examining chaplain of the diocese, read the Litany. In addition to the students at the Divinity School the following clergy were present: Rev. Professors Fulton, Robinson, Ayer, Foley, and Heffern; Rev. Messrs. Baird, Kellogg, Quin, Yerkes, Ogle, Gorgas, Parker, Biller. Mr. Brown will serve his diaconate at the Home of the Merciful Saviour.

### PRIESTS.

HARRISBURG.—On Wednesday, February 20th, in St. Luke's Church, Mechanicsburg, the Rev. JESSE A. RYAN, rector of St. Mary's Church; Williamsport, Pa., was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. Lewis Nichols of Lock Haven. Archdeacon McMillan of Carlisle was gospeller and the Rev. G. I. Browne of St. Paul's, Harrisburg, epistoler. The Rev. Mr. Nichols preached the sermon.

### DIED.

ATKINSON.—Entered into rest, at his home in Evanston, Ill., February 17th, 1907, GEORGE W. P. ATKINSON. Funeral at St. Mark's Church, February 20th, at 11 o'clock; burial at Spring Grove Cemetery, Cincinnati, Ohio.

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

OLMSTEAD.—Entered into rest, at Norwalk, Conn., on February 15th, 1907, REBECCA GOULD OLMSTEAD, wife of the late Samuel E. Olmstead, and daughter of the late Jonathan and Mary Cannon Camp, aged 78 years.

ROGERS.—At Trinity Rectory, Roslyn, L. I., on Ash Wednesday, February 13th, 1907, Mrs. ANNA L. ROGERS, mother of Mrs. Isaac Peck.

### MEMORIAL.

#### REV. OCTAVIUS APPLGATE, S.T.D.

AFTER FUNERAL, JANUARY 15th, 1907.

At the conclusion of the Burial Service of the late Rev. OCTAVIUS APPLGATE, S.T.D., on Tuesday, January 15th, 1907, the Bishop of New York called together the attending clergy in one of the rooms of the parish building of St. George's Church, Newburgh, N. Y., for the purpose of expressing their sense of the high character and efficient service of their departed brother.

The Rev. John Marshall Chew having been chosen secretary of the meeting, a committee of four was appointed, consisting of the Archdeacons of Orange, Westchester, and Dutchess, and the Rev. John Huske, rector, to draw up an appropriate memorial. The following was adopted, and is herewith presented:

The REV. OCTAVIUS APPLGATE, S.T.D., for many years the beloved rector of St. George's Church, Newburgh, N. Y., and for the last three years and a half its rector emeritus, died at Washington, D. C., on the morning of Saturday, January 12th, 1907. Dr. Applegate was born in England, July 8th, 1840, but, when a young child was brought to this country. He was graduated from Hobart College, and, in 1883, received from his *Alma Mater* the degree of Doctor in Divinity. An alumnus of the General Theological Seminary, New York City, Class of 1864, he received deacon's orders in the same year, and priest's orders March 12th, 1865, at the hands of the Rt. Rev. Horatio Potter, Bishop of New York. His diaconate was spent in Grace Church, Brooklyn, and upon his advancement to the priesthood, he at once took charge, as rector, of St. Paul's Church, Franklin, Delaware County, N. Y. Here he remained for over three years, and laid permanent foundations in the building of church and rectory. In 1868 he was called to St. George's Church, Newburgh, as assistant with full pastoral charge, and, upon the resignation of the rectorship by the Venerable Dr. John Brown, in 1878, became rector. Thus, for over thirty-eight years, he has been connected with this one parish. His influence extended beyond parochial limits, for he served as Dean of the Western Convocation, as exam-

iner in the General Theological Seminary, as a member of the Standing Committee of the diocese, and as one of the Managers of the Domestic and Foreign Missionary Society. He was also a trustee of the Archdeaconry of Orange.

His religious character was marked by earnest zeal, and to his pulpit ministrations he brought consecrated scholarship, and rare logical ability.

As a parish priest he was devoted to duty and was indefatigable in ministrations to the sick and dying, the needy, the weary and heavy laden. During his rectorship, the growth of the parish was solid and constant, and to him the foundation of St. Luke's Home and Hospital, Newburgh, is chiefly due, and also the establishment of St. George's Mission, now known as the flourishing parish of the Good Shepherd.

Your committee cannot better close this tribute of affection and appreciation than by embodying the words of the rector, wardens, and vestry adopted at a special meeting of the corporation of St. George's Church.

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

W. R. THOMAS,

Archdeacon of Orange.

FREDERICK B. VAN KLEECK,

Archdeacon of Westchester.

A. T. ASHTON,

Archdeacon of Dutchess.

JNO. HUSKE,

Rector of St. George's Church.

At a meeting of the Archdeaconry of Orange, held in the Church of the Good Shepherd, Newburgh, N. Y., on January 31st, 1907, the foregoing memorial was adopted, to be placed upon the minutes, as a testimony of respect to a revered memory.

### ALLEN SEYMOUR PERKINS.

In thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal, February 28th, 1904, in the nineteenth year of his age. Of your Charity pray for the repose of his soul.

*Jesu Mercy.*

### 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.—Two Primary Teachers and High School Principal. Churchmen preferred. Write full particulars to RECTOR, Box 20, Garrett, Ind.

WANTED.—Refined, capable woman, to take charge of a child three years old. Mrs. WILLIAM F. STREICH, 1518 Third Avenue, Louisville, Ky.

#### POSITIONS WANTED.

A MIDDLE-AGED and experienced lady, cultured and refined, desires a position as governess, companion, or managing house-keeper. Address: MISS E. COULSON, Downers Grove, Ill.

PRIEST, Catholic, believes in Episcopal Church. Desires parish. Address: FATHER BLANK, care LIVING CHURCH, Milwaukee.

COMPANION-HOUSEKEEPER desires re-engagement. Good manager, good needlewoman, musical. FAITH, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires change. Highest references. Address: "ALPHA," LIVING CHURCH.

**RETREAT.**

**SISTERS ST. JOHN BAPTIST.**—Retreat at Holy Cross Church, Avenue C and 4th Street, New York, for associates and other ladies, Saturday March 16th. Conductor Rev. F. C. Powell, S.S.J.E. Apply to the ASSISTANT SUPERIOR, ST. JOHN BAPTIST HOUSE, 233 E. 17th Street.

**PARISH AND CHURCH.**

**MISSION CHURCH** needs altar and cross. Will any church give their old ones? Address: C. W., LIVING CHURCH, Milwaukee.

**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 HINNEIS 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. IVES, 43 West 69th Street, New York.

**S.T. MARGARET'S SCHOOL OF EMBROIDERY,** 17 Lousburg 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.**

**BAKERY** in thriving Mid-Western city of 5,000. Fine business opening. Churchman preferred. Address: RECTOR, Box 20, Garrett, Ind.

**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.

**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.

**EASTER CARDS.**

**I**n our calamity of last April a young woman, a faithful member of my parish, lost all her possessions and also her means of livelihood. She has gifts as a painter and can make illuminated cards of unusual beauty.

I am asking the readers of your paper, who may want Easter Cards, to consider her work. She will paint a card 3 x 4 inches, of our Lord or some saint, for \$3, and large cards at higher prices. I will recommend her work and should be very glad to place myself any orders for her work. Yours truly,

CHARLES N. LATHROP,  
Rector of the Church of the Advent.  
San Francisco, February 21, 1907.

**TRAVEL.**

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

**NEW PUBLICATION.**

**SERVICE BOOK OF THE HOLY ORTHODOX-CATHOLIC APOSTOLIC (GRECO-RUSSIAN CHURCH).** Compiled, Translated, and Arranged from the old Church-Slavonic Service Books of the Russian Church, and collated with the Ser-

vice Books of the Greek Church, by ISABEL FLORENCE HAPGOOD, 8vo, cloth, xxxviii-616 pages. Price, \$4.00 net.

"The object of the author has been to make a book which shall show as precisely and clearly as possible all the services in general use; and that in a manner which shall be practical, not only for the ecclesiastics who are familiar with them, and their congregations, but also for students of Liturgies and for travellers in the various lands where the Orthodox Church exists, as well as visitors to the Churches in America and in numerous capitals and cities of Europe."

Postage free if ordered from THE RUSSIAN CATHEDRAL, 15 E. 97th Street, New York.

**APPEALS.**

**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.

**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.

**JERUSALEM.**

\$5,000 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.**

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

**THE BOARD OF MISSIONS**

to do the work entrusted to it as the agent of the Church.

\$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

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

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

**LEGAL TITLE FOR USE IN MAKING WILLS:**

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

**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 dis-

treasing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

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

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

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

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



**THE GENERAL CLERGY RELIEF FUND.**

The Church House, 12th and Walnut Streets, Philadelphia, Pa.

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

**BOOKS RECEIVED.**

**THE SUNDAY SCHOOL TIMES CO.** Philadelphia.

*The Ancestry of Our English Bible.* An Account of the Bible Versions, Texts, and Manuscripts. By Ira Maurice Price, Ph.D., Professor of the Semitic Languages and Literatures in the University of Chicago. Price, \$1.50.

**J. B. LIPPINCOTT CO.** Philadelphia.

*The Romance of Missionary Heroism.* True Stories of the Intrepid Bravery and Stirring Adventures of Missionaries with Uncivilized Man, Wild Beasts and the Forces of Nature in all Parts of the World, by John C. Lambert, M.A., D.D., author of *The Omnipotent Cross, Three Fishing Boats*, etc. With Thirty-nine Illustrations. Price, \$1.50 net.

**THE YOUNG CHURCHMAN CO.** Milwaukee.

*The Voice of My Prayer.* Short Meditations for Sundays and Holy Days, by Shirley C. Hughson, Mission Priest of the Order of the Holy Cross. 50 cents net. By mail, .57.

*Via Crucis.* The Lesson of Holy Week. By Herbert Cushing Tolman, Ph.D., D.D., Hon. Canon of All Saints' Cathedral, Milwaukee; Professor of Greek, Vanderbilt University.

*The Work of the Holy Spirit.* Illustrated by New Testament Symbols. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

**LONGMANS, GREEN & CO.** New York.

*The Altar and the Life.* Meditations of the Blessed Sacrament in Relation to the Spiritual Life. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of *Anna Christi, The Blessed Life*, etc. Price, \$1.10 net.

**THE MACMILLAN CO.** New York.

*Freedom in the Church;* or, The Doctrine of Christ. As the Lord Hath Commanded, and as This Church Hath Received the Same According to the Commandments of God. By Alexander V. G. Allen, Professor of the Episcopal Theological School in Cambridge; D.D. Kenyon, Harvard, and Yale; author of *Continuity of Christian Thought, Christian Institutions*, etc. Price, \$1.50 net.

**EASTER SERVICES FOR SUNDAY SCHOOLS.**

In our Evening Prayer Leaflet Series, we make special services for Sunday Schools. The service is entirely from the Prayer Book, with Carols that are fresh and attractive, and also simple enough for any ordinary school to learn easily. They are numbered 61, 71, 81, 85, and 87. Price, in any quantity, at the rate of \$1.00 per hundred. Samples on application. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

# THE CHURCH AT WORK



FARR MEMORIAL WINDOW,  
CHURCH OF OUR SAVIOUR, PHILADELPHIA.

## DEATH OF THE REV. CHARLES TURNER.

THE DEATH of the Rev. Charles Turner, at Mercy Hospital, Devils Lake, N. D., on Shrove Tuesday, removes one of the oldest and most honored clergy of North Dakota.

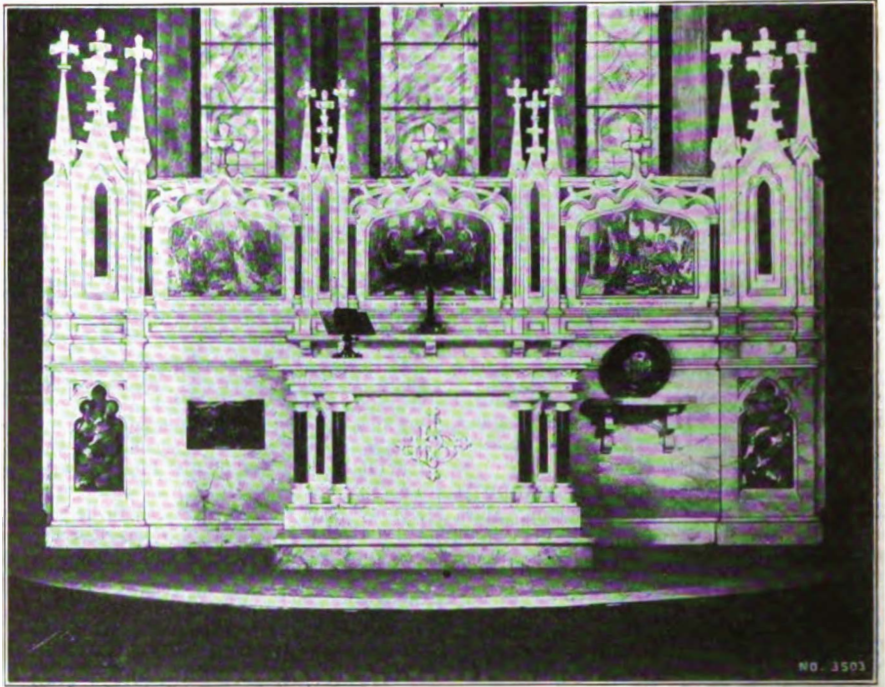
Born in England in 1840, sometime principal of Defferin College, London, Ont., he came in 1888 to South Bend, Ind., and entered the ministry. After the charge at Bristol, Ind., he came in 1892 to Devils Lake, where he labored most faithfully for nine years. In this time he served wide stretches of the state, and established missions scores of miles in every direction. In 1901 he removed to Medina, N. Y., only to return in 1903 to the charge of St. John's, Larimore. His decease followed a long and painful illness, and was a great loss to the district and to the Church at large. He is survived by his wife, a son, and three daughters.

The burial was from his old parish, the Advent, Devil's Lake, on the 15th, and the choir was composed of his children by Baptism. Only four of the clergy were able to attend: the rector, Rev. E. C. Johnson, Rev. F. S. Morehouse of Rugby, Rev. W. D. Rees of Ft. Totten and senior presbyter of the district, and Rev. E. W. Burleson, representing the Council of Advice.

## DEATH OF JUDGE RICHARD MORGAN.

JUDGE RICHARD MORGAN of the 44th District Court of Dallas, Tex., died on Ash Wednesday, February 15th, aged 56 years.

He was born at Savannah, Ga., in 1880. Educated at the University of Virginia, and came to Texas in 1870—and from the very first took deep interest in the welfare of the Church, at a time when faithful and true Churchmen were few and far between—he was an ideal Sunday School teacher and superintendent. Many of the men and women of to-day learned, as children, from him



NEW ALTAR AND REREDOS, GRACE CHURCH, WINDSOR, CONN.  
[See description printed last week.]

the Church Catechism and of the Church's holy ways. He was for over 25 years vestryman and warden of St. Matthew's Cathedral, for 33 years secretary of the Council of the diocese of Dallas. On the arrival of Bishop Garrett in 1874, he warmly espoused the cause of the then young and active Missionary Bishop of Northern Texas. As years passed on his friendship ripened, never faltered or altered. Through his efforts the endowment fund for the episcopate was largely augmented. The beautiful site (20 acres) for St. Mary's College was secured. He was always a friend of St. Mary's College and remained a member of the advisory board until his death; member of the Standing Committee, and of the Board of Missions—a strong supporter of the Church, devout and true in all his dealings.

The funeral was conducted by the Bishop, at the Cathedral, on Friday, February 15th.

The law courts and city hall were closed. The lawyers and city officials attended the services so to show their love and respect for their departed brother.

## ARMENIAN CHURCH CONSECRATED.

A NEW Armenian church, called the Church of the Holy Cross, was consecrated in West Hoboken, N. J., on Sunday, January 27th, by Archbishop Sarajian (who is still in America, although he resigned his jurisdiction last September), acting under the authority of the Catholicos. The following priests assisted in the services: Rev. Father Kaftanian of Worcester, Mass., Rev. Dripion Bidzagian of Providence, R. I., Rev. Sarkis Tashjian of New York City, Rev. Matthew Ajamian, and Rev. Casper Der-Vartanian. The services, which commenced at 9 A. M., lasted till 3:30 P. M. The ceremonies were very elaborate and impressive. The Archbishop and the priests were vested in choir copes, the celibates wearing their monastic headgear during the various offices. At the solemn pontifical Mass the Archbishop was vested in a eucharistic cope and mitre, and his pastoral staff was borne before him in procession. The sermon was delivered by his Grace. Between 700 and 800 people were

present, many coming from the adjoining towns. The offering amounted to \$400, which was devoted to the extinguishment of the debt on the new building. The Archbishop himself is in temporary charge of the church.

## M. T. O. ENTHUSIASM IN SOUTH CAROLINA.

A MASS MEETING in the interest of the "M. T. O." was held in the German Artillery Hall, Charleston, on the evening of the First Sunday in Lent. All of the city clergy were present, and after a short service, Major R. G. Rhett took the chair and presided over the meeting, introducing the speakers. He made a short address, speaking of the success which had attended the movement all over the country, and stating that Charleston had been chosen as the first place in the diocese in which to begin the good work. Mr. Rhett then introduced the Rev. H. R. Hulse of New York, who presented in the most interesting manner the subject of the "M. T. O.," and urged upon his hearers the privilege of taking part in it. Then followed an historical address by the Hon. John P. Thomas of Columbia, who described in graphic outline the planting and the growth of the Church in this country and its unbroken connection with the mother Church of England. The closing address was by Bishop Strange of East Carolina.

## MEMORIAL WINDOW IN TRINITY CHURCH, ALBANY.

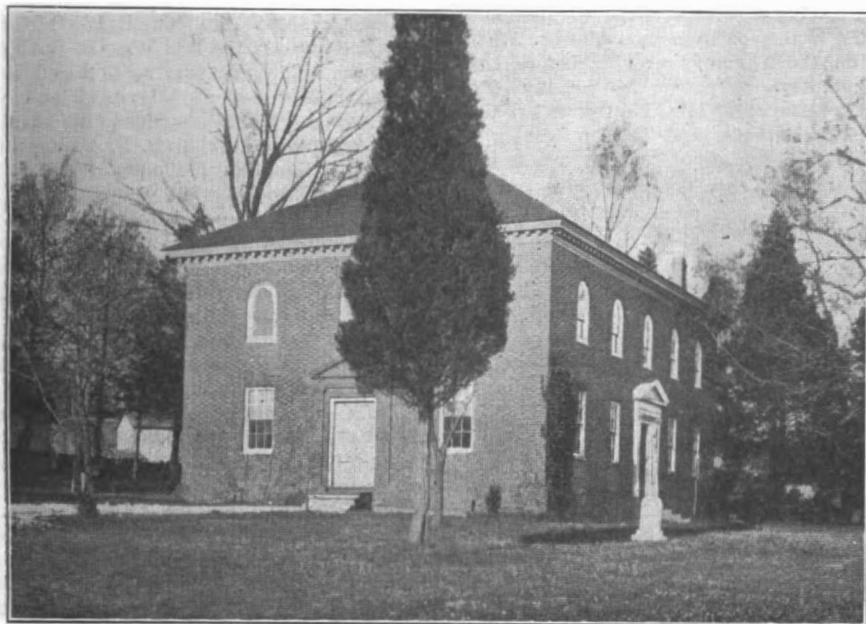
ON FEBRUARY 6th there was dedicated a window in Trinity Church, Albany, N. Y., to the memory of the late rector, the Rev. R. M. Kirby, D.D. The subject is the Good Samaritan. On the centre panel is inscribed the legend, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Directly below the panels is the inscription: "To the Glory of God, and in loving Memory of the Reverend Reynold Marvin Kirby, D.D., Rector January 7, 1882—February 6, 1906."

The service was the Holy Communion, the officiating clergy being the Rev. R. M. Sherman, rector of the parish, celebrant; the

Rev. Walton W. Battershall, D.D., rector of St. Peter's, Albany, who was the preacher; the Rev. W. J. M. Watterson, rector of Zion Church, Colton, gospeller, and the Rev. D. B. Patterson, rector of St. Philip's, Norwood, epistoler.

#### A COLONIAL LANDMARK IN VIRGINIA.

IT IS PROPOSED to restore and improve old Falls Church in Fairfax County, Virginia, which is closely associated in its history with the life of General Washington and with many other chapters of American history. The building, erected about 1734, enlarged in 1750, and rebuilt as new in 1768, is largely a prey to decay, dilapidation, and ruin.



THE OLD FALLS CHURCH, FAIRFAX COUNTY, VA.

From roof to yard and enclosure, practically all except the great thick—indeed, well-nigh everlasting—walls has to be renewed or reclaimed from wretched waste. Ten thousand dollars will be required to put all in thoroughly worthy and working condition. During the past two years the rector, the Rev. George S. Somerville, has succeeded in raising about \$4,000 of this amount, but the work cannot be completed until the balance can be obtained from outside the parish.

The Falls Church is so called from the nearby falls of the Potomac. It was originally included in Truro parish, which was divided in 1765 and a new parish called Fairfax formed from a part of it. The Falls Church and Christ Church at Alexandria were joined together to compose this second parish, the two churches having one vestry and one rector in common. General Washington has always been reputed to have been a vestryman as well as a worshipper in this parish. Captain Augustine Washington, father of the General, nominated to the vestry its first rector in 1736—the Rev. Charles Green, who was sent to England for ordination by the Bishop of London. The old parish register, still preserved, records this event. In this churchyard a portion of Braddock's ill-starred troops is said to have encamped once while resting for dinner, the site of the old wayside tavern 100 yards opposite the church being still marked where the General dined, and the traces of the old Braddock road running by the church being yet plainly visible. This was one of the routes taken by the army, which started in three divisions.

The church was used as a recruiting office during the Revolutionary War, and during the Civil War it stood throughout in the forefront of that dreadful strife and was finally used as a stable. It was also associated with the Spanish-American War, a

large portion of our American army being encamped and trained for months nearby, many attending its services.

It is interesting to note from the parish register that General Washington was one of the members of the vestry present at the meeting in 1763 when the question of repairing or rebuilding was discussed, and in his diary for 1764 is entered a copy of an advertisement for "undertakers to build Falls Church," showing he was on its original rebuilding committee.

Among the rectors of the parish have been the Rev. Chas. Green, its first rector, in 1736; Rev. David Griffith, elected the first Bishop of Virginia, but prevented by circumstances

morning at St. Mark's Church, the Rev. E. A. Larrabee being celebrant, with the Rev. G. C. Stewart as deacon and the Rev. C. E. Bowles as sub-deacon. The body was taken to Cincinnati for interment in Spring Grove Cemetery.

#### CHURCH OF THE HEAVENLY REST, NEW YORK.

THE REV. RALPH BIRDSALL'S Lenten sermons in the Church of the Heavenly Rest, New York City, are scheduled as follows: February 20th, "The Soul's Desire for Goodness"; February 27th, "An Awakening of Public Conscience"; March 6th, "The Modern Dread of Pain"; March 13th, "Prayer as a Natural Force"; March 20th, "The Sacred Ministry."

#### COLORED WORK AT CROOME, MD.

THERE is at Croome, Md., the Croome Industrial and Agricultural Institute for the Christian training of colored boys and girls. The Bishop of Washington, in whose diocese the work is located, is president of the trustees, and the Rev. John R. Brooks in charge. This work was begun in 1899, by Miss Susie Willes, who secured funds to build a chapel, where a Sunday School was taught by herself and her two sisters. In 1901 a farm of 60 acres was bought for an industrial school, and the next year the large schoolhouse was begun and a parsonage was built for the colored minister. Miss Willes has shown untiring devotion to this work and secured \$11,000 for the plant and for carrying on the enterprise for the past six years.

Negro boys and girls are trained in character, in common studies, domestic work, and agriculture. The work is so economically administered that \$100 a year will board and train a pupil.

#### MOUNTAIN WORK IN NORTH CAROLINA.

AN ILLUSTRATED BOOKLET has been issued in the interests of the mountain work in the missionary district of Asheville, which gives ample illustrations of what is being attempted and plainly stated explanations of the work. The pamphlet may be obtained from Archdeacon Hughson at Waynesville, N. C.

#### ORGANIZATION OF THE WASHINGTON CATHEDRAL.

A PAMPHLET issued in the interest of the Cathedral at Washington sets forth the organization and work of that institution. The government and administration are vested in the Bishop and the Cathedral chapter, while there is also a Cathedral council. The chapter at present consists of the original trustees, but as vacancies ensue, it is provided that it shall consist of the Bishop, seven clergymen, and seven laymen, nominated by the Bishop and elected by the chapter. The clerical force of the Cathedral is to consist of the Bishop, the Dean, and six canons. The Bishop is to have supreme control of the ritual and ordering of the Cathedral services, and the delegation of any part of this power to the Dean or the presbytery is left for future consideration."

The Cathedral Council is to consist of the Bishop, a number of *ex officio* members from the diocese, including the Archdeacons and members of the Standing Committee. The committee is empowered to choose honorary canons and lecturers. This Council is to "devise ways and means for furthering the work of the Cathedral and of the diocese, arrange for public and ecclesiastical functions, for meetings of the General Convention or other organizations of the National Church, which may be held in Washington, and, in general, shall act as the Bishop's advisory council in all matters in which he shall

from being sent to England for consecration; Rev. Bryan Fairfax, Washington's much revered pastor and friend; Rev. Drs. E. C. Lippitt, James May, Joseph Packard, professors in the Virginia Theological Seminary; Bishop Southgate, previously Missionary Bishop in Constantinople. Bishop Richard Wilmer regularly officiated here when a student at the Theological Seminary five miles distant; so also did Rev. Drs. Churchill J. Gibson, Joshua Peterkin, and many others. Bishop Madison, Virginia's first Bishop, visited this church to administer Confirmation; Bishop Meade officiated in and wrote most feelingly of it in his well-known book. Bishop Kinsolving, our present Missionary Bishop in Brazil, here received Confirmation. Many other noble, sainted names adorn and enrich its history.

Certainly the complete restoration of the church might well receive the interest of the Church at large. The address of the rector, the Rev. George S. Somerville, is Falls Church, Va.

#### DEATH OF G. W. P. ATKINSON.

A PROMINENT LAYMAN of the diocese of Chicago, resident of Evanston, and a member of St. Mark's parish, Mr. G. W. P. Atkinson, died at midnight of Sunday, February 17th. Mr. Atkinson had been ill with bronchial trouble for some three months, but had seemed better and the end was not anticipated. He was born in Montreal in 1834 and was the son of the Rev. Dr. A. F. Atkinson, who for 25 years was rector of St. George's Church, St. Catherines, Ontario. Mr. Atkinson married Miss Margaret Pearce of Cincinnati, daughter of the late C. G. Pearce of that city. They had six sons, three of whom are now living.

There was a requiem Eucharist in connection with the burial service on Wednesday

seek their cooperation and in the nomination of the principal persons of the Cathedral, when the Bishop so desires."

#### TENTH ANNIVERSARY OF RECTOR OF ST. ANDREW'S, FORT WORTH.

ON QUINQUAGESIMA, at St. Andrew's, Fort Worth, Tex. (Rev. B. B. Ramage, rector), the 10th anniversary of the rector was observed. There were celebrations of the Holy Communion at 7:30 and 11 A. M., the latter service being preceded by the morning prayer. During the week before, the vestry sent out a circular to every member of the parish, calling attention to the approaching anniversary and stating that in their opinion it offered an auspicious time for a stone church building, and enclosing blank pledges. These pledges were collected immediately after the offering was taken, and later on in the service the senior warden announced the amount pledged, together with other funds for the purpose, now in the hands of the trustees of the building fund. Several pledges have been handed in since the report was made, and the parish is able to report a total now on hand for a new stone church of nearly \$25,000. It is expected to build a church costing about \$50,000, plans for which will soon be drawn.

#### DELAWARE HISTORICAL RECORDS TO BE PRESERVED.

IT IS NOT often that a clergyman succeeds in so impressing his usefulness as a historian on a state legislature as to secure its cooperation with his efforts for the preservation of historical records. An appropriation of \$300 has, however, been made the Ven. Charles H. B. Turner, rector of St. Peter's Church, Lewes, Del., and Archdeacon of Dover, by the present legislature of Delaware, under date of February 15th, to cover the cost of copying documents now filed in New York, but originally kept at Philadelphia, which relate to the history of the Penn grant, and in which Delaware is described as the "three southern counties of Pennsylvania." The typewritten copies made will be enrolled in the State Library of Delaware at Dover, and the matter no doubt will be given publication in book or pamphlet form.

#### SIGNS THE PROTEST AGAINST MILITARY DISPLAY AT JAMESTOWN.

THE RT. REV. WILLIAM HOBART HARE, D.D., Bishop of South Dakota, having received the protest of Bishops of the Episcopal Church against the predominant military and naval character of the Jamestown Exposition, held it for farther information and, having written for this to the officials in charge of the Exposition, desires in consequence of having received only "evasive and unsatisfactory answers," to sign his name to the protest.

#### ARCHBISHOP OF CANTERBURY'S MEMORIAL TO DR. NEVIN.

AT THE service memorial to the late Rev. Dr. Nevin, held in St. Paul's (American) Church, Rome, as recorded in our European Letter of last week, the following letter from the Archbishop of Canterbury was read:

"OLD PALACE,

"CANTERBURY, Jan. 18, 1907.

"Rev. Charles E. Betticher:

"MY DEAR SIR:—I am much interested in what you tell me of the service to be held on the festival of St. Paul's Conversion in connection with the life and work of Dr. Nevin.

"Dr. Nevin was well known to me for nearly 30 years, and I had abundant opportunity of appraising the value of his services to the Church of Christ.

"His combination of wide culture, strong religious conviction, and an uncommon measure of common sense rendered him a note-

worthy man. And his knowledge of the contemporary life of our Church on both sides of the Atlantic was as thorough perhaps, as that of any clergyman of our time.

"I greatly mourn our loss, and bear our friend in affectionate and grateful remembrance.

"May the faithful work which he did in Rome for so many years be blessed of God to the ripening of an abundant harvest.

"Be assured that I shall be with you in spirit on St. Paul's day.

"RANDALL CANTUAR."

#### NEW RECTORY OF EMMANUEL CHURCH, ATHENS, GA.

A VERY BEAUTIFUL service of blessing and a house-warming marked the completion of the new rectory of Emmanuel Church, Athens, Ga., on the Thursday evening before Lent. The reception was given by the Rev. Troy Beatty, rector, and Mrs. Beatty, to all their friends in Athens, and it was largely attended. The service of blessing was a most impressive one, led by the rector, standing



EMMANUEL CHURCH RECTORY,  
ATHENS, GA.

on the first landing of the front stairway, and the large company of friends joined heartily in the responses. The home was dressed richly in great masses of jonquils, Southern smilax, and ferns, and refreshments were served during the evening. The occasion was one marked by a charming informality and happy congratulations on the completion of this beautiful residence.

The rectory is built of pine with stone facings, and in architectural harmony with the handsome stone Gothic church which it adjoins. There are ten spacious rooms, and a large, long hallway. The interior woods are finished in dark Flemish oak, except the parlor, which is in old ivory and mahogany. It cost nearly \$7,000, and is a great forward movement in parochial work.

Athens is a most important and difficult parish, in the midst of three large institutions of learning, enrolling a student body of about a thousand young people, among them the young men of the University of Georgia. It is a recruiting ground of the diocese.

#### DEAN BURLESON TO RETURN TO NORTH DAKOTA.

THE REV. H. L. BURLESON, who has been acting secretary of the General Board of Missions during the absence of the Rev. Dr. Lloyd, has caused great satisfaction to the chapter of Gethsemane Cathedral and to North Dakota in general, by his pledge to return to Fargo in June.

#### DEATH OF THE REV. RICHARD T. KERFOOT.

THE REV. RICHARD THOMAS KERFOOT, a veteran of the Civil War and until recently rector of King George parish in Maryland, died at the home of his daughter in Takoma Park, D. C., on February 12th, aged 66 years. He was born in Dayton, Ohio, educated at St. John's College, Hagers-

town, Md., and after ordination served as chaplain of the Third New York Volunteers and some Pennsylvania regiments throughout the war. He served several years as chaplain in the regular army, and resigned to take up parish work in Cincinnati, Lake Geneva, Wis., and elsewhere, returning to Western New York some years ago, on account of failing health, but at times able to do parish work. He was a nephew of the late Bishop Kerfoot, the first Bishop of the diocese of Pittsburgh. As chaplain during the Civil War he was greatly beloved. An incident of his work as chaplain was the organization of a regimental choir, which took part in all the public services, with instrumental accompaniment furnished by the band of the regiment.

Among those who constituted his regimental choir was the late Wm. D. Spaulding of Newburgh, N. Y., who made a pulpit for the chaplain's use of briarwood and wild grape vines, which abounded in Virginia. A daily paper of Newburgh, N. Y., speaks as follows of Chaplain Kerfoot's death:

"Across the forty-odd years since he became their chaplain they recall that he had the good will of every man in the regiment. He was zealous yet tactful, 'speaking the truth in love.' No sin of neglect in the performance of his duties in promoting the moral and spiritual welfare of the regiment, in camp or field, was to be laid at his door. His kindness to the men and especially his tenderness toward the sick and dying won all hearts. He was a manly man, a brave man, shirking no duty and sparing not himself in his solicitude for others. Such is the account as given by one of the Newburgh survivors of B Company, Third Regiment, N. Y. V., and the reminiscences frame a fitting tribute to the memory of a devoted army chaplain who has just closed his earthly career."

The burial was held at Trinity Church, Takoma Park, D. C. The Rev. George Groves of Prince George County, Md., assisted by Rev. W. G. Davenport, rector of Emmanuel Church, Anacostia, D. C., conducted the services.

#### A NOTABLE GIFT.

MR. ALFRED C. HARRISON, a prominent Churchman, member of Holy Trinity parish, Philadelphia, and a brother of Provost Harrison of the University of Pennsylvania, has just donated a fine tract of 150 acres of land near Glen Mills, Delaware County, upon which will be erected the new buildings for the House of Refuge for Girls. The names of quite a number of influential Churchmen are to be found upon the board of governors of the Houses of Refuge for Boys and Girls. Mr. Harrison's gift approximates \$50,000.

#### PROGRESS OF THE CHURCH IN CUBA.

BISHOP KNIGHT has just returned from a visitation to Cienfuegos, a very important city on the south coast of Cuba. The Rev. M. F. Moreno accompanied him from Bolondron. The Rev. W. W. Brander, chaplain U. S. A., has been stationed at Cienfuegos several months, and has been busy in Church work ever since his arrival. He has rented a house, in which he has fitted up a room in which services are held. On the occasion of the Bishop's visit there were three services—the early celebration, morning prayer and sermon by the Bishop, and at night, evening prayer and sermon in Spanish by Mr. Moreno, and a short address by the Bishop. Mr. Moreno remained in Cienfuegos four days, holding two services in Spanish, preaching in English on Ash Wednesday. At all the services the congregations were very gratifying, considering the fact that apparently there is not a single communicant of the Church in the city. At the services there was not even anyone who knew anything of the Church.

But notwithstanding, there was great interest manifested on the part of everyone.

Chaplain Brander will continue the work here as long as he may be stationed in this city, not only holding regular services, but, as soon as may be practicable, endeavoring to start some institutional work as well.

So the Church flag is now flying over every large city in Cuba. Can we keep it flying in Cienfuegos? Here the Methodists have already a fine site for a chapel; the city is rapidly developing; real estate is advancing in price; lots which can now be had at reasonable cost, will soon be out of sight. Money is needed to develop the work now in hand, and to carry out plans already formulated. Would that the Spirit might move someone in our great rich Church to purchase a building site for this important work!

The Rev. Francisco Diaz, who has been appointed to the charge of the work in Matanzas, has had all the buildings repaired and put in shape for the beginning of his duties there. They will be re-opened by the Bishop on the Second Sunday in Lent. Mr. Diaz is very well known in Matanzas, and he has received a number of letters from prominent people in that city, welcoming him to this field—one from the governor of the Province of Matanzas, another from the mayor of the city, another from the editor of one of the leading papers; and another editor has seen fit to make a special note of the beginning of his work in Matanzas, and to speak well of it. All this is a happy omen for the work in this beautiful city.

The Rev. Emilio Planas has begun his work at Limonar and Coliseo. At the former place the average congregations at the night services have been more than fifty, the Sunday School has already about twenty-five pupils, and the day school has opened with five boarding pupils, and seven day pupils.

**MIRACULOUS ESCAPE OF THE REV. EDGAR COPE.**

THE REV. EDGAR COPE, rector of St. Simeon's Church, 9th and Lehigh Avenue, Philadelphia, and who has just received a call to the rectorship of St. Peter's Church, Chicago, to succeed the Rev. Frank Du Moulin, was a passenger on the Pennsylvania Flyer which left Broad Street station on Friday, February 22nd, at 4:30 p. m. The train was going at a high rate of speed in order to make up some fifty minutes' lost time, when within a few miles of Johnstown and shortly after midnight a serious accident and wreck occurred from some as yet unknown cause. Three Pullman coaches, filled with passengers, were plunged over a sixty-foot embankment into the Conemaugh river, and while fifty or more of the passengers were more or less injured, the great surprise is that no one was killed outright. The car in which Mr. Cope was located was completely demolished, and upon the arrival of a relief train and after all had been safely quartered, Mr. Cope addressed the passengers, saying: "Let us give thanks to Almighty God that all our lives have been spared." After a few minutes of profound silence, the voice of the clergyman was heard pouring forth words of thanksgiving and praise to the Giver of all good gifts whose mercies endureth forever. Mr. Cope was enabled to proceed on his journey to Chicago, where he was expected to officiate at St. Peter's on Sunday.

**DEATH OF CAPT. BOFINGER OF ST. LOUIS.**

CAPTAIN JOHN BOFINGER, Churchman, philanthropist, and business man, entered into rest on Sunday, February 17th, at his residence in St. Louis, Mo. Funeral services were conducted by the Rt. Rev. D. S. Tuttle, D.D., LL.D., and the Very Rev. Carroll M. Davis, in the Cathedral, on Monday. Cap-

tain Bofinger was best known to Churchmen through the beautiful chapel known as the Mary E. Bofinger Memorial Chapel of Christ Church Cathedral, which he erected as a memorial to his wife, who died in 1892. The Captain was a member of the Cathedral chapter and a zealous Churchman.

**ANOTHER PROFESSOR FOR SEABURY.**

THE REV. ANTHON T. GESNER, assistant rector at Shattuck School, Faribault, Minn., has been elected to the chair of Ethics and Apologetics in the Seabury Divinity School. The election of Mr. Gesner is a matter of much satisfaction, and it is hoped by his many devoted friends that he will accept the chair, which he is sure to fill in a most thorough and able manner. Mr. Gesner is a native of New York state, and is the son of the Rev. Mr. Gesner, late of Beechwood, Scarborough-Hudson. He received his first training in



REV. A. T. GESNER.

Holbrook Military Academy, Briar Cliff, and his college education and preparation at St. Stephen's College, Trinity College, where he was graduated in 1890, and in the Berkeley Divinity School. Always interested in missionary work, Mr. Gesner took his first charge at Detroit, Minnesota, and, with the exception of a few years spent in the states of Washington and North Dakota, has been at work in the diocese of Minnesota. For five years Mr. Gesner has been the assistant rector in the military school in Faribault, where his influence among the boys has been more than remarkable; at the same time he has been an instructor in Seabury.

**LENTEN SERVICES AT THE NATION'S CAPITAL.**

IN ADDITION to the regular parish Lenten services held in each parish church and the special preachers at certain services, there are three of a distinctively diocesan character being carried on in Washington this Lent. One is the usual series of lectures held weekly on the Tuesday evenings in Lent at Epiphany Church, under the auspices of the Churchman's League of the District of Columbia, the general subject of which is "The History of the Anglo-Saxon Church in the Colonies and in the United States." The first of this series was delivered by the Rt. Rev. Beverly D. Tucker, D.D., Bishop Coadjutor of Southern Virginia, and his subject was "The Church in Virginia and the Carolinas, to the Outbreak of the Revolution." The second, on "The Church in Maryland and the Middle States, in the Same Period," was delivered by the Rev. Carl Grammer, D.D., of Philadelphia.

The Brotherhood of St. Andrew in Washington is carrying on a series of noon-day services for business men at Epiphany Church, beginning promptly on the hour and closing at 12:25. They are conducted by the Bishop and the city clergy in turn, each be-

ing responsible for two services. There is a short address at each service.

In spite of the fact that he is just recovering from an attack of illness which prostrated him for several days, the Bishop has inaugurated a series of Quiet Hours for the communicants of the diocese, of which he is the conductor. They are held at the pro-Cathedral every Saturday afternoon at 4:45. The attendance has been very good indeed, and the influence of them is already being felt in many ways among our people.

**MEMORIAL SERVICE FOR LADY VICTORIA GRENFELL.**

AN IMPRESSIVE memorial service was held, February 19th, in Christ Church Cathedral, Ottawa, Canada, for the late Lady Victoria Grenfell, eldest daughter of the governor-general of Canada, Lord Grey. In addition to the vice-regal household, a large congregation, representative of all conditions of life in the city, was present. The governor-general and Lady Grey, with Lady Evelyn Grey and their suite, occupied seats at the left of the chancel. Music, solemn and subdued, began the service.

With some slight variations the service for the burial of the dead was read by the Rev. Canon Kittson, rector, assisted by the Rev. Canon Pollard of St. John's Church, Ottawa. The city clergy were in the choir. "Lead, Kindly Light," "Forever with the Lord," and "On the Resurrection morning," were the hymns. After the benediction, Chopin's Dead March was softly played while the congregation were going out.

Sir Wilfrid and Lady Laurier and a number of the Cabinet ministers were present in the church.

**WOMAN'S AUXILIARY MINUS RUBBERS.**

THE BISHOP of Harrisburg tells about a meeting of the Woman's Auxiliary in his diocese, and the plight of the women when a snowstorm came up. He says: "While on the train, snow began to fall, and the Woman's Auxiliary was found to be almost to a woman without rubbers. As soon as Gettysburg was reached a local shoe dealer was sent for, and the clergy and ladies were soon fitted out with the necessary foot-covering. It was suggested to the dealer that wholesale rates should be allowed us, but

**Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.**

**The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.**

the snow continuing to fall rapidly, he evidently felt that we must buy, and refused any discount from his price. I have seen it stated that the missionary is the advance guard of trade in foreign lands, but it seems also a fact that the missionaries help trade even in this land."

#### PROSPECTS FOR A RECTORY AT BAY CITY, MICH.

THE CONGREGATION of Trinity Church, Bay City, Mich is planning to build a \$12,000 rectory during the coming summer. Nine thousand dollars of the required amount has already been subscribed.

#### THE BISHOP OF MINNESOTA ON DIOCESAN ENDOWMENT.

THE FOLLOWING LETTER to the Rev. C. L. Slattery, chairman of the committee for the endowment of the episcopate, is of more than local interest:

"MINNEAPOLIS, Feb. 20, 1907.

"My Dear Dean Slattery:

"In order to avoid any possible misunderstanding of my position on the questions growing out of the work of the committee for the increase of the endowment of the episcopate for Minnesota, perhaps it may be well for me to summarize to you, as chairman of that committee, my present opinions on the matter.

"1. My position is stated in my last Council address (see page 74 of Council journal), and also in my jubilee sermon at St. Paul's, St. Paul (published in the January Record).

"2. By reference to those utterances it will be seen that what I deem of present importance is an increase of the endowment fund, as an absolutely essential preliminary to any increase of episcopal supervision, without regard to the precise form in which such additional supervision may be secured, that is, by Suffragan Bishops, the election of a Bishop Coadjutor, or by twofold or threefold division of the diocese.

"3. The question as to which method shall be adopted may well be deferred (except so far as individual clergymen and laymen may see fit to express their individual views of the subject) until the needed increase of endowment has been secured. Thus those who believe in a future division, and those who prefer a coadjutor, and those who believe in a system of suffragans, can all unite in the common object of increasing the endowments, leaving to the future, with the further light which time may give, the decision as to the method and details of increased episcopal supervision.

"4. I have not hitherto expressed my present individual views on this future problem, except in my letter on the subject of Suffragan Bishops. It is my personal opinion that the General Convention should pass legislation along some lines which would make it possible for us to preserve our diocesan unity—with one Council, one set of diocesan officers, one Standing Committee, and with no further division of our trust funds—while permitting as many Bishops as may be necessary to do the work. This would not prevent the assigning of distinct territory, within the present diocese, as the sphere of jurisdiction of each Bishop. But in all other particulars it might give us the unity and strength of one strong diocese, instead of two or three weak ones.

"5. I do not believe that there is any present great urgency for increased episcopal supervision, nor will there be as long as God grants me my present physical health and strength. I visit every congregation at least once a year, and from one-third to one-half of our congregations as often as twice a year; while I visit leading parishes like the Cathedral, St. Mark's, Gethsemane, St. John's, Christ, the two St. Paul's and Holy Trinity,

Red Wing, and others, on an average of three or four times a year. These facts may be verified by a study of my diary as published in the Record during the five years of my episcopate in Minnesota.

"6. In case my health should show signs of giving out, so that the settlement of the future problem should be precipitated before the necessary increase of endowment should be secured, or before the General Convention had passed such legislation as I have already referred to, my preference would be for a coadjutor, rather than for a division. This is purely a tentative opinion on my part, however, which I hold subject to further light upon the subject. Much would depend upon the amount of the endowment which had been secured. I can conceive that the endowment might be made so ample that not only could two or three Bishops be supported, but that the other expenses of additional diocesan machinery be met, and that without impairing the ability of the dioceses to provide properly for diocesan and general missions. In such event, the financial difficulties pertaining to a division of the diocese would be removed; and the choice of methods as between a coadjutorship and a division could be determined purely on the question as to what would be best for the spiritual interests of the territory included in the present diocese.

"In any event, unless there shall be a material change in the relative population and financial strength between now and the time that a division is made, I do not think that a plan of division whereby the present deaneries of St. Paul and Faribault should be made one diocese, and the present Minneapolis deanery should be made the other, would be fair or judicious. In the Minneapolis deanery there are now but eight self-supporting parishes—five in Minneapolis, with St. Peter, Litchfield, and Willmar. If a division were to be made, a part of the Faribault deanery should be joined with the Minneapolis deanery. In fact any detailed study of the proposed division will show such difficulties, spiritual and geographical, as well as financial, that it will be found much simpler to provide for a coadjutor, and thus leave the question of division open for future adjustment, as relative growth in population and strength may render wise. Some day, in the far future, a threefold division, with Faribault, St. Paul, and Minneapolis as the see cities, may be practicable. But I fear

#### A FRIEND'S TIP

70-Year-Old Man Not too Old to Accept a Food Pointer.

"For the last 20 years," writes a Maine man, "I've been troubled with Dyspepsia and liver complaint, and have tried about every known remedy without much in the way of results until I took up the food question.

"A friend recommended Grape-Nuts food, after I had taken all sorts of medicines with only occasional, temporary relief.

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"If I can be the means of helping any poor mortal who has been troubled with dyspepsia as I have been, I am willing to answer any letter enclosing stamp." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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that such a day, like the land of which we have heard, is 'very far off.'

"Faithfully yours,  
"SAMUEL COOK EDSELL."

**WASHINGTON'S BIRTHDAY AT VALLEY FORGE.**

SPECIAL SERVICES were held in the Washington Memorial Chapel, Valley Forge, on February 22nd.

The Rev. Archibald Bradshaw, rector of Calvary Church, Conshohocken, delivered an address on "The Character of Washington."

The Rev. W. Herbert Burk, rector of All Saints', Morristown, and also of the Memorial Chapel, announced that Mr. George C. Thomas of Philadelphia would erect the Virginia bay in the "Cloister of the Colonies" surrounding the chapel. Mr. Thomas is treasurer of the Board of Missions of the Church, and one of the best known and most liberal and generous laymen in the Church. The memorial is given in appreciation of the missionary spirit of the dioceses of Virginia and West Virginia. The bay will be built of granite with limestone trimmings. Above the archway will be the arms of the colony of Virginia. The ceiling will be of richly hand-carved oak, and on the central boss will be emblazoned the arms of the state.

This will be the third state monument erected in connection with the memorial chapel at Valley Forge, the others being the New Jersey bay, given by Miss Sarah R. Chew of Woodbury, N. J., and dedicated by the Bishop of New Jersey, June 19, 1905; and the Pennsylvania bay, given by T. Broom Belfield of Philadelphia, and dedicated by the Bishop of Pennsylvania, June 19, 1906. The dedication of the present work will be held June 19th of this year, and, in connection with the Jamestown celebration, will have special significance.

The Montgomery County Historical Society, at a meeting held on Washington's Birthday, decided to erect a memorial bridge across the Schuylkill river, just below Valley Forge, on the site of "Sullivan's Bridge," used by Washington's army when they evacuated Valley Forge.

**THE BISHOP OF ALABAMA ON THE SUBJECT OF SPECIAL SERVICES.**

THE BISHOP OF ALABAMA has sent to his clergy a circular letter dated February 20th, in which he treats of the subject of special services under five heads. These are: (1) That at evening service it is unlawful to omit one of the lessons or any of the prayers not rubrically noted as permissive; or that if "in beginning work in a new field it is necessary to introduce the service gradually" the consent of the Bishop for any changes should first be obtained. (2) On Good Friday, evening service should not be omitted. (3) The Three Hour service on Good Friday is (a) not forbidden, but (b) is unlawful without the written consent of the Bishop, (c) who asks that a copy of any special service desired for the Three Hours be forwarded to him, and (d) any special service must not supersede Morning Prayer. (4) He absolutely forbids the use of "song services," though without defining what are thus referred to, and holds that (5) services of initiation for societies, brotherhoods, etc. must not be held in churches, but may be held in the choir or guild rooms.

He speaks of the foregoing as the "Bishop's judgment" and asks the clergy to acknowledge its receipt.

**BISHOP GILLESPIE SUFFERS STROKE OF PARALYSIS.**

THE RT. REV. GEORGE D. GILLESPIE, D.D., the aged Bishop of Western Michigan, suffered a stroke of paralysis on Saturday, February 23d, at his home in Grand Rapids.

His physicians are hopeful that he may recover from this first stroke, but his advanced age (87) makes his case a most critical one. This sickness came to him on the day before the thirty-second anniversary of his consecration to the episcopate. Prayers for his recovery were offered at the Sunday services throughout the diocese.

[THE LATEST.]

FEBRUARY 26.—Bishop Gillespie much improved; able to sit up this morning.

**DEDICATION OF ST. LUKE'S, CHELSEA, MASS.**

FEBRUARY 22nd will long be remembered by the rector and parishioners of St. Luke's Church, Chelsea, Mass., for on that day was consecrated the beautiful new edifice of concrete—the first example of its kind in the diocese as the Bishop was particular to point out in his address; and the edifice as he further stated, suggests in Church architecture a new dignity, solidity, beauty and utility.

An early celebration of the Holy Eucharist was taken advantage of by most of the parishioners; but the great service of the

**MORE BOXES OF GOLD And Many Greenbacks.**

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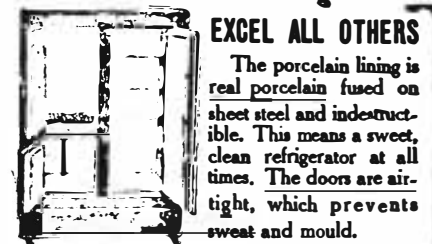
Contest will close June 1st, 1907 and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a \$10 gold piece sent to each of the five writers of the most interesting letters, a box containing a \$5 gold piece to each of the 20 next best, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

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This list of pamphlets are on subjects very desirable for circulation at this season of the Christian Year.

On receipt of 10 cents for postage, any two of the above will be sent free of charge as samples.

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day came at ten o'clock when Bishop Lawrence and the Rev. Edmund Booth Young, the indefatigable rector of the parish, and many visiting priests having robed in the parish house adjoining, proceeded into the church by the main portal, when they were met by the wardens and vestry. After the usual words recited by the Bishop, the entire procession passed up the main aisle intoning alternately the proper psalms prescribed by the Prayer Book. In the procession were thirty-three young people who were to receive the rite of Confirmation at the hands of the Bishop, for the day, as will be seen, took on a two-fold importance.

Arrived at the chancel where the altar was aglow with lighted tapers and flowers the Bishop and clergy took their places within the sanctuary. The candidates then came forward and were confirmed. In his address to the class Bishop Lawrence laid emphasis upon the honor that was theirs in receiving the sacred rite on the dedicatory day of the church and he admonished them as the months and years rolled by to stop and look back and ask themselves were they living true to the vows taken on this occasion. He congratulated them and all the parishioners and especially their rector on having built so beautiful an edifice which, in the use of such material (concrete) gives a great hope for the future of church building. In all of our cities it is hard to build churches which shall fitly represent all the fundamental elements—dignity, beauty, solidity, utility, but he thought they all had been embodied in this present edifice.

It may be said in passing that in the actual construction of the church walls not a bit of wood or plaster has been used. The walls are of blocks of concrete made in plaster moulds, and put together as bricks or blocks of stone might be. Even the leaded glass of the windows is set into cast stone tracery. The girders of the roof however, are of wood, and covered with a modern prepared roofing. The floor of the church is granolythic, and there is no cellar except such as will house the heating apparatus.

After the Confirmation service was over, the office for the consecration of the church was regularly proceeded with. The sermon was preached by the Rev. Henry B. Bryan, canon of the Garden City Cathedral, Long Island.

"The dedication of this church," he said, "is the result of 55 years of labor and life shared in by many now at rest in the paradise of God, and some happily are with us today. In these days when they make new wars, when men are running wild and mad with intellectual arrogance, when it is proposed to sail the ship without chart or compass, and to go behind the more authoritative statements of truth, when it is proposed to reconstruct theology which has been adjudicated and confirmed by the consent of the Church universal, when the Nicene Creed is to be re-written, when men are trying to persuade themselves and others that the life of the Church abides in the wits of men rather than in the Spirit of God, when we are threatened with a famine, not of bread or water, but of hearing the words of the Lord, in such times any Bishop is to be congratulated who has a stronghold of his diocese as this parish seems to be, and strengthened by the erection of this beautiful church. In the service that remains we are to dedicate ourselves anew, our souls and bodies to be temples of the Holy Ghost.

At the conclusion of the sermon there was a celebration of the Holy Eucharist with the Rev. Charles S. Hutchinson, a former rector, but now rector of St. Clement's, Philadelphia, as celebrant. The exercises of the forenoon over, the clergy repaired to the parish house where luncheon was served.

Among the clergy who took part in the dedicatory exercises were: the Rev. W. D. Roberts of East Boston, the Rev. Dr. Albert

Danker, lately of Malden, the Rev. Edward Everett of Lowell, the Rev. William F. Cheney of Dedham, the Rev. William B. Stoskopf and the Rev. Francis B. Boyer of the Church of the Advent, Boston, the Rev. William Jenkins of Lowell, the Rev. Fr. Foley, S.S.J.E., the Rev. D. R. Wallace and the Rev. L. Rose of the Church of St. John the Evangelist, Boston, the Rev. A. H. Barrington of Everett, the Rev. M. W. Britton of New York, the Rev. Edward M. Gushee of Cambridge, and others.

#### SOCIETY OF ST. JUDE.

REALIZING the need of a society of men banded together for the preaching of parochial missions, an organization under the name of the Society of St. Jude has been formed.

The members of the organization are all rectors of parishes who possess gifts as mission preachers and who have the constant experience of parochial needs. Most of them were loosely affiliated with the Society of St. Philip the Apostle, of which Dr. F. E. J. Lloyd (who recently entered the Roman communion) was the rector.

Desiring a permanent organization which shall be tully worthy of the confidence of the American Church, they have selected a new name with its appropriate motto, "Earnestly contend for the Faith once delivered."

The Rev. Ernest Vincent Shayler, rector of Grace Church, Oak Park, Chicago, has been elected director of the Society, and with an executive committee will manage its affairs. The first general meeting will be held at the time and place of the General Convention of the Church.

#### ST. PAUL'S, BROOKLYN, DAMAGED BY FIRE.

ST. PAUL'S CHURCH, Clinton and Carroll Streets, Brooklyn, N. Y. (Rev. Warner Esmond L. Ward), caught fire on the morning of the 23rd of February and was damaged to the extent of several thousand dollars. An overheated flue is supposed to have

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"With the greatest reluctance I gave up these life-long companions, and drank milk, milk—until the very step of the milkman grew hateful.

"My nerves were some better, but breakfast without some warm beverage grew wearisome, and bid fair to be entirely slighted. And with a brain that for nine hours daily must work hard, ever demanding nourishment, the failing appetite was a serious proposition.

"Then in despair, Postum was tried. I had tasted it once and heartily disliked the pale watery compound, but now, literally starving for a hot drink, I read and re-read the directions on the package with the critical eye of the proof-reader, following them out to the letter, and lo! the rich brown liquid of the advertisements.

"Not one but three cups disappeared and since then Postum has been my sole warm beverage, unfailingly refreshing and helpful; both body and nerves testifying to its helpfulness by new strength and vigor." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."



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started the fire, which was confined to the southeast corner of the building through the well-directed efforts of the firemen, although much damage was done to the whole of the sacred edifice by smoke and water. At an early hour a passer-by saw flames licking the window frames of the Lady Chapel and he turned in an alarm. Within a few minutes there was the wildest commotion in the neighborhood. The rector, who had been summoned by telephone, was among the first arrivals. His first thought was of the Blessed Sacrament in the tabernacle on the altar of the Lady Chapel, where the fire appeared to be raging the fiercest.

Without a thought of the danger to be encountered, he rushed into the blazing edifice, followed by the Rev. H. A. Handel, fire-department chaplain, and together they rescued the Host, the communion service, and many of the draperies and ornaments of the altar. Both clergymen were nearly overcome with smoke and ready to drop when they reached the open air, but soon revived. In the meantime the firemen had several streams of water pouring on the flames, which, after a stubborn fight, were subdued. The damage to the church has been estimated to be about \$25,000, which is covered by insurance.

Services will be held in the parish hall adjoining the church until repairs can be made.

**CONNECTICUT.**

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

**News from the Diocese.**

MR. WILLIAM LOBDELL died a few days ago, at Greenfield Hill. Mr. Lobdell was for many years connected with Emmanuel Church, Weston, rendering long service as warden of the parish.

DR. FREDERICK STANLEY COWLES died recently at his home at Essex. Dr. Cowles was a communicant of St. John's Church and a delegate from the parish to the last convention of the diocese.

THE REV. WILLIAM MORRALL, rector of Grace Church, Stafford Springs, has been ill and forced to suspend work for a time. He is now reported as much improved and able to resume service on Ash Wednesday.

ST. JOHN'S MISSION, East Hampton, is in the parish of Christ Church, Middle Haddam. The Rev. Edward H. Fitzgerald, son of the rector of Hebron and Colchester, is the deacon in charge of church and mission. For St. John's, a chapel is to be erected during the coming summer. It will be of rough field stone, and will seat 100 people. The Advent offerings of the Sunday Schools of the diocese have been in aid of the work. Through the Rev. Frederic W. Harriman, D.D., rector of Grace Church, Windsor, the mission has received the gift of altar, reredos, credence, and chancel rail, all of black walnut, to be installed in the new church.

A RECEPTION was tendered to the Rev. George H. Buck of Derby upon the 20th anniversary of his rectorship, as already recorded. The Bishop of the diocese, on behalf of the people, presented to the rector and his wife a very handsome silver bowl and a purse of gold. Mr. Buck is held in high esteem in the parish and in the community.

LENTEN PREACHERS for several parishes are as follows:

Christ Memorial Church, Pomfret.—The Rev. J. Eldred Brown, Trinity Church, Norwich; Rev. James T. Olmsted, St. Mary's Church, Burlington, N. J.; Rev. Ellis Bishop, St. Stephen's Church, Boston; Rev. Samuel Hart, D.D., Vice-Dean Berkeley Divinity School; Rev. Neilson Poe Carey, Christ Church, Norwich.

St. Paul's, New Haven (Sunday evenings).—The Rev. H. P. Nichols, Holy Trinity, New York; Rev. A. P. Greenleaf, St. Paul's Church, Wallingford; Rev. J. Goodwin,

Christ Church, Hartford; Rev. E. C. Acheson, Holy Trinity Church, Middlebury; Rev. A. J. Gammack, Christ Church, West Haven.

Christ Church, Hartford (united services).—The Rev. George R. Van de Water, D.D., Rev. Harry P. Nichols, D.D., Rev. C. F. J. Wrigley, D.D., Rev. George C. Houghton, D.D., Rev. J. Howard Melish, Rev. H. C. Swentzel, D.D.

**DALLAS.**

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

**Vacancy in Standing Committee Filled.**

THE STANDING COMMITTEE of the diocese held a meeting recently to take action regarding the death of Judge Morgan, one of its members. This makes the second death that has occurred in this committee within the past five months. Mr. T. N. Edgdell of Dallas was elected in Judge Morgan's place, and a committee was appointed to present a proper memorial to the deceased member at the next meeting.

**GEORGIA.**

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

**M. T. O. Meeting—Lenten Services.**

AN IMPORTANT meeting in the interest of the Men's Thank Offering was held at St. John's parish hall, on the night of February 19th, a good number of the men from the three parishes in the city being present. Addresses were delivered by the Rev. R. W. Patton and Rev. H. R. Hulse. Considerable enthusiasm was aroused, and active work was arranged for in each of the three parishes in Savannah.

THE NOON-DAY SERVICES in Savannah are being held in Christ Church, which is located in the centre of the business section of the city. They are being conducted by the clergy of the city, and the attendance is larger than last year and very gratifying.

**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.

**B. S. A. Local Assembly—Church Club Lenten Services.**

THE LOCAL ASSEMBLY, Brotherhood of St. Andrew, met at Annunciation Church, New Orleans, on Thursday, February 21st, at 8 P. M. Addresses were delivered by Mr. H. S. Dixon, Mr. Carleton Hunt, and Mr. Courtenay Barber. The rector of the church, the Rev. J. B. Whaling, made some introductory remarks. The Local Assembly has issued a neat booklet with list of city churches and chapters.

THE CHURCH CLUB of Louisiana is holding ten-minute addresses at Grace Church, for business men. These addresses are delivered by the local clergy and such visiting clergymen as may be obtainable.

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**MASSACHUSETTS.**

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

**W. A. Meeting—Call Declined—Quiet Day at St. Stephen's, Boston.**

THE MEETING of the northeastern district of the Woman's Auxiliary, held at St. Stephen's Church, Lynn, on January 24th, was a great success, as notwithstanding extreme cold, there was a large attendance and much enthusiasm manifested. The ladies of St. Stephen's made every arrangement for the comfort of their guests. Lunch was served at the parish rooms, and the utmost sociability prevailed. The programme consisted of a Communion service in the morning, with an inspiring sermon by Dr. Mann of Trinity Church, Boston, a noon recess, and an afternoon session with addresses by the Rev. Mr. Dennen, rector of St. Stephen's; Mrs. Lowell, president of the Woman's Auxiliary of the diocese of Massachusetts; Miss Spalding, vice-president in charge of the northeastern district, and Miss Carter of the Alaska mission. Representatives were present from Newburyport, Ipswich, Salem, Swampscott, Lynn, Wakefield, Danvers, Gloucester, Peabody, Andover, North Andover, and Haverhill.

ST. PETER'S CHURCH, Jamaica Plain, has extended a call to the Rev. Carroll Perry, rector of St. Philip's Church, Garrisons, N. Y., but it is understood that while Mr. Perry is anxious to come East, where he has a brother engaged in literary work as well as many warm friends, he feels himself unable to accept the financial offer made him. Since the resignation of the Rev. Oscar F. Moore, Jr., last fall, the services have been in charge of the Rev. Edward M. Gushee of Cambridge.

ASH WEDNESDAY at St. Stephen's Church, Boston, was observed as a quiet day and it was conducted by the Rev. Charles Mockridge, rector of St. John's, Roxbury. Some

of the outside clergy who are preaching at St. Stephen's during Lent are Bishop Parker of New Hampshire, the Rev. T. F. Davies of All Saints', Worcester, the Rev. C. F. Beattie of St. John's, Newport, R. I., the Rev. H. K. Bartow of St. Stephen's, Cohasset, and others.

**MINNESOTA.**

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

**The Bishop Officiates at Two Funerals—Lot Purchased for Church for Colored People—Death of Rev. Arthur Henry Tripp.**

MR. PETER CHRISTENSEN, once warden of All Soul's Church, Sleepy Eye, and also at

the time that Bishop Edsall was a student at Racine College, the steward of that college, was buried on February 18th by Bishop Edsall. The Bishop also officiated on February 21st at the funeral in Chicago of the late Mr. Stephen G. Clarke, who was the first senior warden of St. Peter's Church, Chicago.

THE REV. ARTHUR HENRY TRIPP, a graduate of Seabury Hall, class of 1899, died at Stamford, Brett, England, on January 27th. He did good work in Minnesota and Nebraska, and was the beloved rector of Stamford at the time of his death. A pure priest,

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THE BOARD of directors of the Church Extension Society of the city of Minneapolis, at a meeting held on Tuesday, February 19th, appointed a committee, with power to act, in the purchasing of a lot upon which to build a church for the colored people of that city.

**MISSISSIPPI.**

THEO. D. BRATTON, D.D., Bishop.  
Diocesan News.

THE OLD PARISH of St. Paul's, Woodville (the Rev. J. R. Carter, rector), is taking on new life. This is one of the oldest parishes in the diocese, and many of its present members are descendants of its organizers. The old town is unique. It boasts of having the second railroad built in the South, a short line originally running down to the beautiful town of St. Francisville, La. The road is now a branch of a large system, and the town of Woodville is still in great measure cut off from the outside world, leading a life of peace and tranquility and good will to all the world. The agricultural community is one of old-fashioned cultivation and hospitality, and retains the habits of the olden times more completely than any other in the South, perhaps. The handsome old Church and typical ante-bellum rectory are well preserved, and stand as dignified representatives of the Church in this fine old community.

THE DIOCESAN mission enterprises, which have been somewhat suppressed for lack of means to meet the growing demand occasioned by the growth of new communities, have been wonderfully assisted by the gifts of \$1,000 and \$500 by two of the most earnest laymen in the diocese. These were placed at the Bishop's disposal, the latter being for his expenses.

THE PROPOSED diocesan school is meeting with well nigh universal approval throughout the diocese, and gratifying responses are made to the committee's appeal for subscriptions which amount to nearly \$40,000.

THE WOMAN'S AUXILIARY on the Gulf Coast are planning joint work for the branches in the coast parishes. Recently representatives of St. Peter's branch, Gulfport, met with the Auxiliary at Pass Christian and conferred with the Bishop about various enterprises which might be assisted by the women. The branches in the small parishes are not large, and their combined strength will greatly add to the efficiency of their efforts.

THE LITTLE MISSION of St. Alban's, Moss Point, on the Pastogoula river, close to the Gulf, now rejoices in a neat little chapel, which was used for the first time upon the occasion of the Bishop's visitation on February 10th. The little chapel was once a schoolhouse, now converted and partly furnished, with an organ and home-made pews. The building was blown off its foundation by the storm which visited the coast in September, 1906, and otherwise damaged. The little band of about fifty communicants were not dismayed, but set to work at once, with the happy result which was witnessed February 10th.

WITH APPROPRIATE ceremony, the Bishop dedicated a splendid bell, the gift of Mr. and Mrs. Arndt to St. John's Church, Ocean Springs, in memory of their little daughter in Paradise, Elise Arndt.

THE CHURCH of the Holy Cross, Rolling Fork, has its new rectory under cover, and hopes to complete it in the early spring. To the Rev. George C. Harris, D.D., rector, is due the credit of launching the enterprise, for which he and Mrs. Harris have furnished most of the means. The doctor's friends will be glad to hear that he is fast recovering from a recent severe illness.

**MISSOURI.**

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

**Diocesan Items.**

UNDER the auspices of the diocesan branch of the Woman's Auxiliary, a Quiet Day was held in Christ Church Cathedral, on Tuesday last. The devotions were directed by the Bishop Coadjutor of Western Michigan.

THE GENERAL Lenten work of the Woman's Auxiliary this year will consist of two boxes. One for the Shoshone Indians in Wyoming, and the other for the Virginian mountaineers.

THE NEW Advent mission is now complete. Services and Sunday School are regularly held under the direction of the Rev. William Cochran, city missionary. A lectern has been given by Mrs. E. C. Simons, and an altar cross by the Church Women's Club. The outlook for a strong parish in the future is full of promise.

THE RT. REV. CHARLES E. WOODCOCK, D.D., Bishop of Kentucky, addressed the noon-day Lenten services at the Garrick Theatre on Monday, Tuesday, and Wednesday, and the Rt. Rev. F. R. Millspaugh, D.D., Bishop of Kansas, preached on Thursday, Friday, and Saturday. The theatre has been crowded for every service.

THE REV. J. H. CLOUD, minister of St. Thomas' mission for Deaf Mutes, is doing most excellent service amongst these afflicted ones. He manages to care for all those who are attached to the Church in St. Louis, and in addition is principal of the Public School for the Deaf. Regular services are held in the Schuyler Memorial House.

THE REV. S. ARTHUR read a paper at the meeting of the Clericus on Monday last. His subject, which provoked much discussion, was "The Church for the Workingman."

**NEW JERSEY.**

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

Conference at Christ Church, Palmyra.

FROM TUESDAY, February 5th, to Sunday, February 10th, the Rev. Harry Howe Bogert, rector of St. Mary's-by-the-Sea, Point Pleasant, gave a series of conferences at Christ Church, Palmyra (the Rev. Henry W. Armstrong, rector). The general subject treated



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#### OHIO.

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

**Sermons to Men at Port Clinton—Many Notes of Interest.**

THE REV. EDW. S. DOAN, rector of St. Thomas' Church, Port Clinton, has been invited to give the men of Co. M, and all men of the town, a service and address every other Sunday afternoon, in the opera house. On Sunday, February 17th, his address was on "Good Citizenship." He vigorously scored the Sunday saloon and Sunday pool-room, and said that they were at warfare with the home and with the churches, and to tolerate them indicated a citizenship devoid of grit and courage.

THE REV. E. V. SHAYLER, rector of Grace Church, Oak Park, Ill., recently delivered, in St. Thomas' Church, Port Clinton (Rev. Edw. S. Doan, rector), his excellent address on "The Three Hundred Years of the American Church."

THE CONGREGATION of Christ Church, Huron (Rev. Francis McIlwain, rector), expects to emphasize the 70th anniversary of the founding of that parish, which occurs this year, by starting a building fund for the erection of a stone church in the near future.

ST. PAUL'S CHURCH, Canton (Rev. Chas. William Kirkby, B.A., rector), has received a large number of memorial gifts during the past year. They include a very beautiful lectern Bible, a handsome oak lectern, Prayer and hymn books for chancel use, and exquisitely embroidered communion linen. To the above were recently added a handsome brass processional cross and altar vases. The church choir has just been vested and this has contributed to the dignity and order of the services. Over \$1,000 has been subscribed toward the erection of a parish house, which will probably be undertaken in the near future.

THE VESTRY of Grace Church, Mansfield (Rev. Jay J. Dimon, B.A., rector), has decided to place in their splendid new church, which is now nearing completion, a memorial window to the late Rev. Sherlock A. Bronson, D.D., LL.D., one of the early rectors, who served the parish for eighteen years. The large window above the altar has been chosen for the memorial, and the subject will be "The Last Supper." The work will be executed by Meyer & Co., the great Munich glass workers, and the cost will be approximately \$1,000, which will be raised among Dr. Bronson's friends.

THE BISHOP of the diocese recently blessed several very beautiful memorials placed in All Saints' Church, Cleveland (Rev. Canon Attwood, rector). In the chancel the gospel window with its rich, quiet coloring and figure carrying a single stem of white lilies, beautifully portrays "The Angel of the Annunciation." The epistle window, its figure robed partly in white and pointing heavenward, signifies "The Angel of the Resurrection." Behind and beyond all are the green, undulating, slopes of the Galilean valleys, fringed by multi-colored foothills—a background peculiarly adapted to emphasize and beautify the figure in the foreground. These windows are memorials of Frederick Dalton, who named All Saints' parish and was long its chief pillar of strength.

The altar window is a memorial to the Stecher family, presented by two members who are faithful vestrymen of All Saints'.

In the north aisle, two beautiful windows opposite the sitting for many years regularly occupied by the late senior warden, James

W. Pearce, are placed by his widow as a memorial of his rare fidelity. In the south aisle and chapel respectively the local chapter of the St. Andrew's Brotherhood has placed two restored windows.

The chancel windows and the Pearce Memorial (as well as the lectern) are the work of J. & R. Lamb of New York. They are among the most costly and beautiful in the city, possessing a peculiar richness of tone and dignity of treatment. This is the beginning of a scheme of decoration proposed to be carried out in the near future by the above mentioned and other families in this historic church. In his dedicatory prayer, Bishop Leonard included the beautiful brass lectern with marble pediment, placed in the church recently in memory of Mrs. Lue M. Stecher's parents, Isaac and Laura Greene-Morgan.

The Bishop spoke impressively of the incalculable, often unconscious, yet potent influence which such beautiful portrayals of the divine life and of sacred things have, especially on the young. He also referred to All Saints', with its many enshrined monuments and memorials, as "a miniature Westminster Abbey."

#### OREGON.

CHAS. SCADDING, Bishop.

**Quiet Day at St. Helen's Hall.**

THE BISHOP of the diocese conducted a most successful "Quiet Day for Women," Saturday, February 16th, at St. Helen's Hall, Portland. Women from all the parishes and missions were invited by the Sister Superior, and a goodly number responded.

#### PENNSYLVANIA.

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

**Diocesan Notes.**

THE REV. W. HUDSON SHAW, University Extension lecturer, will address a public meeting, under the auspices of the Christian Social Union, at the Church House, 12th and

Walnut Streets, Philadelphia, Saturday, March 2nd, at four o'clock in the afternoon, on "English Social Customs."

THE VESTRY of old St. John's (the Rev. Oscar S. Michael, rector), have contracted for a \$4,000 pipe organ, to be finished on the first of next October.

MR. RALPH ADAMS CRAM, the noted architect of Boston, gave an interesting illustrated lecture on "Church Architecture" at the School of Industrial Art, on Wednesday night of last week, under the auspices of the Philadelphia chapter of the American Institute of Architects. The attendance was large, and the address of Mr. Cram, who is a recognized authority on Gothic architecture and the author of several books on the subject, was loudly applauded.

A MEETING of the Cuban Guild was held at the Church House on Wednesday afternoon, February 20th, and addressed by the Rev. L. N. Caley, rector of the Church of the Nativity, 11th and Mt. Vernon Streets. The speaker said "the Church had a better opportunity to obtain adherents in Cuba than any other religious body—the fact that it was a church with orders, that the clergy wore vestments, and used a liturgy—three things that Cubans have been accustomed to in the Roman Church—had great influence with the natives." The guild is a branch of the Woman's Auxiliary, and contributes liberally to Cuban missions. It supports the mission at Jesus del Monte, a suburb of Havana.

A LARGELY ATTENDED meeting of the Church Club was held at the rooms of the club in the Church House, on Monday night last. Captain Mahan, U. S. N., was present and addressed the gathering upon the subject of "Some Practical Considerations Concerning the Spiritual Life." A number of the local clergy were in attendance.

A "QUIET DAY" for women Church Workers was held under the auspices of the Girls' Friendly Society, at St. Peter's House, Front and Pine Streets, On Thursday, February 28th. The Holy Communion, meditations,

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and addresses were conducted by the Rev. Wm. H. McClellan of St. Elisabeth's Church.

THE REV. GEO. S. SOMERVILLE, rector of Old Falls Church parish of Fairfax, Virginia has been visiting friends and Churchmen here in the interests of the historic old church in which Washington was a constant worshipper and communicant.

THE ANNUAL parish social reunion of St. Simeon's Church (Rev. Edgar Cope, rector) was held just prior to Ash Wednesday, and was largely attended. The present number of communicants in this parish is 1,905.

THE REV. W. HUDSON SHAW, D.D., of Oxford University, is giving a course of University Extension lectures on Tuesday night of each week, upon "Rome in the Middle Ages." His address last week was on "The End of Old Rome," in which he paid a glowing tribute to the greatest of the early Roman pontiffs—Gregory the Great—"the father of mediæval Papacy, chief hero of the sixth century, defender of civilization against barbarianism, monk, brother, organizer, statesman, a maker of history, whose impress

upon the world is plainly visible even now after a lapse of 1300 years."

A LENTEN retreat for women was held by the Sisters of All Saints, last week at their House on Cherry Street, above 20th, opposite St. Clement's Church, in which parish the Sisters are engaged in doing a noble and helpful work. The Rev. Father Sargent, O.H.C., conducted the retreat, which was largely attended.

REV. SAMUEL F. HOTKIN, rector of St. Luke's, Church, Bustleton, and registrar of the diocese, has been appointed a member of the committee having in charge the religious services in connection with the Jamestown Exposition, which opens April 26th.

THE LOCAL ASSEMBLY of the Daughters of the King held their annual meeting and service at Grace Church chapel, Tuesday, February 19th. Addresses were made by the Rev. Henry T. Beagen, minister in charge; Rev. Edgar Cope, and Deaconess Sanford.

DR. ELLERSLIE WALLACE, a prominent musician and widely known author of books

on photography, died on Sunday, February 17th. His burial took place the following Thursday, at St. Mary's, Burlington, N. J., the home of his ancestors, the officiating clergyman being his cousin, the Rev. C. W. Bispham, rector of St. Philip's Church, Philadelphia.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop. Anniversary of the Laymen's Missionary League—Meeting of the Clerical Union.

THE 18TH ANNIVERSARY of the Laymen's Missionary League was observed on St. Matthias' day, beginning with a corporate Communion of the League at 7:45, at the St. Mary Memorial, the Bishop of the diocese officiating, assisted by the chaplain of the League, the Rev. Homer A. Flint, Ph.D. At the close of the service, breakfast was served in the parish rooms, and a short meeting of the League held. At 11 o'clock the anniversary service took place in Calvary Church, at which 11 lay evangelists and 26 lay readers were publicly licensed for the current

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year by Bishop Whitehead. The Rt. Rev. John N. McCormick, D.D., Bishop Coadjutor of Western Michigan, preached the sermon, and the annual report of the League was presented by the chaplain. In the evening, in St. Peter's Church, Bishop McCormick again preached at a service held under the auspices of the League.

The Laymen's Missionary League of Pittsburgh was the first organized work along the line of Church extension by the direct individual efforts of laymen; and "to the Laymen of Pittsburgh and Allegheny, under their present diocesan, is due the credit of having been the first to answer the demand for a systematic, organized movement in behalf of diocesan missions, a movement which should not only be financially supported by laymen, but which should be actually carried on by the laymen themselves." At the present time there are, in eleven cities associations similar to our Laymen's League, two of them founded by former members of our League. During the eighteen years of the League's existence, 150 laymen have given their services as readers. Eight of those who began their work during the first year are still in active service as evangelists. Ten former members have been admitted to holy orders, and one is now in the Seminary preparing for the ministry. One former reader founded and maintains the St. Barnabas Home for Convalescents. Since the League was organized, 544 persons have been baptized, and 424 presented for Confirmation. There are in the diocese 28 congregations which were either founded by the League, or taken under its care for some extended period of time. Of these six are now self-supporting parishes, three are parochial missions, with 250 communicants, seven are diocesan missions, having approximately 550 communicants, and one is defunct. Eleven are still on the League schedule, and represent over 600 communicants. Of these congregations, 22 have church buildings, three of stone, six of brick, and thirteen frame structures, and another frame church is under contract. The total valuation of the properties is \$311,900.

The number of services held during the year was 1,214 in 21 different congregations, with an average weekly attendance of 743. Two new churches were opened during the year: All Saints', Allegheny, in May, 1906, and the Transfiguration in September, 1906.

THE FEBRUARY meeting of the Pittsburgh Clerical Union took place on Monday, at St. Peter's Church, Pittsburgh, when a paper was read by the Rev. E. M. Paddock of Allegheny, on "The Priest in Israel."

**SOUTH CAROLINA.**  
ELLISON CAPERS, D.D., Bishop.  
Sewanee Alumni.

DR. B. LAWTON WIGGINS, vice-chancellor of the University of the South, has been on a visit to Charleston to meet the alumni of the University and confer with them on matters of interest in connection with the University. At a meeting held at the residence of the Rev. S. Beckwith, rector of St. Philip's, and an alumnus of the University, it was determined to organize a state association to cooperate with the general association, which meets annually at Sewanee, and a committee was appointed to draft a plan of organization and submit the same at a later meeting.

**CANADA.**

News of the Dioceses.

Diocese of Toronto.

A VERY BEAUTIFULLY presented address, richly bound, of congratulation to Archbishop Sweatman on his elevation to the Primacy, was presented by the clergy of the rural deanery of Toronto, February 11th. A meeting of the deanery was held also on the 18th. —ADDRESSES were given by the Rev. Dyson Hague and others at the annual meeting of

the Deaconess and Missionary Society in St. Paul's schoolhouse, February 7th.

Diocese of Nova Scotia.

IF THE NECESSARY steps to be taken in the legislation of the affairs of the new Cathedral at Halifax are all completed soon, the building will be commenced in the early spring.—A BEAUTIFUL brass cross and candlesticks have been presented to the church at Arichat, in memory of the late rector, the Rev. Edward Ansell, for 25 years in charge of the parish.—THE subject of Church Union was discussed at the February meeting of the deanery of Chatham. The Rev. W. J. Wilkinson, in a paper on the subject, said he thought the time was not yet ripe for union with the several branches of the Catholic Church, but that there would soon be an amalgamation of some of the Protestant sects. The May meeting of the deanery will take place at Bay du Vin, May 21st and 22nd.—A VERY GOOD report was presented at the annual meeting of the Nova Scotia branch of the Bible Society, Bishop Worrell presiding.

Diocese of Fredericton.

THE BISHOP COADJUTOR, the Rt. Rev. Dr. Richardson, is about to commence his first visitation tour in the diocese. The Church of St. John the Baptist, St. John, celebrated the 25th anniversary of the founding of the church, in the beginning of the month.

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