



# The Living Church

The State Historical Society

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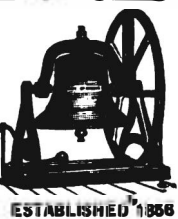
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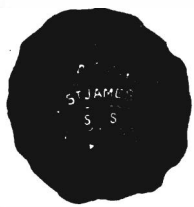
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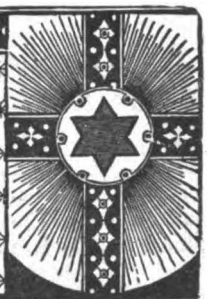
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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 23, 1907.

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## EDITORIALS AND COMMENTS

### The Living Church

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

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### “AND SITTING DOWN, THEY WATCHED HIM THERE.”

SINGULARLY vivid and realistic impressions are often conveyed through brief and apparently casual statements. The words above, occurring in St. Luke's graphic record of our Lord's Crucifixion, are a fitting illustration of this fact.

Forcibly the scene in all its tense reality unfolds before us: under the glare of the ascending sun and sharply outlined on the hillock's brow, rises the rude Cross with its living Victim, the Son of Man, in very truth “lifted up,” fulfilling His own interpretation of prophecy long foretold.

And near by those who had placed Him thereon, having sought a comfortable spot on the grassy slope, sitting down, now watch Him there.

Around, and beyond, the crowd surges and sways; among them, mockers, revilers, and blasphemers; others, scornfully indifferent, casting but a heedless glance on the hapless Malefactor—whether expiating His sins in just punishment, or the friendless victim of malice and untoward circumstances—it is nothing to them as they pass by.

But these, seated there at ease, have a certain interest in the scene, this tragedy of a day. Participants, in a sense, they undoubtedly are; but for them that participation is already a thing of the past, their relation complete and ended.

But alas, the patent remoteness of it all; the tragic contrast—the Form on which they gaze, in its mortal agony; they—at ease—serenely watching. The forcible, compelling contrast to that other group, so few in number, but gathered close at the foot of the Cross, breathing in bitter tears and yearning moans, their fellowship with Him thus pouring forth His life Blood, the union of heart and soul in which each pang and woe is shared. Ah, the nearness of the one group, the remoteness of the other, despite their common presence!

How perfectly repeated is the scene, with its varied groups, its distinctive details, year by year, with each recurring commemoration of the Drama of the ages. Before the eye of the world, whether it will or not, whether it be much or nought to them that pass by, rises anew the Cross, upon it uplifted the dying Redeemer declaring: “I lay down My Life for the sheep.”

Onward, heedless, reviling, or denying, surges the indifferent crowd. There, at the foot of the Cross, few in number it may be, are some with hearts in which echoes still the blow of hammer and nail, in which is yet felt the spear-thrust opening the fountain of life and love, and throbbing still with yearning devotion and gratitude to Him thus pouring forth His deathless love for man. And yet, again, on the busy thoroughfare, in the ease of home, or, perchance, within the pew, another group, by no means questioning nor disputing the great event, by no means denying its awful reality—yet, in serene content, and self-satisfaction, impervious and unresponsive to its outstretched Arms, its Voice of love, they come, and sitting down, they watch Him there.

Better, perhaps, they that pass by, awakened as yet to the Voice that calls and bids them pause: better, perchance, they who with deference pause, and weighing thoughtfully the claims of that matchless scene, yet find themselves unable to heed its call. Better, more hopeful almost, any attitude than that seared, world-hardened gaze which, while “observing the Day,” yet with heart cold and unresponsive, contents itself with sitting down, in self-indulgent ease, to watch the passing hour.

L. L. R.

### THE PRIESTHOOD OF THE LAITY.

**H**OLY WEEK is preëminently the week of the sacrifice. Then was accomplished that "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Then was instituted that memorial sacrifice which pleads the offering of Calvary to the end of time. Then were all the sacrifices of Judaism and even, perhaps, of the heathen world, made effective. Then was given that sublime example of self-sacrifice that has introduced into the world the beautiful thought of giving for others. So Holy Week has been to the world that which no other epoch of time could be. It is the week of sacrifice.

Now a sacrifice always pre-supposes a priesthood; for it is the universal law that a sacrifice is offered by a priest. So we rightly look upon Him who offered Himself as not only victim but also priest. We rightly look upon the minister who offers the memorial sacrifice as a priest by delegation from the High Priest. And it equally follows that each of us, in our several ways, who makes some sacrifice that he may help or uplift another, thereby acts as a priest, and offers to God a sacrifice that is truly acceptable. This we term the priesthood of the laity.

Now the priesthood of the laity is a more exalted office than many suppose. It cannot infringe upon the sacerdotal priesthood, much less upon the absolute priesthood of Him who offered the one Sacrifice of Himself; but in its place it is a real priesthood, notwithstanding. It is a priesthood that has somewhat to offer; and that is—the whole self of him who offers.

For the sacrifice of Christ was the great example to us, that we also might offer up our lives as lesser sacrifices. This offering we make when, in good faith, we cast our whole life into His hands, receiving it back from Him to be lived for others. Only so is the sacrifice of a human life pleasing to Him; a living sacrifice, living for Him.

The whole point of view of human life changes when it has thus become a sacrifice. We must still go about our daily toil, our homely task, for this is the portion that He lays upon us; yet we may now offer up each day's span of life as a new sacrifice. The humble work becomes a delegated service. We are no longer working primarily to earn daily bread or because the care of a house devolves upon us, but we are doing something for our blessed Lord, because, in His great vineyard or His great army, He assigns that particular accomplishment to us.

And it would seem extraordinary, had one never tried it, how many are the opportunities for the exercise of unselfishness that come to us as by-works of the day. Giving our life primarily to the service of God, we necessarily stop to perform those little kindly offices for others as opportunity arises. So does life become a larger life than it was, for its interests are constantly expanding, as new opportunities for service are seized. It is the pursuance of this life of sacrifice that has brought into life that altruism, which is so largely making effective the sacrificial work of the lay priesthood.

**NOR IS THIS ALL.** There are few of the functions of the ordained priest that do not, in some degree, pertain to all those who share in the priesthood of the laity. As the laity share in the sacrificial life of the priest, the highest of all the phases of the priestly life, so do they share in the lower duties of the priesthood as well; but always in a sense so wholly separate from the functions of the ministerial priesthood, that the one never infringes upon the other.

There is a lay ministry of preaching. It does not consist in the official expounding of the Holy Word. It is rather in the preaching power of a holy life. The one great drawback to the evangelization of the world is the lives of Christian people. If the world could look at Christian people as they pour out the doors of our temples week by week when services are over, and see in each of them a man, a woman, a child living a higher, holier, nobler, more generous, more honorable, more self-sacrificing life, than the lives of those about them in the world, the contrast would very soon win the world for Christ. The silent preaching-power of the collective life of Churchmen is the greatest force for or against the Christian religion that the world contains. Is it a power for it or against it? Are they who partake of the sacraments and who throng the churches, better than those who are without? We know that, on an average, there are fewer great criminals among them than among many another group of men of like number. It is not necessary to deny that there is a probable preponderance toward righteousness among the members of a Christian congregation, in

excess of the average. But there is certainly not that uniformly high plane of living the Christ-life that would convert the world if it were the ordinary experience of Christian people. When Christian employers are more sought by laboring men because of a certainty that they will accord more Christ-like treatment; when Christian artisans are more gladly employed in a knowledge that they will give more Christ-like service; when the women of the church are better mistresses to their household servants, the children of the church average higher standing in school department, the Churchman is discovered to be a better citizen, more ready to serve in thankless civic work, more conscientious about his taxes and about his jury service; when tradesmen from the church are esteemed more reliable in their business transactions than are the men, the women, and the children outside; when the credit of church-going and sacrament-receiving people is better than that of others because they are more punctual in paying their bills; when Churchmen running for office are more trustworthy, and voters who are avowed Christians are more certain to support only righteous causes and blameless men—then will the preaching office of the lay priesthood convert the world to Christianity. What a commentary upon the *good faith* of Christian people is it that we cannot tell which are the professing Christians in civic life, in trade, in society, in employing labor, in labor unions, in politics, in schools!

There is a lay ministry of teaching. It is made effective by being ready to give a reason for the faith that is in one. Its *modus operandi* is simply one of intelligence concerning matters in the Church. How often are we ashamed of the spectacle of outsiders asking Churchmen for information about doctrines, practices, customs, discussions, issues in the Church, and receiving no intelligent replies! How many members of our men's clubs or our women's guilds, could give a really intelligible answer to an inquirer who should ask why baptism is important for an infant, or why stress is laid upon the Holy Eucharist, or to define any point of Christian doctrine or practice? We fear the number is humiliatingly small. How many of our people have Church books of reference, works of Church defence, explanations of the Christian faith upon their shelves? How many of them could explain what missionary work is attempted by this Church? How many of them ever read the books or papers of the Church? How many of them even read the Bible? Surely, surely the teaching office of the lay priesthood is almost disavowed by those who ought to be ready always to exercise it. It seems unaccountable that men's clubs in the Church so seldom occupy themselves with the study of questions immediately concerning the Church. If they are to consider primarily civic or social or political questions, why should they not organize themselves as clubs of citizens rather than as clubs of Churchmen? We lose an important opportunity for developing an intelligent constituency in the Church, when we treat our men's clubs as though they were unrelated to the Church, and we cannot expect any degree of conscientious attendance in any organization in the Church that seeks to amuse grown men rather than to make them better Churchmen. If Churchmen had one-half the missionary zeal of Mormons, of Christian Scientists, or of Socialists, they could hardly fail to double the number of our communicants in a year's time.

And above all, there is a lay ministry of love. "Pure religion and undefiled" is so different, as expounded in holy scripture, from our current thoughts of religion. It is "to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." The Church corporately has better fulfilled this ideal of religion than she receives credit for. It is the influence of Christianity that has dotted our land with institutions of charity, that has sought to ameliorate the condition of the poor and the defective, that seeks to solve the social problems of this as of past ages, and that seeks to reform and not only to punish the prisoner. And yet, though Christianity has thus revolutionized society, in spite of the shortcomings of Christian people, we have not yet applied the same principles to our personal religion. How many of those who will sing Hosanna in our churches on Palm Sunday, are really doing any *personal* work among the sick, the afflicted, the "fatherless and widows in their affliction"? We have too largely thrust all that upon "charity" organizations. Now charity is a very personal attribute. We would not form corporations to perform the act of loving. Relief organizations are, indeed, useful, and are essential to any society that seeks to remedy conditions and not merely to aid applicants. Yet love itself can only be an outpouring of one of God's creatures upon another—except when it is love from God and love to God. Charity or-

ganizations can never supplant the personal offices of love from man to man that are summed up to us as comprising "pure religion." Surely the lay ministry of loving service must be more largely personal, before ever the priesthood of the laity can be said really to be performing its functions.

And more personal of all, "to keep himself unspotted from the world" is the sacrifice of all the unworthy desires which arise within us; but it is more than a negative condition. A spotless life is the flower of Christianity. God sends flowers to earth in the most extravagant profusion; why does Christianity produce so few spotless human blossoms? The lay priesthood cannot provide the remedy for the spots when these appear upon the human character, but it can apply the remedy.

And apart from what we are accustomed to call virtues, are professedly Christian people distinguished above others for the graces that so adorn any character? We doubt it. When one views the wrangles that so often distract churches, particularly where they are small and weak, the petty quarrels between adjoining parishes, the social discords in church choirs, the spirit of carping criticism toward each other and toward the clergy that infest so many parishes, the spirit of suspicion, it sometimes seems as though those who profess to be trying to lead the Christ-life and who receive His sacraments with some degree of regularity were even worse than others. Read what Frederic W. Faber says, in that quaint, beautiful, practical little book on *Kindness*:

"Devout people are, as a class, the least kind of all classes. This is a scandalous thing to say; but the scandal of the fact is so much greater than the scandal of acknowledging it, that I will brave this last, for the sake of a greater good. Religious people are an unkindly lot. Poor human nature cannot do everything; and kindness is too often left uncultivated because men do not sufficiently understand its value. Men may be charitable, yet not kind; merciful, yet not kind; self-denying, yet not kind. If they would add a little common kindness to their uncommon graces, they would convert ten where they now only abate the prejudices of one. There is a sort of spiritual selfishness in devotion, which is rather to be regretted than condemned."

Which of us has not "in our haste" at least, thought the same thing?

Is it strange that Christians have not yet converted the world for Christ? Have they really converted themselves?

A churchful of beautiful, sunshiny characters would attract people to its communion as nothing else can.

The power of the spotless life would convert the world.

**W**E have been much interested in the movement for "moral treatment of nervous disorders" that has for some months been under way in connection with Emmanuel Church, Boston. A paper by the Rev. Samuel McComb of that parish in the *Boston Transcript* for January 26th, relates somewhat of their methods and of the happy results attending the treatment. The mistake of assuming that "mind is all" is not made, though mind is rightly rated as superior to the body; and there appears to be a true appreciation of the relation between the two, and between the respective possibilities of mental treatment and the *materia medica*.

The principle of suggestion is the primary force utilized in the treatment at Emmanuel. "By this," says Mr. McComb, "is meant something in the nature of a hint offered to the subconscious mind." This "hint" is given at Emmanuel "in a waking state." "Hypnotic treatment is reserved as a last resort in a few extreme cases and is administered by experienced medical experts outside the class." Apparently there are due precautions taken to insure a strengthening rather than a weakening of the will power of the individual—a precaution which is especially necessary in any utilization of the principle of suggestion.

"After due examination," continues Mr. McComb, "the physician retains some patients in his own hands; others he entrusts to the clergy for mental and spiritual direction. The forces of religious faith, hope, and expectation, are then enlisted in behalf of the sufferers, either by direct appeal to the reason and the conscience or by suggestion or by both methods. The aim is simply to bring peace to the conscience, to kindle hope, to create faith and to dispel all that is evil, injurious, sad, inharmonious in the patient's life and mind." "The assemblies are quiet, free from all hysteria, and are pervaded by an earnest, sober, prayerful, and expectant spirit."

Mr. McComb relates many instances of the physical good that has been accomplished in individuals. He is no less frank concerning the limitations which they have found.

"In giving to faith the things of faith," he says, "we also seek

to give to science the things of science. Hence we do not believe that suggestion in any shape or form is a panacea for all the ills of humanity, or that it ought to be employed before every irritating cause of physical disease, as far as possible, has been eliminated. Hence it is frequently necessary to send the patient to a medical practitioner, to set right some bodily irregularity before the psychotherapeutic method is brought into play. Moreover there are many diseases over which suggestion has proved powerless up to the present time. . . . Not the slightest proof, in any intelligible sense of the word 'proof' has ever been given that a brain lesion, or a cancerous growth has been cured by suggestion, hypnotic or non-hypnotic. It is idle to talk of the omnipotence of mind, except in a hyperbolic and rhetorical sense."

All this shows that there is real value to the experiments that are being made at Emmanuel Church, and we are not among those "conservative souls" cited by Mr. McComb who "doubt whether the Church is right in undertaking work of this type." We are anxious only that it should not seem to be the primary work of the Church. The healing wrought by our Blessed Lord while on earth was subordinate to His primary work of establishing the Kingdom of God; and the extension of that Kingdom, and the due spiritual culture of those who are within it, must occupy the same primary position in the work of the Church with relation to lesser works that it occupied in His ministry. Yet that is not to say that the ministry of healing ought not to have a larger place among us than commonly it has. The Church has not yet exhausted the possibilities of the principle: "Seek ye first the Kingdom of God and His righteousness, and *all these things shall be added unto you.*"

We were ourselves misunderstood, when writing some months ago on the subject of the revival of Unction in the Church, in a way in which we should hope this work at Emmanuel Church will not be misunderstood. We wrote of the results of Unction as first spiritual, then psychical, and only thirdly physical. We did not mean, as some understood, that Unction was effective only or primarily for the forgiveness of sins. We meant that the effects appeared to be upon the body, through the soul. The mind and soul appear to be intermediate agencies in effecting physical cure through the sacrament of Unction. And we hold that physical cure must not be anticipated as a *certain* result of the application of the sacrament; else why did not the Church vanquish death in a physical, temporal sense in the earliest "age of faith"? Why did the Blessed Virgin and the "disciple whom Jesus loved" taste of death? If they found that "to depart and be with Christ were better," is it not also better for us? Do we desire to find a sacrament that will consign us to an eternity upon the earth?

The fact is, any conception of Unction or of any spiritual or psychical agency for promoting physical health must always be understood to be only conditionally effective; and the conditions must be not only those of faith on the part of the sufferer, but also of the will of God. We can think of nothing more horrible than a tree of life, the eating of which would have an invariable effect of preventing that translation to a higher life which we know of only in connection with what we term death. It is unthinkable that such a power for evil has been attached to a Christian sacrament, even though there be those who esteem it good.

We could wish that the use of the sacraments of the Church had a larger place in the "moral treatments" at Emmanuel Church; but yet we are far from condemning them because they do not, and we look for happy results, not only within the sphere of psychical investigation, but also in that of physical alleviations and cures.

**P**RESIDENT ELIOT made some apt remarks on the subject of international limitation of naval forces recently, at a luncheon given in Ottawa by the Canadian Club.

"There is in the history of Canada and the United States," said he (quoted by *The Advocate of Peace*) "a most extraordinary act which I believe prophesies a way out of this monstrous evil. It is the convention made between the governments of Great Britain and of the United States to limit the armaments on the Great Lakes for both nations."

He then went on to describe the agreement made between the governments of the two countries in 1817, in the Rush-Bagot "Treaty," so called, by which it was stipulated that each was to maintain on Lake Ontario only one armed vessel not exceeding one hundred tons in burden and armed with an 18-pound cannon, and that there should be two similar vessels for the upper lakes, and one for Lake Champlain. He suggested

that this might sometime become an accepted precedent which would lead to similar limitation on the high seas. He would have the Hague Court regarded as the international tribunal of the world, and have at its disposal such an international police force as might carry out its decisions.

Of course all this is impracticable to-day, but it does not follow that it is too early in the world's history for thinking men to point the way. Certainly none of us is ready to acquiesce permanently in the "armed neutrality" of the Powers. To disarm may not logically be the first step toward disarmament, but it is the critical step, to which others must lead. It is not too soon to begin to teach that to the world.

And certainly the success with which peace has been maintained between the United States and Canada without a display of force augurs a like success eventually upon the high seas—when all the "Powers" really prefer peace to ambition.

**C**HIRTY-TWO millions from Mr. Rockefeller for General Education, announced only a few weeks ago, ten millions from Mrs. Sage for a campaign against vice—thus are we becoming accustomed to incredibly large sums of money given by single donors for philanthropic purposes.

An enormous good may thus be accomplished, no doubt; and yet the sum for education must be expended with no part of it given for religious or direct moral training, and the sum for the warfare against vice with no part for the building up of the only force which ever yet proved effectual for the purpose—the religion of Jesus Christ.

We trust we are not possessed of ingratitude when we think how much more fully the ends of both these philanthropists might have been accomplished had they been willing to work in partnership with the Church of God. If some few millions from the education fund might have been devoted to the expansion of St. Stephen's College, the University of the South, some of our theological seminaries, and to the maintenance of Church work at university centers, and some considerable part of the anti-vice fund toward the erection and maintenance of churches in the most depraved portions of our cities, where self-supporting parishes can never be maintained and the Church is, to her shame, driven out, what incalculably greater values might these benefactions have! One thinks of the poor and almost unendowed Cathedral of Chicago fighting an almost hopeless battle against vice in the degraded slums of that city, with little support from outside, and it is impossible not to feel that it is by building up such works as these that the end could best be accomplished.

Shall the Church of God always be paying this enormous penalty of being shut out from such colossal benefactions, by reason of the divisions among Christians?

**C**O what extent is the propaganda of Crapseyism to be carried into General Convention? Mr. Cox's frank statement that "If one who thinks as I do may remain in the Church, then it follows that there must come certain changes in the Prayer Book," is not forgotten. Now rises the Brooklyn *Eagle*, reprimanding Dr. Crapsey under the apt heading "Talks too Much," and evincing, not strangely, some impatience with him for his extremely free, not to say wild utterances, but also saying:

"All that time [the progress of the litigation] and since, the friends of largeness in the Episcopal Church have been engaged in preparing its next General Convention to take broader and better ground than that on which the doctor was deposed."

We can quite realize the truth of what the *Eagle* says, when it adds:

"They needed his judicious silence as a plea, a protest, and an example. Instead of having it they have been embarrassed by his unnecessary volubility in quarters, on themes, and in words that have given to presicians and to narrow heads in his Church far more than the scanty material they had when he was deposed. Dr. Crapsey's fatality to his friends is realized by them, though his exaggerated ego may prevent his own appreciation of it."

But we are not now concerned with Dr. Crapsey's "exaggerated ego"—a delightful application of the phrase to come from the house of his friends. Is the propaganda that assumes to represent "Freedom in the Church" bound to force its way into General Convention? And for what purpose?

If the conviction of Dr. Crapsey is to be an issue, raised by his friends, let it be frankly avowed in advance and let deputies be chosen directly on that issue. Of course if any dioceses are committed to the side of "Freedom in the Church,"

it is proper that their deputations should be in sympathy with that movement. And in other dioceses it is proper that extreme caution be used lest men elected as a compliment to them, should fail adequately to represent the conservative force of the diocese.

Let the House of Deputies be truly representative; and it can only be such if great caution is observed in electing its members.

**I**N reproducing an appropriate design for Holy Week from *The Treasury*, as we are doing on another page, we embrace the opportunity to suggest again the pleasure that would be afforded to American Churchmen if they would familiarize themselves more with this excellent magazine. It is published in London, but being wholly literary, without news features, it answers as thoroughly for the purpose of a popular magazine for Church people as though it were published in this country. Its serious papers are always helpful, its stories, generally with a Churchly strain through them, excellent, and its illustrations very satisfactory.

The magazine is an entire credit to its publishers and to the Church. A new volume will begin with the April number and will contain the first of a series of articles by the editor, Mr. Anthony Deane, on "Churchmanship," the first being specifically on "The Society of Christ." Several other new features are promised. The Young Churchman Company are American publishers, and the subscription price \$2.50 a year; single numbers, 25 cents.

### THE HOLY SPIRIT.

Translated from the Latin of Robert II., King of France.

Come, Holy Spirit!  
From above  
Shed the radiance  
Of Thy love.

Come, Father of  
The fatherless.  
Come, Giver of  
All holiness.

Of comforters  
Thou art the best;  
Thou art our soul's  
Most cherished guest.

In weary labor  
Thou our rest;  
Our only solace  
When distressed.

Oh blessed Light  
Thy grace impart;  
With glory fill  
Each faithful heart.

All that in man  
Is most divine,  
All that is good  
Is gift of Thine.

The wounded spirit  
Thou dost cure.  
And what is sordid  
Canst make pure.

The stubborn heart  
Bend to Thy will,  
And who are dull  
With fire fulfil.

To faithful souls  
Who in Thee live  
Thy sevenfold gifts  
We pray Thee give.

To those who triumph  
Through Thy might  
Oh grant, we pray,  
Bliss infinite.

F. W. C.

THE BISHOP of London is rapidly becoming one of the stronger forces in support of Foreign Missions, which the Episcopal Bench supplies. Laymen will appreciate the significance of this when they recall the Bishop's earlier experience of East London work, and his unflinching interest in evangelistic endeavors throughout his diocese. His zeal for the home work is indissolubly united with an active support of the work in still larger fields.—*London Church Paper*.

## YORK CONVOCATION IN SESSION

## Will Consider Revision of the Prayer Book or its Rubrics

## PROTESTS AGAINST "THE DISASTROUS FOLLY OF TAMPERING WITH THE BOOK OF COMMON PRAYER"

"Disestablishment" in the House of Commons

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, March 5, 1907

YORK Convocation and the House of Laymen for the Province met at York Minster for the despatch of business on Wednesday last. The President (the Archbishop), addressing the full Synod, urged the speedy preparation of an answer to the Royal Letter of Business. In the Upper House the Bishop of Durham moved the appointment of a committee with a view to preparation of a reply to the Letter of Business, and with direction to confer with any similar committee appointed by the Lower House or by Canterbury Convocation. He considered the Report of the Royal Commission one of the most impressive events in English Church history! He was becoming more and more unwilling to see things in a panic, but there could be no doubt in his mind that there was a considerable number of men within the Church "whose sympathies were so very much more with the thirteenth century than with other periods of Church history that their ideal seemed to be steadfastly towards retrogression—it was commonly called advance—towards that period." The Bishop of Chester seconded the motion, which was carried unanimously. The Bishop of Sodor and Man moved that it be an instruction to the committee that the House desired that no alteration should be recommended in any of the rubrics which could be regarded by any section of the Church as altering, either directly or indirectly, the doctrinal basis on which the Prayer Book now rests. The Bishop of Liverpool seconded the rider, remarking that there was a widespread feeling of uneasiness that, perhaps, the committee might see fit to make recommendations which might possibly "go behind the present Prayer Book and take a line from the Prayer Book of Edward VI." In the course of the discussion, several of their Lordships expressed sympathy with the rider, but deprecated any instructions being given to the committee, and ultimately the Bishop of Sodor and Man withdrew his motion, and the President appointed a committee of the whole House. A resolution was passed expressing their Lordships' earnest hope that his Majesty's Government may exert its strenuous influence in bringing to an end the administrative system of the Congo Free State.

In the Lower House, Archdeacon Madden presented a petition from 12,000 signatories protesting against the adoption of a new Ornaments Rubric. The Prolocutor (Chancellor Espin) moved the appointment of a committee to consider the nature of a reply to the Royal Letter of Business, with power to confer with any similar committee of the Upper House or of the Southern Convocation. The committee was appointed as follows: The Deans of York, Durham, Chester, and Manchester; the Archdeacons of York, Durham, Carlisle, Liverpool, Halifax, and Man; Canons MacColl, Lister, Bell, Russell, and Ivens; the Bishop Suffragan of Burnley, the Rev. Messrs. C. N. Gray, J. Bell Cox, the Prolocutor, and the Synodal secretary (the Rev. H. Robinson). Canon MacColl moved that any change in the rubrics of the Prayer Book is inexpedient at the present time. If they interfered, he said, with the rubrics they would bring about disestablishment and disendowment. Ultimately the Canon withdrew his resolution until the committee had reported. Other resolutions bearing on the subject were also withdrawn. The House condemned the Government's new Passive Resisters' Bill, and also the "Congo atrocities."

Lord Cross presided over the House of Laymen. Mr. Francis Darwin moved a resolution expressing satisfaction with the unanimity of the Report of the late Royal Commission, trusting that its recommendations would promote greater unity in the Church, and cordially endorsing the action of the Archbishops in applying for the Letters of Business. Mr. W. P. Fullager moved an amendment expressing the undesirability at the present time of any action being taken on the Report. Lord Halifax asked if they were wise to submit what was dearest to their hearts to the present Parliament, which was extremely hostile to the Church? He could not conceive of anything more likely to lead to disestablishment. Eventually Mr.

Darwin withdrew that part of his resolution which expressed approval of the action of the Archbishops in applying for Letters of Business, and the motion was passed as amended. Mr. Andrew proposed that the consideration of any proposed new rubric be deferred until the first and "more important" of the recommendations of the Commission—namely, that the Bishops should take prompt action to stop "illegal practices"—had been carried into effect, and a report was received from the Bishops as a whole stating these "objectionable practices" had been discontinued. The motion was lost. A motion to amalgamate the Houses of both Convocations was also lost.

A notable appeal appears in the correspondence columns of both the *Guardian* and *Church Times* from a few Catholic priests working in a town parish, who write under the signature of "Ignoti," calling for a movement under the leadership of the Dean of Canterbury against what they rightly call "the disastrous folly of tampering with the Book of Common Prayer at the present time." Our chief hope, they say, at this time of anxiety lies in the persuasion that it is chiefly Convocation that is with the Primate, and that the great body of the presbyters is with the Dean of Canterbury:

"Once before a great burst of indignant protest prevented an Archbishop of Canterbury [Dr. Tait] from meddling with one of the Catholic Creeds, that bind us to Catholic Christendom. This time it is an attempt to meddle with what the Dean of Canterbury has truly called our *Magna Charta*, that we must stop. Do we not need to make it perfectly clear at this present moment that we will not have the Prayer Book touched? We speak as Catholics, firmly persuaded in our own minds as to what we believe ourselves, and yet as men, passionately desirous that our one common bond of union with our Protestant brethren shall not be touched—not, at any rate, for the present."

And this they desire, not for any party purpose of their own, but because they fear that the way of compromise will prove the way of disruption. Could the Dean of Canterbury but see his way to send forth a summons far and wide, on the issue alone of an unaltered Prayer Book, apart from all questions that divide us, they are sure that he, not less than the Dean of Westminster (who is one of the Primate's strongest supporters), would be much surprised at the result. Such a meeting, they suggest, needs holding in London:

"Then the voices that are not being heard in Convocation will be heard so emphatically, and so unanimously, as to cause that unreformed, unrepresentative body to pause before they do in haste what they will most infallibly repent at leisure. And it may be we should be able to recall to their minds the fate of the Second Prayer Book of King Edward VI., before they bring to the birth an abortive one in the reign of Edward VII."

In conclusion, they ask to be allowed to subscribe themselves as desirous of the Dean of Canterbury's leadership in this matter, agreeing, if need be, to differ in all else.

Inasmuch as Disestablishment is not yet within the range of practical politics, the debate on that question in the House of Commons, one day last week, was merely of academic interest to the country. Mr. Everett moved a resolution in favor of Disestablishment and Disendowment in order that this new House of Commons might have an opportunity of recording its opinion upon the question. He professed anxiety—though such a state of mind on the part of a political Protestant Dissenter seems decidedly in the nature of crocodile tears—for the spiritual interests of the Church in her national position. Sir John Kennaway moved an amendment to the effect that Disestablishment and Disendowment would be a serious blow to the cause of religion and morality in the nation. He denied Mr. Everett's statement when he spoke of funds being appropriated by the Church which belonged to all. The Church had a history before the Crown was settled, before the English Constitution was formulated, and before Parliament had an existence. The Church never became merged in the Church of Rome. She was the same Church as regarded identity and succession as before the sixteenth century, and she was no more affected by the changes that then took place than the Crown or Parliament. "In these days," he said, "of the worship of Materialism, spread of New Theologies, and of popular aspirations which needed guidance and leading, they were asked to hamper and harass and cripple the Church, which was preëminently the Church of the poor in the sense that the poor man had the right to command her services without payment." Disestablishment would be a blow to Christianity, "not only in this country but to Europe and all over the world," and he believed, to quote the words of Bishop Lightfoot, that by it Protestant Dissenters would gain very little of the spoils, but that irreligion and Atheism would be the real gainers. Eventually Mr. Everett's

motion was carried by 198 against 90. Not as large a majority as was to be expected, while the preponderating proportion thereof coincides with the number of English and Welsh Protestant Dissenting members.

The Rev. Dr. Inge, vicar of All Saints', Knightsbridge, has been elected to the Lady Margaret Professorship of Divinity at Cambridge, vacated by the appointment of Dr. Kirkpatrick to the Deanery of Ely. His publications include his Bampton Lectures (1899) under the title of *Christian Mysticism* and two essays in *Contentio Veritatis*. Theologically his position is that of a Latitudinarian. And, therefore, it does not speak very well for orthodoxy at Cambridge that Dr. Inge should have been selected the Lady Margaret Professor of Divinity.

The Rev. Edward Sheppard, Sub-Dean of the Chapels Royal, has become Canon of St. George's Chapel, Windsor Castle, in succession to the Rev. the Marquis of Normandy, resigned.

The Rev. Richard S. Hassard, Sub-Dean of Truro Cathedral, and rector of Truro, has been appointed by the Bishop of Truro to the newly formed Residuary Canonry in the Cathedral.

The Rev. Gerald H. Lander, vicar of St. Cyprian's, Liverpool, and Hon. Canon of Liverpool, has accepted the nomination to the Bishopric of Victoria, Hong-Kong. He was born in 1861, and is a graduate of Cambridge University, and was ordained in 1884.

A meeting of the Laymen's Missionary Association, in connection with the S. P. G., has recently been held at the Church House, Westminster, Earl Beauchamp presiding. The meeting was for men only, and there was a very good number present. The speakers besides the chairman, were Mr. Clement Allen, formerly H. M. Consul-General at Foochow, and Mr. Eugene Stock. (By the bye, with reference to Mr. Stock, I am glad my mistake in confusing him with Mr. Elliott Stock, the publisher in Paternoster Row, has been corrected in your columns.)

J. G. HALL.

## ENGLAND'S CHURCH.

DISESTABLISHMENT VOTE LARGELY THE RESULT OF IGNORANCE OF HISTORY.

**O**F all the various denominations of Christendom there is probably none concerning which so much ignorance prevails as the Established Church of England. This ignorance exists to an amazing degree even in the United Kingdom, and actually extends to Parliament, as may be gathered from the fact that some ten days ago the House of Commons voted, by 198 to 90, in favor of a resolution to disestablish and disendow the Church of England. Ninety-nine people out of every hundred, and possibly even a greater percentage, are firmly imbued with the idea that the Established Church is maintained at the expense of the taxpayer, and that, owing to the fact of its being a state establishment, it is necessarily dependent upon the national treasury in the same way as the army, navy and civil service. This impression has been strengthened by the foolish utterances of certain newspapers, which, whenever at a loss for a theme, have delighted in holding up the Archbishops, the Bishops and the Deans as constituting a burden upon the exchequer and denouncing the stipends which they receive as altogether out of proportion to the value of the services which they render to the state. To most people, therefore, it will possibly be a matter of news that the hierarchy of the Church of England does not cost a penny piece to the taxpayer, and that its beneficed clergy do not draw a cent as such from the government. No one in England is forced to contribute anything either directly or indirectly to the Established Church. Even the so-called parish church rates, which are municipal rather than national, are altogether optional. Far indeed from costing the imperial treasury any money, the Church of England may be said to relieve it of many expenses by the educational institutions which it maintains.

The fact of the matter is that the salaries of the hierarchy and clergy of the establishment are derived, not from the state, but from a huge endowment fund centuries old, and producing an annual revenue of some \$35,000,000, which is almost doubled each year by voluntary contributions. In the early part of the nineteenth century the various endowments of the Cathedrals, churches and chapels of the Church of England were amalgamated into one great fund by legislative means, and the management and control of this fund was vested in a commission consisting of the Archbishops of Canterbury and of York, of the thirty-four Bishops, the Deans of Canterbury, of St. Paul's and

of Westminster, of the Prime Minister, the Lord High Chancellor, the Lord President of the Privy Council, the Chancellor of the Exchequer, the Secretary of State for the Home Department, the Lord Chief Justice of the realm, the Master of the Rolls and a certain number of other lay commissioners appointed by the Crown and by the Archbishops of Canterbury and of York.

The executive officers of this commission bear the title of Church Estates commissioners and treasurers. They are all three of them distinguished members of the bar, two of them being in Parliament, and, while one of them is appointed by the Primate, the other two are indebted for their nomination to the Crown. The Ecclesiastical Commission, which dates from 1836, has, during the course of its existence, suppressed any number of sinecure dignities, has abolished many useless benefices, has done away with churches where they were not needed and has built thousands in places where there was a demand for them, has equalized and regulated stipends, increasing the incomes of those Bishops and clergy who were inadequately paid and cutting down the revenues which were excessive; and, in one word, has managed the property of the Established Church in such a fashion that its value goes on increasing by leaps and bounds each year. It would be difficult to find anywhere a broader and more liberal spirit than that which prevails with regard to the administration of this fund. For, although it represents entirely voluntary gifts to the Church of England in ancient and modern times, yet the commission bears among its members several adherents of a different denomination. Thus, at one moment it included a professing Jew, in the person of the late Sir George Jessel when Master of the Rolls, and a devout Roman Catholic, namely, the late Lord Russell of Killowen as Lord Chief Justice, while at least two of the lay members to-day are Presbyterians. Both the Cabinet and Parliament are represented on the commission. But the latter renders no account to the national legislature, since the revenues are, as I have pointed out above, neither voted by the House of Commons, nor obtained through taxation, but derived from an endowment fund wholly independent of the national exchequer.

In conclusion it may be mentioned that the Church of England is one of the estates of the realm, and as such has an integral part in all legislation, being represented by two Archbishops and by twenty-four Bishops in the upper house of the national legislature, where they rank, not as peers of the realm, but as lords of Parliament. In fact, it is a question whether any legislation enacted by the House of Lords would be valid if undertaken in the absence of the Bishops and Archbishops.

It must be understood that the organization of the Church of England was anterior to that of the State, and that when the country was still divided into separate kingdoms the Church had become one throughout the land and was looked upon as a common center. Church and State have thus grown together for centuries, and are to such an extent identified with one another that it is difficult to conceive the possibility of their separation. Perhaps one of the principal reasons for the maintenance of the establishment is its spirit of toleration. For it may be said to have been a party to the Roman Catholic Emancipation act, to the Jewish Disabilities Removal act and to various other legislation, such as the abolition of compulsory church rates, the law permitting Nonconformists to bury their dead in the parish churchyard with their own rites and ceremonies, and the abandonment of the exclusive right of performing the marriage service. In one word, the Church of England is imbued with the spirit of modern progress, and has shown itself not an obstacle but a factor in extending that principle of religious equality which is one of the features of the British Empire.—EX-ATTACHE, in a *syndicate of daily papers*.

"A THOUGHTFUL and devout writer for our secular papers has lately urged that the collection plates be not passed at every service since it undoubtedly drives some people away from church." Of course it does. And unhappily they are just the people who pay fifty dollars a year club dues and five dollars a year to benevolence, or one hundred dollars a year to the lodge, and they "put something in the plate when they feel like it." It would undoubtedly be a great relief to many church members if Christianity were a "cheap" religion, but it is never so represented in the Bible. It is quite true of religion as of other things "that which costs nothing is worth nothing." It is nowhere written in the prospectus of the gospel that it will give a man "something for nothing." But it will offer him an opportunity to take part in the greatest work to which effort was ever directed, viz., the conversion of a world to Christ.—*The Interior*.



## THE SAMARITAN PENTATEUCH.

FROM OUR JERUSALEM CORRESPONDENT.

**A** LENGTHY article has lately been going the rounds of the Press entitled, "An Ancient Pentateuch." Its statements are charged with sensationalism. Two examples will suffice. (1) On one occasion it is stated that an "American globe-trotter once overcame the scruples of the Samaritan High Priest by giving him a fee of £70 for allowing him to see one of the Tôrah's in his possession." (2) "Isaac, son of Amram, is said to be offering for sale in England a copy of the Samaritan Law for £5,000."

Having good reason to suppose that this article was merely an advertisement requiring verification, I made careful enquiries at Nablûs, and I am informed it is true that one of the Samaritan priests is in England, exhibiting a copy of the Tôrah, but it is not an ancient manuscript. He has probably said it was worth £5,000 in order to induce people to come and see it. He does not, it seems, desire to sell it; at least this is what the High Priest states. It is not true that anyone ever paid £70 for an inspection. There are four Samaritans in England, sparing no pains to procure money.

It ought to be known that individual Samaritans, other



YAKUB, SON OF AARON,  
HIGH PRIEST OF THE SAMARITANS.

than priests, have copies of their Pentateuch in their possession. Several have been purchased, and more may be obtained.

Let me now describe what may be seen to-day in the Samaritan *Kenis* (synagogue).

I. An inferior manuscript of the Samaritan Roll of the Law is the one usually shown to tourists. It is contained in a brass scroll-case, ornamented with a florid arabesque of silver, fastened on in very thin, narrow plates.

II. When distinguished visitors are in the Synagogue, and pressure is brought to bear upon the High Priest, the Second Roll, said to be written by Abishua, is exhibited. It is enclosed in a brass case, with huge knobs to the rollers, similar to, but better than No. I. By means of these rollers the parchment is slipped round. On one side (according to Mr. Tyrwhite Drake) are depicted the cherubim and altar, the branched candlestick, the pot of manna, Aaron's rod, the flesh-hook, and other sacred utensils. A legend round the edge gives the date, A. H. 820—or A. D. 1456—(the Samaritans have since, soon after the Mohammedan conquest, dated by the year of the Flight)—and the name of the workman, Yakûb ben Fawki, a Damascene. The style of the workmanship is distinctly Perso-Damascene.

III. The celebrated Codex is worthy of special notice. It can only be produced from its chest when the High Priest Yakûb, the son of Aaron, is ceremonially clean, and has been that day to the bath. The roll is preserved in its place behind the veil in the sanctuary of the *Kenis*. It is wrapped in a scarf of crimson satin embroidered with letters of gold. The case has been carefully inspected by Mr. Grae, who describes it in his *Vacation Tourists* as "a beautiful and curious piece of work; a cylinder of about 2 feet 6 inches long, and 10 or 12 inches in

diameter, opening down the middle. One of the halves is engraved with a ground plan of the Tabernacle, showing every post, tenon, veil, piece of furniture, vessel, etc., with a legend attached to each, all in raised work. The other half is covered with ornaments only, also raised. It is silver. . . . The roll is of course parchment, of a yellowish brown color, much stained, especially where it is exposed to the people on the Day of Atonement.\* It is torn and worn, and patched in many places. \* \* \*

The characters are of the old Samaritan type, small, rude, and irregular." It is of greater antiquity than either of the other two rolls. This Tôrah is claimed to have been written by "Abishua, son of Phinehas, son of Eleazar, son of Aaron the Priest (I. Chron. vi. 3, 4); the favor of Jehovah be upon them, for His glory I have written this Holy Tôrah in the entrance of the Tabernacle of the Congregation on Mt. Gerizim, even Bethel, in the thirteenth year of the possession by the Children of Israel of the Land of Canaan and all its boundaries. I thank the Lord." It is treated with marked respect. On opening it, Yakûb repeats *Destier* (permission), and *Bismillâh* (in the Name of God). Being a Samaritan Fetish, it is seldom seen by travellers. Sir Charles Wilson, in 1865, as a great favor, was allowed to photograph it for the *Palestine Exploration Fund*. In the frontispiece of Canon Tristram's *Pathways of Palestine*, Vol. I., there is an exceptionally clear photograph of this Roll.

\* It is only seen by the insignificant congregation once a year, when elevated above the High Priest's head on the Day of Atonement.

## MISSIONARY RECEIPTS INCREASE

But Appropriations Increase Faster

BOARD OF MISSIONS NEEDS ONE HUNDRED THOUSAND DOLLARS MORE

Interesting Reports from the Missionary Field

New York, March 13

**A**N increase in missionary income, but not nearly enough to cover the increased appropriations: that was the substance of Mr. Thomas' report to the Board of Missions yesterday at their March meeting. He stated that contributions applying on the appropriations had been received to the 1st instant amounting to \$274,458.31 showing a gain, as compared with the same months last year, of \$14,296.41. Of this gain \$12,556.61 came from parishes and individuals. This increase, however, is small when compared with the increase of the appropriations, which amount in round figures to \$118,000 more than last year, so that \$104,000 is needed at this time over and above the amount contributed last year to the same period to supply this deficiency.

### ALASKA.

The burning of the mission building at Tanana, Alaska, on Ash Wednesday, was made known to the Board, together with a report of the appeal which had already been issued to the Church, which received the Board's endorsement. Letters were submitted from the Bishop of Alaska discussing business matters in connection with his district. The Rev. Mr. Hoare wrote from Tanana in January saying that they had been able to convict some of the white men who make a living by peddling whiskey to the Indians in open defiance of the law. While there had been much snow up to that time, the winter on the whole had been a mild one. The Rev. Mr. Jenkins, writing in February, stated that he was just returning to Ketchikan after visiting the Coast places. He had been absent six weeks and travelled 1,000 miles. Expressed his hope that they might have the much-needed additions to their staff very soon. Mr. Walter R. McCawatt, a candidate for Holy Orders in the diocese of Chicago, has offered to go to Seward, Alaska, during the vacation of the Western Theological Seminary, he providing his own transportation. His offer was gladly accepted by Bishop Rowe and approved by the Board.

### WORK AMONG COLORED PEOPLE.

Archdeacon Pollard who, as the agent of the Society, had been visiting the missions among the colored people in the South for which appropriations are made, met the Board's committee on work among the negroes, at their request, and made an interesting report. An appropriation was made for an Archdeacon for work among the colored people in the diocese of Georgia, and the Rev. E. Leon Henderson was appointed by Bishop Nelson. An appropriation of \$300 was made for the remaining six months of the fiscal year for teachers in the parish school recently opened; travelling expenses of two senior students of the Bishop Payne Divinity School who are active lay

readers, and for an additional teacher in the parish school at Petersburg.

## CHINA.

From China information was received that Mrs. Scherschewsky left Yokohama on January 23d for Wiesbaden, Germany, for the treatment of her eyes. She was accompanied by her daughter.

Encouraging reports were received from Bishop Graves as to the advance of the work in the Shanghai District. They were looking forward to the arrival of the General Secretary. The Bishop of Hankow says that the Rev. Mr. Lindstrom is to remove to Kiukiang and carry on the new work at Nanchang from there. A Chinese clergyman will reside at the latter place. Had advanced the Rev. Morton T. Y. Chu to the priesthood on December 22d. The Bishop says they need more than ever, trained women and men from America to make their training schools for Chinese more effective. They also need another doctor for Wuchang. Moreover there are other stations where they should have physicians. Illness and retirement of workers leave them very short-handed. The danger of having to close up some work is in sight unless they are reinforced. The Bishop has secured temporarily from March 1st, for Boone College, Mr. W. Craig Martin, a fully equipped teacher. His salary will be provided from the funds of the institution, for a time at least.

## JAPAN.

The letters from Tokyo for the most part were concerned with business matters.

The Rev. Dr. Correll, as the head of the Council of Advice of the missionary district of Kyoto, wrote enthusiastically of the work done these many years under Dr. Henry Laning at St. Barnabas' Hospital, Osaka, and said that it was an absolute necessity that the betterment of the buildings of the mission should be attended to promptly in order that they might continue the aggressive work; the time having come when they cannot use the old equipment without great loss to the Church. He then specifies that the hospital needs rehabilitation without delay. The work has been carried on largely without applications for financial help for current expenses in later years. He thinks there will be no difficulty in getting the funds for the rebuilding and re-equipment of the institution. Says he himself has become most profoundly impressed and clearly sees the grand work that may yet be accomplished through it if it be made what the Church desires her institutions to be in Japan, concluding: "I am quite sure that it is not the wish of the Church that an institution which has brought physical relief to hundreds and thousands of suffering ones and implanted the first seeds of truth into the hearts of many who to-day are active in the Church of Christ, should not be sustained and equipped as the times and opportunities demand."

## BIBLE STORIES SPOILED BY "SUPPOSES."

The story of the widow's mite has been used to drive home many a lesson on liberality; but just suppose that the widow had gone to the treasurer of the Temple next day, saying, "I am afraid that I was a little too liberal yesterday. My children may want for bread. I really meant to put in only one mite; would you mind giving me back the change?"

Or suppose that the boy who furnished Jesus the five loaves and two fishes, finding himself suddenly rich, with twelve baskets of bread and meat, had driven a hard bargain with some other boys who helped to carry home that which had cost him nothing, and refused to give them their suppers unless they paid him handsomely? Would this Broken-Bread Trust have been less odious than some of our modern monopolies of nature's gifts?

Or suppose that the widow of Nain, whose dead son Jesus gave back to her, had refused to let him follow the obscure Nazarene teacher because his was such an unpopular cause and she had some aristocratic relations?

Or suppose that when Zacchæus gave half his goods to feed the poor, there had been a "string" to the gift; suppose that he had insisted that it be called "The Zacchæus Fund," and that all disbursements be credited to that fund in the press?

Or just suppose that, after the miraculous draft of fishes, Peter and John had fenced in that part of the lake and claimed the exclusive right to fish there, and had hired armed guards to enforce their sole claim to the miraculous multiplying of fishes?

A great many other similar "supposes" might have spoiled the beautiful stories of the Bible, as modern greed and selfishness on the part of professed Christians have negated the Golden Rule and the other teachings of Jesus. Let us be glad that the "supposes" are only suppose, and the stories still stand in all their simple beauty.—JOHN F. COWAN, in *The Interior*.

## M. T. O. IN NEW YORK

## Interest is Aroused in St. Mary's Church

## DR. JEVONS TALKS TO SEMINARIANS ON "EVOLUTION"

## Layworkers' Missionary Council is Arranged

## WORK UNDER WAY AT REDEEMER PARISH

The Living Church News Bureau,  
New York, March 18, 1907

AMONGST many other successful meetings now being held in the various parishes in the interests of the Men's Thank Offering, a most encouraging one was held on Tuesday, the 12th, at 8:30 p. m. under the auspices of the Men's Club of St. Mary-the-Virgin's, in the parish hall on West 46th Street. A very large number of members of the club and parish were present. The meeting was opened by the rector, who gave a brief historical survey of the results of the first Prayer Book service held by the English Colonists at Jamestown three hundred years ago. He then introduced Mr. George W. Pepper of Philadelphia, who made a stirring address by which the men evidently were strongly impressed. The Bishop Coadjutor closed the meeting with a few very earnest and practical words as to the real significance of the M. T. O., which he said was not primarily a scheme to get money, but to get the men, and by getting the men, to inaugurate a new epoch in the history of the Church in this country. Bishop Greer's splendid optimism shone out in every word he said. As a result of the meeting, practical measures were adopted by which St. Mary's is to take a hearty and generous part in this movement.

Bishop Greer preached at the Church of the Transfiguration on Sunday, the 10th, at the morning service, to a very large congregation. His text was from Acts xxvi. 13, emphasizing the superiority of spiritual over intellectual brightness, the latter even tending to cast a shadow over the former.

Dr. F. B. Jevons, principal of Hatfield Hall, Durham, England, author of *An Introduction to the History of Religion, Evolution, etc.*, gave two lectures at the General Theological Seminary in the gymnasium of Hoffman Hall. The first was at 4:15 p. m. on the 15th, the subject, "Evolution and Religion"; the second on the 18th, on "The Belief in a Future Life Among the Primitive Races of Mankind."

This is Prof. Jevons' first visit to America, and his first American audience was large and very attentive, a number of visiting clergy being present. The purport of his remarks was as follows:

The modern theory of Evolution spreads far beyond the region of Pure Science. It claims to be Philosophy and to set up laws for religion as well. But if evolution is to act upon other branches of knowledge they must inevitably react upon it, and the resultant will be something different from present evolutionary theories. If Evolution is to be regarded as a process, three assumptions must be made: (1) Evolution has an end toward which it works, (2) that end is good, (3) the process is intelligible. The obvious fault with modern theories of Evolution is that they outrage our most elementary sense of right and justice, for the individual is made a means to a good end in which he can have no share. Evolution, as a process, must work out to its end in the individual and must therefore extend beyond this present life. Evolution, considered as a process, postulates a life after death. This is the element to be derived from the reaction of religion upon evolutionary theories. Neither Science, nor Morality, nor both, can produce a theory of Evolution entirely satisfactory. If the process is to be realized in the individual, it must extend beyond this life. The object of doing one's best here is that one may do better there.

The Rev. Professor Denslow preached the special Lenten sermon in the Seminary chapel on Wednesday, the 13th. His subject was based on St. Luke xvi. 10: "Faithful attention to details."

Bishop Codman addressed the monthly meeting of the St. Agnes' Chapel branch of the Woman's Auxiliary to the Board of Missions on Tuesday, the 12th, on his work in the diocese of Maine. His words—the words of a true missionary Bishop—created the greatest interest in the conditions of this diocese which, though an Eastern one, is in most respects really a frontier one. The Bishop explained that the great problem he had to solve was how to minister to a population scattered over so wide an area in a thinly settled state extending one hundred miles north of the latitude of Quebec, and down south to a few miles from Boston. He gave unstinted praise to the heroic clergy of his diocese and their faithful wives. A married clergy is practically a necessity, and yet stipends are inadequate. Nevertheless, the clergy and the wives are working out the prob-

lems of the Church in the little settlements and hamlets whither they are sent. The one diocesan institution which the Bishop feels is an absolute necessity and for which he is straining every nerve is a girls' school at Portland, to educate the daughters of the Maine farmers and send them back to their homes as sweet influences for good in their several communities.

Mrs. Davies, president of the branch, assured the Bishop that the women of St. Agnes' would bear him and his work in their hearts and minds.

The Lent noon-day services at Old Trinity are being largely attended, especially by the men. The Rev. C. F. J. Wrigley of Grace Church, Brooklyn Heights, preached last week.

On the morning of Sunday, the 10th, the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary, preached at Grace Church. He spoke very earnestly of the need of men for the ministry of the Church, and especially of the General Seminary and its needs. His desire is to make the Seminary the leading center of theological thought in New York City. For this purpose he is endeavoring to secure funds for building new lecture rooms and a large assembly hall for public lectures.

The Italian Church of St. Ambrose is now finished. It is situated in the Italian quarter on E. 111th Street. The Ven. Archdeacon Nelson is largely responsible for the successful issue to which this work has been brought. The work had grown too large for its quarters and so a chapel had to be built and the parish house enlarged. The entire cost of the improvements and additions amounts to \$35,000. Dr. Nelson himself preaches in Italian. There is a Sunday School, a physical culture class for boys, an industrial school for girls, as well as a kindergarten.

The Rev. Father Conrady, a Roman Catholic priest, was to have addressed the congregation of St. Michael's Church, Amsterdam Avenue, on the 17th, as he had already spoken in the Church of the Advent, Boston, but was inhibited from doing so by the ecclesiastical authorities of the Roman Archdiocese of New York. Fr. Conrady succeeds Fr. Damien in caring for the lepers of Molokai, and has also leper missions in China.

A Layworkers' Missionary Council is to be held in New York in May and June, on lines that are quite new. The anniversary of the founding of the Church at Jamestown is seized upon, but the Council will take but passing notice of history. It is a council to consider, rather, what is to be done in future. On Sunday evenings, May 12th and May 19th, there will be missionary addresses in connection with Evening Prayer in a number of churches and missions in the Bronx, Manhattan and Staten Island, including, on May 12th, the crypt of the Cathedral. On the evening of May 13th, the exact anniversary of the Jamestown landing, there will be a meeting in Hobart Hall of the See House, at which reports from many organizations covering what they did last year will be made, and there will be issued an illustrated statement, "The Church in New York." It will show what New York does for general and diocesan missions, what parishes spend on the East Side, what the city mission, the Seamen's Institute, the archdeaconry, etc. are doing, what progress the Junior Clergy, the Brotherhood, and the Seabury Society made, etc. On May 16th, at the St. Denis Hotel, there will be a dinner, at which the speeches will consider the year to come. Bishop Greer will be the guest of honor, and the other speakers will be General Stewart L. Woodford, and Dr. Donald Sage Mackay, the last named the minister of St. Nicholas' Collegiate church. It was in the basement of this (Dutch Reformed) church that Trinity Church began as a mission of the S. P. G. On June 15th, as nearly as possible to the anniversary of the first celebration of the Holy Communion at Jamestown, there will be a meeting in Synod Hall—in front of it if the weather prove favorable, when two illustrated lectures will be compressed into one evening. One will show "The Church in New York"—the City Mission, the Archdeaconry, the Seamen's Institute, the East Side, etc., and the other "The Church in Panama," the last named with moving pictures. The Panama lecture is given to show interest in work done by the Board of Missions, for the council purposes to consider the duty of New York laymen to their city, to their diocese, especially to the alien immigrant populations, and to all the world. This first council is in the nature of an experiment. Many organizations have promised to make reports, and efforts are under way to have as many parishes represented as possible. The aim is to induce laymen to reach out and touch the work of the Board of Missions and the Board of Diocesan Missions, without waiting for these organizations to come to them with appeals. The council was recommended by the Feb-

ruary meeting of the new Church Laymen's Union, and it is stated that somewhat similar councils are to be held in Springfield, Mass., and in Baltimore. Purposely the New York council is begun in a small way, in the hope that it may grow, for it is aimed to make the council annual in May, issuing data in attractive form, so that it may be known just what progress was made during the year, if any, what it is wise to try to attempt during the year to come, and who is to attempt it.

The parish of the Redeemer is being carefully developed under its new rector, the Rev. W. W. Davis. Mr. Davis has started a missionary society, appointed more delegates to the diocesan auxiliary, and established branches of the Junior Auxiliary and the Girls' Friendly Society, and also a Sunday School, all of which had heretofore been lacking. He is seeking as well to interest the men and boys in the Men's Thank Offering movement, and the women in the united offering of the Auxiliary.

The parish is burdened with a considerable debt, that on the church amounting to \$14,000 and that on the rectory to \$10,000, and it is necessary generally to raise the amount required annually for interest outside the congregation, thus seriously taxing the rector in his work. Bishop Greer visited the parish recently and gave them his kindly encouragement. He said, in part:

"I have heard it said by some people that there are impossible conditions in the neighborhood by reason of the character of the community; that you are surrounded by so many of your Hebrew fellow-citizens that the Church doesn't have an opportunity to do its work, and that the Hebrews are indifferent or hostile to the Christian Church and impervious to the Christian religion. I am not surprised at it when we think of the way in which the Christian Church has treated the Hebrews in the past; how it has persecuted them and how the so-called Christian nation of Russia is treating them to-day, and how harshly it is persecuting them. Persecution never makes friends and converts. Persecution makes enemies and martyrs, and if the Christian Church in this city is to win to its service the large Hebrew element in it, it must do so by the law of the Gospel, which is the law of love and the law of kindness.

"Then I have from time to time received communications from persons living in this neighborhood saying that if the character of the service could be changed that they think the Church would do better work and reach a larger class of persons, and then, on the other hand, I receive other communications from persons of a different sort who tell me that they sincerely hope that the character of the service will not be changed; that this parish cannot succeed unless the character of the service shall be retained. Personally those things are a matter of indifference to me. I have my preferences, of course, but, at the same time, all that I ask of any parish is that in its own way and according to the methods which seem to each best fitted for the establishment of the Kingdom of God in this world, it should do its work. These differences in types of worship, these different methods of approaching God, for becoming alive unto God through Jesus Christ our Lord, are very largely matters of education and temperament, and in this Church of ours which claims to be "Catholic" there must be room—there is room for both, otherwise this professedly Catholic Church of ours becomes nothing else—nothing more than a sect. It must be a Church big enough—broad enough and Catholic enough to gather into its fold and into its worship different types, different methods of worship and different kinds of people. Why shouldn't this parish be in the truest sense a Catholic parish—a parish that makes provision by its services, as I have good reason to believe your rector is planning to do—has already planned to do—for different types of persons; having such a service as you are accustomed to and then in the afternoon or evening simply have what might be called an "evangelical" service—a service of simple preaching—a service of worship; so, in all these ways to meet the existing and different needs of this community. This is a polyglot city: it is full of all kinds and types and races of people, and the Church—this Church of ours—must adapt itself to the conditions of our New York City life if it is going to do the work that God means it shall. And there is a great work to be done in this city."

Bishop Joscelyne, the Coadjutor of Jamaica, whose paper relating to the losses sustained by the Church in the recent earthquake, arrived in the city last week in the interests of his island see.

ONCE MORE, after the lapse of many years, the Melanesian Mission has been honored by Almighty God by the calling of one of its missionaries to wear the crown of martyrdom. The Rev. C. C. Godden, a priest of the mission has been murdered at the island of Aoba, formerly called Opa, or Lepers' Island, in the New Hebrides.—*Church Work.*

DEVOTION is the exercise of love, by which it grows.—*Stevenson.*

## BROOKLYN PRIEST IS THREATENED

### Canon Chase Receives Letter Signed "Red Hand Society"

#### ACTIVE MOVEMENT TO CLOSE THEATRES ON SUNDAYS

Lent Among Brooklyn Churches

MISSIONARY FOUNDATIONS IN THE BOROUGH

Brooklyn, N. Y., March 14, 1907.

**B**ROOKLYN, once a city of the first class, with the proud title of "City of Churches" and still regarded as the See City, although merely a borough, appears to be throwing aside the steady-going habits of former years and adopting the evil ways of communities less noted for good morals. Until recently there was no such thing dreamed of in Brooklyn as a crusade against Sunday performances in theatres, and other shows less edifying than dramatic performances. There was no occasion for any such movement, but of late certain theatrical managers have "opened up," first the low dives and latterly the more respectable places of amusement. Churchmen were at once aroused and began to take steps to compel the law-breakers to close their places. One of the clergymen most active in this movement is Canon William Sheafe Chase, rector of Christ Church, Bedford Ave. He has back of him the moral support of all the organizations connected with the theatrical business. The Central Federated Union has endorsed the movement, also the Actors' Society of America, the Actors' Church Alliance, the Theatrical Employees' Union, and of course all the religious bodies of every name. By persistent, hard work he has closed seven theatres where Sunday shows were given, and naturally he has incurred the enmity of a certain class who have no respect for the Lord's Day, and no consideration for those whom they would compel to cater to their amusement on that day. Many and various attempts have been made to intimidate Canon Chase; he has been argued with and mildly threatened and recently his enemies sent him a letter of which the following is a copy:

"CANON CHASE:

"You are causing a lot of trouble to the theatre people. Do you know you are making a lot of people unhappy and losing money? I warn you that you are marked to die. Take warning. I know you are marked. I belong to a society which is being paid to do away with you, as you are causing a lot of trouble. I must not tell you my name, but I am afraid they are going to kill you. You will be called to your door and killed. We drew lots. I am to watch outside while the other man kills you. I don't want your death on my hands, so be careful. We are sworn to do what the society tells us.

"RED HAND SOCIETY."

The letter reads as though it might be the work of a crank, or the perpetrator of a ghastly joke, but it is regarded seriously by the rector's flock and the police. The Canon himself thinks there may be something in it, but says he isn't afraid and will continue right on with the work in spite of threatening letters and intimidations of every kind.

Lenten services are generally well attended throughout the borough. Nearly all the churches have daily services, and some two or more every day. In a few parishes in addition to the morning and evening or late afternoon service, a noon-day service is held for the accommodation of business men. This is the case at Holy Trinity, Clinton Street (the Rev. J. Howard

Melish), where the service begins at 12:00. They are very well attended by a congregation composed very largely of workers in the stores and offices in the vicinity.

St. Paul's (the Rev. W. E. L. Ward), which was badly damaged by fire on the eve of the Second Sunday in Lent, is undergoing repairs which, it is hoped, will be completed at Easter. The congregation now worships in the parish hall. Much valuable property, memorials and other gifts, which it was feared had been destroyed or hopelessly ruined, was saved. It is worthy of mention that kind expressions of sympathy and prompt offers of assistance were received by the congregation from the neighboring societies, and that the first to arrive were from the Westminster Presbyterian and the South Congregational churches. The Manhasset Club, an organization composed of Roman Catholics, offered the use of their rooms for any purpose the congregation might wish to use them.

Handsomely engraved invitations have been issued for the consecration of Trinity Church, Roslyn, on the 25th inst. This church was built by Mrs. Clarence H. Mackay as a memorial to her mother, the late Mrs. W. A. Duer, and will be a fine addition to the churches of the diocese. The parish is without a rector, but one will be called very shortly. The Bishop will be assisted in the consecration ceremonies by the Ven. Henry B. Bryan, Archdeacon of Queens and Nassau Counties.

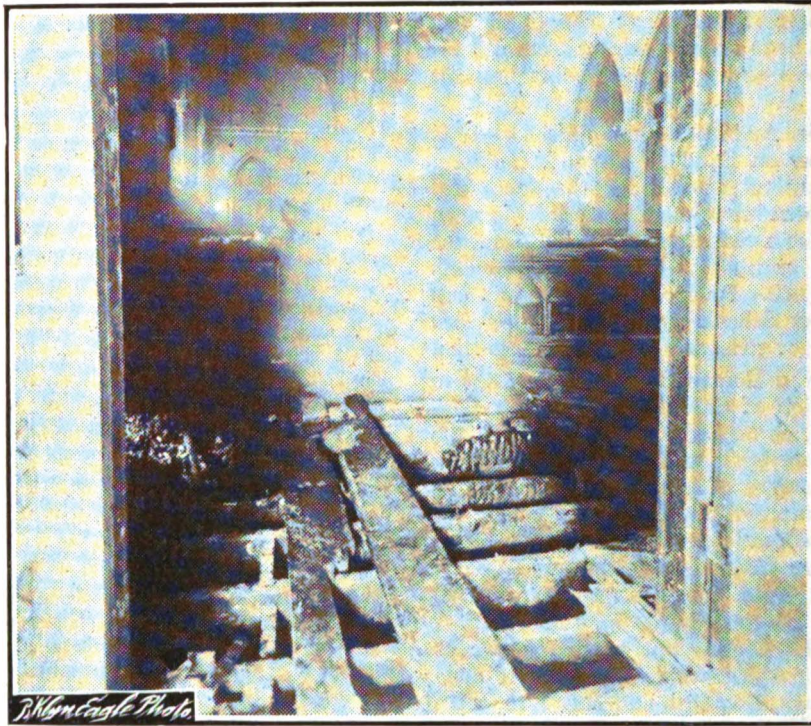
As one result of the mission held but a few weeks ago at the Church of the Ascension, Rockville Centre (the Rev. G. W. McMullin) a men's club has been organized to assist the rector. Heretofore it has been found difficult to inter-

est the men of the parish in Church work, but the mission services, apparently, made them realize that they had a duty to perform which had been too long neglected.

The Rev. J. Townsend Russell, Archdeacon of Brooklyn, has issued an appeal for funds to carry on the work of Church extension. Much has been accomplished by the archdeaconry and within a year a number of missions have been started in the outlying sections of the borough, where the trend of the population appeared to be the strongest. These mission stations in most instances are supported by the benefactions of generous Church people, only the older ones being in a position to pay nearly all their expenses. St. Philip's (colored) mission, Dean Street, has been in existence some time and has secured additional land at a cost of \$300 and has \$2,000 in a building fund for a parish house and rectory. St. Gabriel's, Hawthorn Street, has purchased property worth \$5,220 with a mortgage of \$3,000 to be cleared off. St. Philip's, Dyker Heights, has secured additional lots and will shortly build thereon. The Church of the Nativity, will soon take possession of a new site on Ocean Avenue. The Martense Mission (St. Jude's parish) has received from the archdeaconry \$1,000 as a nucleus for a church building fund. Holy Cross mission, Knickerbocker Avenue, has built an addition to its parish house costing \$1,000. Italian mission work has been established, for which the archdeaconry appropriated \$1,500. This work is in charge of the Rev. Fr. Rocca, who was formerly engaged in similar work in Boston. Four new missions have been organized, viz: St. Lydia's, East New York; St. Gabriel's, Nostrand Avenue and Hawthorn Street; Redemption, Flatlands; and Holy Innocent's, King's Highway. It is intended shortly to open two Church settlement houses, for the maintenance of which \$5,000 will be required annually.

On the Fourth Sunday in Lent, Bishop Brown of Arkansas preached a stirring mission sermon in St. James' Church.

R. M. D.



INTERIOR OF ST. PAUL'S CHURCH, BROOKLYN, N. Y., DURING THE FIRE.

## AN "INDUSTRIAL EXHIBIT" IN CHICAGO

Labor is Discussed and Ministers Present the Attitude of Organized Christianity

## WHAT MEN'S CLUBS IN CHICAGO ARE DOING

## Quiet Days and Other Lenten Services

## A "MILE OF PENNIES" COLLECTED IN HIGHLAND PARK

The Living Church News Bureau (Chicago, March 18, 1907)

A REMARKABLE "Industrial Exhibit" was held in Chicago, in Brook's Casino on Wabash Avenue, beginning on Monday, March 11th, and continuing for seven days. Ten of the leading organizations of Chicago interested in educational and sociological work were instrumental in organizing this unusual exhibit, which included groups of pictures and of scenes illustrating four main subjects, namely, Chicago's Industrial Geography and Sweated Industries, Women in Industry and Hygienic and Safety Devices in Machinery. Each day there were two or three conferences on various phases of sociological study, and at the first conference of the week, at 10:30 o'clock on Monday, March 11th, the theme discussed was "The Church and Industry." All the Church clergy of the city were invited, and the ministers of all the denominations likewise, and the result was one of the largest gatherings of this kind ever held in the history of the city. Two Labor leaders were given the first hour of the conference, one being the president of the United Mine Workers of Illinois, and the other the business manager of the Allied Printing Trades Council of Chicago. These speakers frankly criticised the "churches" for their alleged indifference to the Labor question, and for their alleged sycophancy to the "capitalistic class," though they as frankly stated that the ministers as a class were more fair and friendly to organized labor than is the press throughout the country, generally speaking. They were replied to by six speakers, each of whom was allowed six minutes, and all the leading ministerial associations of Chicago were represented. Several of the Church clergy were present at the conference, and one of them was invited to give one of these six minute addresses in rejoinder to the labor union men. The points brought out forcibly were that the "churches" are not taking sides, but are deeply interested in the cause of justice to both the employees and the employers; that the greatest need of the whole labor movement is personal religion among its leaders and its most active devotees. This was especially emphasized in view of the statement from one of the labor union speakers to the effect that he very rarely went to church anywhere. The point was clearly made that those who would try to uplift the masses by merely providing them with secular benefits, such as shorter hours and larger incomes and more recreation and better sanitation, and who yet systematically avoid all allusion to religion and the spiritual life in their propoganda, are simply wasting a large proportion of their time and efforts. All in all, it was one of the most remarkable mornings in the history of Chicago's earnest efforts to solve the labor problem. There were several hundreds of persons at the conference, and by a unanimous vote a telegram was sent to the Illinois Legislature urging the adoption of several bills now before the legislature relating to the improvement in the conditions of labor throughout the state. The benediction was pronounced by the priest of the Church who was among the invited speakers of the morning. One of the results must have been the clearing up of serious misunderstanding on the part of labor leaders concerning the general attitude of organized Christianity towards the welfare of the wage-earning workers.

At the February meeting of the Men's Club of St. Martin's parish, Austin, there were over 125 present, and the programme of the evening was a valuable lantern lecture by Mr. Isham Randolph, a parishioner of St. Paul's, Riverside, on "The Chicago Drainage Canal." Mr. Randolph is known far and wide as the chief engineer of this great canal. The Men's Club of St. Bartholomew's parish recently listened to an interesting address by Professor Merriam, of the University of Chicago, on "The New Charter for Chicago." Professor Merriam is a member of the Charter Committee, and his address impressed all who were present with the great importance of this new departure in civic history, the special features of Chicago's new charter now being discussed by the State Legislature. St. Bartholomew's Men's Club also heard two valuable addresses, at another meeting, one from Prof. Salisbury, of the University of Chicago, on "The San Francisco Earthquake," and the other

by Attorney Wayman on "The Pardoning Power and the Parole Board." With such programmes it is not surprising to learn that these two men's clubs are rapidly growing in size and in efficiency. The March meeting of the Men's Club of Epiphany parish was a "ladies' evening," and the rector gave a lantern talk on "Three Hundred Years of the Church's Life on this Continent." An offering was made by the men for the M. T. O.

Several of the parishes in the city or suburbs provide "quiet days" during Lent, designed mainly for the women of their congregations. The Rev. R. H. Fortescue Gairdner conducted such a day for his parishioners at St. Martin's, Austin, on Tuesday, March 12th. Luncheon was served in the parish house, and the services and meditations were held both morning and afternoon. The Rev. E. A. Larrabee will conduct a quiet day at Emmanuel Church, La Grange (the Rev. T. B. Foster, rector), on Friday, March 22nd, from 10 A. M. to 4 P. M.

At St. Andrew's parish, Chicago (the Rev. F. DuM. Devall, rector), a "Men's Committee" was formed on the evening of Ash-Wednesday, for the purpose of systematizing efforts in bringing men to the Sunday evening services during Lent. Five sub-committees were formed, each with a chairman, whose duties centre in looking up the available men in five different sections of the parish. The results have been apparent from the first. On the Second Sunday in Lent there were twice as many men at the evening service as usual, several having never before attended the services at St. Andrew's.

At Grace Church, Oak Park, (the Rev. E. V. Shayler, rector), there is being organized a "Sunday Evening Seventy," to work systematically towards bringing people to the services, and a "Friday Evening Forty" is also being enrolled to pledge themselves for Friday evenings, both to attend the regular service, and to make efforts to bring others to these services throughout the year.

The choir of this parish, sang Stainer's "The Crucifixion" and Mercedante's "The Seven Last Words," on recent Sunday evenings in Lent. The members of the parish in Oak Park reside near the church in large numbers. Within one mile of the church there are about 700 communicants, and the attendance at the early celebrations on Sundays has at times reached nearly 150 at a single service during Lent. A "League of Prayer," is also one of the features of this parish, the members pledging themselves to special intercessions, at the direction of the rector.

At St. Luke's, Evanston, the rector, the Rev. G. Craig Stewart, has recently received a gift of \$100 to be used at his discretion in the adornment of the new church. It will probably be applied to the purchase of a pulpit.

Several of the parishes in the diocese have the custom of asking their Confirmation classes to make special thank offerings at the time of their Confirmation. The Dean of the Western Theological Seminary has asked the clergy generally if they can give all or parts of such offerings to the scholarship funds of the seminary, to aid the students. At St. Luke's, Evanston, the classes of 1905 and 1906 have already contributed a thank-offering of \$63.

The Sunday morning themes at St. Simon's, Sheridan Park (the Rev. H. B. Gwyn, priest in charge), are "Different Phases of the Life of St. Paul"; the Monday afternoon addresses to children are on "The Twelve Apostles"; the Tuesday themes are "Talks on the Regenerate Life"; on Fridays, the morning study is in the Life of our Lord, and the evening sermons are on "The Fruits of the Spirit"; the Saturday subjects are "Talks on the Psalms." On Thursday afternoons the addresses are by visiting priests.

The Rev. S. B. Blunt, rector of the Church of the Redeemer, is preaching on Sunday mornings during March, on "The Epistles to the Churches"; on Wednesdays the themes at 5 P. M. are "The Cross: as the Life-Boat in the Storm, as the Token of Acceptance, as the Pilgrim's Support, and as the Key of Scripture"; on Fridays at 5 P. M. the subjects are "The Sin and Penalty of David's Unchastity," "Jeroboam's Evil Influence," and "Ahab's Half Repentance." The visiting preachers on Thursday evenings during March are the Rev. T. A. Snively, the Rev. C. H. Young, and the Rev. E. A. Larrabee.

The Chicago branch of the Actors' Church Alliance meets in the Church Club rooms once each month, in the afternoon, under the leadership of the Rev. Dr. W. W. Wilson, the local president. The meetings have been well attended during the current season, and the programmes have consisted of discussions, addresses, and various features of entertainment provided by the members of the profession present. The Alliance stands

throughout the country in opposition to Sunday performances, and for the general cementing of the relationship between the church-going classes and the representative members of the theatrical profession. A recent poll of over sixty actors and actresses playing in Chicago, asking for votes for or against Sunday performances, showed an almost unanimous opposition to the custom, only one vote being in favor, and all the others against opening the theatres on Sunday.

The Rev. Langdon C. Stewardson, LL.D., president of Hobart College, Geneva, N. Y., was in Chicago during the third week in Lent, and preached at Grace Church, on the morning of the Fourth Sunday. A meeting of the Hobart Alumni residing in the city was held during Dr. Stewardson's visit. The parish work at Grace Church has been increased since the first of January by the addition of a rector's secretary, who also teaches the Kindergarten Sunday School Grade, and will soon organize a week-day Kindergarten in the parish house. Grace's staff now also includes a deaconess. The Rev. E. M. Frank, the assistant, who resides on the west side of the city opposite Grace Church, is busily at work among the foreign-born population in that part of Chicago. Some of the organizations under his supervision meet at Hull House, and many of the children go two miles or more to Grace Church parish house for Sunday School, while the adults attend the services of Grace Church as members of the parish. This work is increasing steadily.

At Trinity Church, Highland Park (the Rev. P. C. Wolcott, rector), the organist, Mr. Ernest Sumner, gave another of his monthly recitals early in March. The vocal numbers were from Bach's and Dubois' Passion Music. St. Mary's Guild, of the Church of the Redeemer, Chicago, has recently completed the task of collecting a "mile of pennies," the number having reached 85,000. The plan has been to place in as many households as possible, little bags, to collect all the pennies brought into each house. It has taken a long time to raise this \$850 in this laborious way, but the members of this guild have worked at the plan indefatigably, and successfully.

At the regular noon-day meeting of the Woman's Auxiliary, March 7th, the subject presented was the United Offering. The speakers were introduced by Miss Katherine D. Arnold, one of the vice-presidents. They were Dr. Herman Page, rector of St. Paul's, and Mrs. John Henry Hopkins, diocesan president. Both speakers emphasized the value of the United Offering as a spiritual force. Dr. Page said it symbolized Church Unity, it reaches out from the personal to all the world. Mrs. Hopkins spoke of the mother-spirit, as being universal in the hearts of women; the motive which impels women to go out into the world for missionary work, whether into the training schools, the hospitals, or the kindergartens, is the same as that which actuates the mother as individual. She also spoke later of the gifts of money received from several branches for her "valentine," saying that it would be sent to Bishop Graves in China for the starving people.

There was a good attendance, 70 being present and 34 branches represented. The offering of \$10 was sent to the Rev. Mr. Batty of Nashville, Tennessee. The Rev. Mr. Brennan said the noon-day prayers.

#### TERTIUS.

THE FOLLOWING independent testimony to the value of Missions by a naval officer stationed in China, was read by the Rev. C. H. Hatfield, vicar of St. Philip's, Southport, at a recent meeting: "The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt they do succeed to a large extent in conquering the pride of the natives and overcoming their intolerance. The missionaries are doing a real, noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of true progress I should say that they can further this in no better way than by extending their sympathy and support to the Christian missionaries in China. When the history of the regeneration of China comes to be written, the noble lives and self-sacrificing labors of our missionaries will be found to have played a part which will throw the puny efforts of the mercantile classes into the shade of oblivion."—*Church of Ireland Gazette*.

SOMEONE has compiled the following statistics, which are said to be authentic: "In the last ten years, 109 Methodist clergymen have renounced their ministry and entered the priesthood of the Episcopal Church. During the same period we have received 38 Baptist ministers, 57 Presbyterians, 44 Congregationalists, 21 Roman Catholic priests, and the following from the ministry of other religious bodies: Reformed, 17; Lutheran, 11; Reformed Episcopal, 8; Adventists, 2; Unitarians, 6; scattering, 37; a total of 364."

#### OF THAT CITY.

We seek a certain city which men style  
By many names and oft the record con;  
The city Rustenberg which many a while  
Gray Martin Luther used to muse upon:  
The distant city seen from Patmos' isle  
By that disciple the Lord loved—St. John:  
The wondrous city of eternal rest,  
Where He awaits us who is first and best.

And in that city is a story told  
Of one who set out thither long ago  
Leaving his father, mother, pleasures, gold,  
Comrades and fatherland, that haply so  
Since "He who seeks shall find" the pledge of old  
Was given, he might win to where doth grow  
The tree of life, and stride the narrow way  
Quickly to Him whose presence is our day.

But 'tis a doubtful and no certain road  
That leadeth from us thither. Very far  
On foot it must be plodded under load  
And burden through the wilderness. A star  
Guides through dark hours, but when the sunlit node  
Shows noon 'tis gone. Then, too, the outmost bar  
Of each far-seen horizon must be crossed  
And the faint course, though straight, is often lost.

For since the broken way is much confused  
With branching paths, men often go astray  
Untill dark hours and the star well used  
Their lost state and the path's false course betray:  
Then plunge they in the wilderness, and mused  
And mazed in circles, wander till the way,  
At some place they have passed before and know,  
They find at last, and further on it go.

And so make progress till again betrayed  
By some new branching by-path: as did he  
Who from the narrow pathway erred and strayed  
Not greatly more than others, it may be,  
Yet came not to the city as he prayed,  
After brief march. For some in two or three  
Short months have trod the road; but left behind  
By most are life's best years before they find.

So, though it chanced that more than once he scaled  
High peaks stretched upward to earth's purer air  
And looking toward that city had not failed  
Of certain glimpses of great walls four-square,  
Past the world's edge and wondrous light that paled  
All of earth's utmost sunrise, yet despair  
Because of the great wilderness between  
Grew in him, that he reached not what was seen.

Till, having grown familiar with the first  
And plainest of the road, yet being sure  
Out of much failure that his steps accurst  
Could never quite unto those gates endure,  
Far less unto that throne from out which burst  
The four great streams of living water pure:  
Yet since the first part of the way was known  
And through despair his heart had humbler grown:

And since upon the way are many found  
Women and little children, weary folk  
And cripples of the road, who unknown ground  
Find even the first part, the thought awoke  
Within his humbled heart that, from the round  
Of straying steps that from the pathway broke,  
These might be saved, and he who naught beside  
Could win, at least might carry these and guide.

And, having passed the part he knew, turn back  
To the path's first beginning; that his arm  
Might help more little children and the track  
Unto more cripples have its weary harm  
Made somewhat smoother: which thought did not lack  
Of patient action: so that, of the charm  
Of tempting by-paths warned and made afraid,  
God's weaker folk a-many passed unstayed.

Also, as age grew on him, made more wise  
By helping of much weakness, slow he learned  
More of the way each journey, till surprise  
Burst on him: for one morning, as he turned  
To leave a sick man, lifting up his eyes,  
He saw a river and beyond it burned  
The Glory of the Lord. Then both, though late,  
Passing the river, went in through the gate.

LOUIS TUCKER.

A WORD TO superintendents: Try at least one new modern method of work next year in your school that you have not tried before. Every school should be better next year than it was last; otherwise it will retrograde.

The small country school can do as good work as the large city school, if the same earnest thought is put into it.—*Church Work*.

# 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*

## V.—THE GOOD GROUND.

ST. MARK IV. 8; ST. LUKE VIII. 15 (R. V.).

*And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold, and sixty-fold and a hundred-fold.*

*And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience [or, steadfastness].*

**A**T first glance this is not so interesting a scene, which is presented in the conclusion of the parable, as are those which precede.

For the winding path or road, with its stir and movements—birds fluttering here and there, men and beasts passing to and fro; for the picturesque slope of hillside, with its curves and angles and jutting rock; for the mysterious thickets of weeds, with their luxuriant leafage and often brilliant blossoms; we now have the smooth, calm, regular stretch of surface, where, at first as a carpet of soft green, and finally as a swaying yellow mass, stands the unaffected, uniform, obedient grain. There is a certain monotony about it; and, in gratification of artistic taste, we are apt to turn away from the even fertility of the meadow toward the rugged contour of the mountains or the changing groups on the highway, toward nature in her wilder aspects or humanity in its romantic complexity. And this, too, has its analogy in our intellectual and spiritual life.

We are inclined, many of us, to think of those quiet processes whereby divine truth takes possession of the heart and steadily incorporates itself with the character, growing day by day in deeper thought and stronger purpose and clearer faith, as being, however wholesome, somewhat dull.

Those lives where there is an unbroken religious routine, where the creed taught the child holds the man with ever-tightening bands, where attendance at worship and reception of sacraments are as matter-of-course as business and meals, where virtues are habits and reverence is a temper; those lives where the days are "linked, each to each, by natural piety"—many of us rashly consider them as uneventful and unattractive.

Especially in youth do we crave the excitements which do unquestionably arise from sin—the tragic stress and romantic gloom brought into our existence when, instead of simply conforming to duty as it first appeals to conscience, we argue about it, we push it aside, we defy it; when we have remorses and reactions, doubts and hopes, dejections and inspirations; when by fits and starts we regard and disregard eternal law; when we "enjoy the pleasures of sin for a season," yet note afar off God's "awful rose of dawn"; when we are attracted now by the world and now by the Church; when we keep the Word of God within us struggling almost vainly against the preoccupations, the lusts, the ambitions of this present age.

Of course we intend that at last all this shall be changed; we do not want the play to have its end in overthrow, nor do we want its tumultuous vanity to last forever.

When the summer is gone and the harvest-time arrives, we do not want our characters to display only the barren dust of the road, as the faded bents on the rock, or the shrivelled ears below the flaunting weeds.

Nobody really wishes to go down to the grave looking back on a past of selfishness and vice. Nobody really wishes that the summons to depart from earth shall find him singing his last song at a revel, putting his last dollar in the bank, winning his last election, or hearing his last applause. No one will soberly aver that he would prefer to enter eternity with a ruined character; that he is satisfied to face whatever must be faced beyond death with the confession that all those divine seeds which have fallen upon him have borne absolutely no fruit—that he might as well have been born in the jungles of darkest Africa for all the result the Christian Gospel has wrought in him.

And so the favorite parable, with many of us, is that of the Prodigal Son.

There is human life as we like to conceive it must be, and are prone to prefer it should be—with its reckless gulping of the passing amusements of business or sensuality or ambition—with its devotion for a long time to worldly accomplishment and fleshly delight—with its energies all turned to the squeezing out what can be gotten from material things—yes, with all that is pictured by that rich and dissipated lad reclining at feasts and flattered by courtesans.

And then, when this palls, the disgust and the repentance, the waking up of the soul, the new resolve and changed conduct, the reassuming of the early beliefs and affections, the homeward journey, the glad welcome by the Father, the congratulations of the household, the setting down into the good old ways and peace for evermore.

Yes, that is the parable we prefer; and we dwell with much relish upon its unflattering picture of the Elder Brother who never went astray, upon his pharisaic attitude and unsympathetic speech. What a prosaic and by no means lovely person he looks—this steady-going man who was walking stolidly behind the plow or swinging the scythe while the younger brother was junketing with harlots!

"See," we say, "how the fair, generous nature was for a while overgrown with thorns, how the riches and lusts of the world dominated it, and yet how it finally escaped and got rid of them. Youth had its fling, and yet age had a goodly harvest." Well, it did; but do you suppose that harvest was a hundredfold?

The Prodigal Son is a great and blessed parable; but it is not the only one. It is indeed a cheering declaration of God's pardoning grace; of the possibility that a soul steeped in selfish disobedience may be converted; of the fact that our deeds count only as they shape our character, and therefore of the fact that when there is a real shame for sin, a real purpose of amendment, a real return to faith and duty, the soul thus changed is once more in the full embrace of God's love. "None of his sins that he hath committed shall be mentioned unto him." "This, my son, was dead and is alive again, was lost and is found."

Thankfully do we recognize in this and similar parables that a conclusion we might draw from that of the Sower and the Seed, if it stood alone, would be erroneous—the conclusion that the various soils whereon the seed falls are unalterable and the failure or success predetermined. It is not so; there can be a ploughing up of the trodden path, a pulverizing of the rock, an uprooting or a cutting down of the aggressive weeds.

This first of the parables states what may be called the normal conditions: "that in each case, according as the Word is heard and received, will its success be—that all which has gone before in a man's life will greatly influence the manner of his reception of that word, for every event will have tended to the improving or deteriorating of the soil of his heart, and will therefore render it more or less probable that the seeds of God's Word will prosper there" (Trench).

And, further, we must consider that in the parable all is given by a few bold strokes—there is no grading or shading. One class of hearers is drawn as wholly wayside, another as purely rock, another as hopelessly clogged with weeds—while in the good ground we behold none of these.

But in actual life it is not so. Men are not—at first certainly, and for a long while on usually—thus completely one thing or the other. Each human heart will have its patch of good ground as well as its rock and thorns.

And other words of Jesus tell us how that good ground may be extended, how the waste places may, by future tillings, become largely fruitful.

Repentance is a great gospel teaching, and is indeed a feature of every Christian life.

But of repentance, when one means a total change of desire and purpose; when it is not merely for some special sins, which stand like weedy clumps amidst the wheat; when it is the piercing through a profound indifference, the shattering of a thorough selfishness, the eradication of a wilderness of evil

appetites—of such repentance these lines of Tennyson are sadly true:

"The world will not believe a man repents;  
And this wise world of ours is mainly right.  
Full seldom does a man repent, or use  
Both grace and will to pick the vicious quitch  
Of blood and custom wholly out of him,  
And make all clean, and plant himself afresh."

Repentance by religious people, by the imperfect Christians, by the great majority of the baptized, is an almost daily necessity; it is the constant tending of the soil. But the other repentance, the return from the "far country"—it is a terrible risk a man takes when he jauntily assumes that by and by he will be capable of that.

And so, for the people to whom I am speaking, people who have had such abundant sowing of God's Word, the warning of the parable of the Sower and the Seed is most clear and solemn. Are you mainly indifferent now? You will be wholly so very soon. Are you easily discouraged and hindered and stopped in your religious duty now? You will be effortless and spiritless and hopeless very soon. Are you chiefly occupied, in your mind and heart, in your longings and designs, with worldly cares and lusts? You will think of nothing else very soon.

Only in "an honest and good heart" can the divine truth grow; only there is it understood and accepted and held fast. And even there it can bring forth fruit only with patience, with steadfastness. However unpicturesque it may seem, however prosaic, however humdrum, there is but one safe thing for us to do—we must patiently and steadfastly increase the acreage of God's Word in our character and conduct.

We must promptly accept each new light and inspiration; we must resolutely undertake each fresh duty.

Day by day and step by step we must endeavor ourselves to lead a sober, righteous, and godly life. A sober life—unshaken by vain fancies, unpolluted by fleshly vices, unruléd by base ambitions; a righteous life—just and kindly toward all men and women. A godly life—looking to, praying to, receiving from that divine Wisdom and Love which was manifested in our Lord and Saviour Jesus Christ.

This is what an honest and good heart will spontaneously wish to do, and try to do, when it hears the Gospel.

And thus will come, in truthfulness and honesty, in kindness and charity, in pureness and piety, in quiet conscience and quiet influence, in the bright face that brightens others, in the noble deeds that create new nobleness, the harvest—thirty, sixty, or a hundredfold.

"All very commonplace," you say. Ah, no! Would that it were!

Commonplace! In this restless, envious, jostling, swearing, carousing, bitter, slanderous, whispering, backbiting, cheating, callous, cruel world—will anyone style the real Christian life commonplace?

"A tent pitched in a world not right  
It seemed, whose inmates, every one,  
On tranquil faces bore the light  
Of duties beautifully done."

So the poet describes a Christian household; but this earth is not yet white with such tents. If it be commonplace to be orderly, systematic, unspasmodic—to act upon right reason—to look straight-forward to an end—why then he who receives the Word of God into an honest and good heart is commonplace. The harvest is what might be expected; there is no astonishment when one gazes over the serried host of golden ears. But such a field with such a yield is not commonplace in the sense that it is either very frequent, or that it gets stale and uninteresting.

After all it is sin that is the deadly commonplace; it is sin that bores and wearies and disgusts; it is sin that falls away all around like a vacuous desert.

"Goodness," it has been well said, "is full of change, of suddenness, of surprise. The more you see and know of a man whose life is bad, the less you find to discover in him, and the less you like him. He is at his best the first time you come across him; but if you meet him again after an interval, obviously he has not got on. He has worsened; his youthfulness has gone a little out of him; and his badness is more prominent, and he looks a duller and a less agreeable man" (Scott-Holland).

It is thus with the sensual; thus with the covetous; thus with the bad-tempered, the envious and the proud. The more

selfish men and women get, the more wearisome and nauseating they become to everybody else.

How different it is with the good man! "He is always growing, advancing. He is full of new discoveries for us. His character has ever new lights and shades. His very dullness grows luminous as we keep company with him. For, even where we least look for it, we find in him some kindness, some sympathy. His companionship wears so much better; he so much more repays knowing; and as the lighter loves and joys of youth die down, and as the stress of stronger and sterner cares begins to press upon us more heavily, and then start out on the edge of the cup of life 'scull-things in order grim,' ah, how the good man serves us then! What help, what cheer he brings us! Goodness alone lasts and gains in time, and is brighter and more interesting the longer we abide in its company" (Scott-Holland). Over the fair, rich harvest of a gentle and generous life our contemplation dwells with a satisfaction it never gains from the survey of the most picturesque tangle of ruined character and ruining temptations.

And if it be thus to the outsider, to the looker-on, how must it be to the one who lives? If a pure, gentle woman, an honest, kind man, are delightful to the rest of us, what must their life be to themselves?

It is full of interest and gladness and novelty. For, to the simplest and least educated Christian, God is a reality, and immortality a sure vision; nature is a revelation, and Scripture is a wise friend; sacraments are mystic approaches to the eternal, and prayer is a converse with the invisible. Is a life, based on such beliefs, moving in accord with such convictions, stupid and eventless and insipid?

Let the skeptic say, if he will, that it is all a delusion, a baseless dream—he cannot deny that it is the most wonderful and splendid and poetic idea of human life that has ever dawned upon men.

"How few such people there are," you say. Yes, in aught like a round and ripe completion, in the hundredfold response to the word that comes.

But so far as a response is made at all, so far as there is any yield from an honest and good heart, it is of this kind, of this glory. There is nothing dull or petty in it.

We were made for a very full and sublime sort of life; the soil of our heart is adapted to cherish and to develop the very noblest convictions and passions.

And this is indicated in the parable by our Lord's not using the term "ground," in either the story or the explanation, until He comes to the final class. He implies that the other classes were not the true ground at all, but something changed from original conditions.

Man was not created for indifference or for weakness or for worldliness, but for ready, strong, unselfish obedience to the law of love, for a multiple yield to the seed so freely sown.

Finally, let me remind you that the harvest-time of the parable is not merely the final reckoning after death. All along our life is the whole process of sowing and growing and producing—the three side by side—and our scant five or six fold yield this year may, if we so choose, be the precursor and preparer for the thirty or the sixty or the perfect hundred ere the last reaping shall be made.

[THE END.]

IT IS VERY plain that what is now most wanted in the Christian world is more faith. We too little respect faith, we dabble too much in reason; fabricating gospels where we ought to be receiving Christ; limiting all faith, if we chance to allow of faith, by the measures of previous evidence, and cutting the wings of faith when laying hold of God, and bathing in the secret mind of God, it conquers more and higher evidence. Be it unto you according to your faith, is the true principle, and by that the whole life-state of the Church on earth always has been, always will be graduated. "Increase our faith, then, Lord!" be this our prayer.—*Bushnell*.

"MISSIONARIES agree that one of the most grievous obstacles to the spread of the Christian faith is the example set before the heathen by godless tradesmen, sailors, soldiers, travellers, and other foreigners who frequent their cities. Bad as has been the influence of the traffic in opium, liquor, and human labor carried on by foreigners, the effect of their unscrupulous and dissolute lives is even worse. With these men living lives of greed and vice before the heathen, in utter defiance of every principle and teaching of the Christian religion, and far outnumbering the missionaries, is it strange that it is hard to persuade men of the reality and power of the Gospel which the missionary presents?"—*John R. Mott*.



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

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

## THE RESURRECTION OF JESUS CHRIST.

FOR EASTER DAY.

Catechism: XIII. What Desirest Thou? Text: I. Cor. xv. 20.  
Scripture: St. John xx. 1-18.

WE learn from a comparison with the other accounts that Mary Magdalene was not alone when she came to the garden the first time (St. Matt. xxviii. 1; St. Mark xvi. 1; St. Luke xxiii. 55 to xxiv. 1). The accounts readily harmonize in their main points if we suppose that, as related here, Mary Magdalene turned and fled from the garden as soon as she saw that the stone had been rolled away from the tomb. The other women went on to the tomb, gradually drawing nearer until they gathered courage to enter into the tomb. In the meantime Mary Magdalene had carried the word to St. Peter and St. John and they entered the garden soon after the women had left. Mary Magdalene, breathless from her former run, could not keep pace with the two men, and did not arrive at the place the second time until after they had gone. It was then she saw the risen Saviour. Shortly afterwards, He appeared to the other women who were still on their way from the tomb to their own homes.

The great significance of the visit of St. Peter and St. John to the tomb lies in the strange effect upon them of the sight of the linen clothes. The clothes which had been wrapped about the dead body of the Lord Jesus bore a wonderful and compelling witness to the fact that Jesus was risen from the dead, not simply restored to the old life. The angel pointed the women to the sight of the place where He had been laid as evidence of the truth of that which he declared. We see here that these two disciples, when they saw that strange sight, believed, although as yet they knew not the scripture that He should rise again from the dead. All Jesus' words to them in which He had said that He would rise again had fallen upon deaf ears because they could not conceive of such a thing. The sight of the clothes made everything clear.

We are not left in uncertainty as to what it was about the clothes which could give such eloquent testimony to the fact which had taken place. St. John came first to the tomb, and looking in saw the linen clothes. He drew back startled. St. Peter entered boldly and saw the same clothes and the head-cloth as well. But it is not the fact that the clothes were there that is so noteworthy. Nor was it that they were carefully folded, as some suppose. There was something about them that told the whole story. They were just as they had been when they were about the body except that they were empty. They had not been unwound. The napkin that had been about His head, as it had been wound about His head separately so it was found "in one place." We have but to use our imagination to see that the clothes were a positive proof of the changed character of the risen body. When Lazarus was called back to life, he came forth bound with the clothes from which his friends released him. The Lord Jesus, when He rose from the dead, came forth in a new spiritual body which left the old material clothes just as they were, and before the angel had rolled away the stone He had passed out of the tomb.

The coming of the Magdalene brings out another interesting subject for study. Why did Jesus speak to her as He did when she would have embraced Him? The whole narrative shows that the poor woman was in a dazed condition. She saw the clothes but they made no impression upon her. Two angels appeared to her and asked her why she was weeping, but the fixed idea could not be removed from her mind that the body had been taken away. When Jesus appeared to her she did not know Him. There may have been nothing remarkable in her failure to recognize Him, for in His resurrection state He was not always recognized by His best friends. When He finally called her by name she ran to Him and embraced Him. This is evident from His words, which mean, "Be not clinging to Me, for," etc. There have been many explanations of the meaning of His words. The simplest interpretation seems the best. St. Mary Magdalene clearly had not grasped the idea that He was

risen from the dead. When He spoke to her she thought for the moment that He had come back to the old life. His words were designed to correct that mistaken impression. She was not to think that He had come back to the old life and the old relationship. The message which He sent by her agrees with this interpretation. She is to carry word that He is about to ascend to their common Father. There is to be a way in which the disciples may cling to Him, but that cannot be until He has ascended to the Father. He would then be with them, and would be ready and able to answer every need. But He had not come back to the old life. There is thus the same fact made clear by both incidents in the lesson.

A practical lesson which may be brought out from the lesson rests upon the fact that on that first Easter Day it was those who were doing their part and duty that received the blessings. The women who were at the tomb at dawn each and all had the great privilege of meeting and worshipping the risen Saviour. The two men who came as the result of the message of the Magdalene were made glad by knowing that He was indeed risen from the dead. That same evening those of the disciples who were gathered together at the appointed time and place met the risen Christ, but St. Thomas who was absent did not see Him, neither could he believe. If we would receive the blessings which Jesus has to give us, we must do our part. We must meet Him half-way. It is no more than to be expected that those who are the most faithful in their obedience to Him and His Church will receive the greatest spiritual blessings. The command to love God is still the first and great commandment. Love of neighbor alone is not enough.

## THE FIRST LOVE, THE BEST.

By MARIE J. BOIS.

ONE Sunday morning, last summer, I was talking with the rector of the dear little church which I love so well; and during the conversation, I exclaimed, in the exuberance of my feelings: "Do you know I think it is better to come late in life into the Church; one loves it then with such an intense love!"

With a kind, penetrating, and wistful, compassionate look, the rector answered—what his exact words were I do not remember; but I felt then that something was lacking in my life, something I had never known nor would ever know: the sweetness of a life *begun* with Christ; the consciousness of having always known Him; the sweet memory of a child learning from her mother the divine truth of the divine love. This, and much more, had never been, would never be mine. This, and much more, was in the rector's answer. He himself did not say all this, but it was there, in his few words and in that compassionate look which made me think so deeply.

To-day I understand what I then only began to see; to-day I know that nothing can take the place of the early years spent in the knowledge of His love.

This lesson, the beginning of which was taught to me on that particular Sunday, came back vividly to my mind a month ago, as I helped to prepare a number of young girls, among which were several of my own girls, as I call them, for Confirmation. Oh, the sweetness of these young faces under the white veil! Oh, the beauty of the solemn Confirmation service!

Since that we have entered Lent together; their first Lent as communicants of the Church, and in the sweet, simple choir service which we render together during this holy season, I feel drawn nearer to my young companions on the road to heaven. My heart goes out to them, I long to help them.

They have been *called early*; they have been received in His fold, young and strong, with the possibilities of a long life of *loving, loyal service* in our dear Church. Oh! that they may grow in grace, day by day; that I may, in ever so humble a way, help them to learn to understand the wonderful privileges granted to them; the blessing of *that first love which is the best*, beautiful as the later love does seem to those who have never known any other.

GREAT is the responsibility resting upon the Sunday Schools to-day. Many children get no religious training at all except what they get there. If the teaching in the Sunday School is weak how can we expect the coming generation to be strong Christians or strong Churchmen; therefore make the Sunday School a real school where the principles of our Christian religion are so impressed upon the minds and hearts of the scholars (old and young), that they will understand and be able to give good, sound reasons for the faith that is in them.—*Church Work.*

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### WHAT SHALL THE CHURCH DO FOR THE NEGRO?

To the Editor of *The Living Church*:

**P**LEASE allow me a word anent your editorial of the 2nd inst., "What shall the Church do for the Negro?"

You stated, fairly, some of the difficulties in connection with work among the negroes, and with these difficulties we down here are familiar; but the difficulties that are *inherent* in the work you do not touch on; is it because, being so far away, you have not come across them? I should, of course, suppose so.

You speak of "two possible ways of" solving the Church's difficulties in ministering to the negroes; one is to have negro Bishops (Missionary), the other is, have negro Bishops (Suffragan); and later on you say; "between these two policies we feel the Church must choose."

Why is it to be supposed, Mr. Editor, that there is no other way of doing our work than by shifting the burden thereof on to the shoulders of a Bishop, white or black?

It cannot be settled that way; for it is a greater question than one of Bishops or no Bishops, white Bishops or black.

It is a question of the very nature of the negro himself; of his inherent characteristics; of his powers of assimilation and development; of the trend of his thought, and his aspirations; and of his relations and attitude towards others.

Here is the "Negro Question" and the Church's problem, Mr. Editor, here in these three lines above; and an attempt to evade it because it is difficult, by throwing the responsibility on the shoulders of a Bishop—which you will make for the occasion—is not merely to delay the solution of it, but to *make it impossible*.

The problem, as stated above, must be understood and dealt with, long before any mere question of Bishops can be taken up, for that is a mere detail!

The trouble is, Mr. Editor, that few if any of the writers on this subject are willing to take up the "Negro Question" *where it is and as it is*. They want to treat ideally and at long range, a subject that is ruggedly crude, immature, and material, which must be dealt with hand to hand, in lifting it out of the mud, before it may be held up to view, and admired afar off.

Deal with this problem as it is, and not merely as you hope it may be. Deal with it from within, and not from the outside, whence it is impossible to be understood.

This is merely a protest, Mr. Editor, nothing more; but in conclusion, let me tell what was recently said to me by two negroes, both Church people, for sometimes we may learn more than we are taught.

Asking an earnest negro Churchman how they were getting along under their new priest, an excellent colored man, he replied: "Reverend, we does pretty well, but," with a shake of the head, "we needs a white priest; we ain't ready to take keer of ourselves yet."

A negro Churchwoman said, when talking about negro Bishops (she had once been a Roman Catholic): "Well, ef you-all white folks gives us a mulatter Bishop, it will be nothing but society; an' ef you gives us a black one, it will be worse. Why you know the Catholics done found out, long ago, that colored men ain't qualified for the priesthood!"

I take issue with the "Catholics" on that point, and think I can prove they are wrong; but I give you the above for whatever information they are able to convey.

Yours in the work of the Church,  
St. Simon's Mills, Ga., March 8, 1907. D. WATSON WINN.

To the Editor of *The Living Church*:

**T**HE proposed Canon on "Special Missionary Bishops" which is to be considered at the next General Convention involves questions of vital importance to the American Church and to the cause of true religion.

It therefore demands prayerful and earnest study, and it

is well that THE LIVING CHURCH has brought the subject to our attention by an editorial in the number of March 2nd.

The question is but one phase of the Negro Problem, the most perplexing question to-day confronting American Citizens and American Christians.

We cannot dodge the issue if we would; it must be met. It will help to a right solution to keep in mind the fact that the negro problem is a race question, and that in its solution Christianity will be an important factor. The religion of Jesus Christ, given free sway, will settle this question; will settle it not in a day, not in a year, may be not in a century, but in God's good time; will settle it as it has settled absolute despotism in the state, human slavery, and polygamy.

What we are to guard against is man's impatience, which too often leads to rash experiment resulting in grievous error.

This proposed Canon seems to have had such an origin and to threaten such an end.

Thinking of the millions of negroes in our land living without God and dying without hope, and considering how little the American Church is doing for the evangelizing of this great multitude of our fellow countrymen, zealous hearts cry out, Let us do something for the negro! With characteristic American trust in the effect of resolutions and the power of machinery, it is at once proposed to adopt some eloquent resolutions, make some new canons, and invent a new machine!

It is not new nor different machinery and canons that are needed, but more workers and more work done in the spirit of the Gospel.

The Church realizes that we have comparatively few negro congregations, and the proposition is to consecrate more Bishops to care especially for the negro churches. This seems a strange suggestion. If the present Bishops complained that the negro churches were so numerous that it was not possible to give them proper episcopal attention, it would be natural to increase the number of Bishops. But the cry is, The negro churches are too few, therefore give us more Bishops, and especially negro Bishops!

Surely this demand is based upon a misconception of the office and work of a Bishop. It is a Bishop's duty to oversee, to organize, to ordain, to govern, and for these purposes our present Bishops are sufficient. But the demand is for negro Bishops. What can a negro Bishop do that a white Bishop cannot do?

Certainly he cannot ordain until there are candidates to be ordained; he cannot organize until there are baptized persons to be organized; he cannot govern until there are congregations and clergy to be governed. To gather congregations is the work of a pastor, and a priest is just as effective for this purpose as a Bishop. Personal work is as necessary among negroes as among whites.

In the words of the Bishops at the Washington Conference, what are needed are "evangelists, catechists, teachers, visitors"; and it may be added, priests and pastors. In a word, more workers more abundantly equipped and more liberally supported.

The complaint is common that the work among the negroes is a failure. On the contrary, when it is considered how niggardly it has been supported, it may be called a marvellous success. A few, comparatively a very few, clergy, white and black, have been assigned the task of establishing the Church among a rude, illiterate, emotional race of people. Each has been given a mean, shabby building, with uninviting surroundings, in a hostile, prejudiced community, and left single handed to attract to a liturgical service a people who cannot read. The wonder is that so much has been accomplished. What would have been the result if each priest had had a decent, well furnished church with a choir and lay assistants? Suppose in addition there had been provided schools, dispensaries, and hospitals? In a word, suppose the Church had taken hold of this work in earnest, then there might have been a demand for Suffragan Bishops.

To evangelize the negro it is not necessary to change a single canon. It is necessary to have more negro priests. Their education and training will demand money, and the present Bishops can provide that money more readily than could negro Bishops. To consecrate one or more negro Bishops would reduce by that many, not increase, the number of priests and pastors, and priests and pastors are needed.

The gravest objection, however, to the proposed action is, that it would tend to create a schism, and the proposed canon might properly be entitled "On Organizing a Schism."

The proposed action is avowedly a concession to prejudice. It is the work of Christianity to remove prejudice, and while

the Church is bound to recognize prejudice she ought to be very careful not to encourage and strengthen prejudice. In the Catholic Church there can be no recognition of racial distinction, but all are one in Christ Jesus our common Lord.

Race prejudice is not a mark of highly cultured, spiritually minded peoples. It is especially strong among intellectually and spiritually weak peoples. It is very strong among negroes. The negro (not individual negroes, but as a race) will uphold, protect, and defend even a criminal negro because he is a negro. In any race conflict the weaker race will be the more solidly bound together.

At present, race prejudice shows itself in the Church in separate congregations, but all these congregations have a common meeting point in the Bishop—"our Bishop," as both races are proud to say.

Give the Negro a Bishop of his own and that band of union is snapped. The breach between the two races will be widened, the prejudice intensified until it becomes positive dislike, if not hatred. And then, when the occasion arises, it may be a heated political controversy, the weaker party will seek his liberty in schism, and will set up a rival communion.

For which dire result we would be responsible, because in an evil hour we thought it easier to shirk a duty than to meet it; because it seemed to demand less self-denial to yield to a prejudice than to maintain Catholic principle.

Louisville, Ky.

M. M. BENTON.

To the Editor of *The Living Church*:

**Y**OUR editorial, in the issue of the 2nd inst., based upon the resolution set forth at a recent conference of Bishops of the Church, with reference to the need of the work and the workers among the colored people, was noted and read with much interest.

You expressed the conviction that the conference was an opportunity for great things, then gave utterance to the lament that you feared the opportunity was lost.

When anything is cast ruthlessly aside as valueless, it is doubtful, to my mind, that "lost" is its most descriptive word, in so far as it concerns the agents in the case.

Your lament of the loss, though highly meritorious, is a matter of waste in time, energy, and interest; for the task to which the Southern Bishops—the real factors in the situation—have earnestly expressed themselves is the solution of the problem, viz., how to keep the black man out of the Church, not how to get him in.

GEO. FRAZIER MILLER.

Brooklyn, N. Y., March 13, 1907.

### AN ANTIDOTE TO FALSE TEACHING.

To the Editor of *The Living Church*:

**M**AY I be permitted to call the attention of the clergy and educated laymen to a work published by Macmillan & Co., New York, 1894, entitled, *The Apostles' Creed, its Relation to Primitive Christianity*, by the Rev. H. B. Swete, D.D., regius professor of Divinity, Cambridge University? Professor Harnack's pamphlet on the Creed was reproduced in the pages of an English periodical with a commendatory preamble by the authoress of *Robert Elsmere*. The author says "the appearance of this work in an English form, becomes a matter of grave concern to those who are charged with the teaching of Christian doctrine as it is maintained in the English Church," and he has not hesitated to take up the challenge, and has, in this work, ably defended the Creed. Prof. Harnack challenges the article which asserts the miraculous conception of the Lord, and that which confesses the resurrection of the "Flesh," etc. He takes exception to the received explanation of the names "Father," "only Son," "Holy Ghost," regarding the doctrine of the hypostatic Trinity, as one which "lies outside the original drift and meaning of the Creed." It will be readily seen where our modern theological "Cuckoos" obtain their heretical ammunition.

(Rev.) JAS W. SPARKS.

The Rectory, Christ Church,

Toms River, N. J., March 11th, 1907.

### CHILDREN IN CHURCH.

To the Editor of *The Living Church*:

**S**OME time ago, in conversation with a mother of small children, I remarked that parents could easily train them to love to go to Church if they would give them to understand that it

is a pleasure and they might go to Church as a reward, etc., but on the other hand, if they hear the mother say: "I'm not going, I'm too tired," or "have too much to do," or the father say: "Sunday is a day of rest, I'm not going to Church"; what can you expect but that children, when most impressionable, are given the idea that to go is something undesirable?

Later I received a letter from this mother, which I quote:

"Since your talk with me about making church-going a pleasure to children, showing them that the parents really enjoy going and remain at home only when necessary, we have experimented with our children and both are very anxious to go every Sunday; and little M—, who behaved admirably, often tells me she 'likes to go to church; she no talk, No! No!'

"I have repeated your words to two mothers of young children, who were much pleased and impressed with them.

"I thought it would be gratifying to you to know that 'letting your light shine' that time, may be a seed that will spring up and bring forth greater results than you will ever know."

If all parents would set the example and encourage their little ones to attend Church, the next generation would show a marked improvement in this duty.

MARY E. SPARKS.

Christ Church Rectory, Toms River, N. J.

### THE TRANSFER OF FEASTS.

To the Editor of *The Living Church*:

**E**NGLISH convocation recommends, on the concurrence of the Annunciation with a day in Holy Week, the use of the service of the day, with the addition of the collect of the Annunciation. The coincidence of the observances has something very touching and very instructive about it; the good joy that Mary had, weighing with the approaching grief of our Lady of Sorrows.

Shall we not prefer the communion of our mother Church rather than to follow Rome, since we have no Congregation of Rites or episcopal authority? I was sure that I should find that Father McGarvey's advice was in the line of that perverse inclination which marks his manual, and the date he suggests for the transference of the festival by the individual priests who make him their guide, turns out to be April 8th, of course!

ERVING WINSLOW.

### THE TRAINING OF CANDIDATES FOR CONFIRMATION.

To the Editor of *The Living Church*:

**T**HE Bishop of Marquette's article in your issue of March 9th makes most interesting reading. In perusing it one wonders how much instruction the Vancouver victim of "the stony stare" had received before she came into the Church. Certainly very little concerning the Holy Eucharist, judging from her own remarks on the subject.

Now while the laity are not any more blameless in this than in other matters, it seems that one might go back a step further to those who are most responsible for such happenings. I have known Confirmation classes to have three, and even two, weeks' preparation, and when one priest was remonstrated with for the shortness of the time, his reply was, "I can't get them to come any longer." What can a person, and especially one brought up outside the Faith, learn in that brief period, and is it not a grave error to admit such to the highest privilege the Church can give?

In the craze for large Confirmation classes there are many who "join the Church" because of the rector's personality, on account of the beautiful service, or for some other equally foolish reason, and then if they happen to fall away, the laity get the blame for it.

Let the Confirmation classes, and especially those members of them which come in from the sects, be thoroughly instructed in the Sacraments, the Church's ways and her historical claims, and the faithful laity will not have to wear a perpetual smile of greeting, nor be obliged to give pink teas and clam bakes to keep them in the old paths.

J. C. HARING.

Johnstown, N. Y., March 15, 1907.

### VIEWS OF DR. ALLEN'S "FREEDOM IN THE CHURCH."

WHERE IT IS ILLOGICAL.

To the Editor of *The Living Church*:

**N**OW anxious "Higher Critics" and "Freedom in the Church" men seem to be regarding their opinions—so anxious that they write books, and, at an enormous cost, send free copies to

all the clergy of the country! The clergy will soon have quite a library of this kind of teaching, but its value is not enhanced by its broadcast propagation. Swedenborg sent his books free everywhere, but the public took them at their valuation.

Professor Allen's book, sent free in this manner, is most illogical. The writer tries hard to discredit the Virgin Birth, but is very weak over it for two reasons: (1) Because he acknowledges it is Scriptural; (2) because he accepts it himself!

Detroit, Mich., Yours truly,  
March 16th, 1907. CHAS. H. MOCKRIDGE,  
Rector of the Church of the Messiah.

#### AS SEEN BY AN EX-UNITARIAN.

To the Editor of *The Living Church*:

**P**ROF. ALLEN'S book on *Freedom in the Church* has recently been placed in the hands (*gratis*) of every priest of the American Church, and the publishers ask for our candid opinion of its merits. Instead of writing to the publishers, it might be better to express our views in a Church paper.

Permit me to say that, coming into the Church fifteen years ago from Unitarianism, and accepting *in toto* the full body of Church dogma and gospel truth, such volumes as Prof. Allen's strike me as exceedingly misleading, as well as ludicrous. If Prof. Allen had *denied* the truth of the Virgin Birth in his book, his position would have been far less harmful than it now is, for he declares his belief in the Virgin Birth as both a biblical and historic fact, but at the same time he affirms that he feels it to be his duty to point out that this truth is not a *necessary* one, and that the peace of the Church really depends upon minimizing its prominence!

Now Mr. Editor, can Prof. Allen tell us why any one of the great facts of the Christian religion can honestly be *minimized*? On the same basis that no one truth needs constant *magnifying*, for fear of thereby *minimizing* other facts, so by *minimizing* a great truth too much there is danger of magnifying some other great doctrine! This is the very basis of Sectarianism—the magnifying or minimizing of an universal truth, thereby losing Catholicity.

The *ludicrous* feature of the volume is this, that the work *denies nothing*, while its author is trembling for fear that the *truth* of the *Virgin Birth* may disturb the peace of the Church!

I never heard of such a case before. In the past, and in the recent Dr. Crapsey case, Church and Gospel dogma have been assailed openly and the battle nobly fought to a finish, while Prof. Allen, instead of seeing that the question is closed, in fear and trembling rushes into print to point out to us that the gospel and credal truth of the Virgin Birth is, after all, something to be kept a little out of view.

May we ask Prof. Allen what we shall tell our next Confirmation class? When we instruct them about the Creed, shall we prepare them for future Churchmen by emphasizing Prof. Allen's teaching that, whereas the Virgin Birth is a Bible truth, they need not consider it as a fact to be made at all prominent? It strikes us that the peace of the Church is more seriously endangered by Prof. Allen's teachings than by outspoken heresy, which latter can be more easily fought and conquered. If our Theological Schools are expecting to build up the Church by sending out young priests to *keep the peace*, we can tell them that the honest body of the *people* will not be fed on such food.

Jesus Christ declared in His Holy Gospel that He Himself by no means came to send peace on earth, saying, "*I came not to send peace, but a sword.*" As soon as the Church ceases to fight for the whole body of revealed and historic truth, just so soon as peace be purchased by fear of the *truth*, just so soon also must we behold the *ever-increasing* march toward Rome.

If Prof. Allen lives long enough, he may find several other accepted truths of the Creed denied or questioned by unstable priests or Bishops of the Church, and consistency would demand that each of these new succeeding controversies be treated as this has been; so it would require only *time* enough to minimize every statement of the Apostles' Creed as being dangerous to the peace of the Church! The final result would of course be the disappearance of both Creed and Gospel, leaving a Church emasculated of all power for good, because of her fear of the truth.

The book is undoubtedly the most dangerous and ludicrous work ever launched upon the book market; dangerous because afraid of Bible truth, and ludicrous by reason of its acknowledged acceptance of that truth, *i.e.*, Christ's Virgin Birth.

San Diego, Calif. ALFRED K. GLOVER.

#### "UNFAIR" AND "UNTRUE."

To the Editor of *The Living Church*:

**I**HAVE received from the Macmillan Company a complimentary copy of *Freedom in the Church or the Doctrine of Christ* by Alexander V. G. Allen. Everyone receiving such a copy is invited to tell the publishers what he thinks of the book, and "of its application to the present situation as it is being regarded by laymen."

The subject matter of the book is of so great importance, especially since it has been distributed to all the clergy, that it seems but right that their opinions should be, if they are of any value, made known to others besides the publishers. I therefore venture to state certain definite impressions received from its perusal.

1. Dr. Allen is doubtless an able man. He is widely known, and has for a long time held a responsible position in Cambridge. It is for that reason, amazing that he should write such a book as this. For, while he expresses himself as laying great stress upon "sound learning," he has committed himself to statements which, to say the least, are inconsistent with "sound learning."

2. His account of the dogmatic position of the Church of England and of our own, is unfair and to a great extent untrue.

He says the Church has rejected the title given the Blessed Virgin by the Council of Ephesus, and moreover that she has rejected that Council. No soundly learned theologian would say that. His argument on this subject is vitiated by the assumption of that which has no existence in fact. There is no documentary proof to sustain his contention. The facts are the other way.

3. While accepting apparently the Virgin Birth of our Lord, he practically assumes that it may be denied without blame; and he suggests interpretations which explain it away completely. His inferences are badly heretical, being essentially what is known as Nestorianism.

4. He discredits the traditional Faith as defined by the Councils which have been accepted by the whole Church, and pleads for the wider view which our modern progress opens out to us. At the same time, he advances long-explored and discredited objections to the Catholic Doctrine. We might well thank him, however, for showing us in this way that modern advanced thought is tied and bound by traditions of false teaching which date back to the first ages of the Church. Verily "there is nothing new under the sun."

5. He does not refer us to any accredited Anglican theologian for his extraordinary and misleading statements concerning "The Virgin Birth." But he does refer us to Coleridge's eccentric defense of Nestorianism. Brilliant as that unfortunate man was, he has scarcely been regarded as an exponent of the Faith.

6. Finally, laymen will scarcely regard with patience such special pleadings as this book contains. If its contents were widely spread among them, only distress and confusion would result. No enemy of the Anglican Communion could have more cunningly devised a weapon of attack upon her integrity, and upon her authority to teach men in the name of God. I can only explain to myself the motive of such publications as this by regarding them as means adopted to carry on the liberal propaganda which is destroying the simplicity of the Gospel of Christ wherever it gains a foothold. At the same time I venture to think that sensible people can hardly be expected to regard them as either serious or honest.

JOHN S. MILLER.

The Rectory of The House of Prayer,  
Newark, N. J., March 7th, 1907.

#### WHAT DOES IT MEAN?

To the Editor of *The Living Church*:

**T**HOUGH having read Dr. Allen's *Freedom in the Church* with a good deal of care I confess I do not know what to make of it as a whole. In some of its portions it appears to be an appeal for the removal from the Apostles' Creed of the clause concerning the "Virgin Birth," as an article not needed for subscription. And yet, it cannot be this, for then in the last chapter, I do not remember to have anywhere read so strong an argument in a practical way in favor of its retention, and, consequently, in justification of its original insertion. From this point of view I would heartily commend it to the thoughtful reading of everyone who has hitherto had a doubt upon the subject.

W. H. KNOWLTON.

# LITERARY

*The Thread of Gold.* By Arthur Christopher Benson. New York: E. P. Dutton & Co. 1906.

It is a little difficult to resist the temptation to preach a sermon in these columns upon this delicately beautiful but pathetic book. The "golden thread of hope and love interwoven with all our lives, running consistently through the coarsest and darkest fabric," is the same which we find in Epictetus, Marcus Aurelius, and many of the poets and sages of the days before the dawn. Mr. Benson is a man of wide culture, an accurate and enlightened observer, and he possesses a poetic imagination of the highest order. He has created for himself an harmonious philosophy of life and thought and he is not only appreciative of the highest beauty of nature and of literature but he is excessively sensitive to the romance and picturesqueness even of religious institutions and establishments, and he apparently writes with perfect sincerity. Though a Cambridge man, no one could have written with more thorough appreciation of the venerable glories of Oxford.

Yet even here he protests against ecclesiastical influences, as such, and recognizes them only as a flavor and not a temper. He actually reads into the place the spirit of "liberality" rather than what he calls the "ecclesiastical spirit," and has not a word to say even about those wonderful associations which stir the heart of the Catholic Churchman when his feet trace the paths that have been trodden by the heroes of the great revival of the English Church. The thread which pervades Mr. Benson's beautiful essays is no true thread of gold. It is rather a part of that chain of bondage in which mankind traveiled until the day of Bethlehem. If Christianity is an organized system, Mr. Benson is not a Christian. Whatever tribute he may pay to the value of organized Christianity is incidental and unintentional. He disbelieves in liturgical prayer, he dislikes assemblies in public which he thinks a waste of time, and he does not even accept the Eucharist, because a number of persons go away from that supreme act. It struck him all at once apparently as with a flash of novel inspiration when he heard the story of the charge to St. Peter read while an Archbishop of Canterbury was being enthroned "with pomp and circumstance," that in the true spirit of the scene the congregation were only simple Christians assembled to set a shepherd over a fold. Pain and trouble are simply an enigma. Our sorrows are like those of childhood over a broken toy or a dead bird, meaningless to him at the moment. His God is an immanent God. Walt Whitman and his view of the immensity of creation and individual insignificance are more to him than the "wistful dreams of ancient law-givers and prophets," and those who deliberately limit their view to the history of a single race (the chosen people) and to a few centuries of records (the Christian Church) seem to him simply to delude themselves. The fact is once again impressed upon the reader of Mr. Benson's book, of the inconsistency of those who, like him, find the very highest fruition of human attainment in the beauty, harmony, and grace of the Christian life, and the matchless beauty of its Founder: What would have survived of these without the organization of the Church which He founded and which has enshrined its beauty and its grace in the severities of faith, obedience, and discipline?

ERVING WINSLOW.

*The Apostles' Creed.* Six lectures given in Westminster Abbey. By H. C. Beeching, M.A., D.Litt., Canon of Westminster. New York: E. P. Dutton & Co.

A devotional study, originally delivered on the Fridays of Lent, 1905. Historical matters, as is proper, are but slightly referred to. The treatment is a spiritually helpful one throughout, and should render the daily recital of this our confession of faith more alive and sincere than is, unfortunately, generally the case. The application of the words of the second article to the individual Christian, in whom Christ lives, the hope of glory, is emphasized. The chapter on the Holy Spirit is noteworthy. The entire absence of any treatment of the Resurrection of our Lord, though His Virgin Birth and His Ascension are dwelt upon, will strike the reader as a most serious omission, especially when we remember that the whole burden of the Apostles' message was Jesus and the Resurrection. The author somewhat questionably speaks of St. Peter as the rock on which the Church was built, but without attempting to explain the statement. It is good to find strong words in favor of a recognition of the communion of the living and the departed in the services of the Church.

*To Christ Through Criticism.* By the Rev. Richard W. Seaver, B.D. The Donellan Lectures before the University of Dublin, 1905-6. Edinburgh: T. & T. Clark. Imported by Chas. Scribner's Sons, New York. Price \$1.50 net.

A noteworthy phenomenon in present-day thought is the reverence for the person of Jesus Christ and the almost universal recognition of the uniqueness of His character even by those who refuse to confess His Godhead. Dr. Du Bose, in his *The Gospel in the Gospels*, and Dean Slattery, in his striking and more recent *Master of the*

*World*, have taken advantage of this fact, and have built upon it in different ways. Here we have another attempt, more venturesome and less successful, on somewhat similar lines. The author accepts the supposed results of the radical criticism of the New Testament—with perhaps a reservation in favor of the Virgin Birth. He finds sufficient ground for the general truthfulness of the representation which the Gospels give of Christ in its recognition by the spiritual consciousness of mankind. From Christian experience he would argue back to the historicity of the Gospel records—rightly insisting that religion must rest in facts. Much that he says is of great interest and real value. He does not, however, make proper use of the testimony borne by the Church and by the Christian institutions, which have been the actual, external, and convincing sources of faith for ages past.

He approaches the discussion of the Resurrection in a fresh and helpful way, showing that its true place is rather that of the confirmation than of the ground of belief. "Let us not argue that Christ rose from the dead, and that therefore Christianity is true; but rather, because Christianity is true, therefore His Resurrection is credible." We are disappointed, however, to find that he finally pronounces the Resurrection to have been "spiritual," or "psychical," and not "physical." To aid in arriving at this conclusion he dismisses the incident in St. Luke, "Handle Me and see," etc., as "simply one of the unhistorical traditions which floated about the primitive Church." The treatment of Christ's death is unsatisfactory, and the author does not hesitate, in the interest of his own view, to set aside much of the language of Scripture as a misinterpretation. These are serious blemishes in a work which has large elements of possible usefulness.

CHAS. C. EDMUNDS.

*The Ancestry of Our English Bible.* By Ira Maurice Price, Ph.D., Professor of the Semitic Languages and Literatures in the University of Chicago. Philadelphia: Sunday School Times Company.

We commend this book most heartily as a thoughtful and helpful study of an important subject. The author writes from the standpoint of one who, fully accepting the Catholic doctrine of our Lord's Person, is acquainted with modern thought and willing to avail himself of its suggestions. He regards the Forty Days in the Wilderness as the period in which Christ, fresh from the Baptism, with its confirmation of His Sonship and the anointing with the Spirit, determined upon the laws which should govern His ministry among men. He sees in the successive temptations the suggestions of the evil one to set aside these laws for methods of action which would violate the principle of the Incarnation, compromise with evil, or overthrow the moral character of human action. There is far greater originality in the handling of his theme than one would have supposed possible after it has been treated by so many writers. We hope the book will have the sale it deserves.

*The Temptation of Our Lord.* By the Rev. H. J. C. Knight, B.D. The Hulsean Lectures for 1906. New York: Longmans, Green & Co.

Prof. Price has chosen an attractive title for his very interesting volume. Of the many recent works on the English Bible, this easily takes the lead in attractiveness and interest. The volume is divided into three parts. In the first there is a discussion of the several versions and their variant readings, with reasons for these variations. Some interesting examples are given, which show how copyists, e.g., have mistaken one Hebrew character for another. Part two is devoted to the sources of the English Bible. Here we have given to us in an interesting manner, a vast amount of information concerning Hebrew, Syriac, Greek, and other MSS. In part three the various English versions are taken up, beginning with Cædmon's paraphrase and ending with the American Revised Version. The history of the important versions is given, and comparisons made. Tyndale's great influence is traced most sympathetically. One can scarcely give too much credit to Prof. Price, although he may not agree with him that our English Revised Bible "is the result of the best efforts of about seventy-five of the leading scholars of the last quarter century." The book is well written, and beautifully illustrated.

*Quiet Hours with the Ordinal.* A Series of Addresses by the Right Rev. J. W. Diggle, D.D., Bishop of Carlisle. New York: Longmans, Green & Co.

These addresses were first delivered at the Advent Retreat of Ordinands in the diocese of Worcester in 1902. At the request of the Bishop of Worcester, Dr. Gore, and of those ordained, they are printed. The subjects treated are the Vocation, the Holy Scriptures, the Vows, and finally the Commission. The style is simple and direct, and the matter most practical. It would do any candidate for holy orders good to read this little book prayerfully.

*Public Worship in the Book of Common Prayer.* A Handbook for Lay People. By the Rev. C. R. Davey Biggs, D.D. New York: Longmans, Green & Co.

This very useful and instructive book is the substance of lectures given by Dr. Biggs, at the Church of All Saints, Margaret Street, London. We know of no book which combines so much accurate information about the Prayer Book with a popular and untechnical style. If such books were read more generally by our lay people, there would not be so much ignorance and prejudice among us.

### "HE CAME UNTO HIS OWN."

Ye are Mine own, for My Father hath sent Me,  
Ye are Mine own, Oh! My people, repent ye:  
Follow your Shepherd into the Fold,  
Leave the World, for the World is cold.

Will the People be gathered in?  
Will they be loosed from the bonds of sin?  
Hark! how they scoff at God's only Son:  
A Crown of Thorns has the Shepherd won.

So the Saviour came to His own,  
Incarnate Love, but their hearts were stone.

Ye are Mine own, with My Flesh would I feed you,  
Ye are Mine own, by My Hand would I lead you  
Unto the Place prepared above,  
Into the fulness of My love.

Will they be fed with the Bread of Life?  
Will they be led from the way of strife?  
See! how they scourge Emmanuel,  
Who for their sakes would conquer Hell.

So the Saviour came to His own,  
Incarnate Love, but their hearts were stone.

Ye are Mine own, sought with much prayer and fasting,  
Ye are Mine own, called to Life Everlasting:  
Hear, Oh! My People, your Saviour's Voice,  
'Tis your God that speaks, hear and rejoice.

What is the answer the People make?  
What is the road the People take?  
Crucify Him! their bitter cry,  
Calvary's hill is very nigh.

So the Saviour came to His own,  
Incarnate Love, but their hearts were stone.

Ye are Mine own, by My Blood I have bought you,  
Ye are Mine own, with My Life I have sought you:  
Come unto Me, for I am the Way,  
On the Son of Man all your burdens lay.

What answer now will the People make?  
What road now will the People take?  
Who will believe, who crucify?  
Who stop to worship, and who pass by?

So the Saviour comes to His own,  
Incarnate Love; are our hearts of stone?

H. G. A.

### A HOLY WEEK MEDITATION.

BY THE REV. H. J. MIKELL.

**T**HE shadows of Lent are deepening, and in our yearly pilgrims progress as we follow our Lord, we are approaching very near to the hill called Calvary. The Church would have us in these days in thought, and prayer, and meditation and life follow Jesus along His *Via Dolorosa*, and learn the lesson of His love and patience, and remember that it was our sins, and the sins of the world which made necessary all His sorrows and His sufferings.

"Follow to Calvary;  
Tread where He trod,  
He who forever was  
Son of God."

On Palm Sunday we will see Him "in lowly pomp ride on to die," the way strewn with scattered garments, the air vibrant with the rustle of the waving palm branches, and with the glad shouts of Hosanna as Zion welcomes her King. Let us pause for a moment to ask ourselves if we have ever taken Him for our King, and if we are loyal and loving subjects and zealous in His service. "The King's business requireth haste."

Then on those first days of Holy Week He spent all day long teaching in the Temple, and lesson after lesson, and parable after parable falls from His lips in breathless succession as though He knew His time was short. "I have a work to do, and how am I straitened until it is accomplished." Have we heeded His teachings? Have we laid to heart the lessons of His lips and life? Or are we indifferent as so many were who heard Him those days in the Temple Courts?

There are lower depths yet to which we may descend. We may be as those who on that Wednesday came together to make their shameful bargain, Judas and the Chief Priests. Spy-Wednesday they call it in Ireland, and Crooked-Wednesday in some parts of Germany, and both names suit it well. How the clinking of these thirty pieces of paltry silver rattles down through the ages accompanying and echoing the shame of the disciple who betrayed his Master, the man who was false to

his friend, and that Master, that friend the gentle Jesus. Let us pray that we will never betray Him, that through us His cause will never suffer in the world.

The solemn scene of Thursday night touches us deeply. It is the time of the institution of the Holy Communion. Jesus was to leave His disciples, but He was yet to be always with them in the spiritual presence of His Sacrament. They would not be weak, for they would find strength in feeding upon His Body and His Blood. They would not be alone, for His spiritual presence was to be with them to the end of the world. They were not to forget Him, but were to "Do this" in remembrance of Him, to remind themselves of that sacrifice and to plead that sacrifice to the Father for the remission of their sins.

Let us draw near then on that day of the institution not unworthily, "discerning the Lord's Body," humbly and reverently, praying—because in that spiritual Presence is the special time for prayer—God's blessing upon our individual lives.

When Friday comes we will have toiled in the blessed footsteps to the top of Calvary. We are with the faithful St. John at the foot of the Cross, with the mournful mother keeping her station by the dying Son.

Have the scenes stirred in us any feelings of love and sympathy and sorrow, or is it still nothing to us as we pass by?

No human heart there is that would not be moved to its depths by that patient suffering, that calm endurance, but it is an insult as deep as the reviling, the taunting and the wagging of the head of those who passed by the Cross that day, simply to be sorry for the Crucified Jesus.

There has been sympathy enough in the world for the historic Christ, what we want is a loyal, loving service to the living Christ. We want a heart so cut to the quick with the scourging, the spitting, the crown of thorns, and the crucifying that it will rise up from its sorrow, be moved by its righteous anger to cry out: "This Jesus who loved and suffered so, I will follow all the days of my life, though a cross must be borne and a Calvary climbed."

If some such thought be not ours, we have crucified the Lord afresh, and cast over our spiritual life a gloom such as the dark deed of this Good Friday has cast over every succeeding Friday as it comes into the days of the week.

And so through the Saturday's rest and quiet, when the work of Jesus rested on earth, as the tired body rested in Joseph's tomb, that it might be prosecuted in the realms of the departed, we enter upon the joy of the Day of Resurrection.

Once more we cry with the early Christians, "Christ is Risen," and the answer comes from prayer, and chant, and hymn and Psalter and Lesson, "The Lord is Risen indeed."

Every note of the service adds to the joyful sound, until it culminates in the triumphant strain of the Holy Eucharist.

"But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life."

So on that greatest of feast days we will as the Church bids us do, draw near to our Risen Lord and partake of the Sacrament of His Body and His Blood.

Rich and poor alike we will bring to His house an offering, as generous as may be, whether it be a mite like the poor widow's, or a precious gift like Mary's alabaster box, but something which represents a real sacrifice of self-indulgence.

And having offered our gift and drawn near and worshipped, we will go forth to our work and our life refreshed in mind and soul, and thankful for all God's mercies towards us "but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ, our means and grace and our hope of glory."

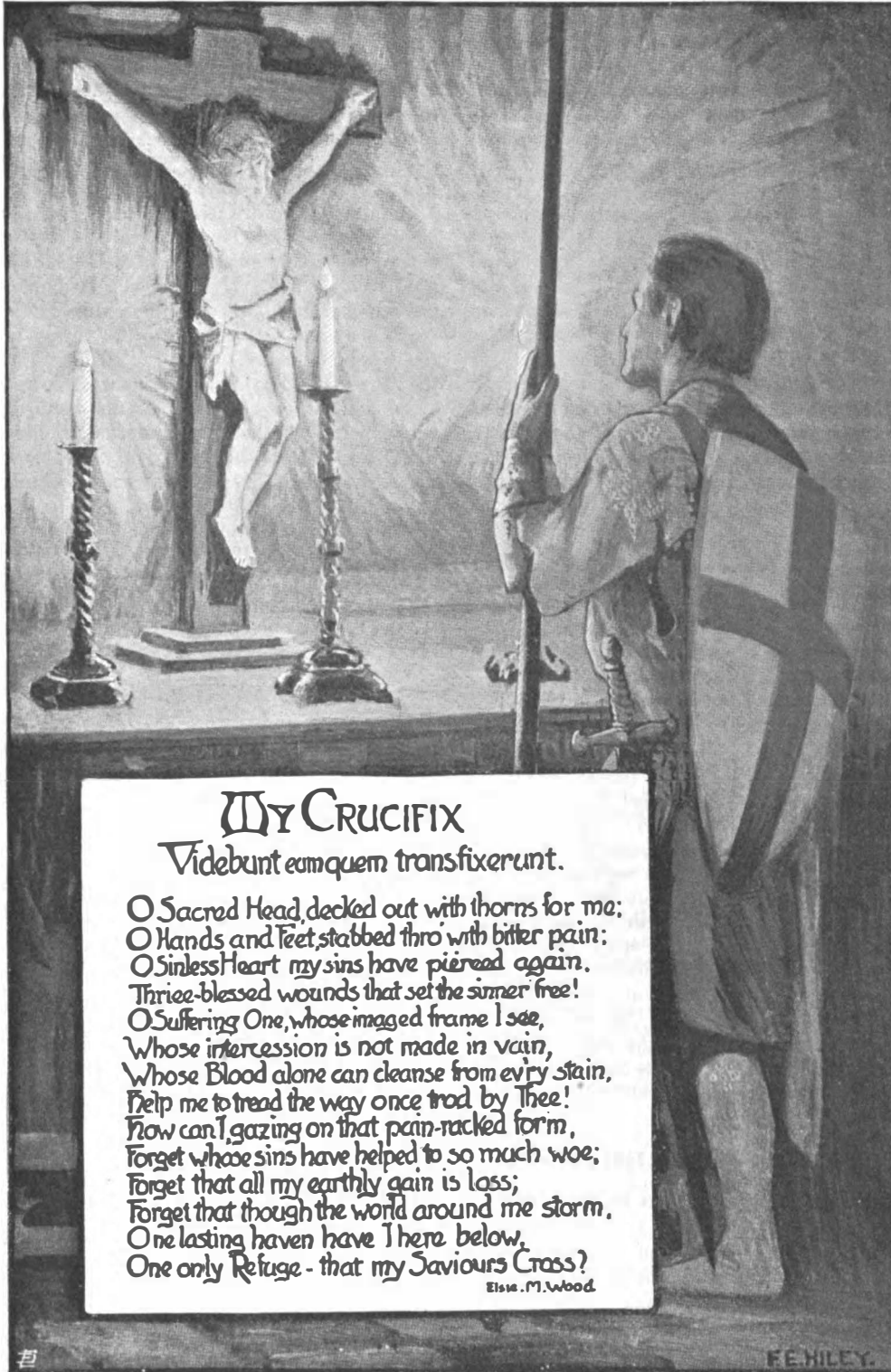
### IN HEBREW AND GREEK AND LATIN

BY ROLAND RINGWALT.

**P**ILATE'S scornful question, "What is truth?" leaves us uncertain whether the title on the Cross was a bit of mockery or a confession that Jesus of Nazareth was what He claimed to be. At all events, the inscription remained, though prominent men begged the governor to modify it. The language of the Israelite, shrieking for vengeance on One accused of blasphemy; of the Greek, who sneered at the Law and the Prophets; of the Roman, who looked with contempt on the frenzied mob of Jerusalem, all proclaimed that the Sufferer was royal. Every man of that day who could read was acquainted with one or more of the three tongues which an-

nounced the majesty of Him who hung between two criminals. True, Jesus of Nazareth had been deserted by His followers, mocked, buffeted, beaten, exposed to every form of insult, but this did not disprove His Kingship. Monarchs of unquestioned title had been ill-treated or even murdered by rebels. Pilate had asked, "Shall I crucify your King?" and the writing on the Cross had a strange look. Of those who read it, some, and they men of intelligence, disliked it. Perhaps the governor, after all, meant to say that the Jews had compassed the murder

read and that every illiterate may understand that a dangerous crossing is to be avoided, or that a certain rate of interest is paid, or that tempting bargains will be offered. The Jew, whom curiosity drew to Calvary, could read in the language of the Temple and the synagogue that a successor to David and Solomon was hanging on the Cross. The Greek, who deigned to look on the multitude, went away, despising Jews even more than he had done. The Roman grew even more haughty as he reflected on the fickleness of the crowd. If Jesus of Nazareth was what



[REPRODUCED FROM "THE TREASURY," LONDON.]

of their Sovereign. The dull, open-mouthed throng might stare, the malicious might scoff, the impertinent thief might rail at Jesus, but one cross was marked while the others were not, and the writing was not what the chief priests desired. Above the yells of the mob and behind the darkness were significant words, words which implied that the governor who had washed his hands of the deed believed that Annas, Caiaphas, and their followers were a gang of murderous rebels.

One can hardly ramble about a great city without being reminded of Pilate's inscription. A railroad company, a savings fund, or a department store wishes to catch the public eye, and puts up its notices in the languages most widely spoken in the community. This means that every educated person may

He claimed to be, then His nation had committed rebellion and blasphemy. If He was an impostor, then the people who on Good Friday yelled for His blood had only a few days before been sadly deceived. The Jews, by their own showing, were rebels or dupes, and the stern Roman did not particularly care which might be the case; he merely waited for the next outbreak of superstitious folly. No one could be sure what Pilate meant, and he may have wavered in his own belief.

But the reason men of to-day study Hebrew is that they wish to prove or disprove the Messianic claims of Him who hung upon the Cross. The rich poetic imagery of the prophets is well reproduced in the noble versions of Germany and England. Narrative and proverb, history and chant, are presented

to us in such excellent translations that the most critical reader is forced to praise them. But men strain their eyes over Hebrew prints because every passage of a typical or prophetic character is a battle ground. Did or did not the seers of Judea look forward to One who was to be born of a Virgin, to be born in little Bethlehem, to be called out of Egypt, to be despised and rejected of men, to be numbered with transgressors, to make His grave with the wicked and to be with the rich in His death? Did the ancient Scriptures foretell that One should have His hands and feet pierced, that those who pierced Him should look on Him, that there should in the future arise a Man who should be the fellow of the Lord of hosts? Skeptics tell us that the Hebrew Scriptures are of no more authority than classic or Babylonian myths, but nobody argues against the myths; while every intelligent mind gives some answer to the question, "What think ye of Christ?" Hebrew owes its interest to its bearing on the claims of Him whom Pilate called the King of the Jews.

It was natural enough for the Greek to pride himself on the poetry, the history, the drama, the philosophy of his wonderful language; and its masterpieces still appeal to a small number of cultivated minds. But the Book of books was not written by Thucydides or Æschylus, it was the work of men on whom the wits of Athens would have looked with scorn. Yet multitudes of Christians to this day hear the words of our Lord and the deeds of His Apostles in the Greek tongue. In every large town of Europe and America, in every part of Russian or British India, in every civilized isle of the Pacific, it is probable that there is somebody to whom the Greek Testament is daily food. All the classic dissertations from Bentley to Schliemann have not awakened one-hundredth part of the interest aroused by the revision of the New Testament. The Greek language is studied by many who never learn to master Aristotle and Plato, but who hunger for the words of the Apostles and of Him who sent them. In monastery and manse, in college and cabin, it is dear to those who find in it the witness to One whom the synagogue branded as an impostor, but whom the governor described as King of the Jews.

Latin rose to its noblest stature, and then declined. After its greatest writers and orators had passed away, two books came to comfort and bless the world. One was the Vulgate, the other was the *Imitation of Christ*. Millions of people who could never have understood Cicero or Virgil, listened to the prophecies re-told in the Latin tongue; and hundreds of altars echoed with "*Hoc est corpus meum*." All over the modern civilized world people read and prize the inelegant but earnest Latin of the good monk who strove to follow the Crucified. There is a deepening fascination in the thought that Pilate, like Balaam and Caiaphas, was a prophet, even though against his will. Our Lord declared that those who crucified Him knew not what they did, and Pilate knew not how strange and mystical his inscription would seem to later ages. The Jew rejected his Messiah, the Greek sneered at Him, the Roman crucified Him, and yet Providence forced all three languages to proclaim the greatness of the King of the Jews.

### GOD'S PROTECTION OF HIS CHILDREN.

**I**N conducting what is practically a mission in the West-end of London, the Bishop of London has invited questions from those perplexed at any phase of religion. There has recently been in London a sensational and exceptionally brutal murder of a young woman of pure and innocent life, a Miss Lake, who was a zealous Church worker, and who was assailed and murdered by three men.

One of the questions asked the Bishop was this: "Where was the love of the Almighty Father when this poor girl was allowed to be murdered so brutally?"

Bishop Ingram's answer well applies to the problem which has vexed so many devout people since the Christian era began, and which the recent series of wholesale accidents in this country must have brought to many anxious souls.

Bishop Ingram said he was glad, says the report in the London *Daily Telegraph*, that the question was put to him, as it had doubtless arisen in the minds of many.

I am also glad to answer this question, he continued, because I think it is occurrences like this that make more atheists than anything else. Many of those who listened to what I tried to say about the loving Father last Sunday must have thought of this question. Well, what we must remember is this—and this is the key to many difficulties—that God created man with

free-will. When I was in Bethnal-green we used to argue on Sunday afternoons whether we would rather have been created with or without free-will—with free-will and able to do wrong, as well as right, or without free-will, like a puppet pulled by a wire. If, as I believe, God created man with free-will, he must be free to do both right and wrong, and to that extent God parts with His omnipotence. We become free agents. If three young men choose to sell themselves to the devil, and all his ideas of lust and cruelty inspire them, God will not work a miracle to crush their free-will. If He stretched out His almighty arm to crush our free-will when we are about to do wrong, He would break His own image in us. If three young men are devilish enough to plan a crime like this they can carry it out. It happens in London. That is the first point; there is a second. If you say this murder was unjust you must remember that while justice is promised we are never told when it is to be established. It may not be in Time, which is a mere con of Eternity. There is a strong and loving Father waiting, I believe, to reward that ill-used innocent girl with eternal happiness and love in another and better world. The third point is that God was there with His child, and nothing wicked was done by her. If those men had made the poor child do anything wicked, God was there with His almighty power.

There is a fourth point, and to my mind it is the key to the whole question. Christ died like that. It is quite true that the girl's death was not necessary, and every honest man's blood boils when he thinks of the dastardly act. At the same time Christ, who had not sinned, was bloodily done to death on the Cross on Good Friday. Did God forget His Son? Did He not say, "This is My beloved Son, in whom I am well pleased"? I know God did not desert this child when she was done to death, because He did not desert His personal Son. Therefore He says of both, "This is My beloved child," and he says it of us if we believe in the Cross.

### "INCREASE OUR FAITH."

Increase our Faith, oh Lord!  
Be this our constant prayer;  
Faith that may grasp Thy Word,  
Our shield against despair.

"If ye had Faith" and then  
"O ye of little Faith!"  
Still pleadest Thou with men,  
Thou Lord of life and death.

If we had Faith! Thy peace  
That tongue can never tell,  
The joy that cannot cease  
Our thankful hearts would swell.

Faith that would know Thee near,  
That Thee unseen might see,  
Faith that would conquer fear,  
Faith that might feed on Thee!

O Christ, increase our Faith,  
For what were earthly woes,  
What even shame or death,  
Could we but hold Thee so!

Light were each weary load  
And pain, for Thy sake, sweet;  
The roughness of life's road  
No more would hurt our feet.

Darkness were light could we  
But clasp Thy leading hand;  
Our sight were strong to see  
Things hard to understand.—

Dim is our Faith and cold,  
Helpless and weak are we;  
We cry with those of old,  
O Merciful! to Thee.

Thou who each thought can'st read,  
Low at Thy feet we fall;  
Thou knowest what we need,  
Our greatest need of all.

Santa Monica, Cal.

MRS. J. D. H. BROWNE.

"BRING ME the best Buddhist or Mohammedan in the world, the most virtuous, the most high-minded, and I think that man has a right to hear of the tremendous fact that a divine Person came into the world to bring blessing to mankind. Whether he needs it or no, I will not stop to argue. I think he has a claim upon Christian people to tell him of that fact."—*Eugene Stock*.



## 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. RANSOM M. CHURCH, rector of St. John's Church, Auburn, N. Y., has accepted a call to the rectorship of St. John's Church, Cleveland, Ohio, and expects to assume his new duties on April 25th, St. Mark's day.

THE REV. D. H. CLARKSON, rector of St. Paul's Church, Greenwich, N. Y., has accepted the curacy of the Church of the Transfiguration, New York City.

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 address of the Rev. C. A. ROTH, who is acting as General Missionary along the Guernsey Branch of the Burlington in Western Nebraska, is Scott's Bluff, Neb.

THE REV. HAROLD THOMAS of Orangeburg, S. C., has accepted a call to Florence, S. C.

THE REV. DOANE UPJOHN has been elected rector of St. Paul's Church, Plymouth, Wis.

THE REV. BURR M. WEEDEN has been compelled by illness to resign the rectorship of St. Luke's Church, San Francisco. His address is now 729 Emerson St., Evanston, Ill.

## ORDINATIONS.

### PRIESTS.

NEBRASKA.—In St. John's Church, Albion, on Thursday, March 14th, the Rt. Rev. Arthur L. Williams, D.D., acting for and by the request of the Bishop of the diocese, advanced to the priesthood the Rev. ARTHUR E. CASH. The Rev. D. C. Pattee preached the sermon, the Rev. J. C. S. Weills presented the candidate, the Rev. Arthur J. Westcott, Ph.D., acted as master of ceremonies, and all three united with the Bishop Coadjutor in the laying on of hands. The Rev. Mr. Cash will continue in charge of the missions at Albion and Monroe.

### DIED.

WALL.—Departed this life at her home in Carsonville, Michigan, Sunday, February 10th, 1907. Mrs. ANNA E. WALL, wife of the late Rev. Robert C. Wall, former rector of the Church of the Good Shepherd, Lexington, Michigan, at the age of 65 years, 8 months. Mrs. Wall departed this life in the Communion of the Holy Catholic Church in which she was ever a devoted worker.

YAUCHLER.—Entered into life eternal, on Friday, March 15th, 1907, at Washington, D. C., RETTA LUCILLE YAUCHLER, aged 22 years and 7 months, beloved daughter of Harry and Millie Grubbs Yauchler.

## MEMORIALS.

### REV. EDWARD BENEDICT.

The Bishop of Massachusetts and other clergy, at the grave, on March 11th, A. D., 1907, of their brother and friend, the Rev. EDWARD BENEDICT, desire to record their affection and respect. For thirty-six years, Mr. Benedict has served the Church in many places, with fidelity and fruitfulness. Well-learned, thoroughly trained in mind and spirit, he was a priest of the ripest qualifications, a helpful teacher and preacher, and an ideal pastor. Of strong and well-grounded convictions, a loyal Catholic Churchman, he laid solid foundations, and built securely on them. Wise, patient, gentle, of singularly pure and blameless life, his curacies in Christ Church, Springfield, Mass., St. Mary the Virgin, New York, and the Advent, Boston, his work with the Society of St. John the Evangelist, in Oxford, Philadelphia, and Boston, and

his rectorships in the dioceses of Missouri, North Carolina, Easton, and Massachusetts, form a continued story of a holy, humble, winning lover of souls. His last seven years as rector of Christ Church, Swansea, Mass., have left an imperishable impression on that ancient parish and community, to which he was tenderly endeared, which have been hallowed by his life and labors, and in whose lovely church yard his body awaits its glorious resurrection.

"Grant him, O Lord, Eternal Rest, and may Light Perpetual lighten upon him."

GEORGE MCCLELLAN FISKE,  
 WILLIAM HARMAN VAN ALLEN,  
 CHAUNCEY HAYDEN BLODGETT,  
 Committee.

## 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 WANTED.

LATE ORGANIST AND CHOIRMASTER of important English Abbey, seeks first class position any time before September. Specialty training choir boys. Recitallist, Bass Vocalist, Lecturer, Disciplinarian, 5 feet, 11 inches tall, age 34, well educated. Graduate of Trinity College, London. Honors in Vocal Physiology. Two and one-half years' American experience. Excellent References. DUNELM, care LIVING CHURCH, Milwaukee.

YOUNG MARRIED PRIEST would like position as rector of small parish or as assistant near New York City, moderate compensation. Conservative Churchman. Address: R. T., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

### POSITIONS OFFERED.

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

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

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

## PARISH AND CHURCH.

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

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## APPEALS.

### APPEAL FOR RECTORY AT REDDING, CAL.

The small number of Church people in Redding, Missionary Jurisdiction of Sacramento, have undertaken what is for them the great task of building a rectory. Are there not people interested in the missionary work of the Church who will help even with small offerings? It is very necessary in order to have a resident clergyman that a house be provided.

Please send to the priest in charge, the Rev. R. B. Whipple, or to the Bishop.

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

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

### THE BISHOP TUTTLE CHURCH HOUSE.

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

## JERUSALEM.

\$5,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will be

gin 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.

### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

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

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

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

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

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

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

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

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

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M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Union Square.

### BOSTON:

H. M. Upham Co., 15A. Beacon Street.  
Old Corner Bookstore, 27 Bromfield Street.

### PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

### WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
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The Young Churchman Co., 412 Milwaukee St.

### OMAHA:

A. S. Singleton, 1428 N. 22nd Street.

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H. Godfree, 78 Colony Street.

### LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

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

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

## BOOKS RECEIVED.

**PUBLISHED FOR ST. PAUL'S LECTURE SOCIETY BY RICHARD FLINT & CO., London.** Imported by Thomas Whittaker, New York.

*The Christian Doctrine of God* Lectures delivered to the members of the St. Paul's Lecture Society, by the Rev. W. J. Sparrow-Simpson, M.A., chaplain of St. Mary's Hospital, Ilford. Price 75 cts.

**THOMAS WHITTAKER, New York.**

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*Cosmos, The Soul and God.* A Monistic Interpretation of the Facts and Findings of Science. By Charles London Arnold, M. A. Price \$1.20 net.

*Fingerposts to Children's Reading.* By Walter Taylor Field.

*Forest Friends.* The Woodland Adventures of a Boy Pioneer, by John Madden, M.D.

**GEORGE W. JACOBS & CO. Philadelphia.**

*With God in Prayer.* By the Rt. Rev. Chas. H. Brent, D.D., Bishop of the Philippine Islands. Price 50 cts. net.

**GERMAN LITERARY BOARD. Burlington, Ia.**

*The Story of Christ's Passion.* Told and Explained by the Rev. E. E. Ortlepp. In Three Parts. Part Two. Price \$1.35, postage 15 cts.

**THOMAS Y. CROWELL & CO. New York.**

*The Ministry of David Baldwin.* A Novel by Henry Thomas Colestock. Price \$1.50.

*Christ's Secret of Happiness.* By Lyman Abbott. Price 75 cts. net.

*The Religious Value of the Old Testament in the Light of Modern Scholarship,* by Ambrose White Vernon, Professor of Biblical Literature in Dartmouth College. Price 90 cts. net.

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The "First Folio" Shakespeare. *Much Ado About Nothing.* Edited with Notes, Introduction, Glossary, Lists of Variorum Readings, and Selected Criticism by Charlotte Porter and Helen A. Clarke, Editors of the *Camberwell Browning.* Price 75 cts.

*Orthodox Socialism.* A Criticism, by James Edward Le Rossignol, Ph.D., Professor of Economics in the University of Denver, author of *Monopolies Past and Present.* Price \$1.00 net.

**CHARLES SCRIBNER'S SONS. New York.**

*The International Critical Commentary. A Critical and Exegetical Commentary on The Book of Psalms,* by Charles Augustus Briggs, D.D., D.Litt., Graduate Professor of Theological, Encyclopaedia and Symbolics, Union Theological Seminary, New York, and Emille Grace Briggs, B.D. Vol. II. Price \$3.00 net.

## PAMPHLETS.

*The Anarchy of Christian Science.* By Lyman P. Powell.

*A Lady For Ever.* A Sermon Commemorative of Three Good Women. Preached in Grace Church, New York, on the First Sunday in Lent, February 17th, 1907. By the rector, William Reed Huntington, D.D. Printed by Request. New York, The Irving Press.

*Watching by the Cross.* Addresses in the form of Meditations on the Seven Last Words of our Blessed Saviour. By the Rev. George W. Bowne, M.A.

*Church Philanthropy in New York.* A Study of the Philanthropic Institutions of the American Episcopal Church in the City of New York, by the Rev. Floyd Appleton, Ph. D. With a Prefatory Note by the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of New York. Published by Thomas Whittaker, New York.

*Memorial Service to the Rev. Robt J. Nevin, D.D.* At St. Paul's American Church, Rome, on the Festival of the Conversion of St. Paul, January 25th, 1907. Sermon by the Rev. Charles Eugene Betticher.

## EVERYMAN'S LIBRARY.

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

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# THE CHURCH AT WORK

## RAISING OF GRACE CHURCH, GALVESTON.

THE WORK of raising Grace Church, Galveston, Texas, has now commenced. It will be recalled that a large portion of the city has been raised to the grade of the sea wall erected since the great flood. It has been a large undertaking, and it seems that Grace Church is the heaviest single structure to raise. The Galveston News says:

"Grace Church is estimated by the contractors to weigh fully 4,000 tons. This makes the building considerably heavier than any which has been moved in Galveston up to the present time, it is said. It does not cover as large an area as some brick buildings which have been lifted to the grade required by the grade raising operations. The dwelling of Mr. W. L. Moody on Tremont Street is probably the next heaviest building which has been lifted to grade. Mr. Egert fulfilled the contract of raising the Moody dwelling, and he states that Grace Church is by far the heavier building of the two.

"No apprehension is felt by the contractor in regard to the safety of the big structure during the process of raising it above its present level. The church will be raised about four feet, and the contractor expects to lift the mass of stone to its new level without disarranging a stone in the church proper. The foundation will be excavated and holes pierced through the masonry at that point, but the walls, interior and exterior, will remain undamaged. The dimensions of the building are about 50x100, not including the tower. The tower weighs about 1,100 tons and is very solidly constructed of stone. About 800 screws will be required to lift the church. The method commonly employed in raising heavy structures will be used to raise the church. A cradle will be constructed under the building of heavy timbers and iron girders, and the ends of these pieces composing the cradle will rest upon the screws. The entire number of screws will be turned simultaneously to prevent a strain and consequent breakage of the walls. The contractor expects to complete the job in about two months, and in the meantime services will be held in the church regularly."

## ARCHDEACON RUSSELL'S TWENTY-FIFTH ANNIVERSARY OF ORDINATION.

MAURICE HALL was the scene of a very interesting and significant event on the night of Friday, March 8th, in the shape of an informal celebration of the 25th anniversary of Archdeacon Russell's ordination, and also the 25th anniversary of the beginning of his missionary work here and in the adjoining counties, which has resulted in large accretions to the Church and the large and continually growing school work, known as the St. Paul Normal and Industrial School, Lawrenceville, Va.

The beginning of Mr. Russell's work here and the establishment of the normal school marks a distinct epoch in the history of this community and section. The transformation in the morals, religion, and social lines of the people as the result of the pure life and lofty ideals of thought and training inculcated by his labor of love and sacrifice of 25 years has been vast, so vast that only those familiar with conditions prior to 1882, the beginning of his ministry here, can have any adequate conception.

When he came here in 1882 and took up his work, the adherents of the Church were only a handful, and in the counties surround-

ing the name was practically unknown, and in not a few instances where known, abhorred as a thing almost of the devil. Ignorance, superstition, and crime were rife. Ownership of land was confined to a very small percentage, and the log cabin flourished and bloomed like a perennial flower. Apathy and indifference to conditions were general. These were the exact conditions when the Arch-



REV. JAS. S. RUSSELL.

deacon, then a young man fresh from school, entered upon his work.

But how is it now? Go through the country and see the numerous houses of worship of the Church, not ramshackle, run-down structures by any means, but in many instances nicely painted and neatly furnished and on preaching days filled with as intelligent looking audiences as one would wish to see; neat looking frame houses instead of cabins, well-kept farms with good fences, out-houses, stock, horses, and vehicles of various kinds, and a general air of prosperity and manliness that comes from a sense of responsibility and confidence, inspired by the effort to better one's condition. In the county of Brunswick alone, the habitat of the school, as a direct result of the inspiration afforded by the teaching and preaching of the Archdeacon through the school, the colored people of the county own 44,197.55 acres of land of an assessed value, including the buildings, of \$325,180.25, and personal property to the amount of \$100,000. They have also in this year, on account of the school term being shortened to four months, voluntarily taxed themselves, on the suggestion of the St. Paul Farmers' Conference, the uniform sum of \$1 per capita in order to supplement the term two months. Over \$300 in cash and pledges was subscribed for this object. The effect of this united effort to help themselves was, that in the end the county school board, of their own volition, granted an additional month. The above are some of the reasons which influenced local friends to feel that the occasion ought not to be passed by unnoticed.

There was a large gathering in Maurice Hall, and addresses were made by visiting clergy. The event was full of interest to all concerned.

## DEATH OF ARCHDEACON LEEDS.

THE VEN. J. E. H. LEEDS, Archdeacon of Kansas, after a very short illness died on Sunday, March 10th. He had been in Kansas before, in the early nineties, at Pittsburgh, Clay Centre, and Wakefield, but returned to Ireland, his native country, to take a living. He was noted as a remarkable peace-maker in parishes and families, and was therefore a much-loved priest. He became the general

missionary of the diocese by invitation of the Bishop, only last August, and had already impressed himself as a devoted missionary upon the people of his missions.

Archdeacon Leeds was graduated from Seabury Divinity School. He was 49 years of age. The funeral was from the Kansas Theological Seminary, of which he was an instructor. The Bishop and several other clergy officiated.

## EMMANUEL CHURCH, NORFOLK, CONSECRATED.

THE CONSECRATION of Emmanuel Church, Norfolk, diocese of Southern Virginia, took place on Wednesday morning, March 11th. Both Bishops and all the clergy were present. The sermon was by the Rev. C. M. Morris, D.D., rector of Christ Church, by which parish Emmanuel Church was founded as a mission.

The church was consecrated by Bishop Randolph, the deed for the property, showing that all indebtedness had been paid, was presented to the consecrating Bishop by Mr. Frank I. Bain, one of the wardens of the church, and the declaration that the edifice had been consecrated to the worship of God was read by the rector of Emmanuel, Rev. Edwin B. Snead.

## NEW CHANCELLOR FOR DIOCESE OF OHIO.

THE RT. REV. DR. LEONARD, Bishop of Ohio, has nominated Judge Thomas M. Sloane of Sandusky to be chancellor of the diocese, succeeding the late Hon. Augustus J. Ricks. The Standing Committee has confirmed the Bishop's nomination, and Judge Sloane has accepted his appointment.

Judge Sloane, in addition to being a distinguished member of the Ohio judiciary, is a very prominent Churchman, and has rendered conspicuous service to his parish and diocese. He is junior warden of Grace Church, Sandusky, a member of the diocesan Board of Missions and of the Standing Committee, and a deputy to the General Convention.

## "SETTLEMENT" FOR TUBERCULAR PATIENTS.

THERE HAS already been mentioned from time to time in these columns, a tent colony near Redlands, Calif., which has taken the name of the "Settlement," and which is a practical effort to provide for sufferers from tuberculosis and to give them such treatment in connection with their outdoor life as may be required for them at a minimum cost. The work, though not officially under the control of the Church, was the outcome of words of Bishop Weller during his mission preached in the diocese of Los Angeles some five years ago. The fifth annual report of the work now issued, tells of the progress that has been made and of the difficulties under which the work is carried on. The annual cost of maintaining a patient is about \$9 weekly, while the highest amount paid by any is \$7, and many of the patients are of necessity admitted for a smaller amount. The result is that not only is there the necessity for expansion and improving the buildings, which are as yet crude, but also that of making good the deficit in the cost of maintenance. Life membership costs \$100 and annual memberships, \$5 a year. The number of those who have taken out membership in either class is printed in the Journal, and is not as large as might be hoped for.

There is great need of additional funds,

and it would be a relief to the management, we are informed, if the Church could in some wise become responsible for the work.

#### A CHICAGO CHARITY FOR CHILDREN.

St. MARY'S Home for Children, conducted by the Sisters of St. Mary, on Jackson Boulevard, Chicago, with a summer home at Kenosha, Wis., is a work that has attained a large degree of success. The annual report shows what has been accomplished during the past year, the chief event of which was the moving of the summer home cottages at Kenosha from the Kemper Hall property to land about half a mile farther south, to a charming location on a high bluff; this land was the most generous gift of Mrs. W. G. Hibbard, as was the beautiful memorial chapel and bell. A new cottage has been built, containing a sewing room, play-room, linen room, three extra sleeping rooms, a large, sunny dormitory, and infirmary with nurse's room and bathroom attached. The cost of these improvements was in excess of \$12,000 and a small debt yet remains. The Home cares for about one hundred children at a time, more than half of which are entirely free.

#### NEW GUILD HALL FOR ST. JOHN'S CHURCH, ALMA, MICH.

IMMEDIATELY after Easter, ground will be broken for a new guild hall for St. John's Church, Alma (diocese of Michigan), the building to be brick veneer, 28x52, with a large kitchen built to the rear and a splendid basement to be fitted out as a gymnasium. The cost of the building and furnishings will be about \$4,500. This is a gift from the warden, Mr. A. W. Wright, and the announcement came as a surprise to the congregation.

The present guild room, or rather, choir room, is entirely too small to meet the requirements of the parish; then, too, there is now nothing to hold the interest of the boys, and it was to meet the growing needs of the parish that Mr. Wright, after consultation with the rector, decided to give the new building.

#### ST. PAUL'S, BALTIMORE.

THE REV. DR. HODGES, rector of St. Paul's Church, Baltimore, from 1871 to 1905 inclusive, has issued a little folder telling of the work of the parish within those years. Daily services were constant during that period, Holy Communion was celebrated at first four times a week, and of late years daily, and there had been over 30,000 occasions of public worship and more than 10,000 celebrations of Holy Communion. A number of city missions had at times been under the care of the parish. The church building has been materially enlarged, fifteen memorial windows added, the organ rebuilt, and many other improvements in the fabric made. The vested choir dates from 1873 and the choral service from the same time. Schools have been maintained and developed. The Church Home and Infirmary has been enlarged and improved, and many other details of work are given.

#### DEATH OF THE REV. JOHN B. WILLIAMS.

THE REV. JOHN B. WILLIAMS, assistant in the pro-Cathedral Church of the Ascension, Washington, died suddenly of heart disease, Sunday morning, March 3d, at his home, 1112 Thirteenth Street, N. W. Because of disability from a broken leg, Mr. Williams was on the retired list for several years, taking the work of another rector during the summer vacation time, and only a short while since went to the pro-Cathedral to work. He was a native of north Carolina, and served in that state, in South Carolina, and in

Maryland. For seventeen years he was rector of the churches at Bladensburg and Hyattsville, Md., then in the diocese of Maryland; thence he removed to South Carolina, where he served for several years, and from that diocese he came to the diocese of Washington, in which he was rector of St. Andrew's parish, St. Mary's County, Md., when injured and disabled. Mr. Williams is survived by his wife and their only child, Mrs. John Bull, of South Carolina. The Burial Office was read at his home on the 4th day of March, by the Rev. Clement Brown, rector of the pro-Cathedral, the Bishop of Washington and several other clergy being present and participating. The burial will take place in North Carolina, his native state.

#### BISHOP DOANE'S SEVENTY-FIFTH BIRTHDAY.

ON MARCH 2d, Bishop Doane completed the 75th year of his exceptionally useful life, and, in spite of his absence from home, it was observed as a day of thanksgiving by those who love him because they know him. There was thanksgiving for God's gift to the world of a singularly pure and noble life; thanksgiving for the bold faith which could look into the future and build for its needs; thanksgiving for the courage which could wait with patience for the realization of hopes; thanksgiving for the clear mind, the indomitable will and the tender heart of the great Bishop of Albany. To this may be added thanksgiving for the Bishop's present health, and the promised prolongation of his days in the diocese which he has served so faithfully for more than half his life.

Bishop Doane went to Jekyl Island, Georgia, on February 25th and will return on the 2d of this month. Owing to his absence there could be no formal observance of his birthday, but steps have been taken to welcome him on his return in a way which cannot fail to bring him peculiar satisfaction, for he will then receive the announcement that a fund has been established to endow the educational and charitable institutions of the diocese.

#### ST. JOHN'S, ROXBURY, MASS., WORKING FOR PARISH HOUSE.

AN OFFENSIVE bill-board in the Roxbury (Mass.) district may prove the means ultimately of greatly benefitting St. John's Church in that section of the city. Adjoining the church property in Tremont Street there has been some dilapidated property, and lately as the buildings had been demolished a large sign-board was put up, covered with liquor and theatrical advertising. St. John's Church has long been in need of a parish house, and as this neighboring lot is in the market, steps have been taken to purchase it, in which good work the Bishop is greatly interested. Already a parish meeting has been held and the Rev. Charles Mockridge, the rector, is now busily engaged in canvassing for funds with which to purchase the property. By way of showing his hearty interest in the undertaking, the Bishop was the first to hand in his check for a considerable amount, and thus far Mr. Mockridge has been quite successful.

The area comprises 10,000 square feet and its total valuation is \$10,000. It is the purpose of the parish to use the front of it for the parish house and the rear for a playground for children. In the parish paper the rector thus speaks of the church: "We are hemmed in by saloons, and we ought to have a good gymnasium and reading rooms to act as counter attractions. We can support this work, but we cannot buy this land and erect the necessary buildings unaided."

The Bishop, in commending the work which Mr. Mockridge and the parish are doing, says in a communication over his signature: "Standing, as it does, close to

the Roxbury railroad station, it is in the midst of a crowded population, liquor saloons, and a great electric car system, it is destined to be a thickly populated district of poor people for many years to come. . . . The rector, Mr. Mockridge, is meeting the conditions in Roxbury with devotion and skill. I shall be glad, therefore, to know that he has the hearty support of Church people."

#### NEW RECTOR FOR SCHENEVUS, N. Y.

SOMETIME since the priest in charge of St. Paul's Church, Schenevus, N. Y. (the Rev. H. H. Pitman), was burned out of house and home and matters were left in a serious condition, but the parishioners grasped the opportunity and have started a rectory fund, a house has been purchased and many pieces of furniture for the house have been contributed. Extensive repairs have been made on the church, a bell has been purchased and paid for, and the rector's salary was increased.

#### NEW PARISH BUILDING IN PROGRESS.

ARCHITECTS have drawn plans, and bids are in for the erection of a fine parish building on the site of the new mission of the Holy Apostles, Philadelphia, known as the chapel of the Mediator (Rev. H. McKnight Moore, vicar). It is located at Fifty-first and Spruce Streets, and the work of building will start shortly after Easter.

#### AN ACCEPTABLE GIFT.

THE SOCIETY of St. Charles, King and Martyr, of England, has presented a brass altar cross to St. John's Church, Bedford, Indiana.

#### UNIQUE SERVICE IN JAMAICA.

AN ORDINATION service was held in the open air on the lawn of the Jamaica Church Theological College on Sunday morning, March 3d, for the purpose of admitting four priests and a deacon. His Grace the Archbishop officiated, several of the clergy being present. The candidates admitted to the priesthood were the Rev. Messrs. A. W. Finlason, P. B. Richardson, P. A. Conahan, and S. T. A. Jones. Mr. J. Noel Johnson, a student of the Theological College, was ordained a deacon.

The Rev. J. J. Whitehouse and Arch-deacon Downer presented the candidates.

This is a further evidence of the present sore need of the Jamaica Church since the earthquake, and it is on behalf of the need that Bishop Josecelyne is now expected in the United States and Canada.

#### MEMORIAL CHALICE FOR ST. CLEMENT'S, PHILADELPHIA.

A BEAUTIFUL new chalice and paten have lately been presented to St. Clement's Church, Philadelphia (Rev. Chas. Hutchinson, rector). The chalice is of frosted silver, the bowl being set with six carbuncles, and bears this inscription: "Presented to St. Clement's Church by Mary L. Freeman, to the Glory of God, and in loving memory of my sisters, Margaret C. and Emily H. Freeman, 1907."

#### ST. PATRICK'S DAY CELEBRATION.

ON SUNDAY, March 17th, "St. Patrick's Day," the twenty-four guilds connected with St. James' Church, 22nd and Walnut Streets, and its chapel, St. Timothy's, 8th and Reed Streets, Philadelphia, met in St. James' parish house on Sansom Street at 4 p. m., and marched, headed by the combined vested choirs of the parish, into the church, where a special service was held and a sermon

preached by the Rt. Rev. Dr. Coleman, Bishop of Delaware. The rector of St. James', Rev. Wm. C. Richardson, S.T.D., and the vicar of St. Timothy's, Rev. F. A. Keable, took part in the service. About 1,300 members of the guilds and 90 chorists were in the procession, which made an imposing sight.

#### SCOTTISH PRIMUS CANNOT COME.

THE BISHOP of St. Andrews, the Primus of the Scottish Church, who had hoped that he could be with us at the General Convention in Richmond, writes to the Presiding Bishop under date of March 8th, that he finds himself obliged to abandon such hope.

#### COMPLETE PROGRAMME OF THE CHURCH CONGRESS.

TO BE HELD AT NEW ORLEANS, APRIL 10-13, 1907.

WEDNESDAY morning, April 10, 10:30 o'clock.—Opening service in Christ Church Cathedral: Holy Communion, celebrant, the Bishop of Louisiana. Address, the Bishop of Cuba.

The following sessions will be held in Sophie Newcomb College Hall:

Wednesday evening, April 10, 8 o'clock.—Topic: "The Attitude of Our Church to Protestant Christianity." Writers: The Rev. Paul Matthews, Cincinnati, O.; the Rev. Theo. Sedgwick, St. Paul, Minn. Speakers: The Rev. W. H. van Allen, D.D., Boston, Mass.; the Rev. T. P. Thurston, Minneapolis, Minn.

Thursday morning, April 11, 10:30 o'clock.—Topic: "Value and Limits of Flexibility in the Use of Forms of Public Worship." Writers: The Rev. H. M. Denslow, New York; the Rev. V. W. Shields, D.D., Jacksonville, Fla. Speakers: The Bishop of Texas; the Rev. Quincy Ewing, Napoleonville, La.

Thursday evening, April 11, 8 o'clock.—Topic: "The Moral Strain in Social and Commercial Life." Writers: The Rev. Wm. Austin Smith, Milwaukee, Wis.; the Rev. D. Clairborne Garrett, St. Louis, Mo. Speakers: The Rev. J. Howard Melish, Brooklyn, N. Y.; Mr. Russell M. Johnston, Albany, N. Y.

Friday morning, April 12, 10:30 o'clock.—Topic: "What Shall the Preacher Preach?" Writers: The Rev. Geo. R. Van De Water, D.D., New York; the Rev. Chas. L. Slattery, Faribault, Minn. Speakers: The Rev. W. A. Guerry, Sewanee, Tenn.; the Rev. P. H. Whaley, Pensacola, Fla.

Friday evening, April 12, 8 o'clock.—Topic: "The Limitation of Private Fortunes by Legislation." Writers: Mr. R. M. Hurd, New York; Mr. John De Witt, Warner, New York. Speakers: Mr. August Belmont, New York; the Hon. S. McC. Lawrason, St. Francisville, La.; Mr. Geo. Zabriskie, New York; the Rev. C. C. Kramer, New Iberia, La.

Saturday morning, April 13, 10:30 o'clock.—Topic: "The Ethical Tendency of Modern Fiction." Writers: The Rev. Cyrus Townsend Brady, LL.D., Toledo, Ohio; Mr. Hewitt Hanson Howland, Indianapolis, Ind. Speakers: The Rev. A. F. Underhill, Yonkers, N. Y.; Professor Chas. E. Coates, Ph.D., Baton Rouge, La.

Saturday afternoon, April 13, 3 o'clock.—Topic: "The Alleged Indifference of Laymen to Religion." Writers: The Rev. David M. Steele, Philadelphia, Pa.; the Rev. Francis A. Brown, Savannah, Ga. Speakers: The Hon. Thomas L. James, New York. Other speakers on this topic to be appointed by the Bishop of Louisiana.

All steamship lines from New York have promised a reduction of one-third from the regular rates to all clergymen attending the Congress. The Louisville & Nashville Railway will also give trip orders at clerical rates for all who furnish evidence of the fact that they are clergymen, and it is confidently believed that other railways, upon proper appli-

cation, will extend a similar courtesy. Inquiries as to rates at hotels and boarding houses in New Orleans should be addressed to the Rev. Chas. L. Wells, Ph.D., Dean of Christ Church Cathedral.

G. A. CARSTENSEN,  
General Secretary.

#### A NOTABLE GIFT.

IT IS DOUBTFUL if any parish in the country can boast of being the recipient of a substantial gift from a Religious Community at least of priests, except the Church of St. Mary's-by-the-Sea, Point Pleasant, N. J., which received, on the day before Passion Sunday, a handsome sanctuary lamp from the Order of the Holy Cross. This lamp had been used by them in St. Dominic's Chapel, Westminster House, and they gladly and generously gave it to this parish, and it is prized by these devout people, especially for the associations connected with it. The following letter was read to the congregation on Passion Sunday morning at the High Celebration, and after the service, was signed by 46 persons, 50 being at the service. Besides the rector, the Rev. Harry Howe Bogert, the signers included both wardens and three vestrymen, these being all of the vestry present, and of the 46 signers, 41 are communicants:

"CHURCH OF ST. MARY'S-BY-THE-SEA,  
Point Pleasant, N. J.

"Passion Sunday, March 17, 1907.

"To the Order of the Holy Cross,

"Holy Cross, West Park, New York.

"DEAR REVEREND FATHERS:

"We, the undersigned, the rector, wardens, vestrymen, and parishioners present, desire to extend to you our profound thanks and sincere appreciation for your generous gift to us of a sanctuary lamp which came yesterday, and is now hanging before the high altar, having been placed there by our rector, Father Bogert, as a surprise to the congregation when we attended Mass this Passion Sunday morning.

"We appreciate this gift so much the more, knowing that it was used by you in St. Dominic's Chapel in your Westminster House, and we trust that when the time comes, as we hope it will soon, for perpetual Reservation of the Blessed Sacrament in this Church, the little Red Light may be the guiding star to lead us all to a deeper realization of our dear Lord's perpetual Presence, and draw us nearer to His Sacred Heart in loving adoration, and increased purity of life."

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

#### Rectory Completed.

THE RECTORY of Christ Church, Tuska-loosa, is completed and the rector, the Rev. E. A. Penick, has taken possession.

#### ARKANSAS.

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

#### Church Destroyed by Tornado—Other News from the Diocese.

GRACE CHURCH, Washington, was destroyed on the evening of February 28th by a tornado, which demolished more than 100 buildings of the town. The church building was a complete loss, and no redress can be had from the insurance company, which refuses to honor tornado claims. Fortunately no lives were lost, but a good many people were injured. Had the tornado come fifteen minutes earlier the loss of life may have been great for a large congregation was attending a mid-week Lenten service, conducted by the missionary in charge, the Rev. J. W. Sykes. Steps have been taken to erect a new church at an early date, and it is hoped that the friends of the Church in and outside of the diocese will respond liberally.

THE VERY REV. W. B. MCPHERSON, Dean of the Arkansas Theological School, has entered upon his duties as rector of St. John's Church, Fort Smith. He will continue in charge of the educational work, and the next session of the school will be held at Fort Smith, from April 15th to 26th. The vestry of St. John's Church had the old rectory converted into a parish house and purchased a new rectory in its stead. The outlook for the work at Fort Smith is very encouraging and in time St. John's parish will be one of the most important ones in this part of the country.

AT CLARENDON two old school buildings were purchased from the town authorities and converted into a chapel and rectory respectively. Excellent work has been done here by the Rev. E. A. Rounds, the deacon in charge of the Brinkley missionary district. The new chapel and rectory will undoubtedly add greatly in the extension of St. Cyprian's mission, Clarendon. The value of the property and buildings is placed at \$3,500. A debt of \$1,000 remains to be taken care of, but it is hoped to wipe this out shortly.

ARRANGEMENTS have been made for the erection of a church building for St. Mary's mission, Hot Springs. The cost of the land and building will amount to at least \$4,000, and as soon as sufficient money can be raised preparations will be commenced. This will probably be immediately after Easter.

THE BISHOP of the diocese has been in the East during Lent, making appeals on behalf of the missionary work. He is expected home by Good Friday, and will then resume his regular visitations to the various parishes and mission stations.

#### CONNECTICUT.

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

#### Personals—Meeting of the Clericus—Other Notes.

THE REV. HORACE H. BUCK of St. Peter's, Cheshire, who has for some time been undergoing treatment in a hospital at Baltimore, is reported as slowly improving.

MRS. SARAH LEAVENWORTH NASH died at Waterbury, not many days ago. She was born at Albany in 1818. The daughter of Mrs. Nash is the wife of Bishop Graves of Laramie.

THE CLERICUS of the archdeaconry of New London held its last meeting, as usual, at Norwich. The essay was by the Rev. Herbert L. Mitchell of Saybrook, on "Sidelights from Chaucer on Religious Conditions of the Fourteenth Century."

MR. ALFRED S. FINCH, junior warden of St. Mark's Church, New Britain, died on March 8th after a long illness. The loss is deeply felt by the people, as it is only a short time since the death of the senior warden, Mr. Morris Bailey. Mr. Finch was one of the founders of the "New Britain Charity Organization," and rendered efficient service as the agent of the society. Failing health necessitated his withdrawal about a year ago.

IT IS ANNOUNCED that St. Thomas' parish, Bethel, will soon proceed to the erection of a new church edifice. In order to afford ample room, the parish has purchased the property adjoining the rectory, and there the new building is to stand. The present rectory will be moved away, and the parish house be utilized as the rectory here as a dwelling was contemplated as a possibility when the parish house was erected. The old church will serve as a parish house until a new one can be provided. The rector is the Rev. Matthew P. Bowie.

**FOND DU LAC.**

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLES, JR., D.D., Bp. Coadj.

**News Items.**

A CLASS of ten young ladies from Grafton Hall was confirmed last Sunday afternoon at the Cathedral, Fond du Lac, by Bishop Grafton, who also preached.

A NEW WINDOW was put in place last week in St. Ambrose chapel of St. Paul's Cathedral. The circle above has the coat of arms of Canterbury; and below are St. Theodore and St. Dunstan. The window cost \$500. It is a memorial to members of the Garvin family.

THE BISHOP COADJUTOR writes from Sicily that he expects to arrive in New York, Easter Even, "perfectly well."

THE CHAPTER of St. Paul's Cathedral has elected the Rev. Fr. S. W. Fay of Nashotah House as canon in residence, and the Rev. Fr. Douglas as canon precentor.

THE REV. FR. PARRISH, O.S.B., after eight weeks spent in giving missions and retreats in St. Louis, New Orleans, Louisville, and Baltimore, has returned to Fond du Lac. He expects to leave soon for the Pacific coast.

**HARRISBURG.**

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

**Successful Mission—Special Preachers.**

THE REV. JOHN R. MATTHEWS has just finished a very successful ten days' mission at St. Paul's Church, Harrisburg (Rev. G. I. Brown, rector).

THE SPECIAL preachers at Christ Church, Williamsport (Rev. W. N. Jones), are the Rev. H. G. Hartman, rector of Trinity Church, Shamokin, Pa.; Rev. W. E. Kunkel, rector of Christ Church, Milton, Pa.; Rev. James W. Diggles, rector of St. Paul's Church, Bloomsburg, Pa.; Rev. R. A. Sawyer, rector of St. Stephen's Church, Harrisburg; Rev. Alexander De Witt, rector of St. James' Church, Muncy; Rev. Geo. W. Atkinson, rector of St. Matthew's Church, Sunbury.

**MASSACHUSETTS.**

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

**Rector of St. Mark's, Dorchester, Resigns.**

THE REV. HENRY MARTYN SAVILLE, rector of St. Mark's Church in the Dorchester section of Boston, has sent in his resignation to the vestry. His resignation is due, so it is understood, to a difference between him and the vestry over the policy of the parish. Mr. Saville holds to the opinion that the religious side of parish work should be emphasized, and apparently there are those who think that emphasis should be placed on the social side. Mr. Saville's action has come as a surprise. Since coming to St. Mark's the rector has done a good work. He has seen a portion of a new church built on a new foundation in a new neighborhood, and the completion of a commodious parish house a year or so ago was made the occasion of much congratulation. Mr. Saville came here from New Bedford.

PLANS are maturing for the consecration of St. Mary's Church, also in Dorchester, on April 19th. The rector, the Rev. George L. Paine, has put in a great deal of hard work in building up this parish. Mr. Paine, it will be recalled, is the son of Robert Treat Paine, a vestryman of Trinity Church and one of the best known laymen in the diocese.

IT IS UNDERSTOOD that the parish of St. Michael's, whose rector, the Rev. Theodore Irving Reece, resigned a couple of months ago to go West, has been looking toward Newtonville for a suitable successor, believing they have found the right man in the person of the Rev. Richard T. Loring, rector of St. John's Church.

**MICHIGAN.**

CHARLES D. WILLIAMS, D.D., Bishop.

**Death of an Old Sexton.**

AFTER SERVING St. John's Church, Detroit, as sexton for twenty-one years, Mr. John Bowles died at his home, March 7th, from pneumonia.

**MISSOURI.**

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

**News Items from the Diocese.**

THE CATHEDRAL Guild of St. Barnabas enjoyed an illustrated lecture this week, on the "Oberammergau Passion Play," in the Schuyler Memorial House. Mr. W. H. McClain of the Provident Association was the lecturer.

THE REV. FRED H. SILL, O.H.C., has been the speaker at the Garrick Theatre during the week at the noon-day services. His services have been notable for the large number of men in attendance. Father Sill's visit to St. Louis has been a busy one; on each day he addressed three or four meetings in different churches, and in addition conducted a mission for boys each afternoon, at St. George's chapel, of which the Rev. B. T. Kemerer is vicar.

THE REV. BEVERLEY E. WARNER, D.D., of New Orleans addressed the Clericus on Monday last. Dr. Warner also preached at St. James' Church on Sunday morning and at the Cathedral on Sunday evening.

THE REV. EDMUND DUCKWORTH (rector of St. James,) has been in Denver, Colo, during the past week. He has been the preacher at the daily noon-day services in that city.

THE REV. F. H. SILL visited Carondelet on Wednesday, and preached the sermon at the evening service in St. Paul's (Rev. Loaring Clark, rector). There was a crowded congregation, and an after-meeting for men and boys was held in the guild room; the result of which will probably be the formation of a chapter of the Brotherhood of St. Andrew.

**OHIO.**

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

**Cleveland Notes.**

THE REV. CHARLES WILSON BAKER, B.A., has resigned the curacy of St. Paul's Church, Cleveland. Mr. Baker is assistant secretary of the diocese and president of the Cleveland Clericus.

THE REV. WALTER R. BREED, D.D., has asked the congregation of St. Paul's Church, Cleveland, for an Easter offering of \$10,000. He states that this amount is needed to meet a small deficit for the year just closed, to pay outstanding debts amounting to \$5,600, and to provide for a proper extension of the work of the parish during the coming year.

THE VESTRY of St. John's Church, Cleveland, has extended a call to the Rev. Ransom Moore Church, M.A., rector of St. John's Church, Auburn, N. Y. Mr. Church has the matter under consideration.

THE NOON-DAY Lenten services for business people at the Lyceum Theatre were conducted this week by the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan. They were remarkably well attended, and the Bishop's addresses were most practical and helpful.

THE SERIES of exchanges arranged by the Cleveland Clericus for the city and suburban churches during Lent, whereby the clergy officiate on Wednesday evenings in churches other than their own, are giving general satisfaction. They have resulted in aroused interest and largely increased attendance in all the parishes.

THE INTERIOR of St. Paul's Church, East Cleveland (Rev. Frederick Burt Avery, rector), has recently been tastefully redecorated. The cost of the work was donated by the

rector as an appreciation of the congregation's splendid effort in recently paying off all indebtedness. On the occasion of his visitation, last week, Bishop Leonard warmly congratulated the rector and congregation on the excellent progress the parish has made in the past year.

ON SUNDAY evening, March 17th, Archdeacon Abbott delivered his popular lecture on "Three Hundred Years of the Episcopal Church in America" to a large and interested congregation. The lecture was given in the interests of the M. T. O., and was finely illustrated by stereopticon views.

**PENNSYLVANIA.**

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

**Many Items of Interest.**

A CONFERENCE of the West Philadelphia chapters of the Brotherhood of St. Andrew was held on the evening of March 14th, at the chapel of the Mediator (Rev. H. McKnight Moore, vicar), with an attendance of about eighty men. A similar conference was held on the night of March 18th, at St. Timothy's, Roxborough, with an attendance of men from the adjacent chapters.

MRS. MARY A. PARKER, for sixteen years a faithful matron of the Episcopal Hospital passed to her rest on March 8th, at that institution. For several years past she has been a semi-invalid and occupied a private room and had every attention paid her by order of the board of managers. The burial office was said over the remains in the beautiful chapel of the hospital on Monday, March 11th.

ON THE first Sunday in March, the Rev. Samuel E. Appleton, D.D., celebrated the Holy Communion in the chapel of the Mediator at Fifty-first and Spruce Streets, thereby observing the 47th anniversary of his assuming the rectorship of the former Church of the Mediator at Thirteenth and Lombard Streets.

THE NEW building on the grounds of the Episcopal hospital to be known as the Isolation Ward, is nearing completion, and is a memorial gift from Mr. James Logan Fisher, one of the board of managers.

ST. MARK'S CHURCH, Frankford (Rev. J. P. Harding, rector), has just lost a second vestryman by death, Mr. William M. Griffin, a prominent florist and a member of the Sectional School Board. His standing and worth in the Church and community was attested by the large congregation present at

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the burial services held in the church, Monday, March 11th, the rector officiating and the remaining members of the vestry attending in a body.

THE REV. WALTER C. CLAPP, one of Bishop Brent's most earnest workers, and stationed at Bontoc, Philippine Islands, gave an interesting illustrated lecture in Witherspoon Hall on the night of March 20th, upon the work and mission of the Church in that far distant missionary jurisdiction.

At THE unveiling and dedication of the statue of Commodore John Barry—"Father of the American Navy"—in Independence Square on Saturday, March 16th, at 2:30 P. M., the interesting exercises were opened with prayer by the Rt. Rev. Alexander Mackay-Smith, Bishop Coadjutor of the diocese of Pennsylvania. The statue was the gift of the Society of the Friendly Sons of St. Patrick and quite a number of men prominent in Church, naval, military, and civil life were present and took part in the exercises. Owing to the illness of Archbishop Ryan, head of the Roman Church in this city, the benediction was pronounced by Mgr. Kennedy of the American College, Rome, Italy.

DURING the week beginning March 18th, the Rev. John R. Matthews, diocesan missionary, conducted a mission at the Church of the Saviour, West Philadelphia (Rev. Wm. B. Bodine, D.D., rector). The rector of this important parish celebrated his 66th birthday on Sunday, March 10th, and prepared a sermon appropriate to that event which was read by the associate rector, Rev. Cassius M. Roberts.

THE PENNSYLVANIA Bible Society, the first institution of its kind in America, is preparing to celebrate its 100th anniversary early in 1908. One of the methods of celebrating this important event is by raising an endowment fund of \$50,000, which has already been started. A large number of prominent Churchmen are either officers or members of the board of directors of this venerable society, among them being the Rt. Rev. O. W. Whitaker, D.D., president; Rev. Floyd W. Tomkins, D.D., one of the vice-presidents; John E. Baird, treasurer.

A FINE COLLECTION of minerals, fans, and other curios, many of them having been collected by the late Rev. Henry R. Percival, D.D., have been presented by his sister, Miss Percival of 1110 Spruce Street, to St. Martin's College for Poor Boys, connected with the Church of the Evangelists (Rev. C. W. Robinson, rector). Among the fans are examples of French, Japanese, and Chinese work, made over one hundred years ago.

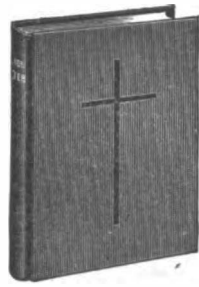
At THE fifteenth annual meeting of the Society of Colonial Wars, held at the Hotel Stanton, Philadelphia, on Tuesday night, March 14th, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, was elected chaplain. At the meeting it was stated that the Society had restored the pew of Thomas Jefferson in the ancient Bruton Church, Williamsburg, Va. It was also stated that September 25th has been named as Colonial Wars Day, and many of the society's members will attend the Exposition on that date.

Mrs. SAMUEL F. HOUSTON, a liberal Churchwoman of St. Martin's-in-the-Fields, Wissahickon Heights, has presented a chancel window to the chapel of the Virginia Theological Seminary at Alexandria.

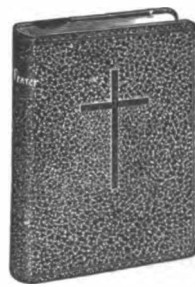
St. TIMOTHY'S HOSPITAL, a Church institution at Roxborough, and which was founded by the late J. Vaughan Merrick, receives a legacy of \$5,000 from the estate of the late Benjamin Kenworthy.

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**Personal—Memorial Cross—Missionary Study Class.**

THE REV. R. W. MICOV, D.D., of the Theological Seminary at Alexandria, Va., addressed the Pittsburgh Clerical Union at their meeting in St. Peter's Church, on Monday, March 18th, his subject being "The Reasonableness of the Virgin Birth."

A HANDSOME brass cross has been placed on the altar of St. Peter's Church, Pittsburgh, by the rector, the Rev. Dr. Ward, in loving memory of his son Arthur, lately deceased.

ON THURSDAY, March 14th, the Missions' Study Class connected with the Pittsburgh branch of the Woman's Auxiliary, held a meeting at Trinity parish house. Three papers were read, on "The Work of the Church in Japan," one on "Hospital Work," by Mrs. Hall of the St. James' Memorial Church; another on "Educational Work," by Mrs. Thomas, of Oakmont; and a third on "Evangelistic Work," by Mrs. Shey of Trinity parish. On Tuesday afternoon, March 19th, in the same place, the Auxiliary was addressed by Miss E. W. Thackera, in behalf of her work in the Navajo Mission Hospital at Fort Defiance, Arizona.

**QUINCY.**

M. E. FAWCETT, D.D., Ph.D., Bishop.

**Choir Changed.**

ST. ANDREW'S CHURCH, Peoria (Rev. W. A. Gustin, rector), at the beginning of Lent replaced the mixed choir, which has done good service since the inauguration of the parish, with a new one composed entirely of men, some thirty in number. This men's choir bids fair to be successful, and from a Church standpoint is more to be desired.

**SACRAMENTO.**

W. H. MORELAND, D.D., Miss. Bp.

**Convalescence of the Rev. A. L. Mitchell.**

SERIOUS illness has kept the Rev. A. L. Mitchell, rector at Marysville, from the discharge of his duties since the beginning of January, and during a portion of this time his life was almost despaired of. His illness, however, gave the opportunity for his parishioners and others to show their sympathy with him. A trained nurse was supplied by St. John's Guild of the local parish during the entire time of his illness, which is now only in abatement, and the sympathy of the community in general was shown in the fact that prayers were offered for his recovery in the denominational churches and special intercessions were made at Mass at St. Joseph's Church (Roman Catholic). Bishop Moreland came twice from Sacramento to minister to his stricken priest, and Archdeacon Parker, who has taken most of Mr. Mitchell's services during the period of his illness, has been in constant attendance when his duties would permit. Mr. Mitchell is now convalescent.

**WASHINGTON.**

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

**Meeting of Woman's Auxiliary.**

A CONFERENCE of Churchwomen workers was held in Trinity Church and parish hall on February 28th, the Woman's Auxiliary, Girls' Friendly Society, and Daughters of the King taking part. It began with a celebration of the Holy Communion, followed by a Devotional Hour, conducted by the Bishop, who took the first three petitions of the Lord's Prayer for his subject. At noon, intercessions for missions were offered, and after luncheon, the afternoon sessions were devoted to the Girls' Friendly Society. In the evening, the rector of Trinity, Archdeacon Williams, presided at a very interesting meet-

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A School for girls under the care of the Sisters of St. Mary. The second half of the Thirty-sixth year begins February 2, 1907. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR.

**SAINT KATHARINE'S, Davenport, Iowa**

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



ing. A paper was read by Miss Emery, on the work of the Woman's Auxiliary, a second on the Girls' Friendly, by Mrs. Bolton, the diocesan president, in which she showed how the three societies may cooperate, and help in each other's work. The last paper was on the Daughters of the King, by Mrs. G. C. Bratenahl. All were remarkably able papers, and were greatly appreciated by the large assembly present.

The Woman's Auxiliary of the diocese has held some particularly interesting meetings within the past few weeks. One, in February, held in the evening for special benefit of those members, who, being in Government offices, are unable to attend during the day, heard a most delightful and inspiring address from Bishop Johnson of South Dakota, and also some earnest words from Miss Stuart of Alexandria, Va., followed by a pleasant social hour. At the regular monthly meeting on the first Tuesday in March, the members of the Auxiliary had the unexpected pleasure of hearing Bishop Hare, who, being in the city, kindly offered to speak to them, referring to pleasant memories of gatherings in St. John's hall long ago.

**WESTERN MICHIGAN.**

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

**Notes from the Diocese.**

IN PREPARATION for the coming of their new rector, Rev. Forest H. Blunt, who began work on Sunday, March 10th, the congregation at St. John's, Ionia, have redecorated the church interior and made other improvements in the way of beautifying their church edifice, putting in a new carpet for the chancel, etc.

GRACE CHURCH, Traverse City, is supplied with services during Lent by the Rev. E. A. Wells of Holland, registrar of the diocese.

THE REV. R. H. F. GAIRDNER, former rector of Grace Church, Grand Rapids, held a Quiet Day for the women of his old parish, on Thursday, March 14th, and preached to a good congregation at a special service held in the evening of that day.

WITH THE location of the Rev. W. W. Taylor recently at Holland, of the Rev. F. H. Blunt at Ionia, and of the Rev. Frederick Hewitt at Marshall, only two parishes of the diocese are now without rectors: Grace Church, Traverse City, and St. John's Church, Mt. Pleasant.

BISHOP GILLESPIE is daily improving from his recent stroke of paralysis and bids fair to regain his usual health with the return of spring. He is now attending regularly to his office duties from his desk at the episcopal residence in Grand Rapids.

THE REV. C. E. JAMESON, deacon in charge of St. Andrew's parish, Big Rapids, is urging his congregation to make plans for the erection of a much-needed parish house. The project meets with general approval in the parish, and it is hoped that a definite move may be made in this effort in the near future.

DR. C. H. JOHNSTON, a prominent layman of Grand Rapids, and lay reader at Grace Church, has prepared a stereopticon lecture on "Three Hundred Years of Church Extension in America," which he delivered last Sunday evening in his home parish, and which he has been asked to give at other parishes in the diocese.

**CANADA.**

**News From the Dioceses.**

*Diocese of Calgary.*

THE REV. FREDERICK LANGFORD died at Calgary, March 9th. He had been in failing health for some time.—THE GRANT from the Canada Church Missionary Society has been

reduced to \$1,000. for the present year. Funds will need to be very greatly augmented if the immigrants pouring into this great agricultural diocese are to be ministered to.

*Diocese of Ontario.*

A NOTICEABLE feature in a recent confirmation in Trinity Church, Wolfe Island, by Bishop Mills, was the number of adults who received the rite, six married couples being among them.—THE Ven. Archdeacon McKay, who has been visiting the eastern dioceses this winter, has interested the congregations he has addressed very much in his descriptions of his work. He says that boarding schools for Indian children are necessities, the benefit to the scholars of being always under the teacher's influence, is immense, but the results of the day schools are not nearly so satisfactory. A new school is to be built at Lac La Rouge. One of his immediate needs for one mission was a cooking stove and another was a cow.

*Diocese of Montreal.*

THE LENTEN SERVICES in the city are being very well attended. Large numbers have been present in the Church of St. John the Evangelist to hear the Rev. Mr. Redhead.—CANON ELLEGOOD, the venerable rector of St. James the Apostle, returned from his visit to Mexico some weeks before he was expected, his desire to get home was so great. He was in his place in church, March 10th.—THE DEATH of the Rev. W. Harris, rector of St. James' Church, West Farnham, and rural dean of Bedford, took place March 7th. He was graduated from the Montreal Diocesan College and ordained in 1877. He held a number of charges in the diocese. He leaves a wife and six children.

*Diocese of Rupert's Land.*

AT THE executive meeting of the diocesan Synod in March, it was decided to make further attempts to raise the scale of stipends of the clergy, and these efforts are meeting with general approval among the congregations. Archbishop Matheson notified the committee, in view of the endeavor to enlist the services of acceptable men for the ministry, that the S. P. C. K. was prepared to assist deserving candidates by making grants amounting to £30 a year, to be called fellowships, in order to assist them in paying their

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**A Doctor's Brother Thought Postum was Coffee.**

A wise doctor found out coffee was hurting him, so he quit drinking it.

He was so busy with his practice, however, that his wife had to write how he fooled his brother, a clergyman, one day at dinner. She says:

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way through college. This offer will be widely advertised. The committee discussed the question of a Metropolitan see, and it was decided, on motion of Canon Murray, seconded by Mr. J. Machray, that it is highly desirable that the see of Rupert's Land shall remain the Metropolitan see and that every effort be made to arrive at a mode of election satisfactory to all the dioceses.

#### Diocese of Columbia.

THE NEW departure in this diocese of the formation of a Boys' Auxiliary to Missions, is looked upon with much interest by the Woman's Auxiliary. Bishop Perrin, in a recent address, said the chain was now complete, in the Men's Missionary Society, the Woman's Auxiliary, the Girls' Auxiliary, and now the Boys'. The first meeting of the Boys' diocesan branch was held March 5th. It started with a membership of thirty-four.

#### Diocese of Ottawa.

IN VIEW of the strong probability that the Rt. Rev. Dr. Ingram, Bishop of London, will visit Canada in the coming autumn, the Clerical Guild of Ottawa are planning a reception for the revered prelate.

#### GRATITUDE TO PATHFINDERS.

Under the above caption we find the following tribute in Mr. B. E. Walker's address at the banquet tendered in Toronto to Messrs. Mackenzie and Mann by the Board of Trade:

"And will you bear with me again while I read from another pathfinder, Professor Henry Youle Hind, who, after his work in 1857, resulting in the Dawson route from Lake Superior to the Red River, explored the Assiniboine and the Saskatchewan in 1858. He is in the Qu'Appelle country and dreaming of empire.

"As I stood upon the summit of the bluff, looking down upon the glittering lake 300 feet below, and across the boundless plains, no living thing in view, no sound of life anywhere, I thought of the time to come when will be seen passing swiftly along the distant horizon the white cloud of the locomotive on its way from the Atlantic to the Pacific, and when the valley will resound with the merry voices of those who have come from the busy city on the bank of Red River to see the beautiful lakes of Qu'Appelle.

"What would the professor think if he could see his wonderful city on the Red River as it exists to-day, and if he left Winnipeg in a Canadian Northern car, and saw from its windows on one section of the railroad system a thousand miles in unbroken succession, on which grass can be grown.

"I have spoken too long, but before I sit down, may I ask you to join with me in offering our gratitude to the pathfinders of our great Dominion, from Champlain and LaSalle down to the last field worker on our geological survey who has trodden new ground; and our admiration and regard for the road builders who are with us to-night, and who have done their part to accomplish the dreams of Sir Alexander Mackenzie and Professor Hind."—*Toronto News*.

#### THE VALUE OF POETRY.

Of all the strange things in human history few are stranger than the rating of poetry by the average man. On the one side stands the fact—indisputable—that the people of this day, or of any other day, rather despise the poets, reckon them as of slight consequence, rank soldiers and statesmen and scientists and millionaires far above them. On the other side stands the fact—indisputable—that when we gaze back through the past ages, it is the poets who loom most grandly. Their words are the remembered and influential ones, are the interpreters of their own day and the prophecies for the days

to come. It is the poets who are seen to have moulded thought and inspired action.

All the Greek gentlemen, Ruskin once said, were educated by Homer, and all English gentlemen by Shakespeare. Of course Ruskin did not mean that everybody of our blood and speech has diligently studied Hamlet and Othello and the rest. But he did mean that the ideas and phrases of Shakespeare's plays have passed into the body of English literature and are component parts of it—that no one can think or write nowadays without some impress from that great genius of three centuries ago.

And what Shakespeare did preëminently, others have done in their lesser degree—Spenser, Milton, Wordsworth, Scott, Shelley, Browning, and Tennyson.

And yet to most of us it still seems as though the hours given to reading poetry are a sort of waste of time—that at the best they are merely recreation, and to be counted with those devoted to fishing or golfing.

Were this estimate one formed from the consideration of the poetry of this particular era it might not be unreasonable. We are just now in the ebb of poetic inspiration. There is no present bard of even the third class. The rough shout of Kipling is the only voice with any originality and force. There are innumerable sonnets and songs, of decent structure and pleasant rhythm and tasteful thought; but in none of them does a new personality shine or a new voice of interpretation sound. And therefore, so far as the present product is concerned, one may reasonably neglect the reading of poetry.

But all the treasures of the past are lying at our hand; and we are foolish and culpable if we neglect them. Excellent translations have made the Greek and Latin and Italian and German classics available for us. Our own language is the richest in poetic treasures that the world has known. Yet we go on wasting our time on the ephemeral trash of newspapers and magazines and novels.

Is it any wonder that there is so little sound thinking, so little fine imagination, so little devout exaltation in our modern society—when we thus neglect the seers and the prophets?

It is simple fact, though the majority may sneer at it, that a faithful study of Tennyson and Browning—to instance only recent writers—will do more to teach us the

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"Grape-Nuts food, with cream, makes a delicious dish and I never grow tired of it. I consider "The Road to Wellville" one of the most valuable books ever printed, for I owe my present good health to it and Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the book from your pkg. "There's a reason."

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## Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist  
St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel,  
221 West 81st St., New York.]

Although Lenten discipline is clearly taught by the hymns for the season, there seems to be a growing difficulty, especially in large cities, in restricting our Church music to that which belongs exclusively to Lent. Beginning with the first penitential hymn (number 78), we pray "Teach us with Thee to mourn our sins." In the second (79), we sing "Shall not we Thy sorrows share, and from earthly joys abstain." And in the third (80), "Awhile upon the barren steep, our fast with Thee in spirit keep." Throughout each succeeding hymn we find constant petitions for strength in fasting, prayer, and patience.

In addition to this special teaching of the hymnal, in almost every church cards are placed in the pews exhorting the people to greater care in withdrawing from worldly pleasures and temptations. And yet as soon this season begins we are deluged with "Lenten" recitals of various kinds. It is in fact the *recital season*.

No other part of the Christian Year is devoted in such a wholesale way to musical activity!

This way of marking the Church's most solemn season has caught the attention of the daily press. By way of explanation and justification it is said that when Church-goers give up some of their regular amusements and musical treats in Lent they should have some kind of recompense, and a church "attraction" has its excuses.

We think the recital form of Lenten laxity needs some regulation from our rectors, if it is to be restrained and kept within bounds. The term "Lenten" is in danger of losing its ecclesiastical meaning. It is customary now to apply it to any secular function that happens in Lent.

Thus if a public lecturer is to give a series of lectures, or an opera "star" a course of song recitals, or a society leader a *musical*—these are all "Lenten."

Our recitals in Church have a tendency toward fostering a certain amount of freedom from the discipline imposed upon us from Ash Wednesday until Easter.

On the other hand the performance of an oratorio or cantata in Church at a time when the musical work has a special bearing upon the ecclesiastical teaching of the day is often a direct spiritual benefit to the congregation. The singing of Spohr's "Last Judgment" in Advent, or Stainer's "Crucifixion" in Holy Week are cases in point. The service lists, and programmes sent to this department show that many of our Churches are trying to "attract" people by programmes of music that are unchurchly. If we were so disposed we could cite any number of operatic selections played at "Lenten" organ recitals. Of course there is much that is good mixed with the bad, but this does not alter the fact that the object of the "Lenten" recital is rather to *please* the masses. Why then in Lent rather than at any other time? Why should not this season be singled out as the very time when such recitals should *not* take place? Would not this be more in accordance with the teaching of the solemn forty days?

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true character of the penitential season by the use of music of a festal type. There is such a thing as musical fasting, and a reasonable amount of it during Lent throws a brighter splendor over the great festival of Easter.

Although Lent and Easter-tide stand in the greatest possible contrast with each other, and although this contrast is distinctly emphasized by hymn, collect, sermon, etc., there is not a corresponding musical demarcation observed.

While the service lists we receive indicate a fair amount of discrimination in the choice of anthems, there is much to be desired in the selection of settings for the Canticles and Communion Office.

The average choirmaster apparently has no difficulty in comprehending the character of such anthems as Attwood's "Turn Thy face from my sins," Farrant's "Lord, for Thy tender mercies' sake," Goss's "O Saviour of the world," etc., but he fails to understand why the use of festal settings to the Canticles and Communion Service should be suspended during Lent.

The most flagrant violations of musical tradition occur in the programmes of the so-called "Lenten" recitals. Here we find not only anthems that are anything but penitential, but organ pieces that are not only operatic, but in some cases actually profane.

A particularly glaring inconsistency recently occurred in one of the wealthiest and most influential churches in the city of ——. A sermon had been previously preached by the rector, in which a certain opera had been denounced, and the congregation warned against hearing it. Yet in this very church, at a Wednesday "recital" in Lent, the seduction song from St. Saens' opera "Samson and Delilah" (set in the opera to the words "Ah! to the charms of love surrender") was played by the organist as a sufficiently beautiful and alluring melody.

On the Lenten recital programmes of this church, issued for Wednesdays during the Lenten season, are, among other things, an "Arabian Dance," a "Barcarolle," selections from "Die Meistersinger," and other similar pieces.

Church music will be slow enough in reaching an exalted height in this country if our most powerful and widely known parishes take this method of "popularizing" recitals which belong more properly to the concert hall.

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Thus if a wind in our hemisphere starts north it soon turned slowly toward the northeast, or if it starts west it will soon turn toward the northwest. When it is remembered that at the equator the earth is rotating at the enormous velocity of one thousand and thirty-five miles an hour one will not wonder that such a deflecting force could exist. All areas of high and low pressure, from whatever cause, therefore become whirling masses of air, and a little thought will show that they must turn in opposite directions. In the northern hemisphere the low areas, or "Lows," as they are designated on the weather map, always rotate in a direction contrary to the movement of the hands of a watch.—James H. Spencer, in *The Youth's Companion*.

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