

The State Historical Society

The Living Church

VOL. XXXVI.

MILWAUKEE, WISCONSIN.—MARCH 30, 1907.

NO. 22

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CHICAGO: 153 LA SALLE STREET



The *ŷ*s Risen, Alleluia!

EDITORIALS AND COMMENTS

The Living Church

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

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BEWARE lest your religion be one of sentiment merely, not of practice. Many a man likes to be religious in graceful language; he loves religious tales and hymns, yet is never the better Christian for all this. The works of every day, these are the tests of our glorious contemplations, whether or not they shall be available to our salvation; and he who does one deed of obedience for Christ's sake, let him have no imagination and no fine feeling, is a better man, and returns to his home justified rather than the most eloquent speaker, and the most sensitive hearer, of the glory of the Gospel, if such men do not practice up to their knowledge.—*Newman*.

DEATH'S SEPULCHRE.

IN the thoughtful consideration of an event so supreme in importance and eternal significance as the triumph of the Son of God over the bonds of death, each and every detail recorded can but command a vivid and constraining interest. But when some feature of the thrilling narrative is detailed with marked emphasis, singled out, as it were, with evident intent to arrest and hold the attention as though vested with significance all its own, we are forced to believe that it must bear to the whole, relations of peculiar import. Such emphasis we certainly find centered upon that incident of the record bearing testimony to the first object meeting the bewildered gaze, searching alike the mystery and the darkness of the tomb, in response to the wondrous tidings of the morning.

For the moment, nought but vacancy meets that gaze. But looking closer, the eye grown more familiar with the gloom discerns—not vacancy solely, but—that which startles, and holds its glance: "The linen clothes lying" in the very spot where the spectator himself had doubtless seen them placed, as garments of the dead.

"Then cometh Simon Peter" with characteristic fervor, pausing not till within the very sepulchre where the Christ had slept; and he, too, beholds "the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself."

It is impossible to read the record thus so minutely transcribed, and fail to be impressed with the evident weight attached to this particular point, and its bearing upon the mighty Fact attested. The impression first and forcibly conveyed, is the evident calm, majestic deliberation characterizing the going forth of Him who, for a time, had occupied that still chamber of death; the evident absence of all haste, or precipitation indicated by this orderly disposal of habiliments worn—borrowed, rather, it would seem—for a space, and now, with careful precision, restored to their rightful owner: that which had bound the head, still in its place, those which had clothed the body, likewise duly placed. The sacred Body had not burst its bonds; clothed, now, with spiritual power, it had glided from them, leaving each where it had been placed, but now collapsed since there was nothing in them to retain their shape. Mortal had put on immortality "in a moment, in the twinkling of an eye." This "corruptible" had put on "incorruption." The changed condition had come first. Then had followed the Resurrection.

What were "the linen clothes" thus fixing the gaze of the beholder, but the very insignia, the recognized vestments of DEATH itself, and DEATH only? They had nought to do with LIFE. Therefore, on this day of LIFE'S triumph and DEATH'S defeat, where their rightful place, these cements of death, but in the sepulchre? DEATH itself, in its own burial clothes, it is which here lies entombed, its bound and fettered form alone occupying the narrow bed where, for a brief space, its imprisoned Captive had lain.

When Lazarus, bound prisoner for a time, had been reclaimed from the conqueror's grasp; when the son of the widow of Nain had awakened, rescued, and released, each came still wearing the livery, the bonds of his captivity. But now, He who Himself is LIFE, Himself the RESURRECTION, having vanquished the Conqueror, leaves him bound in his own fetters, the lone occupant of the tomb, and comes forth clothed in His own resplendent power and glory, LIFE triumphant, LIFE victorious, while earth and heaven ring with the Victor's challenge:

"O Death, where is thy sting?
O Grave, where is thy victory?"

L. L. R.

Lord, with all Thy faithful people,
Over all the world to-day,
We adore Thee, as Thou passest,
On Thy Resurrection way!

DEATH SWALLOWED UP IN VICTORY.



HERE seem to have been more horrors on a colossal scale within the past year or two than have come into our experience in any other term of several years. There have been the horrors resulting from what are called "acts of God," such as earthquakes, fire and flood, storms and tempest, and these have wrought destruction on a magnificent scale. There have been horrors resulting from man's carelessness: railroad wrecks day after day, steamboats drawing their victims into a vortex of death, calamities many in which human limbs were twisted, human features distorted, and human lives blotted out. And there have been still sadder records of crimes of men against the person such as discredit our civilization; crimes of

avarice, crimes of lust, crimes of hatred.

Death has loomed large upon the perspective of the recent past, and death in horrible forms, and on a horrible scale. We have almost become callous to tales of suffering that would once have brought tears to many eyes. We read of millions of sufferers from famine in Russia and China, thousands of them enduring this moment the slow torture of gradual death from hunger; but we hardly give them a second thought. We are so accustomed to lists of those dying, pressed to death or burned to death or dashed to death, in railway or steamboat accidents, that we barely run our eye hastily over the columns of names.

What does it mean—all this wholesale destruction of life in awful form that we pass over so lightly?

AND THEN just one, but that one whom we love, sinks into rest; and it seems as though there had been a rupture of the heart of the universe. It seems as though the sun could no longer shine, the moon must be veiled in darkness, the stars must shed tears. Myriads of deaths have failed to touch us; one death has wrung our heart and has well-nigh broken it. Oh, the anguish of the first night by the side of her who was dearest to us! Oh, the torture of the sight of that motionless, white form that once responded to the calls of life! The blankness of all that the future has for us! That is what one death may mean to us, and myriads of deaths cannot.

"My God, my God, why hast Thou forsaken me?" is the cry of the soul. Can God be loving and good when He has torn mine own from me? The philosopher echoes it on a larger scale: can God be good when He allowed these scores, or these hundreds, or those thousands to die awful deaths, no two exactly alike, in that horrible catastrophe?

Why does God permit all this horror, this suffering, this violence of death, this mourning of the bereaved? Has God forgotten to be gracious? Is there any Easter to follow this Passion-tide through which we are passing?

NOW THE MYSTERY of death is not wholly unravelled, but yet it is far less dark than it was in those older days before the Incarnation. To-day it has become fused with the mystery of life. They are one and indivisible.

The large catastrophe and the single death are really alike in this: God has translated many souls or one soul from one phase of life to another.

He has taken no one of them before He was ready. We speak of some as prepared for death and some as unprepared. But these are distinctions which are themselves misleading. God's true preparation for death, is life; but life viewed as a whole, and to which no fixed number of days is attached. The whole force of the gospel teaching is to impel us to be prepared for sudden death. There is an abundance of warning continually given to us. One might easily gather from our Lord's parables and from His more direct teaching, that sudden death is the normal end that we are to anticipate. One who does not prepare for death by living a Christ-life, is not very likely to do so by dying a Christ-death.

The explanation of how the love of God is to be reconciled with these awful catastrophes, or with the death of that single one who was most dear to us, is simple. It involves only that we should obtain God's point of view with respect to death. And from that point of view, death is by no means an evil. Certainly it is never a catastrophe.

Life is to be viewed as one complete whole. It begins upon the earth in infancy; it develops into the life of preparation and trial here on earth; it passes with only a seeming wrench into

the unseen life of purification and waiting beyond the veil; and it blossoms into surpassing loveliness when finally it becomes perfect life, the spirit and the risen body again united, in the resurrection life of the future.

There is a time when infancy passes into childhood. We mourn the loss of the merry, innocent baby existence, but the loving, developing child life has succeeded to it. It is the same life. That child life ripens into manhood or womanhood. We mourn that we no longer have a child to give us a child's affection and to receive those momentous nothings which make up the delights of a child's existence, but the true love of the son or the daughter yet remains with us. It is the same life. The lesser has been merged into the larger life. And so, in the life process of the soul, the earthly life passes into the life beyond, and God is but leading the life into the next larger form of existence. The new life given through death is not more mysterious to us who are yet in the phase before it, than the life of adult functions, of manly and womanly loves and sensations and passions, is to the child who has not yet experienced it. There are undreamed of sensations and possibilities and unfolding of mysteries in each next phase of life beyond that in which, at the moment, we are living. And the next phase, to the adult of to-day, is the life beyond the grave, as the next phase to the child of to-day is the life of the man or the woman. The decay of old age—not the passage through death into a more abundant life—is the abnormality that should cause us wonder. God seems to anticipate that the normal life will pass hurriedly, before old age comes, into life's next phase. His point of view does not find death to be an abnormality, much less an evil. "Four score years" are exceptional, abnormal, and filled with "labor and sorrow."

And if He does not find death to be an evil, neither is suffering. *He* suffered. He never intimates that suffering is an evil. There seems to be some reason for it. It is the lot of the beast and the bird, as well as of the child of man. It ushers us into life, it follows us more or less through life, it accompanies us to the very portal of life's next phase. Are scores, hundreds, thousands hurled into eternity through some sudden sufferings and death? Let no man pronounce their lot to be abnormal. These are but the birth throes that signify an entrance into higher life. We cannot penetrate why men should suffer, but we know that our Blessed Lord drank the dregs of the cup of suffering for us and with us. Perhaps the office of suffering is to enlarge us in sympathy each with the other; for if we never beheld suffering in another, how could we be knitted close to him? Suffering preaches to us of the brotherhood of man.

AND YET WITH it all, though the Christian religion has convinced the human intellect by such reasoning and such truths that death is not to be dreaded, not to be esteemed an evil, the fact yet remains that death of those who are dear to us brings, even to the Christian, a deep, an unfathomable sorrow. Does that mother, grieving for the babe that has been torn from her breast, feel to-day that death has lost its sting? Does he who is laying into the grave that one dear personality who has been nearest and truest to him that one mortal can be to another, realize yet that the grave has been robbed of its victory? St. Paul, indeed, with his keen, spiritual eye upon those many mansions in his Father's house, could rise to the heights of appreciation of this truth. Few of us only are able, from our hearts, to join him here. But the triumph over the death and the grave is to be manifest only when all has been fulfilled: "when this corruptible shall have put on incorruption, . . . then shall come to pass the saying which is written, Death is swallowed up in victory." It is promised, foreshadowed, in the resurrection of our Lord; yet this was a past event when St. Paul wrote of that realization as still future. It is *our* corruptible body that must first put on incorruption, before we shall fully realize what is "the Power of His Resurrection." Only in the anticipation of this coming triumph is even St. Paul able to cry with a victor's voice: "O death, where is thy sting? O grave, where is thy victory?"

BUT THOUGH the clear appreciation by men of this victory in such wise as actually to rob us of the dread of death is still future, the victory itself is present—even past. "This corruptible" did indeed "put on incorruption" when He, whose body, though dead, tasted of no corruption, did indeed, in His resurrection, "put on incorruption." Men ask, eagerly, what is the resurrection body? what relation does it sustain to the

body that was sown? There be those whose faith is unequal to the contemplation of *this* body—not another—putting on incorruption and rising from the grave. No doubt it is true that in our poor human ignorance we cannot say just what are the constituent parts of these bodies that shall rise again. Since we do not know of what our bodies are made, how can we analyze what parts are eternal and what parts temporal only? But this we know. Resurrection cannot imply merely a continuous, unbroken life of the spirit; else how did our Lord's life during His body's sojourn in the tomb, differ from His life on the Resurrection morning? And if "this corruptible"—which cannot mean the spirit—does not itself "put on incorruption," how can we look for the fulfilment of that which is conditional on that "change"; "then shall be brought to pass the saying which is written, Death is swallowed up in victory"?

But the triumph of our Lord's victory over the grave does by and in itself swallow up death in victory, and presages a like victory for us, though for us that victory be yet a future event.

And it is this victory that is sufficient to lead the Christian calmly and with faith through the gates of death. It is this paramount triumph over death that enables him to look at the spectacle of wholesale death and mangled bodies and tortured spirits, in earthquake, fire, or storm, and still sing of the love of God. It enables him to lay his own dearest loved one into the ground, and still look up to the blue sky through which the fingers of the same loved one seem to beckon, and cry, He hath done all things well!

For the resurrection of our Blessed Lord is not only the Christian's patent of hope for his own resurrection and of trust in the anticipation of seeing again those whom he has "loved long since and lost awhile"; it is also the revelation of God's eternal point of view with respect to human death and suffering, in the mass or one by one.

It is that which but strengthens his faith and quickens his trust when the earth shakes and is rent apart, when fire shuts off all avenues of escape, when waves roll heavily and the sea yawns that it may swallow another victim. Then it is, albeit yet in future tense, that the triumphant conviction comes over him: WHEN this corruptible shall have put on incorruption, THEN shall be brought to pass the saying which is written:

DEATH IS SWALLOWED UP IN VICTORY.

THE Church has, from early ages, discouraged the solemnization of marriages during Lent, and modern "Society" has, on the whole, accepted the precedent. It is not strange, therefore, that weddings in exceptional numbers are always arranged for the few weeks next after Easter; for it must be admitted that the old English rule prohibiting marriages during the octave of Easter is practically obsolete in this country.

With the near approach then, of many marriages, it is timely to issue a warning against the serious abuse of hospitality and of good manners which is too often perpetrated by guests within or about the home of their host. This protest is well expressed by the editor of the *Ladies' Home Journal* in the March number of that periodical, as follows:

"There is a donkey at almost every wedding who perpetuates the inane practice of throwing rice, or shoes, or confetti after the newly-married couple, and nothing seems to have any effect upon this human type of the kingdom of the flapping ears. He is a nuisance in the eyes of the wedding guests; he is a menace to the young couple themselves, and the fact that he clutters up the house where he is a guest never enters his shallow head. His idea of 'fun' must prevail at all hazards. But should it be allowed to prevail any longer?

"Has not this persecution of young married couples at the hands of their friends gone far enough? For it is not getting better: if anything, it is growing worse. From the asinine it has degenerated into the vulgar. It is not enough that the bride and bridegroom must be 'pelted' by rice, the young couple chased into the cars, and handfuls of confetti poked down the back of the young bride until she is made absurd for strangers to grin at; but the bridal carriage is 'decorated' (so-called) with mottoes and streamers until, as in all such cases, it is not a long reach from the purely funny to the vulgar. When a carriage is 'decorated' with the picture of a stork carrying a baby, and the motto, 'Not yet, but soon' underneath, we may well ask whether the most sacred things in life are to be made a vaudeville turn and a vulgar jest by a lot of wild young hoydens? It is time that we, who are elders, should see to it—and that with no degree of indecision—that the firm hand of common-sense, yes, of common decency, protect those who are married under our care from the coarseness that is fast becoming part of marriage ceremonies at the hands of the thoughtless young. We do not meet the case by excusing these lapses on the ground of youthful fun or harmless

thoughtlessness. The whole idiotic practice is fast getting beyond those bounds, and before this buffoonery of weddings is allowed to slip further down the easy plane of vulgarity, we should, at the approaching marriage season, squarely put our foot down and call a halt. It has gone far enough: if anything, too far."

We should be glad if these words might have very serious attention. And beyond the vulgarity of the practices criticised, it can hardly be doubted that clandestine marriages are very largely promoted by them, among people too refined to be willing to undergo so vulgar an ordeal. The matter thus assumes serious consequences.

We believe that more frequent instructions on the religious side of Holy Matrimony are needed by our people. It is a "holy estate"; the service is termed a "solemnization"; it is a sacrament of the Church; to include on the same day the reception of the Holy Communion was formerly mandatory by English Prayer Book rule, is now recommended by it, and is as useful a recommendation to Americans as to Englishmen. The secularization of marriage, which came first, has degenerated into its vulgarization.

Let Church people insist that marriage shall not only not be vulgarized, but not be secularized. Let marriages be "solemnized" in church, and let reverence of demeanor be insisted upon and the covering of the heads of women be required; let word be quietly passed about in advance of the social festivities that rightly follow the marriage, that the hostess will expect her guests to conduct themselves as ladies and gentlemen in the presence of the couple in whose honor they are invited to her home. Let it be quite plainly intimated that she will esteem rowdy conduct to be an insult to her and to the bride.

We think it likely that in such ways it may be possible for persons to be married in the United States with equal decorum to that which would be maintained by the Fiji islanders.



WE hardly anticipated the many letters relating to the transfer of the observance of the feast of the Annunciation to April 8th, the day following the octave of Easter, which was suggested by Dr. McGarvey in these columns some weeks ago. Indeed we returned several letters to their writers before we perceived that the general discussion of the subject would be required.

The facts are these: The American Prayer Book affords no suggestion as to the proper course to be adopted when two holy days occur on the same date. One is obliged therefore to look elsewhere for suggestions as to how to observe the two.

In 1879 a committee of the Convocation of Canterbury drew up a "Table to Regulate the Service when Two Feasts or Holy Days fall upon the Same Day," which table indicates the holy day that is to take precedence, and provides that the collect for the subordinate day shall be used after that for the greater day. The table may be found in Proctor and Frere's *New History of the Book of Common Prayer*, p. 346, and in Dearmer's *Parson's Handbook*, p. 227. This is the rule that obtains very largely among us, and in most instances it seems sufficiently to cover the ground; but it should be remembered that it rests on no legal authority even in England, much less in this country.

And there are times when both days are of such importance that it seems unfitting that either should be passed over. Dr. McGarvey well suggested that the occurrence of Monday before Easter with the feast of the Annunciation was such an occasion, and his suggestion that by common consent we all observe the latter feast this year on April 8th struck us as so eminently sensible that we hoped there would be no controversy over it. His citation of the Latin Missal as authority for the transfer by no means implies such subservience to foreign standards as some seem to suppose. The important thing was to arrange, by unanimous consent if that might be, that we should all do the same thing.

It is the invariable policy of THE LIVING CHURCH to give a hearing to all sides of any debatable question, and we were very ready to hear what might be said in this case, though regretting that unanimous consent seemed not to be given. A correspondent in this issue is probably correct in showing, from the *London Church Times*, that this was not the Sarum rule. But it must be remembered that Sarum rules have been extinct everywhere for more than three hundred years, and that these rules stand for us precisely as do rules of the Convocation of Canterbury or of the Roman Congregation of Rites; that is to say, as precedents worthy of examination, but in no sense as law to us.

If there be those who fear to follow the leading of the

Latin Missal on such a subject, they may be interested to learn that the "Mary days"—the Purification and the Annunciation—are rated higher in the Canterbury report of 1879 than they are in the Missal. According to the former they would take precedence of the Sundays upon which they might occur (except Palm Sunday or Easter), and according to the latter the Sundays would take precedence. But the *Living Church Annual* for this year is in error in giving the Annunciation precedence over Monday before Easter, for which there is no authority. The question need not, however, be solved by choosing between authorities, but rather by determining which is the better policy. We quite agree that there is no inconsistency in the subordinate use of the collect for the Annunciation on Monday in Holy Week; the thought of the "cross and passion" fits in quite harmoniously. But the question is whether we must entirely shut out for the year, either the epistle and gospel for Monday before Easter or for the Annunciation. Dr. McGarvey has shown us a way whereby we need not.

We suggest then, that unless any churches, misled, perhaps, by this error in the *Annual*, have already observed the feast of the Annunciation, we all agree in observing that day this year (subject to the veto of any Bishop in his own diocese) on April 8th.



MISAPPREHENSION suggested by the *Pacific Churchman* with respect to the position of Catholic Churchmen in general and THE LIVING CHURCH in particular with respect to the Quadrilateral of 1886, may easily be cleared up. Speaking only for ourselves, and having no right to speak for any others, we explain that though we felt that that Declaration was prematurely uttered and bound to be, for the most part, ineffectual, we have worked in good faith for the accomplishment of its purposes since it was set forth.

It is only playing with words to say, with the *Pacific Churchman*, "these Christians" (outside the communion of the Church) "are not only fellow Christians but also fellow Catholics. They are baptized into the Triune Name." The *Century Dictionary* employs nearly two columns to state the various shades of meaning which appertain to the name *Catholic*. In one sense, all baptized persons are Catholics, because they are members of the Catholic Church. In another sense they are not, because the term has been used ever since, at least, the Arian controversy, to signify a *loyal* member of the Catholic Church, holding to the whole Catholic Faith, as contrasted with one who was in part heretical or schismatic. The (New York) *Churchman* quite recently fell into a similar confusion between different uses of the term. These differences in the use of the term we have repeatedly explained. The term "Catholic Churchmen" is a rough-and-ready expression commonly used to designate Churchmen who insist upon the primary authority of the whole Catholic Church over that of any of its parts, and is not intended to supplant any and all other uses of the term. Since "Catholic Churchmen" have been foremost in seeking to lead the whole American Church to assume the name as a part of its corporate title, it would seem impossible for anyone to doubt that those Churchmen realize thoroughly that "Catholicity" is an attribute of the whole Church and not of a party in it.

We do not perceive any inconsistency in the attitude of men who, very desirous of unity, felt that we ought to prepare ourselves for it before we invited others to prepare themselves, but who fully entered into the movement of 1886 when it had been determined upon; and who yet felt that various amendments to our laws providing for cases that had not arisen and never did arise, were unwarranted.

ANSWERS TO CORRESPONDENTS.

C. A. F.—Write St. Mary's School, Concord, N. H., and Holderness School, Plymouth, N. H.

CONFRATERNITY.—Unfortunately, we know of no way to prevent such irregularities. It is improbable that the Bishop could lawfully intervene.

INQUIRER.—We understand that substantially the entire congregation of the Congregational society at North Brookfield remained with the church when it was transferred to us, but not all of them became communicants.

CHRIST has taken our nature in heaven to represent us; and has left us on earth, with His nature, to represent Him.—Rev. John Newton.

"ROYAL MARTYR CHURCH UNION"

Another Society Commemorates King Charles, Martyr

ANNIVERSARY OF ADDITIONAL CURATES SOCIETY

Exeter Hall to be Torn Down

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, St. Gregory the Great, 1907 }



WITH the purpose of extending honor to the memory of King Charles the Martyr, there has been formed a new society bearing the title of The Royal Martyr Church Union and King Charles Memorial League. Colonel R. E. S. Harrington-Stuart is the president; Baron Montrency, chancellor; and the vice-presidents include the Duke of Beaufort, the Earl of Lindsay, Lord Elibank, Lord Castlestuart, Viscount Halifax, and the Earl of Strathmore. The Hon. Secretary is the Rev. A. C. T. James, rector of Bury, Huntington; and the Hon Secretary of the Ladies' Committee, Lady Muriel Watkins, Highfield, Harrow. The object of this Union is not only to encourage remembrance of the day upon which a brave Christian prince laid down his life for the Church in England and the truth, but also to help maintain a higher social influence and a more loyal spirit in all ranks of the Church. The Royal Martyr Church Union greets the whole Anglican communion, irrespective of doctrinal differences among individual members, and asks for its Christian sympathy and reverence for the memory of King Charles the Martyr. The Union will firmly uphold and protect the principles of the religion of the Church in England and the historic position of the Church and the episcopate, "both against party aggression and against the designs of political Nonconformity."

The Bishop of Birmingham, in his Diocesan Letter for the present month, refers to the acute feeling which has been produced in the minds of some leading members of the House of Laymen and others by the action of the diocese in allowing "habitual worshippers" at any church to vote with the parishioners, contrary to the scheme passed by the Representative Church Council. The Bishop writes that if they isolate themselves in this particular from the judgment of the R. C. C., "it is not because we are rebellious, nor is it because we are selfish; it is because we are doing what we feel to be the thing first necessary for the welfare of the Church as a whole." The Bishop of Birmingham also refers to Mr. Campbell's "Yellow Theology":

"A Bishop in modern days is supposed not to have time to teach, but the service of his consecration, and the promises which he there makes, oblige him, as his chief duty, 'to instruct the people committed to his charge out of Holy Scripture,' 'to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers.'"

Accordingly, the Bishop is going to speak at 1:15 in the Cathedral, on six specified week-days during Lent, on "The New Theology and the Old Religion."

A Life of Dr. Randall, sometime Dean of Chichester, is about to be written by the Rev. H. F. B. Mackay of the Pusey House, Oxford. We are also soon to have a translation of Henri Bremond's work on *The Mystery of Newman*, with an Introduction by the Rev. George Tyrrell, lately a member of the Jesuit society.

The proceedings of the Royal Commission on the Church in Wales are being conducted amidst stormy scenes, and the report of the commission—if, indeed, that body holds together long enough to render one—will surely be characterized by anything but unanimity. The chairman (Lord Justice Vaughan Williams) is at complete loggerheads with some of his colleagues who represent political Protestant Dissent—e.g., Professor Jones and Principal Fairbairn—and altercations result which lead to the room being cleared for private consultation. The questions into which the commission was directed by the terms of the reference to inquire and to report to the king were largely of a statistical character, and not whether the Church should be disestablished, but Radicals among the commissioners seem bent on perverting the scope of the inquiry so as to work up a case for Welsh disestablishment.

The Additional Curates Society kept its seventieth anni-

versary on February 28th, by holding a public meeting at the Church House, Westminster, the crowded gathering in the Great Hall being presided over by the Archbishop of Canterbury. The Archbishop of York wrote, expressing regret at his inability to be present. The Primate said that the Society was a bit of the organization of the Church for doing in the parishes on ordered lines the kind of work which modern changes and modern requirements rendered necessary. One of the perils of Establishment was that persons were apt to regard the presence of the Church in England as a thing to be taken for granted, and to forget the need of effort on their part to render the Church efficient for meeting the requirements of modern life. The existence of a difficulty of that kind gave rise to the necessity for such a society as the A. C. S. The Society came into existence just at a time—namely, in the year of the accession of Queen Victoria—when the increase of population was beginning to take place at a much more rapid ratio than it had done in former years, and was getting beyond the possibility of being grappled with by the old machinery of the Church. He believed that few branches of the work of the Society had been of more real use to the Church than that of raising funds for helping young men in their preparation for holy orders. The Bishop of Birmingham moved that, in view of the nation's growth by 10,000 souls each fortnight, it was urgently important that home missionary work throughout the land should be greatly strengthened. The Society, he said, impressed upon Churchmen a point of which people needed to be constantly reminded, and that was the relative importance of men and of buildings. It was more important, in the first instance, to provide incomes for the clergy than to have church buildings or to have them adorned and decorated. There was one aspect of the situation in France which had filled him with more exhilaration and enthusiasm than anything which he witnessed, and almost anything that he had read of since the days which gave rise to the Free Presbyterian body in Scotland. Here was a spectacle of a great Church which, whether on right or wrong advice, but, at any rate, for principle, had given up its property without murmuring and without agitation. From the bottom of his heart he prayed that, when the time came—as he believed it would come at no distant day—for a similar sacrifice to be required of the Church in England, English Churchmen would show themselves as simply ready, and be able to make the same sacrifice so much as a matter of course that people would hardly notice what had been done. He had alluded to this subject partly because he was always haunted by the feeling that, as he said, a wrong impression was being produced by the constancy with which Bishops and clergy stood on platforms and asked for money. But the work of the Church had to be done, and there was abundant authority in the New Testament for claiming a regular proportion of men's incomes for the support of the living agents of the Body of Christ. The resolution, seconded by Mr. Evelyn Cecil, M.P., was adopted. The Bishop of London moved to commend the Society to Church people for their hearty support. One obstacle to the spread of the work was the want of men. He asked what were the sons of Church parents about "in choosing an office stool in preference to the glorious opportunity of plunging down into the midst of a great population and into the midst of the throbbing life of England?" He would ask mothers to give not only their half sovereigns and their sovereigns, but their sons. He begged with all his heart for the support of the A. C. S., for it had been the father of other funds in London—both the East London Church Fund and the Bishop of London's Fund. The Bishop of Southwark, who seconded, could say with confidence that if Churchmen knew how the grants of the Society were met they would find instances of the poor man's penny being regularly given, and of poor women contributing little articles for sale. The motion was also carried unanimously.

Exeter Hall, in the Strand, which was built by Evangelicals in 1831 as a place of meeting for philanthropic and religious societies, and also let formerly for the notable concerts of the Sacred Harmonic and National Choral Societies, has now been sold to a syndicate, and is soon to be replaced by a building devoted to commercial purposes. Since 1880 it has been the leasehold property of the Y. M. C. A. The name Exeter Hall is probably derived from old Exeter 'Change, and arcade of shops, occupying the same site and taken down in 1830, so called after Exeter House on the site adjoining Exeter Street, the town house of Thomas Cecil, Earl of Exeter, son of the great Lord Burleigh, and an ancestor of the present Marquis of Salisbury.

A great meeting, announced "for young people of higher education only," was held on Saturday afternoon in Exeter Hall by the S. P. G. The Bishop of Stepney presided, and the Rev. W. J. Roxburgh, formerly of Mashonaland, and the Rev. W. J. Conybeare, head of the Cambridge House, Camberwell, also spoke.

At the last meeting of the executive committee of the Church of England Men's Society it was reported that during last month 80 branches had been established, comprising 2,237 members and 187 associates.

Hailbury College has received from Mr. John Morley, Secretary of State for India, the original service of Holy Communion plate which was made in 1816 for the Honorable East India Company's College, which was closed in 1858.

J. G. HALL.

FOOD FOR FAMINE SUFFERERS IN CHINA.

CELEGRAMS from the State Department at Washington to *The Christian Herald* state that its offer to furnish 5,000 tons of foodstuffs for China, provided the Government would detail a carrying vessel, has been accepted. The army transport, *General Buford*, of full 5,000 tons carrying capacity, has been assigned to this service and will sail from San Francisco to Shanghai as soon as the cargo, now being collected at great speed, can be put on board.

The offer of *The Christian Herald* was made in view of the report from many sources in China, notably from the Shanghai Civic Committee and United States Consul-General Rodgers, that there was insistent need for American grain, the native supply of foodstuffs being much curtailed while what was on hand was being held at prohibited prices.

The Washington telegram says: "The *Buford* can carry five thousand tons of average cargo and all her space will be available for relief supplies." It is hoped that *The Christian Herald* can furnish the 5,000 tons (10,000,000 pounds) of flour, corn, corn-meal, medical supplies, hospital stores, and delicacies for invalids by April 1st, and that the *Buford* can sail on or about that date.

This cargo will cost more than \$100,000 and the American people are asked to subscribe the fund. The need for the supplies was never more imminent than now. The area of affected territory grows, and with it not only the number of destitute but the horrors of their condition. At best thousands upon thousands must perish. What America hopes and strives for is to save as many as instant relief can succor.

The total deaths up to early in February, in 16 prefectures of the single Province of An-Hui, were estimated at 23,800.

There are five provinces in what is known as the Kianpoh district and the terrible total above given comes from a few readily accessible districts. It is but a small fraction of the awful aggregate.

A correspondent of the *Echo de China* writing from Lin-Chow says: "Every semblance of grass, plants, and roots has disappeared and starving parents are eating their children. I know this to be true and have, myself, found human flesh on sale."

The following telegram is received in New York:

CHINKIANG, March 21.

KLOPSCH, NEW YORK:—Present needs very urgent. Reports from all parts of provinces Kiangsu, Anhui, Chehkiang, Kiangsi, show desperate situation, becoming worse daily. Riots going on and rice shops being pillaged. In famine area the condition of people steadily growing worse. Many deaths. Area too vast to gather statistics. Sickness increasing. Half crop was hoped for, but starving people having only bark, weeds and straw, are pulling green wheat. Ruining crops. Also tearing down houses for fuel and sale. American money saving many thousands. MCCREA.

In response to the above cablegram *The Christian Herald* has forwarded to the Red Cross, through the State Department, the sum of \$50,000, to be immediately cabled to the famine field. This makes a total remittance from *The Christian Herald* of \$150,000. Nearly an equal amount, in value, will soon be en route to China in the cargo of food to be sent on the army transport *Buford*. The appeal is urgent for funds to pay for this cargo, and give added relief—for, do the best we may, the need will far exceed the help. Money by check, postal or express money order, sent to the Chinese Famine Relief Fund, 105 Bible House, New York, is at once acknowledged and is applied to instant and effective relief.

PASSION WEEK IN NEW YORK

Details of Many Services

BISHOP COADJUTOR OF JAMAICA AT GRACE CHURCH

Death of John Noble Stearns

HOLY WEEK SERVICES OUTLINED

The Living Church News Bureau |
New York, March 25, 1907 |

DURING the week ending March 23d the special services both at noon-day and in the evening have been well attended, the number of men at the former being very noticeable. The sermons at Trinity Church at mid-day were preached, on Monday, by the Rev. Percy S. Grant, rector of the Church of the Ascension; on Tuesday, by the Rev. Dr. Stires, rector of St. Thomas'; on Wednesday, by the Rev. W. H. Pott of Wappinger Falls, N. Y.; on Thursday, by the Rev. Dr. Christian; and on Friday, by the Rev. Dr. J. Nevitt Steele. At St. Paul's Chapel on Friday at noon the sermon was preached by the Ven. H. B. Bryan, of Long Island. At Holy Trinity, Harlem, on Wednesday, at 8 p. m., the Rev. Dr. Christian, rector of St. Mary the Virgin's, preached. The noon sermons at Calvary Church were preached by the Rev. Dr. Van de Water, rector of St. Andrew's, Harlem.

On Passion Sunday, at Grace Church, the Bishop Coadjutor of Jamaica, the Rt. Rev. A. E. Jocelyn, preached at Evensong. He is staying at present with Dr. Huntington and is here to appeal for help for the Church in Jamaica, which is in great need after the loss by earthquake a few months ago.

On the same day, at St. George's Church, was held the funeral of Mr. John Noble Stearns, vice-president of the American Bible Society. The officiant was the Rev. Hugh Birkhead, rector, assisted by the Rev. Lindsay Parker of Brooklyn and Dr. Mottet of the Church of the Holy Communion. Mr. Stearns was manager of the Bible Society from 1874-94, vice-president 1894 till his death. For some years he was manager of St. Luke's Hospital, and for fifty years a vestryman of St. George's. His age was 77 years; death resulted from apoplexy. All the vestry and many members of the Bible Society attended the funeral.

Stainer's "Crucifixion" was sung in four churches last week: At Zion and St. Timothy, St. George's, Calvary, and All Angels'.

The thirty-second annual recitation of Passion music by the choirs and orchestra of St. Mary the Virgin's was given on the evening of Passion Sunday. The music included Gounod's *De Profundis* and Mercadente's elaborate "The Seven Last Words of Our Saviour on the Cross."

There was a Church Club lecture on Tuesday by Dr. Batten of St. Mark's on "The Negro Problem."

The Rev. Walter C. Clapp, of the Bontoc mission, P. I., addressed a meeting of the Missionary Society, G. T. S., in the seminary gymnasium, Tuesday evening. He described the nature of the Philippine work in general and the particulars of his own work at Bontoc. The Church's work in the islands is mainly among the Mestizos, Chinese, and natives, and the English-speaking whites. The congregations at the Cathedral run very small because the American Church people, when they get out there, where convention does not require them to go to church, having never really been taught the meaning, value, and obligations of the Church, simply stay away. He urged all the students, when they got out into the work, to spend all their energies on giving definite Church teaching, such as should build up a great love for the Church and loyalty to her. The work in Bontoc is hampered by the fact that the Igorrote language has never been reduced to writing, but the missionaries are working hard on this and have already translated St. Mark's Gospel, and the Catechism and are working on the Prayer Book.

Dr. Van de Water is preaching at Calvary this week. At St. Cornelius', West 46th Street, the Rev. Henry Anstice, D.D., is conducting a mission on the evenings of Holy Week.

At Calvary, the Rev. Prof. Edmunds will preach the Passion Service on Good Friday; and at St. Edward the Martyr's, the Rev. David Vaughan Gwilym.

I KNOW that never a day has gleamed but has not made glad one breast, that never after frost a Spring has come but has not brought one song to the world.—*Kinkel*.

KINDLINESS is the true wealth of the mind, and I beg you to keep it in your heart as a priceless treasure.—*Giusti*.

CHICAGO CLERGY DISCUSS DR. ALLEN'S BOOK

The "Round Table" Finds it a Remarkable Specimen of Queer Logic

WOMEN ARE STUDYING ENGLISH CHURCH HISTORY

Other Church News of the Western Metropolis

The Living Church News Bureau |
Chicago, March 25, 1907 |

A NUMBER of the Chicago clergy, representing both the city and the suburbs, laid aside their Lenten work long enough to attend a meeting of the "Round Table" at the Cathedral clergy house on the morning of Monday in Passion Week, for the purpose of discussing the recent book by Dr. Allen, *Freedom in the Church*. Dean Toll came from Waukegan to preside, and the leading address was by the Rev. Dr. P. C. Wolcott, of Highland Park. There was but one mind among the members of the "Round Table" about this book. It was simply torn to pieces. Its flimsy logic was unsparingly exposed. Its extraordinary handling of the Confirmation vow, juggled so as to make it appear that no vow of belief but only one of conduct is then taken, was clearly shown to be a slur upon the plain provisions of the Prayer Book. Its boldness in forcing an interpretation of the Ordination vow which depends upon the erasing of a comma, and which accordingly violates the whole intention of the vow, was plainly disclosed. Its narrowness in attempting to state that the Church's Reformation broke with Catholic authority and began a radically new departure, was carefully brought out. Its astonishing logic, in trying to confine the whole ordination vow of teaching to the Holy Scriptures by the erasing of commas, and then of trying to discredit the scriptural authority for the Virgin Birth by calling in question the reliability of St. Matthew and St. Luke at the behest of some undefined "criticism," was unsparingly dissected. One speaker expressed the hope that this propaganda might continue until every other writer of such weakness might scatter his writings all through the Church. They will easily be their own undoing, if they are no stronger than this much talked-of book. The only quality in the book which was considered worthy of publication was the literary style.

Enthusiasm has marked the sessions of the Lent Study Class this year, from the start. This is the fourth year that the diocesan branch of the Woman's Auxiliary has organized this weekly class for the study of Church History and Missionary work, and the results this Lent have surpassed the previous years by a large margin. Though the only available mornings have been Saturdays, and though every Auxiliary member has a well-filled parochial schedule to attend to during Lent, the attendance at these diocesan gatherings for study, held at the Church Club rooms, has steadily gained until sometimes twenty-five or more parishes have been represented, by over fifty persons, and this, too, has been the record even during the week of the usual monthly meeting of the diocesan Auxiliary branch, held in the same rooms on Thursday. The plan of having a whole programme taken by writers from a single parish has proven admirable, and large delegations from these parishes have been present on their respective mornings.

The general theme for this Lent has been "The Reformation," considered as the "Era of Patriotism," from A. D. 1509 to A. D. 1603. The writers from Oak Park, on February 16th, prepared papers as follows: on Henry VIII., Cardinal Wolsey, Sir Thomas More, and Peterborough Cathedral. The second week the writers were from St. Paul's, Kenwood, and the topic was, "How Did the Reformation in England Differ from the Reformation on the Continent?" with sketches of John Calvin, John Knox, and The Puritan Party in the Church of England. The third Saturday the writers were from Christ Church, Woodlawn, the topics being The Dissolution of the Monasteries; Tintern Abbey; Fountains Abbey, and Thomas Cromwell. On March 9th, St. Andrew's parish supplied the papers, and the themes were The First Prayer Book of Edward VI., The Caroline Revision, The American Prayer Book, and The Prayer Book Cross. On March 16th the writers were from the Church of Our Saviour, and the topics were, The Oxford Martyrs, Lady Jane Grey, Cardinal Pole, and Philip of Spain. On the last Saturday, in Passion Week, the writers were from St. Bartholomew's parish, and the subjects were Queen Elizabeth as a Theologian, The Consecration of Archbishop Parker, The Spanish Armada, and The Articles of Religion.

These papers are all of a high grade of literary and schol-

arly character, having been prepared with the utmost care by some of the ablest women in these parish branches, assisted in many cases by the parish clergy, and these typewritten papers, with others read at the sessions of this Lent Study Class in the previous three years, constitute a travelling library, in the custody of Mrs. Vincy B. Fullerton, the vice-president in charge of this department of Chicago's Auxiliary work. Mrs. Fullerton's address is Ottawa, Illinois, and she is ready at any time to loan any of these papers to any Auxiliary branch in or outside of the diocese of Chicago, where such brief and brilliant articles could be utilized at missionary or guild meetings.

Mrs. Hopkins presided at every meeting of the class, and has arranged the scheme of study each year, the additional work of securing the writers having been largely done by Mrs. Fullerton. An offering has been taken at each session, for Bishop Rowe's work in Alaska, and the noon-day prayers for missions have usually been read by some clergyman present; for the clergy have often attended the class, as their parishioners have read the papers.

The parish at Riverside, the Rev. George D. Adams, rector, has just completed an attractive guild room which opens onto the church, and which has cost about \$1,600. This new addition to the parish equipment will be of great assistance in furthering the parish work, which has now been in the charge of the Rev. G. D. Adams for ten years.

Much sympathy is felt for the Rev. Dr. A. W. Little, of St. Mark's, Evanston, and for the Rev. Richard Rowley, of St. Paul's-by-the-Lake, Rogers Park, both of whom have been sufferers from severe illness since Lent began, though both are now convalescent. Dr. Little will be able to resume his work by Easter; his Lenten services have been conducted chiefly by the Rev. W. L. Tomlins. The Rev. Richard Rowley has been carrying on his work as usual since Mid-Lent. His parish church was closed for five weeks during the recent epidemic, over 100 cases of illness being reported from his parishioners, in all. The congratulations and thanksgivings of many friends will attend the Easter services in both these parishes.

A joint meeting of the Men's Clubs of St. Luke's and St. Mark's, Evanston, was held in the parish house of St. Luke's, on the evening of Thursday, March 14th, which was largely attended, and was addressed by Professor Starr of the University of Chicago, his theme being the Congo Free State. Professor Starr recently spent a year in visiting certain parts of the Congo Free State, mainly under the guidance of the Government, and he has lately published a series of articles in a Chicago paper, denying that the conditions under King Leopold's rule are as bad as they have been painted. The professor's statements have been promptly met by another series of articles in a Chicago paper, from Mr. John Daniels, of the Congo Reform Association, in which it has been made clear that the professor's investigations were by no means thorough, that they did not include the worst parts of the vast territory under Leopold's sway, and that the palliating account which the professor has given cannot offset the testimony of scores of other travellers, missionaries, and even of Leopold's own commission of investigation, which show the outrages to have been past all description. The clergy list of Chicago is represented in the Congo Reform Association, which is faithfully at work in this country and in Europe in the endeavor to have justice done to the natives of this African territory.

Good Friday has been for some years observed in the diocese of Chicago not only by the usual Prayer Book services, but almost universally by the Three Hours' service as well. This year several of the choirs gave Stainer's "Crucifixion," or Gaul's "Passion Music" on Good Friday evening, or earlier in Holy Week. In several parishes Maundy Thursday or Good Friday evening is devoted to a special service of preparation for the Easter communion, conducted with questions on the Ten Commandments, introduced by prayers, hymns, and an address. Daily celebrations of the Holy Communion are provided in almost every parish during Holy Week, in addition to those where there has been a daily celebration throughout Lent. The fact that the Rev. Samuel Freuder, deacon, of the diocese of Pennsylvania, has been spending part of Lent in Chicago, and has been preaching in several of the churches, has probably increased the interest in the Good Friday offerings for missionary work among the Jews. The Rev. Mr. Freuder is a converted Jew, and was formerly a rabbi. His addresses have been found very interesting and instructive. The Rev. E. A. Larrabee and the Rev. Dr. J. S. Stone take the noon-day services in the Chicago Opera House during Holy Week, with the exception of Good Friday, when Bishop Anderson takes charge.

In the main it has been an earnest and devout Lent in Chicago, with unusual attendance in many parishes. The weather has been mild and propitious for the most part, and a spirit of prayerfulness and earnestness has been manifest throughout the entire season.

TERTIUS.

THE CANAL ZONE AND THE CHURCH.

THE Rev. E. Homer Wellman, Ph.D., rector of the Church of the Atonement, Brooklyn, who was sent to Panama by the Seabury Society of New York for material for an illustrated lecture on the Church in the Canal Zone, has just sent, at his request, a detailed report of what he saw and heard on the Isthmus to Bishop Satterlee of Washington, who is chairman of the Board of Missions committee on possible work in the Zone. Dr. Wellman was provided in advance with special introductions which gave him exceptional privileges and opportunities. In his informal statement to Bishop Satterlee he praises work already done under the direction of the Bishop of Honduras and supported for the most part by the S. P. G. of London, and says it ought to be the foundation for a far larger work by the American Church. Archdeacon Hendrick, who is in charge of Christ Church, Colon, finds it impossible to start new work in the Zone and along the line of the Canal, in addition to his parish work in Colon. The Rev. Oscar Eskin, in charge of St.



CHRIST CHURCH, COLON, PANAMA.

Paul's, Panama, is helping in monthly services at Empire, on the Canal route, where a part of a Government building is used, but he is unable to do much. These two priests are the only representatives of the Church of England in the Republic or in the Zone.

Work already being done is almost wholly among colored people. The race question obtains on the Isthmus, and the blacks have almost driven the whites from the few places of worship. This is true in both Colon and Panama, in the established parishes. Along the Canal route services are attempted only at Empire, with occasional ones at Culebra. These are more numerous for the blacks than for the whites. A service was begun by some laymen at Ancon, the white suburb of Panama, but a Methodist minister who happened to be on the ground was named chaplain by our government. Although the congregation was nine-tenths Church people, the new chaplain put the Prayer Book out, discarded the Church's service—and the people gradually lost interest. The Methodist minister is a most estimable Christian gentleman, but the people were rather more disappointed than they might have been if they had never had the Church's services.

Dr. Wellman interviewed the President of the Republic and almost all of the Government representatives. He found them extremely anxious to show courtesy to the Church. They are desirous that work be done among Canal Commission employees, while President Amador is desirous that settlers from the States come and remain. The Commission is helping the Young Men's Christian Association in the erection of buildings along the Canal route for the use of the men, but this is not to be taken to imply, thinks Dr. Wellman, that the Commission is not ready to help others. The fact is pointed out by the report that the Y. M. C. A. is on the spot, ready to make use of favors, while the Church is not there. He says a former Canal

Commission built Christ Church, Colon, and gave it to the mission there.

The Rev. Dr. Wellman preached at the Colon parish church. Almost all present were colored, including the choir. Seats for white and black are in different parts of the church, and the white seats were vacant. He took part in the service at Empire, held in a Government building under control of the Canal Commission, and was to have preached in St. Paul's, Panama, only a change in the sailing of his ship, due to the Kingston earthquake, prevented. The Colon church is a granite structure, well located, while the Panama church is frame and not so very well situated. The latter has a parish school, the teachers and pupils of which are colored.

The report states that there are many white Churchmen on the Isthmus, employed on the Canal, and many others coming as employees and settlers, for whom the Church service must be provided. Those already there ask how they may help bring the Church to them. Laymen at Ancon under two United States army officers proposed to form a Laymen's League that shall help in holding services. Dr. Wellman is of the opinion that the full possibilities of the Panama field are not understood. He believes the Canal will be built honestly and quickly,



GOVERNMENT BUILDING AT EMPIRE, PANAMA
[WHERE CHURCH SERVICES ARE OCCASIONALLY HELD].

and that it will prove the foundation of a political state of which the present one is but a faint promise. He praises the climate, and says there are points high in altitude where resorts in summer may be provided, so that volunteers have little to fear in the matter of health.

Panama may become, with its wonderful waterway, a great centre of the Church's activity, from which an influence may go out to the troubled Central American states on the north, and the dark Romanized states of South America on the south.

The Rev. Dr. Wellman is to give moving pictures of the Canal work at the Layworkers' Conference in New York on May 13th, the anniversary of the landing at Jamestown, and at North Adams in July.

MAY GOD GRANT that in His mercy we may go back to our duty to-morrow with renewed life and strength, with fresh hope and joy, ready to work for Christ, whom we will see by faith, not only upon this Easter day, like the disciples of old, but daily, hourly, as we resolve to labor for Him, and, if need be, to suffer for Him. Shall the time before us be long? It cannot be too long to be given to Him. Shall it be short? Then most surely it shall be His. Enthusiasm, "in God," in the Christian sense of the old Greek word, shall be ours. We shall live in God, work in God, as those who having heard His words, "Peace be unto you," are glad to see Him, to know Him, to love Him, guided by His grace, strengthened by His might, rejoicing in His love. And thus all through our life, from youth to age, from the cradle to the grave, it shall be true of us: "Then were the disciples glad when they saw the Lord."—*The Rt. Rev. R. F. L. Blunt, D.D., Bishop of Hull.*

SAVIOUR exalted, Thou once a helpless Baby
Born in this world of lowly parents poor,
Oh teach us by Thy Resurrection glory
To own Thy Godhead, worship and adore.
So by Thy life of deep humiliation
Softens and break our stubborn hearts and will,
That high above the storm of wind and tempest
We hear the whisper of Thy calm assurance
Peace—be still.

OF all the situations in which man can find himself in this life, that of righteousness undoubtedly brings him nearest to felicity.—*Massillon.*

ALLELUIA.

Laus Deo! Laus Deo!

List! the angel choirs are singing!
List! the Easter bells are ringing!
Weary heart, forget thy sadness,
Greet the day with looks of gladness.
Spring has brought her fairest treasure,
Fragrant flowers in fullest measure.
Let us then our incense bringing
Join the heavenly choirs, singing
"Laus Deo! Laus Deo!"

Christ is risen! Christ is risen!
Hark! the earth in one grand psalm
Echoes through the fields Elysian!
Hears the stars in mystic rhyming,
Hears the spheres celestial chiming;
Hears seraphic hosts rejoicing,
Grand, triumphal anthems voicing.
Let us then with joy eternal
Sing of grace divine, supernal.
Christ is risen! Christ is risen!

Allelula! Allelula!
Lo! the wondrous, vast creation
Feels the might of earth's salvation!
Seraph unto seraph calling
Wakening melodies, enravelling,
Cherubim with faces glowing,
Souls immortal radiance showing,
All unite in exultation,
Bowing low in adoration.
Allelula! Allelula!

FRANCES GORDON.

AWAKE, MY SOUL, TO-DAY!

Awake, my soul, to-day!
Awake from sin and sloth and cast away
All evil thoughts, thy Saviour bids thee rise
To newer life, "press onward to the skies!"

Awake, my soul! at last
The festal day succeeds the Lenten fast;
Not vainly Christ for us was crucified;
Awake and sing the praise of Him who died.

Awake, my soul, and live
In Christ! Thy love to all thy brethren give.
The risen Saviour bids His children seek
The sinful, fallen; help the poor and weak.

Awake, my soul, awake!
The Holy Feast for thee is spread, partake
In humble love and fear! Again rejoice
To hail the Easter Day with heart and voice.

Awake, my soul, and sing!
With men and angels join, thy tribute bring,
Till earth shall echo heaven's sweetest strain,
Awake, my soul, the Saviour lives again!

MARTHA A. KIDDER.

"LIKE PALESTINE."

Here in the Southland, where the olives grow
Beneath such skies as arch Judea's hills,
I love to think that He who when below
Tasted for us all human griefs and ills,
Sometimes found rest within the solemn shade
Of gnarled olives, in some secret glade.

Here in the Southland, where the olives grow,
I think of those within Gethsemane,
Velling the awful secret of His woe,
Mute witnesses of that dread agony,
While they the chosen three, who should have kept
Their watch for Him, in wearied stupor slept.

Here in the Southland, where the lilies grow
In snowy ranks, like vestals tall and fair;
Where crowding roses all their beauties show
And pour their fragrance on the balmy air;
Where violets with the crocus newly born,
Lavish their sweetness on the Easter morn;

Where pansies, wet with dew, and daisies meek,
And tiniest blooms of blue and gold and red,
With upturned faces the first sunbeams seek
(Only the Passion flower droops its head);
I love to think that in the dawning day,
Such pressed around the Risen Master's way.

Here in the Southland, where the almond tree
Puts forth its tender buds of promise rare,
Then bursts to rosy beauty suddenly;
I love to think it was so, even there,
That in the Garden thus they spread their bloom
To canopy His pathway from the tomb.

Santa Monica, Cal.

MRS. J. D. H. BROWNE.

EASTER MISSIONARY CAROL.

TUNE:—HYMN 247, "OH ZION, HASTE."

Glad Easter Day its joy and peace is bringing,
And in the Temple Courts with one accord
Loud sounds the strain the Church to-day is singing,
Praises and anthems to our risen Lord.
Send out the message,
Tell it abroad:
Jesus has risen
Our Saviour and our God.

Jesus has brought us life from death's dark portals,
Light shines resplendent o'er the empty tomb,
Hope fills the trusting souls of doubting mortals,
Joy drives away our terror and our gloom.
Send out the message, etc.

Long, long ago our fathers crossed the ocean,
Bringing the Ancient Faith we hold so dear:
Gladly we render back with deep devotion
Gifts and thank offerings in this festal year.
Send out the message, etc.

Spirit of Faith, which led our fathers hither,
Bringing the Gospel to this Western land:
Let not their precious fruitage fall and wither;
Let not their children prove a faithless band.
Send out the message, etc.

Deep unto deep is ever loudly calling—
And men are perishing through strife and sin.
Grant us, oh God, that we may keep from falling,
Grant us Thy power the victory to win.
Send out the message, etc.

Thus, like the Phoenix from the ashes rising,
Give to Thy Church her conquest safe and pure.
Grant us, oh Lord, our fathers' standards prizing,
Strength to prevail—eternal strong and sure.
Send out the message, etc.

EASTER.

After the cross, the crown,
After the grave, the skies;
Christ is arisen from the dead,
We unto Him shall rise.

Brightly the Easter joy
Beams on our pilgrim way,
Lighting the shadows with the glow
Of the eternal day.

Earnest of Heaven's bliss
Comforts our sorrow's night;
Death is the door to Paradise,
Darkness the path to light.

Upward, oh, risen Christ,
Draw us for aye to Thee:
Upward, o'er sorrow, sin, and death,
Victors like Thee to be.

Glorified is the way
Thou hast before us trod,
Even so, raise us unto Thee,
Saviour, Thou Son of God.
FRANCES COAN PERCY.

O LORD OF EASTER.

O Lord of Easter, I would haste
To keep this festal day;
No longer barred the rock-hewn tomb,
The stone is rolled away.

O Lord of Easter, I, to-day,
Would journey at Thy side;
With eyes no longer holden, see
My Master glorified.

O Lord of Easter, I would share,
Till earthly storms shall cease,
The farewell blessing Thou didst give,
The balm of heavenly peace.

O Lord of Easter, I, to Thee,
Would unbelief confide:
With Thy disciple I would feel
Thy wounded hands and side.

Thus, Lord of Easter, I would strive
To keep this festal day,
All dread and darkening doubt, by faith,
Forever rolled away.

HELEN ELIZABETH COOLIDGE.

Now the radiant buds re-open,
And the woods are bright and fair,
Joy and sunlight to thy spirit
May this morn of Easter bear!
M. S. H.

NICODEMUS.

BY ROLAND RINGWALT.

A MAN who can describe character is sure of admiring readers. From Plutarch to Clarendon, from Clarendon to Macaulay, from Macaulay to Bagehot and Benson, able writers have done their utmost to bring out the characteristic traits of leading actors in history, and whenever this work has been well done the nouns have outweighed the adjectives, the facts have been more significant than the coloring.

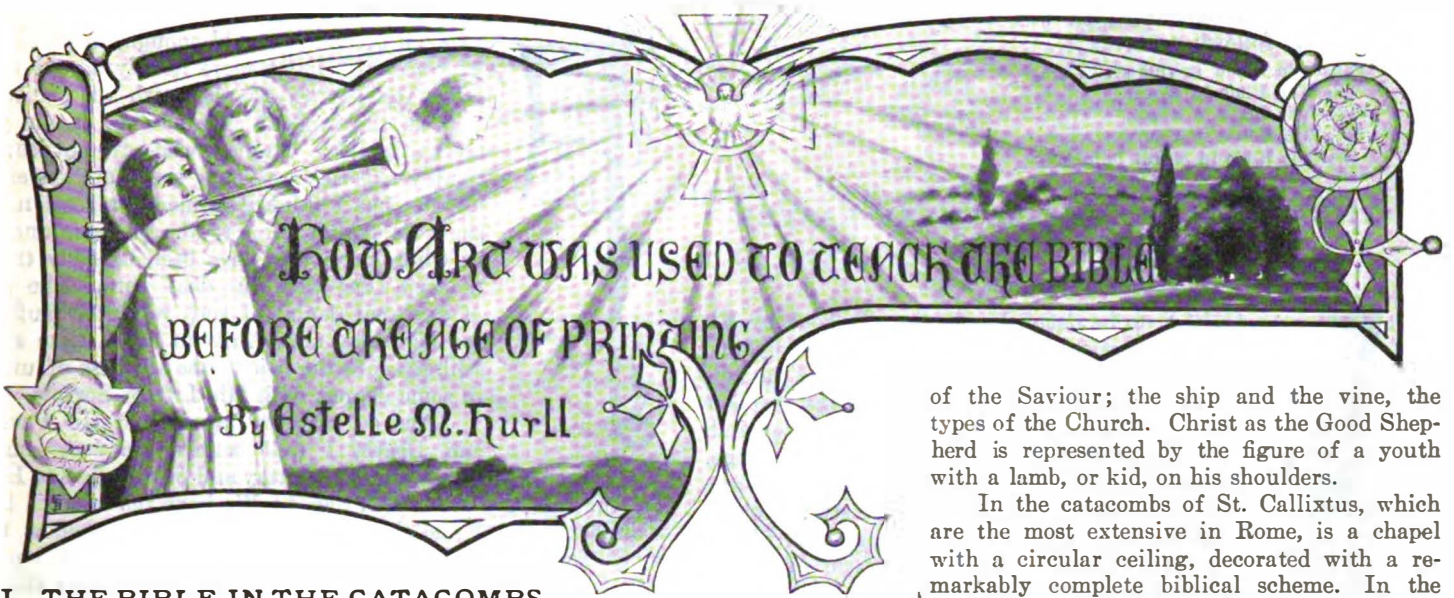
St. John, whom we call "the divine" or "the theologian," has so much to say about the deepest mysteries of time and eternity that he seems, to many a reader, as a man from another world. Yet he who gave us the narratives of the woman of Samaria; the blind man, who loyally acknowledged his benefactor; and the resurrection of Lazarus, possessed the qualities that make great biographers and historians. In three brief incidents, without any comment or explanation, without blame or praise, he tells the story of one who out of weakness was made strong.

Nicodemus came to Jesus by night. A man high in the synagogue was naturally conservative, afraid of new and radical ideas, yet Nicodemus was honest and reverent. The signs worked in open day proved to him that God was with Jesus of Nazareth. We have not the faintest reason to suppose that Nicodemus dreamed of the Incarnation. He simply sought an interview with One who did mighty works and said bold things. Even to seek an interview might cause suspicion, and Nicodemus appears to us as a cautious man, not willing to commit himself, swift to hear and slow to speak. He went away, without expressing his thoughts or feelings. To reject Jesus of Nazareth might be the worst of follies and the blackest of sins, to accept Him might bring on ostracism in a form so cruel and relentless that few dared face it.

When dislike of Jesus passed into hatred, and when officers were sent to arrest Him, which they refused to do, the leading Pharisees were in no mood for justice or humanity. Yet, at such a time as this, Nicodemus mustered courage to say, "Doth our law judge any man, before it hear him, and know what he doeth?" The angry reply shows that Nicodemus had brought down on himself the resentment of those who had the will and the power to do him a great deal of harm.

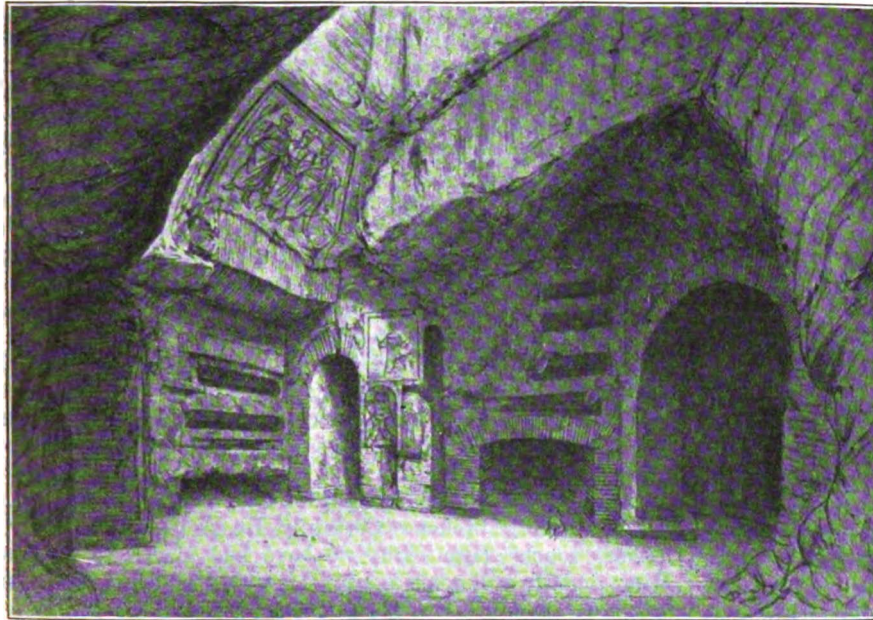
To urge a fair trial for one marked out for destruction may call for a high degree of moral courage, yes, and physical courage also. A furious mob or a vindictive cabal may ruin a man's business, wreck his dwelling, stone him to death, or pay assassins to cut his throat. Nicodemus knew the history of his nation well enough to know that relentless vengeance had done bloody things. We know what it cost Seward to defend the wretched negro, Freeman; we know that faithful magistrates and brave sheriffs risk popularity, property, and life by standing for law and justice when a maddened throng yells for the rope or the stake. Nicodemus, by asking that justice be done, risked all that frail human nature holds dear. A wild mob may be sober and contrite the next morning, but a band of dignified, wealthy hypocrites never forgives, never sleeps, and can always pay somebody to forge the needed letters or administer the requisite poison.

As Good Friday wore away, the scourge and the nails could no longer torture the Sufferer; and no one muttered curses in the "dull cold ear of death." One of the Apostles had betrayed His Lord, one had denied Him, the others had fled, nobody had pleaded for Him except a half-hearted governor and an excited woman, no one had openly acknowledged Him except a crucified thief. Even in the horror of great darkness two men saw a light which led them to treat the mangled body of the Redeemer with costly honors. One of these men was Joseph of Arimathea, the other was Nicodemus. They took their lives in their hands. St. John tells us that the chief priests plotted the murder of Lazarus because he was a living witness to the power of One who had raised him from the dead. They would have been capable of any cruelty towards the men who had condemned their action. In His life-time Jesus of Nazareth had claimed that many ancient prophecies had centered in Him. No one could deny that Jesus had made intercession for transgressors, and now that His body was taken from the Cross it was evident that He was with the rich in His death. Nicodemus stands forth as one of the bravest men who ever lived. His bravery was gradual, he thought, he spoke, he acted. Verily, out of weakness he was made strong.



I—THE BIBLE IN THE CATACOMBS.

LIVING in the midst of our latter-day privileges, few of us realize all it means to have the Bible in our hands. When we remember that printing was not invented till late in the fifteenth century, our minds fairly recoil before the thought of all the bookless centuries which went before. For hundreds



A CRYPT IN THE CATACOMBS.

of years, the Bible—existing only in the form of huge manuscripts, and still untranslated into common speech—was practically shut up in the monasteries and read only by the clergy. How then did the common people learn about the Bible? Only to hear it read in Church services would be a meagre enough biblical education.

A better way than that was devised: the sacred story was turned into pictures. Great monuments of art were erected, illustrating without text, the stories we now read on the printed page. There were spread broadcast through the Christian world the most fascinating tales which were ever written.

Let us go back to the beginning of Christianity in the Western world. The Word, which the Apostle Paul had carried to Rome, had borne fruit, and the new sect was daily adding to its numbers, though still under the imperial ban. Persecutions forced them to hold their religious services in the catacombs. Among these underground galleries, originally constructed as burial places for the dead, were some square chambers, used as chapels. Here might the faithful assemble unmolested and listen to the Word of God. To impress the essentials of the faith upon the hearers, rude pictures were painted on the walls, referring to Bible subjects. Dimly discerned on the damp masonry by the flickering light of lamp and taper, these simple designs became a sort of picture Bible to the worshippers. Some of the decorations were symbolic: the dove signifying the soul; the fish and the bread, the emblems

of the Saviour; the ship and the vine, the types of the Church. Christ as the Good Shepherd is represented by the figure of a youth with a lamb, or kid, on his shoulders.

In the catacombs of St. Callixtus, which are the most extensive in Rome, is a chapel with a circular ceiling, decorated with a remarkably complete biblical scheme. In the centre is the figure of the Good Shepherd, and in the several sections radiating from this are these subjects:

Noah in the Ark. The vessel is just big enough to hold the figure, which stands with outstretched arms to welcome the dove.

Moses striking the Rock.

Jonah falling from a boat into the mouth of a dragon.

Jonah climbing from the dragon's mouth upon a rock.

Daniel, a naked youth, standing between two lions.

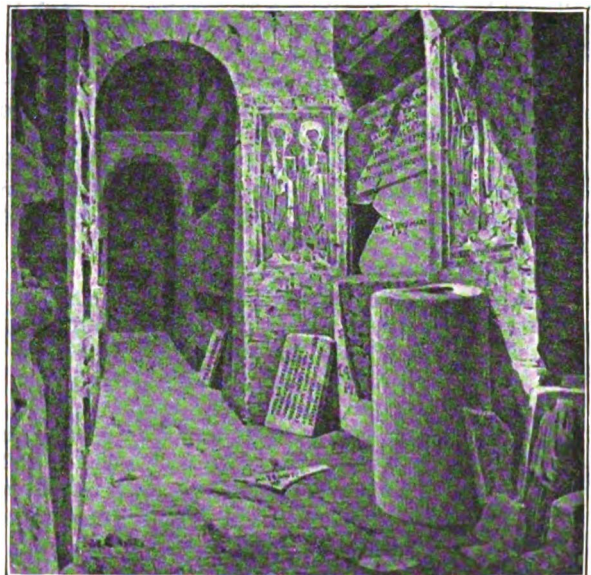
Christ stretching a wand towards the tomb of Lazarus.

Christ touching with a wand one of a row of five baskets.

The man, healed by Christ, carrying his bed on his back.

If we wonder a little at the choice of subjects, we must notice that all the pictures illustrate stories of deliverance from danger, hunger, thirst, sickness, destruction by wild beasts, death. Was not this precisely the message of good cheer which the persecuted Christians needed? Moreover, there is no doubt that all the subjects had a sacramental significance, derived from the Bible itself and partly from the mysticism of the early fathers of the Church. Noah and the Ark and Moses at the Rock, were types of Baptism (I. St. Peter iii. 20, 21, and I. Cor. x. 2-4); Jonah's deliverance and Daniel's safety among the lions were significant of the Resurrection. The miracle of the loaves was typical of the Lord's Supper.

From any standpoint, these crude pictures are full of in-



PASSAGE-WAY IN THE CATACOMBS.

terest to the Christian of to-day, as the beginning of a great religious art movement which was developed on a mammoth scale in the following centuries.

- Papers to follow in this series are:
 II.—The Bible in Mosaic.
 III.—The Bible in Stone.
 IV.—The Bible in Bronze.
 V.—The Bible in Mural Painting.

THE STORY OF SOME POPULAR EASTER HYMN-TUNES.

By DOROTHY E. LEONARD.



IKELY to be deemed exceptionally good by all, are the musical settings for our Easter hymns, which offer quite a variety of choice in the editions of our own Hymnal, of *Hymns Ancient and Modern*, and of others in use in England. There are several of our most popular hymns, however, which are always sung to the time-honored melody. Such are: "The strife is o'er," "At the Lamb's high feast we sing," and "Jesus Christ is risen to-day," the music of which dates back several hundred years.

"Victory," the beautiful tune to "The strife is o'er," is taken from the *Gloria* of a *Magnificat* by Giovanni Perluigi—commonly called Palestrina from the place of his birth—an Italian composer of great note who lived during the greater part of the sixteenth century (1526-1594). The music was adapted for a hymn about the middle of the last century, and made its first appearance in the *Standard Tune Book*, which was published in 1852. A few years after it was incorporated by Mr. Monk in the first edition of *Hymns Ancient and Modern*, which had been compiled to meet the growing need for hymn-singing in the Church.

The use of Christian hymns, so prevalent in the Early Church, had lapsed during the Middle Ages; but the sixteenth century witnessed quite a revival of this aid to worship, and the German chorales soon became famous upon the continent. In the early part of the eighteenth century many of these tunes were collected and harmonized by Bach and published under the title of *Vierstimmige Choralesänge*. They were not successfully introduced into England, however, until 1772, when the *Psalmodia Germanica* was issued. Salzburg—the tune to "At the Lamb's high feast we sing"—was written by Hinze, a physician and composer of operettas who lived from 1622 to 1702. Thus, although harmonized by the great Johann Sebastian Bach some time later and adapted to this beautiful hymn about the middle of the nineteenth century, Salzburg really dates back between two and three hundred years.

In the British Museum is a little faded, time-worn book of less than a hundred pages called the *Lyra Davidica*, which made its appearance exactly one hundred and ninety-nine years ago (1708). In this unpretentious little volume, among a great deal that is unsuitable for use at the present day, we find the words and music for our most popular Easter hymn, "Jesus Christ is risen to-day." Both are anonymous, although the words are probably based on an old Latin hymn written in the fourteenth century, "*Surrexit Christus hodie*." The tune, now called "Easter Hymn," was then known by the name of "Resurrection," and as it increased in popularity, an endeavor was made to discover the composer—but without success—and its origin must always remain veiled in obscurity. In the revival in the English Church under our faithful priest, John Wesley, a great deal of attention was paid to hymn singing, and "Resurrection" was inserted by Wesley in his *Foundery Tune Book*, under the title of Salisbury, and sung to his brother's hymn, "Christ the Lord is risen to-day"; but by the close of the century the original words were restored to it.

Of late years such an advance has been made in popular ecclesiastical music that the chief danger is said to be in "the over-multiplication of new tunes and the desire for novelty, leading to the neglect of the grand old psalm tunes and stately measures beloved by our ancestors." This danger is, perhaps, exaggerated; for we find that no tunes are so dear to the majority of Church people as some of those which have stood the wear and tear of several centuries, or those which, although the work of modern composers, yet breathe forth the spirit of the love and devotion of past ages.

TRUE GREATNESS consists in being great in little things.—*Johnson*.

AN EASTER THOUGHT.



OR such of us as are old enough, in years and in grace, how much more readily do our souls adapt themselves to the garb of penitence than to the raiment of rejoicing, or the garment of praise. To those who have not learned this by experience, it may seem, at first sight, untrue; but I think a moment's reflection will show its reality even to the younger ones of us Churchmen who have been honestly trying to keep Lent with our dear Lord. The pain of any real denial of self, resolutely suffered for His sake, never fails to bring some sweet stillness into the heart—the stillness of union, in some degree, with His Life of Sorrow.

And so, in these last days of His Passion and Death, I well believe that very many among us have known a joy of sympathy and of closeness to Himself, that we turn from with regret. We have felt what it is to be hidden beneath the shadow of His wings—the shadow that always forms a cross; and we almost insensibly shrink back a little from the brightness of the Easter sun; for, bright though it be, it will contain less of His visible Presence. Our own ordinary occupations, and oh! so ordinary pleasures, will again claim the larger portion of our time; we can no longer hold Him by us as we did. His spiritual body eludes our grasp, and we may only see Him as He reveals Himself to us, at times and in ways entirely of His own choosing.

But it is in just this last fact that we may find, I think, our Easter Thought. While it indeed becomes us to leave now for a time the consideration of the sharp nails of the Cross of Calvary, since they have done their worst on Him, yet that other Cross, the soft shadow of His wings, remains to shelter us. His disappearances may be our safeguard now, during which to keep the spirit sober, and watchful for His Appearances.

He is risen! Earthly voices echo the shout of angel hosts. The fight is fought! The victory won! Our spirits may and must leap on to the ecstatic moment when we shall know that we too are risen, and the way of sorrows forever ended.

But meanwhile the external life goes on, inexorable, with its own toil and turmoil of whatever kind, and the soul that has rejoiced on Easter morning feels the chill of the contrast. The Easter joy is in danger of being utterly quenched in a depression, which those who have known it understand. The garment of praise is not for us yet, we say. Better was the penitential habit!

Turn then to the thought of our Lord's disappearances, and our fall is broken. Certainly He is gone. We may no longer "touch" Him. But we have had Him; we have seen Him; and He will come again. He would teach us now a more spiritual, inward, and hidden knowledge of Himself, less the knowledge of sensible feeling; more the knowledge of true devotion, the offering of ourselves, our whole selves to Him. No longer the giving up for a time of some pleasure or some comfort, but the yielding of our wills to Him for all time, giving to Him the labor of our hands, or the affection of our hearts, to be prospered according to His will, while we wait upon His pleasure, for the sure reward of the conscious nearness of Himself.

Is this too hard an Easter Thought? Let us hope not. May it rather prove to us an incentive to press on, following Him not only to Calvary, but through Easter-tide to Olivet.

A devout writer has well said: "The path of those whom God would lead near to Himself, never stretches across the dead levels of habit, but winds up the heights of aspiration."

By and bye the last height will have been scaled. Then may we know unhindered and unobscured, both Him and His Father who hath sent Him.

"Father of Jesus, love's reward,
 What rapture will it be,
 Prostrate before Thy throne to lie,
 And gaze and gaze on Thee."

C.

THOUGH "now we know in part," and cannot see the end from the beginning, the fruit in the blossom or bud, yet this "we know that all things work together for good" (in God's sense of good) "to them that love God." And even in the darkest midnight of our sorrow one smile from His face of love may make it true even to us, "Then were the disciples glad when they saw the Lord."—*The Rt. Rev. R. F. L. Blunt, D.D., Bishop of Hull*.



The Resurrection Story of the Blessed Eucharist

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

"And they found the stone rolled away from the sepulchre."—St. Luke xxiv. 1, 2.

AS love of old with early, eager haste,
Offered its best; and found no stone to move,
So, in the Blessed Holy Eucharist,
Each heart may seek the living Lord of Love.

"She turned herself back and saw Jesus standing, and knew not that it was Jesus."—St. John xx. 14.

WE turn in sorrow back to view the past
Of sins committed, times for service lost,
And lo! the Lord Himself is standing near
And whispering gently, "*I have borne the cost.*"

"Touch me not; I ascend unto my Father and your Father: and to my God and your God."—St. John xx. 17.

WE may not, cannot touch His Form divine,
Yet we may here receive Him for our own,
As by the consecrated Bread and Wine,
Christ enters us, and we with Him, are one.

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

"And their eyes were opened, and they knew Him."—St. Luke xxiv. 30, 31.

O! Blessed fellowship, O! holy walk,
Preparing as they communed, for the light,
So, may each Eucharist to love-knit hearts,
The gracious Lord reveal, in risen might.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—St. John xx. 19.

AGAINST all foes of peace, shut earthly doors,
The unseen Lord His Peace to all would give,
"Take eat," "Drink ye," thus speaks our great High Priest,
"And by Me, through Me, in Me, ye shall live."

"Thomas answered and said unto Him, my Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."—St. John xx. 29.

NO sign to prove it is indeed the Lord,
O! doubting heart, Love asks no sign to prove,
In every Eucharist, the blood-red seal,
And all partake of Christ, the Lord of Love.

"Now is Christ risen from the dead, and become the first fruits of them that slept."—I. Cor. xv. 20.

FOR all who feed upon a Risen Lord,
O! glorious thought, with Christ their life is risen,
Each holy Eucharistic Feast on earth,
But a sweet foretaste of God's Feast in Heaven.

"Blessed are they which are called unto the Marriage Supper of the Lamb."—Rev. xix. 9.

BLESSED are they, the servants called of God,
Blessed on earth, yet not on earth alone,
Blest those who hear that Marriage Supper call,
And who reply, O Lamb of God, I come.

GRETCHEN.

THE CHARACTER OF A CHRISTIAN MINISTER

BY THE VERY REV. GEORGE HODGES, D.D.

Dean of the Episcopal Theological School, Cambridge, Mass.

I.—VOCATION.

THIS series of papers is not meant for parsons only. I hope that some lay people may read what is here written, in order that they may have a more sympathetic understanding of the work of the ministry. They need it for the sake of appreciation and for the sake of patience, and that they may know what they ought to expect. The manner in which we all live our lives depends greatly upon the atmosphere of expectation by which we are surrounded. Those of whom much is expected are helped by that fact to accomplish much. The work of the ministry is greatly shaped by the ideals of the parish. These papers will set forth certain ideals toward which every good minister is striving, and in whose attainment every good parish is concerned.

I wish that these little studies of the character of the Christian minister might assist some vestry in the hard task of choosing a new pastor for a vacant parish. I suppose that the difficulty of the task is the reason why it is often so imperfectly performed. The vestry read a hundred letters setting forth the excellences of this parson and of that, in terms adapted to a recommendation for the office of Archbishop of Canterbury; and the gleam and glitter and coruscation of these virtues dazzle their eyes. Or, as is frequently the case, they are in search of the Archangel Gabriel; they have an idea that he is masquerading somewhere in the diocese, with his wings concealed beneath a black coat; and they hope to find him and get him to be their minister. And they are confused and perplexed; so that one day they suddenly lay hands on Jones, because they like his gestures, or on Smith, because they have heard that his wife can play the cabinet organ. And there they are. Perhaps a clearer conception of the "points"—if one may so speak—of a proper parson, may be of value in such parochial emergencies.

The initial quality is *Vocation*. In the questions which are solemnly asked of the man who comes to be ordained, this stands first: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration?" "Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?"

Vocation is an indefinable matter residing, as the question confesses, in the thoughts of the heart. It evades investigation, and is outside of the province of examining chaplains. The Spirit stirs one man to be a minister, and another to be a civil engineer; nobody knows why nor how. But concerning the call to the ministry, certain things are plain, against the background of the mysterious. Certain qualities clearly mark the differences whereby one man goes into the law, another into medicine, another into a mill, another into the ministry.

The man who has a vocation for the ministry has moral earnestness. He is sensitively aware of sin. He is not indifferent to it, nor amused nor attracted by it. He may not attain to the clear vision of St. Paul in the Epistle to the Romans: he may not see sin as it is, nor perceive it, like St. Paul, as a dead body hung about one's neck, from which one must be free: he may not be able to enter with all fulness of realization into the profound words of the Confession in the Holy Communion: sin may not be a constantly and consciously "intolerable" burden. But the good minister, even at the beginning, on the day of his ordination, has gone some way along that road. Sin is a tremendous fact to him; and from sin he would rid himself and his people. He is ardently endeavoring to cleanse his soul from evil, searching his spirit for whatever may offend God, daily approaching the throne of divine compassion and strength, in prayer and sacrament, and honestly trying to be better, by the grace of God. And he is a minister because he longs with all his heart to be of some use in making the neighborhood better, in the midst of which he lives. He finds in the ministry his best opportunity to do that thing.

Thus the man who has a vocation for the ministry has social enthusiasm. He cares for people, in the concrete. He is not in the company of those who profess to love man in general and are bored by men in particular. Everybody interests him. The prospect of a prolonged ministry in Lonelville does not dismay

him. The fact that the people of his parish are none of them "cultivated," in the academic sense of that word, does but increase his satisfaction and anticipation. For he perceives that they on the one hand know a thousand things of which he is as yet ignorant, and that he on the other hand has much to communicate to them, much knowledge and pleasure which he may share with them. He does not desire a ministry among the studious saints, who are most of them wiser and better than he is, already; and to whom he has no pressing errand. But to bring his education, his sources of happiness, his outlook upon life, into impoverished and narrow places, is his joy and his crown. If you say to him, "You must find it rather difficult and desolate to live among such uncongenial people," he resents the saying, as if you had expressed your sympathy with him because his wife is not a college graduate, and does not know the difference between Pelagianism and Semi-Pelagianism. It is not in such matters as these that congeniality resides.

The man with a vocation for the ministry has a spiritual mind. That is, he prays naturally and with pleasure; he likes to go to church; he takes delight in reading spiritual books. He kneels down with great joy in an empty sanctuary and enters into conversation with God. Though if he finds that anybody is looking at him, he gets up and goes away with his hands in his pockets, trying to look as worldly as he can, remembering the Sermon on the Mount. He has a wholesome dread of appearing unto men to pray, or to fast, or to engage in any of the intimate exercises of religion. But religion is nevertheless profoundly interesting and real to him. He remembers, perhaps, some of his own observations as a young man, and understands that it is possible for a parson to be so obtrusively pious as to make his neighbors detest piety on his account. He shows his love of religion as a musician shows his love of music, or as a politician shows his love of politics, in perfectly natural, unconventional, straightforward ways. And this he does the more easily because religion for him centers in Jesus Christ, to whom he is eagerly devoted, for whom he has a passionate admiration and affection, in whom he finds his redeemer, his example, his constant friend. He delights to read books about Him, and interpretations of His words and deeds, and studies the gospels that he may himself find new meanings, if he may. Thus his sermons are distinctively Christian sermons, filled with the Spirit of Christ, intent on bringing all things to the test of Christ's approval. And in his daily life, he tries to follow Christ, coming on along the road at a long distance behind, indeed, but not so far but that Christ is seen before; and remembering for his admonition the parish priest of whom one said, "He may be a good man, but he never reminds me of Jesus Christ." He would not have that said of him. So he prays, and studies, and strives through continued failure to be in some dim way like Jesus Christ.

Such a man knows that he is called to the ministry because every day the work of the ministry fills his soul with joy. It brings its own reward. Even in the face of discouragement, and as he confronts his own incompetence, he knows that, well or ill, this is the thing which he would do. This is for him the best of life.

RESURRECTION.

That which thou sow'st shall not, except it die,
Be quickened; in uttermost decay
The husk that prisons life must fall away.
No rootlet else in the dark earth shall pry
For sustenance; beneath the kindly sky
No blade shall flush with green the russet clay;
No ear shall bend, with corn that day by day
Grows full and ripe as harvest draweth nigh.

If but the parable be rightly read,
So is the resurrection of the dead;
All that can die must die, ere the true life
With potencies unknown, unmeasured, rife,
From weakness and from limitation free,
Attain the fulness of its destiny.

Brownwood, Texas.

(The Rev.) JOHN POWER.

EASE, joy, and abundance fill the soul in such a manner as to exclude all sentiment of other's misery. Unless we take care, they dry up the source of compassion within us.—Bossuet.

IS THE BIBLE THE WORD OF GOD, OR DOES THE BIBLE CONTAIN THE WORD OF GOD?

BY THE REV. WILLIAM S. BISHOP,

Professor in the School of Theology at the University of the South.

THE Word of Jehovah, in the usage of Holy Scripture, always stands as the medium of divine expression and revelation. "The Word of the LORD came to me," is the statement of each one of the prophets. The prophets of Israel, under the Old Economy, were the official and accredited representatives of God to His people. And as for the Christian ministry to-day, it is preëminently a ministry of the Word—of the gospel message. This Word of God is the great instrument of the Christian priest in his ministration; it is the great weapon of the Christian warrior in his service. This is symbolized by the delivery of the Bible to him who is being ordained or consecrated to the office of a priest or of a Bishop in the Church of God, and by the charge to the ordinand that he be "a faithful dispenser of the Word of God," as "of His holy Sacraments." What a solemn duty, what a grave responsibility is thus devolved upon the ministers of Jesus Christ! that they should handle and deal with such holy mysteries. It is indeed a solemn duty and a weighty responsibility, that is, if the Bible be recognized as the record, divinely inspired, of a divine revelation; nay! of the divine revelation.

And thus the question naturally arises, How are we to think of the Bible and of its inspiration? It is true that God's Word did not come in the first instance in written form: the Bible does not represent a false and an artificial inspiration, like the Koran or the Book of Mormon, which were and are supposed either to have been handed from heaven or (in the case of the latter) to have been dug up from the earth in fixed and perfect form, *verbatim et literatim*. Such representations indicate a crude and mechanical conception of inspiration; a conception which aims at being *divine* and *supernatural* through being *un-human* and *unnatural*; for in this view there is no place for the breath of human spontaneity and life and freedom to enter in. No! the true, the scriptural conception of inspiration is that the divine revelation, the divine Word first touched the *human consciousness*, and there made itself at home. Spirit came in contact with spirit—the Spirit of God with the spirit of man. The divine Breath touches the *heart* of man before He touches parchment or paper, or table of stone. And this is because the spirit of man is the noblest of created existences, and is the very image and likeness of God. "God at sundry times and in divers manners spake in time past to the fathers in the prophets," and finally and completely to the apostles and to us "in His Son"; and the Bible—Holy Scripture—is the written record of this divine revelation.

But should we say, as some maintain, that the Bible is not the Word of God, but only that it *contains* the Word of God? Ought we to draw a sharp distinction between Holy Scripture—the Sacred Writings, taken separately or taken collectively, on the one hand, and the divine Word, the divine revelation itself on the other? As though *revelation* on the one side were divine and trustworthy, while the *writings* themselves, in distinction from this divine word are, on account of their *human* origin, fallible, erroneous, and to a very great extent unhistorical, unscientific, and therefore unreliable? If this representation be the right one, then, even though it be admitted that the Scriptures may or do *contain* the Word of God, yet who shall *exactly fix* or *definitely locate* for us *the words of God* in Holy Scripture, so as to differentiate them from the mere words of some individual man? If we may use the illustration without irreverence, the light of the divine Word would in that case seem to be like a will-o'-the-wisp—fugitive, elusive, flitting hither and thither and up and down through the pages of the Bible, but impossible to overtake, or to grasp, or to pin down to one definite place. No! God does not mock us—the divine Word does not play hide-and-seek with our poor, feeble, groping, stumbling minds and souls in this fashion. Humanity needs a definite, a guaranteed revelation, which it can clearly know and recognize, and upon which it can securely rely. Revelation has the nature of a *sacrament*. As in the Holy Supper the Bread is called by the name of that which it represents and symbolizes and sacramentally contains—the Body of Christ—so the writings, the *scripturæ* are called by the name of the Word of God. And as the Bread is made *holy* by the consecrating touch of the divine Spirit, so by the touch of the same Spirit are the inspired writings holy and sacred. St. Paul, writing to Timothy, his

beloved son in the faith, says to him, "From a child thou hast known the holy scriptures (the sacred writings) which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II. Tim. 3:15). It is not the *writings* as mere *writings* that have power to produce that saving wisdom; just as, in the Holy Communion, it is not the bread as mere bread that has power to preserve the body and soul of him who partakes of it unto everlasting life; but it is through a living *faith* in the living Lord, in the one case as in the other, that the result—salvation—is accomplished. But faith requires and postulates *the writings*, even as the writings require and postulate *faith*. So, too, faith requires and makes use of the sacramental elements, and through that use is confirmed and strengthened and developed and made perfect and established. Faith cannot say to the sacred writings, or to any part of them, "I have no need of you"; any more than it can say to the sacramental elements, or to any part of them, "I have no need of you."

St. Paul, in the passage already referred to, speaks of Scripture as "breathed of God" (*theopneustos*), that is, as though one were to breathe upon a window-pane in cold weather, and his breath were there to congeal in a certain form, and so remain. All the fires of rash or unbelieving criticism have not been able to melt and cause to disappear those divine tracings in the sacred text, which are the evidence of an august and supernatural and divine Presence enshrined therein.

"Which, then," someone may ask, "is the true and correct expression: 'Holy Scripture is the Word of God' or 'Holy Scripture contains the Word of God'?" We answer: Both statements are true; both are equally correct. No Christian would deny—every Christian would freely acknowledge that Holy Scripture *contains* the Word of God. No one who calls himself a Christian would for a moment contend that the Word of God is *absent* from Holy Scripture. But it is at the same time equally true and equally correct to say that Holy Scripture *is* the Word of God—to identify the sacred writings with divine revelation. In the Twentieth Article of Religion of our Church, Holy Scripture is spoken of as "God's Word *written*." It is required of every man who receives holy orders in this Church to make the profession, "I do believe the Holy Scriptures to be the Word of God." And the force of this plain and direct and solemn statement ought not to be in any way minimized, nor in explaining it are you and I at liberty to explain it away.

But someone will say, Are you not, then, forgetting or overlooking the *human*, the *fallible* element in the Bible altogether? Where does the Church teach that the sacred writings are infallible and without an error? And has not critical and historical and textual study demonstrated, so that all who are not wilfully blind must recognize the fact, that in the Scriptures as we have them to-day there are inconsistencies, discrepancies, errors, not a few; that the Old Testament abounds in evidences of a lower standard of morality than that which we know as Christian morality; and of such a standard being both recognized and permitted and assumed; that men's thoughts of God, even in the case of the best of the Hebrew patriarchs and prophets were very inadequate and defective, while as for their scientific and historical conceptions, everyone knows how crude and imperfect they were? "Yes," it may be said in reply, "we freely admit all this, and more; but this does not in any way impair the truth and force of the proposition that 'The Bible is the Word of God.'" For while the Bible is called (and rightly called) the Word of God, we must remember that it is the Word of God *to us men*; its *human* relation must never be overlooked. Holy Scripture speaks not in tongues of *angels* but in the tongues of human beings; not through a divine and celestial but through an earthly medium does the truth come to us from God. It may, indeed, be freely acknowledged that the Christian conception of revelation differs from the old Jewish as from the traditional Mohammedan conception of an infallible and inerrant document, or set of documents, in that it is more *human*; and, for that very reason, more fully divine. For as a wise teacher among us has said, that which is the truth of *man* is at the same time the truth of *God*; the truly human is ultimately at one with the truly *divine*.

The contrast between the Rabbinical and the right Christian conception of divine revelation may be illustrated by the contrast between the *manna* with which the Israelites were fed in the wilderness, and the *bread* which our Saviour took and blessed and brake, and gave to His disciples. The manna was a food from above; it was not of this earth, not made of grain which had been planted and harvested and prepared by human hands. The manna was distinctly *supernatural*; it is called the

food of angels (Psalm lxxviii. 25); it was not ordinary food; it was *exceptional*, peculiar, miraculous. But the bread which Jesus took and blessed was no exceptional, peculiar, or miraculous bread. As it had not been miraculously prepared, so we are not to think that it had been miraculously preserved from all *imperfection* of whatever kind. Such preservation would not (so far as we can see) make it a better medium for the divine use to which our Lord consecrated it; on the contrary, it would seem that such miraculous preservation would make that bread appear *unreal*, by removing it from the common conditions and vicissitudes of this earth. And even at the Last Supper, although the bread there used was the Paschal bread, and so *unleavened*, and separated from common purposes, yet its use and the method of its preparation were very familiar to the Jews, and particularly to the disciples of our Lord. But yet it was this well-known, and, as we may say, this everyday, common, earthly bread which was taken by our Lord, and consecrated to be the vehicle of a divine and eternal life. He took the bread and blessed it, and brake it, and gave it to His disciples, saying unto them, "Take, eat; this is My Body, which is given for you." And so the earthly food, the bread of everyday life, becomes the symbol and pledge and vehicle of a Bread which is spiritual, celestial, eternal in the heavens, even the Body of Him who said, and who alone could say, "I am the Bread of life. . . . Verily, verily, I say unto you, Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world." The *earthly* bread thus attains an honor, a privilege, and a power which the *angelic* and *celestial* manna never knew or could attain; God's strength is revealed and made perfect in and through earthly weakness, the divine treasure is contained in vessels of earth, "that the excellency of the power may be of God, and not of men" (II. Cor. iv. 7). It is the weak and low and base things of earth that God hath chosen to confound the apparently strong and wise and mighty things (I. Cor. i. 27-29). And so it is particularly in the case of that divine revelation which is vouchsafed to us in Holy Scripture.

But we must not forget or overlook one great distinction which it is very important for us to remember—I mean, the distinction between negative *inadequacy* or *weakness* or *partiality*, on the one hand, and positive *error* or *falsehood* on the other. Again, it may be remarked in passing, that *fundamental reliability* is not to be confounded with *technical inerrancy*. This latter point is illustrated by the accounts given us in the several narratives contained in the Synoptic Gospels. The variations between the several witnesses in certain matters of detail, only go to confirm the general trustworthiness of the gospel history. Moreover, the Old Testament conceptions of God and of man's duty to God and to his fellow-men may have been, nay! we know well that they were, inadequate and partial, and in that sense defective. But this is quite a different thing from saying that they were positively erroneous or false; on the contrary, we maintain that they were true, so far as they went. Nor, as many of us still think, has it yet been clearly shown that the teachings of the Bible as to the origin of the earth, and the course of primitive and later human history are inconsistent with any facts which natural science or historical or archaeological investigation has revealed.

Upon this latter point, however, I will not dwell on the present occasion. But to take a salient example in the field of *morals*:

David's desire or prayer for judgment to be given against the ungodly, against those who persecuted him falsely—was not in itself *immoral* or *anti-religious*, or even *anti-Christian*. It was the expression of a moral consciousness, imperfectly educated, indeed, but at the same time *genuine* and *healthy*. Such utterances *ring true*; they give expression to a sense of *justice*, of justice outraged by the crimes of men. And where there is not the foundation of this desire and craving for *righteousness* in the community, in the family, and between one man and his neighbor—where, I repeat, this foundation is lacking, no superstructure of a higher ethics or a Christian morality can be safely reared. Here in "Christian" America, where outrages are daily committed against the fundamental law of justice, both in public and private life, and go so long unpunished, even if punished at all—may we not well go back to those ancient Hebrew psalms and take lessons in the school of fundamental virtue and righteousness? So-called "Christian" morality and "the higher ethical consciousness" tend to become effeminate and decadent, to run into weak and sickly sentimentality,

unless there is present the strong if bitter tonic of a recognition and a desire for *justice*; for the application of that righteous principle which demands "an eye for an eye and a tooth for a tooth," and which finds expression in the age-long decree, "Whoso sheddeth man's blood, by man shall his blood be shed"; finding the eternal basis of that justice in the divine nature and character—"for in the image of God made He man."

We are aware that the subject with which we have been dealing is a broad and many-sided one. But the above instances must suffice for the present occasion. We would say, then, in conclusion, To him who comes to the study of the Bible with a faith in the living God and in His Son Jesus Christ, and who reads those sacred pages in a receptive attitude of mind, and with a devout and prayerful spirit, they will appear more and more wonderful—more and more gloriously divine, more and more deeply and sympathetically human. The faith which discerns in the Holy Supper the Body of Christ, will not fail to discern in Holy Scripture the Word of God.

EASTER MORNING SALUTATION

TO LOVED ONES A THOUSAND MILES AWAY.

V. "The Lord is Risen
R. He is Risen Indeed."

"Those whose hearts are attuned to catch the subtle but distinct undertones."—BISHOP KINSOLVING, in the *Texas Churchman*, January.

By the Living Power of the Spirit within us
Flow "Undertones" in our currents of life.
Clearer, and pure as a mountain's streamlet,
Stronger, than might of the ocean's strife.

"Undertones" with a full organ's symphony,
"Attuned" to the chords of Love Divine.
Vibrant with notes of tender sympathy,
Mystic as wind through the green tufted pine.

"Undertones" meeting, on Easter morn "early,"
Of absence or distance we take no heed.
Rejoicing! Respond by the open sepulchre,
"The Lord is Risen!" "He is Risen Indeed."

The Pines, Dickinson, Texas.

D. J. D.

CHERUB FACES.

Beside his infant brother
Stood thoughtful little Ned,
And, turning to his mother,
In earnest tones he said;

"I have a Christmas story,
That has a picture bright
Of angels, who in glory,
Sang praise on Christmas Night;

"In Church and other places,
All carved in pure white stone,
Those same sweet angel faces
I've seen again and known;

"They're all like one another;
And each one, to my sight,
Is like my baby brother,
Sweet Claude, my heart's delight;

"Are angels, who are flying
In heaven, mother dear,
Like babies, who are lying
In little cradles here?"

The boy looked up intently;
Just then the infant smiled;
The mother answered gently
The question of her child:

"No, not in splendor, surely,
But babes are free from gulle,
And, when they smile so purely
We think so angels smile;

"And thus a sculptor, ever,
Will baby features trace,
When he, with best endeavor,
Would carve a cherub's face;

"Its purity and sweetness
The infant features show;
Its beauty, in completeness,
None here on earth may know:

"In heaven, with saints victorious
We hope, dear boy, that we
In all their beauty glorious
Our angel friends shall see."

MARY ANN THOMSON.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

ST. THOMAS.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XIV. How Many Sacraments? St. John xiv. 5, 6.
Scripture: St. John xx. 19-31.

CHERE are two objects to be attained by the use of this lesson. We are to give St. Thomas a place alongside of those friends of the Lord Jesus whom we have come to know more intimately from the lessons of this quarter. He is to add his convincing witness to the reality of the resurrection of the Lord Jesus.

In the accomplishment of our first object we shall find that the man to whom we are to introduce our pupils was a man especially fitted to give a convincing witness. He was a plain man like most of the men we meet every day. He would never have made a poet. When he preached a sermon there would be no possibility of misunderstanding what he had to say. He takes his place among the apostles because Jesus chose him from among the disciples. There is nothing known of his previous career. He is usually named along with St. Matthew the publican, but to suppose that he had been a "sinner" is but conjecture. He went because he was sent. As one of the twelve, he would hear and see all that Jesus said and did. What he thought of it, or how he explained the wonderful things of which he was a witness, we may not know. But we do know what was the effect upon him. He knew that Jesus was worth dying for. When Jesus proposed to go to Bethany after the death of Lazarus, in spite of the fact that the Jews were seeking to kill Him, St. Thomas asserts himself enough to make a suggestion to the other eleven: "Let us also go that we may die with Him!" In spite of all that he had seen and heard, it did not occur to him that Jesus might raise Lazarus from the dead. As a practical man, he foresaw what might be expected to occur, and he was ready to die in defense of his Master. He was a brave man. He had seen enough to convince him that for him life would hardly be worth the living without his Friend.

He tried to understand what Jesus was seeking to have them understand. When Jesus spoke of going to the Father to prepare a place for His disciples, and said that they must know where He was going and also the way thither, it was St. Thomas who asked for a clearer explanation of His meaning: "Lord, we know not whither Thou goest, and how can we know the way?" It is easy to sympathize with the man who would ask that question.

Neither is it hard to realize that the death of the Saviour must have raised very different emotions in the hearts of the different disciples. The first news of His resurrection must have been met by the different men in somewhat different ways. Try to make your pupils realize something of the perplexity that was aroused in their minds that first Easter Day. We are told that when St. Mary Magdalene came with the news that she had seen Jesus and that He was alive, they did not for a moment believe her (St. Mark xvi. 11). Nor yet when the other women came and said that they too had seen Him, their story "appeared in their sight as idle talk" (St. Luke xxiv. 11). All this goes to prove that they were absolutely sure that He had been dead when taken from the cross. It was not until St. Peter came in the evening hour, after the two had started on their way to Emmaus, and assured them that he too had seen the risen Saviour—adding doubtless the story of the empty, undisturbed grave-clothes—that they were convinced.

They were convinced and they were gathered together in one place on the evening of that first "Lord's Day." They were probably at the home of St. John or of St. John Mark Acts xii. 12). Doubtless as they heard the good news they went out and brought in others to share their joy. Refreshments were being served (St. Mark xvi. 14). Cleopas and his friend (St. Luke) had just come in from their hurried return from Emmaus. As they entered they were greeted with the cry, "The Lord is risen and hath appeared unto Simon!" They told their story. Then it was that through the door, which was

closed and locked, the risen Lord Himself appeared. They thought He was a ghost until He convinced them that He had a body. He invited them to handle Him. He ate before them. He convinced them that He was indeed risen from the dead. At the same time they saw that He was not as He had been before. It was not a restoration to the old life. His manner of entering and leaving, and doubtless other indications also assured them that He was indeed risen from the dead.

But St. Thomas was not present. "The eleven" were there and so he must have been invited. It can hardly be doubted but that some message must have gone to him after the appearance to St. Peter. But he would believe no such report. And why not? There seems to be a fairly sure indication in the words which are assigned to him when his ten fellow-apostles assured him of the fact. The wounds which he had seen were too real. The one great fact which haunted him was the dead body of the Christ as he had last seen Him. It was impossible for him to *imagine* such a thing as that dead One coming to life again. Because he could not understand the *how*, he would not believe.

Many people make the mistake of thinking that they must be able to imagine just how the resurrection of the dead takes place. There are foolish arguments as to how it is possible for the body that has returned to dust to be raised again. One fact overthrows all theories. Common sense steps in and tells us of the truth of many facts which cannot be proved theoretically. So here, St. Thomas was *sure* that the dead One he had seen on the cross *could* not have been raised. When he saw that in spite of his certainty, it was nevertheless true, he made the great deduction. He knew that Jesus was more than man. All that had puzzled his poor perplexed brain in the wonderful life of Jesus of Nazareth fell into place. He confessed Him as his Lord.

With the younger children especially, make something of the fact that St. Thomas missed the blessing that first Lord's day because he was absent from the gathering together of the disciples. He ought to have been with them. In His own house, Jesus has promised to meet us. If we go there to meet Him, He will never fail us. And we cannot fail to receive a blessing from being in His presence.

The commission given by the Lord Jesus to the eleven that evening means something. He breathed on them in token of the gift which He was giving. "The Holy Ghost was not yet given" so that this was not the same as that later gift. It was a gift, not the gift of the Holy Spirit. The power which he gave was a *real* power. They went forth as His ambassadors. As such they were clothed with the authority to speak in His Name. What the ambassador, speaking officially, and acting according to instructions, declares, that carries the approval of the Sender. Illustrate from the sending of ambassadors by a country. The whole power of the nation is back of his words. Those sent by the Lord Jesus do nothing in their own name or by their own power. But they speak with authority because of their mission. Therefore the Sacraments at their hands duly administered have power to impart the inward and spiritual grace. They represent Him to-day, and through them we may come to Jesus Himself for forgiveness of sins.

THE GREATER number of American cities have not very vigorous or progressive departments of health, and a settlement in one of these cities may find itself confronted with the task, not of coöperating with the proper officials, but of inducing those officials to perform their plain duty. Laxity in the department of health shows itself most conspicuously in the poorer parts of the city, and there are places in our cities where such a thing as public sanitation is practically unknown, although the existing laws are fairly good. In such a case the settlement must find out what the laws require, who should enforce them, why they are not enforced, and how public opinion can be roused to demand proper service from its paid officials. It may be advisable in some cases for the residents in a settlement to undertake the performance of certain public duties in order to show that it is possible to do them thoroughly and efficiently. Mrs. Kelley has called attention to the many different kinds of public offices which have been held by settlement people. In the early days of Hull House, the Woman's Club made an inspection of the alleys and backyards of the ward and found a shocking condition of filth and neglect. As the most practical way of securing a reform in the garbage collection, Miss Addams applied for the position of garbage inspector and obtained it, appointing Miss Amanda Johnson as her deputy. The next year, Miss Johnson became inspector, and for three years performed the duties of that office. Her administration was most efficient and is still recalled with admiration by the people of the neighborhood.—*Charities and the Commons.*

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.

THE TRANSFER OF FEASTS.

To the Editor of *The Living Church*:

IN the matter of the coincidence of the Feast of the Annunciation and Monday before Easter, is not the order adopted by the Convocation of Canterbury of greater weight than the suggestion to postpone the feast to an unoccupied day? viz., "That on Sunday next before Easter, Monday before Easter to Easter Even, the whole service proper to the day shall be said, with the collect for the Annunciation immediately after the collect for the day." The Sarum use gives the priority to Septuagesima, Sexagesima, and Quinquagesima over the Purification.

IRVING McELROY.

Bellport, L. I., March 18, 1907.

To the Editor of *The Living Church*:

I SUPPOSE no great harm will accrue to those who, acting in accordance with the suggestions of some of your correspondents, follow the Roman precedent of transferring the observance of the feast of the Annunciation to the day next following the octave of Easter. I have wondered, however, why, on their hypothesis, the Church should have assigned to that great feast a date that must always fall in Lent or on Easter Day, if she had not intended it to be observed normally on its kalendar date. I observed quite recently that the (London) *Church Times* gave answer to a correspondent that the feast should be commemorated this year, as usual, on its kalendar date; and in the issue of the same paper for March 8th I find the following communication which, being brief, may not overtax your columns:

"SIR:—May I draw attention to the fact that in pre-Reformation times, when the 25th March happened to be Monday in Holy Week, English Churchmen, unlike their Italian brethren, did not translate the Festival of the Annunciation to a day after Easter, but kept it on the proper day, with its first Vespers on Palm Sunday. The rule in the Sarum Breviary is: '*Dominica in Ramis palmarum de servitio dominicali. Secundae Vesperae erunt de Annunciatione, et solemnisi memoria de Dominica.*'—NOTES ON CEREMONIAL."

The Bishop of Birmingham is quoted to the same effect in the same paper (quoted from his diocesan paper), although he adds that he believes it would be within "the legitimate discretion of a Bishop" "to allow the transference of the omitted festival to the next vacant week-day, where this is desired."

GEO. A. ANDERSON.

HENRY VIII. DEFENDED.

To the Editor of *The Living Church*:

MAY I offer a respectful suggestion on behalf of those of us who are sick and tired of hearing the old, cheap and unintelligent charges against the character of Henry VIII., King of England—such a charge, e.g., as Dr. Mortimer makes in *THE LIVING CHURCH* for March 16th, in which he calls Henry VIII. "one of the most unmitigated scoundrels that ever disgraced the throne of England"? My suggestion is that all those who so regard Henry VIII. read two recent volumes, *Henry VIII.*, by Prof. Pollard of University College, London, and Vol. V. of *The Political History of England (1485-1547)*, by Prof. Fisher of New College, Oxford. Both these scholars have had access to thousands of State papers hitherto unpublished and many important facts are brought together in a most readable form that show Henry VIII. in quite a different light.

Of course it is regarding his amours that people like to call him a "scoundrel," and in this connection, for the benefit of those who may not have access to these volumes (both published by Longmans), let me state two points; one that it is notorious that two of Henry's marriages were arranged for him by others for State reasons (one of which was not consummated); and the other, that his singular ill-luck in the matter of male issue (a general Tudor fault, by the way), is clearly shown to be one of the determining factors in several of his marriages.

New York, March 19, 1907. CHAS. HENRY WELLS.

WHY THEY WENT TO ROME.

To the Editor of *The Living Church*:

YOUR very excellent paper was given me by a friend not long since, and my attention was attracted by an article in reference to those who leave the Episcopal Church and go to Rome. If I may be permitted, I will give my reasons why I for one became a convert to the Roman Church.

My father and mother, as well as the rest of the family, were members of a prominent parish in this city, which is well known for its Protestant tendencies. Indeed so much so, that the sight of the cross anywhere about the building would cause a stampede. No indication of Romish tendencies whatever was allowed, except the clean-shaven face of the rector.

Now to come to my story. On account of the irreverent manner in which the celebration of the Holy Mysteries was carried out, we made up our minds not to make our communions at this church any more. I have known the consecrated wine to be poured back into the vessel used for containing the wine in the vestry, and the bread thrown away. Now you may not wonder why I, for one, left the Church of England and perverted to Rome. I am told that to this day the ablutions are not performed in this particular church. How can anyone who has any fine sense or respect for the Blessed Sacrament, as many of us have been taught, remain where such shocking irreverence—nay almost sacrilege—is committed?

I am now a Roman Catholic and can now receive the communion of the Body and Blood of our Lord and Saviour where such irreverence and coarseness is unknown.

Thanking you for the privilege of making this communication in your columns,

Vancouver, B. C.,

March 15th, 1907.

I remain,

Yours truly,

(Mrs.) EMILY STANTON.

THE STRENGTH OF A TRADITIONALIST POSITION.

To the Editor of *The Living Church*:

I DARESAY that I must have appeared a little frivolous in starting recently in your columns a discussion of the proper place to begin the Communion Office, when there is obviously much more important matter now before the Church. But, really, I was working up to this more important matter, and only looking for some effective illustration, which I was sure would be developed, of something I wish now to suggest.

In the discussion of the minor point just closed, as was natural, I found most of the correspondents did not agree with me. Their reasons for this disagreement were, however, *personal* and *peculiar*, in each case. The Rev. W. C. Pope, who thought with me, is from his age, education, and associations, a competent witness to the *tradition* which was the basis of my argument.

And this is my new point: that many of us who view with concern the peculiar teachings now broadcast in the Church through such books as Dr. A. V. G. Allen's latest publication, have, in our own direction, done something to make his positions seem reasonable, because our own attitude on many minor matters has been so strongly individual.

Anyone not familiar with theology, first reading Dr. Allen's book, might suppose that he argued very well. But the moment one knew anything about the traditional position of the Anglican Church with regard to at least four of the Ecumenical Councils, he would see that Dr. Allen's positions were quite novel, and spun out of his own brain.

I have observed, as Bishop, in dealing with some excellent and useful clergymen in my own diocese, and conversing with others from other dioceses, a certain indifference to the authority of an established tradition, and the power to be derived from following it. To change a thing, on an individual reason, is to court trouble, and also opens the door for another man, claiming the like authority, to change something else vastly more important. Of course many things need changing, but the reasons for change ought to have much more behind them than we are accustomed to rely on.

I was once an attendant on a very splendid function. It was arranged by a celebrated Ritualist with elaborate detail. Another equally celebrated Ritualist, thoroughly in love with ecclesiastical splendor, told me afterward that the function which had so greatly delighted many participants, was *all wrong*. He explained himself more fully by showing that the particular ceremonies were taken from here and there as seemed

good to the compiler. A clergyman was lately speaking to me of a mutual friend, a layman, who had said that "he liked the Benediction of the Blessed Sacrament." Exactly; he liked it. Just before this the same man had been playing the organ in a Presbyterian church. This explains some of our trouble.

When I have to settle anything in a parish, I find myself strong just in proportion as I am able to point to the plain letter of the Prayer Book, and do not have to refer to some black-letter edition of a rare mediæval work.

Faithfully yours,

G. MOTT WILLIAMS.

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

LAITY DEMAND PROTECTION.

To the Editor of *The Living Church*:

THE contributions from the pens of the Bishop of Vermont and the Rev. Alban Richey are as complete a refutation of Dr. Allen's book, *Freedom in the Church*, as could be put into brief space.

The question which presents itself most forcibly to the mind after perusal of the book is: Why should a learned doctor of theology have labored so diligently to produce a book, the whole purpose of which is to overthrow belief in a fact which is so clearly set forth in Holy Scripture as is the Virgin Birth of our Blessed Lord?

All appeal to patristic learning seems unnecessary in view of the clear statements contained in St. Matt. i. 18-25 and St. Luke i. 31-35. These passages make luminous the declaration of the Apostles' Creed—"Who was conceived by the Holy Ghost, born of the Virgin Mary."

Many thoughtful men among the laity are asking: Where is the end of this rationalistic tendency in the Church and this effort on the part of some within the fold to tear down, where it is their clear duty to build up?

We laymen look to our fathers in God to guard our beloved Church from heresy, and we have a right to expect that our theological institutions shall labor to produce men able and willing to build us up in our most holy faith.

The whole matter is clearly within the power and province of the Bishops.

J. W. W. CLARK.

Sterling, Ill., March 18th, 1907.

LEAVES MUCH TO BE EXPLAINED.

To the Editor of *The Living Church*:

I KNOW you are over-run with letters *in re* Dr. Allen's recent book, but I cannot let pass unnoticed one fact which, unless I have read Dr. Allen incorrectly, and Bishop Hall's letter also, strikes me as appalling.

The citation from Nowell's *Catechism* is taken out of its context and quoted by Dr. Allen "to show how far we have travelled from the consciousness of our Protestant forefathers." The preceding question and answer in that *Catechism*, as quoted by Bishop Hall, nullify absolutely the contention of the author of the book in question.

An ignorant or unlearned person often misquotes or misapplies authorities, but that a brilliant and learned man can make such a mistake as this—a mistake that cannot be charged to haste or ignorance—is something that leaves much to be explained.

As a layman said to me the other day: "If this (referring to the above) is true, it stamps the book as unreliable, and the author as lacking, apparently, the simple elements of honesty."

Such an impression of any man is not desirable at any time, and, if a sincere, common-sense business man is to be helped by any book or author, the first requirement necessary is that that business man should be assured of the author's honesty.

There is a passage in *Amiel's Journal*, which refers to the then (1869) heated controversy between orthodox and liberal Christianity in Europe, and which also seems to be both a fair and an apt quotation in the present case. Amiel writes:

"The sincerely pious folk look upon the liberals as persons whose talk is rather profane, and who offend religious feelings by making sacred subjects a theme for rhetorical display. They shock the *convenances* of sentiment, and affront the delicacy of conscience by the indiscreet familiarities they take with the great mysteries of the inner life. They seem to be mere clever special pleaders, relig-

ious rhetoricians like the Greek sophists, rather than guides in the narrow road which leads to salvation.

"It is not to the clever folk, nor even to the scientific folk, that the empire over the soul belongs, but to those who impress us as having conquered nature by grace, as having passed through the burning bush, and as speaking, not the language of human wisdom, but that of the divine will" (Mrs. Humphrey Ward's translation).

Passaic, N. J.,
March 21, 1907.

Yours very truly,
LEONARD W. S. STRYKER.

PREACHING FOR A CALL.

IN no respect have matters more radically changed, for the better or the worse, during the past fifteen or twenty years in the Church in Ontario, than in the method of appointment to parishes. Events in this connection have moved fast, and an almost complete transformation of the old order has been effected. The people have apparently taken the matter into their own hands and the elective system has been tacitly accepted by the Bishops, although on paper they remain masters of the situation. With this state of things, whose desirability or otherwise we do not propose to now discuss, has come or is coming in one grievous abuse.

By whatever name we choose to call it, the thing practically exists, and is widespread, and has become already the rule, rather than the exception. Congregations we find, all over the Province in the old Crown rectories, the patronage of which by statute is absolutely vested in the Bishops, in the self-supporting parishes, raising from one to two or three thousand per annum, and in the struggling missions receiving doles from the diocesan fund, expect and in many, probably the majority of cases, demand, the public appearance before them of any would-be appointee. This practice, which is becoming apparently universal in certain portions, and more or less common in every portion of the Canadian Church, we cannot contemplate without the deepest regret, and the most serious misgivings. In the first place, it is nothing less than a sacrilegious degradation of the ministerial office. To stand up in the house of God to preach the everlasting gospel to perishing men and women, and to minister the ordinances of religion, is the highest privilege and the most solemn and awful responsibility that can fall to the lot of mortal man. To debase these sacred things into a means of personal advertisement is surely to cheapen and degrade the ministerial office, and to fatally impair its influence and worth. The clergy are not Sunday lecturers, they are stewards of the mysteries of Christ, proclaiming the truth out of the fulness of hearts overflowing with love of God and man, and they are dispensers of the Bread of Life. The relationship between them and their congregations, especially in their official and public capacity, is a most sacred one. The minister of Christ personifies Christ in all his public acts. And yet there are men (and congregations who expect it of men) who will deliberately travesty public worship into an exhibition as formal, mechanical, artificial, and meaningless as the acting of a play in a theatre or an exhibition of calisthenics.

We are not, be it remembered, denouncing the elective system, that is a question of its own; but this most grievous abuse that has grown up in connection with it, but which, if space permitted here we could easily show is by no means its inevitable corollary. Then again, in its relation to the congregation, the system is a most inefficient and defective one. It is utterly useless as a test of ministerial efficiency, and in these days of travelling and developed intercommunication there is no excuse for it. Congregations can easily find out everything worth knowing about a man, without subjecting him and the Church and the whole cause of religion to the humiliation and indignity of preaching a "trial" sermon. As a matter of fact, the Presbyterians, with whom the practice originated, are everywhere abandoning it and are calling their ministers on their record, not on their preaching. No self-respecting Presbyterian minister will to-day consent to preach a trial sermon. It is to be hoped that a strong stand will be made against this abominable practice, so utterly alien to the spirit of our Church. It is time the Bishops asserted themselves, and in asserting themselves, we feel persuaded they would receive the hearty and unanimous support of the elite of the clergy and laity.—*Canadian Churchman*.

It is right to give every possible form to our soul. It is a flame that God has entrusted to us; we are bound to feed it with all that we find most precious.—*Voltaire*.

LITERARY

RELIGIOUS.

A Dictionary of Christ and the Gospels. Edited by James Hastings, D.D. With the assistance of John A. Selbie, D.D., and (in reading proofs) John C. Lambert, D.D. Volume I., Aaron-Knowledge. New York: Charles Scribner's Sons.

Like the rest of Dr. Hastings' dictionary work, this volume shows much success in enlisting the best scholarship of our day, and considerable skill in assigning the topics in such wise as to produce a *relatively* conservative result. We say "relatively," advisedly. The presuppositions that dominate much of the sacred learning of to-day are somewhat rationalistic and destructive in their effects, and no dictionary which contains contributions from such a wide range of scholars as is employed by Dr. Hastings can altogether escape the destructive spirit of the age.

But Dr. Hastings has done remarkably well, none the less, and this Dictionary will serve as a valuable thesaurus of scholarly research for Catholic as well as Protestant students. This is its limit; for it cannot be accepted as a guide to be followed without discrimination, either in matters of criticism or of doctrine.

The Dictionary is, in a sense, as the editor says, "complementary to the *Dictionary of the Bible*. It contains much matter that might well have been included in that Dictionary, but which was shut out because of the bulk to which that work had grown. Its distinctive matter is rather theological than biblical. The preacher's needs are kept in view. We are inclined to think that it would have been better to make the *Dictionary of the Bible* exhaustive, even if this required a more concise treatment of many of its topics, and to have made this Dictionary more distinctive—either definitely homiletical or purely theological; that is, in the latter case, a Dictionary of Christological Doctrine. But we are thankful for what we get in spite of the drawbacks to which we have referred.

It is impossible to make anything like a detailed survey of the multitudinous contents of this volume. Two of the earliest articles illustrate the impossibility of securing consistency of treatment in a work that enlists the contributions of so many writers. In the article on "Accommodation" by Willis the kenotic theory is adopted and Dr. Hall's *Kenotic Theory* is cited as an example of inability to face our Lord's words in their obvious meaning. On the other hand, Dr. Warfield, in treating of "Amazement," denies that our Lord was ever surprised—the standpoint being a belief in His retention of omniscience during His earthly life.

Some of the more sound and helpful articles are those on "Atonement," by J. G. Simpson; "Belief," by J. Iverach; "Birth of Christ," by R. J. Knowling (a really valuable and timely vindication of the narratives of St. Matthew and St. Luke); "Celibacy," by Darwell Stone; "Consciousness," by Chas. F. D'Arcy; "Criticism," by R. J. Knowling (really notable); "Divinity of Christ," by A. S. Martin; "Immortality," by A. S. Geden (who avoids the pitfalls which lead some—e.g., Bisset, in treating of "Eternal Fire," and Dyson in "Eternal Punishment"—to make future punishment temporary); "Incarnation," by T. B. Kilpatrick (who gives much sound matter but merges our Lord's two minds into one).

Among the articles that are partially or wholly unsound may be mentioned: "Baptism," by Marcus Dods; "Demons," by W. O. E. Oesterly; "Forgiveness," by W. T. Davison (anti-sacerdotal); "Justification," by Robert S. Franks; and "Kenosis," by Alfred E. Garvie.

The article on "Brethren of the Lord" is very valuable for its historical data, but exasperatingly inclusive.

That on "Evolution," by E. Griffith-Jones, is full and suggestive. Many articles are exceedingly rich in data—e.g., those on "Gospels"; "Gospels, Apocryphal"; "John, Gospel of." Marcus Dods' treatment of "Inspiration" is very modern, and refuses to admit that the term may be applied to Scripture as Scripture—a common mistake.

The Work of the Holy Spirit. Illustrated by New Testament Symbols. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Milwaukee: The Young Churchman Co.

A series of Lenten discourses, delivered during the season of 1906. The "New Testament symbols" treated are "The Temple of God," "The Living Water," "The Fire of God," "The Breath of God," "The Finger of God," and "The Unction from the Holy One." The work of the Holy Spirit may be summed up under three heads: to enlighten the understanding, to enkindle the affections, and to enable the will; and by expounding the figures which our Lord, and St. John and St. Paul, used, the author makes concrete the many aspects of this threefold function. Perhaps the very best use to which this book could be devoted in the near future would be to make its six sermons the basis of our coming Whitsun-tide meditations, to which its subject is peculiarly applicable.

The Shadow of Eternity. By Harold B. Shephard, M.A. New York: E. P. Dutton & Co. Price, \$1.00.

This dainty little volume contains twelve essays on religious subjects, couched in beautiful English, and expressing a spirit of

devotion and spirituality. It seems to be an attempt to express the old truths of our religion in modern times.

A LITTLE TRACTATE entitled *Discerning the Lord's Body* is issued by the Rev. H. Page Dyer with preface by the Bishop of Fond du Lac. The ground covered is the Church's doctrine of the Holy Eucharist, in which stress is laid upon the Real Presence, the antithesis to which is shown to be a real absence of any vital Presence from the sacrament. After preliminary definitions, the author cites many Old Testament types and then takes the references found in the New Testament to the Sacrament, after which he examines the Prayer Book, and from these, considers the subject in various phases. The work is very satisfactorily done, as are all the tractates of this author. It is sold by the author, whose address is 970 N. Howard Street, Baltimore, Md., at two cents each or \$1.00 per hundred.

MISCELLANEOUS.

The Steps of Life. Further Essays on Happiness. By Carl Hilty. Translated by Melvin Brandow. New York: Macmillan & Co. Price, \$1.25.

A second series of essays by the author of "Happiness" does not greatly increase one's store of that blessed quality. These are eight essays upon such broad topics as "Sin and Sorrow," "What is Culture?" "Transcendental Hope," etc. An introduction by Professor Francis G. Peabody of Harvard points out that Professor Hilty is not a theologian but an amateur, "a spiritually minded man of the world." Without endorsing any definite creed or theory of life, Professor Hilty shows a sincere, earnest spirit, an enthusiasm for the ideal life of "plain living and high thinking," to find prophets of which one needs not to travel over seas nor make translations. These essays take no very fresh point of view, nor do they shed new light upon the old. They are written in simple, direct style, singularly lacking in personal flavor and eloquence. In fact, though sane and wholesome, they are distinctly prosy. The author's sense of humor, to say nothing of his "Knowledge of Men," may be deduced from such general statements as these in the chapter on the latter topic: "Women are more easy to understand than men." The character of women can very well be judged from their treatment of flowers," etc. This simple recipe alone is worth the price of the book.

Loose Beads. By Katherine Burrill. London: J. M. Dent. New York: E. P. Dutton & Co. Price, \$1.25.

This is a pretty little volume of 16 short and chatty essays upon popular topics. While distinctly superficial with the familiar flippancy of those light essayists who appeal especially to the readers of "ladies'" journals, these papers have a certain breezy charm and fresh point of view which make them pleasant reading for an idle hour. They have no very serious purpose, but are optimistic and sensible: at times amusing with the facile whimsicality which would fain gambol, lamb-like. The essays teem with quotations and more or less recondite literary reference, but the manner is astonishingly discursive and parenthetical. One seldom sees a book written in more truly "dashing" style, as regards punctuation at least. Perhaps the best essay is "Alla Giornata," with its pleasant plea for a new point of view to be gained by travel.

The Profit of Love. Studies in Altruism. By A. A. McGinley. With preface by Rev. George Tyrrell. New York: Longmans, Green & Co.

This volume shows wide reading on the part of the author, combined with some vigorous thinking. There is a forceful insistence upon "the things unseen and eternal," as contrasted with the utilitarianism and commercialism of the day.

In his discussion of modern education, the author vigorously opposes the substitution of the teacher in the place of the mother; and argues strongly in favor of the mother being the natural teacher of the child. His remarks on woman, her work and influence, are valuable.

IN THE FORM of eleven charts on cards (9x7 inches) there is issued by Elizabeth Carpenter, *The Student's Guide to General Literature*. These charts are very useful as indicating the historical and literary prospectus of every age from the Norman Conquest, divided according to the chief periods of English history, but not confined to that history. For each period there is the table of kings of the leading nations, with tables of English writers and contemporary writers in other lands, the leading events of the period, and a table of current literature dealing with these events. The last of these charts carries the matter only to 1892, and might well be revised by bringing it up to date. These charts would appear to us a most useful aid to a student of either history or literature. They are printed on durable cardboard and are enclosed in a stout manila envelope. Price, \$1.00 a set. They are published by Elizabeth Carpenter, 1225 Spruce Street, Philadelphia.

IN THE MIDST of distress, to pray for grace, to hope for grace, is a sure sign of having come to occupy a gracious position, a clear pledge that grace may be looked for.—*Hengstenberg*.

LOVE INCARNATE.

"WHO FOR US MEN, AND FOR OUR SALVATION,
CAME DOWN FROM HEAVEN."

Love Incarnate came to earth—
Low His mien and poor His birth—
With the sons of men to dwell,
Heralded by Gabriel.

Love Incarnate stooped down
Far from Heaven to wear a Crown—
Cruel Crown of Thorns they gave
Him whose mission was to save.

Love Incarnate bowed His Head,
Meekly hung till He was dead;
Deep within the Tomb was laid
By the hands that He had made.

Love Incarnate rose again,
Nevermore to suffer pain;
Took the Body glorified
To His Heavenly Father's side.

Love Incarnate reigns in heaven;
Unto Him be glory given,
Who prepares for us the place
We inherit by His grace.

H. G. A.

"THE STRIFE IS O'ER."

BY KATE WOODWARD NOBLE.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Alleluia, Alleluia, Alleluia."

SONG of triumph was that which rang out in the setting of Mendelssohn's beautiful music, as the choir boys of St. Mark's sang it at their Easter practice. Then came the strain of supplication:

"Lord, by the stripes that wounded Thee,
From Death's dread sting Thy servants free,"

then against the final jubilant outburst:

"That we may live and sing to Thee,
Alleluia, Alleluia, Alleluia,"

rising in gradual crescendo to the Amen at the close.

Dr. Martha Carroll stood by the open window of her private office on the next street, looking at the walls of the great church as they rose, black and grim, in the starlight, save where a faint light shone through a partly opened chancel window. It was early spring, and not a leaf was yet to be seen except the tips of some adventurous bulbs just beginning to start in the narrow city yard. Even these were invisible now, and the chill of winter still lingered in the air.

The room had seemed close and hot, and as the doctor came to the window and threw it open, the sound of the music had attracted her attention. As the last notes died away she still stood motionless at the window, her thoughts busy with the past. How she and another had loved that hymn, and the music adapted to it, both as the original "Song without Words," and as the hymn-setting. How often she had heard Robert humming it about the house, or she had played it to him in the days of their early married life. But those days were past long ago. Now she was the successful city physician, and Robert—ah, where was he? She shook her head impatiently, and saying to herself: "Why should I think of Robert, when he proved so unworthy of even my respect?" closed the window and threw herself wearily into a large chair.

"Wasn't it lovely?" said Tonio, her little office boy, with a sigh. "If I could only sing with them again—we always sang that at Easter. Oh, will my throat ever get well?" then came another long sigh.

Tonio was a little fellow whom the doctor had treated for severe throat trouble at a hospital where she was one of the staff of physicians. The trouble had been due to exposure and insufficient nourishment, aggravated by neglect, and she had taken him as her office boy while continuing the treatment. He had proved quiet, docile, and trustworthy, and in her busy life she had not questioned him much about his past. She knew little about him, except that his parents were dead, and that he had been placed in the hospital by friends too poor to care for him,

who were glad that a suitable home had been found for him. Tonio cherished, in the depths of his heart, an intense devotion to the doctor, but as he was too shy to express his feelings, she was quite unaware of this.

To-night the influence of the music still lingered with her as the child spoke, and she said gently: "Have patience, Tonio. I think, in time, you will sing as well as ever. But throats are delicate things, my boy, and we can't hurry them when they get out of order." After a little pause, she said: "So you like to hear the choir boys, do you? Were you one of them before you were sick?"

"I was before mother died, when I went to Sunday School over there," Tonio answered, pointing to the window that looked out upon the church. "The minister found I could sing and asked mother to let me go into the choir. But after mother died, I went to live with one of the neighbors and sold papers with her boy. She was good to me, but they didn't always have enough to eat, or a fire, and that's what made me get sick so I couldn't sing. It was the Church people that got me sent to the hospital, you know."

"I had forgotten," said the doctor. "You are an orphan, are you not? I think they said so at the hospital."

"Yes. Father died when I was a baby. Mother said all her folks were dead, and that she didn't know whether any of father's people in Italy were living or not. I wish I knew. It would be nice to belong to somebody, really and truly. When I'm a man I mean to go to Italy and see if I can find out. Mother wrote down the name of the place father came from, so I wouldn't forget."

"Do you often hear the boys practice?" asked the doctor.

"Oh, yes," said Tonio eagerly. "But you can hear better upstairs. I go upstairs sometimes, when my work is done, to sit with Il Padre. He tells me stories about Italy and plays for me on his violin. He plays that piece they sang to-night, sometimes."

"I have heard someone playing up there," said the doctor. "What did you call him? And who is he?"

"He's a nice man, I think. I guess he hasn't anybody belonging to him. He works down-town somewhere. He says he likes to have me come in, because he gets lonesome, and he wanted me to call him Il Padre, because I haven't any father and he hasn't any little boy. Can I go up to see him now?"

Consent was readily given, for office hours were over and there were no outside calls to be attended to that night. But when the doctor was left alone, she became strangely restless. Her thoughts turned persistently to the memories awakened by the music she had heard. In vain she tried to read. Pictures of the past came before her eyes, blinding her to the printed page. She saw herself, a happy bride, moving about the little home of the old days, putting little touches here and there, preparing the evening meal, and waiting for Robert's coming and the pleasant evening together.

How bright it all was till Robert's easy, social disposition led him into temptation. Then the pleasant home life was marred by quarrels and bitter, reproachful words, as Robert, in his weakness, fell into wrong-doing from time to time. At last his penitence ceased to move her and she left him. She was still young and ambitious, her only child had died soon after its birth, and she had no ties outside her own home. So she had journeyed to a distant city and taken up the study of medicine, bending all her energies to the achievement of her desires.

She was now at the height of her success. All through her years of study and work she had resolutely stifled the feelings of loneliness and regret and the longings for a real home life which would intrude at times, for she was only a woman, after all. Of late, however, she had grown strangely dissatisfied, and longed for a change of some sort—what, she hardly knew. She had finally decided to leave her practice in competent hands for a while and take a trip abroad, hoping by this means to regain her mental composure.

Tonight, as the past came before her, she saw again the look on Robert's face, as she told him of her decision to leave him, and heard his words: "I can't blame you, Martha. I haven't done right, and I dare not promise that I will not offend again. But, bad as I am, I do love you and I always shall. If the time comes when I can truly say to you that I have conquered my weakness, will you try me once more?" Her own cold answer: "I must see your repentance and reform before I can believe in it. You have deceived me too often," came back to her, and she wondered if, after all, she had not been at fault. Had she

yielded to Robert's desire for social pleasure and gone with him as he begged her to do; had she been patient and loving instead of harsh and unforgiving; had she acted more in the spirit of the Master, might it not have been different?

She longed unspeakably for a loving word, a caress. All the woman in her, so long repressed, came to the surface, and tears, the first she had shed in months, gushed from her eyes.

Where was Robert now? She did not know. He had sold the home and its furniture immediately after her departure and gone away, leaving no trace behind. She had watched the papers from their old home, but no mention of him was ever made. There had been no legal separation; each had gone in a different way. If he were still living, would he ever seek for her?

She rose from her chair impatiently, saying: "I will not dwell on the past. It cannot be undone now. Robert had his chance."

Going to the hall door and opening it, to look for Tonio, she heard the faint sound of a violin playing the air which, of all others, she strove to put out of her mind. She closed the door angrily, saying aloud: "Why should everything to-night conspire to make me remember what I would forget? I tried Robert again and again. It was not my fault that the fatal weakness in his character kept him from acting the manly part. He is probably dead long ago—or else worse. Why does not Tonio come down?"

Just then the door opened and Tonio came softly in.

"I didn't mean to stay so late, doctor," he said, penitently. "Il Padre was so sad to-night because the boys singing 'The Strife is O'er' made him think of his wife and little baby—he liked that tune before they died. Then I guess he forgot all about me being there, because he put his head down on the table for a long time. Then he picked up his violin and played that tune over and over, and I came out without saying anything to him."

"Never mind," said the doctor abruptly. "Close the shutters and go to bed." Tonio obeyed, saying to himself:

"The doctor looks 'most as sorry as Il Padre did to-night. I wonder if the music made her think of somebody she used to love, too?"

After Tonio was asleep in his little cot in the rear office, the doctor began to wonder what she should do about the child when she went away.

"I must make inquiries about this man whom he calls 'Il Padre,'" she thought. "He is probably some old Italian who would be glad to look after Tonio, and meanwhile the doctor who will take my place could let him stay on as office boy and continue his throat treatment. Then, when I return—if I ever do—" here she paused, with a droary sigh. It was long before she slept, and when she did, her slumber was haunted by troubled dreams. The music had awakened memories that would not again be lulled into quiescence.

The next morning she arose, unrefreshed, and plunged at once into her preparations for departure; visiting her patients and making the final arrangements with the doctor who was to take her place, and who readily agreed to care for Tonio. All that remained to be done was to see Il Padre regarding the time outside office hours.

As she entered the house, the landlady met her at the door.

"Dr. Carroll," she said, "would you mind coming upstairs to see the lodger on the top floor—the one your boy likes so much? He seems a very sick man."

In reply to the doctor's queries, the landlady said he had come home that morning, saying that he had a severe headache, but that all he needed was rest and quiet. Hearing nothing more, she had gone up late in the afternoon to see how he was, and had found him delirious, muttering and tossing restlessly about. The doctor followed her up the stairs to the room of the sick man and stepped to his bedside.

As the light fell upon his face, she started, turned deathly pale, and staggered back a few steps.

"Robert! Robert!" she exclaimed. "It can't be—but—yes, it is Robert; but how old and sad." Turning to the landlady, who was watching her in amazement, she said: "It—it is—someone I knew—a long time ago. I supposed he was dead. He is, indeed, very ill."

"Is it anything catching?" asked the landlady. "I don't want to be hard on him, for a nicer, quieter gentleman never was. But you see, if it's catching, all my other boarders will leave."

By this time Dr. Carroll had regained her composure to some extent, and reassured the landlady.

"He has a high fever," she said, "and is delirious. But his sickness is not contagious. I knew his wife, and for her sake I will care for him. Go down to my office and tell Tonio to telephone to the hospital for help to take a sick patient downstairs."

Left to herself, Martha Carroll buried her face in her hands and tried to think collectedly. It had come upon her so suddenly that she could hardly realize that Robert had come back, changed indeed, but still his very self. The sick man moaned, and taking his hot, fevered hand in her strong, cool one, she strove to speak calmly.

"What is it, Robert?" she said.

Looking up at her with a pleading expression, he moaned again:

"I want Martha—my Martha. She went away long ago and I couldn't find her. I want to tell her I'm sorry. Can't you find her for me?"

Martha Carroll's eyes filled with tears.

"I am Martha, Robert," she said, gently. "Don't you know me?"

"Yes; you are the doctor who took her away. Bring her back—oh, do bring her back."

Just then the men from the hospital arrived, and the patient was taken down to the doctor's rooms, the doctor giving the necessary directions in her usual calm manner. Then the battle with disease began.

For days Martha Carroll struggled with the enemy hand-to-hand, leaving the patient only for short intervals of needed rest. From his delirious ravings she learned the history of his struggles with his temptation, his wanderings in foreign lands, his loneliness, and his unchanging love for her, even though she had deserted him. Not a word of reproach, only self-condemnation and pleadings for pardon. But for the fact that all her skill was needed to cope with the disease, she must have given way under the strain, but her long discipline of mind and body carried her through. Tonio shared her vigils so far as was possible, praying with all his childish might for his beloved "Il Padre" and for the doctor. She had told him who his friend was, and that she had supposed him dead long ago, and the boy had said:

"Maybe he knew you all the time. He'll be so glad when he gets better."

It was Easter Even. The fever had run its course and Robert Carroll lay, white and motionless, scarcely seeming to breathe. Tonio and the doctor watched him together, fearing lest each breath might be the last. Through the half open window in the adjoining room the sound of the choir boys' final practice for the morrow's feast was heard. They began "The Strife Is O'er," and as its jubilant strains sounded out full and clear, the sick man opened his eyes, saying faintly:

"I dreamed Martha was here. She loved that music, too."

Bending tenderly over him, she raised his head, gave him the stimulant she had ready in case of his waking, and answered:

"Yes, dear, I am here. Take this now, then try to go to sleep. I will never leave you again."

He took the medicine, murmured, "Kiss me, Martha," and, with the seal of his wife's penitence and forgiveness upon his lips, fell into a slumber that was the beginning of a new lease of life. As the sweet voices of the choir boys rang out in the final triumphant "Alleluia," Martha Carroll bowed her head in thankfulness that for her and Robert the strife was indeed over, and that the song of triumph had indeed begun.

* * * * *

A few weeks later, an outgoing steamer bore to the sunny Italian shores a happy trio—Robert and Martha Carroll on a new wedding journey, and Tonio, their adopted son. In that far off land renewed health and strength awaited the invalids, while for Martha Carroll was in store a happiness that was all the sweeter for the discipline of the past.

EVERY ONCE in a while I hear someone growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me! I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there—that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob Riis.*

Church Kalendar.



- Mar. 31—Easter Day.
- April 1—Monday in Easter.
- “ 2—Tuesday in Easter.
- “ 7—First Sunday (Low) after Easter.
- “ 14—Second Sunday after Easter.
- “ 21—Third Sunday after Easter.
- “ 25—Thursday. St. Mark, Evangelist.
- “ 28—Fourth Sunday after Easter.

KALENDAR OF COMING EVENTS.

- Apl. 10-13—Church Congress, New Orleans.
- “ 10—Diocesan Convention, Louisiana.
- “ 16, 17—Natl. Conf. Church Clubs, Washington, D. C.
- “ 17—Convocation, Arizona.
- “ 24—Diocesan Convention, Western Massachusetts.
- “ 25—Convocation, New Mexico.
- “ 30—Seventh Department Missionary Conference, Boise.

Personal Mention.

THE Rev. F. J. K. ALEXANDER, formerly of Rochester, N. Y., has taken up work at St. Paul's Church, Concord, N. H. His address is 9 Auburn Street, Concord, N. H.

THE address of the Rev. W. J. ATTWOOD is Deer Lodge, Mont., and not Phillipsburg, as given in *The Living Church Annual*.

THE Rev. F. M. BAUM has changed his address from Pomeroy, Wash., to Dayton, same state.

THE Rev. G. R. BISHOP, rector of St. John's Church, Huntington, Pa., has taken charge temporarily of the churches at Bedford and Everett, Pa., until a new missionary is appointed.

THE Rev. O. L. BRIDGEMAN, rector of St. Luke's Church, Mechanicsburg, Pa., will resign on May 4th. He will during the summer visit England with his wife.

THE Rev. D. H. CLARKSON has resigned the rectorship of St. Paul's Church, Greenwich, N. Y., and accepted a curacy at the Church of the Transfiguration, New York City. His address is 11 East 29th Street, New York City.

THE Rev. DAVID CURRAN, who recently resigned the rectorship of St. John's Church, Hiawatha, Kansas, may be addressed after April 6th, care of "Stannus House," Lisburn, Ireland.

THE Rev. MARTIN DAMER, who has been in charge of All Saints' Church, Brookland, Pa., resigned on March 1st.

THE Rev. W. F. DAWSON, late of the diocese of Colorado, has entered upon his duties as priest in charge of Mt. Pleasant, Iowa.

THE Rev. HENRY LOWNDES DREW, M.A., for the past two years assistant at the Church of the Good Shepherd, Brooklyn, N. Y., will assume charge of St. Mary's parish, Amityville, L. I., April 1st, 1907.

THE Rev. PAUL FAUDE, at present curate in charge of St. Peter's Church, Chicago, has accepted a call to the rectorship of St. John's Church, Lafayette, Ind., and will enter on his duties about May 1st.

THE Rev. FREDERIC GARDINER, Head Master of Yates School, Lancaster, Pa., has with his assistants taken charge of Bangor Church, Churchtown, Pa.

THE Rev. WM. A. GUSTIN, rector of St. Andrew's Church, Peoria, Ill., has resigned to become Canon of the Cathedral at Quincy, to take effect April 1st.

AFTER April 1st the address of the Rev. J. S. B. HONGES will be Relay Station, Baltimore, Md., instead of St. Denis.

THE Rev. G. C. HUNTING has resigned the chaplaincy of St. Mark's Hospital, Salt Lake City, Utah, and will assume charge of St. Bartholomew's Church, Ely, Nevada, on Easter Day. All correspondence to the secretary of the Convocation of Salt Lake should be addressed accordingly.

THE Rev. V. C. LACEY has resigned St. John's Church, Toledo, Ohio.

THE Rev. LOUIS A. PARSONS, senior curate of St. James' Church, Philadelphia, has accepted an invitation to the rectorship of St. Paul's Church, Brunswick, Maine, and is expected to assume charge about May 1st.

THE Rev. STEPHEN F. READE, rector of St. Andrew's Church, Seguin, Texas, has declined a call to All Saint's Church, Austin, Texas.

THE Rev. CHAS. W. SCHIFFER has accepted the appointment as missionary in charge of the Church of the Good Shepherd, Chestertown, N. Y.

ORDINATIONS.

PRIESTHOOD.

COLORADO.—THE Rev. WALLACE A. WILLIAMS was advanced to the priesthood by the Rt. Rev. Chas. S. Olmsted, D.D., Wednesday, March 20th. The ordination was held in the Chapel of Our Merciful Saviour of the Oakes Home, Denver. The sermon was preached by the Rev. F. F. Kramer of Denver.

NEBRASKA.—ON Thursday, March 14th, the Rev. ARTHUR E. CASH was advanced to the Sacred Order of Priests in St. John's Church, Albion by the Rt. Rev. Arthur L. Williams. The Rev. J. C. S. Wells of Norfolk presented the candidate, the Rev. D. C. Pottee of Ashland was the preacher and the Rev. Dr. Westcott of Columbus was master of ceremonies. This being the first occasion that an ordination has taken place in this part of the diocese, a large congregation was in attendance of which many came from the neighboring towns of Cedar Rapids, Monroe, Genoa and St. Edwards. Father Cash served his diaconate in Albion and will continue to serve the mission together with Trinity, Monroe.

DIED.

RODDIS.—IN New Orleans, March 19th, Mrs. MARY STOTT RODDIS, an early settler in Milwaukee, mother of W. H. Roddis of Marshfield, Wis., and Miss Mary Roddis of New Orleans. Burial in Milwaukee, March 23d. Deceased was 87 years of age.

TABER.—AT Bala, Pennsylvania, on the morning of February 28th, 1907, AUGUSTUS BENARD TABER, in the 78th year of his age. The burial services were held in St. Asaph's Church, Bala, Sunday afternoon, March 3d, and the interment was at West Laurel Hill, Philadelphia. The deceased was born in Boston, of Quaker and French Huguenot parentage. In early manhood he removed to the west. He was a vestryman of Grace Church, Chicago, at the time the late Dr. Clinton Locke became rector. Later he served faithfully in the same capacity in St. John's Church, Detroit, during the rectorship of Dr. George Worthington, the present Bishop of Nebraska. He was a man of singular sweetness and purity of heart and life; he was sympathetic with his fellow-men; he was a devout, loyal and helpful member of the Church.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."
R. W. G.

PUNNETT.—AT the rectory, Maitland, Fla., March 11th, 1907, the Rev. THOMAS W. PUNNETT, aged 75 years. Burial at Skaneateles, N. Y.

"Thine eyes shall see the King in His beauty."

WEIR.—ENTERED into rest March 15th, 1907. PHEBE MARY, wife of the late William Weir and daughter of the late Rev. William Hawley, sometime rector of St. John's Church, Washington D. C. Funeral services at Church of St. James the Less.

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.

FOR SALE.

ALL THE FURNITURE for a Catholic Oratory. Address: Sister. 3449 Walnut St., Philadelphia, Pa.

WANTED.

POSITION WANTED.

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

WANTED RECTORSHIP.—Rector of parish, successful, good reader, preacher, organizer, desires change to parish with active progressive work. Highest references. Address: "PRIEST-GRADUATE," care LIVING CHURCH, Milwaukee.

EDUCATED WOMAN, about thirty, who can speak German, as nursery governess. German preferred. Mrs. W. S. SCOTT, 4611 McPherson Ave., St. Louis, Mo.

RETIREDE DEACONESS unable to undergo hardships, but in good health, desires a home where she could be useful, and earn sufficient to meet necessary expenses. Experienced in educational work and music. Address: E. O. S., care LIVING CHURCH, Milwaukee.

LATE ORGANIST AND CHOIRMASTER of important English Abbey, seeks first class position any time before September. Specialty training choir boys. Recitalist, 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.

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.

WANTED.—UNMARRIED CLERGYMAN for rectorate and mission charges, principally in the Southwest. Suitable stipends. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

EPISCOPAL and other churches looking for organists of excellent character and fine ability can readily find them (American and English) by writing to the JOHN E. WEBSTER Co., Choir Exchange, 136 Fifth Avenue, New York.

GENERAL MISSIONARY. For diocese in Middle West. Must be aggressive, tactful and resourceful, dead in earnest, and able to rise above discouragement. As his home will be under his hat, he should be an unmarried man. References should accompany application. Address: GENERAL MISSIONARY, care LIVING CHURCH, Milwaukee.

WANTED.—RESIDENT GOVERNESS for two girls of five and nine years. Englishwoman preferred. Address: A. B., LIVING CHURCH, Milwaukee.

MINISTERS, LAWYERS, TEACHERS. \$100 for one month's work at your own home. No canvassing. Address: B. 5, LIVING CHURCH Office, Milwaukee.

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

MISCELLANEOUS.

ANY ONE HAVING INTERESTS in Baltimore or Washington, D. C., and who may wish to save expense, may have these matters attended to on reasonable terms. Any one paying infrequent visits to this city can be accommodated with all office conveniences at small expense. Claims collected, interviews arranged for, legitimate information secured. References given. B. 1, LIVING CHURCH Office, Milwaukee.

REAL ESTATE.

FINE SLATE QUARRY, "Land of the Sky," fifty yards from railroad. Best water power on French Broad River. Will lease or sell. B. 2, LIVING CHURCH Office, Milwaukee.

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WANTED to buy a good second hand vestment case. Address: VESTMENT CASE, care LIVING CHURCH, Milwaukee, Wis.

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

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

CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 69th Street, New York.

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

TRAVEL.

ROME.—World's Sunday School Convention. First class tour. Only \$170. All expenses. Other low cost tours. Rev. L. D. TEMPLE, Watertown X, Mass.

HEALTH RESORT.

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

APPEALS.

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

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

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 begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

NOTICES.

THE SPIRIT OF MISSIONS is the monthly magazine published by **THE BOARD OF MISSIONS** as the Church's agent for missionary management. It tells the thrilling story of the Church's growth.

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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.

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

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Thos. Whitaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
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BOSTON:

H. M. Upham Co., 15A. Beacon Street.
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PHILADELPHIA:

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WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
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A. C. McClurg & Co., 215 Wabash Avenue.
LIVING CHURCH branch office, 153 La Salle St.
Church of the Epiphany, Ashland Blvd. and
Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

OMAHA:

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

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H. Godfree, 78 Colony Street.

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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.

THE FLOWER SERVICE.

Many Sunday Schools have used the Flower Service, which is arranged on the same order as our very popular Easter and Christmas services. The service should not be forgotten, but should be repeated each year during the weeks between Easter and Trinity Sunday.

Everyone connected with a Sunday School realizes the difficulty of keeping up the interest after the high tension of Lent culminates in the Easter festivities. The "Flower Service" comes in as the very best solution of how to keep up the interest of the children to prevent a falling off in attendance. Begin the practise very soon after Easter, and it will be found that the children will be so interested, that no diminution in attendance will occur. Make the function as stately as possible, and have the flowers properly presented, and create all the enthusiasm possible in their distribution, either to hospitals, prisons, the sick, or any institutions that may be in the parish.

In England, the Flower Service in both city and rural parishes is a great event, and the custom is one that might well be encouraged in this country.

Sample copies of two different services sent on application. The service is from the Prayer Book and the hymns are written for the purpose. The Flower Service is sold at \$1.00 per hundred copies, post paid. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

A Pastoral Bishop. A Memoir of Alexander Chinnery-Haldane, D.D., Sometime Bishop of Argyll and the Isles. By Thomas Isaac Ball, LL.D., Provost of Cumbrae Cathedral. With Three Portraits. Price 6/6 net.

Pain and Sympathy. By the Rt. Rev. John Newton McCormick, D.D., Bishop Coadjutor of Western Michigan. Price 50 cents net.

Readings from Law's "Serious Call." With an Introduction by the Lord Bishop of London. Price 1/6 net.

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The Oxford Library of Practical Theology. *Sin*, by the Rev. H. V. S. Eck, M.A., rector of Bethnal Green. Price \$1.40 net.

Oil and Wine. By George Tyrrell, author of *Hard Savings*, etc. New Impression.

LAIRD & LEE. Chicago.

Laird & Lee's Modern Penmanship and its Practical Application by C. L. Ricketts, Scribe. Price, board covers 60 cents, cloth \$1.00.

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Madame De Treymes. By Edith Wharton. With Illustrations. Price \$1.00.

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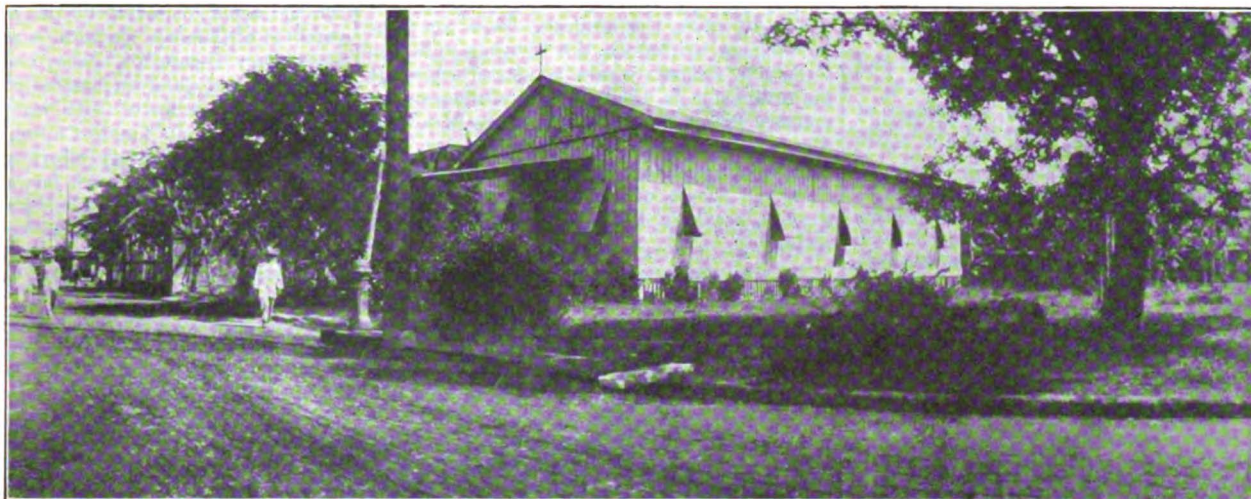
THE CHURCH AT WORK

CONSECRATION OF THE CATHEDRAL IN MANILA.

ON THE DAY following the Feast of the Purification (February 3rd) the Cathedral Church of St. Mary and St. John, Manila, was consecrated. Seven hundred worshippers, including Americans, Englishmen, Filipinos, and Chinese, assembled to participate in the event. The American Presbyterian and Methodist churches omitted their morning services and attended in a body in re-

toral staff presented to the Bishop by the late Rev. Dr. Nevin, of Rome. Accompanying the Bishop, as acolytes, were Hilary and James, two Bontoc Igorot boys who were won to Christianity as the first fruits of the mission in Northern Luzon. These boys, together with four companions, were brought down from Easter School, in Baguio, to participate in the service. Other clergy who had seats in the choir were: the Rev. R. E. Armstrong, the Rev. Chaplain Pruden, and the Rev. H. E. Studley. The following ministers

is now united to Japan. Surely the day has come when your work in the Philippines ought to become an integral part of the work of the Church in the Far East. You ought to attend all gatherings of Bishops in China and Japan. You are not Polynesian or Melanesian—you are of the Far East. And therefore, as secretary of the S. P. G., I have ventured to send you an affectionate greeting, and I believe I am speaking in the name of our whole Society. We shall not forget February 2nd, 1907—or possibly the



ST. LUKE'S CHAPEL, MANILA. FIRST USED FOR AMERICAN CONGREGATION; NOW FOR FILIPINOS.

sponse to an invitation by the Bishop. Their pastors and other Protestant ministers were allotted seats in the choir, the Rev. Dr. Rossiter of the Presbyterian church and the Rev. I. B. Harper of the Methodist church joining in the procession.

The procession started punctually at 10 o'clock. The formality of knocking at the west doors was observed by the Bishop. The petition for consecration was read by Col. W. T. Wood, the senior warden, and the keys duly presented, after which the vested choir led the procession, followed by the vestry, the building committee, and the clergy, singing Psalm 24. The Bishop proceeded with the consecration service. Mr. John W. Haussermann, the oldest member of the vestry, read the sentence of consecration. After the Hymn,

"We love the place, O God,
Wherein Thine honor dwells,"

Morning Prayer was said by the Rev. Mercer G. Johnston, the Rev. John A. Staunton, Jr., and the Rev. Henry Swift. The *Te Deum*, a composition of Major R. H. Noble, junior warden and one of the choristers, was especially arranged for the service, and dedicated to the Bishop. The Introit was

"Oh, 'twas a joyful sound to hear
Our tribes devoutly say,"

to Parker's well known tune. The Communion service was Cruickshank in E flat and was fully choral. The Rev. Canon Alsop, rector *emeritus* of St. Ann's, Brooklyn, was Gospeller; and the Rev. Armine F. King, of St. Andrew's, Tokyo, Epistoler. The Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Domestic and Foreign Missions, was the preacher. The offertory anthem was Brahms' "How lovely is Thy Dwelling Place." The anthem, as well as all the music of the service, was of a high order, and devotionally rendered.

The handsome cope and miter worn by the Bishop were the gift of one of his former parishioners in Boston. The Rev. S. S. Drury acted as chaplain, carrying the pas-

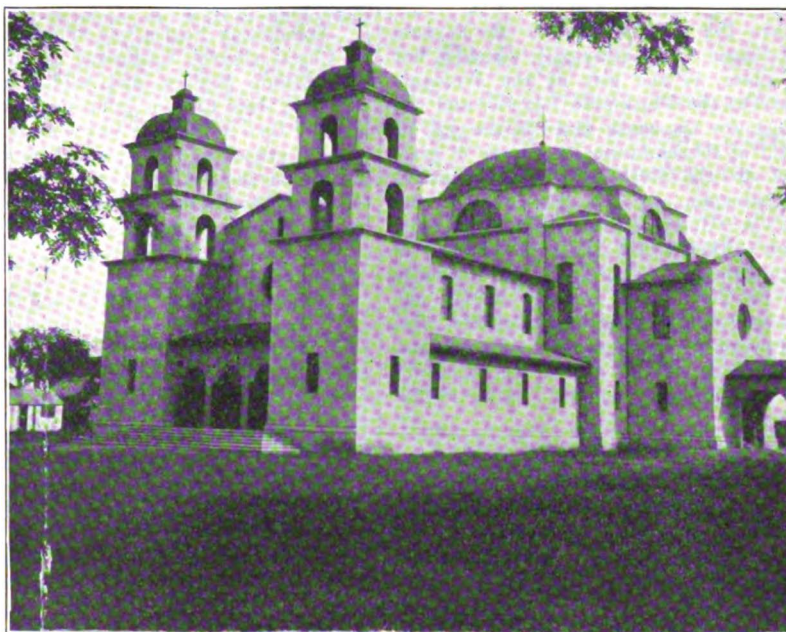
of Protestant churches also had seats in the choir: the Rev. Dr. Rossiter, the Rev. I. B. Harper, the Rev. L. B. Hillis, the Rev. J. L. McElhany, the Rev. Chaplain Hillman, the Rev. Chaplain Smith, the Rev. D. H. Klinefelter, the Rev. B. F. Kershner, and the Rev. A. E. Chenoweth.

Greetings were received by wire from communicants in the Island of Cebu, from the Church Missions House, New York, and also by letter from Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel. In the course of his letter, Bishop Montgomery says:

"We increasingly feel that all work in the Far East is one work; China, Japan, Korea—we find every problem in each of these lands dove-tailing into the others. Formosa

Sunday after—as the day when you will assemble for prayer, for humbling, for the dedication of yourselves to more fervent devotion in the great cause, for thanksgiving to the Heavenly Father for all His mercies and the lessons we have learnt of Him. May He who has commanded us to work through disappointments and failures, as well as through victories and joyful times, give you increasing wisdom and power, and build up you and your people into an ever-growing temple of the Lord!"

The Cathedral, except in a few minor details, is now complete. The altar, which is in memory of Ellen Lyle Camblos; the pulpit—and the screen of which it is a part—given in memory of Major John A. Logan; the choir and clergy stalls, which were the gift



CATHEDRAL OF ST. MARY AND ST. JOHN, MANILA.

of Mrs. Charles G. Weld of Boston; the Dean's stall, which was the gift of the Woman's Auxiliary of Southern California; the Bishop's chair, which was the gift of St. Bartholomew's Church, New York; the lectern, which was the gift of Miss M. E. Fogg of Boston; are all of *akle*, which is the choicest dark wood in the Philippine Islands. The altar ornaments, which are to be the gift of Mrs. James M. Davis of Boston, have not yet arrived. The faldstool is not yet in place, but will be executed shortly. The Communion set is the gift of Miss Mabel Yates. Some time will elapse before the organ, which is in process of construction at the factory of Walker & Sons in London, will be completed. The chime of eight memorial bells have all been provided for, the donors being as follows:

"F"—Mrs. John Carter Brown and Mrs. Harold Brown, in memory of John and Harold Brown.

"G"—U. S. Army, in memory of officers and men who have died in the Philippines.

"A"—British residents of Manila, in memory of their fellows who have died in the Philippines.

"B"—Officers of the Engineer Corps, U. S. A., and others, in memory of Engineers.

"C"—Mrs. H. C. Egbert and family, in memory of General Harry C. Egbert.

"D"—Twenty-second Infantry, U. S. A., in memory of Gen. Harry C. Egbert.

of all classes. Archdeacon Neales was a man of strong literary tastes and gentle disposition, and took a lively interest in everything pertaining to the good of the Church and the community in which he lived.

He contracted a heavy cold while attending a deanery meeting in Edmundston, some two or three weeks ago and was compelled to remain there for several days. On his return home he was believed to be improving, but on Thursday there came a change for the worse, and he grew gradually weaker until on Friday he passed into the rest of Paradise.

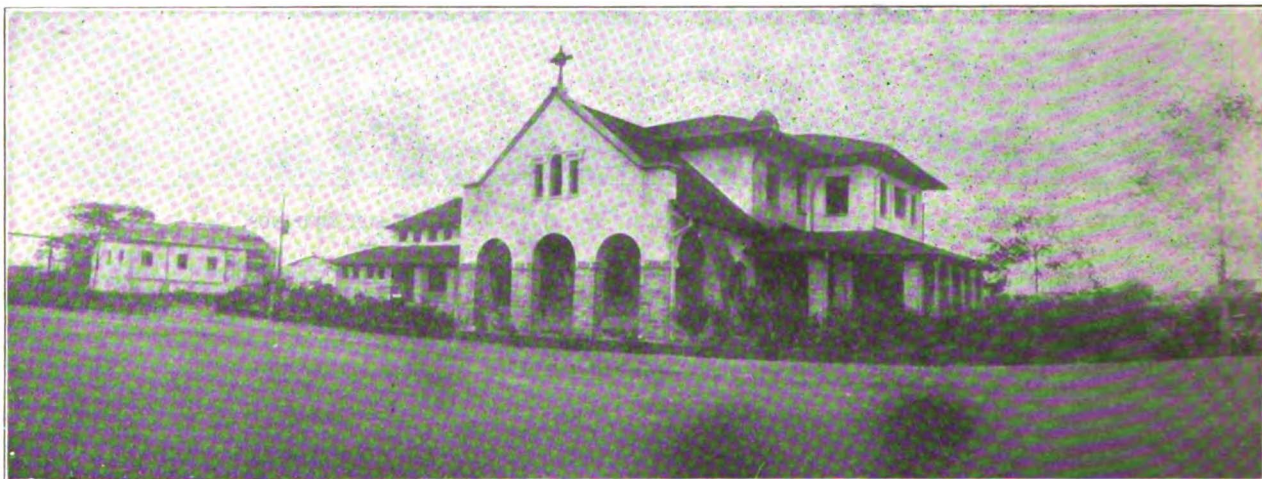
The Rev. Thomas Neales was born at Grand Monon, the son of the Rev. James Neales, a physician, who gave up his practice and took holy orders. He was educated at the University of New Brunswick, graduating B.A. in 1865, when nineteen years of age, and taking his M.A. in 1867. Being too young to enter the ministry, he accepted a position as teacher in the Chatham (N. B.) Grammar School, where he remained until his ordination in 1868. In the same year he married Emma, daughter of the late Mr. John Simpson of Fredericton, King's Printer. He was then appointed curate to the late Rev. S. D. L. Street of Woodstock, and on Mr. Street's death in 1870, he was called to the rectorship.

It may not be amiss to mention here, the

University of Virginia, situated at Charlottesville. The presentation address was delivered by Mr. R. Walton Moore of Fairfax, Va., on behalf of the alumni of the Episcopal High School, who attended the University. President Alderman received the portrait. Short speeches were also made by several alumni of the Episcopal High School.

CONFERENCE OF THE SEVENTH MISSIONARY DEPARTMENT.

THE FIFTH annual Conference of the Seventh Missionary Department will convene in the city of Boise, Idaho, Tuesday evening, April 30th, and will continue in session until the following Sunday, May 5th. It is hoped that there will be a large attendance and certainly the discussions and addresses will be full of interest. May 1st will be set apart for the commemoration of the fortieth anniversary of Bishop Tuttle's consecration as Missionary Bishop of Idaho, and he expects to be present, and undoubtedly all his addresses will be heard with intense interest. While the Bishop Tuttle Church House cannot be completed, every effort will be made by Bishop Funsten to push forward the work so as to have as much done as possible by that time. Among those who have promised to be present at the Conference are the following Bishops: The Bishops of Missouri,



THE CATHEDRAL HOUSE, MANILA.

"E"—Bishop Brent and family, in memory of Henry and Sophia Frances Brent.

"F"—Major R. H. Noble, in memory of Dr. Wm. D. Noble.

The bells are being cast in Germany at the present time. The altar in the Morning Chapel is the gift of Miss Katharine Clark of West Roxbury, Mass., and the altar ornaments are the gift of Miss C. B. Farnam of New Haven. The altar rail, which is not yet in place, is the gift of the Woman's Auxiliary of the Philippine Islands, and the altar desk for the main altar is the gift of the Guild of Remembrance, a society of girls attached to the Cathedral. The beautiful altar vestments are also the gift of the Woman's Auxiliary of the Philippine Islands. The font is the gift of St. Ann's chapter of Domestic Missions, Church of the Heavenly Rest, New York. The credence, which has not yet been put in place, is the gift of Miss Adele Bayard of Germantown, Philadelphia. The altar book is the gift of the Bishop's Chapel, Pittsburgh.

DEATH OF ARCHDEACON NEALES.

THE DEATH of the Ven. Archdeacon Neales of Woodstock, New Brunswick, removes one of the oldest and most beloved clergymen from the diocese of Fredericton. He was in the 62nd year of his age, and for nearly forty years had been rector of St. Luke's Church, Woodstock. In that section of the province where he was best known, he enjoyed to an unusual degree, the good will

remarkable fact that during the entire history of the parish of St. Luke's, Woodstock—covering a period of nearly a hundred and twenty years—there have been but three rectors: the Rev. Frederick Dibblee, Rev. S. D. Lee Street, and the Ven. Archdeacon Neales; and in every instance St. Luke's has been their only pastorate.

Archdeacon Neales was appointed a canon of Christ Church Cathedral in 1889 by the late Bishop Medley, and held a prominent place in the Church councils, having frequently been a delegate to the provincial and general synods and filled many important positions on the different boards of the synod. He was the choice for the position of Coadjutor Bishop of many of the clergy and laity. Eventually the selection fell on Bishop Richardson.

He is survived by his wife and three children: Mrs. Baker, wife of Judge Baker, Newport, R. I.; Miss Bessie, at home, and Dr. Stanley Neales of Lawrence, Mass., who was with his father when he died. The Rev. Scovil Neales, rector of Sussex, is a half brother.

Throughout the diocese eloquent tributes were paid to his memory, and his loss will be keenly felt in ecclesiastical circles in New Brunswick.

DR. BLACKFORD HONORED.

ON MARCH 15th, a portrait of Dr. L. M. Blackford, principal of the Episcopal High School, Alexandria, Va., was presented to the

Los Angeles, Sacramento, Salt Lake, Olympia, Spokane, Oregon, and Boise.

The Missionary Society will be represented by Mr. John W. Wood and, perhaps, the Rev. E. P. Smith, who is a member of the Boise Convocation, will also be present. It is a matter of sincere congratulation on the part of those interested that the Rev. Dr. Wm. C. Brown has promised to be present, and it is hoped that the Conference being held in one of the newer districts will mark a forward movement of the Church in its work among the Rockies.

IMPROVEMENTS AT MATANZAS, CUBA.

AT THE last visitation of Bishop Knight to Matanzas a very pleasant surprise awaited him. Under the direction of the Rev. Francisco Diaz, the missionary in charge, the rectory and chapel had been completely renovated and the latter painted and decorated. The chapel at Matanzas is the oldest we have in Cuba, and with the lapse of years had fallen into a very bad condition. The walls were stained with rain, and the building very dilapidated. Mr. Diaz undertook the restoration, employing skilful workmen, assisted by many of his people, and doing much of the work with his own hands. The results are very surprising and satisfactory. The walls of the chapel have been tinted a madonna blue, the chancel and sanctuary in white and gold, and small statuettes of angels or apos-

bles crown the arches of the reredos. The side panels are simply decorated, while the central one is filled with the conventional representation of the Holy Spirit in the form of a dove, with bands of light in the midst of clouds. On the wall above the reredos are the Tables of Law, and the Holy Scriptures. New antependia and book-marks have been embroidered by the ladies of the mission. Another surprise was the introduction of a vested choir—the only one in Cuba. This is not strictly a novelty in the work, as some years ago there was one in Matanzas, but that one was disbanded some time ago.

BISHOP OF LONDON TO PREACH AT OPENING OF GENERAL CONVENTION.

THE BISHOP of London will preach the sermon at the opening service of General Convention. The Presiding Bishop is in receipt of a letter from him, accepting his invitation to do so.

THE FLOOD DAMAGE IN OHIO.

AT ST. LUKE'S CHURCH, Marietta, Ohio, a mission conducted by Archdeacon Mackenzie was in progress when the flood from the Ohio River came, and drove the people from the church. Five houses of worship were flooded, but the Presbyterian church, situated on high ground, escaped, and was loaned to the missionary, in which he closed his most successful mission. The damage to St. Luke's was not great, but the inconvenience was considerable.

CORNERSTONE LAID.

ON THE afternoon of the Fifth Sunday in Lent, the corner-stone of the new St. George's Church, Indianapolis, Ind., was laid by the Bishop of the diocese, assisted by the Rev. J. D. Stanley, rector of Christ Church, the Rev. George Huntington, rector of the pro-Cathedral, and the Rev. G. G. Burbank, priest in charge of St. George's. Representatives of all the parishes in the city were present, and among them four persons who had witnessed the laying of the corner-stone of the first church.

St. George's is situated in the southern part of the city, among the working classes and the poor, and is to-day one of the most promising missions of the city and the diocese. Originally it was a mission of Christ Church, the mother parish of Indianapolis, but a few years ago its property was deeded to the trustees of the diocese and it became a diocesan mission. The Rev. Mr. Burbank has been in charge for the past three years. During that time the mission has taken on new life and the work has so developed that a new church has become a necessity. The building is of brick, and will be ready for occupancy in about three weeks. The old church will be used as a parish house, which is much needed for the various activities of the mission.

DEATH OF THE REV. H. J. SHERIDAN.

THE REV. HENRY J. SHERIDAN, non-resident priest of the district of North Dakota, died at his home in Malden, Mass., on March 18th. Mr. Sheridan was a graduate of Nashotah of the class of 1879. For four years he has been incapacitated through paralysis. Mr. Sheridan was one of the early and one of the most indefatigable missionaries of North Dakota. He built the church at Mayville, and also at Linton, and laid the foundations in many other places upon which vigorous missions have arisen and chapels been built. He was also engaged in missionary work in Duluth and in California, at one time. He is survived by his wife and daughter.

NEW CHURCH FOR BATAVIA, N. Y.

THE VESTRY and building committee of St. James' Church, Batavia, N. Y. (Rev. Alfred Britton, rector), have accepted the plans of Mr. Robert North, architect, for the new church which is provided for in the will of the late Mrs. Adelaide Richmond Kenny. The plans and specifications will be submitted to contractors at once as it is the intention to begin work as soon as the weather permits. It is also proposed to build a parish house near the church and to harmonize with it architecturally.

TWO HUNDREDTH ANNIVERSARY TO BE CELEBRATED.

THE PARISH celebration of the 200th anniversary of Christ Church, Stratford, Conn., is announced for St. Mark's day. It will be observed by the unveiling of a tablet of bronze, set up in the chancel, in memory of the Rev. Samuel Johnson, D.D., for thirty years rector. Dr. Johnson, at a later time, was president of King's College, now Columbia University. The present rector, the Rev. N. Ellsworth Cornwall, has prepared a history for the celebration.

The parish has had three edifices, one built in 1723, and first occupied on Christmas of that year; the second, erected in 1743 and occupied July 8, 1744, at the foot of Meeting House Hill, near the location of the present church, and the third and present building, consecrated July 20, 1858. Both the first and second of the church buildings were erected during the incumbency of the Rev. Dr. Johnson. It is said that Christ Church had the first church organ in Connecticut, it being set up in 1756. The Rev. Mr. Cornwall has been the rector since 1892, and is the third in the length of service in the history of the parish. Twenty-seven clergymen have ministered to this people. The diocesan observance is appointed, as already announced, for June 12th, immediately succeeding the diocesan Convention, at New Haven.

ANNUAL FAST DAY IN CONNECTICUT

THE CHIEF MAGISTRATE of the state of Connecticut has put forth the annual proclamation, appointing Good Friday as the state fast day. The governor says: "In solemn acknowledgment of the living God, the refuge of our ancestors and the hope of our civilization, and that the people of this commonwealth may never lose their faith in Him while the foundations of government prevail. I hereby appoint the twenty-ninth day of March as a day of devotion, of fasting and prayer, requesting, as has been the custom for generations, that this day be observed as a sacred time in which to realize the value of our liberty and opportunity, and to thank God for His blessing upon the people of our state, praying for His guidance and direction in our government, our business, and our homes."

DEATH OF A NOTED CANADIAN CHURCH WOMAN.

MRS. FEATHERSTON OSLER, who last December celebrated her 100th birthday, died March 18th. She was the widow of the Rev. Featherston Osler, and shared all her husband's labors in the pioneer missionary work of the Church in western Canada, in the first half of the last century, coming out from England in 1838. The churches and missions inaugurated by the work of this enthusiastic couple are many, now flourishing parishes. Her husband died in 1895. Mrs. Osler was in possession of all her faculties notwithstanding her great age. She leaves six surviving children, twenty-six grandchildren, and twenty-one great-grandchildren. Perhaps no woman has reared a family possessing more claims to distinction. The late Mrs. Williamson, the beloved president of the To-

ronto diocesan Woman's Auxiliary, was one of her daughters.

PURSE PRESENTED TO ARCHBISHOP SWEATMAN.

ARCHBISHOP SWEATMAN of Toronto was presented with a check for \$4,105 on Saturday morning, March 16th, at a gathering of the representatives of the laity of the diocese. The gift was an appreciation of the Archbishop's elevation to the Primacy of All Canada. The Hon. S. H. Blake, K.C., in making the presentation, stated that the new office carried with it large responsibility, and a certain amount of expense was necessarily connected with it. Dr. J. A. Worrell, K.C., read an address of congratulation. Mrs. E. B. Osler handed the check to the Bishop.

A LARGE PHILADELPHIA PARISH.

THE YEAR BOOK of St. James' Church, Philadelphia, is issued and in two hundred pages sets forth the large and varied number of activities of the parish. The large increase of communicants from 1,196 to 1,389 during the year is reported, and the even more significant number of "officers, workers, and pupils" is placed at the large number of 1,059—allowing certainly but a small number of "drones" for so large a parish. The activities take many forms and include the work of St. Timothy's chapel. The latter is in the midst of a Jewish colony and the conditions of work among that class of citizens is discussed in the report of the vicar of the chapel. He believes the work of conversion of Jews to be not impossible, though confessedly difficult, and states the need for a greater number of trained workers. There is a parish physician, a gymnasium, large and excellent Sunday Schools in parish and mission, an industrial school, an industrial school bakery, a men's Bible class, a manual training school, a branch of the Woman's Auxiliary—divided into several committees, and many other forms of work. It does not, however, speak well for the spiritual side of the work that with nearly 1,400 communicants reported, the rector should be obliged to say: "After many years' experience the early celebration on Thursdays and Saints' days has been discontinued because of almost entire absence of attendants." There remains, however, a weekly celebration on

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ROYAL BAKING POWDER CO., NEW YORK

Sunday mornings, with a second celebration twice a month.

The improvements of the past year include the introduction of the Sulpician system into the Sunday School under the direction of the Rev. George W. Bowne, the removal of the Bible classes to a separate room, the larger development of the "element of worship in the Sunday School," the repair of the mission building at St. Timothy's, the facing of the interior walls of the parish church with Caen stone and other improvements as a memorial from Mrs. Alexander B. Cox to her husband, the whole constituting a "beautiful mural monument"; and it is expected in the near future to install electric lights and a ventilating plant. The exhibition of institutional work in the parish took the grand prize at Liege in the Exposition of 1905, and was afterwards sent by the American Institute of Social Service to the International Exposition at Milan, Italy, where, last summer, it received a similar prize.

DIVISION OF THE DIOCESE OF PITTSBURGH.

A STATEMENT has been issued by the committee having charge of this important subject in the diocese of Pittsburgh, in which the reasons for division are set forth with a history of the movement and a request that opinions of the several vestries in the diocese be sent to the committee as to the advisability of immediate action. The proposed line would divide the diocese, which now includes the western third of the state, into two nearly equal parts by an east and west line, in which the southern diocese would have considerably more than double the elements of strength that would pertain to the northern. This makes the financial problem a particularly perplexing one, and makes it necessary that that be thoroughly and fully met before division be attempted. It is stated to be impossible to increase the assessment for the northern diocese to meet the additional expense that would be necessary, and though there would be an equal division of present funds, there would have to be raised an additional fund of at least \$30,000 for that diocese. The maintenance of diocesan missions in the two dioceses is also a perplexity. The alternative of a Bishop Coadjutor is briefly stated, but is declared to be outside the range of the matter referred to the present committee.

TWO IMPORTANT PARISH ANNIVERSARIES.

THE PARISH of Christ Church, Germantown, Philadelphia (Rev. Chas. H. Arndt, rector), will observe the fifty-fifth anniversary of its founding next June by a series of special services of thanksgiving for the many material and spiritual blessings it has enjoyed during the past years of its history and for the long roll of noble Christian characters among its many parishioners.

Still another important parish in the diocese will observe its fiftieth anniversary—Christ Church, Media, Pa. (Rev. Wm. Reese Scott, rector). A jubilee week, beginning with the Sunday after Ascension, May 12th, has been set apart for this purpose, with special services and functions for each day. Among the clergy and laymen who will officiate are the Bishop Coadjutor of the diocese, the Bishop of Central Pennsylvania, the Bishop of Delaware, the Rev. F. W. Tomkins, Rev. A. J. Arnold, Rev. Dr. A. G. Mortimer, Mr. Franklin S. Edmonds, and others.

CONSECRATION OF TRINITY CHURCH, ROSLYN, L. I.

TRINITY PARISH, Roslyn, L. I., through the generosity of a wealthy parishioner, has acquired a very handsome church edifice,

which was duly consecrated on the 22nd inst., by Bishop Burgess, who was assisted by the Ven. Henry B. Bryan, Archdeacon of Queens and Nassau counties. The church is known as the Duer Memorial, and was erected by Mrs. Clarence Mackay as a memorial to her mother, Ellen Travers Duer. It is yet in need of a few finishing touches, which will not, however, interfere with the services. The building is of brick and granite, Gothic in style of architecture, is 100 feet deep and 75 feet wide. The interior finish is old oak with tile flooring. The roof is unsupported by pillars, being trussed with oaken beams, thus affording an unobstructed view of the chancel from every part of the church. Two large bronze chandeliers, one with eighty-four and the other fifty-six 16-candle power bulbs and a number of side lamps will light the church. At the back of the chancel a window twenty feet high and twelve broad, representing Creation, admits just enough light to brighten up the rather dark interior. There are two memorial windows, both of which were removed from the old church, one being in memory of General Elijah Ward and the other of Eliza Eastman Garretson. In lieu of pews there are high-back settees of oak, which will accommodate five hundred persons. The altar, of marble handsomely carved, is raised above the floor of the chancel and rests upon a foundation of Italian marble. This is the gift of the congregation, as are also the massive brass candlesticks and the font. A steam-heating plant will warm the church and electric power will be used to pump the organ. The morning of the consecration dawned bright and beautifully clear, and long before the services began the little church was filled by a reverent congregation. In the procession were many visiting clergymen and the new rector of the parish, Rev. N. O. Walton, who was called but a few days ago and who will immediately enter upon the discharge of his duties. The choir of the Cathedral furnished the music and Dr. Woodcock, organist of the Cathedral, presided at the organ. Canon Bryan preached the sermon.

WORK OF THE EPISCOPAL CITY MISSION, BOSTON.

THE NEEDS of the Episcopal City Mission in Boston were ably set forth at Trinity Church on Sunday, March 17th. The Rev. Dr. Mann, rector of the parish, presided and the speakers were the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission; Stanton King, superintendent of the Sailors' Haven at Charlestown, and the Rev. William H. Packer, assistant vicar of St. Mary's Church, East Boston.

The Rev. Mr. Allen went on to tell of the long career of the Episcopal City Mission and what it had accomplished in its sixty-four years. The general work alone, including the Sailors' Haven and St. Mary's East Boston, cost \$27,500 a year; but other money was urgently needed at all times for such beneficent works as playgrounds, the Mothers' Rest at Revere, summer outings for children, and the Rescue Mission at the south end of the city. He explained that for this latter work it was very hard to raise funds, which is due in part to a lack of knowledge of what is really being done there. Could the people realize what good is being accomplished there would be generous and immediate response to appeals for this department of the Mission's efforts. As usual the Mission is hampered for lack of money as the fiscal year is brought to a close. The sum of \$4,300 was needed before April 1st to make good certain deficits.

Mr. King spoke of the Sailors' Haven at Charlestown which, he said, was provided to offset the land-sharks' scheme and provide a homelike rendezvous for the seamen. Usually some two hundred men could be

found there daily. He spoke of the gratitude the captains of vessels felt for having such a place, as their sailors always were better prepared in view of their pleasant surroundings while on land for starting off to sea. Drunkenness, he said, was common fourteen years ago; to-day it is rare. The whole community has been benefited and the lives of passengers made the safer because of the influence of the Haven. It also has been a power for good among the longshoremen, and even little children have felt its good effects through being invited in on Sunday afternoons off from the streets and their unhappy surroundings. He appealed especially for helpers as well as money, and extended a cordial invitation to all to visit the Haven.

The Rev. Mr. Packer spoke for the beneficent work which the Rev. Mr. Ketchum had done in East Boston, how the attendance at the services at St. Mary's had grown to large proportions under his wise ministrations. But such work as is carried on by St. Elisabeth's House and St. Mary's House needs financial help for they are both dependent upon the offerings of the people. But the work done there has justified all that it has cost.

MAY OTHER VESTRIES DO LIKEWISE!

THE REV. O. S. NEWELL of St. Luke's Mechanicsville, N. Y., has just celebrated the seventh anniversary of his rectorship, the vestry marking it by increasing his salary from \$800 to \$1,000.

DEATH OF PROMINENT CHURCH PEOPLE IN PHILADELPHIA.

THE GRIM REAPER Death has been busy. Mrs. Mary A. Cooper, one of the oldest inhabitants of Philadelphia, in her 104th year passed away on Tuesday last. She was a charter member of the Church of the Good Shepherd, and up to her death maintained a deep interest in the church.

Miss Hannah Stokes Biddle, one of the three sisters who for so many years have been actively engaged in many enterprises and objects in behalf of the Church, passed to her rest also last week, in her 73d year. She was a member of the Church of the Holy Trinity.

Mr. Theodore M. Allen, for many years a faithful vestryman of Emmanuel Church, Holmesburg, and Mr. Walter J. Crowder, vestryman and superintendent of the Sunday School of Christ Church, Germantown, have also entered into the rest of Paradise.

CONFERENCE OF CHURCH CLUBS.

THE NEXT National Conference of Church Clubs has been appointed to meet in the city of Washington on April 16th and 17th.

HISTORICAL ITEM.

MARCH 17, 1907, marked the eightieth anniversary of the organization of St. Paul's Church, Erie, Pa., and from an historical paper presented at that date, we take a few items of interest concerning the parish, bringing to mind many clergy of note, some of whom are now "at rest from their labors."

In 1826, the Rev. John Henry Hopkins, rector of Trinity Church, Pittsburgh, and later Bishop of Vermont, conducted the first service of the Church in Erie, the congregation assembling in the Court House. The following year seven persons were baptized, and on the date named a meeting was convened at the Hamot homestead and St. Paul's parish was organized. This building, overlooking the harbor, is now known as the Hamot Hospital. Messrs. Thomas Forster and Tabor Beebe were elected wardens, and Mr. P. S. Hamot, secretary. The Rev. Charles Smith was the first rector, who was soon succeeded by the Rev. Bennett Glover. In 1830 a lot

was purchased on Sixth Street, and the first church was completed in 1831. It was of brick, on a stone foundation, with a square tower of wood. It was consecrated in 1834, by Bishop Onderdonk. The Rev. Mr. Glover remained rector until his death, which occurred in 1838. Other rectors who served for longer or shorter periods of time up to 1862, were the Rev. Messrs. Babbitt, Tullidge, Flint, Arey, Bowman, Page, and Abercrombie. At that time the Rev. John Franklin Spalding took charge, and a movement for a new church was started, which resulted in the completion of the building at a cost of \$60,000, which was consecrated in 1869, by Bishop Kerfoot.

Under the leadership of the Rev. Mr. Spalding other churches sprang up throughout the city, St. John's, and Cross and Crown, later consolidated, and now known as St. Mark's. A small chapel was opened in the western end of the city known as Trinity mission, which has lately been rebuilt and given the name of Trinity Memorial Church, to commemorate the faithful and earnest work of its founder. In 1873 the Rev. Mr. Spalding was elected Bishop of Colorado. From that time until 1880, the Rev. W. H. Mills was rector, followed by the Rev. J. T. Franklin, who was largely instrumental in founding Hamot Hospital. The rose window in the chancel of St. Paul's is a memorial of the Rev. Mr. Franklin, who died while rector. Other rectors from 1882 to 1896 were the Rev. Messrs. Carstensen, Huske, and Matthews. In 1896 the Rev. F. S. Spalding, son of Bishop Spalding, took charge, and served until consecrated Bishop of Salt Lake City, in December of 1904. The church at present is in charge of the Rev. J. M. McGann, who has filled the rectorship for the last two years.

BISHOP MORRISON'S HEALTH IMPROVED.

MORE RECENT news received from the Bishop of Iowa, who is travelling abroad, gives the cheering information that he is improving and feels better. While he has not fully regained his strength, he is looking forward to a return to Iowa, hoping by the time of his arrival to be able again to take up his work. He left Rome on March 5th for Florence.

MISSIONS AND RETREATS.

THE REV. ROBERT DOHERTY, D.D., of Yankton, S.D., has just finished an eight-day mission at Ascension Church, Springfield, S. D., holding four services daily during the week, and on the last Sunday six services were held. All the services were well attended.

UNDER THE auspices of the Society of St. Jude (the organization of mission preachers), the Rev. E. V. Shayler conducted a Quiet Day at Grace Church, Sterling, Ill., on Thursday, March 21st.

THE REV. FATHER HUGHSON, O.H.C., has just concluded a retreat at St. Katharine's School, Davenport, Iowa, which was largely attended by the Churchwomen of Davenport, Moline, and Rock Island, much to their spiritual profit.

STUDENT MOVEMENT IN CALIFORNIA.

THERE HAS DEVELOPED among students of California colleges, largely through the instrumentality of the Y. M. C. A., a movement looking toward the increase of the ministry from such students. A group have formed the "California Union" for the sake of promoting Student Recruits for the Christian Ministry. They declare that they "stand for a United Church," and assert that "When any individual Christian or any church board sacrifices Christ's cause as a whole in any community to sectarian spirit, it does injury to His Kingdom and crucifies Him afresh.

It certainly seems that what is fostered by education, demanded by common sense, and craved by Christian faith, is bound to come. It is our purpose to speed that day." No definition of this determination is, however, given and the movement appears to be entirely "non-sectarian." The Union demands "that no man will complete his preparation for the ministry without becoming a missionary enthusiast," and asks for "an Up-to-Date Ministry." There are some excellent practical suggestions made as to the recruiting of students for the ministry, and a constitution is adopted, with the organization entitled "The California Union of Student Recruits for the Christian Ministry."

SENSIBLE PRESENT FOR A CLERGYMAN.

A REMARKABLY sensible gift to the Rev. Dr. A. A. Morrison, rector of Trinity Church, Portland, Ore., on a recent birthday was a life insurance policy for \$5,000, the gift of six laymen. This is so sensible a gift to make to a clergyman that one hopes the precedent will be followed by others.

THE SPALDING SERMON.

THE RT. REV. DR. SPALDING, Bishop of Salt Lake, last week preached the first sermon before the students of the State University of Colorado, at Boulder, in St. John's Church. This is the first of the annual sermons to be delivered in memory of the late Bishop Spalding, father of the preacher on this occasion, in accordance with a recent foundation for the purpose.

ALABAMA.

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

Official Notice.

NOTICE is hereby given, by instruction of the Bishop of Alabama, that, acting under authority given in Art. 111, Sec. 4 of the Constitution of the diocese of Alabama, the place of meeting of the Council of the diocese of Alabama for 1907 has been changed from the Church of the Nativity, Huntsville, to St. Paul's Church, Greensboro.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Interesting Service—Work at Potsdam.

THERE WAS an interesting service at St. Peter's Church, Albany, on the afternoon of Passion Sunday, when the fifteenth anniversary of the organist, Mr. Frank Sill Rogers, was commemorated with a special musical service. The church was filled to the doors, thus evincing the interest of the public in the anniversary and in the service.



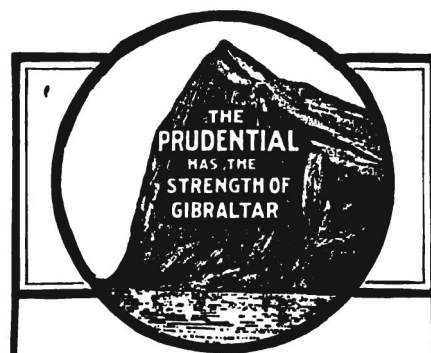
F. S. ROGERS.

The special choir for the occasion was made up of former choristers with those of the pres-

ent time. The music included Martin's *Magnificat* in G, Ford's "O Lord God of my salvation," Schubert's "Twenty-third Psalm," and also his tenor solo and chorus, "Great is Jehovah the Lord."

Dr. Battershall, the rector, preached the sermon, which was a tribute to the organist's genius and leadership, and an interesting resume of ecclesiastical music. Speaking of the question between the ancient, the popular, and the modern artistic forms of ecclesiastical music, Dr. Battershall said: "The Church in reason and conscience would do well to eliminate the question by using all the forms that provoke the question." Of the organist himself, he said:

"We commemorate to-day, fifteen years of notable service of the organist of St. Peter's. If we obeyed the wish and purpose of Mr. Rogers, the chief accent of this occasion would be his choir rather than himself. But the work crowns the master, and we all know who has made this choir the trained instrument it has become, and to whom the



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credit is due for the place it has won, in the estimate of musicians, among the choirs of this land.

"During the last fifteen years, 400 men and boys have been under the training of Mr. Frank Sill Rogers. What they think of him, the respect and affection he has inspired in them, is shown by their spontaneous interest and help in this commemorative service, which also is honored by the presence of his predecessor, now organist of the Cathedral of St. John the Divine, Mr. Walter Henry Hall, a name of eminence in the Church music of to-day. As for me, necessarily the spokesman of the vestry and congregation of St. Peter's, I welcome this opportunity to express my profound appreciation of the splendid work of this choir, under the training of Mr. Rogers, its enthusiasm, its reverence, its conscience in the doing of its work, the fellowship of its members in the great sacrament of the altar, their obedience and loyalty to their leader. And above all, I welcome this opportunity to express to that leader my warm affection and gratitude for all that he has been to me, and all that he has done for this church during these fifteen happy years."

At the conclusion of the service, a number of anniversary gifts were presented to Mr. Rogers, among them being the gift of the choir, a handsome loving cup of silver with gold lining, which bore this inscription: "Presented to Frank Sill Rogers by the choir of Saint Peter's Church, commemorating the fifteenth anniversary as Organist and Choirmaster, 1892-1907." A graceful tribute from the vestry was read by Colonel William Gorham Rice, and there were several personal gifts. In response, Mr. Rogers expressed his deep appreciation.

ON SUNDAY, 17th inst., the B. S. A. chapter of Trinity Church, Potsdam (Rev. R. M. Sherman, rector), was increased by two excellent members. The occasion was the monthly "Corporate Communion," and with the exception of one member, who was out of town on business, the chapter was present in full. With these two members, thus admitted by the form generally in use, the chapter now numbers nine, all of them earnest workers and most of them men of prominence in the community. At the same time, there were admitted seven boys to full membership, who had been for the usual period on probation. This junior chapter is in direct charge, under the rector, of Mr. E. W. Pigeon, who is preparing himself for a college course in anticipation of studying for the sacred ministry.

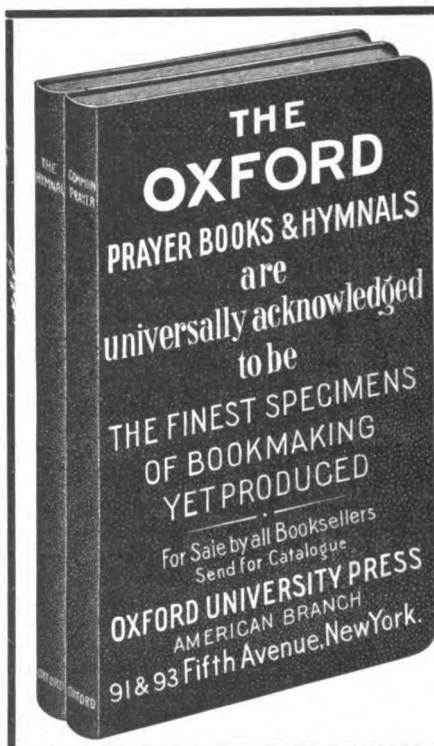
THE EXCELLENT choir of Trinity, Potsdam, will render, on March 27th, the cantata by Dr. Stainer, "The Crucifixion." With the State Normal School with its fine vocal department, as well as other institutions in the place, notably the Clarkson School of Technology, there has been no great lack of good material from which to draw singers for the choir; and the choirmaster, Mr. Lowen E. Ginn, a well-known lawyer in that region, has accomplished a very remarkable result in his training. The parish is thus able to set the standard for Church music of a high grade, as well as to retain its position as the standard in other Church matters.

CONNECTICUT.

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

Bequest to Parish Church.

BY THE WILL of the late General Samuel E. Merwin, who died at New Haven a short time ago, a number of public bequests are made. Among them is one of \$1,000 for St. Paul's parish, in that city, with which General Merwin was connected.



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New Sunday Schools—Rectory Repaired.

NEW SUNDAY SCHOOLS have been started with much enthusiasm at Hanover and at St. Stephen's Church, Waynesboro.

EXTENSIVE repairs have been made on the rectory at Orbisonia. The rector, Rev. W. B. Hooper, expects to move his family there after Easter.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
News from the Diocese.

AT GRACE CHURCH, Jamaica (Rev. H. O. Ladd), on Friday evening, 15th inst., Canon Chase delivered an interesting address on "The Relation of the Church to Workingmen and Labor Unions." There was a large congregation present, many of whom were of the wage-earning class.

ST. ANN'S CHURCH, Brooklyn Heights (Rev. C. C. Walker), has a choir composed of girls, whose ages range from 12 to 20 years. This is the only church in the diocese that has a girl choir. In many of the churches there are choirs composed of men and women, but none composed entirely of girls. It is not the regular choir of the church, but a specially organized choir for service on Sunday afternoons, which is largely musical, and is held in addition to the regular morning and evening services. The members are vested and sing the service exceedingly well. They are all connected with St. Ann's parish. Special arrangements have been made for a service on Easter day, when an orchestra of twelve pieces will assist. Like the choristers, all the members of the orchestra are attendants at St. Ann's.

ZION CHURCH, Douglaston (Rev. Albert E. Bentley), has been brought into prominence through the plain speaking of the rector who, in the final sermon of a course on "The Seven Plagues," denounced gambling in the village, which he declared was a disgrace to the community. He had received authentic information to the effect that poker playing was indulged in on a large scale in Douglaston, and that several hundred dollars had recently been lost and won by persons who were considered eminently respectable.

MRS. JAMES MILLETT, widow of the Rev. Dr. James Millett, for many years a missionary in the overcrowded East Side section of Manhattan, died very suddenly on the 14th inst., at the age of 94, at the residence of her grandnephew and niece, the Rev. and Mrs. W. A. Swan, 149 6th Avenue, Brooklyn. In spite of her great age the deceased was remarkably bright and active almost to the close of her life. Funeral services were held at St. John's Church, St. John's Place and 6th Avenue, on the afternoon of the 16th inst., the Rev. Frank Page, D.D., officiating.

THE REV. W. A. WASSON, rector of Grace Church, Riverhead, is making it plain to the people of the town that he has the courage of his convictions. Riverhead is one of the so-called "dry" towns, but the reverend gentleman has discovered that much liquor was being sold and that the town was really very wet in spite of the prohibition. It appeared to him that the no license law simply served to foster "speak-easys," and to breed contempt for the law; and he now boldly advocates a license law that will permit the selling of spirituous liquors openly. Many of the leading citizens of the town have come to his support, and there is a strong probability that they will win at the coming election.

THE CHURCH of St. Michael and All Angels, Seaford (Rev. J. H. Fortescue Cole), has lost a very active member in the person of Mrs. Elizabeth Valentine, whose funeral

service was held in the church on the morning of the 18th inst. Mrs. Valentine was affiliated with the parish Guild of St. Michael, was a valued Church worker, and was noted for her deeds of benevolence. On the day of the funeral the little church was filled with sorrowing relatives and friends.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Gift to St. Luke's Cathedral—Vacant Parishes.

ST. LUKE'S CATHEDRAL has been enriched with the gift of a fine altar cross from the Bishop, and two brass candlesticks, given by the family of the late Mr. George B. Jackson.

GRACE CHURCH, Bath, and St. John's Church, Bangor, are still without rectors. The Rev. H. W. Winkley of the diocese of Connecticut, has had charge during Lent of the former, and the Rev. R. H. Jones of Portland, continues to be as he has been during the last three months, in charge of the latter.

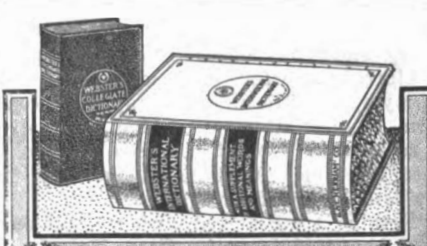
MASSACHUSETTS.

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

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the evening of Sunday, March 17th, the number being 62, not a few of whom were Harvard students. The Bishop preached a most helpful sermon on the value of the home life and its beneficent effect on the community, which was more so, he thought, than institutional work. It is of interest that on St. Benedict's day, March 21st, Dr. van Allen, the rector, preached a sermon at evensong appropriate to the day, and the collection that was taken up was sent to the Benedictine community at Caldee Island, whose superior, Father Ælred, was here a year or more ago.

BY THE WILL of Abby T. N. Cobb of Brookline, \$1,000 is left to the trustees of Donations of the Protestant Episcopal Church, to be kept and invested as a perpetual fund and the net income thereof to be used towards defraying the town expenses of St. James' parish, New Bedford.

AN ENGAGEMENT that is interesting Church people in Boston is that of the Rev. Ellis Bishop, one of the staff of clergy of St. Stephen's Church, Boston, and Miss Elinor Burnett, prominent in the philanthropies of the Church and a member of a well-known family which has figured prominently in the affairs of both Boston and Southboro.

SEVERAL of the local clergy are going to New Orleans for the Church congress, which takes place the early part of April. The Rev. Dr. van Allen of the Church of the Advent is one of those who are to read a paper on that occasion. Others who may go are the Rev. Reuben Kidner of Trinity Church and the Rev. Glenn Tilly Morse of St. James Church, Cambridge.

MUCH INTEREST is occasioned in Boston Church circles in the reported resignation of the Rev. Messrs. Ellis Bishop, Thatcher Kimball, and F. W. Fitts, constituting the staff of clergy of St. Stephen's Church in the South End of Boston. The resignations practically are of a conditional character, as at a meeting to be held in a few days from this writing, which will be in the nature of a conference between Bishop Lawrence and the general committee of St. Stephen's, the future relations will be decided upon. It must not be understood that there is any friction at St. Stephen's. It is simply that some new policy probably will be inaugurated in the administration of the affairs of the parish, and the clergy thought that as the time was ripe for this move, they did not wish to stand in the way. The church is in the midst of an active neighborhood and all three clergy have been most untiring in their efforts to administer to the philanthropies of the church to their best ability.

THE REV. LINDEN HARRIS WHITE, who at present is a deacon but who will be ordained to the priesthood in April, is the probable successor to the Rev. Mr. Whittaker, who lately has resigned the rectorship of St. James' Church, Fall River. The Rev. Mr. White is a native of Philadelphia and his education was obtained at the Germantown (Pa.) Academy, Haverford (Pa.) College, St. Stephen's College, and the theological seminary in Philadelphia. He was ordained to the diaconate in Philadelphia in June of last year and for a time was curate at the Church of the Ascension at Fall River, immediately after becoming a deacon. He has always been interested in Church and philanthropic work. While at college he did some newspaper work and upon his graduation he was instructor in Greek and Latin in the military academy at Nyack, N. Y.

IT IS MORE than likely that in the near future all of Father Field's negro work will be concentrated at the South End of Boston, where a new church is now about to be

erected in Lenox Street on the site of an old chapel which has served for Church purposes until condemned as unsafe. The first work of this character undertaken by the priests of the Society of St. John the Evangelist was in the establishment of St. Augustine's Church in Phillips Street in the West End, which in those days was the centre of a large negro population. Lately the character of the neighborhood has changed. The negroes are moving to the South End and in their place are coming the Hebrews, who of course have nothing in common with Christian progress. It is Fr. Field's intention to erect not only a substantial edifice that shall be the equal of any negro church in New England, but to have a good parish house as well, one which will be a centre for all those philanthropies that are essentially a part of progressive parish work.

MILWAUKEE.

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

St. Thomas' Mission Closed—Bishop Visits Racine College.

ST. THOMAS' MISSION, located on the South Side of the city of Milwaukee, has sold its property for the sum of \$1,600, which pays its indebtedness. The mission will be dissolved, and the people will worship again at St. John's Church. The mission was originally started by the Brotherhood of St. Andrew from St. John's parish. It has proven to be too near St. John's Church to gain a congregation. St. Margaret's mission, a mile further out, is now doing the work that St. Thomas' was expected to do.

BISHOP WEBB visited Racine College Grammar School for confirmation on Monday in Holy Week. It is the custom for the boys at the Bishop's annual visitation to make an offering for diocesan missions, which represents their Lenten work. There was a class of 15 boys confirmed, and the offering when counted showed the sum of \$225. The boys were as happy as was the Bishop when the result was made known.

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"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

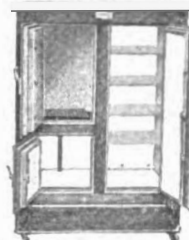
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The plug of sebum in the center of the pimple is called a blackhead, grub, or comedo. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness; later pus or matter forms, breaks, or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

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MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
Personal and Other Notes.

DR. RUFUS W. CLARK of Detroit, Mich., secretary of the Sixth Missionary District, has been the preacher during the week at the noon-day services at the Garrick Theatre. The interest displayed in these services by the business men and women of the city, has been unflagging; each day the spacious theatre has been comfortably filled. Dr. Clark preached to several of the various congregations during his stay in St. Louis, and addressed the Missionary Society of St. John's at their annual meeting, as well as the Clericus on Monday last.

ST. JOHN'S PARISH (Rev. Stephen Sherman, Jr., rector) has purchased a large building lot in the west end of the city. This probably means the ultimate removal of St. John's into a more desirable residential section. St. John's is one of the oldest churches in the diocese.

PROFESSOR WILLIAM SCHUYLER delivered a lecture on his last book, *Under Pontius Pilate*, at Grace Church, Marion Place, on Thursday last.

A LECTERN BIBLE has been presented to the Church of the Ascension (Rev. A. A. V. Binnington, rector) by Mrs. H. T. Simons. The book, which is a memorial gift, is a splendid specimen of modern book binding, and was issued by The Young Churchman Company.

Steps are being taken by the rector and vestry of the Church of the Ascension to secure the necessary funds to erect a new church in the stead of the present frame building, which is altogether inadequate for the needs of the congregation. No contracts are to be let until half the money has been promised; but the enthusiasm for the work is such that no difficulty is anticipated in securing the amount. At the service on Sunday last \$12,000 was subscribed and it is anticipated that \$30,000 will be in sight by next Sunday. It is intended to erect a beautiful stone edifice immediately.

PROFESSOR SOLDAN, superintendent of the public schools in St. Louis, gave an address before the School of Philanthropy on Thursday, on "The Relation of the Public School to the Conditions of Juvenile Life." Mrs. P. J. Toomay spoke upon "The Effect of the Parochial School upon Juvenile Life"; Mr. John Withers upon "The Teacher's College and Its Work," and Dr. C. M. Woodward upon "Manual Training and Juvenile Life." The Very Rev. Carroll M. Davis presided.

A LECTURE on "The Life of Christ" was given by Professor William Schuyler before the Men's Club of the Church of the Holy Communion (Rev. Charles F. Blaisdell, rector), in the new parish house.

THE WOMAN'S AUXILIARY of the parish of St. Augustine (Rev. G. D. B. Miller, rector) had an interesting address at their last missionary meeting, from the Rev. Henry Watson Mizner, head of St. Stephen's House. Much interest in Mr. Mizner's unique and far-reaching work was invoked.

WORTHY of special note is the Confirmation held by the Bishop at St. Matthew's recently. Although nearly an octogenarian, the rector, the Rev. Charles F. Collins, had prepared twelve persons for Confirmation. The church was crowded to overflowing, and among the confirmees was a grandson of the veteran clergyman.

NEBRASKA.

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

New Rector for Geneva—Improvements at Florence—A Layman's Work at DeWitt.

TRINITY CHURCH, Geneva (Rev. C. M. Smith, priest in charge), presented four for

Confirmation at the Bishop's visitation, of whom two were men. After the service, the Bishop had a conference with the congregation and laid plans for the erection of a rectory. Before the meeting closed half the amount necessary for the house was subscribed, and a competent committee had undertaken to raise the balance.

THE CHURCH OF ST. MARK, Florence, has undergone a complete interior renovation, the walls and ceiling have been beautifully tinted, the chancel enlarged, and electric lights have been installed. The predominant color is green, which harmonizes well with the other furnishings.

ST. AUGUSTINE'S, De Witt, is in charge of Mr. A. E. Moore, a devoted layman who lives fifteen miles from the town. On Sunday, the Bishop Coadjutor visited the mission and baptized five persons and confirmed eight. This is the second class baptized and confirmed during the year, both classes being prepared by Mr. Moore, and is a splendid example of what a faithful layman can do in the absence of a clergyman.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Rector Goes Abroad.

THOSE who have been attending All Saints' chapel in Chelsea (Atlantic City), during the past six summers are giving a substantial proof of their appreciation of the ministrations of the vicar, the Rev. John W. Williams, by making up a purse to send him abroad for about three months after Easter. He expects to sail April 6th and to return the latter part of June. Mrs. Williams will accompany him. The services in Chelsea during June will be under the care of the Rev. Wm. Taylor Snyder of Washington, D. C. Mr. Williams' address will be care Brown, Shipley & Co., 123 Pall Mall, S. W., London, England.

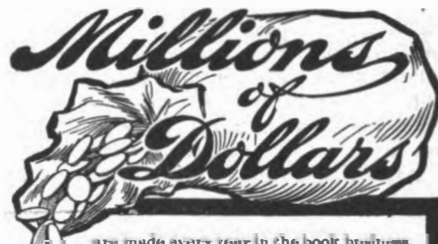
OHIO.

WM. A. LEONARD, D.D., Bishop.
News from Cleveland and Vicinity.

THE REV. ARTHUR DUMPER, B.A., rector of St. Paul's Church, Norwalk, who was recently called to be rector of the newly reorganized St. Joseph's Church, North Woodward Avenue, Detroit, Mich., has decided to remain at his present post. The congregation of St. Paul's is greatly gratified by Mr. Dumper's decision, and it is hoped that they will show their appreciation of the rector's self-sacrifice by taking immediate steps toward the erection of a new church, which is greatly needed.

THE EASTER OFFERING at Grace Church, Cleveland (Rev. Charles C. Bubbs, M.A., rector), will this year be devoted to a fund for the maintenance of a trained nurse to work in the parish and to be known as the "Edward William Worthington Parish Visitor." It is hoped in this way to minister to a large and needy class in this densely populated parish and at the same time perpetuate the beautiful work of the late rector among the sick and the afflicted. The Sunday evening congregations in this downtown parish have steadily increased during the past year. They are composed largely of strangers from the nearby hotels and of persons who have no Church home. The tendency on the part of churches is to abandon the evening service, and it is accordingly gratifying to the present rector to know that a real need is being ministered to in this way.

THE DOWNTOWN noon-day Lenten services held at the Lyceum Theatre, Cleveland, under the auspices of the Brotherhood of St. Andrew were particularly well attended during Passion Week. The speakers were the Rev. Walter R. Breed, D.D., and Bishop Leonard.



are made every year in the book business. Every family, rich or poor, must have books. During the last few years, \$7,500,000.00 have been expended for Modern Eloquence, \$12,000,000.00 for Stoddard's Lectures, \$1,000,000.00 for the Century Dictionary, and the tremendous sum of \$4,000,000.00, covering over half a million sets of the Encyclopaedia Britannica. These books were sold by subscription in American homes and sales are still going on.

We have a subscription publication which sells more readily than any of the above. The demand is already so tremendous that more capital is required to swing it, or get behind on orders. Profits are enormous, several times savings bank interest.

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The addresses were most pointed and telling. The services closed with Passion Week.

THE REV. WALTER R. BREED, D.D., rector of St. Paul's Church, Cleveland, has appealed to his congregation for increased contributions in order that two curates and a deaconess may be secured for work in the parish.

PENNSYLVANIA.

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

Improvements at the Church of the Beloved Disciple—Legacy to the Episcopal Hospital—Fire at the Sheltering Arms—Other Diocesan Notes.

THE CHURCH of the Beloved Disciple (Rev. R. Bakewell Green, rector) has been beautified by having the interior repainted and renovated. During the short rectorship of the present incumbent several thousand dollars of the parish indebtedness has been paid off, and the congregation and interest are growing apace.

DURING Passion and Holy Weeks a large number of the city churches held special musical services, at which were sung Passion services of Stainer, Maunder, Dubois, Buck, and Baker.

THE EPISCOPAL HOSPITAL has just received a legacy of \$5,000 from the estate of the late Samuel Elkin, and the late Mrs. Mary A. Parker, who lately died in the institution, leaves \$1,000 to the same.

ON SATURDAY morning, March 23d, a fire broke out in the basement of The Sheltering Arms, a Church institution for homeless women and babes. Fortunately the forty or more inmates were gotten out in safety, but the institution was damaged to the amount of \$1,000.

A MAGNIFICENT imported stained glass window has been placed, and will be unveiled on Easter day, in the Church of the Incarnation (Rev. Norman V. P. Levis, rector). The subject is the Angel of the Resurrection and the Three Marys at the Tomb, and is the gift of a parishioner, Miss Virginia Bowers, in memory of her mother, the late Mrs. Pemberton Morris.

THE REV. DR. WM. B. BODINE, rector of the Church of the Saviour, West Philadelphia, has lately written and preached a series of very interesting sermon-lectures, entitled "Some of Our Hymns and Hymn Writers." Many of the good doctor's friends have at last prevailed upon him to allow them to be put into book form, thereby securing a wide dissemination of interest and usefulness.

THE ACTIVE and deep interest of our Church people in missions is manifested by the numerous meetings and speakers upon this subject. For instance, at the meeting of the Indians' Hope Association, held at the Church House, March 25th, Mrs. Constance Dubois gave an interesting account of "The Mission Indians of Southern California," and Mrs. Jules L. Prevost gave some of her experiences while residing in Alaska for about ten years with her husband, one of the first missionaries to that far distant field. On March 22nd, at a service held in Holy Trinity Church, the Rev. W. C. Brown, D.D., of the Brazilian Church gave a glowing account of the work and results in that section of the field. At a meeting of the diocesan committee of the Woman's Auxiliary, held at the Church House, March 27th, the Rev. Jules L. Prevost of St. Ambrose's Church, and the Rev. Wm. H. Parker of the Sherwood mission, each made addresses and appeals in behalf of their respective work and needs.

AS USUAL on Palm Sunday, Bishop Whitaker's appeal for money to carry on extensive mission work among the Jews in our midst

was read to the large congregations assembled in the many churches of the diocese, the offerings to be taken for this purpose on Good Friday. The Junior Clergy Missionary Association, with the approval of the Bishop, has at the same time issued a letter of fraternal greetings and good will to the thousands of Jews residing in Philadelphia. Dr. Max Green and Mr. Mark Levy, both Jewish Christian laymen, are enthusiastically laboring under the auspices of the above organization, endeavoring in different ways to have their Hebrew brethren acknowledge and worship the true Messiah, who is the "Lion of the Tribe of Judah."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Guild of St. Barnabas for Nurses.

THE MARCH MEETING of the Pittsburgh branch of the Guild of St. Barnabas for Nurses took place on the 18th, in Trinity parish house, when the Rev. A. Alexander made an address on "The Relation of the Nurse to the Priest or Minister." The Rev. Edgar Cope of Philadelphia, who was to have been the preacher at the noon-day services during the week of March 18-23, was obliged to cancel his engagement because of a nervous shock received in a railroad accident. His place was filled by the Rev. Dr. Vance of St. Andrew's Church and the Rev. Dr. Bragdon of Homestead.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

The Bishop's Visitation.

BISHOP GRAY has just completed his visitation of the missions under the charge of the Rev. G. Bernard Clarke on the east coast, and has expressed his gratification for the work accomplished during the year, especially at Redlands, where 100 people met him in the schoolhouse. Also at the new chapel of the Holy Cross, Buena Vista, where Mr.

SEA-ROVER'S REMEDY

Postum Coffee and Its Power to Rebuild.

The young daughter of a government officer whose duties keep him almost constantly on board ship between this country and Europe, tells an interesting tale of the use her father made of Nature's food remedy to cure an attack of malarial fever:

"Father recently returned from a long sea-trip, bed-ridden and emaciated from an attack of malarial chills and fever," she writes: "In such cases people usually dose themselves with medicines, and we were surprised when he, instead of employing drugs, proceeded to devote himself exclusively to Postum Food Coffee, of which he has long been fond. He used two or more cups at each meal, drinking it very hot, and between meals quenched his fever-engendered thirst at all hours of the day and night from a supply we kept ready in the water-cooler. For several days his only drink and sometimes his only food was Postum Coffee, hot or cold, according to the moment's fancy.

"Within a day or two his improvement was noticeable, and within a week he was a well man again, able to resume his arduous occupation.

"He first began to drink Postum Food Coffee several years ago, as a remedy for insomnia, for which he found it invaluable, and likes it so much and finds it so beneficial that he always uses it when he is at home where he can get it." Name given by Postum Co., Battle Creek, Mich. While this man uses Postum as a remedy, it is in no sense a medicine but only food in liquid form. But this is nature's way and "There's a reason." See the little book, "The Road to Wellville," in pkgs.

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Clarke has, in a purely mission field, succeeded in building a \$1,200 church, called the Holy Cross mission, and paid for the land and all debts on the building except \$100, which is still lacking for the windows.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Change of Date for Convention.

NOTICE is hereby given that the date of the 75th annual Convention of the Church in the diocese of Tennessee has been changed by the Bishop of the diocese for good cause, to Wednesday, the 22nd of May.

TEXAS.

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

Illness of Mrs. Porter.

MRS. SAMUEL G. PORTER, wife of the rector of Trinity Church, Marshall, had to undergo a critical operation for appendicitis and other causes, Friday, March 15th. She is not yet out of danger, but there is strong hope for her recovery.

WESTERN NEW YORK.

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

News Notes from the Diocese.

THE CANTATA "The Daughter of Jairus" was splendidly rendered by the choir of St. Mary's Church, under Mr. Henry S. Hendy, organist and choirmaster, on Wednesday evening, March 20th. The church was crowded with a most attentive congregation and words of praise were heard on all sides.

ST. PETER'S CHURCH, Geneva (Rev. Dr. John B. Hubbs, rector), has sustained a severe loss in the death (March 9th) of Mr. Alex. A. Halsey, a member of the vestry, at the age of 70 years. Mr. Halsey was educated at Hobart College, and at the outbreak of the Civil War he enlisted in the engineering corps. When Geneva became a city, Mr. Halsey was placed on the engineering force, which position he held to the time of his death. He was active in the affairs of his parish, having been on the vestry since 1877. He is survived by his wife and one sister, Miss Mary A. Halsey.

CANADA.

Notes from the Dioceses.

Diocese of Toronto.

A NEW PARISH HOUSE is being discussed for St. James' Cathedral, Toronto.—ARCHBISHOP SWEATMAN presided at the dedication of the new parish house for the Church of St. Simon the Apostle, Toronto, March 4th, which is said to be the finest building of its kind in Canada. The beautiful little Gothic chapel contained in it is much admired.—THE Ven. Dr. Sweeny, Archdeacon of Simcoe, has been appointed by the Archbishop to the vacant Archdeaconry of York, held by the late Archdeacon Langtry.

Diocese of Niagara.

VERY FULL SERVICES have been held during Lent in St. George's Church, Guelph. There were a number of special preachers, including Bishop Dumoulin. The Rev. F. H. Hartley of St. Matthias' Church, Toronto, was one of the preachers for Holy Week.

Diocese of Ottawa.

BISHOP HAMILTON held a conference with his clergy in Ottawa the second week in March.—THE beautiful chime of bells recently given to All Saints' Church, Ottawa, were rung for the first time, March 10th.

Diocese of New Westminster.

ONE OF THE chaplains of the "Missions to Seamen Society," London England, is to be stationed at Vancouver.—BISHOP DART has admitted to the priesthood the curate of Christ Church, Vancouver, the Rev. A. H.

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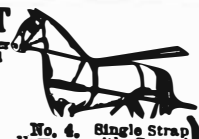


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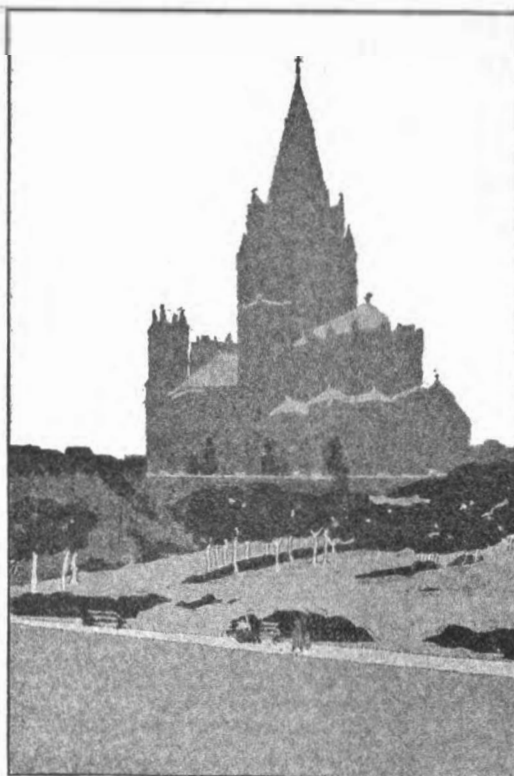
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Other contributions to this notable number include Henry Van Dyke's *Moose Story*, SILVERHORNS; Winter Gardens by Frederick Peterson; A Story of the Sea, by James B. Connolly, etc., etc.

Sovereign, M.A. The ordination service was held in Holy Trinity Cathedral, New Westminster.

Diocese of Rupert's Land.

THE RECTOR of All Saints' Church, Winnipeg, has been visiting the eastern dioceses to arouse interest in the approaching Dominion Convention of the St. Andrew's Brotherhood, to be held in Winnipeg in May next.

Diocese of Montreal.

THERE WAS a large attendance of the clergy at the memorial service held at St. James' Church, Farnham, for the late rector, Rural Dean Harris.

Diocese of Fredericton.

BISHOP KINGDON has appointed the Rev. Craig Nichols to the rectorship of St. Mary's parish, St. John. Mr. Nichols has accepted and will enter upon his new duties about the first of May or early in June.

Leonidas Polk, Bishop and General, and of his Baptism of General Hood into the communion of the Church:

"At this moment disappears from the stage Lieutenant General Leonidas Polk. While a cadet at West Point, he was converted under the influence of the chaplain, the Rev. C. P. McIlvaine, afterward Bishop of Ohio, taking orders after graduation in the Protestant Episcopal Church, and becoming Bishop of Louisiana.

"It throws an interesting light upon the men with whom we are dealing to read that a few days before his death, as they were riding together, the Bishop was told by his fellow lieutenant general, Hood, that he had never been received into the communion of the Church, and he begged that the rite might be performed.

"The Bishop arranged for the ceremony at once, at Hood's headquarters, a tallow candle giving light, the font a tin basin on the mess table. The staff were there as witnesses; Hood, 'with a face like that of an old Crusader,' stood before the Bishop. Crippled by wounds received at Gaines' Mills, at Gettysburg, and at Chickamauga, the warrior could not kneel, but bent forward on his crutches.

"Now the Bishop's time had come: June 14th, while reconnoitering on Pine Mountain, a Federal cannon ball struck him full upon the breast and his life of devotion was ended."

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The Magazines

ONE of the most interesting contributions to the March issues of The Youth's Companion is George Cary Eggleston's account of the building and traffic of the great National Road over the Alleghenies in the first quarter of the last century.

WHAT PROMISES to be another of Everybody's notable series is begun in the April number under the title of "Romances of Success." James J. Hill is the hero of the first romance—a fascinating life-story of the man whose intelligence and driving power have lifted him to the pinnacle of railroad achievement.

THE BAPTISM OF GENERAL HOOD.

THE two volumes which the Harpers have just published, by James Kendall Hosmer, Ph.D., LL.D., The Appeal to Arms and Outcome of the Civil War—the two books together making a complete history of the period from Fort Sumter to Appomattox—are not only scholarly and comprehensive, but are rich in dramatic descriptions which add an intense human interest to the pages.

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