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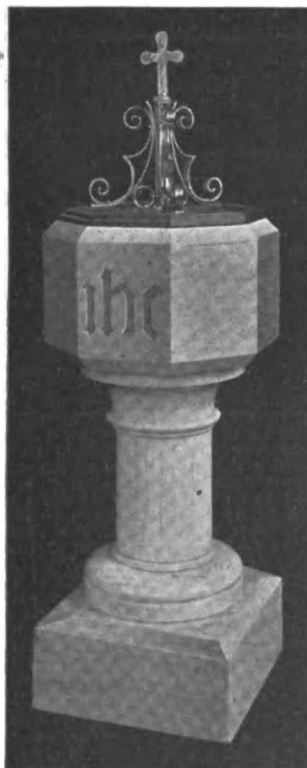
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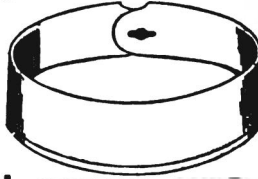
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# The Living Church



VOL. XXXVI.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 9, 1907.

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## EDITORIALS AND COMMENTS

### The Living Church

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### PRINCIPAL CONTENTS.

|   |     |
|---|-----|
| EDITORIALS AND COMMENTS:  | 639 |
| He Himself Knew What He Would Do—Dr. Allen's "Freedom in the Church"—Abuse of Men in Public Office—Church Literature in Public Libraries.   |     |
| ANSWERS TO CORRESPONDENTS   | 642 |
| CANTERBURY CONVOCATION. London Letter. John G. Hall.  | 643 |
| DR. MORGAN RETIRES FROM RECTORSHIP. New York Letter. [Illustrated.]   | 644 |
| CHICAGO CLEBGY ARE STUDYING. Chicago Letter. Tertius  | 645 |
| THE BI-CENTENARY COMMEMORATION AT STRATFORD, CONN.  | 646 |
| BISHOP BRENT'S ADDRESS  | 647 |
| CHURCHLY LITERATURE FOR PUBLIC LIBRARIES  | 648 |
| THE SOWER AND THE SEED. Rt. Rev. Cameron Manh, D.D.   | 649 |
| A WELCOME IN THE CHURCH. Rt. Rev. G. Mott, Williams, D.D.   | 651 |
| THE CLEANSING OF HIS TEMPLE. Marie J. Bois  | 651 |
| HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom.  | 652 |
| CORRESPONDENCE:   | 653 |
| The Loss of Faith (David C. Huntington)—Colored Churchman Against Racial Bishops (W. T. Peyton)—Treasurers Should Give Bonds (S. W. Linsley)—Dr. Hall's Dogmatic Theology (Francis J. Hall)—Mission Church Burned in Alaska (H. L. Burleson)—How to Get Church Papers Read (John Henry Hopkins)—Where Should the Priest Begin the Holy Communion? (Bishop of Fond du Lac, John Henry Hopkins, Chas. A. Capwell)—Importance of Work Among Negroes (Samuel H. Bishop)—Should Special Appeals for Missions Forbidden? (Edwin D. Weed)—"A Board for Missions" (F W Poland). |     |
| LITERARY  | 656 |
| THE JAMESTOWN TER-CENTENNIAL EXPOSITION. [Illustrated.] George F. Vielt   | 658 |
| WAGE-EARNING WOMEN I HAVE KNOWN.—VIII. Dorothy Shepherd   | 659 |
| IN THE STUDY. Ray Davis   | 660 |
| PERSONAL MENTION, ETC.  | 661 |
| THE CHURCH AT WORK. [Illustrated.]  | 663 |

### HE HIMSELF KNEW WHAT HE WOULD DO.

HERE are few of the recorded miracles of our Lord Jesus Christ so rich in positive and suggestive lessons, as that which is brought anew to our attention in the Gospel for the Fourth Sunday in Lent; and right in the heart of the narrative, half parenthetically enfolded, is found one of the sweetest and most impressive of its messages: "This He said"—referring to the question addressed to Philip—"to prove him; for He Himself knew what He would do."

What a background of strength, this calm declaration of knowledge, purpose, and power assured, on which, in strong contrast is reflected man's conscious weakness! In that Master-mind, no shade of indecision nor of uncertainty; all is clearly defined and purposed. Yet to prove how far the disciples, so long His constant companions and pupils, had discerned and learned to trust the power and love continually manifest, the question was asked: Whence shall be procured the supply needful? and alas for the deficiency of faith revealed!

With what anxious care are the meagre resources weighed and measured, and how troubled grow those hearts perplexed, dismayed by reason of their patent insufficiency! The demand so great, the supply so small. The emergency so pressing, the means of relief so hopelessly inadequate. Yet all the while, calmly reading and sadly noting their deepening solicitude, stands One well knowing "what He Himself will do."

How forceful is the message to countless hearts so often troubled, anxious, and sore perplexed. Ever and again are we brought sharply face to face with conditions forcing upon us the disquieting realization of utter disparity as existing between urgent need and visible means of supply. In the home, in the exacting work of the day, in the pressing demands on the brain and the body, the want is felt, and over and again the query arises: Whence shall we buy that which is needful? And straightway, heart and mind grow fearful as though unaided, and by human wisdom alone, that question must find answer. Yet all the while close at hand stands One who is but proving the faith and confidence which He Himself has invited, waiting for the trust which will cast its burden on the Heart so strong and wise, knowing full well, Himself, "what He will do."

And have we not here a message peculiarly helpful and strengthening, to those who toil on the widespread mission field?

Vast, indeed, is the multitude of hungering souls waiting, pleading for bread. We who watch afar, and they who toil, look upon the growing throng, then on the little band of shepherds true, and whisper despairingly: "But what are they among so many?"

Yet is not He watching, too? He, the Chief Shepherd, with all power at command? Power to receive, to bless and multiply the bread which they who serve shall bring, and through the same faithful hands, despite their feebleness, dispense it broadcast till all shall be fed, and enough remain for all who may come after?

Yes, He whose eye, seeing the multitude, is ever filled with compassion, knoweth full well what He will do. But meanwhile He tries and proves His followers with the question: What will you do? Ours it is to bring, with trusting faith and sure confidence, the means within our keeping: His the power, the purpose, the knowledge all unailing, which in His own good time will banish doubt and fear, and bless with hand unstinted.

L. L. R.

FAITH is all-powerful; it conquers everything, and despises worldly goods, since it is sure of eternal bliss.—Savonarola.

BUT man with frailty is allied by birth.—Louth.

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

HERE has recently appeared simultaneously upon the library tables of, apparently, all of the clergy of the American Church, a copy of a well-made book just issued from the press of The Macmillan Co., bearing the title *Freedom in the Church*, and coming from the pen of the Rev. Alexander V. G. Allen, D.D., professor in the Episcopal Theological School, Cambridge. The large type and readable appearance of the two hundred and more pages invite the reader's attention; and it is probably not too much to say that no book has heretofore been so promptly and so generally read by all the clergy of the American Church, as this has been. That they have generally been interested appears from the very considerable number of letters of criticism which we have received for publication. It is wholly impossible for us to give space to all these, and since we shall be considering the matter editorially in this and next week's issue, we ask that correspondents will withhold letters until after the conclusion of the editorials, and that they will then address themselves to specific rather than to general criticism, that space may be saved.

When more than five thousand copies of a dollar-and-a-half book are thus sent out gratuitously at one time to as many different persons, it is obvious that there is a motive deemed of large importance to the donor or donors, inspiring the gift. And when we find the book to be one calculated, if its positions are correctly taken, to overthrow entirely the conception of the Churches of the Anglican Communion as continuous in identity of organization and in fundamental doctrine before and after the Reformation, it becomes obvious that an active propaganda of what is called Broad Churchmanship has been launched upon the Church, evidently as applying an antidote to the moral effect of the Crapsy judgment. In saying which we should not be construed as criticising the legitimacy of such propaganda work. It is quite to their credit that men should invest thousands of dollars in circulating literature that propounds their beliefs. We only wish that a like propaganda on the side of conservative Churchmanship might be made, in vindication of the Church's true position in Christendom.

The book constitutes an important contribution to the controversy regarding the proper limits of Credal interpretation. Nothing that Professor Allen writes should fail to be of value, and there can be no doubt that the present volume will be influential in forming the opinions of many. It contains a brilliant, if somewhat desperate, plea for throwing open the gates of restriction to their widest extent, and no reader can fail to be struck with the evident, heartfelt ardor with which the cause is pleaded, as well as with the able dialectic with which the contentions are supported. The whole field of Church History is laid under contribution to afford material in favor of the author's thesis, and the facts adduced are so skillfully marshalled as to present a case that to the unthinking might seem well-nigh invincible.

We cannot avoid feeling, however, that the argument as presented does not allow due weight to many facts of history that may justly be alleged on the other side. A detailed examination of all the statements of the book is out of the question here. It may suffice to study the more salient points in the writer's contention.

In the first place, then, as to the attitude of the Anglican reformers. It is claimed that at the Reformation the Anglican Church broke absolutely with tradition, establishing as the sole rule of faith the Holy Scriptures and the doctrine of the Trinity. Indeed, it might almost seem that Professor Allen was contending that the Reformation was established on the basis of Ritschlian theology, which he seems to advocate, if we may judge from the sentence, "Religion constitutes a department of life by itself, independent of science or ethics, or philosophy." But surely an attempt to read Ritschlian principles into the formularies of the Reformation epoch is its own sufficient refutation.

The first count in his argument to prove that the Anglican Church has broken with the past, is that the reformers repudiated Augustinianism, which the writer evidently identifies with Calvinism. There is no doubt that the Anglican Churches have never identified themselves with Calvinism, and there is equally no doubt that they have never made themselves responsible for St. Augustine as Calvin interpreted him. But it would be impossible in view of the tenth and seventeenth Articles of Religion and of certain statements in the exhortation to candidates in the Ordination to the Priesthood, to maintain that the Church of England had broken with the Augustinian tradition of the Western Church. If the passages on Free Will in the tenth

Article of Religion be read, together with the seventeenth article, a very different impression will be gained from that given by Professor Allen's book. Even granting the truth of Professor Allen's contention, it is difficult to see what argument can be gained for the assumption of an entire break with Catholic tradition. Even supposing we had broken with Augustinianism, we should have broken with only one school of thought and not with the Catholic Church.

The most potent argument on which Professor Allen relies is to be found on page 7, where we read: "from this statement (concerning error in General Councils, cf. Art. XXI.) coupled with the rejection of the phrase 'Mother of God' from her formularies, it is to be inferred that on this point the Anglican Church regarded the Fourth General Council as having actually erred in things pertaining to God." This statement depends solely on the argument from silence, and its truth may best be tested by the dictum of Coleridge, quoted with approval by Professor Allen on page 101: "The sense of the Creed . . . [must be tried] by the known sentiments and inferred intentions of its compilers." A few quotations from contemporary documents will perhaps throw some light on the question as to how the Anglican Church regarded the Fourth General Council. An act of Parliament in the first year of Queen Elizabeth's reign declares that those things are to be adjudged heresy "such as heretofore have been determined, ordered, or adjudged to be heresy by the authority of the canonical scriptures or by the first Four General Councils or any of them." It is unfortunate that Dr. Allen should have overlooked that act (1 Elizabeth, cap. I.), for it dates from precisely the era when he assumes the Church of England to have taken an opposite position, and it totally overthrows his contention.

Again, Bishop Jewell's *Apology* had a semi-official position in the Elizabethan Church, and Dr. Allen rates it very highly. If any book represented the extremity to which the reformers were willing to go in breaking with the past, it is this *Apology* of Bishop Jewell. So anxious were the Elizabethan Bishops to imbue the laity with its teaching that it was chained, together with the Bible, in churches where it might be open to all. Bishop Jewell says concerning the ancient heretics, "We not only condemn the old heretics and pronounce them impious and lost, and detest them to the gates of hell, but even if they anywhere break forth and show themselves, we restrain them severely and seriously with lawful and civil punishments." This does not look very much as if the reformers had meant to repudiate the first four General Councils in any respect. Indeed, it would have been a very unsafe thing in the sixteenth century to maintain in England that any one of these Councils had fallen into error. The propounder of this opinion would undoubtedly have found himself in serious difficulties. Nor do we understand Art. XXI. to refer to the ecumenical councils at all.

We are also told that the Anglican Church teaches a new doctrine of the Catholic Church, namely, that it includes all Christians, and that it is not infallible; and by not being infallible we understand him to mean that there is always an appeal from the Church to scripture. How then is it possible for us to pray, as we do in the prayer for all conditions of men, that "all those who profess and call themselves Christians, may be led into the way of truth"? And how is it possible on Good Friday for us to ask God for the conversion of "Jews, Turks, infidels, and heretics," not that they may receive the right faith merely, but that they may be "brought home to [God's] flock"? And again, if this contention is true, why should we not, in the visitation of the sick, pray that we may die in the profession of the Christian religion, instead of, as we now do, praying that we may die "in the communion of the Catholic Church"?

With regard to the Church's authority. Not only are we told that the Church has "authority in controversies of faith" (Art. XX.), but when we come to inquire where the Holy Scriptures receive their authority, we find that Holy Scripture consists of those books "of which there never was any doubt in the Church." We have only to compare this statement with the statement of the Westminster confession in order to see that the people of the time very well knew that as long as the sixth article remained, there was no break with the tradition of the past on this point.

And again, even according to Professor Allen's own argument, we profess that we believe in the Holy Ghost, and that we believe the one Catholic and Apostolic Church. In a footnote to page 46, he says that in a translation of the Creed by Cranmer, we read: "I believe in the Holy Ghost and that there is a Holy Catholic Church." This makes the fact of our pres-

ent reading all the more significant. Crammer was not the only reformer, nor was he the only one who worked upon the Book of Common Prayer. If Crammer believed this to be the proper translation, may we not ask ourselves, why was it not adopted? And last of all, if further proof were needed, it would be found in article 18. For if there is always an appeal to the authority of scripture, then of course it rests with the individual to determine what is the real sense of scripture, and then of course it follows that everybody is "saved by the law or sect which he professeth so that he be diligent to frame his life according to that law." But the 18th article declares that people are to be had "accursed that presume to say so."

We may say, then, that Professor Allen fails to make out his case with regard to those points which he alleges as evidences of our having broken with the past. It is certain that the reformers did not repudiate the first four General Councils, and that they did not repudiate the authority of the Catholic Church in matters of faith. How otherwise are we to understand the constant appeal of the English reformers to a general council?

No more did they repudiate tradition, for we are told that the three Creeds are to be received because they "may be proved by most certain warrants of Holy Scripture." How, without the aid of Catholic tradition, could we prove from Holy Scripture that our Lord was "of one substance with the Father," or that the Holy Ghost proceeds from the Father and the Son? Seeing that our Lord in the Gospel says, "My Father is greater than I," and of the Holy Ghost He says, "The Holy Ghost who proceedeth from the Father."

But the writings of the reformers abound with references to Catholic tradition. The canons of 1571 would alone suffice to prove this. One canon says: "But especially shall they see to it that they teach nothing in the way of a sermon which they would have religiously held and believed by the people, save what is agreeable to the teaching of the Old and New Testament and what the *Catholic Fathers and ancient Bishops* have collected from the same doctrine." The following quotation from the Homilies may not be inapt in the same connection: " . . . contrary to the . . . most manifest doctrine of the Scriptures, and contrary to the usages of the Primitive Church, which was most pure and uncorrupt, and contrary to the sentences and judgments of the most ancient, and learned, and godly doctors of the Church."

Again: "This truth was believed and taught by the old Holy Fathers and most learned doctors and received by the old primitive Church, which was most uncorrupt and pure."

Having attempted to prove that the Anglican Church made a break with the ecumenical councils and tradition generally, and, to use Prof. Allen's words, "that the Church of England has spoken for herself and without consultation with the rest of Christendom, nay even in opposition to it," Professor Allen then proceeds to show that in the history of the Church we find the articles of the Creed variously interpreted. This part of the book is most brilliant and able, but it seems to us that the real issue is obscured. It is not a question with us whether the articles of the Creed may be interpreted in more than one way. The burning question now is, may the articles of the Creed be so interpreted as to deny what they unequivocally assert? If this is kept in mind it will be found that this part of Prof. Allen's book is not to the point. No instance of various interpretations recorded by Prof. Allen is given like that which is desired by modern Broad Churchmen. For what they desire is not to interpret the article of the Virgin Birth in more than one way. What they desire is to assert in the Creed that our Lord was born of a Virgin, and simultaneously to teach and maintain that He had a human father.

Professor Allen next takes up the question of what the Reformation clergy subscribed. He quotes the ordination vows of both Bishops and priests in the Roman pontifical. He infers that the Church of England, by not mentioning the Creed in the ordination vows, has withdrawn its emphasis from the Creeds and placed it upon Scripture, and that it is to Scripture and not to the Creed that candidates for the ministry of the Church are called to give their entire and unreserved allegiance. Is this so? We are quite willing to agree that Professor Allen makes out quite a striking anti-thesis. But are all the facts of the case here? He pictures to us the Roman priests reciting the Apostles' Creed before the altar as the contention of his allegation; but before the ordination of English clergymen in the reign of Queen Elizabeth, they were obliged according to a statute of Parliament to bring to

the Bishop of the diocese, from men known to the Bishop to be of sound religion, a testimonial both of "his honest life and of his professing the doctrine expressed in the said articles." The statute also says that he must be able to render to the Ordinary an account of his faith in Latin according to the said articles, and before his ordination "shall first subscribe to the said articles." What need was there that an Elizabethan candidate for Holy Orders should recite the Apostles' Creed? He had already given his most unfeigned consent to every statement of the articles. He had not only satisfied the Bishop of his orthodoxy but the people from whom he brought the testimonials, and immediately upon his ordination he recited the Nicene Creed. How then can it be maintained that the Reformation lightened the obligations of the clergy with regard to their faith? How much freer was an Anglican priest of later years of the sixteenth century, than a Roman priest on the Continent?

We have not attempted this week to take up the question of the Virgin Birth, which we shall hope to have the opportunity of discussing next week. We have tried merely to answer Prof. Allen's contention that we have already been committed by the reformers to a position of more or less indifference with regard to the articles of the Creed. And in ending this article we should like to call attention again to a sentence in the preface: "Religion constitutes a department of life by itself, independent of science or ethics or philosophy." There would be nothing strange in this assertion of Ritschlian principles in itself, but what is very startling is to find it erected into a principle which would justify a man in saying he believes in what he does not believe.

Professor Allen manifests a keen desire to keep this discussion of our obligations with regard to the Creed out of the realm of ethics. He says: "No amount of practice in ethical theorizing qualifies for judgment on the complicated issues of religion"; and on page 95 he says: "The opinion, then, of the man on the street has but little value on the question of the interpretation of the Creeds. The subject is too subtle, too complicated." This is certainly a strange principle to be announced by a clergyman of what Professor Allen calls (p. 21) "preëminently a layman's Church"!

THE LIVING CHURCH has been among the comparatively few periodicals of this country which have protested against the indiscriminate abuse of men in public office. Before the President applied the epithet of "muck-raker" to those who sought to tear down reputations, we had expressed the belief that not nearly all were corrupt who had been violently attacked, and that reform of abuses was being made well nigh impossible by the slanders that were directed against men of pure motives, precisely as though they were convicted criminals.

We are led to recall this circumstance by the facts attending the resignation of Mr. Spooner from the senate. Nobody has been more violently assailed than Senator Spooner. The attacks upon him have proceeded from high and responsible sources in his own state, and have been abundantly published in the sensational journals of the day. He has been branded with many epithets which implied venality, and has been repeatedly accused of representing "special interests" in the senate. Of course there was always the intimation that he had largely profited personally by this reputed friendliness to wealthy and corrupt "trusts."

To-day he resigns; and nobody as yet has challenged the truth of his frank explanation that he resigns because he has now reached an age which makes it necessary for him to build up an income for his old age. "On the fourth day of March inst.," he says in his letter of resignation, "I shall have served in all sixteen years as a senator. This is a long time for one neither willing nor financially able permanently to abandon it, to take from his profession. I have not thought it compatible with the full and uninterrupted discharge of public duty to pursue it, and I have, therefore, during my service, with two or three trifling exceptions, purely local, absolutely abstained therefrom."

Certainly this does not sound like the confession of a "grafter," nor are "grafters" apt to withdraw voluntarily from the opportunity to pursue their gainful avocations. But we now turn to the news pages of the Wisconsin paper that has been most bitter in its opposition to Senator Spooner, though alleged to be published in the interests of the same political party of which the senator has been a national leader. The



Milwaukee *Free Press* says, in its Washington correspondence concerning the resignation:

"Within the past year Senator Spooner refused a fee of \$30,000 to argue in the Supreme Court for the State of West Virginia in the famous case of West Virginia against Virginia, involving the liability of the two states in connection with the public debt of Virginia and other matters. He declined to take the case on the ground that he could not give it the necessary time. His colleagues declare that inside of a year his earnings will give him one of the most lucrative law practices in America."

Now we venture to say that a man of whom that can be said, after he resigns a seat in the senate which he had occupied for sixteen years, because of the necessity of laying by for his old age, cannot very seriously have betrayed the public interests in behalf of the "trusts." Many serious charges have been made against the latter, but they have never yet been charged with failure to take care of their own. To this should be added the tribute of President Roosevelt, given through the Associated Press:

"I cannot sufficiently express my regret. We lose one of the ablest, most efficient, most fearless and most upright public servants the nation has. Four years ago I knew the extreme reluctance with which Senator Spooner finally consented to serve in the senate, and year by year since I have feared he would resign, as he has finally resigned, for I have known that every year of his stay in public life has been to him a direct financial loss he could ill afford. I understand fully the senator's feeling that he cannot longer stay in the public service at such cost, not only to himself, but to his family, and much though I regret his resignation, I am most sincerely grateful that he has been willing to serve so long. He has been in his life a gallant soldier, a trained public servant of the highest standard of ability and faithfulness, and at all times an American citizen who did his whole duty."

But it follows, then, that the abuse that has been heaped upon Senator Spooner has not only been unjustified, but also that the men who indulged in it must have known or could have known that it was untrue. Men, then, who have loudly advertised their own purity and have been most venomous against the senior senator from Wisconsin, seem now to stand self-convicted of "envy, malice, and all uncharitableness." They have, by their attitude during recent years, made it almost impossible for citizens who respect the ninth commandment to vote "reform" tickets in Wisconsin, and have made it exceedingly difficult for honest citizens to discriminate between politicians who were really dishonest, of whom there were no lack, and those who were the victims of malicious abuse.

It is not a local condition. A wave of such malicious abuse of men in power has swept over the country and new men have been swept into popular favor and into public office by virtue of their own self-righteousness and their venomous spite against others. Too many honest but thoughtless citizens have supported them in this.

The loudest-mouthed "reformer" is not necessarily the most virtuous man in public life, nor is venality of men who have given long years to underpaid public service to be assumed without serious warrant. A man may vote contrary to our own cherished convictions and yet be honest in his own belief; and it is just possible that he may be right and we wrong, even when "we" are "the people" and have adopted the most extreme resolutions demanding "reform."

Real discrimination, a strict avoidance of false witness against our neighbor who may be so unfortunate as to be in public office, and a little more caution in trusting the men who talk loudest in the interests of "reform" while themselves being candidates for office, are among the things that the American people have yet to learn, if they would combat intelligently the evils of the day.

WE have from time to time alluded editorially to the great importance on the part of the clergy and others, of seeking to have the literature of the Church placed in the public libraries of their respective cities. It is not indicative of a truly missionary spirit on the part of many of us to find that so many public libraries lack altogether the works of Church Defense and History that must sometimes be sought upon their shelves, and in many cases would be placed there if the matter were brought to the attention of the proper authorities. In reading rooms, too, the absence of the Church papers is frequently conspicuous, although those of other religious bodies are very largely to be found. It is wholly impossible for the publishers to supply the Church papers gratuitously, so many are the calls upon them for the purpose, and so many are the

libraries and reading rooms now kept open at public expense.

A public librarian in an Eastern city, writing on the subject, well expresses himself as follows (the letter having been retained without publication for some little time in order that space in the editorial columns might be available for directing special attention to it):

PLAINFIELD PUBLIC  
LIBRARY AND READING ROOM.

PLAINFIELD, N. J., 20 November, 1906.

To the Editor of *The Living Church*:

The suggestion of one of your correspondents in *THE LIVING CHURCH* of October 20th, of placing Church literature in public libraries, is an excellent one. The public library, with its open shelves and its established clientele, offers an opportunity of presenting the Church's claims which ought not to be lost. It is not necessary, or even wise, that the collection should be a large one—a smaller and well chosen selection is more effective and does not arouse antagonism, as it is very possible that too great a preponderance of Church literature might, especially if it took largely a polemical form.

I would make the following additional suggestions: (1) That in addition to Church history, biography, etc., there be added the best of the Church's devotional literature, which my library experience has shown me reaches a far greater number than do controversial works. (2) That good and attractive editions be chosen; this is important. (3) That Church periodicals be subscribed to for the library. (4) That the parish papers and also the local papers call attention to such a collection. (5) That in order that this be done thoroughly and effectively, a committee be formed, whose duty it shall be to select each year the best Church literature and add it to the library, thus keeping the collection a live one.

The cost of establishing and keeping up such a collection would be comparatively small, especially if it were to be divided among several churches, and I believe that it is one of the things that is worth while.

E. L. ADAMS, Librarian.

These suggestions are all of them useful, and on another page of this issue we have provided a suitable list of books appropriate for the purpose.

In this connection it may not be out of place to make acknowledgment of the good done in giving publicity to information concerning Churchly literature by the Church Library Association of Cambridge, Mass. This association issues catalogues recommending, under appropriate heads, books suitable for parish and Sunday School libraries. The requirements of public libraries are not directly considered, yet the catalogues issued by the society will be found of much service to Churchmen who have the opportunity of suggesting Churchly literature for any purpose. We are advised that applications for these catalogues to the Secretary of the Church Library Association, Cambridge, Mass., will be filled without expense.

## ANSWERS TO CORRESPONDENTS.

ANXIOUS.—The sixth of the words from the Cross is recorded only by St. John, the seventh only by St. Luke. Their relative order is assumed from St. Luke's precise statement that "having said thus, He gave up the ghost."

H. A. B.—A useful work to place in the hands of candidates for Confirmation is Bishop Scadding's *Direct Answers to Plain Questions* (Young Churchman Co., 30 and 45 cts.).

THE FEAR is quite openly expressed by some that the coming Jamestown Exposition is to be perverted into "an extravagant military and naval spectacle," and among those who register their protest is Cardinal Gibbons. The New England paper quoted goes on to describe what "the Protestants point out."

There is nothing of vital importance in these protestant privilities of a Roman Cardinal. We may be unjust to one who is doubtless a great and good man, when we say the Cardinal is a trifle jealous over the fact that our American Church is coming into some prominence at that Exposition, and the presence of English war vessels and the interchange of civilities, State and Ecclesiastical, cannot but emphasize a few points in Church history which our Roman brethren are not pleased to do justice to.

The important feature of this incident, as it appears to us, is that a Roman Cardinal can be and is a Protestant. Of course we knew that it could be so. We knew that the first "Protestants" were Roman Catholics. But it seems to us this may help to educate the ignorant masses in the two facts that even a Roman Ultramontanist can be a Protestant and that the term "protestant" signifies something different in the mouth of every one who uses it. Therefore it is not a specific term. It has no positive meaning. It is wholly negative and variable and therefore when used in the ordinary popular sense, is wholly irrelevant and meaningless.—*The Crusader*.

## CANTERBURY CONVOCATION

## Takes up the Question of the King's "Letters of Business"

## SHALL THE PRAYER BOOK BE AMENDED?

The Living Church News Bureau  
London, February 19, 1907

THE Convocation of Canterbury assembled on Thursday and Friday last at the Church House, Westminster, for the February group of sessions, the Archbishop of Canterbury presiding in the Upper House and the Dean of Windsor (Prolocutor) in the Lower House. There was also a meeting of the House of Laymen for the Province, under the chairmanship first of the Marquis of Salisbury and then, in his absence, of the vice-chairman, Sir Lewis Dibdin. Prior to the commencement of business, there was a celebration of the Holy Eucharist in King Henry VII.'s Chapel at Westminster.

In the Upper House the Bishop of Rochester, on behalf of the Bishop of Southwark, who was unwell, presented a petition from the diocesan conference of Southwark against any alteration in the Prayer Book at the present time. Their Right Rev. Lordships then proceeded to the consideration of matters connected with the Royal Letter of Business, on a motion of the Bishop of London. Prior to the motion being submitted, the Archbishop said he desired to briefly address the House before the debate, which was one of "historical importance," was entered upon. The subject came up at a time when it was impossible to exaggerate its importance. People frequently spoke as though, in the suggestions which were now before both Houses of Convocation, those who made them were quite gratuitously opening the flood gates of strife and difficulty at a time when everything was quiet. Anyone who said that must have forgotten the series of events which had led up to the situation in which Convocation stood to-day. If anyone would look back at the records of Parliament during the last ten years, or would run his mind over what he had heard or read, or taken part in, he would see that the subject of their ecclesiastical controversies and difficulties had been ceaselessly before Parliament, until the appointment of the Royal Commission. The Royal Commission was welcomed by most persons. It was open to the Commission to have recommended a direct resort to Parliamentary action, to put things straight. However, in the exercise of its discretion, it recommended the ancient Constitutional mode by the issuing by the Crown of Letters of Business. What Convocation would now be asked to do, would be to appoint a committee. It had been suggested that Convocation should be reformed before the subject was touched. He did not wish to be egotistical. It was twenty-four years since he first sat in convocation, and no debate had taken place on the reform of Convocation in which he had not advocated that reform. But the worst thing would be to put it forward now as a means of preventing what they were called upon constitutionally by the Crown to do with the means at their disposal. They had a responsibility laid upon them by the Crown. Were they going to discharge it or shirk from it? He believed that the exercise of their Constitutional right to deal with the matter corresponded with precedent, and corresponded with what they asked in their opening prayer.

The Bishop of London then moved:

"That, with a view to the preparation of a reply to the Royal Letters of Business, his Grace the President be requested to appoint a committee of this House (a) to consider and report as to changes, if any, which are desirable in the law relating to the conduct of Divine service and to the ornaments and fittings of churches, and particularly as to the changes, if any, which are desirable in the present 'Ornaments' Rubric; (b) to consider and report upon the steps which ought to be taken to carry into effect any modifications which may be thus recommended. That such committee be directed to confer with any similar committee which may be appointed by the Lower House of this Province, or by either or both Houses of the Convocation of York."

His Lordship of London said he desired some peaceable and happy solution of what had been a difficulty so long. One of the things that had struck him was the extraordinary feeling amongst the clergy of his diocese against any alteration of the Prayer Book. One of the things he feared was a crystallization of differences. What gave him great anxiety in the Church in England was not the question of ornaments or ceremonial, but teaching which, among other things, placed the Blessed Virgin Mary in a totally unauthorized position. He had found teaching which was very like Pantheism. Then

there was the doubting of the Virgin Birth of our Lord, which spurred in another direction adoration of the Blessed Virgin Mary as a means of protest. As to the appointment of a committee, he thought it was the only thing they could do with respect to their Sovereign, with respect to Convocation, and respect to the Church. The Bishop of Winchester seconded, and said that, though the Church during the last three years had been delivered from a panic, there was still a considerable amount of deep-rooted disquiet. Their Lordships could not do other in the present circumstances than appoint a committee to consider the Letter of Business. The Bishop of Salisbury said to deal with the Letter of Business with anything like scant courtesy would not be right. It was a slur on their national character that they should have taken forty years or more to discuss a few syllables of the Ornaments Rubric. The Bishop of Birmingham said it was of the greatest importance that the tentative character of the matter should be made plain. It could not be concealed that the reception of the proposal had been of an adverse character amongst the clergy and laity. It behooved them to be impressed with the fact that if any central body was to act with authority, it must do its utmost to have the consent of those whom it sought to govern. They should be exceedingly careful to go beyond nothing which their dioceses were prepared to accept. The Bishop of St. Albans said it would be an act of cowardice if they did not take the matter in hand now they had an opportunity of doing so. The Bishop of Bristol felt there was a way out of the difficulty without altering the Ornaments Rubric. The Bishop of London's motion was carried unanimously. The Archbishop announced that he should summon the whole House as a committee. The committee, he added, will enter upon this matter in no way pledged to any one course of action or another. What the answer to the Royal Letter of Business may be was entirely outside the present discussion. Their Lordships subsequently sat in committee, and it is understood commenced consideration of the reply to the Letter of Business.

In the Lower House the Dean of Canterbury presented a petition protesting against the adoption of a new Ornaments Rubric. The total number of signatories was 11,035. The House proceeded to discuss the following motion, moved by the Archdeacon of Leicester and seconded by Prebendary Villiers:

"That a committee of this House be appointed to consider the nature of the reply to be made to the Letter of Business received from his Most Gracious Majesty, with power to confer with any similar committee of the Upper House, or of the Northern Convocation; and that the committee report to the House at the next Group of Sessions."

Before the resolution was submitted the Prolocutor announced the receipt of a communication from the Archbishop announcing the appointment of a committee of the whole House of Bishops to consider the reply to be sent to the Letter of Business. The Archdeacon of Leicester, in moving his resolution, said that designedly the resolution was as wide and free from bias as it could be. It was important to be borne in mind that the answer to the Letter of Business could not be rendered by each House separately; it would have to be the answer from the one body of Convocation. There was not the slightest wish on the part of the framers of the resolution to exclude at the right time the fullest consultation with any representative body of the laity of the Church. He hoped the Church would say clearly what ornaments were permissible now, and not what was permissible 300 years ago. If that were not done he feared there were forces at work which they might really fear. Prebendary Villiers said they wanted to come to a real conclusion, which would make most for the peace of the Church. The motion was carried *nom. con.*

The Dean of Canterbury then moved the following rider to the motion:

"That it be an instruction to the committee to consider in the first instance the desirability of humbly petitioning his Majesty that the Lower House of this Convocation be reformed previously to the consideration by the House of the matters referred to them in his Majesty's Gracious Letter of Business."

Prebendary Ingram seconded. The Dean said the proposal was not one for the purpose of avoiding or delaying more than was necessary the full consideration of the matter that was now before the House. For good or for harm, the Convocation of Canterbury was now launched on the tremendous task of reviewing the whole Prayer Book. There was no limitation whatever in the instructions which had been given to the committee, either of the Upper or Lower Houses. For the first time in 300 years the Prayer Book, which had been the "Magna Charta

of the Church of England," was thrown open to reconsideration in every detail. He could hardly conceive a more anxious and momentous position in which that House could be placed. It was felt by large bodies of the clergy that the House was not an adequately representative body. Reform was needed. They could not solve the difficulties of the Church by compulsion, and until there was reform of Convocation they were not in a position to enter into the grave and weighty matters which had been thrown upon them. Canon Deane, with the view to a compromise, suggested as an amendment for the words "consideration" the words "final decision." The Dean of Peterborough seconded. The Archdeacon of Dorset supported Canon Deane's amendment. Prebendary Bolton thought it would not be wise for the House to tie the hands of the committee. The Bishop Suffragan of Leicester considered it would be a misfortune if the rider or the amendment was accepted. Canon Durst felt convinced that a large number of the unbeneficed clergy would refuse to be governed by a decision of the House as it was at present constituted. He, however, saw no great difficulty in the initial steps being taken in the matter. The Dean of Westminster said it had been difficult for some of them to listen with patience to what had been said on a very important subject. He trusted the House would dismiss the rider of the Dean of Canterbury, and go forward in dealing with the Letter of Business instead of confusing it with the question of reform. Canon Rhodes Bristow held that reform of Convocation undoubtedly stood in the forefront. The Dean of Canterbury, in reply to the adverse criticism of his rider, said the matter should not be treated with the lightness which the Dean of Westminster displayed. There were deep waters ahead, and it was because he realized that and the dangers of them that he had brought forward his rider. On a division the rider was lost by fifty-nine votes against thirty. Subsequently the Prolocutor appointed the following to serve on the committee:

The Deans of Canterbury, Westminster, Winchester, Lincoln, Christ Church (Oxford), and Peterborough, the Archdeacons of Lincoln, Winchester, Birmingham, Exeter, Worcester, Oxford, and Leicester, Chancellors Edmonds and Worledge, Canons Stanton, Deane, Henson (!), Johnston, Allen Edwards, Hammond, Durst, and Bartram, Prebendaries Bolton, Ingram, and Villiers, the Rev. E. L. Bevan. Convocation was prorogued until April 30th.

The House of Laymen devoted its sittings to a debate on the Education question, and passed a resolution submitting to the President of Canterbury Convocation (the Archbishop) the importance in the interests of true religious education of informing the country as to the general policy of the Church on the subject, by the introduction of a Bill, or the moving of resolutions, during the present Session of Parliament embodying the Church's claims with regard to public elementary schools.

In the Chancery Division of the High Court of Justice, during the past week, judgment has been given in the action in which the vicar of Marston St. Lawrence and other managers of Marston St. Lawrence Church School (a non-provided public elementary school) claimed damages against the Northamptonshire County Council for trespass and for illegal acts in closing the school and procuring the teachers to break their contracts with the plaintiffs. They further claimed a declaration that regulations issued by the Council as to religious instruction in non-provided schools within their area were *ultra vires* and void. Mr. Justice Warrington decided in favor of the defendant Council, holding that the then Board of Education (under the Balfour ministry), which had affirmed the regulations of the Council, was the only tribunal having jurisdiction as to their validity, and that the plaintiffs had no right of possession in the school to entitle them to claim damages for trespass, etc. The question of the right of managers to take the school children to church during school hours was not directly dealt with in the judgment. Great disappointment is naturally felt in Church circles over the result of this case in the Division Court. It remains to be seen whether the Marston St. Lawrence school managers will now resort to the Court of Appeal.

The Rev. Fathers Benson and Page, S.S.J.E., are also preaching in London during Lent. Father Benson is at St. John's, Stamford Hill, N., on Wednesdays and Thursdays, on the latter day both to Church workers and men only. Father Page is at St. Columb's, Notting Hill, W., on Thursdays. At St. Mary Magdalene's, Munster Square, Canon Newbolt is preaching on all the Sundays in Lent.

J. G. HALL.

## DR. MORGAN RETIRES FROM RECTORSHIP

### Changes at Parish of Heavenly Rest, New York

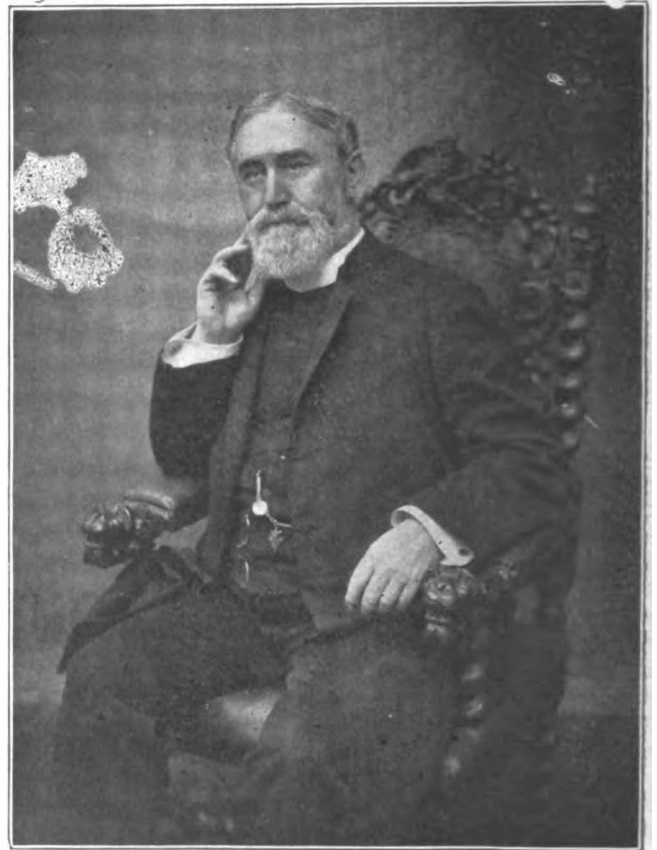
#### MOVEMENT TO FREE REDEEMER PARISH FROM DEBT

#### Many Courses of Lenten Addresses

#### TWO BRONX CHURCHES MAY BE UNITED

The Living Church News Bureau,  
New York, March 4, 1907

**A**FTER a rectorship of nearly twenty-six years in the Church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan has resigned. The Rev. Herbert Shipman, who has been assistant since April, 1905, has succeeded to the rectorship. Dr. Morgan has unfortunately not been very strong for some time and has



REV. D. PARKER MORGAN, D.D.

felt that the increasing burdens and financial problems should be undertaken by a younger man. The parish has grown largely in power and influence under the spiritual guidance of Dr. Morgan, although during his term of office the character of the parish has almost entirely changed.

The Rev. Dr. Guerry, Professor of Homiletics in the University of the South, preached a notable sermon at this church on the morning of Sunday, the 24th of February, on behalf of the Men's Thank Offering. Canon Blodgett, of the G. T. S. preached the noon sermons at the same church during the week ending March 2nd.

The Rev. R. E. Wood of Wuchang met the students of the General Theological Seminary informally in the common room on the evening of February 28th. The topic of conversation was the progress of Christianity in China, especially amongst the higher classes. Dean Robbins was present and took part in the discussion.

On Monday, February 25th, at the G. T. S., the Rev. Dr. W. M. Groton of the Philadelphia Divinity School preached a fine sermon on "The Mission of Jesus Christ to the Individual." The Rev. J. Howard Melish, of Brooklyn, preached at the Seminary on Wednesday, the 27th.

The Rev. Dr. van Allen of Boston was preaching at Calvary Church from February 25th to March 2nd. His forceful and intellectual addresses attracted a large number of people. On the evening of the 27th, Dr. van Allen preached at Christ Church, 71st and Broadway.

A strong effort is being made by the friends of the Church of the Redeemer, W. 136th Street, to wipe out the indebtedness which has discouraged the parish so long, and in this way to



strengthen the hands of the new rector, the Rev. W. W. Davis, in his effort to place the parish on a sound working basis.

Lenten services continue to be very well attended, and with the wealth of special addresses offered on Sundays and week-days alike, it is difficult to make selections in reporting. Thus at the Redeemer the general topic for Sunday evenings is "The Christian Religion," for Wednesday evenings, "Gethsemane," and for Friday afternoons, "The Loveliness of Jesus." At the Incarnation the rector gives addresses on Friday afternoons and the Rev. R. T. Homans on Wednesday afternoons. Special preachers at Christ Church on Wednesday evenings are the Rev. Karl Reiland of Grace Church; Rev. William M. Grosvenor, D.D., of the Church of the Incarnation; Rev. William H. van Allen, D.D., of the Church of the Advent, Boston; Rev. Gustav A. Carstensen, Ph.D., of Christ Church, Boston; Rev. John McG. Foster, of the Church of the Messiah, Boston; and Rt. Rev. David H. Greer, D.D. At Calvary the preachers at noon-day services, each of them including about a week during the season, are the rector, the Rev. Hugh L. Burleson, the Rev. Wm. H. van Allen, D.D., the Rev. Frederick J. Kinsman, the Rev. Henry Lubeck, D.C.L., the Rev. Geo. R. Van de Water, D.D., and the Rev. Robert E. Jones, D.D. At the Heavenly Rest the Rev. Herbert Shipman is preacher on Friday mornings, the Rev. George F. Bambaeh on Wednesday evenings, and there have also been special addresses by the Rev. Arthur H. Judge and Rev. Ralph Birdsall of Christ Church, Coopers-town, while the rector preaches on Sunday mornings and conducts a Bible class for women on Friday afternoons. At St. Agnes', Dr. Manning, the vicar, preaches on Sunday mornings on "Religion in Daily Life," while the Sunday afternoon services are addressed by the clergy of the chapel on "The Teaching of the Parables," and on Tuesday afternoons Dr. Cole of Trinity School speaks on "Six Great English Churchmen." The cause of congregational singing is promoted by a series of "congregational rehearsals" conducted by the choir-master, Dr. Stubbs, immediately after the Wednesday evening services. At St. Bartholomew's, the rector gives Bible lectures on Tuesday afternoons. Mr. Wood, one of the assistant clergy, gives an address on Monday and Thursday afternoons, and Mr. Ackley on Saturday afternoons. At the Ascension, the rector, Mr. Grant, speaks on Tuesday and Friday afternoons, Mr. Quennell on "Some of the 'I am's' of our Lord" on Mondays and on "Some of the 'Ye are's' of our Lord" on Saturdays, and the Rev. W. E. C. Smith speaks to children on Wednesday afternoons and on "The Hospitality of Jesus" on Friday afternoons. Special preachers at St. John's chapel on Friday evenings include the Rt. Rev. Leighton Coleman, D.D., the Rev. Elliot White, the Rev. Henry Lubeck, LL.D., the Rev. Henry R. Sargent, O.H.C., the Very Rev. Wilford L. Robbins, D.D., the Rev. Reuben W. Howes, D.D., and the Rev. Charles C. Edmunds.

The Three Hours' Service for Good Friday is announced at most of the churches in addition to the usual offices on the same day.

There is some possibility of uniting two of the older parishes in the Bronx, being St. Ann's and St. Mary's. The former is on St. Ann's Avenue, near 140th Street, where it has a large property, with a quaint old Colonial church and a substantial rectory. St. Mary's is but a few blocks away, on Alexander Avenue, but each church is in the centre of a large population.

Twice the union proposition has been voted down. The first time was in 1876, and the second about ten years ago. The matter has come up again because of the resignation from the St. Ann's rectorate of the Rev. G. W. Harris.

The property of St. Ann's Church was given in trust, much of it coming from the Morris family, and it cannot be sold without the consent of the Morris heirs. The church has so much land that its holdings are estimated to be worth about \$500,000.

WE MAY THINK we can (as it were) reproduce God in some limited, tangible, concrete way, perhaps by resting in a set of phrases, or a special formula, or the shibboleth of a sect, or the cant of a small, mutually admiring religious coterie. We have many of us read how Odysseus and Diomedes stole the Palladium, the sacred image of Athens, and thought, very mistakenly, in so doing, to insure their own success and prosperity. How many of us have got some image or other tucked away under our cloaks, as it were!—some phrase, some set of customs or habits, something that gives us a self-satisfied feeling of having God nearer to us than He is to other people. It is easier to do so than to have that high and enlarged ideal, which knows nothing of sects or parties, and which thinks of God as He is, One and yet manifold, Eternal, Universal, Omniscient, and All-loving.—*Elizabeth Wordsworth.*

## CHICAGO CLERGY ARE STUDYING.

Many Embrace Opportunities for Special Courses at the Western Theological Seminary.

### ADDITIONAL COURSES OF LENTEN SERVICES.

Missionary Kindergarten May be Undertaken on the Northwest Side.

"SALOME" WILL NOT BE PRODUCED IN CHICAGO.

The Living Church News Bureau  
Chicago, March 4, 1907

THE Western Theological Seminary has just issued its catalogue for 1907-08, and it is an interesting pamphlet of 35 pages. A list of the alumni is given at the close, there having been over 100 students who have taken complete or partial courses during the 21 years since the seminary was organized, in 1886. For the present year the enrollment, including the post-graduate, undergraduate, and preparatory courses, is the largest in the history of the institution, and the prospects for the new year are promising. Never before have the clergy of the city taken such an active interest in the post-graduate courses as now. Fifteen of the Chicago rectors and priests-in-charge are taking these courses, for the most part in the study of the Old Testament, and this list includes rectors of three of the largest parishes in the diocese. This post-graduate department offers four courses of study, in Dogmatics, Apologetics, Moral Theology, and Semitics, which include 33 subdivisions of these subjects, the Semitics course providing 20 of these sub-topics. The Chicago clergy greatly appreciate these opportunities of adding to their weekly schedule of reading and study, such opportunities of special work, under such able guidance. The newly organized Oriental Society has already enlisted nearly sixty members, almost equally divided between the clergy and the laity. The daily schedule at the seminary includes the Holy Eucharist at 7 A. M., Morning Prayer at 8 A. M., and Evening Prayer at 6:30 P. M. The Easter recess begins on Maundy Thursday, March 28th, and the sessions will be resumed on the 8th of April. The seminary owns property valued at \$434,353, including the land and buildings on Washington Boulevard valued at \$132,500, down-town property valued at \$240,000, and trust funds otherwise invested amounting to about \$62,000, of which the McLaren Memorial Fund's share is \$7,191. The seminary buildings have all been put in first-class condition during the past two years, and the diocese as a whole is taking an unprecedented interest in the welfare and the progress of the institution.

On March 5th, Dean Lutkin gave his fourth lecture on The Music of the Church, at the seminary, the theme being "The Choral Service."

The Church of the Ascension has succeeded in finding a room for the expansion of its work among boys. A large room has been rented at 632 North Clark Street, a short distance from the church, and a trainer in athletics has been engaged for three evenings each week, to instruct the choir-boys, acolytes, and other boys, who are already formed into a club. The visiting priests at the Church of the Ascension on the Sunday evenings in Lent are the Rev. C. H. Young, the Rev. Herman Page, the Rev. Dr. Barry of Nashotah, the Rev. Dr. DeWitt, and the Rev. Theodore B. Foster. The Rev. E. A. Larrabee conducted a retreat for ladies at Kemper Hall, Kenosha, on March 4th, and will conduct a retreat for sisters at Fond du Lac on March 11th and 12th.

In addition to the parishes mentioned in a recent letter which provide a daily Eucharist during Lent, St. Paul's Kankakee, and Grace, Oak Park, should be included. The Lenten attendance at the former is large, the church being filled at the week-day evening services. The choir of this parish sang Maunder's "Olivet to Calvary" on the evening of the second Sunday in Lent, and will give Rogers' "Man of Nazareth" on the evening of the fourth Sunday.

The Rev. William H. Bliss, who has been rector of Calvary Church, Batavia, and priest-in-charge of St. Mark's, Geneva, Illinois, for the past five and one-half years, has resigned his charges and will go in April to Honolulu, to take up missionary work under Bishop Restarick. He will become the principal of the Iolani School for Boys, in connection with the Cathedral, at Honolulu, and will be thus attached to the Cathedral staff of clergy. The parish at Batavia is one of the oldest in the diocese of Chicago, and has now about 100 communicants. The Church building has recently been re-decorated in oils, and has been handsomely re-carpeted, and improved in other ways as well.

The money is also in hand to paint the entire exterior, and to make needed repairs, as soon as the winter is passed.

Large numbers of people have been attending the addresses recently given in Chicago by Dr. Grenfell, of Labrador, who is a missionary of the Church of England, and who has aroused deep interest in his great work along the Labrador coast. Dr. Grenfell was unable to accept several offers from Chicago rectors to use their churches or parish houses while in Chicago, but many Church people attended the gatherings addressed by him at the University of Chicago, and at other places in the city and suburbs.

At the University of Chicago during the second week in Lent there have been special religious services held daily, and on Tuesday, February 26th, Bishop Anderson took charge of the service and preached.

The choir of Grace Church, Oak Park, sang Stainer's "The Crucifixion" on the evening of the second Sunday in Lent, and the rector preached a sermon in connection with the cantata. An "after meeting," lasting fifteen minutes, is now being held at the close of the Sunday evening services in Grace Church, and is conducted by the rector.

The Rev. C. E. Bowles, rector of All Saints' Ravenswood, has published in his parish paper a series of suggested Bible readings for private use during Lent. The theme for the first week is "Our Sinfulness," for the second, "The Necessity of Repentance"; for the third, "The Promise of a Saviour"; for the fourth, "The Necessity of Faith"; for the fifth, "The Penalty of Sin"; for the sixth, "The Necessity for Good Works"; for Holy Week, "Fellowship in Christ's Sufferings." This series was compiled by the Rev. Dr. Newton, and is carefully selected.

The Rev. F. Du M. Devall, rector of St. Andrew's Church, Chicago, is giving a series of Sunday evening sermons during Lent on Apologetics, following the outline of the subject as presented in Major Turton's book on *The Truth of Christianity*.

The noon-day services for the third week in Lent were conducted in the Chicago Opera House by the Rev. William A. Guerry, of the University of the South.

At St. Mark's Church, Chicago (the Rev. Dr. W. W. Wilson, rector), the afternoon addresses during Lent are on "The Wisdom of God," and on Wednesday mornings the themes are "Meditations on the 34th Psalm," while on Friday mornings the subjects are "Lessons from the Life of our Lord," and on Friday evenings, "A Group of Wonders." Visiting preachers on Wednesday evenings are the Rev. J. H. Edwards, the Rev. F. C. Sherman, the Rev. F. Du M. Devall, the Rev. F. A. Saylor, Trinity's new Assistant, the Rev. C. E. Deuel, and the Rev. Henry J. Brown. The rector's Sunday morning themes are on the general subject, "A Thoughtful Religion," and on Sunday evenings, on "Christ's Sympathy."

The visiting priests on Thursday evenings at St. Mark's Evanston (the Rev. Dr. A. W. Little, rector), are the Rev. E. V. Shayler, the Rev. Dr. J. S. Stone, the Rev. A. G. Richards, the Rev. E. A. Larrabee, and the Rev. T. A. Snively. Dr. Little holds especial services on Tuesday afternoons for the children, but stresses his invitation to the children to attend all the afternoon services.

Under the Rev. E. Croft Gear, the Church of The Holy Communion, Maywood, a Chicago suburb, has been making marked progress during the past several months. A fund of nearly \$1,200, has been collected, and plans are being made for the extension of the chancel, which is greatly needed, and also for the erection of a one-story parish hall near the church. The suburb is growing rapidly, and the future of this parish is bright.

The important project of establishing a missionary kindergarten on the north-west side of Chicago, in one of the crowded districts, was presented to a largely attended parlor meeting of prominent north-side Churchwomen on the afternoon of February 26th, and it is possible that steps may be taken before long to have this new work well begun under the auspices of the Woman's Auxiliary. The paper read at this meeting was by Miss Sturges, of Elmhurst, who has made a special study of this branch of mission work in Chicago.

The Rev. Edgar Cope, who has just been called to the rectorship of St. Peter's Church, Chicago, preached at St. Peter's on the morning and evening of the Second Sunday in Lent. He has not yet decided concerning his acceptance of the call. The Rev. Dr. Frank DuMoulin, who has been resting in California since Christmas, passed through Chicago on the 28th of February, on his way to his new work as Dean of the Cathedral in Cleveland.

It is gratifying to find that a prominent Chicago daily

paper has published this week an item in which Mr. Milward Adams, the manager of the Chicago Auditorium, is quoted as stating his change of attitude concerning the performance of Strauss's opera "Salome," announced recently as forth-coming at the Auditorium in April. Mr. Adams states that he has received so many protests from ministerial associations that he has advised Mr. Conried, the conductor of the opera company, not to try to produce "Salome" in Chicago. It may be remembered that the clergy of the Chicago deanery, at their pre-Lenten meeting in St. Luke's Church, Evanston, passed a resolution that Mr. Adams be written to in the name of the deanery clergy, protesting against the performance of this opera in the Auditorium. It is good to find that the sum total of such letters has brought about so promptly, a result which is so welcome.

TERTIUS.

## THE BI-CENTENARY COMMEMORATION AT STRATFORD, CONNECTICUT.

BY THE REV. JOSEPH HOOPER.

*Secretary of the Bi-Centenary Committee.*

THE Diocese of Connecticut, with that proper regard for its honorable past which it has always shown, resolved at the last annual convention, held in St. John's Church, Stratford, on June 12th, 1906, to observe the Bi-Centenary of the permanent establishment of the Church of England in Connecticut by a solemn commemoration at Stratford, where the earliest services were held and the first parish formed. The Rev. Edmund Gilbert, D.D., of Southport, the Rev. N. Ellsworth Cornwall of Stratford, the Rev. Joseph Hooper of Durham, Mr. A. Foster Higgins of Greenwich, and Mr. Henry S. Glover of Fairfield were appointed as a Bi-Centenary committee. Mr. Higgins finding that he could not serve, the Bishop appointed in his place the Hon. Morris W. Seymour of Bridgeport. The committee are now able to announce the general outline of the commemoration, subject to necessary changes.

Special invitations have been sent to the Bishops in New England, the Bishop of New York, the Bishop Coadjutor of New York, the Bishops of New Jersey and Long Island, the Bishops who were born in Connecticut or who served the Church in that diocese, including the Bishops of Ohio, California, Newark, Kentucky, and the Assistant Bishop of South Dakota; the President of Yale University, and the President of Columbia University. The jurisdiction of the Bishops of London over the Church in the American colonies made it eminently fitting to send an urgent invitation to the present Bishop of London. From him this very gracious response was received, with its welcome announcement of his visit to the American Church. While written upon his official paper, it was sent from Bourne-mouth, where the Bishop was enjoying a holiday. The paragraphs omitted are purely personal.

FULHAM PALACE, S. W., January 14, 1907.

"DEAR BROTHER:—Thank you for your cordial letter of invitation, but as I am coming out to Richmond for the General Convention in October, I cannot manage also to come to Connecticut in June.

"Wishing the Church of Connecticut every blessing in connection with its commemoration, I am

"Yours very sincerely,

"A. F. LONDON.

"The Rev. Joseph Hooper, Durham, Conn., America."

The "nursing care and protection" of the venerable Propagation Society for the Churchmen of Connecticut until 1785, providing the stipends of the missionaries, sending them libraries, and in every way fostering their efforts to extend the Church, could not on an occasion like this be overlooked. The secretary of the society, the Rt. Rev. Henry H. Montgomery, sometime Bishop of Tasmania, has been most earnestly asked to come himself or send a representative. No reply has yet been received by the committee from him.

The convention will meet for business in New Haven on Tuesday, June 11th, the feast of St. Barnabas.

On the evening of that day, there will be in New Haven, a grand missionary rally in behalf of the Men's Thank Offering, with three addresses, one by a Bishop, one by a priest, and one by a layman. The music will be in charge of the Committee of the Convention on Music, of which the Rev. Ernest deF. Miel, of Hartford, is the chairman. It is expected a large chorus choir will be formed for the occasion. Several unavoidable and regrettable declinations having been received, only one of the speakers can now be made known, the Rev. John B. Harding of St. Mark's Church, Frankford, Philadelphia. The other speakers will be announced later. The convention will adjourn

to meet in Stratford on Wednesday, June 12th, for the Commemoration. The order for the day will be:

7:30 A. M., An intercessory celebration of the Holy Eucharist; 10:30 A. M., A Festival *Te Deum*. Sermon by the Rev. Dr. Samuel Hart. The Holy Communion with a special Thanksgiving; 12:30 P. M., lunch; 2:30 P. M., Historic Commemorative Meeting of the Convention, the Bishop of the diocese, presiding. Address of welcome, the Rev. N. Ellsworth Cornwall, M.A., rector of Christ Church, Stratford; Response, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut. Historical papers: (1) "The Church in Connecticut in the Eighteenth Century," the Rev. Joseph Hooper, M.A., rector of the Church of the Epiphany, Durham; (2) "The Rev. Dr. Samuel Johnson and His Contemporaries," the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark; (3) "The Lay Pioneers of the Church in Connecticut," the Hon. Frederick J. Kingsbury, LL.D., of Waterbury, sometime treasurer of the diocese. Address, "New York and Connecticut," the Rt. Rev. Henry Codman Potter, D.D., LL.D., D.C.L., Bishop of New York. Addresses by the Bishops in New England, the Bishop of Ohio, and possibly others. Address, Arthur T. Hadley, LL.D., president of Yale University. Address, Professor Wm. A. Dunning, LL.D., representing President Butler of Columbia University.

It is also expected that there will be brief congratulatory addresses from Trinity College, other institutions, and the Church Club of Connecticut. The representative of the Propagation Society will be given a prominent place. The music will be under the special charge of the Ven. Louis N. Booth, Archdeacon of Fairfield, a member of the diocesan committee on music.

It is earnestly hoped that all loyal sons of the mother diocese, wherever now living, will endeavor to be present. The occasion is not intended to be one of self-gratulation and spiritual pride, but of heartfelt thankfulness to Almighty God for the manner in which He has blessed the work done for Him in the past, and given the abundant increase which will cause the whole diocese to do a greater and larger work in the future.

### BISHOP BRENT'S ADDRESS.

AT the opening of the Convocation of the Philippine Islands, in the Cathedral at Manila, January 23d, Bishop Brent began his address with some beautiful thoughts drawn from the recent earthquakes and other catastrophes, and then spoke of the relation between freedom and authority in the Church. With relation to the Philippine work, he said, in part:

The departments into which our work in the Philippine Islands naturally falls are clearly defined:

1. That among English-speaking people.
2. That among Christianized Filipinos.
3. That among the Chinese.
4. That among Pagans.

(1) A movement was started in Philadelphia by loving hearts and hands, to lift the mortgage debt on the Cathedral land. My first intimation was in the shape of a cablegram on Easter Even, which announced that funds had been raised to meet the entire liability by contributions, and an adjustment of the balance (\$21,312) until it could be wiped out. The generosity of Mr. George C. Thomas is in large measure responsible for this deed of love, though coupled with his name, as fellow-workers, are the names of many other friends, those of Mr. George Wharton Pepper, Miss Nora Davis, and Miss Juliana Wood, Jr., occupying the foreground.

The Cathedral has thus far maintained itself without aid from the Board for any purpose, and although we have exhausted our reserve fund, and the maintenance of the new building will call for additional outlay, we hope to be able to carry the responsibility locally. After the establishment of Fort William McKinley, six miles from Manila, where there are two chaplains, there was at first a decrease in our congregations, owing to the withdrawal thither of all troops with the exception of the Division and Department Staff. We have recovered our numbers by an increase from other sources; but as the army has hitherto always contributed a considerable proportion of our active parishioners, we are somewhat apprehensive of the effect of the new status. Much depends on developments in civil life. During the past year, the Columbia Club has built and equipped a bowling alley from its own funds, reinforced by contributions collected locally. The club continues to be a help toward normal living, and makes for morality among a large number of young men.

For several years past we have heard a frequently expressed opinion that a school for American boys should be founded in Baguio. Last spring it seemed as though the moment were ripe for action, and we took preliminary steps to this end. Reason was given us to suppose that there would be a sufficient number of pupils to enable us to meet the expense involved by setting the fees at a moderate figure. Our prospectus, however, did not meet with the response we expected, and we have been obliged to defer action. A

fine site, one of the choicest in Baguio, consisting of twenty acres, has been offered us as a gift by two friends. To erect suitable buildings would cost at least \$20,000. Of course we would be justified in undertaking such a work only on a self-supporting basis, though the cost of the building and equipment would have to come from donations. The success of such schools in Simla and Darjiling, India, encourages us to expect similar success in Baguio.

2. My experience in the Philippines has taught me that great masses of the so-called Christianized natives belong to the category of the unshepherded. So far as the forces of men and money placed at my disposal by the home Church will allow, it is my desire to minister to these people who, in the city of Manila as well as elsewhere, are largely the very poor and ignorant. In Manila, the Settlement gives the natural starting point. We have established St. Luke's Chapel in Trozo (a district of Manila), in charge of a missionary who speaks Tagalog and who has had five years' experience among the natives. The work of mercy at the dispensary and our appeals to the children, which until now have occupied our full attention at the Settlement House, have created a constituency more or less stable. There are those who have reason to look to us for spiritual ministrations in the densely populated, squalid, neglected native quarter of Tondo, and they will not have to look in vain. Our missionary is at work on a Tagalog translation of the Book of Common Prayer, and services are already held in part or entirely in the native tongue.

The University Hospital is so called because funds for its erection are coming to us in the name of several of our great Universities. Our fund thus far has not reached the \$50,000 asked for. The site mainly was purchased with \$10,000 given from a discretionary fund in the hands of Governor-General Wright, more than a year ago. The contract has been let for the first pavilion, which is to bear the name of the University of Pennsylvania, for \$18,744, and the building is to be completed in a hundred working days. We shall need \$4,476 more to equip the operating room and provide for lighting, plumbing fixtures, range, and minor additions.

It has always been in my mind to establish in Manila, when the time is ripe, a school for Filipinos, on a self-supporting basis. Encouraged by my advisers, I wish at this time to make a definite move toward this end, and place the project before the Board. Manila would be the natural place for such an institution, and there is ample room on the Cathedral grounds for the necessary buildings. Temporary quarters might be secured and a school started within a year if we could be assured of two good teachers, a headmaster and an assistant, house rent, and an emergency fund of modest proportions.

It is desirable that we should acquire by purchase the property which we have used for the past four years for Settlement work, if it can be had for a reasonable sum. Rents continue to be exorbitant, and it is nothing but painful waste to make the heavy annual outlay we are forced to make at present for housing our missionaries and their activities. The said property is worth about \$20,000, though I fear that sum would hardly purchase it.

3. Our work among the Amoy Chinese is encouraging. During the year past, one class has been presented for Confirmation, and a school for boys has been begun with fair prospects for the future. Thus far the school has been self-supporting, and a competent Chinese has been appointed as instructor. We are in need of an additional priest for the prosecution of this work.

4. The missions among the Igorots in Bontoc and Sagada have made distinct progress during the year just closing. Materially we are approaching a position where some of our hardships and anxieties have reached the vanishing point. We have had in hand funds sufficient for part of our buildings for some time past, but the labor problem has balked us. . . .

In both Sagada and Bontoc we have made encouraging progress in our work among the natives. As an auxiliary to what is being done in these missions, a school for Igorot boys, called Easter School, has been established in Baguio. The children who come under our care may be divided into two classes: those who will fulfil the ordinary routine of native life, and those who show signs of superior intelligence or capacity for leadership. The former can be best trained on the spot in their own home surroundings; the latter, on the other hand, ought to be taken, for a time at least, into superior conditions where refined tastes and the higher faculties may be cultivated.

Baguio seemed to furnish the requisite environment; it is not too diverse from Bontoc to make the change unnatural, and it is far enough distant to prevent boys from going home excepting for vacation under proper guidance. A building was erected last spring with the funds placed at my disposal by the government in compensation for my services on the Opium Investigating committee. The school, which began with eight, has now eighteen pupils, and the prospect is encouraging.

During the past twelvemonth excellent progress has been made by the Rev. Walter C. Clapp in language work. He has compiled the first (approximately) complete vocabulary of Bontoc Igorot, and, with the aid of his youthful converts, has translated into the native tongue St. Mark's Gospel and the order for Evening Prayer. The vocabulary is an admirable piece of work and will possess permanent value.

The extension of our work among the Igorots is limited only by



the fewness of our workers. I feel it a matter for shame that the missionary in charge at Sagada should have been left alone as he has been, with every kind of obstacle to battle against and discomfort to put up with. His furlough is due at this time, but he has declared his intention not to avail himself of his right—one might almost say duty—to go home for a well-earned rest. Appeal after appeal has been made with no response. On the occasion of my last visit to Sagada, I found the churches at Sagada and Bagnen approaching completion. They have since been finished and are in use.

It would be in the natural line of development to establish a new station in Quiangan, across Mt. Polis, a day and a half from Bontoc, where our missionaries have already baptized a large number of people. At one time it looked as though the Dominicans would return there. They have recently concluded not to do so, and the field lies fallow with a great mass of natives anxious to receive the glad tidings of Christ's truth.

Again, to turn to our work in the south, the openings for evangelizing the Subanos, the industrious farmers of Mindanao, are such as I should like to avail myself of. I have visited these gentle, shy folk, and slept under their roof. The governor of the Moro province and the governor of Zamboanga both gave me every encouragement to put workers in the field, which I would gladly do if I could find them. Pangpang is the spot chosen as the best point for a mission. A recent trip to the Celebes (in the Dutch East Indies) gave me a splendid object lesson of what may be done with such people as the Subano and Igorots. In Minalhassa, a hundred years ago the natives were head-hunting savages; to-day it would be difficult to find anywhere a more orderly, self-respecting people. About 180,000 out of a total population of 250,000 are Christians; all but 7,000, who are Roman Catholic, belong to the Dutch Reformed Church. Like our Igorots, they are Malay, and their primitive faith, so far as I could ascertain, was almost exactly the same as the animism of the Philippine hill-tribes.

It is clear that unless we can get aid soon, our work is going to suffer seriously. Much that has been gained will be lost, and opportunities now open to us will slip away. The evil forces of civilization are streaming in. A letter just received from a remote part of Mindanao says: "Every good white person who comes in here helps. But it is pitiful to see, as we did this evening, the native boys decidedly drunk when they came to deliver messages." Unless aid comes soon, the chances to guard helpless people from the vices of civilization will be irrevocably lost.

### CHURCHLY LITERATURE FOR PUBLIC LIBRARIES.

AS explained in the editorial columns, the following list of Churchly literature in many departments is drawn with the view of guiding those who may have the opportunity of selecting or of suggesting such additions to the shelves of a public library:

*Oxford Library of Practical Theology.* (Longmans). A series at present numbering nineteen volumes on the Church, her theology and practices, all of which are useful for public libraries; but if all cannot be obtained, the following are more especially adapted for reading by American laymen:

- I. *Religion.* Rev. W. C. E. Newbolt.
- II. *Holy Baptism.* Rev. Darwell Stone.
- III. *Confirmation.* Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.
- V. *Holy Matrimony.* Rev. W. J. Knox Little.
- VI. *The Incarnation.* Rev. H. V. S. Eck.
- VIII. *Prayer.* By Rev. A. J. Worledge.
- XIII. *The Church Catechism.* Rev. W. C. E. Newbolt.
- XIV. *Holy Communion.* Rev. Darwell Stone.
- XVII. *Our Lord's Resurrection.* Rev. W. J. Sparrow Simpson.
- XVIII. *The Principles of Church Ceremonial.* Rev. W. H. Frere.

#### CHURCH HISTORY.

- History of the Christian Church from the Apostolic Age to the Reformation.* By the Rev. J. C. Robertson. 8 volumes, \$12 net. (Young Churchman Co.)
- Turning Points in General Church History.* Edward L. Cutts. \$1.25. (S. P. C. K.)
- Points in Church History for Schools and Colleges with Prefatory Notes.* By the Rev. Thomas Richey, D.D. 75 cts. net. (Young Churchman Co.)
- Introduction to the History of the Church of England.* The Rev. Henry O. Wakeman. \$2.00. (Macmillan.)
- The Church in England.* John H. Overton, D.D., 2 vols., \$5. (Gorham.)
- History of the Church of England from the Abolition of the Roman Jurisdiction.* Richard Watson Dixon. 4 vols., \$20 net. (Gorham.)
- Documents Illustrative of English Church History.* Henry Gee and William J. Hardy. \$2.60 net. (Macmillan.)
- History of the American Church.* Bishop Coleman. (Gorham.)
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# THE SOWER AND THE SEED

A SERIES OF LENTEN PAPERS ON THE PARABLE OF THE SOWER

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

*Bishop of North Dakota*

## III.—THE ROCKY PLACE.

ST. MATT. XIII. 5, 6; ST. MATT. XIII. 20, 21 (R. V.).

*And other fell upon the rocky places, where they had not much earth; and straightway they sprang up because they had no depth of earth; and when the sun was risen, they were scorched; and because they had no root they withered away.*

*And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he no root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.*

VERY notable, in our Lord's explanation of this parable, is His identification of the word with its hearer, so that the two constitute one thing. By an almost violent turn of thought He fuses the seed with the soil, and, instead of saying "the rocky ground is he that heareth the word," says "he that was sown upon the rocky places"; He no further distinguishes the truth and the man who receives it as two separate existences.

All three Evangelists quote Him as speaking thus in His interpretation—except as to that first class of the utterly indifferent, those upon whom the truth makes absolutely no impression.

"That which fell among the thorns are they"; "and these are they which are sown on the good ground." No longer are the two visions distinct—a shower of grain, and a stretch of earth; there is but one vision—a sown field.

Thus, here, as is usual with our Lord's parables, the meaning transcends the form of expression—there is more in the relationship between the word of God and the human heart than in the relationship between vegetable existence and its supporting soil.

A field may be cultivated this year, and, no matter what the result—good crop, poor crop, or no crop at all—it may five years hence be almost exactly the same sort of field, with its barren rocks, its dense weeds, or its clean expanse of deep, rich loam.

But it cannot be so with the man into whose soul divine truth has once entered. He who has heard and comprehended can never become as though he had not heard.

When any great word comes to a man, it is instantly—so far as he is concerned—only a part of him, it exists no longer away from him. Henceforth that word and that man are one for weal or woe—whether it dwells in him richly causing noble growth, or lies a dismal weight, or turns to a sour corruption.

As an audible voice after it enters my ears no more exists except in my memory, as while I live its utterance lives with me, and when I die that utterance dies with me, so is it with our personal relations to a truth; it is ours and ours only; and ever afterward we are each he who had that truth.

To other men similar great words come, as like to ours as grain of wheat to grain of wheat—declaring what, as it proceeds from God, is the one and identical idea. But that idea is in some ways different for each different man. "Personality is our standard of reality" (Hillingworth); ideas exist in mind; and as each mind varies, the conditions, the relations, the shape and color of the idea must vary also.

The word of God when it sounds to me is translated by me into my own particular dialect which no other man knows or can know; and as uttered again in my life and character it is a new sound in the harmony of creation.

And here we see the tremendous responsibility of each human being; his failure is that something God meant to be will never be at all. Others, countless others, may succeed, but without him something is lacking in the universe.

When our Lord told about the Sower and his work it was, as I have said, late spring or early summer. Harvest-time had not arrived, though when and what the harvest would be was very evident in the serried masses of strong plants plentifully heading out. And where the harvest would *not* be was even more evident.

In one place His eyes fell upon an area occupied by puny and withered stalks, thin yellowed blades and dry tops giving no promise of a single berry. This was where a slight coating of earth lay upon the rock of the hillside.

The seed dropped there had found permanent lodgment,

had sunk in and been retained. When the early rains fell, it quivered with vitality, it sent roots downward and spears upward—and into these passed its whole being; it lay there no longer as a seed. The new plant drew the proper elements from the mould; it sucked in the life-giving ministries of air and dew and sunshine.

For a while this part of the field gave as fair prediction as any other; it joined without a break the expanse of velvet green.

But now that prediction has been falsified. The sterile rock below has made its presence unmistakable; from it those first roots have gained no nourishment; along its ungracious surface the water has slidden away in waste; the heat from the sun has struck through its thin veneer only to be reflected with deadly blasting; and now the plants once so promising are dying or dead.

Perhaps among the people our Lord was talking to were few or none who at the time gave clear evidence that this dwarfed and moribund wheat symbolized their spiritual state.

The enthusiasm for Jesus had not yet cooled; the opposition to Him had not yet crystallized; the stress and hardship involved in becoming His disciples had not yet appeared. He is still the popular Galilean Prophet. It is still early spring.

But our Lord knew the hearts of men, and He passed from recognition of the applausive faces and voices all around to the scrutiny of the souls.

Then He saw how much of this interest in religion, and devotion to truth, and acceptance of His authority, and affection for His personality, was light and transitory, how underneath extended a thick, hard, dull selfishness—content to let the novel ideas and resolutions display themselves as brilliant and pleasing externalities, but sullenly refusing to let them pierce into its substance and break up its coherence and transmute its particles into their own development. He foresees how, ere long, when His Word is no longer a sermon, attractive in its purity and sweetness and splendor, but a law; how when it shall insist upon a permanent grip on the conscience and control over the life; then it will be found irksome, unpleasant, distasteful, even hateful.

The shallow heart which so quickly welcomed it discovers that it really means an upheaval and splitting of ancient habit, a renunciation of ancient likes and dislikes, a foregoing of much that seems desirable, a large shifting of the centre of interest and reversal of the course of action.

Were it all only sitting on the hillside or the seabeach and listening with facile approval to ethical verities and spiritual visions, to beautiful picturings of an ideal society and gracious assurances of a heavenly home; were it only the thrilling over such talk with a pleasant satisfaction that one appreciates it and an agreeable consciousness of not being like the stupid and brutal class who do not; were it only turning to those around and saying with them, "How good and sweet all this is;"—were it only this, how easy to be a Christian. And for a while to those Galileans it was only this; and they behaved accordingly.

Yes, so long as no subterranean change is required, so long as the seed and soil can rest quietly, with just a rootlet or two of belief softly pushing below and a few delicate leaves of profession reconnoitering above—so long there will be a fresh and fascinating display of life.

But when more is required; when the blazing heat of the noon-day sun beats down, "the blast of the terrible ones"; when the slight dews of the ordinary atmosphere are insufficient for the thirst; when the demand is for strength coming from waters deep stored in the soul; then the thin, frail, resourceless plant shrivels and stops. The very conditions which should have made it sturdy and self-reliant and progressive are its ruin. That mighty sunshine, meant to evoke all its powers and put them into healthy action, is too much for it; what otherwise would have knit the tissues firmly together and aroused the healthy appetite of the cells and set the whole plant in vital motion from slenderest fibril to topmost pennon, in this case simply burns to death; and the wind rustles drearily through a patch of hopeless straw.

"It withered away because it had no moisture," says St.

Luke; "Because they had no root they withered away," says St. Matthew.

The two come to the same thing. Had the roots gone deep enough they would have found the moisture. But this was impossible because of that impervious rock. The covering of earth which lay above could not retain the gifts of the rain, and the rock itself would not receive them at all.

Large and plain is written here the fate of spiritual shallowness, of shallow feeling and shallow thinking. The great truth with its sweetness and its glory comes to people of superficial and inconsiderate mind, and makes an impression upon them; indeed, it often affects them more quickly and charmingly than it does people of graver and profounder thought. They see it hastily and partially; they take note only of its agreeable and persuasive aspect; they accept it for light and easy handling.

Others observe its far-reachingness, its imperativeness, its exclusiveness, its revolutionary character and its many demands. And so they hesitate before submitting to it; they recognize that it means a great deal; they are not prepared to proclaim it glibly.

But the shallow man, as our Lord says, "heareth the word, and *straightway with joy* receiveth it." It is so fine, so beautiful, so attractive! Surely anyone walking by this teaching will journey through the world in happiness and serenity!

He has not allowed for so much in this present earth and society which is not accordant to that ideal of life, which will not help to realize it, which is often bluntly opposed to it. He has not allowed for his own frailty, for adverse circumstances, for the disregard, the contempt, the antagonism of a large share of his fellow-men.

And when he meets all these—as meet them he must—he is surprised, disenchanted, disgusted, defeated.

The word has never really gripped him at the heart; this blend of the truth and his soul is unsubstantial. And so, as St. Luke says, "These have no root, which for a while believe, and in time of temptation fall away."

"In time of temptation"—but that is really the most of the time allotted us.

And only a trifling growth can be made by such blades as will wither when they are struck by the blaze of that sun which circles daily through each summer's sky.

The temptations most readily and strongly operating on the shallow-minded are those which proceed from the harsh conditions and untoward happenings and puzzling questions and heavy calamities of this present life. It is when "tribulation," or "persecution because of the word," "ariseth," that "straightway they stumble."

"Straightway"! Just as swiftly and heedlessly as they received it with joy, do they reject it with discontent and dislike.

Our Lord specifies two classes of such temptation,—"*tribulation*" in general, and "*persecution because of the word*." There are the mishaps and difficulties and injuries and wars which come to the Christian as they come to other men. And there are those which come to him because he is a Christian.

In our Lord's time, and for long after, there was much of this latter sort of trial. The mere fact of their Christian profession subjected a host of men and women to social ostracism, to pecuniary damage, to bitter reviling, to hideous torture, and to shameful death.

But in our land and day there is almost nothing of this kind. A young man is sometimes laughed at because he goes to church; a girl is sometimes left out of social gaieties because she is "too strict"; a business is sometimes hindered or a political career thwarted by an adherence to Gospel honesty and Gospel honor.

But, on the whole, even the coarse, lazy, vicious world respects a genuine Christian. And its contempt for the shallow believer is not for his belief, but for his shallowness.

Not through "persecutions because of the word" does our conviction falter and our conduct fail. No! but through tribulation in general; through the stress and discomfort and bitterness which are bound to appear, some time or other, in every individual's career—the bearing of fardels, the slings and arrows of outrageous fortune, the heartache and the thousand natural shocks that flesh is heir to. We thought our religion would shield us from all these; and we find it does not. We expected our creed to envelop us in light; and presently we are amid the chilly mists. We thought that the sacraments would always make duty a joyous thing; and ere long we find it irksome and sombre. We embraced the truth because of ready in-

clination to it; and soon we are amid circumstances where that inclination sickens.

The word came to us with a music which has ceased, with adornments which have disappeared, with certain extraneous advantages and encouragements which it no longer displays.

It was easy, or seemed so; and now it seems very difficult. It asked what once we were ready to give, as costing little, but what now we can give only with effort and self-repression and sacrifice. And so we no longer walk along in free and glad following of the Lord; we stumble and fall and lie inert.

Oh, what great stretches of this rocky, shallow ground one beholds in the membership of Christ's Church. There is a nominal profession still—a dry stalk sticking up here and there—but where are the faith and hope and charity, those rich and abiding fruits?

This man or woman once happily swore allegiance to Christ and expected to continue in that allegiance all the coming years.

Why not? Such a glorious Gospel! Such a prosperous Church! Such a crowd of fellow-enthusiasts! The world was smooth and satisfactory when they first heard the word. They had a comfortable livelihood, good prospects, many friends, excellent health—perhaps fine station and large wealth. Then, in some of its many shapes, tribulation appeared and began its severe testing—and the shallow, selfish Christian bent and twisted and collapsed.

It may have been loss of money; it may have been bodily disease and pain; it may have been social slights; it may have been failure of cherished plans; it may have been desolating bereavement. But, whatever it was, it silenced the prayer and the hymn; it closed the Bible; it kept back from the Sacrament; it loosened the girdle of duty and quenched the lamp of hope.

How pitifully common it is—the pew vacated because it can no longer be occupied by the former costly raiment; the chancel-rail unapproached because of someone kneeling there who does not accord the deference and courtesy deemed due; the trust in God killed by a chronic illness or a new-made grave; the love toward men frozen by certain reverses, disappointments, slights, and injuries.

How common it is—the spectacle of the man or woman who was so constant in the New York church—with its stately architecture, its splendid service, its great congregation—and who is so indifferent to the little wooden building—cross-crowned though it be—on the Dakota prairie. How common it is—the case of those who used to say the Apostles' Creed, but have filled its place now with some new "Christian Science" formula or some dreary agnostic denial.

And it all is due to shallowness. They never truly appreciated the word—these people whom such tribulation can shake from their belief, their zeal, their duty, their gladness.

Shallow in mind; they never tried to discover how in Jesus Christ "are hid all the treasures of wisdom and knowledge"; and so, when some new problem arose or some sharp question was asked, they had no explanation or answer, and became the pliant dupes of a one-sided theorist or a wholesale denier. Shallow in heart; they never felt how "all things work together for good to them that love God"; and so, they could not continue in patient loyalty under burdens and griefs.

Shallow and selfish, they did not and would not learn that the sole object of the hot rays which ruined their early religion was to develop it into a glorious fruitfulness.

And, oh, the pity of it! "It is, surely, the saddest failure we can ever see, when the stress of pain, or sorrow, or trouble comes upon a man, and leaves him no better than he was; no humbler, no gentler, no more thoughtful for the cares and sufferings of others, no less worldly and selfish, no more nearly ready to die."

It is indeed most melancholy frustration of God's purpose, when the persecution sent to inspire the martyr only causes the apostate; when the tribulation sent to train the Christian soldier only induces him to desert the ranks.

But the persecution and the tribulation have no such baleful power in themselves. It is simply our mere surface reception of divine truth, and our deep-seated refusal seriously to consider it, which can prevent its growth and blossoming and bearing abundant harvest, amid all temptations. Therefore for ourselves and others let us pray, "That it may please Thee to give to all Thy people increase of grace to hear *meekly* Thy Word, and to receive it with *pure* affection, and to bring forth the fruits of the Spirit, We beseech Thee to hear us, good Lord."

LET US unite to shield the weak from oppression.—*Rosseau*.



A WELCOME IN THE CHURCH.

By THE RT. REV. G. MOTT WILLIAMS, D.D.,  
Bishop of Marquette.

THE following extract from a personal letter to me of one of my most valued missionary clergy, seems to me of sufficient importance to be communicated to one of our regular Church papers. A diocesan paper will not give it the proper circulation, and I therefore submit it to you:

"At the risk of seeming tedious, I am about to relate certain things that have been brought to my attention regarding persons going from small missions and the manner in which they are received (?) in the city churches. I am doing this in the hope that you may be moved to speak or write about it, where it will be brought prominently before the whole Church.

"Persons whose ideas of the Church have been gained in the small places do not understand the conditions that obtain in the large parishes. Having been taught to look upon the Church as the family of God's people, they expect to receive some sort of greeting from the members of that family; and as in most cases no such greeting is forthcoming, they feel lonesome, and frequently become discouraged.

"Of course things would be different if they would only make themselves known to the rector, and the fact is, they don't. And yet they look for some sort of recognition.

"I often get letters from those who have gone to larger places, and almost without exception they complain that 'no one ever spoke to me.'

"Last week I got a letter from a lady in Vancouver, B. C. She says that at first she went regularly to the Church of England, but was 'completely frozen out'; all the time she went, she met with nothing but a blank stare.' Being a recent convert to our Church and not feeling that proprietorship in the Church that every well-grounded Churchman ought to feel, and perhaps never having been to a large church before, she became discouraged and allowed herself to be led away to the Wesleyan Methodists; though she still deprecates the loss of 'our beautiful service,' the vested choir, and the Communion, where, as she says, 'It seemed so much more solemn and real to kneel at the altar and receive the Symbols at the hands of the minister himself.' (Showing, I think, that she had grasped some faint idea of the sacramental nature of the Holy Eucharist.) Now, while she has shown weakness in allowing herself to be 'frozen out,' still I think it is the office of the Church to go after the weak and foster them until they become strong.

"Another letter from Arizona tells something of the same story, with this important difference; the lady concerned was not discouraged, and finally won recognition and became a valuable Sunday School worker. Another from New Mexico complains of the 'blank stare,' while from our own and the adjoining dioceses I hear of considerable loss to the Church from the same cause.

"I think you will understand how nearly all this touches me, knowing the conditions under which I labor. Eighteen out of the thirty-five confirmed at D— since I have been here, have gone away. Fifteen of these are adults who were formerly unattached, or members of other bodies. At R— the percentage of removals is much greater.

"Is it any wonder that one is concerned as to whether these new converts are 'frozen out,' even if they are weak or diffident, or that the work begun here is brought to perfection elsewhere?

"Of course, I don't think a clergyman should be expected to stand at the door of his church to greet everyone that enters; but it seems as if, especially in our large parishes, there might be a few interested and earnest men and women, scattered through the Church, whose business it would be to note the arrival of strangers and 'take them in.' It could be easily ascertained from their behavior whether or not such persons were of the 'Household of the faith.' If they were, it would surely be no discourtesy to ask them their names and addresses.

"I think the ordinary parish priest does not and perhaps cannot appreciate the situation as fully as does the missionary, and especially the missionary who has, as it were, 'risen from the ranks' without the regular theoretical training. I believe the latter is more frequently brought into contact with the 'babes in Christ,' and that he more fully realizes the careful nursing necessary to make them 'strong men' and ideal Churchmen. The ideal Churchman goes to church to commune with God and is unaffected by his surroundings. There are others to whom human sympathy seems in some sort necessary. In a strange place they yearn for companionship, and companionship which has some common bond of union. What greater bond can there be than a common faith? Therefore they seek first in the 'Household of faith' for sympathy and companionship. But not finding them there, they look elsewhere. And so it follows that the sects and lodges are enriched at the expense of the Church."

MAKE it thy business rather to comply with the desires and commands of others, than to indulge thy own inclinations. Choose a moderate, nay, a low fortune, rather than greatness and abundance.  
Thomas à Kempis.

THE CLEANSING OF HIS TEMPLE.

By MARIE J. BOIS.

KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Altar service, with its blessed and holy duties, has inspired me with thoughts which I want to send as a message to all the faithful children of the Church, but especially to those of her children who are in the world and of whom it is hard to tell whether they are not of the world as well.

At first, for me, the *Altar Service* consisted of the preparing of the altar: the changing of the colors; the laying on of the fair linen, and the marking of the books. But as the blessed work became more and more a beloved privilege; as the inward light grew brighter, it affected my eyes in a wonderful way. I saw things I had not seen before: all the beautiful carvings of the altar, carefully dusted as they are every week, had yet, with the years, taken a grey dull look, and I longed to restore to them their former brilliancy.

Ignorant as I was of how to set to work, I enquired of a house decorator what I should do, and, with the consent of the rector, I started, the next day, with a small bottle of special oil, a large brush and some cheese-cloth, on the service, which is to be mine during Lent. I worked on the wooden carvings with such a wonderful result that the altar looks as if it had been but recently finished. Not a grain of dust is left, not a dull, grey spot anywhere to be seen. From there I worked down into the chancel and as I came to the parts which are hidden to the ordinary eyes, I found dust had accumulated there, much more than in any other part, the wood was duller, although as susceptible of brilliancy as the front of the altar.

Will THE LIVING CHURCH forgive me, if I seem to speak of what I am doing as if to let everybody know? Remember, I consider it as a *blessed, glorious privilege* to be allowed to work in God's sanctuary. There is no sacrifice implied in it: it is truly a work of love in which I delight. If I speak of it to-day, it is because of the thoughts which came to me as I was working in the dusty corners; as carving after carving shone in new brilliancy under the magical brush and cloth. When finished, they were again hidden to the human eyes, but no dust dishonored any longer their consecrated wood.

And I thought of the temple of my own heart. How often to all appearance, in my own eyes, the altar was ready for Him, while down in the hidden recesses would lurk the dust of pride, of coldness, of unrecognized, unacknowledged, yet real dislike to someone.

Ah, then I prayed to Him, "to cleanse the thoughts of my heart by the inspiration of His Holy Spirit." I asked of Him, that while I prepared His sanctuary during Lent so that it would be *ready in His eyes*, for the great day of Easter, He would teach me to prepare the inner temple of my heart, faithfully, day by day searching in the hidden corners, and as I discovered the defiling dust of sin, He would grant me the anointing oil of His grace to cleanse that deceitful heart, that it might be ready, *ready in His sight* to welcome Him on His Resurrection day.

May we all, during Lent, prepare our hearts for the glorious Easter Communion, and come to Him, ready, not only in the sight of our fellow-men, but *ready in His sight*.

FAITH.

Perhaps, if God's existence had been one of those things of which formal proof could be given to the world, the acknowledged fact would have lost its interest. Few men would have cared to verify what no one would dispute. The tendency would have been to rest upon an intellectual assent to the proposition. When it came to the proof, the poor and simple would have been at too great a disadvantage compared with the philosopher. We should have lost all those touching and noble associations which gather round the name of faith, and should have had instead a cold science—common property, and so appropriated by none. As it is, each man has to prove the fact for himself. It is the great adventure, the great romance of every soul—this finding of God. Though so many travellers have crossed the ocean before us, and bear witness of the glorious continent beyond, each soul for itself has to repeat the work of a Columbus, and discover God afresh, and this can indeed be done: but intellectual argument is not the sole nor the main means of apprehension. At best it prepares the way. Moral purification is equally necessary. Then spiritual effort, determined, concentrated, renewed in spite of failure—calm and strong prayers in the name of Christ—enable the believer to say, like Jacob after he had wrestled with the angel, "I have seen God face to face, and my life is preserved."—A. J. Mason.

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Catechism: XI. Duty Towards Thy Neighbor. Text: Acts vi. 8.  
Scripture: Acts vi. 8-15; vii. 55-60.

**T**HIS lesson takes us to the early days of the Christian Church. It is given in connection with the history of the Church immediately succeeding the day of Pentecost. Yet no little time must have passed since then. We have already seen in studying of St. Peter and St. John in Jerusalem after Pentecost that the first Christians were made up of Jewish converts. The first Christians were of one mind in thinking that anyone who wished to become a Christian must first be circumcised as a Jew. There was at this time a considerable body of Greek-Jewish-Christians. Some of these had doubtless been Jewish proselytes before they had heard the Gospel. There can be little doubt, on the other hand, that some of them had been circumcised in order that they might also be baptized as Christians. The fact that the healing of the sick was such a prominent part of the work as viewed from without makes it seem probable that many who were not Jews would apply for membership (Acts v. 15, 16). The Church was still centered at Jerusalem. The next stage in its growth according to the Saviour's plan (Acts i. 8) would carry it to Judea and Samaria. But the Church did not realize that the time had come for this step forward. He who was presiding over the destinies of the Church accordingly brought it about in His own way. A new element was introduced into the preaching. As a result the opposition of the Jews became general and intense. The Church had a taste of persecution and the members were scattered throughout Judea and Samaria, while some few traveled still farther carrying the Gospel with them to Cyprus and Antioch (xi. 19). In the martyrdom of St. Stephen we see wicked men working evil against the Church and yet working out at the same time the larger plans of God.

St. Stephen introduced a new element into the Church's teaching. Up to this time there had been but little conflict between the Church and the Jews. The Apostles had not as yet realized or preached the great fact that the Christian Church was wider than Judaism. Stephen with the wider view-point of a Grecian, so preached the Gospel as to make it clear that a new and wider dispensation had come in. It was this new note in his preaching which aroused the Jews against him. At the same time the greatness of his faith and the presence of the power of the Holy Spirit attracted wide attention because of the signs and miracles which he did. There is nothing to indicate the length of time during which he was occupied in his ministry as a deacon. It must have been some little time before the opposition could be so aroused as to present Stephen before the Sanhedrin. Peaceable means were first used. Men were put forward to argue with St. Stephen. It is an interesting conjecture that supposes that one of those mentioned as being "of Cilicia" was Saul. It is highly probable. But no argument could meet the truth presented by one who was "full of the Holy Ghost." From Him St. Stephen received a mouth and wisdom which could not be gainsaid.

When men's arguments are more than met, although they themselves are unconvinced, they usually become very angry. These Jews were ready to resort to any means to defeat this zealous young preacher. They accordingly resorted to false charges. These were made first to the people to arouse public sentiment against him. They were evidently not false in the sense of being entirely fictitious. Half-truths are much more dangerous and at the same time harder to refute than statements wholly false. St. Stephen had doubtless made statements and arguments similar to that which he made before the Sanhedrin after his arrest. He there declared that God was not limited to the Temple. Doubtless he had also declared that the law of Moses was temporary in its mission and purpose. These words were wrested by the false witnesses to claim that which he had not claimed. When the people had many of them

been aroused against him, they caused his arrest and the false witnesses appeared against him before the Sanhedrin.

As the false witnesses gave their testimony against him there before the body which officially represented the Jewish nation, his face took on a strange appearance. St. Luke records that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." We need not be too curious as to the nature of the transfiguration of his face. The record bears witness to the fact that the pricks of conscience which raised doubts in the mind of Saul there had their beginning. When we remember that St. Paul was a member of the Council, and that he was afterwards so intimately associated with St. Luke, the presumption becomes so strong as to become almost a certainty that it was from him that St. Luke secured the full account which he here gives of the work and martyrdom of St. Stephen. At least he must have received from him the account of that which took place before the Sanhedrin. When he makes this statement as to the heavenly aspect of the face of the young deacon, he is telling us what St. Paul told him that *he* saw.

In his incomplete speech before the Sanhedrin, St. Stephen had already shown that the fact that Jesus of Nazareth had been rejected by his own nation was no proof that He was not sent of God. He reviewed their history and showed that both Joseph and Moses had been rejected by men although sent by God. He also showed the temporary character of the Temple. He was then interrupted and was not permitted to finish his argument. As the light of heaven was being reflected from his face, his own eyes were given a vision of heaven itself. As the official body of the nation was condemning one who had voiced the truth as given by the Holy Spirit, he saw the "Son of man" *standing* at the right hand of God. Inasmuch as He is commonly referred to as *sitting* at the right hand of God it may well be something more than fancy which sees something significant in the attitude which is here ascribed to the Lord Jesus. It has ever been the custom for the judge when he pronounces a sentence to arise.

Inasmuch as the rejection of St. Stephen was not merely personal but a rejection of inspired truth, and that by the body which officially represented the nation, it would seem to indicate that the Jewish nation instead of St. Stephen was on trial and was condemned. The term "the Son of man" is used only here outside of the Gospels. It is the term which is applied to Jesus in His office as judge (St. John v. 27; cf. St. Matt. xxiv. 37, etc.). It is not without significance that up to this time the Gospel of the resurrection had been preached to the Jews at Jerusalem. From that very day the scattering began, and the Gospel was preached more widely.

Having been convicted of blasphemy by the Sanhedrin, he was hurried without the city gate and stoned in accordance with the Law (Lev. xxiv. 14, 16). The witnesses were required (Deut. xvii. 7) to throw the first stones. Saul was, as he then thought, a passive witness of what was being done, but he afterwards felt that he was not free from the guilt of the blood of St. Stephen from the fact that he had kept the clothes of those who threw the first stones (Acts xxii. 20). The most casual reader must be struck by the fact that the first Christian martyr reflected so perfectly the same spirit as that shown by his Master before him when He was being put to death. As Jesus prayed for the pardon of those who crucified Him, so St. Stephen prayed for his murderers.

The practical lessons which may be drawn from this sad yet beautiful story are many. There is space but to indicate some of them. All through the story runs the fact that all that happens to those who are true to God and love Him is made to work out His plans and to reflect His glory. No matter how sad the outward appearance may seem, God will over-rule them for eternal welfare if we but trust Him. Nor is the Lord Jesus indifferent to that which happens to His disciples. Those who suffer for His sake He will as truly watch over and sustain as He did over Stephen, although not perhaps manifesting Himself in the same way.

The lives which are cut short need not be without abundant fruit. St. Stephen labored abundantly while he lived. But had he not so died the fruitful labors of St. Paul might not have been forthcoming.

It seems clear that the conversation of St. Paul had its first faint beginnings at this time. St. Stephen therefore may rightly claim some share in the fruits of the great Apostle to the Gentiles.

Upon the face of St. Stephen was seen reflected the bright

light of another world. Our faces all reflect something. The bright face of each boy or girl may grow either beautiful with heaven's own beauty, or it may, by a course of self-will and sin, come to reflect the basest of thoughts and character. The pity of it all is that the sin-marred faces of men were made from the innocent faces of children who might have had faces reflecting heavenly character.

## 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 LOSS OF FAITH.

To the Editor of *The Living Church*:

**T**HE loss of faith is a sad thing. The spectacle has been presented to the world of clergymen who had been enabled to save souls on account of their faith, turning about and driving those same souls from Christ, on account of their loss of faith. Why should any man be proud of his loss of faith? Why should he ask the Church to give up her faith for his sake? Is not the prophecy of Zechariah (xiii. 6, 7) having a second fulfilment to-day? "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd (Jesus Christ) and the sheep (which are the congregations of unbelieving pastors) shall be scattered: and I will lay my hands upon the little ones (those little or weak in the faith)."

If this prophecy is not having a second fulfilment and Christ is not being crucified afresh in the hearts of men and in the Church to-day, then He never will be crucified afresh by anybody.

It is strange that Churchmen and Christians could imagine that men might be allowed to continue to sin against the Holy Bible without being led to sin against Christ also. Let them go back to the Scriptures as *the Word of God*, and then they will go back again to Christ and accept Him as their Saviour. The Church cannot survive without the Scriptures any more than the Scriptures can survive without the living witness of the Church. Let clergymen and laymen attend carefully to the devotional study of the Holy Bible, let them return to the way of faith, to family prayer and the good old customs, and heresy trials will cease.

DAVID C. HUNTINGTON.

Richmond, Ind., Feb. 24, 1907.

### COLORED CHURCHMAN AGAINST RACIAL BISHOPS.

To the Editor of *The Living Church*:

**T**HERE seems to be an effort by some to have colored men ordained Bishops, because they are colored, and that they may work exclusively among colored people. As a communicant of more than twenty years I, with many others, beg leave to differ with these.

The Church is a divine institution and needs no special methods to convert any race or any people. The Church, from the beginning, with the original priesthood and sacraments, has brought salvation and peace to all nations, and can continue so to do. A special consecration of one colored Bishop, because of his being colored, calls for a second, and then a third. These three may then see a light demanding that they consecrate others, and withdraw from the Church, and having apostolic succession, start a Colored Episcopal Church.

God forbid that the Body of Christ should be so mutilated!

When a man has the learning, the piety, the Churchly training and loyalty that should make him a Bishop, make him one, regardless of his color; but his color should have no bearing one way or the other.

For the good of the Church which has remained the same through the nineteen centuries; for the good of the American Negro, the despised of all dark races; for the good of those now in the Church, may the wisdom from on High guide the Council to a right decision, should this matter come up. The

Church is greater than any race or any people, and is a blessing to all who come to her.

W. T. PEYTON.

Louisville, Ky., February 27, 1907.

### TREASURERS SHOULD GIVE BONDS.

To the Editor of *The Living Church*:

**I**S not the moral of the loss sustained by the defaulting Baptist treasurer in New Britain Conn., a lesson in ecclesiastical morals? While a fraternal spirit prompts all to sympathize with a religious society which may have lost \$50,000 in this way, the question comes, Why place a responsibility so great on one man without bonds? If it be said that in a Church it is to be supposed that the man chosen is honest, the reply is that when a corporation or city chooses a treasurer, he too is supposed to be honest, yet he does not think his honesty questioned by the requirement of bonds.

Had the Baptist society the moral right to set such an example of unguarded sacred funds?

S. W. LINSLEY.

St. James' Rectory, Winsted, Conn.

### DR. HALL'S DOGMATIC THEOLOGY.

To the Editor of *The Living Church*:

**M**AY I once more tax your kindness by using a brief space in your columns to notify the kind subscribers for my Dogmatic Theology that the first volume—*Introduction to Dogmatic Theology*—is almost through the press? It will be issued by Longmans, Green & Co., within a few weeks, and will be duly sent to each subscriber by that house.

Volume II.—*Authority Ecclesiastical and Biblical*, will be ready for the press, I hope, by next autumn. Any subscriptions for it from those who have not subscribed for the series will be gratefully received. Some 200 are needed. The price is \$1.60 net.

FRANCIS J. HALL.

654 Park Ave., Chicago, Feb. 22, 1907.

### MISSION CHURCH BURNED IN ALASKA.

To the Editor of *The Living Church*:

**N**EWs has just reached the Missions House of a serious loss at Tanana, Alaska. On Ash Wednesday during the hour of service, the two-story frame mission house was destroyed by fire, with a total loss of its contents. Information of the disaster reaches us two weeks after the event, probably through some interruption of the telegraphic service to Tanana. Presumably the beautiful church, built by a New York Churchwoman, and the smaller building near it, escaped destruction, but all the possessions of the Rev. Mr. Hoare, our present missionary there, are probably a total loss. A telegram has come from Bishop Rowe at Sitka, regretting that there is no insurance but stating that companies refuse to insure in Alaska. The loss on the building will be in the neighborhood of \$3,000, and \$500 to replace the furniture. As to personal losses incurred, we have, of course, no estimate.

The burning of this mission home in the middle of an Arctic winter is a great privation, but the fact that Mr. Hoare is alone this winter, his family being in the States, will make the conditions less difficult. It is, however, the feeling of Bishop Rowe that the Church should know at once of this serious loss, and be given the opportunity of making it good. If restoration is to be made this coming summer, plans for it should be immediately under way.

The destruction of this mission house involves not only a serious financial loss to the mission and a check to the valuable work carried on there, but it wipes out a building which has contributed greatly to the usefulness of the missionary work in Alaska. The Tanana mission is on the banks of the Yukon River at the entrance of the Tanana. One of our Alaska missionaries calls it "The Half-Way House, and the Wayside Inn of Alaska." Situated as it is some 500 miles above Anvik, and 400 below Circle City, the mission house at Tanana has been the centre of a cordial hospitality, and a station of cheer and help in a desolate country. More than once has the building been crowded to its capacity, and the smaller building also taxed to the utmost, in providing for the wayfarer and the stranger.

It seems likely that the Tanana mission will remain a most important point in the Alaskan work. Its central position on the great waterways with transportation by boat possible for distances ranging from 500 to 1100 miles in four directions on the Yukon, the Tanana and the Porcupine Rivers, make it

already a most important centre. In addition to this, the government is seriously considering the opening of a mail train northward from Tanana into the Koyukuk country, which would greatly increase the importance of the place.

Bishop Rowe asks that this matter be brought before the Church. He does this because he realizes the unusual value of this mission in the Alaskan work. Upon this spot some of the best work of the Alaskan mission has been done. The Rev. Mr. Prevost, during fifteen years of splendid service, built here for the future wisely and well. The Church owes it to herself and to the workers who have labored here that there shall be no backward step for lack at this time of the needed help.

H. L. BURLERSON,

February 28th, 1907.

*Acting Secretary.*

### HOW TO GET CHURCH PAPERS READ.

*To the Editor of The Living Church:*

**W**ILL you kindly allow me to say that the suggestion concerning the method of securing an increased circulation of THE LIVING CHURCH now in vogue in the Church of the Epiphany, Chicago, whereby the people are purchasing their copies weekly at the church door by depositing a nickel apiece in a convenient box, came originally from the assistant in our parish, the Rev. Erle H. Merriman, and not from the undersigned. We have found it successful from the start, and have lately been able to increase our weekly order. Occasionally I have called special attention to some article in the paper when giving out the notices during service, and on such Sundays the supply has not begun to be equal to the special demand. I am quite convinced that in any parish where there are many salaried people, this method of encouraging the reading of a weekly Church paper will be easily successful, when the method of trying to secure an equal number of yearly subscribers would be found impracticable.

Faithfully yours,

JOHN HENRY HOPKINS.

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

*To the Editor of The Living Church:*

**I**HAVE little or no interest in the ritual question raised by the Bishop of Marquette. In this time when men calling themselves Churchmen are, under the pretense of defending Christianity, undermining its very foundations, and in the presence of an apostasy unparalleled in the history of Christendom, this matter of ritual seems too trivial for consideration. We are living in an awful and most solemn time when the final anti-Christ is making his most subtly satanical attack on Christianity.

I do not care where one stands at the beginning of the Holy Eucharist. For forty years I have always begun at the Epistle side, and have seen most celebrations begun in that way. It is now the established custom in England and America of a very large number.

I have adopted it, as I suppose others have done, not because it is like the Roman way, but as the best interpretation which, as a lawyer trained, I could give a difficult rubric. The intention of the rubric, as a directory one, must be assumed to be the determination of the place where the priest shall stand. It must be interpreted, therefore, as designating that one place for him and not leaving him to make his own choice of position.

Which of the interpretations does this best?

The rubric reads: "Standing at the right hand of the table." Does this mean the Epistle or Gospel side? Is the "right hand" to be determined by the table as facing the priest, or by the priest as facing the table?

The arguments in favor of the Gospel side are that in changing from the English rubric which placed the priest at the "north" side, our revisers probably meant to denote the same side without reference to the points of the compass, which, in the loss of the orientation of our buildings, was not advisable. We are, however, obliged, in considering a law, to derive its intention from the law or rubric itself, and not from the supposed purpose of its legislators. Obligated thus to interpret the rubric by itself, its construction must be governed by the intention to designate the position of the priest.

Contemporaneous exposition of a law may be referred to in cases where the law is ambiguous. Until the rubric is shown not to be clear by itself, contemporaneous exposition may not be appealed to. In this case, whatever was the usage in the

early part of the last century, it was a continually changing usage and therefore can have little weight, legally considered, in understanding its meaning.

Whatever weight a judicial mind would give to these two reasons, there is this fact in the case which requires consideration: the table may, by the rubric, be moved about and placed in the body of the church. This was done in Puritan times and the rubric still allows it. It might be so placed that the smaller or Gospel end would be turned technically eastwards. In this case the "right side" would be what we now call the back of the altar. I have known clergymen taking that position. A table, therefore, that can be turned about and turned around, has no fixed portion which can be called its right side. The Bishop of Marquette also claims that the rubric would be complied with by the clergyman standing either in front of the Gospel side or by taking up an entirely different position both in respect to the people and the altar at the north or Gospel end. According, then, to this interpretation, no one position is designated to the exclusion of all others, and the clergyman is left to make a choice. This interpretation, therefore, is to be rejected because it defeats the intention and purpose of the rubric.

It seems, then, that it is more in accord with the rubric's intent to define the right or left hand by the clergyman's attitude to the table rather than by the table's attitude to him.

In the marriage service the parties are placed, according to the rubric, "the man on the right hand and the woman on the left." The Bishop of Marquette says this could not refer to the table because there is no reference to the table in the marriage service. I would respectfully call his attention to the fact that there is reference to the table in the form given in the English Prayer Book. There "the minister, after the blessing, goes to the Lord's table." The Psalm ended, "the man and the woman kneel before the Lord's table and the priest, standing at the table, shall say," etc. The reason why the rubric that states that the minister shall go to the Lord's table, etc., was left out of the American Prayer Book, was because there was ordinarily no recess chancel with a distinction between the nave and the sanctuary. The American usage assumed that the parties would present themselves before the priest standing at the table. Therefore, the direction that the man and woman shall stand on the right and left, while it may refer to each other, may also refer to the table. If it does refer to the parties themselves, anyway it places the man, who is said to be on the right hand, on the Epistle side of the altar. But it was not so much for this reason I have given, that I and others have been led to adopt our present practice.

Though I have, therefore, been led to think that when the priest is bidden to stand on the right hand of the table, the right hand is determined by the priest's attitude as he faces the altar and not as the altar faces him, for this interpretation gives him no choice of position, while the other interpretation makes his position an indeterminate one which vacates the legal interpretation of the rubric.

But as I have said, it is not a matter in which I feel any concern, especially with the tremendous issues now before the Church, which should lead all conservatives to drop minor questions and rally to protect our Church from what seems to some an impending apostasy.

C. C. FOND DU LAC.

Bishop's House, Fond du Lac, Wis.

*To the Editor of The Living Church:*

**I**N reference to the letter of the Bishop of Marquette, published in your edition of March 2nd, about the position of the celebrant at the opening of the Holy Eucharistic service, may I say that the reason which moved me to change from the Gospel side to the Epistle side as the proper place to begin is the conviction that the "right side" of the altar is the Epistle side. Of course if one does not accept the Eucharistic Sacrifice, and the Real Presence, it is easy to see how he can consider the altar as primarily a table, facing the people. This is a Puritan idea. The "right side" would then be the Gospel side. Is not this doctrinal error the source, after all, of the mistaken posture which so widely obtains among Protestant Churchmen?

JOHN HENRY HOPKINS.

Church of the Epiphany, Chicago, March 2, 1907.

*To the Editor of The Living Church:*

**W**ITH all deference to the Bishop of Marquette, is not his letter in your issue of to-day a bit of special pleading, as the lawyers say?

I am reading at my desk and am called away. I put my



book on my desk at my right hand, as I rise. I wish to use that book and send my child to get it. I say: "You will find it on the right side of the desk." Would my child argue that the desk has a face, and a left and a right; that the face is toward him as he walks to the desk, therefore, if the book is on the right side of the desk as he approaches, it must be on his left? If he so argue, I am afraid that I would receive the wrong book at his hands!

Racine, Wis., March 2.

CHAS. A. CAPWELL.

### IMPORTANCE OF WORK AMONG NEGROES.

*To the Editor of The Living Church:*

**I**N talking with laymen and also with clergymen with reference to missionary work, particularly with reference to the work of the American Church Institute for Negroes, I have been impressed with a certain sense of the indefiniteness in the minds of laymen respecting the object of the Men's Thank Offering. As I understand it, it is a thank offering of the laymen of the Church to the Church and to the nation for the three hundred years' history of the Episcopal Church in the United States of America. Theoretically the object and the reason for it are quite clear to those who are trained in Church thinking and who have the missionary cause in general at heart, but to large numbers of laymen not so technically trained, the offering lacks in specific directness of purpose and of objects to be realized by means of the offering. This objection as to indefiniteness is quite widely felt, and it has occurred to many that since the offering is somewhat national and social in its significance as well as religious, the objection as to indefiniteness might be met by certain permissive specifications as to the particular cause to which portions of the gift might be assigned. It is a characteristic fact of the times that intelligent laymen in the Church are more and more interested in the moral, social, and in the better sense, political aspects and applications of religious activity. Much of the best moral and social work done to-day by laymen, is done outside of the Church. Such causes as charity organization, municipal reform, education, child labor, and others, are largely manned and financed by Churchmen, but they have not behind them ordinarily any of the organizing genius and corporate strength of the churches. Here is an offering national and social in its significance, designed to express the thanks of laymen to God for the history of the Church within the nation, an offering which by its very terms should draw largely upon those laymen who have become in one way or another interested in the social and political problems which are of importance to the moral and religious life of the American people.

The American Church Institute for Negroes is the only organized attempt, so far as I know, to get the Church as a divine institution into the heart of a great social and political problem, perhaps the greatest social and political problem in American life, namely, the education of the negro race and the righteous adjustment of the two races in the struggle for social and moral progress. Our Church is the only ecclesiastical body not disrupted by the Civil War, and I think also the only ecclesiastical body which includes in one corporate organization the white and negro races. She has consequently behind her in her work for the negro people the whole Church, and therefore, by implication, the whole nation. Our Church has hitherto most inadequately measured up to her great responsibility both to herself and to the nation. The Institute is an attempt to organize and federate the educational work of the Church, to put the religious motive at the heart of a great economic and educational process, and so to illustrate the pedagogical value of that motive in education and the moral value of that motive in industrial training for practical life. It would seem to me that the Men's Thank Offering could be made more definite in its purpose, understanding of the object to be gained by it would be made clearer, and the offering itself greatly increased, if there were a general permissive specification allowed to the direct objects in which laymen are interested, and I venture the opinion that no cause before the Church to-day more clearly illustrates the social and national aspects and significance of the Men's Thank Offering, or more forcibly represents the highest purpose of a Church aiming to be social and national than the American Church Institute for Negroes.

The question before the American Church and the American people is not one simply of gift to the negro, but of enabling the negro to make his gift in return to the religious and national life. The more I study the ethnological and moral character of the negro, the more clearly I see great generic gifts which he has to make to the enriching of the social, moral, and religious

life of the American people. The music which reveals the soul of a people in desolation, the faith which preserves and resurrects a people from its own ashes, the fidelity which I believe is the finest racial expression known to history of the Christ loyalty—these are some of the gifts which the negro has to make to American life, and these are the gifts which the Church Institute for Negroes is trying to help the negro to make more fully even than in the past to the social, moral, and religious life of the modern world.

SAMUEL H. BISHOP.

### SHOULD SPECIAL APPEALS FOR MISSIONS BE FORBIDDEN?

*To the Editor of The Living Church:*

**T**HE resolution of the Board of Missions adopted at their last meeting as printed in your issue of February 23rd, appears to me remarkable. From a perusal of the canons involved, it appears to me that Bishops and priests, whether in dioceses or in missionary jurisdictions, are officers of the Church, and not in any sense officers or agents of the Board of Missions. The Board of Missions is subordinate to the Church; and its purpose is to assist Bishops and priests in their missionary work, and not in any way to limit their missionary activities.

The only officers or agents subject to the control of the Board of Missions specified in the canon (52) are the secretaries, treasurers, committees, and agents appointed to represent the society in different parts of the country.

The only money that the Board of Missions is given any jurisdiction over is one annual offering from each parish and congregation in the Church. The Board of Missions is not made the disbursing agent without discretion for such money as may be entrusted to it by auxiliary missionary societies, or by individuals making specially designated contributions. The Board of Missions is without discretion in these cases unless no object is mentioned in writing.

In disbursing money in the domestic field, the function of the Board of Missions is limited to making annual appropriations to be disbursed by Bishops. The Board of Missions has no control over the Bishop in distributing these appropriations, whether the Bishops are diocesan or missionary. In the foreign field alone has the Board of Missions a right of general control.

The Board of Missions, as thus clearly marked out in the canons, is a corporation authorized to expend in its discretion one annual offering from each congregation; and also required to expend, usually without discretion, such other money as may be voluntarily entrusted to it. For a corporation thus strictly limited in its functions to reach out and try to influence or control the whole missionary work of the Church, seems entirely unwarranted. For this corporation, sitting in New York, to say to the Bishops and priests of the whole United States, "We wish you to raise no missionary money, except through us, and in our way," is placing the Board of Missions in a position where the canons clearly do not place it. The Board of Missions in raising money, and spending it wisely, for missions, will have the hearty support of all Churchmen. But when the Board of Missions attempts to say that no one shall raise money for missions except themselves, they take a position that I do not think Churchmen will endorse.

The resolution is somewhat ambiguous in its wording as to whether it means Diocesan and Missionary Bishops, or only Missionary Bishops. The concluding words "diocese or district" I think make it plain that the resolution is addressed to all Bishops, diocesan as well as missionary. The principles enunciated above, however, apply equally well in either case.

Very faithfully yours,

EDWIN D. WEED.

The Rectory, Aberdeen, Miss., Feb. 27, 1907.

### "A BOARD FOR MISSIONS."

*To the Editor of The Living Church:*

**U**NDER the above suggestive heading, Bishop Nichols, in your issue of February 23d, very clearly and impressively pointed out what seems to be the great need in this country at the present time, when he suggested that the General Board of Missions should make a new departure in the direction of "Missions of Help."

The time is ripe and there is a crying need, in many parts of the country, for dignified, earnest, educational missions, such as the mission carried on by the four "strong men" sent to California by the Board.

The Revival system has failed to build up the morals and

spiritual life of the people, if it has not done positive harm in the opposite direction—as many of us think it has done; and earnest people are eagerly looking to the horizon for something better to arise. They are ready for wholesome religious food and spiritual building up; but many of them are either prejudiced, through lack of information, against the Church system, or do not know that within her folds they can obtain what their souls desire.

Bishop Nichols seems to grasp the situation, and with prophetic eye to see the opportunity and how it may be met; his article seems ably to cover the whole ground; and yet I would add an amendment.

Why should not the Board appoint and pay a body of missionaries, say four, to give their entire time to the work? The appointments might last for a definite time, say three years.

The advantages would be many and great, viz.: (1) Weak dioceses, unable to support a regular diocesan missionary, would gain much by being able to call upon the services of the recognized and available body of missionaries. (2) Two working together would produce much more than double the effect of each one working alone. (3) Only a small percentage of men are suitable for, and capable of, the work; but the Board could have its pick. (4) It is necessary that the men should have their minds solely fixed, for the time, on the one work—that their own spiritual life should be of a high order goes without saying; it requires a careful preparation and a well planned, adaptable course of addresses, etc., to make a mission what it should be; some of us perhaps have seen and heard how a well-prepared and capable missionary will in a ten days' mission raise the spiritual life, and quicken the devotions, of the people, imbue them with Church teaching and the Churchly spirit, and clarify their minds as to Church history, and all this without their feeling any dullness in teaching or dryness in history; such a state of favorable circumstances, at the present time, is only possible from a carefully appointed body of men. (5) In course of time the men by experience would become still more valuable at the work. (6) It would accentuate the evangelistic work of the Church. (7) It would make the Church known and felt as a power and attract the attention of many who, at present, do not know of the Church or its *raison d'être*. (8) It would and should be a veritable crusade.

The missionaries after serving their time might be willing to continue at the work, but, if not, what a valuable set of men they would be to serve the larger parishes!

"The Missions of Help" project, to begin with, would entail a considerable outlay on the part of the Board, but soon the project would be the agent of immense financial gain to the Board and the funds would reap a rich harvest from the outlay; for the places visited would bear some of the expense; many would give donations to domestic and foreign missions, who now refuse to do so on the sole ground that "so much of the money goes to foreign countries," and they "see with their eyes and hear with their ears that there are numbers of the heathen close round them who are untouched and neglected"; the usefulness of the missionary funds would be patent; the Board of Missions would be advertised in the most effective way; last, but not least, we might expect a more earnest and intelligent Churchmanship in some places visited, and an increase in the number of members in other places, and this would mean a proportionate increase in the contributions to home and foreign missions.

I repeat, the time seems ripe for this sort of evangelistic work; there are plenty of heathen, rich and poor, in the land, and numbers sorely ignorant of the Church and any Church life or history, who cannot be reached by the (too often underpaid and sparsely distributed) mission clergy as quickly or effectually as with the help of a definite mission conducted by specially prepared and capable missionaries. The best men are needed for this evangelistic forward movement; ordinary men can minister to Churchly people.

The case is urgent, the evident and crying missionary work is at our doors. Lazarus lies there full of sores waiting and desiring to be fed with the crumbs which fall from the table of the men rich in Churchly attainments and comforting Church teaching; should he not have, has he not, the first demand on our attention? "Among all nations, beginning at Jerusalem"; "Jerusalem, Judea, Samaria, the uttermost part of the earth."

*Pro Patria et Ecclesia.*

Yours sincerely,

Mattoon, Ill., Feb. 27, 1907.

F. W. POLAND.

## LITERARY

### NEW BOOKS FOR LENT.

VERY little literature intended primarily for Lenten reading has been published this year, and one sadly recognizes that the explanation is simply that too few copies of such books are commonly sold to encourage publishers to bring out new ones. Yet the Lenten literature of the day is abundant through the devotional works of many years' accumulation, which do not lose value or become out-of-date because they are not among the publications of the year.

There is, this year, one new volume of daily meditations for each of the Lenten days, from the London house of Skeffington, imported by Thomas Whittaker. This is *Readings and Prayers for Every Day in Lent* [75 cts. net], for which no author is named. The readings are of less than five minutes' extent, but each suggests a devotional thought, is followed by a scriptural antiphon, and concluded by a special prayer.

Two books are especially adapted to Holy Week. Of these, special interest attaches itself to Canon Tolman's *Via Crucis*, since it is based on the author's personal visit of the literal "way" of the cross, during the spring of 1905 when, as he explains in the "Foreword," he "chanced to be a member of the First International Congress of Archaeologists, which convened in Athens," and embraced the opportunity to spend his Holy Week among the scenes wherein its events were accomplished. The author's plan is to start with the fact, the place, and his own observation of the scene in its guise of to-day, and to draw thence the devotional thoughts which are called forth by the consideration. Thus the book, though based on travel, is largely devotional. The events of each day of the Holy Week receive their due and reverential thought, which becomes particularly graphic in its relation to the author's travel. The book is illustrated from photographs of such places, collected by the author. [*Via Crucis: The Lesson of Holy Week*. By Herbert Cushing Tolman, Ph.D., D.D., Hon. Canon of All Saints' Cathedral, Milwaukee; Professor of Greek, Vanderbilt University. Milwaukee: The Young Churchman Co. Price, 75 cts. net.]

The other Holy Week volume referred to is entitled *Seven Steps to the Cross*, and consists of "seven meditations suitable for Lent and more particularly for Good Friday." It is written by the Rev. Ernest Bradley, rector of St. Paul's Church, San Rafael, Cal. [Thomas Whittaker, 60 cts. net.] The "Seven Steps," each of which gives the title to a single chapter, are The Last Supper and the New Commandment; Gethsemane, the Call of the Cross; Caiaphas, the rejection of Israel; Herod, the demand for a sign; Pilate, a violation of conscience; Out by the Jaffa Gate; and Golgotha, the place of a skull. The purpose of the volume is evidently to supply new material in place of the customary treatment of the Seven Words from the Cross during the three hours' service of Good Friday, and to this end a plan for the three hours, including reference to hymns and to scripture readings, is given in the appendix. The style of the readings is simple, quiet, and devotional, and they are very brief.

Of other new devotional literature, appropriate for Lent but not exclusively for that season, the most important is a new work by the Bishop of Vermont [*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.; price 90 cts. net] which consists of seven sermons treating of the Holy Spirit respectively as 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 book will be reviewed more in detail later, but is noted here as being the most important of the new devotional literature, which must obviously have first consideration during Lent.

Frederic W. Faber's *Kindness* has been brought out by The Young Churchman Company in what is almost an *edition de luxe*. The publishers term it a "Paragraph Edition," and certainly the page broken into short paragraphs in modern literary style presents a more attractive appearance than did the older editions. Red lines and marginal headings, also, add much to the present edition. In matter, the book is one that should be better known and no doubt will be as this new edition comes into use. The terse sentences, the combination of humor, practical sense, and sublimity, unite to make the book a classic. It is difficult to think of any class of sensible people who would not read it with interest and profit. [*Kindness: Kindness in General, Kind Thoughts, Kind Words, Kind Actions*. By Frederic W. Faber, D.D. Milwaukee: The Young Churchman Co., 90 cts. net.]

Another important new book of that literature though smaller in scope, is *The Voice of My Prayer*, Short Meditations for Sundays and Holy Days, by Shirley C. Hughson, Mission Priest of the Order of the Holy Cross. [The Young Churchman Co. 50 cts. net.] Father Hughson is too well known through the missions he has preached throughout the country and through the little Lenten volume, *The Passion of the King*, first published last year, to require introduction to readers in the American Church. His present volume is one of brief but pithy meditations for each of the Sundays

and Holy Days of the year. Few of these extend much beyond a single printed page, including the collect for the day. So tersely, however, does he compress his thought into words that there is an abundance of material for meditations and a sufficient amount of suggestion for those who are not accustomed to make such meditations, to enable the book to be used with much profit.

The Oxford Sermon Library is a reprint of important volumes of sermon literature in the modern history of the English Church. The volumes thus far issued include one respectively from John Henry Newman, William John Butler, and John Mason Neale, and other volumes are in preparation. The editor of the series is the Rev. Vernon Staley. The reprint of these English classics will be welcomed by many who know them only by the history they have made or to which they have been auxiliary. The volume from Newman's work is that of his *Sermons for the Festivals*, that of Dean Butler's *Sermons for Working Men*, and that of Dr. Neale on *The Minor Festivals of Black Letter Days of the Church of England*. (Published by A. R. Mowbray & Co., London and Oxford.)

Another series of sermons by current writers is in process of collection and re-publication with the title *Skeffington's Sermon Library*. In this collection has been gathered a number of the volumes more especially useful for lay reading now issued in better form and at a lower price than they have hitherto been obtainable. The seventh volume of the series just at hand is *God's Heroes*, a series of plain sermons by the Rev. H. J. Wilmot-Buxton, M.A. The series is published by the London house of Skeffington & Sons and is imported by Thomas Whittaker, New York. The price of each of the volumes is 90 cents net.

### OTHER RELIGIOUS BOOKS.

*The Political and Social Significance of the Life and Teaching of Jesus.* By Jeremiah W. Jenks, Ph.D., LL.D., Professor of Political Economy, Cornell University. New York: International Y. M. C. A. About \$1.00.

This volume, written for Bible Class work among young men, reaches the high level held by most of the books published by the Y. M. C. A. International Committee.

There is a certain danger in asking a professor of secular economics to write a religious class-book on the subject he is teaching, and particularly so when that subject must be presented from the standpoint of Christ's life and teaching. The danger is that modern social and political economics will be taken as the standard by which to measure the utterances of the Divine Teacher; instead of presenting the words of Christ as the only standard for social and moral economics.

That the author rises above this temptation is seen by his words: "Jesus was a light to men because in His character lies all that appeals to humanity in its noblest moods, as purest, strongest, best—as most divine. He fills men's highest conception of goodness, purity, power. He is thus in His character the full explanation, the revelation of God. . . . 'I am the Way, the Truth, and the Life'—a colossal assumption, surely, if He were but a man."

But the author has not simply escaped a danger, he has scored an educational success. He has given to Bible class workers everywhere an unusually helpful book. His subject is one that is already in the minds and on the lips of the young men of to-day who think, who desire definite standards of duty, who are seeking true ideals of life. Young men who think are, if left to themselves, liable to become doubters. For such to be made to see, feel, and be inspired by the character and standards of Jesus of Nazareth, is not simply to lift them above drifting doubts, it is to make them living sources of social and political righteousness. Is there any other form of Christianity more needed in society and nation to-day?

The book is divided into twelve *studies*, each containing seven parts, one for each day of the week; thus fitting it for daily study. Each daily part contains Biblical and library references (to volume and page), and brief, stimulating quotations. There is also a brief, but excellent, bibliography.

Not only to the Bible class teacher, but to the parish priest who wants his pulpit to reach men, and particularly young men, the book will prove most suggestive and helpful. Christ's life and teaching is for the tumultuous *life of to-day*, but many pulpits do not know it.

ALFORD A. BUTLER.

*The Way to Teach the Bible.* According to the Method of the Church of Ireland Training College, Kildare Place, Dublin. By H. Kingsmill Moore, D.D. 16mo, 120 pp. New York: Longmans, Green & Co.

The way, according to Dr. Moore, is by the Kildare Method; and the Kildare Method is the one used in the college in Kildare Place, and this volume is printed to expound the Kildare Method, etc., etc., through forty pages of "Kildare" before we come in sight of the *Method*. We are afraid the good Doctor is over-fond of words.

And yet, when half-way through the book, we do, actually, overtake the illusive "Method," we find to our surprise that it is a good one. Perhaps it may not be as original, or as great in America as in Ireland. Yet it is a good working method, and one that would unify many distracting sermons and give point to many aimless lessons.

In brief the method is: First study your Scripture passage synthetically, *i. e.*, as a unit, and discover its general topic, or prominent thought. Then, from the standpoint of this one prominent

thought, re-study the passage analytically, and divide it into sub-topics. Word your sub-topics so as to show their *relation* to the main topic, and you will have a teaching plan (or a sermon plan) that possesses unity, clearness, and point.

The application of the method is made plain by examples of actual work done by students (good, bad, and indifferent), each piece of work being constructively criticised. The last half of the book should prove helpful to most teachers, and to not a few preachers.

Students of Seabury Hall during the past ten years will recognize the method, and understand why the reviewer considers it a good one.

ALFORD A. BUTLER.

THERE IS NOW in course of publication by the London house of J. M. Dent & Co., and the New York house of E. P. Dutton & Co., an extended series of books with the title *Everyman's Library*. The subjects covered extend over a wide range, including practically every phase of English literature, and giving in compact and excellent form at a low price, the classics in many departments. The books are printed on excellent paper and are substantially bound in cloth and in leather, at 50 cents and \$1.00 respectively. In the departments of theology, biography, and philosophy, volumes lately received include *Wesley's Journals* in four volumes; Maurice's *Kingdom of Christ* in two volumes; three distinct volumes of sermons by Frederick W. Robertson, and one by Hugh Latimer; also in a single volume, the *New Testament* in a chronological arrangement according to reputed order of composition and reduced to modern literary form, with the matter common to the three synoptic gospels, stated in the words of St. Mark, printed in the fore part of the book as a prologue to the whole. The customary division into chapters and verses is omitted, but the references are printed at the top of each page. The text is that of the King James' version, "with a few slight changes which seemed necessary to make the meaning of one or two passages clearer." Also printed in single volumes are editions of Butler's *Analogy*, Law's *Serious Call*, and Sir Thomas Browne's *Religio Medici*.

AN EDITION of *The Words of the Christ as Recorded in the New Testament* taken from the King James' version, is gathered into book form and published by E. P. Dutton & Co., New York. It would appear to us that the natural reverence for our Lord's words is carried rather to excess in such editions, since many of the words are unintelligible without some statement of the context or of the circumstances under which they were uttered. Words apart from narrative are not invariably of the highest value.

IN THE WEALTH of pamphlet literature constantly received, much of which we should be glad to notice more particularly than in the column acknowledging "Books Received" did space permit, two recently at hand are of exceptional value. One of these is an essay on *The Incarnation of Our Lord*, read by the Bishop of Southern Ohio before the Church League in Cincinnati, in which the doctrine of the Church is carefully stated and defended, and the relation to it of the Virgin Birth adequately explained; and the other, a sermon by the Bishop of Marquette on *The Testimony of Our Lord to the Old Testament Scriptures*. The latter is not only valuable in itself, by reason of the care taken by the author to glean what our Lord would imply by His references to the older scriptures, but also for the elaborate, appended "comparative register of Old and New Testament Texts," in which is recorded the long list of New Testament passages in which our Lord cited or quoted from the Old Testament. It would not be difficult to compose from this table a very considerable synopsis of Old Testament record and prophecy, in the words of our Lord Himself.

### BIOGRAPHY.

*The Life and Genius of Nathaniel Hawthorne.* By Frank Preston Stearns. Philadelphia and London: J. B. Lippincott Co. Price, \$2.00 net.

Students of American literature have reason to be grateful to Mr. Stearns for this full and painstaking biography of the great chronicler of the Puritan conscience, for notwithstanding certain literary infelicities, it is well done. The story of Hawthorne's life, including his political career and his relations with Franklin Pierce, is told in full, as is also his Brook Farm experiment in socialism, a curious episode in the life of a man essentially unsocial.

In his estimate of Hawthorne's place in literature, Mr. Stearns says: "I have frequently counted over the great writers of all times and languages, weighing their respective values carefully in my mind, but I have never been able to discover more than thirty-five authors who seem to me decidedly superior to Hawthorne, nor above forty others who might be placed on an equality with him."

In an appendix the list is given, and it is in itself a literary curiosity. Among the thirty-five superior writers, none is later than Milton, though Mr. Stearns adds, "and perhaps Burns and Byron, Alexander Hamilton and Napoleon." Among the forty placed on an equality with Hawthorne we find, among the moderns, Scott, Brown- ing, Tennyson, Froude, Webster, Emerson, Wasson.

Evidently the critics have not done justice to Wasson.



## THE JAMESTOWN TER-CENTENNIAL EXPOSITION.

MEMORIALIZATION OF NATION'S BIRTH AT NATION'S BIRTHPLACE

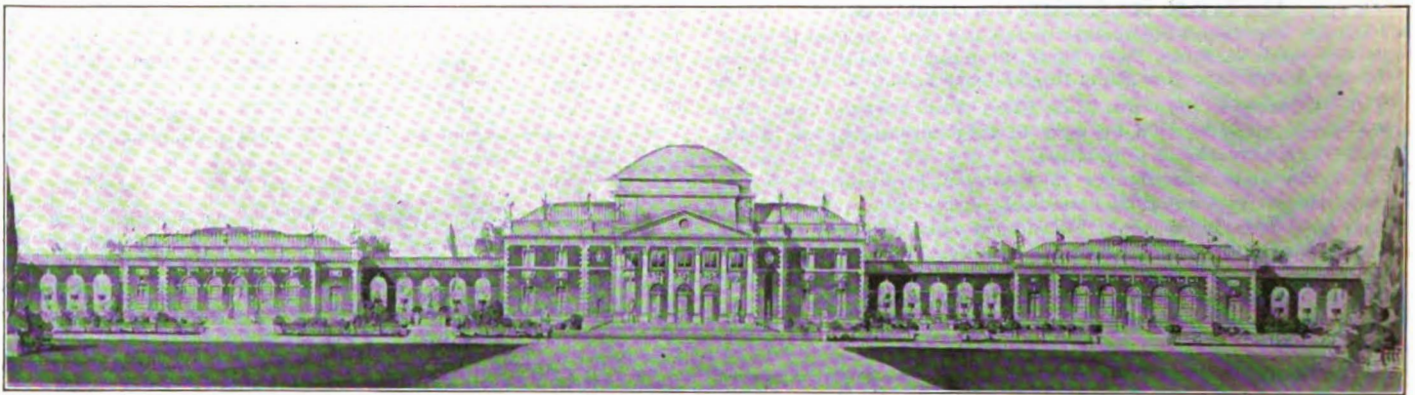
By GEORGE F. VIETT.

### II.

**C**HE most popular exhibit of the World's Fair at Chicago was an imitation warship, built upon piles in the lake. The Jamestown Exposition will offer its visitors a hundred or more of the finest ships of all countries, each one its own little world of fascinating life and animation.

This is its distinctive and splendid privilege. In the immense gathering of the formidable war vessels of all nations that will drop their anchors before the sea gates of this uncommon and memorable exposition, nearly every nation will be represented, and several of the leading powers will be represented by whole fleets. It is the policy of Britain never to be eclipsed in any contest or demonstration where Neptune holds the lists, and her fleet will be the most powerful and imposing among the strangers. Under the radiant bunting of the great republic the ships of Uncle Sam will alone surpass the pageantry of the mother country, and it is estimated that no less than twenty first-class battleships, forty of the finest cruisers, and possibly an hundred or more lesser craft, manned

ings are externally completed, as are the majority of the states' buildings, but there still remains much to be done. This scene of promised wonders is, even in the rearing, one of singular and impressive beauty. Of the twenty-five great exhibit palaces, the Manufacturer's and Liberal Arts Building, and the Machinery and Transportation Building are the largest and most imposing, the dimensions of both these structures being 550 x 280 feet. Including the structures for administration, congress and conventions, exhibits, buildings for art, crafts, fisheries, historical display, government, public comfort, state's buildings, amusements structures, and such other displays as may need shelter, there will be over an hundred different structures within the enclosure of the Exposition, representing an outlay for construction alone of nearly \$8,000,000. One of the splendid and original features of this original Exposition is the design of permanency upon which it is projected. All the finer buildings upon the grounds, including several of the large palaces and most of the state buildings, are permanent, and not temporary structures to be torn down after their purpose is served. These buildings will afterwards become part of the new and splendid summer resort into which the Exposition site will be converted, and great credit is due the management for a scheme setting benefit and conservation against the waste and destruction which has heretofore prevailed at all expositions.



AUDITORIUM AND PALACE OF HISTORY AND EDUCATION, JAMESTOWN EXPOSITION.

by forty thousand sailors, will string their glistening lines upon the waters of Hampton Roads in plain view of the exposition visitors.

But this will be a convocation of devastating titans to the shrine of peace, a tribute to the spirit of friendship, and a topping testimonial of the amity of nations. And well may it excite interest, for this imposing assemblage of war craft will represent in its time and place the greatest concentration of massed force and energy under the control of man. The united power of this monstrous aggregation could pull two million counter-struggling horses into the sea.

Unparalleled in the history of American naval displays, it will yield precedence only to the great gathering of British and foreign war vessels assembled off the Isle of Wight at the time of Queen Victoria's Diamond Jubilee. No exposition in all history ever had such an asset, and a trip across the continent would be well repaid by a sight of this feature alone.

#### THE FIELD OF MARS.

Within the enclosure of the Jamestown Exposition grounds there has been set out what is claimed to be one of the largest and finest parade grounds on earth. Considering that the acquisition of space is the sole requisite for the making of parade grounds, this claim would have little commendation but for the fact that this pretentious field of Mars is set amid the splendors of a city of peace and palaces, and environed by the beauties of nature and art, making the boast entirely legitimate. Upon this splendid field of level green the regiments of the powers will vie with each other in the feats and displays of martial pageantry. It is estimated that at no time during the progress of this celebration will there be less than ten thousand soldiers camped about the grounds of the Jamestown Exposition, making it a field of modern chivalry, and proffering in very contrast a picture of triumphant peace to all the people of the world!

#### CONSTRUCTIVE PROGRESS.

The grounds of the Jamestown Exposition present at this time a spectacle of feverish industry. All of the great build-

Consistent with the sentiment for which they stand, the buildings of the Jamestown Exposition will present a Colonial city, typical and emblematic of the Colonial period which it commemorates, completing a scheme of architectural unity as imposing and elegant as any previous exposition has offered. Certainly the most beautiful, and probably the largest in America is the great twin pier of the Government, now being erected over the waters of Hampton Roads fronting the Exposition site and dividing it equally. This tremendous, imposing, and beautiful structure will be nearly a fifth of a mile in length and will enclose a grand water basin of nearly three hundred acres. Within this enclosure the various minor water tournaments and sports will be held, and so vast will be the floor space of the surrounding pier, that a quarter of a million people would be enabled to witness these with comfort. The architecture of the pier has been designed to blend harmoniously with the plan of the grounds and the groups of buildings, and its completion will reveal from the harbor a panorama massively magnificent. Projecting into the waters of the beautiful Hampton Roads in which the fleets of the world will lie at anchor, it will be a favored spot for the millions of Exposition visitors.

#### SISTERHOOD OF STATES.

Many of the states of the Union will be represented with imposing and permanent buildings at the Jamestown Exposition, presenting a splendid and substantial expression of American patriotism—a very city of sentiment, beautiful and chaste and embodying the tribute of the peerless daughters of an honored mother. The expenditure for such representation of the various commonwealths will total fully three millions of dollars, a princely and patriotic offering indeed.

Following the architectural plan involved, the state's buildings, with few exceptions, will be of the Colonial type, a design peculiarly appropriate and fitting admirably into the grand ensemble of things sentimental and material. Certainly no exposition has had a more adaptable or happier inspiration, and this is but one of the distinctive items in the sum of striking appropriateness and originality which characterizes every



feature of this original celebration. With the twenty-five huge exhibit palaces, and the multitude of amusement and other structures for a background, and the great and magnificently artistic pier in front of them, the beautiful structures of the states will give completeness to a scheme of singular and reposeful elegance.

The presence of the states of the Union at Jamestown presents a spectacle of glorious patriotism and splendid sentiment, honorable alike to the stately daughters of Columbia and the memorable event they have united to commemorate.

[Concluded next week.]

summer, and thereby combine duty with pleasure! Why, I expected to make a gown for my hostess while I was here; only she thought that I looked tired, and said that this time she didn't need it!"

"How did you ever come to know how?" I asked, with feminine admiration.

"I didn't inherit the knowledge." She laughed as she said it. "It wasn't a birthright. I had to study just as hard as anybody else. First, I decided that I would like to make my own clothes; so I attended the Institute classes in dressmaking and millinery. I worked steadily and let no social engagements



THE BAPTISM OF POCAHONTAS. (John G. Chapman.)

## WAGE-EARNING WOMEN WHOM I HAVE KNOWN.—VIII.

BY DOROTHY SHEPHERD.

**I** MET her only yesterday, and never guessed at first that she was a wage-earner. These brave women do not wear a printed sign to advertise their wares, or their capabilities; one may only discover their talents as they come to light. In the confidences of friendship many secrets are revealed!

We were both at a house-party—two wage-earners, with working implements sheathed! Her face might so easily have been her fortune. In some way she had passed by marriage as a vocation; or, rather, someone else had unfortunately missed her in a blundering choice!

"I'm always happy," she said. "I don't see why all my best friends try to make me embark upon matrimonial seas. I'm busy in my work, and quite contented with its returns."

"Your work!" I exclaimed. I surveyed her fashionable gown, her embroidered lingerie waist, her well-shod feet. "Your work! Why, I thought that you were an elegant woman of leisure!"

"I should think not!" she said, and shook her head with real vehemence. "Leisure and I rarely meet, except when I am away on holiday."

"What *do* you do?" I asked with intense interest; for, if the truth be told, I beheld Wage-Earner Number Seven, about to introduce herself!

"Here's another story!" I said joyfully to my intuitive instinct.

"Would it really interest you to know?" she asked. "Why, I do ever so many things. First and foremost, I'm a dress-maker and milliner; and my needles never get rusty from disuse, I can tell you."

"Do you sew for other people?" I asked.

"Why, of course. And the other people are mostly my personal friends. I take every order they will give me—hats to trim, gowns to make, alter, or repair! I go out to their country-places and spend a week or so at a time during the hot

interfere, and, in due course of time, I had my diploma. With that in hand, I decided to try to earn some much-needed money, and I resolved that I would be ready for any opportunity.

"The first request came from a fashionable friend, who wanted, on principle, to learn to sew just because she never had known, and felt that she needed the knowledge as a pledge to her self-respect. 'A woman without a needle, is like a man without a vote,' she said. She asked me to give her some lessons, and I gladly entered into the business arrangement. Once a week she comes to me, from nine to twelve o'clock, and I get well paid, for she is generous. Of course she is a private pupil—we just work together. But her application gave me the idea of starting classes for society girls, and last winter I had several, which gave good financial returns.

"At one time I was engaged in a mission chapel to teach regular courses in cutting and fitting garments, and in trimming simple hats; but the classes were not sufficiently limited as to the number of pupils. I had eighteen or twenty girls at a time, and the strain of showing one or two pupils to do a thing in the right way, while conscious that probably ten others were doing it wrong, and I had no time to go to them, drove me nearly wild with nervousness. I just had to give up the work, glad as I was to feel through the service the higher remuneration than mere wage!

"My classes of society women are limited to six pupils, and, of course, these pay well. Perhaps the most satisfactory tuition I ever gave was toward ten young women who wanted work in a cravat factory. They had been turned away because they did not understand the business. 'Learn it, and come back,' the foreman said, 'and I'll take you.' They went away in discouragement, but later heard of me, and came and asked to be taught."

"But how did *you* know how?" I asked. She laughed a little as she replied:

"Well, to tell the truth, I didn't! I went and bought a cravat from a shop where I knew the products of that particular factory were sold. This cravat I ripped apart, with most care-

ful scrutiny of every detail. Then, with that disjointed necktie as a guide, I spent a solid day in reproducing it many, many times; and each cravat I made gained in nicety of finish. By the end of the day, as the sun went down, I felt myself 'past-mistress of the art,' and ready to be 'guide, counsellor, and friend' to all those disappointed factory applicants. The result was highly satisfactory; for eight out of the ten women procured steady work, and at really good wages.

"At one time I rented a room for my classes; but lately I have decided that the surest way toward financial success is to spend as little as possible, while you make as much as you can! So now I have my classes meet in my dining-room, and the slight inconvenience is more than counterbalanced by the fact that I have everything under my own roof. No necessity takes me forth in bad weather, and I have no bearing of heavy burdens: the work must inevitably be prepared at home, for the sake of personal convenience.

"Of course I meet with disappointments, but I am learning more and more to leave these behind, and to reach forward to the encouragements. And 'through the eye of a needle' I have literally entered into many kind friendships and comforts."

### IN THE STUDY.

BY RAY DAVIS.

**R**OBERT, will you please let baby come into the study while I go to market? Katie is ironing, and doesn't want him in the kitchen."

Mrs. Barrows seated their son and heir on the floor with a pile of picture-books, and closed the door behind her. Baby was delighted to be admitted to the forbidden room, but decided to cast an eye over the picture books before beginning an exploring tour.

Meantime, the Rev. Robert Barrows took up his pencil and looked blankly at the wall—what was that idea he was just going to put down? Next Sunday was the anniversary of the organization of the parish, and he wanted to write an especially impressive sermon. He had selected as his text, "Other foundation can no man lay than that is laid," and it was written, bold and black, at the top of his paper. The sermon was already blocked out, but he intended to use his notes, and so could give more care and polish to the diction—he prided himself on the purity of his English.

The fugitive idea was just creeping back into his consciousness when he felt himself grasped firmly about the knees, and realized that his son and heir had exhausted the resources of literature. A quick move of his foot upset the waste-basket, which he trusted might furnish a diversion until he had that idea on paper; but the same quick motion also upset the heir-apparent, and some valuable time was lost in restoring peace.

By that time, the reverend gentleman had decided that some poet had expressed the same idea better than he could—what poet was that? Or was it in a magazine poem? If he could only recall the name of the author it would be easy to locate the poem. It was last summer he read that poem—the telephone bell!

"Yes, this is Mr. Barrows. Your pew!—the ushers have charge of the seating, and you had better see them about it. Yes—I can look up the other matter for you now." Then followed a long search in his desk, the result of which was duly reported, and the telephone receiver hung up.

After rescuing a pet volume from the clutches of his son, the Rev. Mr. Barrows took up his pencil, and, after some reflection, decided to pass on to the next division of his sermon. He had outlined this division, in which he wished to introduce a flowery description of the music of the heavenly choir, as "the final harmonious resolution of all earth-born dissonances." It was a subject which appealed strongly to his poetic nature, and he had the sentences just right in his mind, when Katie knocked at the study door.

"Please, Mr. Barrows, the coal man is here, and wants you to fix that bin down cellar so he can dump it in."

Robert Barrows loathed coal-bins, and the shock from the celestial music was trying to his nerves, but he managed to convince the man that he could put in the coal without clerical aid.

He had returned to the study, and was seating himself at the desk when the front door-bell rang, and a member of the St. Agnes Guild wished him to tell Mrs. Barrows that she would rather bring hickory-nut cake and cream to the church tea;

so, would she please get somebody else to furnish the potato salad.

Robert Barrows carefully wrote this message on his memorandum tablet, and tried to bring his mind to bear once more upon the music of the angel choir. For fifteen blissful minutes he worked like a man inspired, and then discovered that the baby was sitting on the hearth, ecstatically rubbing ashes in his curly hair. With the baby under one arm he answered the 'phone again, and promised the superintendent of the High School that he would give a lecture to young men in the Lyceum Course next winter. Holding the baby firmly, he arranged the date and settled the terms; then he rang off, and proceeded to give a special lecture to the young man of his own family.

This done, he decided to leave the section of his sermon about celestial music, and take up the references to those who had passed away since the organization of the parish. This was to be a very touching tribute, and he let the baby take his box of paper clips to play with meantime. He had just begun the eulogy of a former vestryman when Mrs. Barrows entered, exclaiming:

"Oh, Robert, what do you think! Mr. Graves is going to give up the St. Andrew's Brotherhood! He says he can't possibly stand it any longer to work with that old Mr. Hemper; he spoils everything he tries to do, and bothers him all the time—what has the baby got! Why, Rob Barrows, those are brass wires—one of those would kill the baby if it got in his throat—why, he has a lot of them in his mouth now! Come with mother, poor baby! And, Rob, do hunt up those Sunday School lesson helps for Mrs. Bates—she's going to stop for them on her way home in half an hour. Baby didn't bother you, did he? Bless his little heart!"

*(Exit Mrs. Barrows and the baby.)*

The rector of the Church of the Holy Apostles sighed. He began to understand why the fathers of the early church chose the monastic life. His eye caught the title of a book on his table, "Aids to Meditation." Then he looked at his sermon. He had lain awake two hours the night before, thinking about that sermon, and it was all so clear in his mind when he came up to the study after breakfast!

He closed his eyes and tried to get back into the mood again, and he had almost succeeded when the dinner-bell rang.

"My dear," said the Rev. Robert Barrows tentatively, as he carved the roast, "I am inclined to think that perhaps I might have the vestry room at the church cleaned out so I can write some of my sermons down there."

"I think you would be very unwise to do that," replied his wife, briskly. "The rectory is much more accessible, and people like to know where they can find you at any time."

"That is true," replied the rector of the Church of the Holy Apostles, with a sigh.

IT IS ONLY because there is an ideal nation to which our love and loyalty can be given that patriotism exists. It is to be feared that such a conception is scarcely entertained in relation to the life of many of our cities. What we are constrained, for want of a better term, to call municipal patriotism hardly has a name to live. There is, indeed, in some cases, not a little local pride; but not much thought of the city as invested with a character and life of its own: as a kind of moral personality towards which one might cherish a loyal love. What is a city? We are told that is a corporation. Well, I am afraid that that is just about all there is of it in the minds of many of us. Such a soulless entity can inspire no love, can call forth no loyalty. It is something that the Legislature has created, and we are not generally moved to worship the work of such hands. The city is thus invested with a kind of legal, formal, artificial character, and there is nothing that appeals to our higher sentiments. These frigid conceptions must be put away from our minds. It may be useful, for some purposes, to consider the city as a corporation; but unless it is vastly more than that to the great body of its citizens, its history will not be an inspiring one. It seems to me that there ought to be something in the civic life of a great city which admits of idealization; something that appeals to the imagination of the citizen; something that inspires in him a genuine devotion. Can we not think of the city in which we live as becoming more and more a great social organism, bound together by bonds that are not wholly economic—by human sympathies and interests; with a character to develop and a destiny to fulfill; moving steadily forward, under the influence of a righteous purpose, in the ways of peaceful progress, strengthening law, enlarging liberty, diffusing intelligence, promoting happiness, becoming, through the cooperative good will of its people, a mighty and benignant Providence to all who dwell within its walls? Are there not possibilities in the life of these cities of ours that can make a man's heart glow with great hopes and high enthusiasm?—*Dr. Washington Gladden.*

# Church Calendar.



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

# Personal Mention.

THE REV. MILTON A. BARBER has resigned the rectorship of St. Athanasius' Church, Burlington, N. C., to become assistant to the Rev. Dr. Marshall of Christ Church, Raleigh, N. C. Mr. Barber expects to commence his new work April 1st.

THE REV. THOMAS W. COOKE, rector of St. John's, Bellevue and Dayton, Ky., and accepted a call to the rectorship of St. Andrew's Church, Dayton, Ohio, and will enter upon his new duties after Easter.

THE REV. GEORGE W. DAVENPORT of Danbury, Conn., has been appointed chaplain of the 3d Regiment, Connecticut National Guard.

THE REV. E. ARTHUR DODD, assistant at Emmanuel Church, Boston, Mass., has received a call to St. John's Church, Clifton, Staten Island, New York.

THE address of the Rev. C. L. L. GORDON, late of the Church of the Advent, Puebla, Mexico, is now St. Mark's Rectory, Woodbine, Camden County, Ga.

THE REV. CHARLES M. KIMBALL has been called to St. Augustine's Church, Hon. N. Y., during the absence of the rector, the Rev. Wm. C. Cook.

THE REV. HARRY T. MOORE, rector of Emmanuel Church, Champaign, Ill., has accepted a call to St. Matthew's Cathedral, Dallas, Tex., and will enter upon his new duties the second Sunday after Easter.

THE REV. D. C. PATTEE has resigned the rectorship of Trinity parish, Cedar Rapids, Neb., and has accepted a call to St. Stephen's parish, Ashland, Neb., which latter place will be his address after March 10th.

THE REV. W. B. SAMS has resigned St. Andrew's Church and St. James' Mission, Greenville, S. C., and accepted the rectorship of Christ Church, Tyler, Texas, to take effect May 1st.

THE REV. NASSAU S. STEPHENS of Lancaster, N. Y., has received a call from St. George's parish, Newport, R. I.

## ORDINATIONS.

### PRIESTS.

CALIFORNIA.—On Wednesday, February 20th, in the parish house of the Church of St. Matthew, San Mateo (the church having been demolished by the earthquake in April), the Bishop of the diocese, the Rt. Rev. Wm. Ford Nichols, advanced to the priesthood the Rev. LEE AXTELL Wood. The candidate was presented by the Rev. N. B. W. Galloway and the preacher was the Rev. E. L. Parsons. The Rev. J. O. Lincoln was the gospeller and the Rev. Dan Lewis the epistoler. Mr. Wood will continue as curate of St. Matthew's Church, San Mateo.

OREGON.—At the spring Ember season, on St. Matthias' day, February 24th, at St. David's Church, Portland, the Rt. Rev. Charles Scadding, Bishop of Oregon, advanced to the priesthood, the Rev. JAMES ERNEST FORSYTH. The sermon was preached by the Rev. George B. Van Waters, president of the Standing Committee, and the candidate was presented by the Rev. H. C. Collins, M.D., of The Dalles. Mr. Forsyth is an M.A. of the University of Nova Scotia, and an LL.B. of Boston. He will be one of the missionaries of the Oregon Associate Mission, and will be placed in charge of Baker City and Sumpter.

## DIED.

BROCKWAY.—On his late and lifelong estate in Pompey, Onondaga County, N. Y., from old age, January 23d, 1907, in his 86th year, OSSIAN ALONZO BROCKWAY, Esq., father of the Rev. Messrs. Anson Joshua of Pierrepont Manor, N. Y., and Albert Alonzo Brockway of New York. "For here have we no continuing city."

TODD.—Entered into rest at Lansing, Mich., February 25th, 1907, Rev. RUSSELL TODD, aged 77 years.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED.

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

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

### POSITIONS WANTED.

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

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

ORGANIST-CHOIRMASTER, highly qualified, experienced, fine player, trainer, recitallist, desires position. College graduate; former pupil of late Sir John Stainer. Highly recommended. Address: "ORGANIST," 10 North Maryland Avenue, Atlantic City, N. J.

## RETREAT.

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

## PARISH AND CHURCH.

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.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity parish, New York.

## CHURCH EMBROIDERY.

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

S. T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Loulsburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: SISTER MARIANA.

## UNLEAVENED BREAD.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 880 Richards St., Milwaukee.

## FOR SALE.

### PAMPHLETS.

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## HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

## TRAVEL.

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

## MISCELLANEOUS.

KEEP some palms of Palm Sunday for ashes of Ash Wednesday. Send for tract, *The Blessing and Distribution of Ashes*, and leaflet, *The Prayers to be Used in Blessing the Ashes*. Full rubrical directions in leaflet. Leaflet, 25c.; tract, 3c. each, or \$2.25 per hundred, postpaid. MEN'S GUILD, 552 West End Avenue, New York. Cut out and keep this advt., for reference.

## ADDRESSES WANTED.

THE UNDERSIGNED desires to secure names and addresses of Christian men and women, wholly or chiefly engaged in connection with the editing and publishing of newspapers and periodicals. The courtesy of those who forward this information will be greatly appreciated. Address OLIVER R. WILLIAMSON, care *The Interior*, 69 Dearborn Street, Chicago, Ill.

## APPEALS.

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

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

Amount still needed ..... 6,000

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

### THE BISHOP TUTTLE CHURCH HOUSE.

All who desire to help to complete the building now being constructed in Boise, Idaho, commemorating the great work done in the mission field by Bishop Tuttle will please send their contributions at once to the Rt. Rev. J. B. Funsten, Boise, Idaho. Bishop Tuttle's recent book shows what the field was and is. There could be no better way to recognize heroic character than to erect such a memorial build-

ing 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.

##### GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

##### THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

##### PENSION CONSIDERATIONS.

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

**SECOND CONSIDERATION:** Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

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

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

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

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



THE GENERAL CLERGY RELIEF FUND.  
The Church House, 12th and Walnut Streets,  
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R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Union Square.

BOSTON:

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

PHILADELPHIA:

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

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street,  
with Lycett Stationers.

ROCHESTER:

Scrantom, Wetmore & Co.

CHICAGO:

A. C. McClurg & Co., 215 Wabash Avenue.  
LIVING CHURCH branch office, 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.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

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

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

#### BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

*Rosemary and Rue.* Compiled by Eleanor Kinzle Gordon. Price, \$1.50 net.

*At the Master's Side.* Studies in Discipleship. By Anthony Deane, M.A., vicar of Holy Trinity, Malvern. Price, 75 cents.

*Development and Divine Purpose.* By Vernon F. Storr, M.A., Fellow of University College, Oxford, Lecturer in the Philosophy of Religion in Cambridge University, Examining Chaplain to the Archbishop of Canterbury. Price, \$1.50 net.

*The Thread of Gold.* By Arthur Christopher Benson, Fellow of Magdalene College, Cambridge, author of *The House of Quiet*. Price, \$2.00 net.

*The Coming of the Saints.* Imaginations and Studies in Early Church History and Tradition. By John Taylor. With Twenty-six Illustrations. Price, \$3.00 net.

RICHARD G. BADGER. Boston.

*Virginia Vaughn.* A Romance in Verse. By Margaret A. Richard. Price, \$1.25.

*Adrienne and Other Poems.* By Mary Isabel Wymore. Price, \$1.00.

*The Dolorous Blade.* Being a Brief Account of the Adventures of that Good Knight of the Round Table, Sir Balin, Called "Le Savage." Done into Rhyme by Samuel Donald Newton. Price, \$1.00.

*The Master.* A Rosary of Christian Verse. By Carroll Lund Bates. With Twenty Illustrations. Price, \$1.00.

LONGMANS, GREEN & CO. New York.

*Laws of the Spiritual Life.* By B. W. Martin. Formerly of Cowley St. John, Oxford.

Alcuin Club Collections, VII. *The Edwardian Inventories for Huntingdonshire.* Edited by Mrs. S. C. Lomas, Editor of State Papers, Charles I., Addenda, etc., etc. From Transcripts by T. Craib of H. M. Public Record Office. Price, \$2.50 net.

#### BOOKLETS.

*This Same Jesus.* By Lu B. Cake, Atty., 60 West Broadway, New York.

CHURCH CHRONICLE PRESS. Indianapolis.

*The Blue Cashmere Gown.* By Sarah S. Pratt. Price, 15 cts. Sold for the benefit of the United Offering.

#### PAMPHLETS.

The Twenty-ninth Annual Report of the Citizens' League of Chicago for the Suppression of the Sale of Liquor to Minors. January 15, 1907.

*The Missionary.* February 1907. A Record of

the Progress of Christian Unity. Published Monthly at the Apostolic Mission House, Washington, D. C.

*Tenth Annual Report of the Illinois Association Opposed to the Extension of Suffrage to Women.* Chicago, 1906.

*Twenty-fourth Annual Report of the Executive Committee of the Indian Rights Association,* for the year ending December 13, 1906. Printed by order of the Executive Committee. Philadelphia.

*The Testimony of Our Lord to the Old Testament Scriptures.* A Sermon. Preached in St. Paul's Cathedral, Marquette, Mich., on the Fourth Sunday in Advent, 1906, by G. Mott Williams, D.D., Bishop.

Soldier and Servant Series. *The Bishops of the American Church Mission in China.* Church Missions Publishing Co., Hartford, Conn.

Soldier and Servant Series. *Our Pioneers at Work in Kiukiang.*

The Interdiocesan Study Course. *Missions in China; Six Lessons.*

*The Incarnation of Our Lord.* A paper read by Bishop Vincent before "The Church League" at the Cathedral House, Cincinnati, O., December 17, 1906. Extra copies for sale at 10 cents per copy and postage. Address: The Bishop's Secretary, Cathedral House, 223 W. 7th St., Cincinnati, Ohio.

*A Statement by Bishop Vincent to the Clergy and Congregations of the Diocese of South-Ohio,* January, 1907. Extra copies for sale at five cents per copy and postage.

University of California Publications. *Semitic Philology,* Vol. I., No. 1, pp. 1-55. February, 1907. *The Supposed Hebraisms in the Grammar of the Biblical Aramaic.* By Herbert Harry Powell, Ph.D. Berkeley, Cal.: University Press. Price, 75 cts.

*Judaism and Christianity. Short Studies, V. Religion a Permanent Need of Human Nature.* By the Rev. W. O. E. Oesterley, B.D. (Cantab.), Member of the Society of Biblical Archaeology. New York: Longmans, Green & Co. Price, 10 cts. net.

*O Come, Let Us Adore Him!* A Short Manual of Instructions for those assisting at the Eucharistic Sacrifice. By Frederick George Scott, Rector of St. Matthew's Church, Quebec.

#### MUSIC.

*Church Music Society Reprints.* Price, 3d. Published by Henry Frowde, London.

#### EVERYMAN'S LIBRARY.

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

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

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

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# THE CHURCH AT WORK



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MEMORIAL WINDOWS. ALL SAINTS' CHURCH, CLEVELAND.  
[See THE LIVING CHURCH, March 2nd.]

## SERIOUS ACCIDENT AT CHURCH DEDICATION.

THE CHURCH of the Good Shepherd, Lexington, Ky., was built about eighteen years ago, on South Broadway, not far from the Cincinnati Southern Railway depot. Much faithful labor has been bestowed upon it by workers, clerical and lay, male and female, but various obstacles have prevented success.

Owing to a variety of coincident circumstances, the way seemed open for a removal of the pretty little church from its old site to a better one in a rapidly-growing suburb, about a mile from the old site, but within the newly enlarged city limits. A considerable addition is being made to the building, and it will soon be completed. The new site is adjacent to the large public school on E. Maxwell Street, with whole streets of residences springing up all around.

Dean Capers, on his first arrival in Lexington, a year and a half ago, saw the great importance of entering upon Church work in this locality. The Men's Club of Christ

Church, inspired by him, have given their energy and zeal to aid him in carrying out his designs. A Sunday School, now numbering more than a hundred scholars, with a fine staff of teachers and officers, was soon established; and on Wednesday evenings services have been continuously held by the Dean himself, with good attendance, in a rented building.

As the enlarged and renovated church is approaching completion, the Dean thought it well to have some measure of religious ceremony attend the raising again of the old cross to its former position on the gable. Accordingly, a little service was held for this purpose on Wednesday afternoon, February 27th, at 4 o'clock, in which the following clergy took part, viz.: Bishop Burton, Dean Capers, Archdeacon Caswall, the Rev. Alex. Patterson, and the Rev. H. R. Hulse, rector of St. Mary's Church, Manhattanville, New York City. The clergy and the choir of the Cathedral vested in the Maxwell Street schoolhouse, and then, preceded by

about a hundred school children, marched in procession towards the new church, singing "Onward, Christian Soldiers," fully 200 persons besides being present for the service.

The singing of the second stanza of the hymn had scarcely begun when a horse, frightened by the music and the sight of the white-robed choir, broke away from the hitching post and dashed first across the street and up a steep bank, then back again, and, plunging madly to and fro, dashed directly into the choir, the mass of children, and the closely grouped crowd. It was a terrible sight to see; and it was a miraculous intervention of Providence that dozens were not killed or crippled. When quiet was restored, one man and two women were lying unconscious in the mud, where they had been trampled upon by the iron-shod hoofs of the frightened horse. It was found that Mr. Esten Keller was the most badly injured. He had been endeavoring to rescue from death his two-year-old grandchild, who was seated in his perambulator, right in the path of the runaway horse. Dr. McClure, who happened to be in the congregation, came at once to the relief of Mr. Keller and ascertained that he had a fractured collarbone, two ribs broken, cuts about the head and face, severe nervous shock, and possibly internal injuries; Miss Sue Walby, Mrs. Sallie R. Appleton, Miss Ada Williamson, and Miss Elizabeth Davis, were all bruised somewhat and for a time unconscious, but are happily not in any danger. By request of Mr. Keller, the services were continued as arranged.

And so, in spite of the fearful scare they had gone through, and the actual injuries which several had sustained, the choir stood around, all taking their parts in singing God's praises—a perfect marvel of self-possession—their beautiful white vestments daubed with yellow mud.

After the unfinished processional, Dean Capers presented the cross to the Bishop, who blessed it, and commanded that it be placed on the gable of the new church. It was then passed to the carpenters, who nailed it firmly in place while the choir and clergy sang.

Bishop Burton then delivered an address, in which he commented on the unfortunate accident, commending Mr. Keller as a Christian gentleman, and a friend of the Church, and praising his bravery. The services, he said, were continued at the most earnest request of the injured man. He expressed appreciation of the manner in which the people had contributed to the erection of the new church, and prophesied that much good would come from it.

Dean Capers then delivered a short address, and the services closed by a singing of the Doxology, and a short prayer by Bishop Burton.

## INSTALLATION OF A PRIEST IN GEORGIA.

ON SUNDAY, February 24th, a most interesting ceremony took place at Ceylon, Camden County, when the Archdeacon of Brunswick, the Ven. D. Watson Winn, M.A., acting for the Bishop, inducted the Rev. G. L. L. Gordon, M.A., as vicar of the parish of the Messiah and adjoining missions. After matins, the institution service followed. Messrs. E. P. Noyes of Ceylon and H. S. Lang, wardens, presenting the keys to the new vicar, and the Archdeacon presenting the Bible, Prayer Book, canons of the General Convention, and canons of the diocese. The sermon was by Archdeacon Winn; after



which the new vicar celebrated the Holy Eucharist, assisted by the Archdeacon.

At 3:30 p. m. the new vicar officiated and preached at St. Clement's, Satilla Bluffs, and Archdeacon Winn, at 4 p. m., read evensong and preached at Woodbine, at St. Mark's Church. This charge, usually known by the name of the "Garden County Mission," comprises no less than eight stations for white people, and five for colored Churehmen.

This is one of the oldest settlements in the United States, the town of St. Mary's being the third oldest city, having only St. Augustine, Fla., and Santa Fe, N. Mex., as older.

#### MEMORIAL TO BISHOP SEYMOUR.

THE DIOCESE of Springfield, of which the Rt. Rev. Geo. F. Seymour, D.D., was the first Bishop, holding his office for 28 years, desires to raise a memorial to him, and has determined upon securing for the purpose a diocesan endowment of \$100,000. The need of this is very great, the whole work of the diocese being hindered and almost at a standstill for want of it, as it is necessary to raise the salary of the Bishop and other expenses by yearly assessments on the parishes and small missions, a burden beyond their bearing.

A committee of the best men in the diocese has been formed and is energetically at work over its whole area. Of this committee, the Bishop of Springfield is chairman and the Hon. Chas. E. Hay of Springfield—brother of the late Secretary of State, and a Churchman well known in the General Convention—treasurer.

But while the diocese will do its utmost, there are but 3600 communicants in it, scattered over 31,000 square miles, in small towns and villages, with few persons of wealth among them.

The committee, therefore, feels that it may rightly make an appeal to the many friends of Bishop Seymour throughout the country, being sure that there are many who will gladly take part in this work.

It asks the assistance of members of Columbia University, of which Bishop Seymour was a distinguished alumnus; of students of the General Theological Seminary, of which he was professor and dean, and of St. Stephen's College, Annandale, which owes its foundation and first life to the Bishop.

It also confidently appeals to the many who have been helped by the preaching, teachings, and writings of Bishop Seymour, as well as to those who admired his character and learned to love him in personal intercourse.

The work in the diocese is being carried out on the general lines of the M. T. O., names of all the communicants being collected for personal appeal, and committees being organized in every parish and mission. Beyond that, an appeal is being made to the whole Church and organized appeals will be made in various centers where the Bishop was well known. The first of such appeals is put out in New York with a strong endorsement of the Bishop of New York, Dr. Morgan Dix, the Dean of the General Seminary, the warden of St. Stephen's College, Annandale, Dr. Cole, rector of Trinity School, and other well-known clergy. The appeal is also endorsed by prominent laymen, among whom are the names of Mr. Alton B. Parker, Mr. John B. Pine of Columbia University, Mr. Elihu Chauncey, treasurer of the General Theological Seminary, Mr. Beverly Chew, Mr. Edward King, Mr. Ambrose S. Murray. The Rev. Bernard Schulte, 207 Central Park West, has been appointed secretary and treasurer for New York and the neighborhood.

The character of Bishop Seymour, together with the urgent needs of the diocese of Springfield, combine to make one of the strongest possible appeals to the Church at large.

#### DEDICATION AT ST. ANDREW'S, WHEELING.

ON THURSDAY, February 21st, St. Andrew's Church, Wheeling, W. Va. (Rev. T. J. O. Curran, rector), was dedicated at the time of the celebration of the Holy Communion at 6 A. M. There were later services: at 1:30, Bishop Peterkin preached, and at 7:30 p. m., the Rev. D. W. Howard of St. Matthew's Church delivered the sermon, and the rector made an historical address. On Friday evening, the Rev. Jacob Brittingham of St. Luke's Church was the preacher; and on Sunday the regular services were held, with the Bishop and the rector in charge.

St. Andrew's mission began its existence in a meeting of the Brotherhood of St. Andrew, held in March, 1894, at which the Rev. Dr. Swope (rector of St. Matthew's) presided. He placed Dr. Pratt and Mr. Lawrence E. Sinds in charge of the Sunday



ST. ANDREW'S CHURCH, WHEELING, W. VA.

School, which was the only service then held. In October, 1900, the present rector was placed in charge. At that time there were six families and a Sunday School of twenty-five.

The mission had much to contend with, as it was situated in the mill district, and all the parishioners were of the working class and unable to give much financial support; besides, it was looked upon with very unfriendly eyes by sectarian societies long established and well organized.

The building fund was started with a deposit of \$1.00, made by a woman who has lived to see her dream of a handsome church realized.

During this time, the congregation and Sunday School had grown to such an extent that the converted Turners' hall was too small for their accommodation. In 1905 the congestion became so great that the Bishop secured a lot and actively interested himself in the building of a new church, to take the place of the old St. John's that had been lost thirty-five years ago.

How well he has taken the matter in hand is shown by the present church in the midst of a population of 15,000 people, who must look to St. Andrew's for the light of the Kingdom, as well as for the social uplift of their families.

The furnishings of the new church are all memorials: the altar was given by the congregation; the reredos, sedilia, and choir stalls are gifts from anonymous friends; the chancel rail, from the St. Agnes chapter; credence, from the Junior Auxiliary; pulpit, from Miss Mary Jeanette Rumble, in memory of her parents; the lectern, from the Woman's chapter; font cover and ewer, from the Sunlay School; hymn boards, from the Junior Brotherhood of St. Andrew; alms basins, from Dr. and Mrs. G. A. Aschman;

communion service, from Mrs. C. J. Milton; altar cross from Rev. and Mrs. T. J. O. Curran; purple chalice-veil and burse, from Mrs. Elizabeth Steward; and white chalice-veil and burse, from Professor H. D. Clum.

All the furniture came from the studio of R. Geissler. All the furniture being in harmony with the style and finish of the church, which is modelled after the old Spanish missions, makes a strikingly handsome interior. The church itself is of concrete construction, cruciform in shape, with a seating capacity of over four hundred. The roof being low, and the floor slightly graded, renders the acoustics remarkably fine. Possibly the most striking thing in the interior is the great hammered brass chandelier, octagon in shape, suspended by heavy brass chains, and carrying twenty-four electric bulbs, which are hung from the chandelier by smaller brass chains. The church is considered by those who have seen it, to be the handsomest in the diocese.

#### COOK BOOK FOR NEGRO CHURCH.

FOR THE BENEFIT of the colored Church of Our Merciful Saviour, Louisville, Ky., there has been issued a cook book containing one thousand recipes and is said to be replete with details of Southern cookery "from hot biscuits to fried yellow leg chicken with cream gravy." The recipes are contributed almost if not quite wholly by negro experts in cooking. The proceeds are for the church mentioned. It is a pleasure to note that the Archbishop of Canterbury and a number of American Bishops are among those who have expressed their interest by purchasing the book, which may be obtained from Miss Atholene Peyton, care of Rev. LeRoy Ferguson, 641 11th Street, Louisville, Ky., at the price of \$1.25.

#### ARKANSAS CHURCH DESTROYED.

PRESS DISPATCHES tell of the destruction of a considerable part of the town of Washington, Ark., on Thursday night of last week by a tornado which wiped it almost entirely out of existence, killing two negroes and injuring a number of persons. Among the buildings destroyed according to these dispatches was the "Episcopal church."

Our work at Washington is in the form of a mission served from Hope, and the church building was valued at last reports at \$500.

#### AN APPRECIATED GIFT.

THE SOCIETY of St. Charles, King and Martyr, of England, has presented a brass altar desk to the colored mission of Grace Church, Plainfield, N. J.

#### PLANS FOR NEW CHURCH.

ARCHITECTS have completed plans for the erection of a fine new building to take the place of the present St. Mark's Church, Frankford, Philadelphia (Rev. J. B. Harding, rector). The new structure will be of grey stone and granite, and will match the well built and finely appointed parish building which has been in use for some years past. The church will measure 60x170 feet and will seat 1,000 persons. At the front will be a massive stone tower with a base 26 feet square. The list of communicants of St. Mark's numbers 1,518, and the membership of the Sunday Schools and Bible classes, 1,526. The chapel of St. Bartholomew, at Wissinoming, is an offspring and under the care of this parish. The offerings and expenditures for all purposes last year amounted to about \$20,000.

#### MAY THERE BE OTHERS.

A REVOLVED and interested laywoman of the diocese of Pennsylvania recently sent her cheek for \$1,000 to the Woman's Auxiliary,

to be applied to the United Offering which is to be presented upon the meeting of the General Convention next October in Richmond.

**THE DENVER CATHEDRAL.**

AN ADMIRABLE specimen of Perpendicular Gothic is to be erected as the Cathedral of Colorado, in Denver. It will be built of a white crystalline sandstone of which there is an ample supply in the mountains near at hand. The nave, it is hoped, will be finished by Easter 1908, and a temporary chancel will be built at the crossing. This will cost about \$175,000; should more money be forthcoming, the temporary chancel will be dispensed with and the transepts built, and the chancel formed on a platform underneath the lantern

**CHURCH ENDANGERED BY FIRE.**

ON SUNDAY night, February 24th, Gloria Dei (Old Swedes') Church (Rev. Snyder B. Simes, rector), situated on the banks of the Delaware river at Swanson Street and Washington Avenue, Philadelphia, was saved from destruction by eight firemen, who risked their lives in preventing flames from the fire which destroyed the spice factory in the rear, from communicating with the historic edifice. This is the third time within the past two years that Old Swedes' Church has been endangered by fire.

**BURIAL OF A HEROINE.**

THE TERRIBLE calamity which befell Montreal on the 26th of February, by which sixteen children and the lady principal were

office at Boston being present, and twelve members of the Council from as many different sections of the country. Important business relating to the annual convention, to be held in Washington next October, was transacted. Members of the General Council of the Canadian Brotherhood met on Saturday at the same place, to confer with their American brethren in reference to making the convention an international one.

**DR. DIX'S APPEAL ANSWERED FROM ROME.**

ON SUNDAY morning, February 3d, the Rev. Charles Eugene Betticher read to the congregation of St. Paul's American Church, Rome, Italy, the appeal recently published in THE LIVING CHURCH in behalf of the Rev.



ST. JOHN'S CATHEDRAL, DENVER (TO BE ERRECTED).

tower. This tower, which is as high as that of York Minster, will cost probably \$175,000. The whole building, with the chapel which will be built beyond the chancel, will be 375 feet long and 67 feet high to the arch of the roof inside. The pews in the nave will be unobstructed by any pillars, the aisles being ambulatory and containing no seats. The church thus built will accommodate about 1,000 worshippers. Fourteen of the bells will be placed stationary in one of the west towers, while the great tenor bell which weighs four and one-half tons and swings, will be rung from the other.

The Churchmen of Denver, considering what a noble witness for God's cause this Cathedral will stand to all this Western Country, hope and believe that their fellow Churchmen in the East will lend them some aid in erecting such a fortress for God and philanthropy.

**A LONG RECTORSHIP.**

ON SUNDAY, March 3d, the Rev. John A. Goodfellow preached his thirty-fifth anniversary sermon as rector of the Church of the Good Shepherd, Philadelphia. On the night of Shrove Tuesday a reception was held in the parish house, at which were present parishioners and friends outside of the parish, and a purse of \$500 in gold was presented to the rector.

suffocated in the burning of one of the public schools, fell most heavily upon St. Mary's parish, Montreal, to which most of the bereaved families belonged. The little son of the rector, the Rev. H. Jekyll, escaped unhurt from the burning building. The funeral of the heroic lady principal, Miss Maxwell, who gave her life to save her little scholars, handing them out to the firemen and refusing to leave while any remained, took place from Christ Church Cathedral, February 28th. The press, both French and English, was filled with praise of her heroism during the days following the sad affair.

**BISHOP GILLESPIE IMPROVED.**

BISHOP GILLESPIE continues to improve from his recent stroke of paralysis. He is now able to walk about the house and use his right arm, which at first was helpless. His physicians believe he will soon recover such reasonable health as his advanced age will permit.

**MEETING OF THE B. S. A. GENERAL COUNCIL.**

ON FRIDAY, March 1st, a meeting of the General Council of the Brotherhood of St. Andrew was held at the Church House, Philadelphia, President Gardiner and Secretaries Carleton, Randall, and Shelby of the head

Wm. C. McCracken. As a result, Mr. Betticher received, within three days, the sum of 587 *lira*, which was promptly forwarded to the Rev. Dr. Morgan Dix of New York.

**A GOOD EXAMPLE.**

GRACE CHURCH, Grand Rapids, Mich., has undertaken, under the direction of the rector, Rev. F. R. Godolphin, the support of the Rev. Mr. Ohashi, the Church's missionary at Tanazawa, Japan. Previous to his departure from Grand Rapids, the Rev. Sidney D. Ussher delivered a stereopticon lecture to a crowded congregation at Grace Church, on Christianity in Japan, to further parochial interest in this movement. From his personal visits in Japan and the Orient, Dean Ussher spoke in a way to charm and enthuse the large number present in behalf of Missions.

**DR. VAN ALLEN ON "DOGMA."**

THE REV. DR. VAN ALLEN delivered the second lecture in the course under the auspices of the Massachusetts Church Union, now being given at the Church of the Advent. His theme was "Dogma." In the course of his remarks referring to the attempts that are being made to undermine the faith he aptly said that progress is not destructive: that we cannot progress except by climbing; and we

cannot climb high if we kick away the ladder on which we ascend. He also said: "The revolt against the idea of dogma is a revolt against established authority, and that is anarchy. The revolt is not against the clergy, nor special books, nor the Book of Books, but against the authority of Jesus Christ. In every other field of active thought except religion we bow to authority. Dogma is a necessity if you are going to have any religion at all. I believe in freedom of thought; but to think requires restraint. If you have freedom without restraint you have madness. Barrenness, emptiness, decay and death are the fate of religions without dogma."

#### CHURCH DAMAGED BY FIRE.

ST. JOHN'S CHURCH, Hagerstown, Md. (the Rev. H. E. Cotton, rector), was badly damaged by fire on February 24th, to the extent of several thousand dollars. The damage was largely in the chancel and organ. The cause was a defective flue in the wall beside the organ.

#### LEGACY TO NASHOTAH.

NASHOTAH HOUSE, Nashotah, Wis., has just received a legacy of \$979.60 from the estate of the late Miss Julia C. Stout of Philadelphia, who during her lifetime was a warm friend and benefactress of the institution.

#### WORK AMONG UNIVERSITY STUDENTS AT MADISON.

AT THE LAST diocesan Council, Bishop Webb appointed a committee of five to organize work among students at the State University at Madison, Wis. Since its appointment the committee has held a number of meetings, and a great deal of helpful material has been presented to it. The plan devised is to put a clergyman in charge of the work at the University. It will be his duty to call upon the students, and to use Christian influences to help and stimulate these young men and women who are thrown so largely upon their own resources. To do this will require at least \$1,500 a year for three years, and the committee is asking special subscriptions for the purpose throughout the diocese.

#### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

##### Gift to the Bishop.

THE BISHOP of the diocese has recently been the recipient of a handsome mahogany desk, the gift of his clergy; and of an equally handsome desk-chair.

The desk is intended to take the place of the one being made to order of the various California woods, but which was burnt in the fire of last April, before its completion. The gift was intended to commemorate the fifteenth anniversary of Bishop Nichols' consecration.

#### CONNECTICUT.

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

##### News from the Diocese.

PROFESSOR R. MARTIN, for nearly twenty years at Trinity College, as associate in the department of modern languages, and professor of oriental languages, will sever his connection with the college. His departure from Trinity is deeply regretted.

MRS. MARY A. CLEVELAND, widow of Charles M. Cleveland, died recently at Winsted. She was a communicant of St. James' Church, and a genuine daughter of the Revolution, her father having been a musician in the service. Her age was 88.

THE WINTER meeting (the 269th meeting) of the New Haven County Convocation, was held at Christ Church, New Haven. The Holy Communion was celebrated, the sermon

being preached by the Rev. Arthur P. Greenleaf, of Wallingford. An essay was read by the Rev. E. B. Schmitt of Ansonia: "The Psychology of Preaching."

ST. PAUL'S MISSION, Willimantic (the Rev. Richard D. Hatch), received a legacy of \$20,000 from the late Mrs. Boardman of New Haven, toward the erection of a new church. It was given, with the proviso, that ten thousand more be raised by Easter 1907. At last reports, about one half the amount had been secured. It is to be hoped that it may be accomplished. A new edifice is greatly needed for the carrying out of the work of the Church, in this busy little manufacturing city.

THE "SPECIAL SERVICES" or parochial mission conducted by the Rev. Prof. P. M. Rhinelander, of the Berkeley Divinity School, in Grace Church, Windsor, February 13th to 17th inclusive, produced a deep impression upon all who were present. The usual series of services were held.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

##### Special Lenten Preachers.

SPECIAL PREACHERS at St. Bartholomew's, Brooklyn, on Sunday evenings during Lent are the Rev. F. W. Norris of St. Matthew's Church; Rev. J. D. Kennedy of St. Mark's Church, Eastern Parkway; Rev. C. F. J. Wrigley, D.D., of Grace Church; Rev. T. G. Jackson, D.D., of St. Paul's Church, Rev. St. Clair Hester of the Church of the Messiah; and the rector; and on Wednesday evenings the Rev. F. Appleton, Ph.D., of St. Clement's Church, Rev. S. S. Roche, D.D., of St. Mark's Church, Rev. Frank Page, D.D., of St. John's Church, Rev. W. S. Chase of Christ Church, and the Rev. H. C. Swentzel, D.D., of St. Luke's Church.

#### MARYLAND.

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

##### Raising Endowment for St. Paul's, Baltimore.

A LARGE committee has been appointed in St. Paul's parish, Baltimore (the Rev. A. B. Kinsolving, D.D., rector), to secure by Easter enough money to bring the endowment fund to \$100,000. It is now something over \$80,000, but by the terms of the trust, the income is not available until the principal is \$100,000. As the income is needed, this special effort is being made to release it and make it available for parish expenses.

AT THE FUNERAL of the Rev. W. F. Brand, D.D., late rector of St. Mary's, Emmorton, the burial service was read by the Rev. J. W. Larmour, and the Rev. J. H. Eccleston, D.D.; the Holy Eucharist was celebrated by the Rev. R. H. Paine, and the committal was read by the Rev. J. S. B. Hodges, D.D. The Rev. W. L. Glenn, assistant at St. Mary's, was ill and unable to take part in the services.

THE REV. F. C. POWELL, S.S.J.E., conducted a three days' retreat, beginning March 5th, for the Order Sisters of the Community of All Saints, and for some other ladies, at All Saints' Home, Baltimore.

THE REV. F. WARD DENYS, rector of St. Mary's, Roland Park, has returned from his European trip, being much improved in health, and will resume his active work in pushing to completion the new St. David's Church, which is being erected under his care.

#### MASSACHUSETTS.

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

##### Diocesan Notes.

THROUGH the will of Miss Sarah Dunn, a resident of Boston and a communicant of Trinity Church, the Episcopal City Mission comes in for a legacy of \$2,500.

THROUGH the instrumentality of the Rev. Edward T. Sullivan, and a hard working

body of vestrymen, Trinity Church, Newton Centre, is free from debt. In the last nine years the parish has raised \$18,000 outside of current expenses and gifts to missions and charities.

ON A RECENT Sunday there was a well-attended service in a hall at Stoneham, at which the rectors of the parishes of Wakefield, Woburn, and Winchester took part, while greetings were received from the rectors of the parishes in Malden, Melrose, and Medford. The preacher was the Rev. Dr. D. D. Addison of Brookline, and the vested choir from Trinity Church, Woburn, sang. It is hoped that this and subsequent services will lead to the formation of the nucleus of an Episcopal parish in Stoneham, for strangely enough Stoneham, with a population of 6,450, is one of the largest towns of the state not having a parish.

A BEAUTIFUL parish house next door to All Saints' Church, Ashmont, is nearing completion and it is to stand as a memorial to the Rev. Charles T. Whittemore's twenty-fifth anniversary as rector of the parish. The building is costing \$30,000.

#### MINNESOTA.

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

##### Interest in Missions.

ON TUESDAY evening, February 26th, an enthusiastic meeting was held by the men of Minneapolis, in the interest of missions, called by Dr. McI. Morton, of the Men's Club of St. Mark's Church (Minneapolis). About two hundred men were present and addresses were made by the Rev. Geo. H. Hills, Mr. C. M. Nye. Mr. Geo. K. Gibson spoke on the "Missionary Plan," and the Rev. S. B. Purves on the "Men's Thank Offering." An illustrated lecture on "Three Hundred Years of the American Christianity" was capably given by Mr. J. G. Pyle of St. John the Evangelist Church, St. Paul. The success of this meeting is due to Dr. Morton, who spent much time in preparing for it. Mr. C. B. Lyon, of St. Paul's Church, Minneapolis, most kindly loaned his fine lantern for this occasion and himself superintended the changing of the slides.

#### MISSOURI.

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

##### Personal and Other Notes.

THE REV. GEORGE CRAIG STEWART, rector of St. Luke's, Evanston, Ill., has been the preacher at the Brotherhood noon-day Lenten services, at the Garrick Theatre, during the past week. Mr. Stewart proved himself to be

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a very acceptable speaker and was good enough to visit a large number of parishes during his stay in St. Louis. On Monday morning he addressed the Clericus on "The Divisions of a Priest's Time," advocating a systematic division of the day, for study, spiritual exercises, visiting, and other duties.

THE WORK of Hospital Missionary in this diocese, will be undertaken by the Rev. Arthur Brittain, at present rector of Trinity Church, De Soto, after Easter. In the interim, the Rev. Edmund Duckworth, rector of St. James', and chairman of the Missionary Board, will undertake the oversight of this important work in our city institutions.

FATHER SILL, O.H.C., will conduct a mission for men and boys, in St. Louis and the vicinity, during the next ten days.

UNDER THE auspices of the St. Louis School of Philanthropy, Dr. Charles R. Henderson, director of the Sociological Department of the University of Chicago, lectured on Friday evening on "Dependency and Charities," in the Y. M. C. A. hall. The Rev. Henry Watson Mizner, head of St. Stephen's House, and Mr. Roger U. Baldwin, superintendent of the Self-Culture Hall, also made short addresses.

**NEBRASKA.**

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

**Woman's Auxiliary.**

THE SECOND quarterly meeting of the diocesan branch of the Woman's Auxiliary was held at St. Mary's Church, Nebraska City, on February 19th and 20th. The opening service was held on Tuesday evening, when the address was made by the Rev. R. R. Diggs, district missionary of the North Platte. At the missionary meeting, papers were read by Mrs. James Wise, South Omaha; Mrs. F. H. Cole, Omaha; and an address made by the Rev. Father Neide, rector of St. Thomas', Falls City. The meeting was well attended, considering that it was held in Lent, delegates being present from Auburn, Omaha, Plattsmouth, Nebraska City, South Omaha, and Falls City.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

**Death of Thos. H. Flockhart.**

THE DEATH of Mr. Thomas Hepburn Flockhart occurred at his home in Ridgefield Park, N. J., on February 21st, after a year's illness.

Mr. Flockhart was born in London, England, in 1842. Desirous of taking Holy Orders, he was sent to Cambridge University, but his father having become a Roman Catholic, took him from the University and sent him to a Jesuit College, with the idea of making him a Roman priest. This was extremely distasteful to him, and he ran away from the Jesuit fathers, and made his way to London, where he entered into printing and newspaper work. He was superintendent of the Sunday School and sang in the choir of Stratford-le-Bow Church. Shortly after this he came to America. For thirty-two years he was assistant superintendent in R. G. Dun & Co. Commercial Agency's printing plant.

Wherever he made his home he was of value to the Church. At St. James' Church, Newtown, L. I., he was a vestryman and delegate to the convention. At Mott Haven, N. Y., he was a vestryman of St. Mary's Church. He has served the mission of St. Mary the Virgin, Ridgefield Park, for the past six years as lay-reader and warden. He was untiring in his devotion to this mission in its struggles, serving it with a singular fidelity and love. To all about him he was recognized as an example of a perfect Christian gentleman, and as such won the affection and respect of those with whom he worked.

**OHIO.**

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

**Diocesan Notes.**

TRINITY CATHEDRAL, Cleveland (the Very Rev. Frank Du Moulin, LL.D., Dean), has just received a donation of \$2,500 from Mrs. Hanna to provide for the making of one of the massive pillars that support the central tower a memorial to her husband, the late Senator M. A. Hanna. One of the remaining three pillars has been made a memorial to the late Very Rev. Yelverton Peyton Morgan, Ph.D., who was rector of Trinity from 1882-91, and was the first incumbent of the Deanery after the establishment of the Cathedral foundation. Another pillar has been made a memorial to Mrs. Schweinfurth, by the Cathedral architect, Mr. C. F. Schweinfurth. The fourth pillar is at present unappropriated. The new Dean and family have arrived in Cleveland. Dr. Du Moulin took charge of the services at the Cathedral on Sunday, March 3rd.

THE CONGREGATION of Trinity Church, Tiffin (the Rev. James Henry Young, M.A., rector), realizing the urgent need of both a rectory and parish house, is taking steps toward starting a fund for supplying these requisites of modern parochial life.

IN A LONG list of "parish needs" published to the congregation of St. Paul's Church, Cleveland, the new rector, the Rev. Walter R. Breed, D.D., mentions "a new and adequate rectory" and "a new and complete parish house," as among the most desirable. He announces that \$6,000 is already on hand for the latter object but that at least \$25,000 additional is needed to erect such a house as St. Paul's desires. He also foreshadows the need of an endowment of \$100,000 if the parish is to properly do its work, and expresses confidence that all these wants will be supplied.

**PENNSYLVANIA.**

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

**Notes from the Diocese.**

THE SIXTH of the series of sermons under the auspices of the Christian Social Union will be preached by the Rev. Charles S. Hutchinson, rector of St. Clement's Church, at the Church of St. Simeon's, 9th and Lehigh Avenue, Sunday, March 10th, at 7:45 P.M. The subject of the sermon will be "The King-

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"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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dom of God and Democracy." The next sermon will be delivered in St. Peter's Church, Germantown, April 14th, by the Rev. Prof. George C. Foley, D.D., of the Divinity School, on the subject, "Modern Spirit of Social Service."

THE ANCIENT and helpful service of Stations of the Cross is held during the Lenten season at three of our city churches, namely: St. Clement's, St. Elisabeth's, and Annunciation.

THE congregation of St. Barnabas' Church (Rev. W. G. Haupt, rector), are raising an improvement fund for the altering and renovating their parish house. At present the sum of \$600 is in hand.

AT THE Church of the Holy Apostles (Rev. N. S. Thomas, rector), one Sunday night of each month is set apart for a special preacher and sermon under the auspices and in the interests of the parochial chapter of the Brotherhood of St. Andrew. Among the list of such speakers this season are the names of Bishops Coleman, Peterkin, and Woodcock.

LAST WEEK Mr. Frank J. Firth, vestryman and communicant at St. Michael's Church, Germantown, was elected president of the Germantown Hospital. This hospital was founded and helped largely by a devoted Churchwoman—Mrs. Pauline E. Henry—thirty-seven years ago, and Mr. Firth is its second president.

THE BURIAL OFFICE was said over the remains of Colonel Stephen N. Winslow, by the Rev. Dr. Newlin, rector emeritus of the Church of the Incarnation, on the afternoon of February 25th. Col. Winslow was the dean of the Philadelphia news-writers and reporters and his funeral was largely attended by the proprietors and reporters of all our city papers.

A MEETING was held at the Church House on February 26th, of clergy and laity, members of the different committees of the American Sunday School Institute, to confer with similar committees from the diocese of Virginia to make arrangements for the holding of services and meetings in the interests of Sunday School work during the sessions of the General Convention at Richmond in October next.

LAST WEEK the special Lenten preachers at the noon-day services were both out-of-town clergy. At St. Stephen's, the Rev. Wm. Meade Clark (rector of St. James' Church, Richmond, Va.) and editor of the *Southern Churchman*, was the preacher. At St. Paul's, the Rev. Wilson R. Stearly (rector of Emmanuel Church, Cleveland, Ohio), was the preacher. Both clergymen are very able and forceful speakers and the attendance at each church has been very large, a considerable proportion of men being in evidence.

THE INTERIOR of St. James' Church, Herntonville (Rev. W. H. Cavanagh, rector) is being re-decorated, the work being done by members of the vestry, of whom a number are professional painters. In the past few weeks a mortgage of \$3,000 upon the parish house was cancelled. The parish is in a most flourishing condition.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

Special Services—Personal.

ON THE evening of St. Matthias' day, a special service for the South Carolina Branch of the Sons of the American Revolution was held at Grace Church, Charleston (Rev. William Way, rector). The members of the society assembled in the parish house, and marched into the church preceded by Rev. Messrs. John Johnson, D.D., rector emeritus of St. Philip's Church, H. J. Mikell, rector

of the Church of the Holy Communion; William Way, rector of the parish, and R. W. Barnwell, who were to conduct the services. The sermon was preached by the Rev. R. W. Barnwell, now of Petersburg, Va., but formerly rector of Grace Church, and himself a member of the South Carolina Branch of the Sons of the Revolution, on the words: "Are ye able to drink of the cup that I shall drink of? . . . And they say unto Him, we are able."

THE PLACE of City Missionary in Charleston, left vacant by the removal of the Rev. A. E. Cornish to Summerville, where he has accepted the rectorship of St. Paul's Church, will be filled by his brother, the Rev. J. J. Cornish of Marianna, Arkansas.

**RHODE ISLAND.**

WM. N. McVICKAR, D.D., Bishop.

Gift to St. Stephen's Parish.

ST. STEPHEN'S parish, Providence, has received a notable gift from Messrs. Chas. B. and J. L. Webster, of New York, of what is substantially the entire library of their brother, the late Rev. Walter Gardner Webster. This collection of books will be placed in the library of the guild house, and will be known as the "Webster Library." For priests and people it will be a valuable reference library.

From the same donors, the parish has also received a beautiful, richly framed copy of one of Murillo's Madonnas, which has been placed

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

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

on the south wall of the chapel. Other articles belonging to, and personally used by the Rev. Fr. Webster, have also been placed in the guild house, whose interest is thereby greatly enhanced. The givers will receive the gratitude of our parish and people for these benefactions.

The Rev. F. M. Banfil, former curate of St. Stephen's, now rector of St. James', South Bend, Ind., in a recent pious pilgrimage to the Holy Land, brought home a stone from the site of St. Stephen's Martyrdom in Jerusalem, which he has presented to the parish. It will be suitably preserved in the guild house.

**CANADA.**

**Notes from the Dioceses.**

*Diocese of Huron.*

THE NEW organ for St. James' Church, London, which is to be installed by Easter day, is a very superior instrument, and will cost more than twice as much as the old one. The class of candidates receiving preparation during Lent in the parish, will be confirmed by Bishop Williams on Palm Sunday.

*Diocese of Toronto.*

BISHOP DUMOULIN, of Niagara, at one time rector of St. James', will give an address each day at the special noon service during the fourth week in Lent, in the church. These services for business men, were commenced on Ash Wednesday.—PLANS are under consideration, and a committee has been appointed, to establish a residence for young women working in offices and shops, in Toronto. The house will be entirely under Church of England supervision and the superintendent is to be a communicant of the Church.—A TABLET was unveiled in Grace Church, Toronto, the First Sunday in Lent, in memory of the Rev. J. Pitt Lewis, D.C.L., for twenty-eight years rector of the parish.—A RESOLUTION of regret at the retirement of the Rev. Canon Tremayne from the office of rural dean of Peel, was passed at the last meeting of the rural deanery. Canon Tremayne has been at work as a priest in the diocese for fifty-four years. He is the rector of Christ Church, Mimico.

*Diocese of Quebec.*

THE ten days' mission held in Trinity Church, Quebec, ending the second week in February, was very successful. The missionary was the Rev. R. P. McKim, rector of St. Luke's Church, St. John, diocese of Fredericton.

*Dioc. scof Ottawa.*

THE DIOCESAN board of the Woman's Auxiliary have arranged for a series of missionary addresses during Lent in St. George's parish hall, Ottawa. The lectures were undertaken by six different clergymen, and have been given each Thursday evening. That on February 22d was given by Canon Kittson, rector of Christ Church Cathedral, Ottawa, and the subject was Samoa, Tonga, Micronesia, Pitcairn Islands. For the past eight years the Woman's Auxiliary has arranged a Lenten course which has always been well attended and proved very successful.

*Diocese of Fredericton.*

THE Mission Church, St. John, has been in charge of the Rev. J. M. Davenport, from Toronto, during the illness of the rector. Mr. Davenport received a warm welcome from his old congregation, to whom he ministered for so long.

*Diocese of Ontario.*

AT A LARGE meeting of the men of the congregation of St. George's Cathedral, Kingston, the first week in February, it was decided to form a club for laymen of the parish, of which Dean Farthing and two of the canons were asked to act as patrons. The first meeting was arranged for February 28th. The diocesan president of the Woman's Aux-

iliary, Mrs. Tilton, who is also the Dominion president, is recovering from her recent serious illness.

*Diocese of Saskatchewan.*

BISHOP NEWHAM is making an appeal for assistance to establish a Church girls' school in the diocese, which is much needed.

*Diocese of Montreal.*

THE HEALTH of Bishop Carmichael has for some time caused his friends much anxiety, and they are relieved to hear that in order to re-establish his physical condition he has decided to take a trip to the Mediterranean. He left for New York to embark on the steamer *Cedric*, February 28th, accompanied by his son, Dr. Carmichael. A brief service was held in St. George's Church, Montreal, on the day of his departure, to enable the clergy and others to pray for his safety and welfare, and after the service, to have an opportunity of bidding him good-bye.

THE 21ST ANNUAL meeting of the Montreal diocesan Woman's Auxiliary, opened February 19th, with a service and celebration of the Holy Communion in Christ Church Cathedral, Montreal. Bishop Carmichael preached. There was a very good attendance, a larger number taking part in the corporate Communion, it was said, than on any previous year. The business session opened in the afternoon in the Synod Hall. In the course of the president's address she said that it was most gratifying to report that this year the Auxiliary had provided scholarships for sixty children, six of whom were in China, and the remaining fifty-four in India. Two members of the Woman's Auxiliary had gone out as missionaries. The president touched upon the fact of the slow growth on the junior branches with regret.

The report of the recording secretary showed that there were 74 parochial branches in the diocese. The total membership, including the juniors, was 1,550. There were 79 life members and 84 members of the Central Board. Miss McKim, missionary in Persia, now at home on furlough, gave an account of her work. At 5 o'clock a reception was held for delegates and friends and the clergy.

The business of the second day was principally the hearing of the reports of the country branches, and from the officers of the board. Miss Johnson, medical missionary

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"Grape-Nuts has been a boon to my whole family. It has made of our 2-year-old boy, who used to be unable to digest much of anything, a robust, healthy, little rascal weighing 32 pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

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from Moosonee, for some years in charge of the cottage hospital at Moose Fort, gave an account of her work. It was announced that the amount of the thank offering laid upon the plate in the church was \$231, a larger one than last year. A strong appeal was made for money to build a church at Chapleau. It was the last wish of the Rev. Mr. James, who died recently, and who served the mission so faithfully while his strength permitted. Two new life members were announced.

The devotional exercises on the morning of the third day were conducted by the Rev. A. P. Shatford of the Church of St. James the Apostle. In the course of the morning, Bishop Carmichael paid a visit to the hall, when he reappointed Mrs. Holden as diocesan president. His short address to the Woman's Auxiliary was full of strength and encouragement. He said when he saw the stream of comers to the holy table at the opening service, the thought borne in upon him was what a force in the future religious life of the country must the Woman's Auxiliary be, if only true to their responsibilities, but then he said that each individual woman must do her share. He reminded them that one coward may spoil a regiment, therefore none must fail in faith and courage. He was penetrated with the thought what a power such a body of faithful women might be—must be—for righteousness—for Christ.

The only officer replaced upon the board was the secretary for the juniors who re-

signed. Sister Edith was unanimously elected to the position.

The usual resolutions of thanks, etc., concluded the annual session.

## The Magazines

THE MARCH *Century* is a Garden Number, covering a wide and varied range of outdoor interests—Charleston gardens, Persian gardens, workingmen's gardens, flower arrangement in Japan, and a review by a Dutch expert of Luther Burbank's work in scientific horticulture.

The Luther Burbank review, from the pen of Hugo de Vries, Professor of Plant Anatomy and Physiology in the University of Amsterdam, is the article of most scientific value in the magazine. It brings to American readers a new, suggestive, and authoritative presentation of Mr. Burbank's claims and achievements. All the charm of Charleston's gardens—probably the loveliest gardens in this country—is in Miss Frances Duncan's article, and there are delightful illustrations by Anna Whelan Betts, including two full pages in color.

In a different vein, and also touching a subject of far-reaching interest, is William H. Tolman's account of "Workingmen's Gardens in France," one of the most encouraging

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Being Seven Meditations suitable for Lent, and more particularly for Good Friday. By Rev. ERNEST BRADLEY, Rector of St. Paul's, San Rafael, Cal. 12mo, cloth, 60 cents net. By mail, 65cents. (New.)

"Seven Steps to the Cross" is, as its title signifies, a book of devotional meditations for the season of Lent. The chapters are not long and are deeply spiritual in character. It will be very helpful to many a clergyman or layman in the way of suggestive topics for Lenten devotions. We recommend it with pleasure.—*The American Church Sunday-School Magazine*.

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## VIA CRUCIS (Illustrated)

### THE LESSON OF HOLY WEEK

By the Rev. HERBERT CUSHING TOLMAN, Ph.D., D.D., Hon. Canon of All Saints' Cathedral, Milwaukee, and Professor of Greek in Vanderbilt University.

Price, cloth, 75 cents, by mail, 80 cents

Professor Tolman was a member of the First International Congress of Archaeologists, which convened in Athens in 1905. He spent Holy Week in Jerusalem, "beneath the same sky where Jesus suffered, and on the same soil where Jesus trod."

These meditations were mostly recorded at the close of each day while in that Sacred locality. Dr. Tolman makes the reader feel that he is also standing on the Holy Ground, as he reads the description.

"Dr. Tolman's descriptions and impressions are both graphic and reverential and he takes his readers along The Way of the Cross, bringing out all the holy associations in a most appealing and helpful way."—*Cathedral Chimes, Omaha*.

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movements of the day. Detroit, New York, Philadelphia, and other American cities are developing similar aims; but France has carried the work far beyond the point of an experiment; and the story is full of vital interest. Bertram Grosvenor Goodhue's description of Persian gardens is embellished with many reproductions of the author's drawings; and in Miss Zaida Ben-Yusuf's paper on "The Honorable Flowers of Japan" there are many pictures illustrating the Japanese methods of arranging cut flowers.

## Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 21 West 91st St., New York.]

To the Music Editor of The Living Church:

DEAR SIR:—I have read with interest the suggestions made in your column in regard to congregational music in small parishes and missions. I am confirmed in the opinion that a congregation can be taught to sing—indeed they *want to sing*, but they cannot do so unless they have the music before them.

My congregation sings the *Te Deum* better than any part of the service, for the simple reason that copies of the music are provided for every one. Now how are we going to put the hymnal in the hands of our people? Certainly not in its present shape, because in the first place the price is quite beyond the average person, and in the second place the hymnal is too large for practical use.

I would welcome a hymnal of two hundred hymns and tunes selected with special reference to congregational singing.

Do you know of any firm that issues the necessary chants, printed on cards?

Truly yours,

Canton, Ill. GEORGE MCKAY.

Our correspondent is one of the men who pushes the matter of congregational singing with energy, and takes pains to provide his people with music. An account of his musical work was published in this column some time ago. His statement about the singing of the *Te Deum* is a very encouraging one; few rectors take the trouble to bring their congregations to such a pitch of musical activity.

As far as we know there is no firm that issues selections of chants in card form. There are books of chants to be had, intended to be used with whatever pointed edition of the Psalter is adopted, but such books are intended for choristers rather than for members of the congregation.

The trouble with music cards, and detached pieces of music, such as separate settings of the *Te Deum*, Canticles, etc., is that all this mass of music litters up the pews to such an extent that it is something of a nuisance.

In many churches there are service lists, parish papers, mission leaflets, printed announcements, Lenten cards, subscription cards, envelopes for offerings, and various other things of the kind. Add to all this detached copies of music for congregational use and the interior of a church becomes like the floor of a printing office.

Besides, music in these forms is very perishable, and speedily becomes soiled, disfigured, and damaged to such an extent that new copies have to be constantly supplied.

The only way out of the difficulty is a complete service book, containing everything—hymns, chants, canticles, psalter, and Communion music. The new Novello "Church Service Book" is supposed to meet this want. Whether it will or not remains to be seen. Any abbreviated hymnal containing say three hundred hymns and tunes, and any abbreviated service book, is bound to meet with a certain amount of criticism from people who miss their "favorite" settings. We know of a distinguished organist who refused to adopt

the Parker hymnal because two tunes that he liked were omitted!

We cannot have *everything* we want in this world, and the book that provides the "greatest good to the greatest number" is the book that is needed. If we were to please everybody we would have to issue a service book of the size of the *Encyclopaedia Britannica*—and that would be an expensive undertaking!

Alexander Guilmant, the eminent French organist, will be seventy years old on the twelfth of March. His American pupils, numbering over seventy and scattered about the country from Maine to California, are sending him a very handsome present in commemoration of his approaching birthday, with a suitable letter of congratulation. Mr. Guilmant is remarkably active, physically and mentally, for a man of his age, and continues to pour forth masterpieces of composition for the organ. He has just completed his eighth organ sonata, and other contributions to organ literature are soon to follow.

He was born in 1837 at Boulogne, became organ pupil of the great Lemmens, and in 1871 was appointed organist of the Church of the Trinity, Paris, a position he retained until 1902. He lives in a charming chateau at Mendon, near Paris, where he has a magnificent music room, furnished with a fine three manual Cavaille Coll organ. Here he gives lessons to organ pupils from all parts of the world.

French organists as a rule consider their English confreres cold and unimpassioned players. But Guilmant had a great admiration for the celebrated Best, organist to the Corporation of Liverpool, and he frequently, at the invitation of Mr. Best, gave organ recitals on the fine instrument at St. George's Hall.

Mr. Best, by the way, despised titles, degrees, and honors. When he was offered the great distinction of knighthood he promptly declined it, saying briefly that he preferred to remain "plain Mr. Best." He was in all probability the greatest organist that the world ever produced—at least he was so considered by his most eminent rivals, chief among whom was Guilmant.

The following service list, from Grace Church, Brooklyn, deserves mention. The organist and choirmaster is Mr. Frank Wright, Mus.Bac.:

### SEPTUAGESIMA.

*Te Deum* in B flat.....Stanford  
Offertory, "How lovely are Thy dwellings fair".....Spohr  
*Magnificat* and *Nunc Dimittis* in B flat  
.....Stanford  
Anthem, "Hear my Prayer"....Mendelssohn  
Offertory, "My hope is in the Everlasting"  
.....Stainer

### SEXAGESIMA.

Communion Service in F.....Stainer  
Offertory, "Whom the Lord loveth He chasteneth".....Macpherson  
*Magnificat* and *Nunc Dimittis* in G...Martin  
Offertory, "O'er all is quiet".....Reinecke

### QUINQUAGESIMA.

*Te Deum* in C.....Lutkin  
Offertory, "Whoso dwelleth".....Martin  
*Magnificat* and *Nunc Dimittis* in G...Martin  
Offertory, "Hail! gladdening light"....Martin

Among the Lenten anthems are, "Here by Babylon's wave," Gounod; "As pants the hart," Spohr; "Sing ye praise," Mendelssohn; "The last night at Bethany" (cantata), C. Lee Williams; "Love divine," Stainer; "In the Lord put I my trust," Macpherson; "I waited for the Lord," Mendelssohn; "O come before His presence," Martin; "My God, I love Thee," Bennett; "Olivet to Calvary" (cantata), Maunder. This list is a remarkably good one, and reflects great credit upon the choirmaster.

## TEMPERANCE PROGRESS.

SCIENCE HAS AT LAST GIVEN THE TEMPERANCE ADVOCATES SOMETHING TO OFFER TO THEIR FOLLOWERS THAT WILL TAKE THE PLACE OF INTOXICATING BEVERAGES.

The chemists of the AMERICAN FRUIT PRODUCT CO., after years of research, discovered a secret process for making a carbonated, non-alcoholic, sterilized pure apple juice, which satisfies the thirst for drink and acts as a strong tonic for the system.

A discovery which will probably do more to bring about and maintain temperance in the lives of millions of erstwhile hard drinkers has been made. Like all the most remarkable discoveries of the world this substitute for liquor is a little thing that has always existed since the incident in the Garden of Eden, and has been persistently overlooked by temperance workers and scientists alike. When humanity realized that intoxicating drink was a curse to the world, thoughtful men began a campaign against it, but they forgot the one essential—to provide a substitute.

It is your nervous man or woman who takes a drink. He feels that he ought to be up and doing. There doesn't happen to be anything at hand that he can do to satisfy this nervous hunger for excitement and action. So he takes a drink. At first it quiets his nerves. Then he gets into the habit of taking a drink when he feels nervous—and the habit masters him. It is purely a nervous habit at first. The thing is to take something into the system as a substitute that will satisfy the craving for stimulants without really hurting. This has always been impossible because no one knew what to take.

When the heavy smoker or chewer of tobacco forswears his stimulant he feels the craving for something in its place. He takes to eating candy—and in the end if he does not stop it it hurts him as much as the nicotine did. But what can the drinker take? There are certain drugs—but they are infinitely worse than liquor.

The chemists of the American Fruit Product Co., of Rochester, who are, by the way, most prominent throughout the entire world, have discovered that pure apple juice, sterilized and carbonated and free from the slightest particle of alcohol, will satisfy the great craving for alcoholic beverages. It is more innocent than coffee or tea, and it takes hold of the throat and the sensitive stomach with all the force and satisfying grip of whiskey or beer. It is simply apple juice unfermented and pure and unchanged as when it is squeezed from the red pipplin or Northern Spy apple. Duffy's Pure Apple Juice is the only form of the pure, sweet juice of the apple, being sterilized and carbonated by a secret process so that it retains its sweetness, purity and freshness in any climate.

Of course the first thought when such a thing is mentioned is that of cider, and visions of sundry days and nights on the old farm, with access to the hard cider barrel in the cellar, yclept "stone-wall cider" because of its hardness, rise before the mental vision of convivial spirits. But the quality in father's old October cider that caused those awful "mornings after" was fermentation—which produces the alcohol—but in pure apple juice fermentation is stopped by the secret process of sterilization and carbonization the moment it comes from the apple, and alcohol cannot obtain. But all the soul-satisfying qualities without the sting remain, and Duffy's Apple Juice is daily saving thousands of men from themselves or rather from their nerves, which is quite another thing. Within the few months that Duffy's Apple Juice has been placed on the market several leading temperance people throughout the country, always jealously watching for pitfalls of the enemy, have experimented with it with the intention of denouncing it. But they have actually testified that any one who drinks Duffy's Apple Juice has no desire for intoxicants, because it is a satisfying beverage and does not intoxicate. It tones up the entire system, and is good for old and young alike. A few glasses of Duffy's Apple Juice taken each day will save the necessity for taking medicine, since it puts the system in smoothly working order and makes one feel himself again. It acts as a tonic-stimulant and blood purifier and drives uric acid out of the system.

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GOD sees sin: He remembers sin: He hates sin: He cannot be just without punishing sin; and He has said that He will punish it.—*Cooper.*

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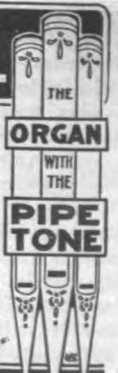
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