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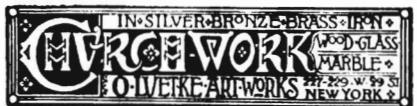
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CANADA.

Notes from the Dioceses.

Diocese of Toronto.

THE reports laid before the vestry meet-
ings in the city parishes in Toronto, on Eas-
ter Monday, were, upon the whole, encour-
aging.—THE mission conducted in St. Mark's
Church, Parkdale, during Lent was well at-
tended, and would seem to have been very
successful. The children's services during the
mission were seven in number. There were
two meetings for men only. The missionary
was the Rev. H. M. Little, of Penetanguishene.

Diocese of Calgary.

THE ten days' mission held during Lent
at High River was largely attended. It was
conducted by the diocesan missionary, the Rev.
G. H. Webb.

Diocese of Montreal.

THE services on Easter Day, in the city
churches in Montreal, were very largely at-
tended. It was an ideal day as to weather.
The Church of St. John the Evangelist was
crowded to the doors.—AT CHRIST CHURCH
Cathedral, the communicants exceeded in
number that of Easter morning last year by
200.—AT ST. JAMES THE APOSTLE there were
four celebrations, including the choral Com-
munion at 11 A.M., at all of which large
numbers were present.—A NUMBER of the
vestry meetings on Easter Monday were only
assembled *pro forma*, adjourning to a later
date.—BISHOP HAMILTON, of Ottawa, held
confirmations on Good Friday in All Saints'
Church, Montreal, and L'Eglise du Redemp-
teur. The return of Bishop Carmichael from
the European trip, is not expected till June.
—THE plans for the new church at Granby
have been completed and it is hoped the build-
ing may be ready for the dedication service
at Christmas. It is to be cruciform in shape
and to cost from \$25,000 to \$30,000. The
contracts have been given out.

Diocese of Niagara.

THE INDUCTION of the rector of St.
George's Church, Guelph, was arranged to
take place, April 4th, by the Bishop. The
new rector is the Rev. G. F. Davidson, M.A.

Diocese of Ottawa.

BISHOP HAMILTON has requested the rural
deacons to report early in April and again in
September, those congregations in the several
deaneries where his presence will be needed
for confirmations. The Bishop is disappoint-
ed that the contributions to the General
Missionary Society, from the diocese, should
have fallen below its apportionment by over
\$900, which has not been the case in previous
years.

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HE THAT WAS DEAD IS ALIVE FOREVERMORE.

INTERESTING and memorable as are the various appearances of our Lord recorded as of the first great Eastertide, those forty days succeeding the Resurrection morn, there is one narrated; possibly fifty years later, which, for that and for other reasons, is even more forcibly impressive. It is the vision accorded St. John the aged, at that time probably the sole remaining eye-witness of the wondrous events of that day of gladness, the one, in fact, of all the Apostolic band first to reach and look within the deserted tomb.

Wonderfully graphic was that vision, as it entrances the gaze of the lone prisoner of Patmos, in the marvellous revelation unfolding to his enraptured spirit the mysteries and glories of heaven—and, as its very central Figure and glory, the Master so ardently loved, so faithfully followed, when here on earth. Transfigured, in a measure transformed, is that well remembered countenance, aglow with the mystic light which now illumines it; yet is it still "One like unto the Son of Man" who stands thus revealed; and such the effect on the eye beholding, such the rush of joy and throbbing memories, that to human hearts only too natural seems the brief statement: "And when I saw Him, I fell at His feet as dead."

How beautiful is that which follows: Instantly the loving hand, so familiar in all its tender ministry, that strong "right hand," so instinctively obeying still the natural human impulse, is outstretched, sweeping away, as it were, all the lapse of intervening years, and with the touch of old, uplifts the prostrate one; while, sweet as when wafted across the troubled waves of Galilee, the fondly remembered Voice breathes its comforting "Fear not."

Then, as though to call into touch the memory most poignant, to bind anew bonds closest and strongest, that Voice continues:

"I am He that liveth, and was dead; and behold, I am alive for evermore."

Impressive beyond all words, is this declaration of truth supreme, proclaimed thus in the very first vision of the ascended Lord; and its value, from this standpoint, is inestimable. But for the great world of believers, and to the individual heart, the record, throughout, enfolds a message of peculiar sweetness.

To few, doubtless, is anticipation of the soul's entrance upon the unseen world divested of vague, overshadowing dread, in some amounting to actual fear and trembling shrinking. Ever and anon rises the questioning thought—will not the soul so lately severed from earthly ties, shrink, overawed, affrighted, as it enters alone that untried sphere, that world peerless in purity and light eternal?

Comforting, indeed, then, is the vision beautiful, answering all such forebodings. Here, on the very threshold of that new life, stands "One like unto the Son of Man," wearing still the lineaments of His humanity glorified. And as the trembling soul sinks, overawed, before Him, lo, the touch of that strong "right hand," uplifting, sustaining, cheering; and the Voice so often heard in imagination and longing, becomes a living tone, quieting all fear, soothing all uncertainty, with its tender "Fear not. I am the good Shepherd who laid down His life for the sheep. I, too, passed through the valley of the shadow of death; I know its terror; but I have illumined its gloom, and lightened its darkness, for ever. Behold, I am He that was dead, but am alive for evermore."

Is it not a vision to dispel all doubt, to soothe all fear, and to fill the weakest heart with joy and peace unspeakable?

L. L. R.

OUR LORD did not come to save men from suffering here, but rather to teach them to bear it rightly. St. Paul "rejoiced" because he was "crucified with Christ." Where there is much suffering there is often much grace.—*Canon Willaims.*

UNITY IN DANGEROUS GUISE.

NOT only is the union of Congregationalists, Methodist Protestants, and United Brethren in this country well on the way toward happy accomplishment, but an even more significant triple union is under way in Canada, whereby the Methodists, Presbyterians, and Congregationalists of that country are likely to be joined into one body, to be known as the "United Church in Canada." It is a pleasure to know that that movement has proceeded so far as probably to insure its entire accomplishment at an early day.

That the Church of England in Canada should be left out of any movement toward unity is, of course, deplorable. It is that fact that has led a Joint Committee of the General Synod of the Church in all Canada to suggest tentatively to the promoters of the "United Church" a degree of coöperation on the part of the Church of England, such as we are bound to criticise.

Their proposition is no less revolutionary than that the Church of England join with the other three bodies named, on condition that *in future* all ordinations be "at the hands of duly consecrated Bishops." Apparently they contemplate an entire parity between ministers of the Methodist, Presbyterian, and Congregational denominations as at present ordained, with those of the Church of England. They would, in short, recede from all insistence upon episcopal ordination during the present generation and until the death of the last survivor of the ministries of those three denominations, in return for a wholly episcopal ordination of future candidates.

Before we proceed to criticise this plan, it is proper to state just how far it has been enunciated with authority; and it is gratifying to find that the authority is very slight.

Last autumn, it appears, each of the Canadian Bishops was invited to join the conferences on union between the three denominations. Each Bishop replied, in substance, that he could not take such action unless authorized to do so by the General Synod (corresponding to our General Convention), the next meeting of which is in September 1908.

But a Joint Committee on Christian Unity had been appointed at the previous General Synod, in 1905. This Joint Committee issued a somewhat compromising circular, which reads as follows:

"The Joint Committee on Christian Union appointed at the last General Synod has had under its consideration the communication of the Joint Committee of the Presbyterian, Methodist, and Congregationalist Communions on Church Union addressed to the Archbishops and Bishops of the Church of England in Canada, and submitted to the Committee on Christian Union by the Episcopal members of the Committee.

"The Committee is impressed with the earnestness and spirit of the invitation and gravity of the subject, and remembering the pronouncement of the last Lambeth Conference urging 'the Bishops of the several Churches of the Anglican Communion to appoint committees, and to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies,' the Committee respectfully suggests to the House of Bishops of all Canada, that the latter should name a suitable delegation to participate in the general union movement, referred to in the communication, it being understood that neither the delegates whom the House of Bishops may appoint, nor the House of Bishops itself is committed in advance to what has already been done by the aforementioned three communions, and it being also understood that no action binding upon the Church can be taken except by the General Synod. The Committee on Union places itself at the disposal of the House of Bishops for the purposes of the delegation. Moreover, the Committee is of opinion that there is no serious obstacle to union as regards the first three Articles of the Lambeth Quadrilateral, and believes that the time has come, when an earnest effort should be made to find out the possibility of the acceptance, by these communions, of the Historic Episcopate.

"Considering that the causes which in by-gone generations led to the formation of these separate communions were mainly two: results of political action and insufficient Church ministrations and the attitude of the Church to our separated brethren must recognize these causes. In reference to this at page 111, L. C. [Lambeth Conference] 1897, this passage occurs:

"In this renewed spirit of unity we trust our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruit of the Holy Ghost produced by their lives and labors. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire."

"Acting, as it believes, in the spirit of the foregoing quotation, the Committee suggests that the requirements of the Fourth Article of the Lambeth Quadrilateral will eventually be attained if all future ministers of the proposed United Church receive ordination at the hands of duly consecrated Bishops, and respectfully urges that the House of Bishops authorize the delegation to confer with the other communions on that basis.

"Finally the Committee believes that organic unity such as contemplated would result in a higher and truer conception and realization of the Christian ideal, and therefore that no opportunity should be lost in seeking it, and no sacrifice consistent with legitimate adherence to principle should be spared.

"It is requested by the Joint Committee that arrangements may be made for the appointment of a Deputation to meet the other bodies as early as possible."

It is to be observed that the compromising suggestion of this Joint Committee is made in a report addressed apparently to the General Synod, or to its House of Bishops, though unhappily published last autumn, two years before the General Synod convenes and before, therefore, there can be any opportunity for the report to be considered. The House of Bishops was in special session during the past winter for the election of a Primate, but did not take up this report for consideration. The Joint Committee does not claim authority for itself to submit these suggestions to the Joint Committee of Presbyterians, Methodists, and Congregationalists, but only asks that "the House of Bishops authorize the Delegation to confer with the other communions on that basis." While, therefore, the report of the Joint Committee is an informal and internal paper, committing no one but those who have signed it, to its extraordinary position, it is, unfortunately, in the public mind of Canada as the formulation of a policy likely to be acceptable to the Canadian Church. That it will ever thus be accepted we do not for a moment believe.

FROM THE TIME of the first utterance of the overtures known as the Quadrilateral by the American Bishops in Chicago in 1886, we have increasingly felt that the real issue between the Church and the Protestant sects is not the "Historic Episcopate," but the Historic Priesthood. Prior to the question of whether we must insist upon the retention of the episcopate, is the question whether we must insist upon the retention of the priesthood. Many of the Protestant bodies have gradually come to believe that a system of supervision by what they sometimes term bishops, would be an improvement upon the system of segregation which most of them at present enjoy. Methodists, Moravians, Reformed Episcopalians, and some bodies of Lutherans in Europe already have such "bishops." Many Presbyterians and Congregationalists would be glad to have them.

But have any of these bodies, priests? Certainly Presbyterians, Methodists, and Congregationalists do not claim to have. But the Church of England distinctly claims it for herself, and the threefold ministry which she maintains to have come "from the apostles' time," consists of Bishops, priests, and deacons. She distinctly disallows that any but a priest may celebrate the Holy Communion or declare an absolution. She is as emphatic in this insistence upon the historic priesthood as essential to the valid performance of those rites, as she is upon the historic episcopate for the valid performance of ordination.

Thus, to assume that the episcopate alone stands between the Church of England and these three allied denominations is itself a fallacy. Those denominations do not pretend to have priests, any more than they pretend to have—in the historic sense—Bishops. The Church of England must insist, not alone upon the historic episcopate, but upon the historic threefold ministry of Bishops, priests, and deacons. Before unity involving even temporarily the "parity" of English priests and Protestant ministers could be arranged, it would be necessary to determine whether that parity should be accomplished by priests ceasing to be priests, or by ministers becoming priests. One party or the other must obviously recede from its position here. Nor would it be sufficient to reply that the Anglican Churches tolerate in their own priesthood, men who deny that they are priests. They tolerate them because the Church realizes that when she ordains a "priest," that man becomes a priest whether he believes it or not; but it does not follow that men not so ordained would become priests by virtue of any amalgamation of so-called "churches," nor yet that men who, in fact, are priests, would cease to be so in the same contingency. To assume on paper that Catholic priests and Congregational ministers are on a parity in respect to sacerdotal functions would no more place them so than would ducks be-

come geese by being shut up in the same cage. Mr. Lincoln's famous question as to how many legs a horse would have if the tail were counted as a leg, becomes appropriate; it would still have four, for counting the tail as a leg would not make it one. Things that, in fact, are different cannot be made alike by assuming that the difference does not exist.

AND THEN when we come to the Historic Episcopate, it is obvious that the Canadian Joint Committee has either gone too far or not far enough, in its proposal looking toward unity. If, as they seem to suppose, the episcopate alone stands between the Church of England and the Protestant denominations, the question at once arises as to what degree of importance they are to attach to that order. Is the episcopate sufficiently essential even to the well being of the Church—without pressing the question of its *esse*—to insist upon its retention as a *sine qua non* to unity? If so, it is wholly illogical to consent to waive the question during their lifetime as to ministers not episcopally ordained, who are yet to be recognized as possessed of equal spiritual authority with those who are. If not, it is wholly illogical to insist that future ordinations shall be exclusively by Bishops. The only thing certain, on the assumption of the Joint Committee, is that the Church of England would occupy an indefensible position. It would have surrendered its principle and yet insisted upon having its own way. We should hope there would be sufficient perspicacity among Canadian Presbyterians, Methodists, and Congregationalists to refuse to accept any such conditions, that would discredit their own ministries while yet throwing away the principle upon which the Church of England now maintains the necessity for rigidly preserving the integrity of her own historic three-fold ministry, of priests and deacons quite as truly as of Bishops.

IT COMES THEN, to this. The differences between Churchmen and Protestant sectarians are, unhappily, far more fundamental than they are assumed to be in this report of the Canadian Joint Committee. We do not forget the admirable paper read by the present Bishop of Montreal before the All-American conference of Bishops held in Washington a few years ago, in which he showed how closely the official declarations of the leading Protestant bodies as to the sacraments, and as to the doctrines of the Church, are in accord with those of the Anglican Churches. Beyond the question of what each holds as to the Holy Communion, is the fundamental question whether the priestless rite celebrated in the Protestant bodies is what the Church understands by the Holy Communion at all. It certainly is not if the Church is right in holding that only a priest is empowered to consecrate the sacred mysteries. In that event it is but an academic agreement, if there be agreement at all, between the two as to how the sacrament is to be understood, for one offers a valid sacrament and the other an invalid one. But if the Church be wrong, then she is absolutely illogical in requiring that only Bishops be allowed to ordain priests who are not essential to the validity of any sacrament.

After all, the issue comes back to the fundamental one of Church or sect; and it is absurd to suppose that shutting our eyes to that issue can solve it. Did our Lord, or did He not, confer upon His Church certain powers to be administered in His name? If He did, who are the authorized persons to administer those powers? If He did not, what is the use of having any Churches at all? Why should we trouble ourselves over the question of one Church or many, any more than we do over the question of one social club or many?

The Church has, throughout all its history, held that she was the trustee for Jesus Christ of certain powers which He had reposed in her; the Protestant sects have held that she is not. Unity between them can only come when one or the other recedes from its position. It ought not to come when so important a question is undetermined.

At the close of the Commonwealth period in England, the Church made a compromise with Puritanism less than this now proposed, but of such far-reaching extent that to it may be attributed the anomalies within the Anglican Churches to this day. She provided that all ministers of presbyterian ordination who should, before a fixed date, receive episcopal ordination, should be permitted to retain the cures which they had obtained during the Puritan ascendancy under the Protectorate. Thus was introduced into her ministry that party which accepted an ordination in which its members did not really believe. That was the beginning of the so-called Low Church

party in England. Presbyterian by training and sympathy, it was forced to choose between episcopal orders and deprivation. One portion—all honor to them for adherence to their principles!—chose deprivation, and seceding from the Church, formed the Presbyterian body; the other party, without changing their convictions, chose episcopal orders. A generation later found that latter, the erstwhile tolerated party, in entire control of the Church, through the sympathetic preferments of a Presbyterian king.

The eclipse of distinctive Churchmanship, in teaching and in practice, almost unchallenged for a century and a half to follow, was the direct result of that compromise. Only the stormy conflicts of the Tractarian movement finally restored the Church of England to her former position, and still the Kensits, the Fillinghams, and many like-minded survivals of past days of the English Church contest her restoration to the position from which these episcopally ordained Presbyterians wrenched her after the "Settlement" of 1662.

Is the Church of England in Canada ready to invite history to repeat itself on a much larger scale, by means of a still greater compromise with alien sectarians at the beginning of the twentieth century? Have Canadian Churchmen thought how entirely they would be subjected to the domination of people very much alien to the continuity of Churchly practice, if they should enter into so far-reaching a union? Have they remembered that they would in effect be turning over their entire organization, liturgy, sacraments, practices, to the determination of a hostile majority, should they take this step?

At any rate, it is fair to say that in reaching unity with sectarians at home they would seriously risk the loss of unity with Anglican Churches in other lands. It is wholly impossible to suppose that other Anglican Churches would accept a unity that means simply and absolutely, surrender of the Churchly position, in exchange for a meaningless form of ordaining so-called Bishops who would be shorn of episcopal authority and divorced from a priesthood.

We do not for a moment suppose that Canadian Churchmen will throw away their birthright for this mess of pottage. We only regret that a committee of their number has led other Christians in Canada to believe it likely or even possible that they will do so.

IT is not pleasant to read in the New York papers that the statues made for the Cathedral of St. John the Divine are far from satisfactory. Nearly a year ago THE LIVING CHURCH received protests, intended for publication, against the quality of the work; but it is so unpleasant to occupy the role of faultfinder that we suppressed them, hoping that the proper authorities in New York would ultimately discover the limitations of their workmen and correct them before it should be too late.

And now the sculptor himself, Mr. Gutzon Borgium, disclaims responsibility for the workmanship of the accepted figures, and says, according to a report in the *Sun*, "Nothing would induce me to have any further professional relations with the men who are at present in control of the work of construction." "Some of the work is irretrievably bad and nothing would be of any use except to pull it down and throw it away, but a large part of it could be retrieved by skilful and careful workmen proceeding under the personal direction of the sculptor." The London *Building News* is quoted also as severely criticising the work.

All this is very disconcerting. Not only the whole American Church but the entire American people are directly interested in seeing the New York Cathedral completed as a work embodying the best ideals of art as well as the best expression of the Churchly spirit. Anything less than this will make of the edifice a monument rather to American philistinism than to American art and religion. Neither the public nor the Cathedral authorities can afford to accept anything less than the highest standards.

We earnestly hope that the best talent that can be secured will be employed to criticise the completed pieces, with authority to condemn any that are not entirely satisfactory.

IN the news columns of THE LIVING CHURCH last week there was chronicled the "anomalous case" of the Rev. Gustavus Tuckerman, a priest of the Church, who had since last October been the recognized minister of a Unitarian place of worship in Boston. Further facts in regard to the incident are printed in this issue. It appears that Mr. Tuckerman had asked to be deposed—last May, according to one report, six months ago

according to another—but that instead of taking precipitate action, and hoping that the priest would return to his former faith, Bishop Greer had only suspended him in private and given this period of time to him to reflect upon his course. He was deposed last week.

It is always a sad thought that one who had once so thoroughly accepted the Church's position as to desire to be ordained in her ministry, should afterward suffer such an intellectual eclipse as to lose so large a measure of his faith. The spectacle is by no means a rare one, and Rome on the one hand and Unitarianism on the other will no doubt continue to fall heir to occasional perverts from our ministry.

But Mr. Tuckerman's course appears to have been a thoroughly honorable one. His request for deposition appears to have been made shortly after the Crapsey judgment made it clear that priests of the Church who hold a Unitarian position cannot honorably continue in her ministry. One must thoroughly respect Mr. Tuckerman for taking this course.

And we earnestly hope that the time may come when he will be ready to ask to be restored to his priestly functions. He has been a very useful man in the Church's ministry, and it is by no means impossible that his intellectual difficulties will pass away. Certainly it is our duty to pray earnestly for all those who are in like distress, of whom, it may be, there are not a few.

AN important assemblage in New York will be the National Arbitration and Peace Congress to be held between April 14th and 17th. This congress will be attended not only by many of the strongest men of our own land, a considerable number of whom are among the speakers, but by distinguished representatives from foreign countries, who have crossed the water for the sake of developing international sympathy with the peace movement. The fact that the second Hague Congress is to be held so shortly after the date of this assembly, June 15th, makes of this preliminary congress a body whose deliberations will carry especial weight.

The congress opens at Carnegie Hall on Sunday evening, April 14th, when addresses are to be given by Archbishop Farley, Bishop Potter, and Rabbi Hirsch of Chicago. During the three days following, the speakers include such men as Secretary Root, Governor Hughes, Mayor McClellan, Secretary Straus, President Eliot, President James, Miss Jane Addams, Judge Gray, Mr. John Sharp Williams, Mr. William Jennings Bryan, Mr. John W. Foster, on the part of the Americans, and representative men from Great Britain, France, Germany, Belgium, and Holland. The sessions close with a public dinner on the evening of the 17th, at which President Roosevelt, Earl Grey, and Mr. Bryce are among the speakers.

ANSWERS TO CORRESPONDENTS.

F. F.—It is impossible to say. The likeness of our Lord as depicted in art is traditional and not assumed to portray His actual likeness.

F. F.—(1) The practice is unlawful, but does not impugn the validity of the sacrament.—(2) The practice is quite proper.

C. H. B.—*Old Testament Stories* (N. Y. S. S. Com., 4 series, 40 cts.), *Life of Jesus Christ* (same, 2 series, 25 cts.), *Lowrie's English Church History for American Children* (30 cts.), *Graham's Tracing the Prayer Book* (12 cts.). A good condensed concordance is contained in the back of most Teachers' Bibles. *Davis' Dictionary of the Bible* (\$2.25).

N. T.—The historic service of Good Friday was the "Mass of the Presanctified," which consisted of the adoration of the Blessed Sacrament and, in the West, its reception by the people. The communicating of the people subsequently fell into disuse, and in England the entire service seems not to have survived the Reformation. It has been revived on a small scale in a few places, but the grave doubts as to its legality in any of the Anglican Churches prevents its general introduction. Most Anglican Liturgiologists hold that Morning Prayer and Ante-Communion constitute the most fitting liturgical office for the day.

As God, Christ knows all our necessities; He knows our spiritual condition with a knowledge which only He can possess. He knows us as Perfect Man. The mysterious knowledge of personal experience, of personal suffering in human flesh, which He gained on earth, He has still in heaven. What more can they desire who have the sympathy of Christ? What fellowship do they need who have His hourly Presence? How great a consolation there is in the divine tenderness of our Lord. He looks with compassion on our heavy hours and mournful days. If He be pitiful to us, what more do we need?—*Manning*.

LET US, in our times of helplessness and distress, remember who it was who used to look with such compassion on the sick and fainting, and trust that His compassionate Eye is on us, too.—*Dean Church*.

ENGLISH CHURCH MUSIC SOCIETY.

First Annual Meeting of that new Organization.

ENGLISH CHURCHMEN DISMAYED AT THE "CHARGE" OF THE BISHOP OF BOMBAY.

Important Letter from Rev. Darwell Stone.

BISHOP OF BIRMINGHAM GIVES ADDITIONAL ADDRESSES ON "THE NEW THEOLOGY AND THE OLD RELIGION."

The Living Church News Bureau
London, Tuesday in Holy Week, 1907

THE first annual meeting of the Church Music Society was held yesterday week at the Church House, Westminster, Mr. W. H. Hadon presiding in the absence of the Bishop of Winchester. The Chairman, in moving the adoption of the report, said the Society had done good work since its foundation a year ago. They started with a certain amount of suspicion against them, and were called faddists and fanatics. But they were living down the suspicions. The committee had issued a first list of "services" suitable for Church use, in addition to reprints in cheap form. The character of the reprints and the sale of them were quite satisfactory. The works which had been reprinted were interesting and were very difficult to obtain before. The report was adopted, as were also the rules of the Society. The officers were reelected, namely, the Bishop of Winchester, president; the Hon. Spencer Lyttelton, treasurer; Miss Gregory and Lady Mary Forbes-Trefusis, hon. secretaries; as were the retiring members of the committee—Drs. H. P. Allen, P. C. Buck, Walford Davies, and Mr. W. H. Hadon. Mr. E. G. T. Wyatt drew attention to the fact that so far Plain-song had been ignored in the Society's reprints, but the chairman stated that this matter would shortly receive the attention of the committee. The Rev. W. H. Frere (Superior of the Community of the Resurrection) expressed the hope that the Society would not confine its efforts to issuing reprints, but would become educational. He suggested that lectures on the history of Church music should be given in various parts of the country with a view to drawing public attention to the aims and objects of the Society, as well as improving musical education in Church circles. The chairman replied that lectures were part of the general scheme of the Society, and that the committee would now consider the advisability of inaugurating them. Mr. C. F. Rogers thought it might be a good plan if, in the near future, the committee could arrange for some choir to give renderings of some of the Society's reprints—say in one of the city churches—when probably many organists and others would gladly come and listen. The chairman drew attention to the fact that the reputation and influence of the Society had begun to extend outside this country, and there were now several foreign and colonial members. The Society now numbers 414 members.

A meeting of the Birmingham Diocesan Church Education Society, which was also attended by representative Churchmen from other midland dioceses, was held last week in Birmingham, the Bishop presiding, when a series of resolutions were passed with complete unanimity, and amid intense enthusiasm, to offer strenuous opposition to the Government's new Passive Resisters' Relief Bill. It was resolved, *inter alia*, to ask the Bishop of the diocese to authorize the Advisory Committee of the Church Education Society with such other Churchmen as he may think fit to add to it, to confer with representatives from other dioceses with the object of agreeing upon a common policy of opposing Mr. McKenna's Bill, and of dealing with the situation which will be created if it passes into law.

The Primate, with whom were the Bishops of London and Southwark, last Thursday received a deputation from the National Housing Reform Council relating to the better housing of the poor.

The new Canon of Canterbury, in the room of the deceased Canon Holland, is the Rev. E. A. Stuart, Prebendary of St. Paul's, and vicar of St. Matthew's, Bayswater, W. Prebendary Stuart has recently become chairman of the London Diocesan Board of Foreign Missions, and he is also co-secretary with Bishop Montgomery for the Pan-Anglican Congress. He is one of the ablest and most respected adherents of the less militant section of the Protestant party, and quite an effective public speaker.

The Bishop of Bombay (Dr. Pym, translated from Mauritius in 1903) has recently delivered a Visitation Charge, dealing with certain matters of doctrine and ceremonial, which has set nearly the whole of his clergy, as well as some of the most influential laymen of the diocese, strongly against him, while his

Protestantizing charge has provoked an acute feeling among Catholics in this country. [The Charge is that which was criticised by THE LIVING CHURCH last week.] The Rev. H. S. Nicholson, Superior of the House of Cowley St. John Community at Mazagon, writes that a protest, signed by eighteen clergy of the Bombay diocese, was delivered to the Bishop the day after the delivery of his Charge:

"It was sent to the Bombay papers, and was in type, but the Bishop urged us not to publish on the ground that the newspaper reports were inaccurate. We therefore delayed publication [until after the full text of the Charge had been published]. There are about eighty clergy in the diocese, three-fourths of whom are against him, but there was no cause for names, and we did not ask any Indian priests to sign. The chaplains have forwarded their own petition about the Charge to the Government of India."

The Rev. Darwell Stone, principal librarian of the Pusey House, Oxford, has written an important letter to the Rev. Father Page, Superior General of the Society of St. John the Evangelist, on the Charge of the Bishop of Bombay, as he recognizes the very serious position in which the Cowley St. John Fathers and the Sisters of the communities of All Saints, Colney Park, and St. Mary the Virgin, Wantage, as well as Catholics generally in the diocese of Bombay, are placed by some of the requirements, compliance with which is ordered by the Bishop. Very much in the Charge makes him think that it is desirable that the Bishop's attention should be drawn to some considerations which bear on his Charge before any reply is given to his demands. Rev. Mr. Stone understands that Father Page has suggested that the Bishop should be asked to allow the postponement of such a reply for three months; and this period, he adds, will give time for placing before the Bishop the considerations to which he alludes, if it should be thought well to bring them to his Lordship's notice. The part of the Charge in which the Bishop refers to the oath of allegiance to the King by the clergy in India at ordination, appears to him to exaggerate gravely the force of the oath. The terms of the oath are: "I, A. B., do swear that I will be faithful and bear true allegiance to his Majesty King Edward, his heirs and successors, according to law. So help me God." He does not think it can fairly be maintained that this oath includes an undertaking to acknowledge the right of the King through Parliament or through his Courts to have a voice in the affairs of the Church in India, or that it imposes on the clergy any kind of allegiance different from that due from all subjects, or gives to the King any rights of control over the Church in India, other than those which he has over the proceedings of Romanists or Protestants. He also shows that the Bishop has been misinformed as to the procedure adopted in regard to the late Royal Commission. In considering the Charge, the learned librarian of the Pusey House deals with the statements about the teaching and practice of the first half of the sixteenth century concerning the Blessed Sacrament of the Altar, which he considers very misleading. There are phrases which the Bishop uses in describing the doctrine of the Blessed Eucharist, such as he regards untenable in the English Church, "which would not be used by careful exponents of the doctrine"—namely, the phrase "local presence" and "localized presence," which are repudiated alike by Anglican Catholic and Latin Catholic theologians. In regard to the references in the Prayer Book in support, as the Bishop maintains, of his attitude towards Eucharistical Adoration, he challenges in a convincing manner the Bishop's Protestantizing interpretation. In conclusion, the Rev. Darwell Stone says:

"The questions raised by the requirements laid down by the Bishop are of the gravest character. I understand that it is thought by some to be not impossible that they will lead to the withdrawal by the Bishop of the licenses of the members of your Society who are working in his diocese, and of other clergy, and the eventual result of the breakup of your native congregations and the removal from the diocese of your clergy and of the Sisters who belong to the Communities of All Saints and of St. Mary's, Wantage. I am told also that such results might have disastrous consequences in the way of destroying the confidence and shaking the faith of native Christians, and even of some of the native clergy. The harm which may thus be done might not be confined to the diocese of Bombay or even to India. Ill effects might ensue on the minds of Church people in England. I cannot think that decisions so far reaching in their consequences ought to be wholly at the discretion of an individual Bishop, especially when the form in which they come is that of the reversal of a very deliberate policy of eminent predecessors, who knew India well. I know that there are special difficulties which hinder the Bishop of Calcutta from acting in all the ways which it is natural to associate with the office of Metropolitan. But the Indian Bishops other than the Bishop of Bombay cannot be regarded as

without concern in the matter. As Bishops of the Catholic Church they have an indefeasible right to a share in the rule of Church affairs throughout the Province. On no sound principle of Church government can such matters be determined in one diocese in independence of what is done in the other dioceses of which the Province is made up. And in view of the near approach of the Anglican Conference, it may well be questioned whether a sudden prohibition of what has long been allowed ought to be pushed to extremes by an individual Bishop until after that Conference has met. Any seeking of informal counsel stands on a very different basis from such formal deliberations; but considering the greatness of the issue involved, and the possibility of consequences over a wide area, I cannot but wish that the Bishop of Bombay would ascertain the feelings of the Archbishop of Canterbury on the whole subject before proceeding to give effect to the requirements of his Charge."

In his second address at the Cathedral, Birmingham, on "The New Theology and the Old Religion," the Bishop of Birmingham dealt with the latter division of his subject, particularly as regards the adaptability of the Catholic Religion to the permanent element in humanity and its appeal primarily to the heart of man. In his third address, when Sir Oliver Lodge was among those present, the Bishop treated of the points of contrast between the new and old teaching in respect of the "immanence of God," the idea of sin, the view of Christ, and miracles. So far from the new teaching relating to the "immanence of God" being a new kind of teaching, it was the very old teaching—the Platonic stoicism—"in face of which the Christian Church came into the world, and which it consciously rejected, or at least modified in the light of its own better knowledge." The new idea of sin—namely, a phase in the upward evolution of mankind—was not the Catholic doctrine. According to the latter, "the root of sin was in the rebellion of the will, which civilization and refinement had no kind of tendency to outgrow, or to antiquate, though they might change the character of the sin." Christ, in the point of view of the "New Theology," was merely the supreme flower of our race; but, in that of the Catholic Religion, He represented "a great unique re-creative act of God." The Catholic Religion, moreover, saw in miracles "a real and essential necessity of the being and act of Christ, the natural accomplishments of a re-creative act of solitary uniqueness, or Christ Virgin-Born and vindicated by the Resurrection from the dead." In his fourth address, the Bishop took two points of contrast between the new and the old teaching, and gave his reasons for maintaining without hesitation the idea of God which was original to Christianity. This was the idea of God as the Creator and Sustainer of all things, in Himself complete and independent of all His creatures, whether material things or spiritual beings. This thought of God came to the Catholic Church by inheritance from the Jewish Church, and its method was that of revelation. "Christian Theism," said the Bishop, "stood midway between the Deism which put God outside as an external manufacturer and ruler, and the Pantheism which identified God and the world. It was not true that all was God, nor was it true that God was all; but it was true that God was in all."

At a meeting of the Court of Common Council of the city of London last week for the selection of a candidate for the vacant benefice of St. Margaret Pattens, the Rev. St. Barbe S. Sladen was declared duly elected. The new rector has been 14 years assistant curate of the neighboring Church of All Hallows, Lombard Street. I fear his election cannot be regarded as very satisfactory from a Catholic point of view.

J. G. HALL.

CRITICISM OF THE CLERGY.

The minister is probably the most talked of beyond the immediate family, in the household. And this, according to the Church affiliation of the members. If there is a lapse between Sundays, the return of the Holy Day is pretty sure to bring him up. The family have been to church, and naturally the sermon comes under review. Happily if it receives commendation, but very unhappily if it is to be passed around, "How did you like the sermon?" We are inclined to think the less said at the dinner-table or in the parlor about the discourse, the better. Someone will be very likely to find a flaw. And then the talk will drop down to the minister and his personality, his manner, his looks, his mode of doing things in the church will come upon the carpet, and "I wish we had a man like Mr. —," will crop out. The best condition in many a household would be, never to speak of the rector unless absolutely necessary. What can we expect of children as to their respect for even their own pastor, when we think of what they often hear at home. Parents should be especially careful to keep the door of their own lips, and to discourage anything that may lessen their children's reverence for their spiritual pastor.—BISHOP GILLESPIE, in *Church Helper*.

EASTER IN NEW YORK

Seminarians Greet the Risen Lord with Carols from
the Tower

DETAILS OF THE PRINCIPAL SERVICES

A Priest Deposed and Another Investigated

CRITICISM OF THE STATUES MADE FOR THE CATHEDRAL

The Living Church News Bureau,
New York, April 8, 1907

THE lovely spring weather of Good Friday and Easter Even gave way to a rather cold and cloudy Easter Day. In the city however, there was no rain until the evening, and all reports indicate that the queen of festivals was universally kept by the Church people of New York with joy and gladness. Most especially gratifying is it to tell of the crowded altars in the early morning. All the great parish churches were filled at the early celebrations of the Holy Communion. At most of them the numbers were larger than ever before.

At the General Seminary the time-honored custom of singing Easter hymns at the top of the chapel tower was observed. At 6 A. M. about 40 students ascended and sang the hymns, accompanied by brass instruments, in the direction of the four points of the compass, beginning and ending eastwards. The last hymn was "The strife is o'er," to Palestrina's tune. At the two celebrations at 7 A. M. and 8 A. M. practically all the students and members of the Seminary, and many from outside, received their Easter Communion. The Dean was celebrant at 7 A. M. At St. Agnes' Chapel about a thousand received at six and 7:30 A. M., and 500 more at 11 A. M. The offerings this year were in many cases for the Men's Thank Offering. The offerings at St. Bartholomew's were nearly \$30,000, of which \$10,000 was for the M. T. O. At Holy Trinity, Harlem, the collection was \$13,250, of which \$10,000 is to apply on the mortgage debt, now \$50,000. At Christ Church, Broadway, a start was made in paying off the old debt (\$95,000) which it has carried so long, by an offering of \$15,000. Among the smaller parishes, the Church of the Holy Rood, at 182nd Street and Broadway, raised \$800.

At old Trinity thousands attended the Easter services. There were celebrations of the Holy Communion at 6 A. M., 7 A. M., and 8 A. M. (one of these in German), and also full choral celebration at 11 A. M., at which the rector, the Rev. Morgan Dix, D.D., preached.

"There is no middle ground," he said, in part, "between the belief that Christ did, on the third day after His burial, come out of the tomb, in His own true body, and pass forth free, and the opinion that no such thing occurred and that the body stayed sealed up in Joseph's sepulchre and there quietly disintegrated and turned to dust." But he said that Easter was no time for disputation; that it was the time to sing, rejoice, and give thanks. "The line of negation runs parallel with that of unvarying testimony and unwavering faith, and will, no doubt, even to the bitter end.

"Is it wise," he asked, "to throw away the Gospel, the old religion, the old-fashioned ways, at the bidding of the agitators and revolutionists of the period? To go down on our knees before the pretenders and disputants of the time and let them put foot upon our neck, and say to them: 'We confess that you know more than the saints and apostles and the whole Church for 1900 years, and more than Christ Himself?'"

At St. Mary the Virgin's and at St. Ignatius' very large congregations gathered, and practically all the communicants received during the early hours of Easter Day, or have done so during the succeeding days of the feast.

At the Chapel of the Messiah of the City Mission, 206 East 95th, on the 3d inst., at 8 P. M., Bishop Greer confirmed thirteen candidates and afterward blessed new guild rooms. These rooms have been formed out of the old west end gallery. The Rev. F. S. Leech, the present curate of the chapel, is soon to leave in order to become chaplain at North Brother's Island Hospital. At the Chapel of the Messiah a good, aggressive work is being done on sound lines.

An informal reception was given last Tuesday evening by the Men's Guild of St. Mary the Virgin's in the parish assembly rooms to the clergy of the parish, which afforded an opportunity for the introduction to the guild of the new curate, the Rev. L. S. Kent, who has come to St. Mary's from Grace Church, Newark, N. J. The occasion also afforded an opportunity of meeting the Rev. W. C. Clapp, who gave a most interesting illustrated address on the Philippine Mission.

Believing that the time had come when his place should be taken by a younger and more active man, the Rev. Dr.

Francis M. S. Taylor, for seventeen years rector of the Church of the Ascension, in Chester Hill, Mount Vernon, on the morning of Easter Day read from the pulpit to a church full of his parishioners a letter of resignation that had been sent to the vestrymen and which had been accepted by that body, to take effect on October 1st next. The announcement came as a great surprise, as the fact was known to few outside the vestry, which agreed to accept the resignation only on condition that Dr. Taylor become rector emeritus of the church.

At St. Agnes' Chapel, Trinity parish, on Low Sunday at the 11 A. M. celebration, Bishop Potter confirmed a class of nearly 150. Dr. Morgan Dix, the venerable rector of the parish, presented the candidates.

It was learned on April 5th that the Rev. Gustavus Tuckerman of Boston and formerly of New York and St. Louis, had been formally deposed from the priesthood of the Church by the Rt. Rev. David H. Greer, Bishop Coadjutor of New York, with which diocese the Rev. Mr. Tuckerman had been canonically connected. Mr. Tuckerman's relations with the Church are severed because he could no longer accept the doctrine of the Holy Trinity and the Virgin Birth, and he is now a minister of the Unitarian denomination. Sentence of deposition was pronounced on Tuesday, April 2nd, in New York by Bishop Greer.

An investigation disclosed the fact that last year the minister decided to abandon his orders in the Church, and that six months ago he so notified Bishop Greer. Bishop Greer suspended him, but, under the canons, having six months before he was compelled to take final action, did not depose the clergyman until this week.

The commission appointed by Bishop Greer to hear testimony in the case of the Rev. W. Howard Mears met yesterday at the see house behind closed doors. The commission, according to the *Sun*, is investigating into the character of Mr. Mears' sociology, by reason of allegations concerning an exploring tour in the Tenderloin on the night of March 13th, when the young clergyman had some trouble in a house on Sixth Avenue while in the company of a negress.

The hearing began at 10 o'clock and lasted until noon. Mr. Mears was on hand to testify, along with the two precinct detectives and other witnesses in the case. The findings will be forwarded to Bishop Greer as soon as completed and it will rest with him to order Mr. Mears to appear for trial or to dismiss the proceedings altogether.

Some unfortunate criticisms have recently been made in the daily papers in regard to the statues that have been erected for the Cathedral of St. John the Divine. The sculptor himself, Mr. Gutzon Borglum, appears to have begun the criticism, claiming that the work has not been satisfactorily performed by the workmen and that his designs have not been artistically carried into effect. Criticisms had been made previously in London periodicals which led Mr. Borglum to write in the *Evening Post*:

"The faults the London critics speak of are not mine, though the sculpture work has been in my hands; nor is it fair to place the blame upon the carvers without knowing whether they have been allowed sufficient to carry out my designs."

He goes so far as to ask:

"Who, then, is to blame for the rubbish heap that accumulates like debris on Cathedral Heights? I saw the way my work was being ruined three months after I began—twenty months ago, and I saw to it that my observations reached the authorities. They have heard it from me at every stage of the work, and have put me off by promises that will not now be fulfilled; for what would then have cost but a few dollars or perhaps only a little understanding and decision, now requires recreation."

The work was also criticised by Prof. A. D. F. Hamlin, head of the Architectural School of Columbia University, who declared that the difficulty was that those in charge of the work are without technical training or experience. He declares that they have shown "bad judgment in nearly everything they have attempted. No one could hope for anything else from a committee of amateurs."

It has been difficult to learn what is to be said on the other side, and though there is an abundance of criticism directed against the work, it should be remembered that such is apt to be the case with any work of this character, and that the Building Committee have not been heard from.

DRAW NEAR to Christ, watch His frequent Agony, stand under His Cross, enter into His anguish, "learn of Him to bear the Cross."
—Rev. Arthur Williamson, D.D.

EASTER AND HOLY WEEK IN CHICAGO.

The Living Church News Bureau
Chicago, April 8, 1907

FROM a number of accounts which have come from various parts of the diocese, the indications are that this Easter was an unprecedented festival in and around Chicago. Everywhere the churches were well filled on Good Friday, and were overflowing on Easter Day, and the records of communicants and of offerings have not been equalled in many instances in the history of any previous year. St. Peter's Church heads the list in number of communicants, of whom there were 1,059, at the five celebrations, the earliest service being at 5:30 A. M. The offering at St. Peter's was \$2,640, for the general purposes of parish work. The recent Confirmation class at St. Peter's, numbering 116, consisted of 53 children and 63 adults. Grace Church, Oak Park, was the next in the number of communicants, of whom there were 838, at four celebrations, beginning at 6 A. M. The offering at Oak Park was \$7,000, for the building debt. It was the finest Easter festival in the history of this growing parish. At the special service of preparation for the Easter communion over 700 were present, one evening in Holy Week. At Epiphany Church there were 794 communicants, the number exceeding that of any previous Easter, and the offering was \$3,212, which finishes the payments for the steam-heating plant and clears the parish from all debt excepting that on the rectory. Christ Church, Woodlawn, with another record-breaking day, had 675 communicants, and an offering of about \$2,000, which frees the parish from debt and makes possible immediate steps towards building the church for which this parish has planned for so long. The congregation has been worshipping in the parish house for years, the upper portion being fitted up as a church. Among the Easter gifts at Christ Church were several handsome jewels for the chalice, a carved oak litany desk from the Confirmation class, a large folio Bible, and a richly embroidered white silk chasuble. During the severe storm of Maundy Thursday night, Christ Church was struck by lightning, but the fire was soon extinguished after doing but little damage.

At this parish, as at the Church of the Redeemer and Epiphany and some others, the early evenings of Holy Week were marked by reunions of the various Confirmation classes prepared by the present rectors. The Easter offering of the Sunday School of Christ Church paid the salary of the native priest in the district of Hankow, China, supported as the parish's representative in the foreign mission field.

At Grace Church, Chicago, 650 communicants received, and the offering was the largest in the diocese, being \$29,000. Of this splendid sum, all of which went to the endowment fund of the parish, \$20,000 was contributed in one gift from the widow and daughter of the late Otto Young. The Good Friday attendance was large at Grace Church, and the church was thronged, like all the churches, on Easter Day. There were 525 communicants at St. Paul's, Hyde Park, and the offering was \$20,000 for the reduction of the building debt still resting on the property. A new credence table was given to the parish at Easter. Large congregations were present at all the Holy Week services at St. Paul's. At St. James', Chicago, there were 500 communicants, and an offering of \$2,500. An unusually numerous congregation attended the Three Hours' service on Good Friday.

At the Church of the Redeemer there was a great procession on Maundy Thursday evening, consisting of the four Confirmation classes presented by the Rev. S. B. Blunt. The Good Friday attendance was very large. There were 450 communicants on Easter Day, the largest in the parish's history, and there was an offering of \$4,400. The Confirmation class of 1907 presented a sterling silver lavabo basin to this parish on Easter. At St. Andrew's there were 440 communicants, about 40 more than last year, and the offering was \$1,350. On Good Friday evening the choir sang Dubois' "The Seven Last Words," the church being crowded. At the Church of Our Saviour there were 431 communicants, and the offering was about \$1,000. Eighty-five per cent. of the confirmed persons in the parish received on Easter. By the action of the vestry, the rector's salary has been increased. Gaul's Passion music was sung by the choir during Holy Week.

At Trinity Church there were 414 communicants, and an offering of about \$2,000. The offering was mainly for the improvements put into the interior of the church during the present year. The Good Friday attendance at Trinity was unusually large. There were 350 communicants at St. Bartholomew's Church, and an offering of \$1,800 for the reduction

of the parish debt. The Three Hours' service on Good Friday was specially well attended. At St. Luke's Church, Evanston, there were 325 communicants, of whom 283 received at the three early celebrations. The Good Friday attendance was large.

An unusually happy Easter was kept at St. Martin's, Austin, there being 275 communicants, and an offering of \$1,506. An orchestra of brasses and strings assisted at the mid-day service. On Tuesday in Easter week the rector, the Rev. R. H. Fortescue-Gairdner, invited to the rectory for an "egg-hunt" party the children of the Sunday School who had attended a majority of the Lenten services.

At the early celebrations at All Saints', Ravenswood, the Rev. C. E. Bowles, rector, there were 260 communicants, and at mid-day there was one more, making 261 for the day. The offering was about \$700. There were 255 communicants at St. Chrysostom's and an offering of \$2,100. At Emmanuel Church, La Grange, the Rev. T. B. Foster, rector, there were 249 communicants, and the offering was over \$1,200. St. Paul's Church, Kankakee, the Rev. H. A. Chouinard, rector, was next in order according to the number of Easter communicants, there having been 205. There was no special appeal for an offering, but about \$300 was received. Mr. H. E. Taylor gave a pair of eucharistic lights in memory of his father, the late D. E. Taylor. On Easter evening the fine choir of this parish, which has done a remarkable amount of work during the fall and winter, sang Buck's "Christ the Victor." There was a good attendance all during Holy Week, especially at the Three Hours' service on Good Friday. At the Church of the Atonement, Edgewater, the Rev. Dr. C. E. Deuel, rector, there were 200 communicants, and the offering was \$3,100, for the reduction of the debt on the parish house. There were ten baptisms on Easter Even, and on Good Friday there was a stereopticon service of the Passion, conducted by the rector. All the three services on Good Friday were well attended.

There were 196 communions made at the Church of the Ascension, the Rev. E. A. Larrabee, rector. The Easter offering was \$1,725. On Wednesday before Easter there was a large congregation at the *Tenebrae*, and at 10 A. M. on Maundy Thursday there was a *Missa Cantata*, followed by a day of devotion in honor of the Blessed Sacrament. The Three Hours' service on Good Friday was largely attended. The Rev. Professor Fay was the preacher at the mid-day Eucharist on Easter Day. A spirit of joyfulness and gratitude marked the Easter feast at St. Paul's-by-the-Lake, Rogers Park, the Rev. Richard Rowley, rector, after the severe experiences of the past few weeks from the epidemic. There were 159 communicants, and the offering reached \$2,150. It was the most uplifting Easter in the annals of the parish.

At Waukegan, where Dean Toll has been rector for more than twenty-five years, a fine new organ was used for the first time on Easter Day, the cost of the instrument being about \$3,500. There were 150 communicants, and the offering of the day was \$500. The Holy Week services were the best attended in the history of the parish.

Not for ten years or more has the congregation at the Cathedral kept such a Holy Week and Easter Day as this year. There were crowded services all day on Easter, and the number of communicants reached 143, the offering being about \$425. The music was of a high order, and the festival was an indication of the new spirit which has been infused into all departments of Cathedral work under the leadership of Dean Sumner.

At Trinity Church, Highland Park, the Rev. Dr. Wolcott was assisted on Easter by the Rev. F. G. Jewett. There were 126 communicants, of whom 86 came at 7:30 A. M. The offering was about \$575. At St. Ann's Church, the Rev. Dr. O. A. Toffteen was the celebrant, the parish being in charge of Mr. Frederick S. Fleming, a student at the Western Theological Seminary. There were 99 communicants out of 110 in the parish, and the offering was about \$100. At the Church of the Advent there were 95 communicants, and the offering was \$350. The Lenten attendance at St. Michael's Church, Berwyn, the Rev. C. E. Taylor, priest in charge, exceeded that of any previous year. There were 61 communions on Easter Day, being 85 per cent. of the confirmed persons enrolled. The offerings were \$382. The finest services in the annals of the church in Pullman and West Pullman were held on Easter Day. The same services at Park Ridge and Norwood Park, under the Rev. M. J. Brown, were also the most largely attended and helpful in the history of these congregations.

All in all, the festival was one which will leave its mark for a long time to come on the Church's life in and about Chicago.

TERTIUS.

THE CHURCH AND MASONRY.

PREACHING on the afternoon of Easter Day at St. James' Church, Milwaukee, to a commandery of Knights Templar, the rector, the Rev. Frederick Edwards, said in part:

There is a common ground on which we meet in this matter. We both believe in Christ as the Son of God and in the most distinctive doctrine of the Christian religion, namely, the Resurrection of Christ from the dead. If I were talking to some bodies of men I could not take these things for granted, but should have to prove them before I could draw any conclusions from them. But it is not so with you. There may be some among you who have come into your order lightly and who have no more regard for Christ than they have for Buddha; but then, so there are some who come into the Christian Church in like manner. But these are only the exception. The rest of us fully accept the authority, the Godhead, the Supreme Mastership of Christ. What He said is our law; what He did is the norm of our lives. I may stand firmly on this ground in addressing you.

With this in mind let us establish the first point, which is that Christ founded the Christian Church and not Free Masonry, however much regard He may have for the latter and however much good it may do. If this is once clearly perceived, it will save us no end of trouble in our decisions and loyalties. There may be some Knights of your order to whom this is not apparent, but that is because they are not familiar with the New Testament and therefore not good Knights Templar. To every good Knight who makes himself familiar with the history of that religion which he is pledged to defend, it must be abundantly clear that when He was here, Christ founded the Church and only the Church. He took the apostles and trained them for their office; He ordained them for their work; He established the sacraments of the Church and gave her His law and commission to go into the world and spread her dominion among all peoples. Knight Templarhood is a human institution, founded by men for a good purpose; the Church is a divine institution, founded by the Son of God for the carrying on of His divine work in the world. The officers of Templarhood are ordained by their fellow-men; the priests of the Church are ordained by God. The ritual and work of Free Masonry are of human origin and establishment. They may pass away. The sacraments of the Church are of divine establishment, they convey divine graces, they are necessary to salvation. They can never be dethroned from their supremacy; they can never be neglected without peril to the soul.

Now there are plenty of men in the world who do not believe this. They do not believe in the divinity of Christ, in His Resurrection, in the divine character of the Church or the necessity of the sacraments. But the Knights Templar do. If they do not, then their ritual is a blasphemy, and they ought never to take such a sacred matter and make it a matter of form. But the Knights Templar do believe in the Divinity of Christ, in the everlasting validity and authority of all that He did. They say so in their ritual, as I understand it, in their uniform, in the traditions of their order. Christ is their Supreme Commander. Hence Knights Templar accept all that I have said about the Christian Church because it is plainly there to be seen in the life of our common Master. He came on earth and founded the Church; He gave her her sacraments and ordained her ministry; He made her foundations eternal.

There can be no talk, therefore, about Free Masonry being as good as the Church or a substitute for the Church, or any of that kind of nonsense. The man who talks that way simply does not understand the principles on which your order is founded or the work of the Christ whom you profess. We have some of that kind also. We have to tolerate them; so do you. But the true Templar thoroughly understands that his order is in no sense a substitute for the Christian Church. He knows that the Church stands on an entirely different basis from any human society; that it was founded by Christ Himself and that men owe to it a different and a higher allegiance.

I venture from this to another statement with which I think you will all agree at once. That is, that no man can be a good Templar who is not a Christian. The ritual of your order, as I am given to understand, is based on the Christian religion and on the acceptance of those doctrines which are most peculiar to it and most difficult for the ordinary man to believe. The practice of your order is the most thorough Christian fraternity. There may be men who come into your order accepting the ritual lightly and not fully comprehending

it. They may go through it just to get in without realizing its teaching or its obligation. But that is not your intention. You mean that every one of your candidates shall profess his true faith in its teachings and carry out all his life long the Christian obligation. The premise of your obligation is that the Templar is a Christian man.

But I go from this to another dictum which may perhaps startle you and with which perhaps you may not be inclined at first to agree. That is, that no man can be a good Templar who is not also a good Church member. Let us see how I arrive at this. You profess your allegiance to Christ and Christianity, but that involves membership in Christ's Church. But you say, Cannot a man be a good, honest, kind, moral man without belonging to the Church? I reply, certainly he can. But this is not the point at issue. So a man can be good and honest and kind and moral without belonging to the Knights Templar. You make no claim to all the morality in the community. But to be a Templar a man must not only be moral but he must be a member if he is to claim your name. So with the Christian religion and the Kingdom of God. Christ taught men, not only that they must be moral, but that to be His disciples they must belong to His brotherhood, partake of His sacraments, and belong to His Church. Membership in that is one of the Christian obligations. If, then, you profess allegiance to Christianity in your order and strive to spread and inculcate its obligations, then one of them devolving upon all your members is membership in the Church of Christ. You have not fully grasped Christianity unless you have grasped that. Hence I say a man cannot be a Templar of Christ in the full sense unless he is obedient to Christ's full command and is a member of the Church which He founded. To ignore the Church and skip over it into Freemasonry is not to grasp the Christian doctrine or to be soldiers of the Resurrection. This may seem to be too narrowly logical to please you, but even logic has its place, and if I can use it to-day to fulfil the meaning of your ritual and your vows, then I am well content to leave the principle to germinate in your minds. You may not be prepared to accept it now, but it is worth thinking about and some day I believe you will see that it is true. No man can be a real Templar who is not a real Christian, and no man can be a real Christian who has not obeyed Christ to the full extent and joined His Church and partaken of His sacraments.

Now let me advance to the third proposition and repeat the chain of the argument. A Templar is a Christian man; a Christian man belongs to a Church; and a member of a Church should fulfil all the duties and obligations of that membership. And what are those duties and obligations? Regular attendance upon public worship; devout participation in the sacraments; the fulfilment of those duties which are involved in Church organization; and the strenuous effort to advance the interests of God's kingdom. These are the duties of a Christian man and therefore of a Knight Templar.

Here we come to a parting of the ways and I can only discuss this phase of the matter with you by taking you a little into my confidence. There are among the earnest and active members of this church many Masons. A large number of the vestry belong to your particular order. There is no question but that very many of the most active and earnest members of this church and other churches, men who are fulfilling to the best of their duty their whole Christian obligation, are also Free Masons. There is no real conflict between the two loyalties. This is as it ought to be and this is the course which the Church approves.

But there is another side and I choose to present it by taking the case out of this jurisdiction for the moment, so that we may not be involved in too personal matters. In the town from which I came it was quite the custom for the young men of the Church as soon as they had been confirmed and reached maturity, to join one of the lodges. This was perfectly proper. In some cases they continued to do their full duty in the Church, resigning from none of their work there for other duties elsewhere. But in many other cases we lost our young men. They disappeared from the services, absented themselves from the Communion, gave up their Sunday School classes and other work, and were generally unavailable because they were taking the degrees and going through the chairs. The new love had supplanted the old. I believe this has been no unusual experience for the Churches. We have many men nominally our members, splendid in their capacity and equipment for work, who are not available for service because their time and strength and interest are absorbed in Free Masonry.

The Churches have not been blameless in this matter. It

has been partly their fault. The ritual and responsibility had devolved largely upon the clergy. They had absorbed almost all this feature of the Christian fraternity. Church membership had degenerated into nominal church-going and the congregation, drawn from all classes of society, felt but feebly the bond of brotherhood. If a man wanted to do something himself, to have, as it were, a ritualistic career, if he wanted honors and office, above all if he desired to gratify his fraternal instinct and to belong to something which was a real brotherhood, then he joined the lodge. It is not too much to say that in many instances the lodges have kept alive and real the fraternal obligation in Protestantism. They gave back to laymen the ritual from which they broke when they left Rome. The ceremony and pomp which they repudiated publicly they have taken on privately; they remove it from the Church and put it in the lodge; they took it away from the priest and practised it themselves.

But, though this be all true, this was not the original constitution of the Church, that she should be devoid of ritual or fraternity, and she must come back to her true mission. Especially must she fulfil her fraternal obligation. In the beginning the Church was a real fraternity, knit together much more closely even than the lodge. They were bound by a common faith and a common life and faced a common danger.

Free Masonry can never take the place of the Church. Apart from her divine institution there are other considerations. Masonry is secret; it is for men only, the women and children have no part or place in it; and whether it desires it or not, it is a fact that it works pretty well within certain class lines. It makes its chief appeal to men of some position and standing in the community.

The Church is open. There is nothing secret about her save her inner life. Her services and sacraments are public and all may participate in them. She includes the women and the children. Her doors and her membership are open to all classes and conditions of men.

No secret society can ever take the place of this. It cannot even be a rival. Some men may make the lodge their church and leave their women and children to shift for themselves. But this is not right. The place of a man is with his family in his parish church and the lodge must fulfil some other function in his life.

And that function is very well defined if a man is sensible about it. He is quite justified in seeking a little social life among his fellow men. He is justified in marking his initiation into that fellowship by a beautiful ritual. He is enlarging his life when he enlarges his charities. But he ought to make sure that he neglects nothing behind him in so doing. His Church, too, has a social life not merely for amusing the well-to-do, but for welcoming the stranger and making the lonely boys feel at home and bringing brightness into the lives of the less fortunate. The Church, too, has an obligation of charitable assistance and a working fellowship, and that obligation lies upon every baptized member. No Christian man ought to feel that he would do more for a man because he is a brother Mason than he would do for a man because he is a brother Christian. The fraternal obligation is just as strong and elemental in Christianity. Mark the life of Christ and see. If the Church has in any way forgotten this or laid little stress upon it, the plain duty of the Christian layman is not to desert his Church and take his fraternity outside but to insist that the Church fulfil her obligation and see primarily that he does his part. Then if he has time and a heart and a pocket book large enough for more, he may take on as many fraternal orders as he choose. But the man who considers his obligation to the Church discharged when he rents a seat and shows up once in a while and finds his society in the lodge and acknowledges a binding fraternal obligation only there, that man is ignorant of the rudiments of Christianity; he is a poor Christian; and, in the end, though it may not be apparent at the first, a poor Christian makes a poor Mason. The heart and strength of Free Masonry in its ritual and fraternal bonds is Christianity. It all comes from there and Masonry owes a debt to the Christian religion and to the Christian Church which it can never repay.

THERE SHOULD be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life.—*Selected.*

TRANSIT UMBRA—LUX PARMANET.

(The inscription on a sun-dial.*)

The shadow of mine unbelief! O let it pass away
Till all the things eternal I view as cloudless day;
Mine art Thou, Sun of Righteousness, the while I struggle here,
A Light that shineth ever though darkness seemeth near.

The shadow of my suffering! May it, too, pass away;
Give me the peace that cometh when I Thy will obey;
For pain is hallowed ever since Thou hast suffering known,
A Light shines on the pathway I need not tread alone.

The shadow of my sorrowing shall also pass away;
Whene'er I seek for comfort, Thou wilt not say me "Nay";
In holy radiance gleaming, Gethsemane I see,
And, though my cup o'erfloweth, I drink it, Christ, for Thee.

The shadows of this fitful life at length shall flee away,
Then, I shall see the dawning of an eternal day;
O Lamb of God, the vision give to light my darkness here,
Of jasper-stone most precious, that shines as crystal, clear.

HELEN ELIZABETH COOLIDGE.

* The sun-dial bearing the inscription which suggested these lines was given "In Memoriam," and stands upon the site of the Cathedral of SS. Peter and Paul, at Washington, D. C.

HE CARETH FOR YOU.

BY MARIE J. BOIS.

WONDERFUL words, full of reassuring hope, of sacred joy, bringing to the believer's heart that "peace which passeth all understanding." On this, the day of our Lord's preparation for the cross, the message reacheth me once more, and full of intense gratitude, knowing how *true* the sweet words are, I come in His sanctuary to pour my heart to Him, and to send the marvellous message to other hearts.

Here, before His altar, the very one before which, I was sealed His, with the sign of redemption, where the cleansing water of Baptism purified my soul to the washing away of my sins, where I promised to love Him with all my heart, with all my soul, and with all my mind, I stand to-day and look back on the years which have elapsed since that day; truly they are filled with His goodness and His loving care.

In a previous article I spoke of "waiting on God." *This* is the necessary sequel to it; the loving utterance of a grateful heart, exclaiming: "Truly, He doeth all things well!" Let me try to tell of it, although the marvellous simplicity of His guidance is almost beyond words. His goodness has granted me a new token of His love. The closed door has reopened and as guest of the new authorities, I have been able to take a clear survey of the field I left two years ago: a beautiful field, truly! a glorious work, but one for which, physically, I was not fitted.

The new field to which He then sent me, after having taught me that one important lesson in a Christian's life: "Waiting on God," seemed at first a much smaller one. From the world's point of view, I was going down, a step or two, the ladder of success, and even spiritually it seemed so, since the *Church field* was closed to me and I was sent by Him to a *sectarian center*.

And yet—all things work together for the good of those who love God. The new field has proved *full* of golden opportunities, a *wider* sphere has been opened to me, and to-day, I thank Him most heartily for the new work, through which He has drawn me nearer to Himself.

Did it seem away from Church influence? I never had greater opportunities for Church work. Did it seem less well paid? I never had so much *time* to do things for the Church and her workers. Was I with sectarians out of sympathy with us on religious questions? Yet, greater liberty was granted to me than I ever had enjoyed in the first field and also, how it sent me *SEARCHING*, *studying the doctrines of the Church* in order to be able to give a reason of the hope that is in me.

And with this, I will close: with the assurance that I do not wish for one single change in my present conditions as long as He thinks it best so; so firmly do I believe in the truth of these words: "He careth for you"; so full of confidence am I, that He will "perfect that which concerneth me."

The words which stand engraved on the Iona stone, brought over here for the Washington Cathedral, the last words of St. Columba, were true in A. D. 597, when the dying saint spoke them, are true now, and will be true to the end of the world: "They who seek the Lord shall want no manner of thing that is good."

Good Friday, 1907.

THE CHARACTER OF A CHRISTIAN MINISTER

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

Dean of the Episcopal Theological School, Cambridge, Mass.

III.—LOYALTY.

LOYALTY is the positive side of Self-Surrender. It provides a motive and an inspiration. It makes all privation and hardship not only reasonable but even delightful; because one looks through these conditions to the shining end. Self-surrender may be altogether subjective, and for the selfish salvation of one's own soul; but Loyalty is an objective quality, which takes us out of ourselves, and makes us disciples of a teacher, followers of a leader, votaries of a cause.

Loyalty implies an impelling admiration, and an enthusiasm for ideals. It is at the heart of all hero worship, and carries with all the advantages and all the disadvantages of that kind of devotion. On the one side, it helps men to have the spirit of the martyrs, so that for the sake of the Church, for the love of Jesus Christ, one will face peril and endure shame and pain. The Jesuit missionaries in Canada, who after torture at the hands of the Indians went back to France to recover their strength and then returned to Canada to minister again to the Indians who had tortured them, were loyal to their high mission. They gave themselves to the work of the ministry with such wholeness of heart that nothing could deter them. Neither bonds nor stripes, nor fierceness of fire, nor death itself could separate them from the love of Christ. And the love of Christ constrained them to preach the Gospel. Thus so long as they could speak, they preached.

On the other hand, the same spirit of loyalty which makes men heroic may make them cruel. They may be at the same time brave of heart and narrow of mind. Once, in a persecution, Catholic was pursuing Heretic, and they came to a pond covered with thin ice, and Heretic got safely over, by the grace of God, while Catholic broke through and began to drown, like Pharaoh. Thereupon, Heretic turned back and saved Catholic, being impelled to this fraternal act of mercy by loyalty to his conscience. But Catholic, being saved, laid hold of Heretic, conveyed him to the magistrate and had him burned at the stake, being likewise impelled by loyalty to conscience. Thus it makes a difference whether one has a conscience which speaks in the language of brotherly love, or which speaks in the language of the canon law.

The canon law is necessary and excellent, and one may properly be loyal to it. The minister ought to heed it, with conscientious deference; he is a minister of the Church, and it is his duty to obey the Church. At the same time, after all is said on that side, the fact remains that the tragic contention between our Lord and the Pharisees turned on just this point. According to the canon law, He ought not to have healed on the Sabbath day; that, at least, was their interpretation of the canon law—that is a better way to put it. They said that He ought not to heal on the Sabbath day, and, thus saying, they were loyal to their conscience. But He healed, notwithstanding, being Himself loyal to an interpretation of the canon law which was in accord with great eternal principles. And they tried to kill Him. Finally, they did kill Him, thereby demonstrating at all time the perilous nature of ecclesiastical loyalty.

The same thing happened again in the Acts of the Apostles. The conservative disciples, keeping careful hold of the precedents of the Jewish Church, said, "The law is thus and so"; as for example, regarding circumcision. But the apostles said, "It seems good to us and to the Holy Ghost to do other than that." There again the two kinds of loyalty came into collision: on one side ecclesiastical loyalty, impelling to the obedience of the commandments of men; on the other side, what we may call natural loyalty, impelling to the obedience of other laws written in the soul of man.

It is of course true that natural loyalty may be mistaken. There is a peril on that side also. Individualism, and disorder and division and anarchy lie that way. The chances are ninety-nine to one against the minister who is loyal to his own mind in disagreement with the custom of the Church. The probability is that the Church knows better. I would have the priest loyal to every letter of the rubrics and the canons. When he is tempted by the vagaries of a Protestant eclecticism to tinker the Prayer Book to suit his own taste, whether by the insertion of a requiem mass or by the omission of a lesson, he ought to bring to his aid the restraining consideration of loy-

alty to the Church. He ought to conform his own mind to the mind of the Church. He ought to say to himself, in all Christian humility, that it is not only indecent but unreasonable for him to take upon himself the exercise of a discretion which the Church has committed to the General Convention.

At the same time, the formula of Christian loyalty is *Christo et Ecclesiae*. These two elements of loyalty are set side by side in the office of ordination. "Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?" "Will you give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same?" There is the pattern and measure of the loyalty of the minister: the will of Christ and the Canons of Church, "as the Lord hath commanded and as this Church hath received." Christ first: we all agree to that. The good minister is devoted heart and soul to Jesus Christ. He desires to do precisely as the Lord commands, and to do it all in the Lord's name and spirit. He is resolved to drive out of his own soul, and out of the lives of his people, so far as he can, whatever is at variance with the mind of Christ. He perceives that he is truly loyal to the Church only in proportion as he is loyal to Christ. His ordination vows make him a defender of the faith, even though the faith be obscured or misapprehended or contradicted by ecclesiastical majorities.

"Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?" I have italicized the significant expression "from the Church." The priest's loyalty to Christ may set him for the moment in opposition to the prevailing voice of a mistaken Church. It did so set Keble and Pusey, and the saints of the Oxford Movement. It did so set Kingsley and Maurice, and the scholars who joined them in the effort to set an erroneous orthodoxy right. Their brethren said, in majority, that these men ought to go out of the Church. They accused them of treachery, of falsehood, of disloyalty. In this accusation the Bishops joined. They assailed Pusey and Maurice in pastoral letters. But even that made no difference. Maurice was deprived of his professorship, Pusey was inhibited for three years from preaching. But those punishments did not deter them. These they endured as the hardships which their loyalty to Christ and to the Church brought inevitably upon them. And in the end, they conquered. They corrected, each in his own way, the mistaken Church.

Thus loyalty, which at first seems quite simple, is one of the difficult virtues. It may expose even the saints to the misunderstanding and even the hostility of their brethren. But it is essential to all large, brave, and efficient ministry. It is nourished and strengthened and kept true by nearness to Christ, by continual endeavor to know His blessed will and to fulfil it by His grace.

A NEW RELIGION IN BURMA—STARTED BY A SUSPENDED ANGLICAN PRIEST.

"Kleeboism" is the name applied to a new schism in the Anglican Church, inaugurated by the Rev. Thomas Pellako, who has been suspended by the Bishop of Rangoon, who is now visiting the Karen Hills, the scene of the heresy.

The Karens and the wild frontier tribes are the principal converts to Christianity in Burma, and, apparently to appeal to the imagination of the semi-civilized Karens, Pellako substituted the word "Kleebo" for the name of Jesus Christ.

In the Paku dialect "klee" means "bow," and "bo" means "dear," and the word "kleebo" thus applied probably refers to the rainbow as a type of the outward visible sign of Jesus Christ (according to Genesis ix. 13).

When Pellako was suspended, every person seceded from the Anglican Church to join what has been termed the "new religion," and the Karens and other districts are following in their footsteps. In the village of the Bawmuder, for example, which is under another priest, eighteen out of twenty-five households have adopted "Kleeboism." At Christmas time the "Kleeboists" in this village celebrated the festival in an enclosure accommodating a thousand persons, situated within a few feet of the Anglican Church. They are thus carrying the war into the enemy's camp.—*The Empire*.

THE VALLE CRUCIS ASSOCIATE MISSION

BY J. NORTON ATKINS.

THE chapels, school and preaching-stations making up this group of Associate Missions, are to be found in three counties, west of the Blue Ridge mountains, in the extreme north-western part of North Carolina, in the missionary jurisdiction of Asheville.

The historic interest connected with this section is considerable, for it was at Valle Crucis, in Watauga County, that Bishop Ives, some 60 years ago, established a mission school for boys, which later became a training school for Divinity students, along monastic lines, with the purpose of raising up a native ministry from among the Highlanders of the Southern Appalachian mountains. This establishment, then known as "The Order of the Holy Cross," had, however, a short life, owing to the unfortunate defection of its founder to the Roman Church, and the property, some thousand acres, with the few remaining buildings, passed out of the hands of the Church. Such is the short history of the first, if not the only, Abbey of the American Church, for such was its designation as may be found on the fly-leaf of the books which composed the library at that time. The formation of the valley where the school was located suggested the name of the famous Cistercian monastery, Valle Crucis, in Denbigh, Wales, the ruins of which are still standing.

Over five hundred acres of the original holding have been regained by the Church, and now on a site very near where the



HOLY CROSS INDUSTRIAL SCHOOL, VALLE CRUCIS, N. C.

original school building stood, has been erected a modern building, containing a large hall and six class-rooms on the ground floor; a commodious dining-room and kitchen on the second floor; and on the third, accommodations for three teachers and alcoves for twelve girls. At this center there is a mission house, occupied by the Farm Superintendent and his family, a small chapel which has evolved from a combination school and chapel-room, a large barn and stable for the stock, a fully equipped first class poultry plant, and extensive apple orchards, containing some fifteen hundred trees.

Owing to a lack of money the school, which for the past three years has been conducted as a boarding and day school, has been forced to limit the boarding department to fewer pupils. At the present time an effort is being made to secure the erection of two dormitories, one for boys and one for girls, which will make it possible to accommodate a greater number of pupils, many having necessarily been refused each year. Through the generosity of certain individuals, a blacksmith's shop and wagon factory are being built and equipped, which will constitute one of the workshops for the industrial side of the school training.

Three and a half miles from Valle Crucis, on the road to Blowing Rock, is located the mission clergy house, at Foscoe, in the Upper Watauga Valley. This property, recently secured, was, fifty or more years ago, the home of the Rev. W. H. Prout, one of the pioneer missionaries in this section; and the log house which he built and occupied is still standing and in a good state of preservation. This is being remodeled and added to, and is to be the headquarters for the single clergy of these Associate Missions; it is also intended to be a place where clergy may come in the summer for retirement and rest, who would be willing to give their services for Sunday and occasional duty in nearby missions in exchange for accommodations; also it is hoped to make this a centre where seminary students, who may wish to volunteer their services during vacation for genuinely missionary work, may be quartered. From this point the many other stations in this group of missions can be reached.

Within a stone's throw of the House is the site of the Easter Chapel, built by the same pioneer; there may be found all that remains of that sacred edifice, a few large sills on the

ground, gradually being destroyed by the elements. It is proposed some day to erect a stone chapel in memory of the noble missionary who worked so zealously and faithfully at this place; until then a simple "boxed" chapel will serve the needs of the neighborhood and of those at the House.

Blowing Rock is situated on the crest of the Blue Ridge, and is quite a summer resort. In the vicinity of the hotels the Church of the Holy Spirit is beautifully located, having a glorious view of the distant peaks of the Black Mountain range. In the winter this location is rather inaccessible to the village, so the services are held in the reading room. The Mission House, containing the reading room and library, and two living rooms, the quarters of the present missionary in charge, is located on the main street of the village; here are found newspapers, magazines, and books, which are much used by the people of the community, especially in the winter, after the summer visitors have withdrawn.

In connection with this work there is being built, on adjoining property, the Randall Memorial Workshop. This idea of a workshop, in which the manual industries of the mountain people might be preserved and developed, was conceived by North Carolina's artist, the late W. G. Randall. His friends and all who are interested in this educational enterprise will be glad to learn that it is being carried out. A building is being remodeled for the purpose, the lower floor to contain a loom-room and a cabinet-shop, the upper rooms to be let as artists' studios, for which, at Blowing Rock, there is great demand. Spinning, basketry, rustic work, and other manual arts will be added as opportunity offers. Once fairly started, there is every reason to believe that the work-shop will be self-supporting from the sale of articles made, as well as a credit to the state and a fitting Randall memorial.

Ten miles along the top of the Blue Ridge, north of Blowing Rock, is Boone, the county-seat of Watauga County. Here St. Luke's Church is located. At present it is being repaired to meet the great opportunities which present themselves for work among the student body, Boone being the seat of the Appalachian Training School, the Normal School for seven contiguous counties of that section.

On the Watauga river, three miles below Valle Crucis, is another place of historic interest. Here, on a hill overlooking the river, is St. John's Church, built by that saintly man, the Rev. Wm. W. Skiles, the first resident missionary in these parts. The building first stood on a commanding site at Watauga Falls, ten miles further down the river, but was later moved to its present location; and under the shade of a great oak tree lie the remains of the faithful servant of Jesus Christ, the church he built a fitting monument to a beautiful life. Those who may chance to find a copy of the book entitled *William West Skiles, or Missionary Life in Western North Carolina*, by Susan F. Cooper, will be well repaid for the time



RUINS OF BISHOP IVES' HOUSE, VALLE CRUCIS, N. C.

spent reading it. His was a life of one who "prayed in secret," and who was and is rewarded by his Heavenly Father, the world knowing little of what his life was.

In this county (Watauga) there are two other missions or preaching stations—Macedonia and Deerfield—where there is no church or mission building, but where the Rev. W. R. Savage, the missionary, goes for occasional preaching services.

In Ashe County, at Beaver Creek, four miles from the county-seat, is St. Mary's Chapel. Here are a number of zealous Churchmen and women who are doing all in their power to advance the Kingdom of God. It is in such communities as this, where the Church has disarmed the former prejudice against her and has won a hearing, that the harvest is so white, and the need for laborers so great.

Fourteen miles from here, at Glendale Springs, on the Blue

Ridge, is the Church of the Holy Trinity. This community also presents many opportunities, which it is hoped to develop soon.

At Todd and Dresden there are missions, without buildings, where the services are held in private houses, and opportunities given to the few Church families of enjoying the privileges of the Church.

In Mitchell County, at Bakersville, the county-seat, there is a building, Mt. Zion Church, which was erected ten or twelve years ago, under the able work of the Rev. Milnor Jones, who was the first resident missionary in the vicinity of Valle Crucis after the war. At this place there are some few communicants, who have been deprived for a long time of the privileges of the Church; and at present the priest-in-charge can visit them only very infrequently, owing to the great number of missions in his care.

In this county there is also a preaching station at Elk Park, the express and railroad station for Valle Crucis. Urgent requests for services have come from the one or two Church people there, but it is difficult to undertake any new work with such a small staff of clergy and with very limited means for extension and maintenance of work.

In this very extensive field, covering three counties, with a population of 48,219, there is one clergyman at work (up to this year, 1907, there was one other, the principal of the school at Valle Crucis). Helping him are, one lay reader, 16 lay helpers, among whom are numbered the Sunday and day school teachers; those ministered to are 223 baptized persons, 143 communicants, 189 Sunday School scholars, and 60 in the day school.

To show the effectiveness of the Church's influence in a community where regular Sunday and week-day services have been held, in three years' time forty-four communicants have been added by Confirmation at Valle Crucis alone, under the faithful and zealous teaching of the Rev. W. H. Hardin, the retiring principal of the school there.

The Rev. W. R. Savage, the priest-in-charge of all these missions, hopes to have an assistant by next summer, when he plans concentrated work, especially in Ashe County.

[Should anyone desire more detailed information concerning these missions, Rev. Mr. Savage (P. O. Blowing Rock, N. C.) or the writer of this article would be glad to furnish it.]

General Theological Seminary, New York City.

A VOICE FROM THE PAST.

BY HAYWOOD TUPPER.

IN the Second Book of Chronicles there is a vivid picture of the kingdom of Judah being invaded by Moabites, Ammonites, and another confederate, which, later in the record, seems to be the inhabitants of Mount Seir, Edomites. In this stress of danger Judah assembled to ask help of the Eternal God, Who had never wavered in His kindness to them.

The prayer of King Jehoshaphat is sublime in its earnestness and dependent trust, the eloquence of strong emotion in a heart deeply stirred. The Spirit of God inspires a Levite, of the sons of Asaph, who promises God's relief in the perplexity to which they were reduced.

The king, when he had consulted with the people, "appointed singers unto the Lord, and that they should praise the beauty of holiness, as they went before the army, and to say, Praise the Lord, for His mercy endureth forever."

"The beauty of holiness!" In the worship of the material, which, certainly, the most optimistic student of social conditions of the present must sadly allow, this comes upon us like a breath of the spice-islands blown ocean-ward to a traveller—we pause to inhale the sweet fragrance of the thought. Whence came we? Wherefore are we here? Whither are we going? are questions which come to every serious mind. Whence came we? The poet Lowell calls man "A noise between two silences. We come from out the silence of the great unknown; like a flock of sheep, we rattle noisily over the bridge of time, then, one by one, disappear into the silence of the great unknown."

Robertson, of Brighton, with sweet reasonableness gives as the Wherefore of our being here: "It was the humanity in the heart of God, desiring creatures upon whom He might bestow His beneficence, was why He created man." It was the divine idea that man should be the son of God, be like Him, should

illustrate the beauty of holiness as the perfect blossom illustrates the glory of color and the symmetry of form.

In the sweet season of spring

"Every clod feels a stir of might
An instinct within it that reaches and towers
And groping blindly above it for light,
Climbs to a soul in grass and flowers."

The ideals were in the mind of the Creator ere the alembic juices of the earth and the quickening warmth of the sun issued them from the shapeless moulds, nature ever obeying the statutes set down for its rule of action; and so we have the physical world in harmony and order. Ascend to the animal plane, there, too, law is prescribed and obeyed. "The turtle and the crane and the swallow observe the time of their coming,"

"The Water-fowl lone wanders, but is not lost";

it is when we come to man endowed with the awful power of self-determining will that we find the shattered ideal. The material environment intended for his provision "shuts him up in measureless content." He mistakes the accessories for the true meaning of existence, the Wherefore of his being. Never, we fear, was there ever greater need of the red signal lantern advertising "Danger here" than in our present phenomenal prosperity. The mad worship of the material, the poor blind eager idolaters making the aim of all effort to have and to hold, leaves unthought of the fair temple of character. The workshop of earth, wherein man is to hew, and polish, and build the ashlar of faith, love, purity, justice, truth, unselfishness, courage, fortitude, nobility, into a white edifice for the indwelling of his Maker, has been misused.

When we read of Antiochus Epiphanes desecrating God's beautiful Temple in Jerusalem by pouring swines' broth through its sacred precincts we wonder at the divine patience which forbore instant punishment of the insulting defiance.

God, Himself, built these wonderful temples, our bodies; living temples responsive to all the fine objectivities of the earth; tinted colorings over which vision expatiates, melodies of sound entrancing the ear, varied fragrances of leaf and flower, all the infinite paraphernalia of nature are reported for the senses' enjoyment. Do we hesitate at sacrilege? Do we not defile the divinely constructed edifice, our body?

God showed the Tabernacle designs to Moses; later, He made known the Temple copies to David (I. Chron. xxviii. 19); so has He furnished as the pattern for our lives, His Anointed Son Jesus, the Christ, that we might copy the beauty of holiness.

The upright heart, "the soul at leisure from itself" to think for and minister to another, and love to God and man filling the penetralia of life with its sweet odors of frankincense, excel in beauty the glories of art, excel in wisdom the revelations of science, excel in value the aggregated wealth of the earth. The beauty of holiness outlives them all, and is perpetuated where dwells the Infinite and the Eternal; it is the continuity of godliness that gives the merciful answer to the awe-filled question: Whither are we going.

How transfigured lie the mountain tracts of country in the glorious purple evening gleam! How friendly do the rough rock and soft valley stretch forth their hands to one another!

To the left, rises the abundance of the vines, up through stone-rubble and thorn; to the right, rustles in paing husk, the already g adually ripening golden corn.

O blessed in the midst to roam on the narrow path through balmy air; to strip off the last blossoms of the corn, and taste the scented fruit of the vine!

Soon from rays of summer-sun this corn will be prepared for bread; in the Wine-press, self-sacrificing, soon will the grape shed her blood as wine.

In presentiment am I already granted the favor, the fields become my temple of worship! To her communion of bread and wine Nature invites me.—*Kinkel*.

DELIGHT in a mercy wanted, makes room for desire; and large desires make room for mercy. If no delight in begging, there will be no delight in enjoying. If there be no cheerfulness to quicken our prayers when we need a blessing, there will be little joy to quicken our praise when we receive a blessing. A weak, sickly stomach, is not fit to be seated at a plentiful table. Where there is a dull asking supply, there is none, or a very dull sense of wants.

Now, God will not send His mercies but to a soul that will welcome them. The deeper the sense of our wants, the higher the estimation of our supplies. A cheerful soul is fit to receive the least, and fit to receive the greatest mercy. He will more prize a little mercy than a dull petitioner shall prize a greater, because he hath a sense of his wants.—*Charnock*

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

ST. PAUL, HIS CONVERSION.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XVII. and XVIII. Baptism, Visible Sign of Inward Grace.
Text: Acts xxiv. 16. Scripture: Acts ix. 1-20.

IN studying the life of St. Paul, we are introduced to the man who was to have the largest share in the laying of the great broad foundations for the world-wide Church. He could say without boasting that he had labored more abundantly than the other Apostles, admitting the while that it was not he that had done the work, but the grace of God working through him. Therein lies the key to the understanding of his life. For him, as for other men, God had a plan. His aim in life (text) was to do what God wished him to do. During part of his life he did not understand what it was that God wished him to do. He thought he was working for God, but he was not happy even with his proud position among the Pharisees (Gal. i. 14). Then he was "laid hold of" by Jesus Christ and brought into a more perfect knowledge of God's plans, and the rest of his life was happy in spite of the trials and scourgings, the perils and the sufferings. Our lesson studies the great crisis in his life when he made the turn.

His life before his conversion was well fitted to prepare him for the great work unto which he was called. It is its own witness that it was divinely planned. There are four main elements among others which had a marked influence upon his career. First of all, he was a Hebrew of the Hebrews (Phil. iii. 5). He was not merely a nominal Jew. He belonged to the party noted for its exact fulfilment of all the varied requirements of the Law. And he outdid the rest of the Pharisees. He was not only "blameless," he attained much distinction as a Pharisee (Acts xxiii. 6), and although but a "young man" (Acts vii. 58), was already a member of the Sanhedrin (Acts xxvi. 10). He had tested all that the old system could give. He belonged to the extreme party—and was therefore the more likely to swing to the other extreme, thus being fitted to go to the Gentiles.

In the second place he was a Roman citizen, "a Roman born" at that (Acts xxii. 28). It is hard for us to realize all that this meant. A study of Acts xvi. 37-39; xxii. 25-29; xxiii. 27, will show something of what it meant. The fact that he was a Roman born tells us also that St. Paul was of an old and influential family, and a man of some position in the world as viewed by the Romans (Acts xviii. 16). He was a man of experience—a man fitted to go into new places, and meet fearlessly the trials that awaited him.

Thirdly, St. Paul was a Tarsan. He lived at Tarsus in Cilicia, and was a citizen of the place, proud of the fact (Acts xxi. 39). While he was a strict Jew, therefore, he was broader in his sympathies from the fact that he was also the citizen of a Gentile town. Jerusalem Jews were apt to think that there was no world worth anything outside of Zion's walls. St. Paul was aware of the fact that there was a world outside.

Fourthly, St. Paul's education was preparing him, all unconsciously, for the great work he was to do. Tarsus ranked with Athens and Alexandria as a seat of learning and culture. He had the benefit of that culture, combined with the best training that Jerusalem and the mighty Gamaliel could give him (Acts xxii. 3).

His conversion is sometimes spoken of as an "instantaneous" one. Yet there was a preparation for it beyond a doubt. We have already met St. Paul at the trial and stoning of St. Stephen. It is reasonable to think that it was St. Paul who told St. Luke—as they were so much together—that "those that sat in the council" saw the face of St. Stephen when it was like unto the face of an angel. We know that St. Paul was standing by when St. Stephen looked beyond the veil and saw the inner courts of heaven, with Jesus standing at the right hand of God. And when Jesus meets him here in the way, He tells St. Paul that it is hard for him "to kick against the goads"—clearly his conscience had been troubling him.

It was the rule of his life to obey his conscience, and he had done so as a Jew (Acts xxiii. 1); but during this time of debate his conscience did not speak clearly. There were doubts. From the stoning of St. Stephen he went into the city and began hunting out the Christians with evil intent—persecuting them "even unto death" (Acts xxii. 4). Instead of trying to reason it all out, he was trying to hush the still, small voice by keeping his mind and life full of other things. The road from Jerusalem to Damascus was a long 160 miles. While making that journey he could do little else than think. As he drew near to Damascus he was ready for the great vision.

In teaching the story of the great experience which caused him to turn from his old habit of persecuting the Church to become the great Apostle to the Gentiles, make clear what it was that caused him to change. He met Jesus Christ Himself! Jesus was ascended into the heavens, to be sure, but there can be no doubt from the record that it was none other than the glorified Lord whom he saw and heard. This appears not only from verses 5, 17, and 27 of the lesson, but from St. Paul's confident statement that he was one of those who had seen the Lord Jesus (I. Cor. ix. 1; xv. 8). He also says that it was the glory that shone from that Face that blinded him (Acts xxii. 11). He afterwards speaks beautifully of this experience when he says that God had shined in his heart to give the knowledge of the glory of God in the face of Jesus Christ (II. Cor. iv. 6). The face of Jesus Christ had revealed God to him.

When he saw and heard Jesus, he knew that he had been in the wrong in the past, in spite of his perfect fulfilment of the Law. All his doubts were removed when Jesus Christ took His proper place in his life. He admitted it all, when he asked what it was that *Jesus would have him to do*. By that question he acknowledged Jesus as his Master. It is a question every disciple of the Saviour must ask. The belief which does not express itself in active obedience is not living and real.

The Lord Jesus gave him simple commands. He was commanded to go into the city, and promised that he would later be told what to do. He obeyed. He was led by the hand to the house of Judas. There he obediently waited, and prayed (v. 11). His prayer was answered through Ananias, who was sent to him. Ananias told him what to do. He restored his sight, and baptized him. There is only one way into the kingdom of God, and St. Paul could enter the kingdom only by being born into it by Baptism. When he had obeyed these simple commands, he proved his willingness to listen to the voice of Jesus Christ. He was then shown something of what he was to do for his new Master. His great work did not begin at once, however. He may at this time have declared in the synagogue the fact that Jesus is the Son of God, or it may not have been until after his three years of quiet sojourn in the adjacent parts of Arabia (Gal. i. 17). But this period of three years must come in somewhere between verses 19 and 23 (cf. Gal. i. 17, 18 and Acts ix. 26). There is another period of at least eleven years during which St. Paul confined his work to his old home at Tarsus, and the country adjacent (Gal. i. 22-ii. 1). Even as great a man as St. Paul did not go at once into the large work which awaited him, without taking time to become well established in his new membership. During those quiet years he was being prepared for the years of continuous activity which were to come. Here again by his quiet obedience to the Master he was fitted for the trying times which awaited him.

The two practical lessons to be taught in connection with this lesson are: that perfect obedience to Jesus Christ is the only way to a perfectly happy life, the way, also, which makes it possible for God to use us to help Him carry out His plans; and secondly, that it is by being faithful in the little things, and in the quiet places, that we are fitted for doing the larger work later on. The first of these lessons might be emphasized by asking the question at the beginning, "What would be the best thing to wish for if you had the promise of having one wish gratified?" Let the pupils express their opinions, and unless someone gives the right answer, keep it in suspense until they have learned from the story St. Paul's experience that to be able to do God's will as finally revealed by Jesus Christ, is the one secret of happy life which makes the life a success independent of what may happen in that life.

WE WALK and are sad because our eyes are holden, so that we do not know the Companion who wishes to cheer us. In all things that trouble us let us turn to our Lord; He can help us. His promises are so bright, His comforts are so real. His Word shines out as a lantern unto our feet, and a light unto our path, as we plunge along, refreshed in the midst of trouble.—*Canon Newbolt.*

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 POPE AND THE JEWS.

To the Editor of *The Living Church*:

IN an article entitled, "Do We Realize Our Duty to the Jews?" THE LIVING CHURCH published for the week following Maundy Thursday 1906, page 864, stated the following:

"On Maundy Thursday the Pope, a Gentile, annually curses Israel, from the crown of his head to the soles of his feet, yet this same Pope claims to be a lineal successor of a Jew who could not believe that the Gentiles had a right to claim salvation through the Messiah, until he was converted by a miracle."

Waiting until about three weeks ago, not mentioning the paper which printed the above, nor the denomination it represented, a transcript of the above was sent to the official organ of the Roman Catholic diocese of Philadelphia, with request for an explanation. It elicited the following:

"It is a ridiculous fable that any such service is held on Maundy Thursday, or that the Pope curses anybody. But there is in the Church of England ritual a certain 'Commination Service' on Ash Wednesday, wherein a lot of offenders are publicly cursed for their evil practices. The Catholic service does not curse Jews, or any other people. In the Good Friday service God is asked to pour forth His mercy, which He did not deny 'even to the perfidious Jews,' on pagan as well as Christian. Not very much of 'commination' about that."

As you gave publicity to the original article, though almost a year ago, may I now ask you, at this, the same season of the Christian year, also to publish this?

I remain, sir, in the cause of Truth,

Sincerely yours,

Philadelphia, April 1, 1907.

F. J. Voss.

[The article referred to in the foregoing was a communicated one, and we have no information as to the authority upon which its writer made the statement. We are very ready to give place to the correction. As the English Commination Service contains no reference whatever to the Jews, but declares in several sentences the curses that God has pronounced upon various forms of sinners, using language less severe than that of the anathemas of many councils whose decrees are accepted by Romans and Anglicans alike, we feel that the introduction of the matter into the reply of the "official organ" is an unwarranted instance of unworthy polemics.—EDITOR L. C.]

THE CHURCH IN UNIVERSITY TOWNS.

To the Editor of *The Living Church*:

IT is encouraging to see that at last attention is being drawn to University and College towns. Our present Church colleges and schools should be amply provided for, and our Bishops relieved from a burden and responsibility which has in some instances proved the trial of their episcopate; but let a halt be called to founding any new educational institutions until something effective has been done in towns having State Universities and Normal schools. The West, with its increasing prosperity and population, is now directing its attention to founding and strengthening State institutions, and gathering in centres the young, vigorous life born and reared in its own borders. The Church needs this material for a local ministry, for channels along which the Church may pour her teaching into the towns and hamlets of the great West. Cannot anyone measure the influence for the Church through 800 teachers going out from one Normal school in a single missionary jurisdiction! And what would be the story if we could receive a report from every town in the United States having a college or Normal, a statement as to what the Church is doing to influence the students; would it not be a humiliating report?

Dr. Robinson has spoken wisely, that a halt should be called to founding new colleges and schools, and that more be done in the way of providing adequate Church buildings, dormitories, and additional priests for this work. It is to be hoped that when the Committee is formed for the disbursing of the M. T. O. this crying responsibility will be faced. One can hardly realize the sickening helplessness which comes to a parish which has its own problems and difficulties, to have suddenly a State Normal School planted in its midst with 1,000 students. In

the case of most dioceses and missionary jurisdictions such a responsibility must be placed on the whole Church and not on a single missionary district or parish. This branch of domestic missions must be given attention, or a mighty opportunity will be lost. Cannot we have something to arouse the interest in and attention to this subject?

JAMES COPE,
Archdeacon of Laramie.

THE "REAL PRESENCE."

To the Editor of *The Living Church*:

IHAVE not had the pleasure of seeing the "Tractate" by the Rev. Mr. Dyer, which you notice in your issue of March 30th, "Discerning the Lord's Body." My attention is attracted, however, by the following sentence in your notice: "The ground covered is the Church's Doctrines of the Holy Eucharist, in which stress is laid upon the Real Presence, the antithesis to which is shown to be a real absence of the vital Presence from the Sacrament."

My present purpose only is to call attention to the word "Real," as its history and consequent meaning or force seem, in these latter days, to have been forgotten or overlooked.

It is a term borrowed by the schoolmen, from the Aristotelian philosophy, to explain the *mode* of our Lord's Presence in (or better *at*) the Holy Eucharist. The antithesis of Real Presence is not, as your writer says, "real absence," at all; this is the common modern mistake. The philosophical and historical antithesis of "Real" is "Nominal." Any book of philosophy will show this.

A recent reading (I think re-reading after many years) of Keble's *Eucharistical Adoration* shows that even he, with all his great learning, failed to recognize the history and force of the term. To him is due the expression "real absence," and he uses it to convey the idea of no presence at all. His many followers make the same mistake.

D. D. CHAPIN.

Brandon, Vt.

THE TRANSFER OF FEASTS.

To the Editor of *The Living Church*:

YOUR correction of an error in the *Living Church Annual* concerning the precedence there given to the festival of the Annunciation over the Monday before Easter was gracefully and properly made. I must venture to claim, however, that the supposition in your editorial of March 30th that Dr. McGarvey's dictatorial suggestion for the transference of the festival of the Annunciation to April 8th, was to have been accepted with "no controversy" and with "unanimous consent," seems to me to require prompt disavowal, with no controversy, by unanimous consent! It is assumption of this kind on the part of a small group of priests arrogating to themselves the title of Catholic that really mars and hinders the true Catholic character of our Church. Of course it is perfectly obvious that in any but a most insignificant number of churches the acceptance of this dictum from this source was incredibly impossible. The "rule that obtains very largely among us" was sure to be generally followed, the rule suggested in the Convocation of Canterbury, and which undoubtedly was followed during the twenty-four hours of March 25th by numberless faithful priests of Mother Church and her American daughter throughout the world. It is because of the illustrative importance of this matter that I once more intrude upon your columns to protest against the dangerous claims of a small group which, ignoring the truly Catholic instinct for the revival for what was the Use of the national Church in England before the unhappy division, is so perversely hasty to adopt modern inventions of the Roman rite and thus, so far as its influence goes, to separate their people from the traditions of the ancient Church and from practice in our communion which has the sanction of long and reverent usage. Whatever academic arguments such persons may use to differentiate the Roman Church from our own, it is quite obvious, in all charity, that they are doing the work of Rome, in accustoming people to regard its authority and in weakening their allegiance to their own communion.

Surely it is not a clear and honorable principle of loyalty in times like these, when we are demanding loyalty from others who are leading their flocks away from the faith, for representative men of the "Catholic" group to wander from Anglican standards in the pursuit of Rome as far as they dare, without the Bishop's veto! In this very matter of the festival of the Annunciation and the discontent with its subordination to the

tone of the Holy Week, is there not in itself a Roman leaning to that exaggeration of Mariolatry, foreseeing which, as the saintly Isaac Williams writes, the Holy Spirit ordained the wonderful reserve of Scripture concerning the Virgin Mother? Here, as in so many cases, the honest, manly, conscientious Dearmer shows himself a safe leader, in contrast to a false guide.

ERVING WINSLOW.

Boston, April 1, 1907.

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

THE MINISTRY OF THE LEVITES.

To the Editor of *The Living Church*:

PARDON a comment on the kindly reference, in your Pennsylvania column of last week, to my services as a Jewish missionary, for I do not labor as "a layman," but as "a son of Levi."

In three significant chapters of the Old Testament containing prophecies of the Messiah, the tribe of Levi is linked with our Lord in service of blessing: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall harken" (Deut. xviii. 15), which promise follows the declaration, "If a Levite come from any of the gates out of all Israel, where he sojourned, and come with all the desire of his mind to the place where the Lord shall choose; then shall he minister in the name of the Lord his God" (verses 6, 7).

In later scriptures the close relationship of "the sons of Levi" with the Messiah under the *New Covenant* is unmistakably shown: "Thus saith the Lord: If ye can break My Covenant of the day, and My Covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers . . . the two families which the Lord hath chosen" (Jer. xxxiii. 20, 21, 24); "The Lord whom ye seek shall suddenly come to His temple; . . . and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. iii. 1, 3, 4).

In the New Testament we read, "Let every man abide in the calling wherein he was called" (I. Cor. vii. 20); "A great company of the priests were obedient to the faith" (Acts vi. 7). Levites mentioned by name in the New Testament continued in ministry, i.e., Barnabas, Matthew, Mark. By the Spirit of God they were evidently called to the better priesthood after the order of Melchisedec.

Because of the indifference of the Catholic Church and the opposition of my Jewish brethren, added to an *abiding sense of personal unworthiness*, I constantly shrink from Levitical service. But relying daily upon "the Blood of cleansing," and submitting with inward weeping to the purging for purity, my heart longs for the time when as "a son of Levi" I may offer an offering in righteousness, and when the worship of Judah and Jerusalem will be pleasant unto the Lord; but I labor not as "a layman."

Respectfully yours,

Philadelphia, April 1, 1907.

MARK LEVI.

PRAYERS FOR SPECIAL PERSONS

To the Editor of *The Living Church*:

WHY would it not be a good custom to adopt in all our American churches to ask, when special prayers are to be offered, the congregation to pray for such and such persons, *mentioning their names*?

So far as I know this is always done in English churches. After the Creed, the officiant, before he says, "Let us pray," says something like this: "Your prayers are asked for N. and N. (to be ordained, or at sea, or in affliction, etc., etc.). Then he goes on with the Versicles. Or, before the Church Militant prayer, the celebrant asks for special intercessions, naming persons.

Everybody in church thus knows for whom the prayers or thanksgivings are made, and the prayer becomes more intense and vivid, and the service itself is made less formal and more sympathetic.

A recent instance here in Tokyo has caused me to write. An English naval officer who formerly was an instructor

in the Japanese Naval College here, was widely known by us all. He was an excellent man in every way, a Christian gentleman, and a general favorite in society. He returned to England with his family some years ago. Last year he was sent out by Admiralty on an important mission. His duties kept him here many months, but he was ready to return, when he was taken ill, and before many of us knew he was sick at all he died in our hospital. On the day after his death prayers were offered in our Cathedral "for persons in affliction," meaning his widow and children. But in the *English* mission church prayers were asked "for the widow and children of A. R. P——."

I have known the practice to be observed in a very few of our American churches, but I think it would be a good one to adopt generally.

CHARLES F. SWEET.

Tokyo, Japan, March 8, 1907.

THE ANGLICAN CHURCH AT LEIPZIG.

To the Editor of *The Living Church*:

BISHOP POTTER of New York very kindly suggested my writing to you to ask the help of your readers in the following matter. The English and American Episcopal Church of "All Saints" in this city (Leipzig) was begun a little more than twenty years ago to provide a spiritual home for the large number of American and British students who come to the different institutions of learning here. The edifice is, with one exception, complete, though there are many small fittings still wanting. The one exception is a small central spire. The cost of this would probably not exceed a thousand dollars, as the lower part is already practically here now. The twenty thousand dollars that so far have been spent upon the building have been raised by voluntary gifts in America and England, perhaps chiefly the latter, and it has been suggested that the spire, as the finishing touch to the fabric itself, should be exclusively the gift of American sympathizers. Bishop Potter has most kindly promised us twenty-five dollars and I should be very grateful for any sums that your readers may be good enough to forward me for this purpose. For the information of those who may have been here some years back, I may add that the church has been improved in many ways, and the grounds surrounding it laid out, during my term of the chaplaincy.

I am faithfully yours,

E. F. SCOFIELD,

Chaplain All Saints' English and American Episcopal Church.

Schreberste 3, Leipzig, Germany, Mar 19, 1907.

SOME CAN REMAIN LOYAL UNDER ADVERSE CIRCUMSTANCES.

To the Editor of *The Living Church*:

MRS. EMILY STANTON'S letter, in your issue of March 30th, was read by me with sorrow and regret.

My father and mother and the rest of the family—like hers—were Protestant Evangelicals. My dear mother would almost faint at the sight of a cross. The church, at which I worshipped, had a rector who never performed the ablutions.

Two of my aunts perverted to the Church of Rome at the time Newman and Manning did so, when the case of the then Bishop of Exeter and Baptismal Regeneration arose. My two sisters and a brother seceded to the Church of Rome owing to Protestant Evangelicalism in our dear Church, at that time.

Now what did I do, under these circumstances: pervert to Rome? Thank God, No! I took the matter in prayer to God. I then took a course in theology, at the same time studying the doctrines and tenets of the Anglican Church, in juxtaposition with those of the Wesleyan Methodists, next the Baptists, then those of the Church of Rome; all this, not during a few months, but years. To-day, in humble thanks to Almighty God, I am a true, loyal son of the American Catholic Church—commonly but wrongly called, "The Episcopal Church."

The unhappy state of the church (congregation) mentioned above, has undergone a complete change. The rector resigned and retired from the ministry. There is now a devout Catholic priest in charge, Eastward position, vestments, mixed chalice, altar lights, a full and reverent congregation, a new church building erected in place of the old one which had become too small to accommodate the increase in numbers of the congregation.

How was this brought about? Myself and about five others, principally women, prayerfully, quietly, shoulder to shoulder,

went amongst the members of the congregation, instructing and teaching all about our dear Church. We did not desert our beloved Church in her hour of need, although only one congregation was concerned, when our souls were being lacerated with the shocking irreverence obtaining. God looked down from heaven and blessed our labors abundantly. I am the only one remaining alive of that small faithful band of Church workers, all the others have gone to Paradise (the Intermediate State) awaiting my joining them there.

Perversion to the Church of Rome is brought about by (1) lack of true knowledge relative to our dear old Church; (2) want of faith in God; (3) absence of earnest, heartfelt, continuous daily prayer to our Heavenly Father for this help, guidance, and assistance; (4) want of deep, true humility. "Casting all our care upon Him"—knowing, believing, that "He careth for us."

St. Mark's, Denver, Colo.

Yours truly,

FRED FULLER.

To the Editor of *The Living Church*:

A RECENT letter in your columns from Mrs. Emily Stanton, of Vancouver, B. C., is a fair illustration of the fact that we lose more people to Rome from despair at the attitude of our Protestant clergy towards holy things than for all other reasons combined.

The irreverence of the unnamed priest—unnamed but easily identified—is unhappily characteristic of a considerable percentage of the clergy. Your correspondent's sense of reverence was shocked by the careless manner of celebrating the Blessed Sacrament. She saw but one remedy—the transfer of her allegiance to the Church of Rome. One quite appreciates her attitude.

One may regret, however, that your correspondent had no knowledge of St. James' Church, Vancouver; where the Holy Sacrifice is offered decently, and with every outward sign of reverence and devotion to our Blessed Lord.

Redlands, Calif., April 2, 1907.

HENRY B. ELY.

"RITUALISM" NOT A SPENT FORCE.

To the Editor of *The Living Church*:

IN the Boston *Transcript* of Saturday, March 23d, appeared a paragraph headed "Episcopal Church Reunion," which refers to a possibility of the so-called "Reformed Episcopal Church" seeking reunion, on the ground that "ritualism," as a force, is spent. It is true that a large number of "Reformed Episcopalians" have come home in the last few years; many of the ministers of that body have sought Holy Orders; and one of their strongest congregations, that in Detroit, came over bodily not long ago. But the explanation suggested in the *Transcript* is wide of the mark; since no one questions that reverent Catholic ceremonial, such as befits a Catholic liturgy like that in the Book of Common Prayer, has increased enormously in the last generation. Those points for which the sainted Crosswell was persecuted to his grave, here in Boston, fifty years ago, are practically universal to-day; and the whole tendency is upward. As to the relative growth of parishes differing in type, concerning which certain facts are alleged as to New York, I have no statistics available at the moment for that city; but recent Convention Journals of Massachusetts show a tendency quite otherwise in this diocese. The relative growth in the four largest Boston parishes downtown from 1903 to 1906 as shown in the number of communicants, is as follows:

Trinity, 29 per cent. loss.

Emmanuel, 3 1-5 per cent. gain.

St. Paul's, 13 2-5 per cent. gain.

The Advent, 44 9-10 per cent. gain.

In years past, Trinity has been supposed to stand for thorough-going opposition to "ritualism"; while the Advent has always been counted the chiefest of "ritualistic" parishes in New England.

J. H. CABOT, 2ND.

Boston, April 2, 1907.

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

To the Editor of *The Living Church*:

HAS not the fundamental teaching of Dr. Allen's little book been strangely obscured in many quarters? As the title and preface show, it is a plea for freedom where, above all, freedom should be found. Who that knows the history of the

Church does not know with what difficulty freedom has been won? It is a lesson which Catholic Churchmen least of all can afford to forget. The New Testament rings with joy for the deliverance with which Christ set the disciples free. From the "bondage" of "weak and beggarly rudiments," from the "yoke" of the Law, from "heavy burdens" laid upon them by the established Church of their day, the Lord Jesus Christ had delivered them. Yet in vain St. Paul warned to "stand fast in the liberty wherewith Christ hath made us free."

The Christian Church, like the Jewish, has "transgressed the commandment of God by her tradition," "teaching for doctrines the commandments of men." *Magna Charta*, as Dr. Allen cites it, demands that "the Anglican Church shall be free." We who know how dearly freedom was gained should not be too confident that we have already attained to the "perfect liberty" of the sons of God.

Dr. Allen's book, as I take it, is a "Tract for the Times," and has a warning which the Church should not overlook. Pass by the minor points, and consider the real message. No sane scholar to-day disregards tradition. Tradition and precedent rule almost unquestioned in many matters. But where the Scripture speaks, tradition falls into the background. It is easy to say that the Church is older than the New Testament, but to know the character and teaching of the Apostolic Church we must rely almost entirely on the record of Scripture. So of the Creeds; we have dinned into our ears the phrase, "as this Church hath received the same." Is it not time that attention should be drawn to the preceding phrase, "as the Lord hath commanded"? Is not His teaching our ultimate appeal?

Dr. Allen's chapter on "Historical Variations in the interpretation of the Apostles' Creed" cannot be gainsaid. Incontrovertible proof is given that what "this Church hath received" of doctrine and interpretation has varied greatly from age to age. No Churchman, however Catholic, can believe all the Catholic Church has taught, unless he is prepared to hold several interpretations of almost every article of the Creed.

As to Dr. Allen's scholarship and candor, with all deference to Bishop Hall, the quotations from Nowell's *Catechism* and Archbishop Secker's *Lectures*, bear the interpretation put on them. It was not suggested that these writers had the least doubt of the Virgin Birth. There is nothing surprising in the context where it is strongly affirmed. Nevertheless each thinks it necessary to explain, as quoted, why "the Virgin Mary" is mentioned in the Creed, and each lays the emphasis, not on the Virgin Birth, but on the historical descent of Christ.

As to the teaching of Dr. Allen concerning the Church, as an old pupil may I testify to the grandeur and inspiration of that teaching? From him, for over a generation, students have learned to see the Church as divine; divinely led, divinely inspired, divinely protected from fatal error, faulty still in accomplishment, but ever holding fast to the teaching of the Lord. One does not learn such truths by once hearing them, but by dwelling upon them, living with them, they are appropriating and understood. Through his teaching, oral and written, many have for the first time grasped the larger thought of the Church.

F. L. PALMER.

Stillwater, Minn., April 4, 1907.

HOW HE CAME INTO THE CHURCH.

To the Editor of *The Living Church*:

I WANT to add my plea for a change of the name of the Church from "Episcopal" to "The Catholic Church in the United States." I want every Churchman our land over to consider well the few following remarks and endeavor to have the General Convention this fall act and act promptly. I was made a member of the Church about seven years ago, when I was 35 years old. I had been in calling distance of the Episcopal Church nearly all my life, and the only difference I could see between her and the denominations around her was that she held herself aloof and seemed to be exclusive. I only learned what she really was accidentally, and I am sure there must be thousands, yea millions of people who misunderstand it similarly. And I now find it the most difficult thing in the world to explain that the "Episcopal" Church is any different from any of the denominations except that it does not engage in exciting and emotional revivals. We lose the protestant-minded by our Catholic habits and practices, and we lose the Catholic-minded by our name. Let's assume our real name.

Respectfully,

Wilson, N. C., March 26, 1907.

J. C. HALES.

MISSIONARY THANK OFFERING.

To the Editor of *The Living Church*:

IN order that the various parishes and dioceses may receive proper credit, and the records may be kept straight, it is requested that all individual contributors to the Missionary Thank Offering send their money to their parochial treasurers, who will remit to the diocesan treasurers, and they in turn, when the proper time arrives, will remit to the general treasurer.

Much unnecessary confusion can be avoided by observing this simple rule.

The central committee appreciate the interest manifested in this movement, and earnestly trust that all who love the Church and the cause of Missions will cooperate to the extent of their ability in making this offering worthy of the occasion.

206 West Washington Sq., GEO. C. THOMAS,
Philadelphia, Pa. General Treasurer.

TENDER OF A GIFT.

To the Editor of *The Living Church*:

I HAVE in my possession, as executor of an old New York Church family, admirers of Bishop Hobart, a book entitled *A Companion to the Altar, or Week's Preparation for the Holy Communion*, consisting of a short explanation on the Lord's Supper, and meditations and prayers proper to be used before and during the receiving of the Holy Communion, published in 1816; also a volume published in 1831, entitled *Memorial of Bishop Hobart*, a collection of Sermons on "the death of the Right Reverend John Henry Hobart, with Memorial of his life and writings." There are thirteen sermons by eminent preachers of the day, including Dr. Benjamin Onderdonk, Dr. Berrian, Dr. Wainwright, Dr. Upfold, Dr. Geo. W. Doane, and others. Some of these sermons are very interesting, not merely for what they contain, but also for their literary style. I have also a framed steel engraving of Bishop Hobart. It has struck me that some Church theological library in the United States might value these, and if so, I would be quite willing to make a present of them to any library where they would be appreciated. Address: BEVERLEY JONES, *Barrister*.

18 Toronto St., Toronto, Ontario.

"GOD'S POOR."

"... to preach the Gospel to the poor." (St. Luke iv., 18.)

A silence reigned in Israel,

Prophets slumbered and priesthood slept,
"Peace," they muttered, and thought all well,

Little they recked of the watch they kept:

And the "lamp of God" was all but out,

And the poor and simple fed on chaff,

And hungry and starving fell to doubt

At the priests' dead lips and the cynics' laugh.

Till a voice rang true on their dire distress,

True and strong, and deep to deep

Answered, as ice-bound wilderness

Answers spring's summons from winter's sleep;

'Twas the voice of the King, and the King was poor,

And poor men listened and flocked to hear

And thronged His steps rejoicing for

Theirs was the gospel of Jesus dear.

And the Church of the meek and lowly Christ

Waxed rich and strong as years went by,

But worldling and clever and formalist

Let Christ-light flicker and Christ-life die—

Till the Saint of Assisi preached Him again,

And again the lowly flocked to hear,

Till the Wesleys of England preached Him to men

Poor and humble from far and near.

Brothers in Christ, the Church grows strong,

Riches enter and temples rise,

But methinks there is something very wrong

When we let the world's philanthropies

Tend God's poor, their bodies, their minds,

While we give them not their hearts' desire—

And the toilers' souls are the longing kinds

That await the flame of the gospel fire.

Only the Church of the Nazarene,

The Poor Man's Kingdom, can feed the poor,

The Church of the classes too much we seem,

The Church of the masses too little, for

They are not the poor who pass our gates,

And unless we seek them in Jesus' name,

A fearful peril our land awaits,

And our dear Church a lasting shame.

Chicago.

HERBERT BRITTON GWYN.

LITERARY

HISTORY AND BIOGRAPHY.

Lord Milner's Work in South Africa. From its Commencement in 1897 to the Peace of Vereeniging in 1902. By W. Basil Worsfold. With Portraits and Map. New York: E. P. Dutton & Co. Price, \$4.50 net.

To anyone who watched the course of the Boer war in South Africa and who has since taken an interest in the development of British rule over the Transvaal and Orange River Colonies, this book is indispensable for a correct understanding of the whole subject. It comes as a surprise, perhaps, to see in the daily press of a few days ago that General Botha, the greatest of the Boer generals, should have been elected to the premiership of the Transvaal Colony. But it is not so extraordinary to the student of Lord Milner's life and work as set forth in the book before us. The task assigned Milner when he went to Africa was herculean, and it seemed to grow in weight and difficulty with the declaration of war by President Kruger in October, 1899. The marvellous tact displayed and the wonderful grasp of all the problems with which he had to deal place him in the highest circle of diplomats and administrators. Indeed there is no doubt that the war would have ended more quickly and perhaps have been avoided altogether had his advice to the Colonial Secretary been followed more closely. The fact that when an exceptional man was needed to succeed Lord Rosmead as High Commissioner in South Africa, Milner's name should have occurred to three such men as Lord Salisbury, Mr. Chamberlain, and Mr. W. T. Stead indicates very clearly the character of the man. He fully substantiated the estimate they had made and even exceeded their anticipations. His elevation to the rank of a Lord was the gracious act of King Edward VII. in acknowledgment of his remarkable services. The present amicable understanding between the colonists of British and Dutch nationality in South Africa owes much to the careful reorganization of the colonies after the war by Lord Milner and General Kitchener. The latter, when in absolute charge as military Governor, always found a wise counsellor in Lord Milner. To read this work is to be delighted with the author's clear and concise arrangement of his materials and to be charmed with an interesting insight into Milner's character and one of the great events in the world's history.

JOSEPH RUSSETON.

Quintin Hogg. A Biography by Ethel M. Hogg. New York: E. P. Dutton & Co. 1907. Price, \$1.50.

Mr. Quintin Hogg was a London merchant, who devoted all his evenings, holidays, and most of his fortune to the welfare of the boys of London. Shortly after leaving Eton, he "felt as if he should go mad unless he did something to try and help some of the wretched little chaps he used to see running about the streets." To fit himself to do this, he bought second-hand a boot-black's clothes and outfit, and clandestinely led the life of a waif, "learning to know the boys he meant to rescue, making their life his life, their language his language, in hope of changing their minds and thoughts. What he learned led him to start a "ragged school" in the Drury Lane district, afterwards changed into a working-boys' home. Later he bought an estate in Wimbledon to be used as a playground for his boys, and eventually established the Polytechnic, an institute designed for the all-round development of as many boys as could be received as members. The place was designed for 2,000, but during the first winter the number rose to 6,800, while at the present time there are 18,000 members and students.

Mr. Hogg was concerned to save boys' souls, minds, and bodies. He undertook to provide for their education and recreation, but he resolutely refused to ignore spiritual needs. His primary object was the renovation of character. Without forcing religion down boys' throats, he sought to touch and educate their consciences. "I want your heart, your life, yourself for God," he told them. As a boy at Eton he had started Bible classes and these he continued with his London boys until the end of his life. At various times he enlisted the assistance of the American evangelist, Mr. Moody.

His schemes for the welfare of boys and young men grew more elaborate as years passed. Good management made them to a great extent self-supporting, but there were annual deficits of from £5,000 to £6,000, which Mr. Hogg always met. In the course of his life he devoted £100,000 to his various projects, proving, as his biographer says, "how practical a benevolent citizen may be, and how with no commanding wealth, he may set an example to be followed by the Government, and begin that which his fellow-citizens shall desire to further from the national purse." Polytechnic institutes were multiplied, and it is estimated that at present over 45,000 men and boys are being trained at institutions which are the results of Mr. Hogg's experiments. Over 10,000 boys came under his direct personal influence. The whole work represents the consecration of merely the intervals in a business man's crowded life.

Mr. Hogg's character was singularly simple and yet intense. "He simply did his part with a thoroughness which is beyond praise, and said nothing about it."

The biography has been written by his daughter. She has told

the story of the life concisely and clearly. A feminine passion for exclamation points is the one blemish in the form of the narrative. She speaks of the "difficulty of conveying his personality, enhanced by the paucity of material of a personal character," but she has succeeded admirably in giving a clear idea of the kind of man he was as well as of what he accomplished. He did a noble work and was wholly lost in it. That is the whole story. F. J. K.

Vittoria Colonna. With Some Account of Her Friends and Times. By Maud F. Jerrold. London: J. M. Dent & Co. 1906.

The worship of the intellect, the exaltation of pagan art and morals, the indifference and even contempt for Christianity, in a word, the utter abandonment of self to the spirit of humanism run riot, which marked so many of the figures of the Renaissance, tend to make us forget that even in such an atmosphere the Catholic religion was nevertheless moulding the lives of brilliant men and women, sanctifying their genius to God's glory.

It predominated in the life of Michael Angelo and even more in the life of his friend, Vittoria Colonna. Mrs. Jerrold has set forth appreciatively, though somewhat discursively, the history of Vittoria. We see this woman, born of one of the chiefest patrician families of Rome, endowed richly with personal charm and intellectual brilliancy, "throwing in her life with the poor," become their friend by living like them and "from her choice of a retreat in the early days of her widowhood, down to her interment in the common burial ground of the nuns, without a stone to mark her resting place, she stands forth prominently as one of those who *de mundo non sunt*. It is this which gives her that distinction which is hers, which separates her so markedly from among many of her contemporaries, which gives her a hold over our hearts as well as over our minds."

Vittoria lived largely in her friendships, counting among her devoted friends many of the best minds of the day. Her friendship with Michael Angelo was "so sublimated by the character and enriched by the high gifts of each, that there is nothing quite like it in all the history of friendship."

Mrs. Jerrold divides Vittoria's literary activity into two periods: an early and a late one. Most of her literary work is poetical in form, though there are also a few letters. Her early poetry Mrs. Jerrold finds rather stiff and unreal; but her later poems and sonnets, regarded as religious verses, may be praised as both great and original.

Boccaccio, Poggio Bracciolini, Sigismondo, Malatesta, Pope Alexander VI. and his son Cesar Borgia, with all that evil company whose flaunted sins well merited the scathing denunciations of Savonarola, must never make us forget Ficino, Giovanni Pico della Mirandola, Michael Angelo, Vittoria Colonna, and such as they—noble exemplars of an abounding Christian faith.

J. H. CABOT, 2ND.

RELIGIOUS.

WE HAVE SEVERAL TIMES spoken of the invaluable work done in the field of English liturgy by the Alcuin Club, an organization of experts in that difficult field, who are publishing from time to time the result of their researches in the liturgical remains forms of pre-Reformation and Reformation days. Their publications are divided into two parts, of which the more technical papers are issued as "Collections" and the more popular as "Tracts." The seventh volume of the "Collections," just issued, is entitled *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 (Longmans, Green & Co. New York. Price, \$2.50.) This is to be understood in connection with other similar volumes embodying the result of inquiry into the similar inventories for other shires of England. It will be remembered that early in the reign of Edward VI., inquiries were made as to the possessions of the parish churches, and a commission was appointed for taking inventories of such possessions. The purpose of the inquiry was speedily shown when in 1551 it was ordered by the Privy Council "that for as much as the King's Majesty had neede presently of a masse of mooney, therefore Commissions shulde be addressed into all shires of Englande to take into the King's handes such church plate as remaineth, to be employed unto his hignes use." A brilliant light upon the very general disuse of many of the "ornaments" of public worship is thrown by this proclamation, and the explanation of that disuse is seen to be quite different from the lofty assumption that the "ornaments" mentioned were considered unfitting in a Reformed Church. The fact simply was, in plain English, that what there was of value was stolen from the churches in order to convert them into revenue for the King's purposes.

These inventories are of great interest to the student of liturgy, for they show beyond dispute what ornaments or other furniture were in possession of the churches, and thus afford an indication of what was "in use" at the much disputed period cited in the English Prayer Book as the standard of ceremony, in "the second year of King Edward VI." The inventories themselves, such as that contained in this volume, will hardly be perused by any but experts. It is promised, however, that after the completion of this work of

issuing the inventories in full, there will be published as one of the "Collections," a digest of the matter, showing the result of this present inquiry, and we may anticipate that in that digest we shall have a most important volume relating to historic English ceremonial.

A NEW MANUAL for beginners at the Holy Communion is entitled *The Way to the Altar, Helps to the Holy Communion for First Communion Classes and Devotional Use*. (By Rev. Charles L. Pardee, rector of St. Andrew's Parish, South Orange, N. J. Thomas Whittaker, New York. Price, 25 cents net.) The service is reprinted from the Prayer Book with but few private devotions interspersed, and there is following it a series of instructions on different phases of the Holy Communion, which will be found simple and quite satisfactory. The book concludes with questions for self-examination. The book is easily seen to be for beginners, rather than for those further advanced in the spiritual life.

A REVERENT and devotional treatment of a theme of never-ending interest to everybody, is given in a little book by the Bishop Coadjutor of Western Michigan, entitled *Pain and Sympathy*. (By the Rt. Rev. John Newton McCormick, D.D., Bishop Coadjutor of Western Michigan. Longmans, Green & Co., New York.) The matter was presumably a sermon, and as now printed in large type, bound in cloth and with gilt top, is a timely gift for one in pain or suffering, physical or mental. It cannot be said, of course, that the author has discovered a new panacea for the relief of such suffering; but he has learned, perhaps from painful experience of his own life in which suffering is recalled in the "loving memory of my daughters Dorothy and Nora," what is the balm that is given for the relief of wounds thus caused, and what is the sympathy that is able to triumph through pain.

SPIRITUAL THOUGHTS that will be helpful to men who have passed through the terrible ordeal of the loss of a wife are given in a little book newly issued from the press of Longmans, Green & Co., New York, entitled *Help and Comfort for Widowers*, by One. The treatment is devotional but quite untechnical, as would be expected from one who writes from the knowledge that is given by grief rather than from the more accurate standpoint of a theologian. Though an occasional inaccuracy of expression may be detected, there is none that deprives the book of its value, and it will no doubt be helpful to many who are in sad affliction.

PLEASINGLY issued in a little book of short chapters, comprising three or four pages each, are *Readings from Law's "Serious Call,"* with an Introduction by the Lord Bishop of London. (Longmans, Green & Co., New York.) It is a difficulty of the classic literature of earlier days that it is generally written in form that no longer appeals to the reader of the day, and the choice thoughts of the masters of English prose are, therefore, too largely lost to all but the students of the present day. This modernized edition of much of the best of Law's work, will bring his noble and practical thoughts to the knowledge of people who would never be likely to find them in the complete editions of the *Serious Call* which even yet are newly issued from time to time.

THE NOW familiar story of the Three Hours Devotions of Good Friday is retold in a form of meditations on those words by the Rev. George W. Bowne, in a pamphlet volume entitled *Watching by the Cross*. (Addresses in the form of Meditations on the Seven Last Words of Our Blessed Saviour. Dewey & Eakins, Philadelphia.) So many are the volumes covering the same subject already published that one is no longer able to look for new thoughts and, indeed, one is sometimes repelled by the extravagant attempts at originality in the treatment of themes already too old to make original interpretations plausible. These addresses are simply devotional, and one obviously does not look for more.

IT IS DIFFICULT to classify a very useful devotional book coming from the pen of Bishop Brent, bearing the title *With God in Prayer*. (By the Rt. Rev. Chas. H. Brent, D.D., Bishop of the Philippine Islands. George W. Jacobs & Company, Philadelphia. Price, 50 cents net.) The author says in his introductory note that his book is not designed to be a manual of prayers, but rather "to suggest prayer thoughts and to promote the prayer spirit." Certainly these two objects will be amply fulfilled if the book will be used. There are devotional thoughts under specific chapters, concluding in each instance with a collect apparently original to the volume, in which the beauty of diction and simplicity of thought are hardly matched since the days of liturgy making. The book, though small, is one more evidence of the value of Bishop Brent's work as a leader of devotion.

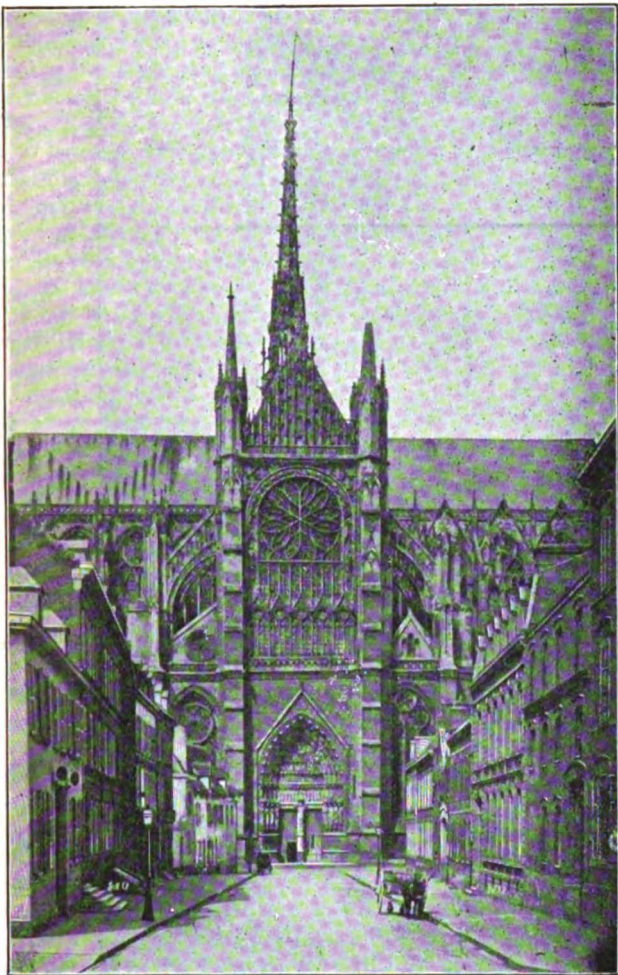
THE *Christian Doctrine of God*, is the title of a series of lectures delivered to the St. Paul Lecture Society, by the Rev. W. J. Sparrow-Simpson, chaplain of St. Mary's, Ilford. The American edition is issued by Thomas Whittaker.



III.—THE BIBLE IN STONE.

(The Cathedral of Amiens.)

THE mingling of the races of northern and southern Europe spread the Christian religion over the region now known as France and Germany, and finally to the Netherlands and the British Isles. Wherever it went, the new religious zeal was



AMIENS CATHEDRAL—EXTERIOR.

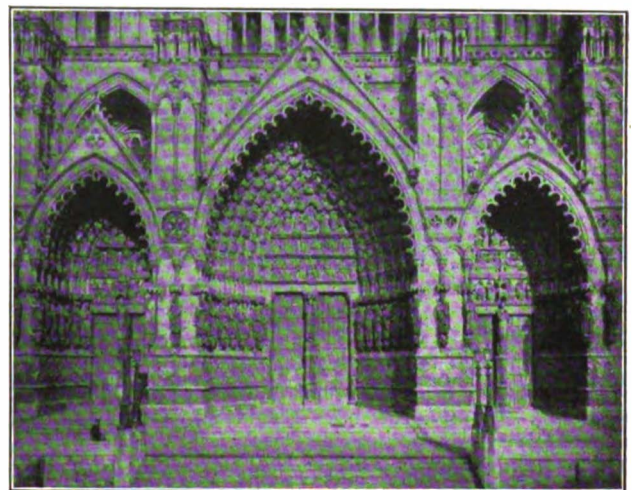
expressed in building churches and beautifying them with biblical art. There was, however, wide dissimilarity in the artistic temper of the different peoples. The Alps formed a dividing line between the Romanesque architecture of the south and the Gothic architecture of the north. The southern races have always been lovers of color, and, as we have seen, they filled their churches with rich mosaic pictures. The northerners were no less fond of decoration, but it was of a graver and more serious kind. They left their church interiors rather bare, and sometimes almost gloomy, the stained glass windows being the only note of color. But to compensate for this loss on the inside, they lavished on the exterior a wealth of sculptured ornament. Centuries were occupied by these mediaeval builders

in fashioning a multitude of figures and ornaments in the gray stone out of which they reared their splendid Gothic cathedrals. The object was to set before the people the most interesting and important subjects of sacred story. Like the mosaics of Italy, these works of sculpture were a great picture-Bible for those who could not read the Bible for themselves. By such "sermons in stones" all passers-by were taught the fundamental doctrines of the Christian Church—that God made the world, manifested Himself in history, offered redemption in Christ, and will ultimately determine the destinies of mankind.

It was in France that Gothic architecture reached the highest point of perfection in such stupendous monuments as Chartres, Amiens, and Rheims. In Germany, Strasburg is perhaps the best sample of this same order, while Antwerp Cathedral is a fine Flemish interpretation. With many individual variations, the typical Gothic cathedral has three great arched portals on the west front or façade, and one at the end of each transept. These are the objective points of decoration, each door being surrounded by statues and bas reliefs, row upon row.

The Cathedral of Amiens offers a mine of material for the Bible student. In the deep recesses of the doors, as well as on the intervening flat spaces, or piers, is carved a complete theological scheme from the Creation to the Day of Judgment. This is the "Bible of Amiens," as Ruskin has so aptly called it in his famous descriptive guide-book. The great English critic even went so far as to say that no one could truly understand the Bible in any large sense who did not understand these great art commentaries upon it. Certainly no one can intelligently appreciate the significance of the great church who does not grasp some idea of the sculptor's subjects.

On the central post of the main portal is a beautiful statue of the Saviour in benediction. This is flanked by the figures of the twelve apostles with appropriate emblems, six on each slanting side of the door recess. Of the two smaller portals, that on the right (facing the church) is dedicated to the Virgin, whose statue occupies the central post. The attendant figures (corresponding to the apostles in the central door) are personages closely associated with her life, the angel Gabriel,



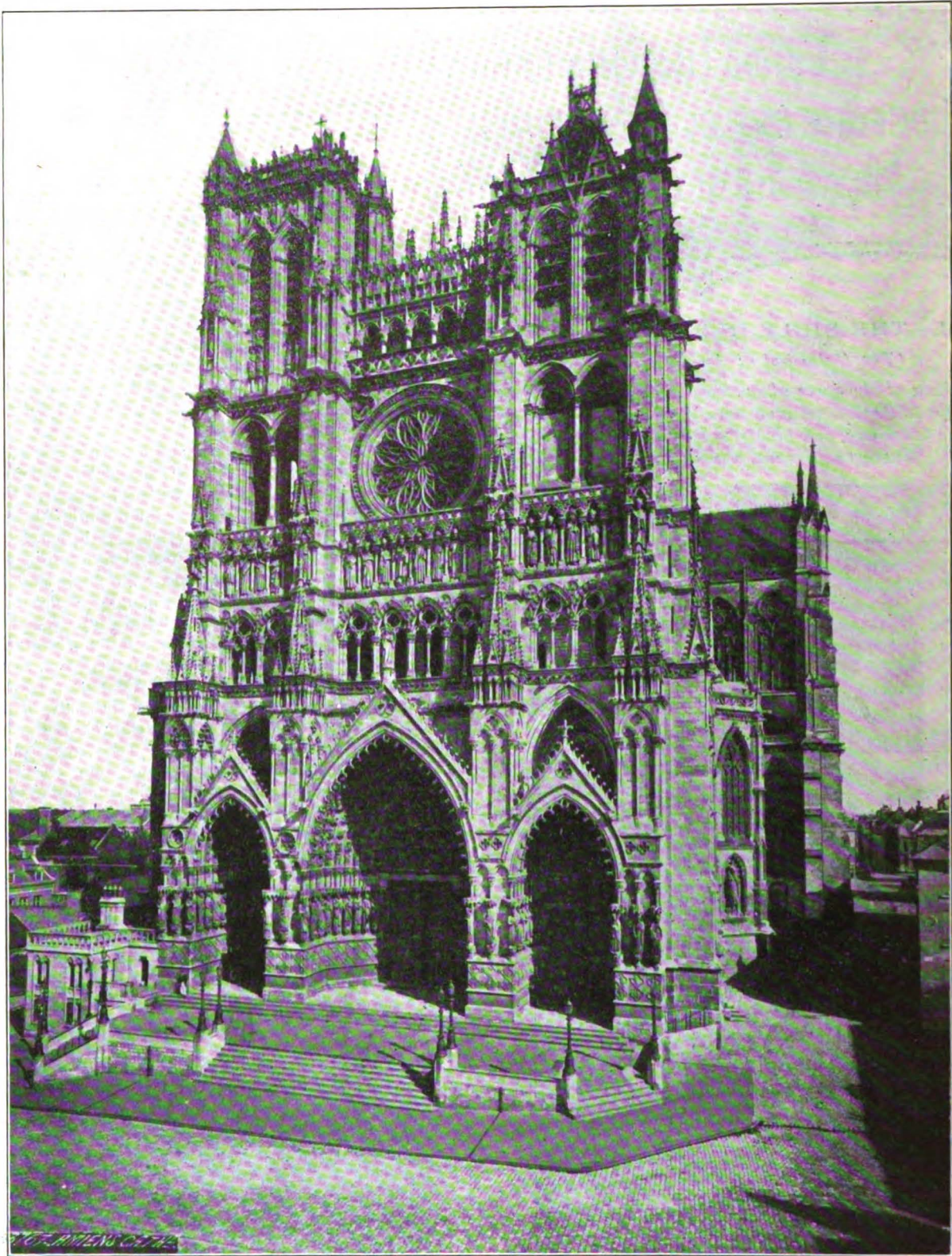
AMIENS CATHEDRAL—THE THREE PORTALS.

Simeon, Elisabeth, the three Wise Men, etc. The left hand door is the portal of St. Firmin, the early martyr Bishop of Amiens. His statue occupies the central post and he is attended by various saints and martyrs honored in the Church history of the French city. Across the front of the cath-

edral, on a level with the figures of the apostles, and of uniform size, runs a series of twelve prophets, three on each pier, each one of whom has been identified by Ruskin. Below this row of figures, covering the "basement story" of the cathedral, both on the piers and in the door recesses, are two rows of bas-relief pictures in quatrefoils. The subjects

portal of the Virgin, the quatrefoil subjects are drawn from Old Testament prototypes of the Gospel story and from the Gospel itself.

In the peaks or gables of each door is a large triangular bas-relief, called the tympanum, surrounded by rows of statues of sacred personages from biblical and ecclesiastical history.



AMIENS CATHEDRAL—WEST ENTRANCE.

were all chosen with reference to the figures below which they were placed, and their significance is extremely interesting. Those below the apostles are allegorical in nature, representing virtues and the opposite vice. For instance, below St. Peter is Courage and Cowardice, signifying that the Prince of Apostles, having overcome his cowardice, was characterized by his courage. Under St. Paul we have Faith and Idolatry; under St. Thomas, Wisdom and Folly, and so on through the list. Under the prophets are illustrations of incidents in their lives. For instance, under Jeremiah is the Hiding of the Girdle (xiii. 4, 5); under Isaiah, the Angel with the Coal (vi. 7); under Ezekiel, the Vision of the Wheel; under Daniel, the Feast of Belshazzar, and so on through the list. In the

The great central tympanum over the statue of the Saviour is very important and impressive, the crowning point of interest in the entire plan. It represents the Last Judgment, carrying out the mediaeval conception of the last great day when Christ shall return in glory to judge both the quick and the dead. In the lowest row are the archangels blowing on trumpets, summoning all to judgment, while St. Michael holds a pair of scales in which to weigh souls. The dead rise from their graves in every attitude of haste. The row above is sharply divided into the two groups of the blessed and the condemned, while above, on a great throne, sits the Saviour and Judge of the world.

Like the mosaicists of Italy, the French cathedral sculptors did not leave their names on their work. The love of beauty

was their inspiration, and they merged their own individuality in a great common task, so intent upon perfecting the entirety that they recked nothing of the separate portions which each man contributed. They wrought for God and the Church, not for fame. Lingered with loving touch over the familiar stories, scarce knowing what they did, they writ large for posterity, the Bible in Stone.

A PLACE PREPARED.

By RAY DAVIS.

I NEVER had a home, or at least I cannot remember the home that father tried to make for me after mother died. You see, I was only six years old when he joined mother, and I was left alone. Everyone has been good to me, and I don't want to seem complaining. My aunts took care of me until I was old enough to go to boarding-school, and I have supported myself ever since I was sixteen. Of course, a typewriter does not have an easy life; there is something relentless in the daily routine of business; one must keep up with it even if one is tired, for if she gives up it will crush the life out of her. I have been more successful than most girls in my line of work, but I have been homesick all my life."

Richard Baxter, priest of the Church, looked at the girl whom he was preparing for Confirmation, and wondered what special message the Church might have for her. It was several years since she began attending St. Paul's Church, and he had noticed that she always came alone. He knew that she was a comparative stranger in the city, and realized that the refinement of her nature would make it difficult to find congenial friends in a city boarding-house.

He was a man who believed the Church has an individual message to each individual soul. He was not afraid of a many-sided religion. God never creates a need that He cannot supply, and, if He makes each soul different from every other, it is because He can present Himself differently to each. "There is one glory of the sun, and another glory of the moon," and "one star differeth from another star in glory," each reflecting in a different way the Light of Lights.

Richard Baxter did not try to do the work that belonged to God; he knew that he could not reveal God to the souls in his care, but he tried to guide them to the place where God could reveal Himself to them—where they might stand upon Holy ground and see His glory.

As the homeless girl was telling her story, Richard Baxter had groped instinctively for his Master's unseen hand; he could lead the flock, but he never forgot that he himself must be led by the Good Shepherd.

When she had finished, he asked:

"Do you remember who was homeless for our sakes—who said that the birds of the air have nests, and even the foxes have holes, but He had not where to lay His head?"

"I suppose you mean the Lord Christ," the girl replied.

"He knew the loneliness of wandering," Richard Baxter continued. "I cannot understand it, for I have always had a home; but He came to His own, and they would not receive Him. When the time drew near for Him to leave His little band of disciples, He told them that He was going to prepare a place for them, and that in His Father's country there were many 'mansions'—I believe we may think of them as 'beautiful homes.' In our humanity He was often weary and lonely; what more natural than that, as He was going away from His disciples, He should try to comfort them with the thought that may have lain closest to the heart of His humanity—the thought of beautiful homes in His Father's country? Every home has an individuality—it is the expression of individuality; perhaps He meant to teach His disciples that the home-longing that was repressed and disappointed here should 'find a place prepared for its full expression there?'"

"I always supposed that everyone must think of heaven in the same way," the girl replied.

"If one lives close enough to God, he will hear His voice; but he cannot repeat in our human words what God says to him," answered Richard Baxter. "You have told me of a sorrow in your life. I cannot heal it—I cannot even tell how God will heal it; but I have shown you how your sorrow was also carried by the Man of Sorrows—you must learn of Him and find for yourself His consolation."

* * * * *

Weeks and months passed. Richard Baxter presented the girl for Confirmation, and the members of the guilds called upon her, finding her responsive and willing to share in the

various activities of the parish. Her confidences were not resumed, but Richard Baxter noted a new firmness in her manner and a softening of the pathetic lines in her face.

It was three years afterward that his telephone rang furiously, one evening as he sat at dinner.

"A call to the hospital; there has been an accident," he said to his wife, as he hurriedly put on his overcoat and went out.

An orderly met him at the hospital door.

"One of your Church members," he said. "She's badly hurt—struck by an automobile."

The homeless girl looked up as he entered the room, and the nurse softly withdrew.

"It's all true, what you told me so long ago," she said, weakly. "In my Father's country are many beautiful homes—I've lived on that thought ever since. Sometimes it has seemed hard to wait so long for my place to be prepared, but I think it is almost ready now. You see the hurt is inside somewhere, the nurses have given me something to stop the pain. Kneel down beside me, take my hand in yours, it is cold, and I seem to be growing drowsy—tell the dear Lord Christ that I am only waiting to hear His call—His call—to a beautiful home—in His Father's country."

Richard Baxter knelt beside the little white bed. When at last he lifted his face, he saw that the homeless girl had heard and answered the mysterious call that comes but once—the call to the place prepared for each of us, eternal in the heavens.

A WOMAN'S COMPLETION OF THE VENUS DE MILO.

By DOROTHY SHEPHERD.

THE calm and inscrutable face of the Venus de Milo has puzzled, for more than eighty years, the mind of concrete artistic interpretation. The statue, found upon the Island of Milos, has been considered a model of feminine beauty—but the armless form has ever seemed incomplete.

Miss Francesca Paloma Del Mar, an artist of Spanish descent, now living in New York City, has essayed to interpret the original mission of the Venus. Miss Del Mar assumes that the vocation of the old-time goddess was none other than that of eternal womanhood, maternity. To this end, as a visible expression of her conception, the artist has completed a picture which portrays the restored Venus, holding aloft upon her left shoulder, the majestic figure of a tiny child. He is the foreshadowed Christ. About His head floats a nimbus of gold, and within His hands lightly rests the cross-crowned ball, typical of the World of Christendom. The right arm of the divine Child rests for support upon the mother's shoulder—the actual touch with humanity being thus visibly established, yet His attitude is one of dignified self-assertion—there is the indication of a princely sovereignty.

The interpretation of the heathen world seemed to portray the Venus as the *Mater Deorum*, the mother of the gods. It is then only a further step to carry the thought of her motherhood toward that of the Blessed Virgin, and to make the feminine figure a prophetic representation of the Holy Mother and her Divine Child.

Miss Del Mar, when a student in the Louvre, was strangely fascinated by her study of the Venus de Milo in the Hall of the Caryatides. She delved into ancient history, and learned that near the site where the mutilated Venus had been found in the ruins of the ancient city, there had also been unearthed the sculptured body of an infant. This was the clew to Miss Del Mar's eager mind of the discovery of the mission of the Venus. She pondered over the subject and has finally, after several years of arduous labor, presented a pictured illustration of a completed statue. The canvas, eight by ten feet in size, depicts the divine Mother as the ultimate personification of the prefigured Venus of motherhood. She holds aloft with sublime majesty, the crowned, triumphant Christ-Child. On either side of the picture are representations of worshipping humanity—types of a mother and child from the far East and West, to adore the central figure of the exultant Prince of all humanity. An altar, from which the smoke of perpetual incense ascends, occupies the foreground—and near it are offerings of wheat and grapes—the requested sacrifices of the earth as a continual reminder of the eternal sacrifice.

Miss Del Mar's conception compels attention and admiration from all who realize the Incarnation as the great fulfillment of all prophecy.

Church Calendar.



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

CALENDAR OF COMING EVENTS.

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

Personal Mention.

THE address of the Rev. W. H. BLISS, after May 1st, will be Honolulu, H. I., where he goes as principal of Iolani School.

THE Rev. Dr. BARKER is now resident in the diocese of Kansas City, having charge of the missions in Harrisonville and Butler, Mo.

THE Rev. HARRY O. BOWLES, priest in charge of All Saints' mission, Toledo, Ohio, has decided to remain at his present post.

THE Rev. W. R. BLACHFORD of Brooklyn, Mich., will assume charge of Trinity parish, Caro, Mich., after April 14th.

THE Rev. J. J. CHAPMAN, missionary from Japan, will spend the second week in April in South Carolina, preaching at different places.

THE Rev. H. H. COVINGTON, rector of the Church of the Holy Comforter, Sumter, S. C., has declined a call to Monumental Church, Richmond, Va.

THE Rev. CHARLES A. CUMMINGS of Chicago has been appointed priest in charge of St. Ambrose Church, Chicago Heights, Ill., and began his new work on Palm Sunday.

THE Rev. WARREN K. DAMUTH, rector of Calvary Church, West Philadelphia, Pa., has been called to the rectorship of St. Luke's Church, Franklin Square, Baltimore, Md.

THE Rev. F. W. DAWSON has resigned St. James' Church, Bessemer, Colo., and is now priest in charge of St. Michael's, Mt. Pleasant, Iowa.

THE Rev. JOSEPH DINZEY, rector of St. Andrew's Church, Hanover, Mass., has resigned his church. His resignation will not take effect until September.

THE Rev. Dr. EDWARD A. DODD, curate at Emmanuel Church, Boston, Mass., has accepted a call to the rectorship of a parish at Staten Island, N. Y.

THE Rev. SILAS B. DUFFIELD has resigned the rectorship of St. Thomas' Church, Somerville, Mass., owing to ill health.

AFTER April 15th, the address of the Rev. H. A. FLINT will be changed from 1019 Allegheny Ave., Allegheny, Pa., to 818 Centennial Ave., Sewickley, Pa.

THE Rev. C. SYDNEY GOODMAN has resigned St. James' Church, Zanesville, Ohio, and accepted the rectorship of the Church of the Ascension, Atlantic City, N. J.

THE Rev. F. H. T. HORSFIELD has left Goldsboro, N. C., and accepted a call to Oxford, N. C.

THE Rev. R. C. JETER, rector of Grace Church, Anderson, S. C., has been called to the Church of the Redeemer, Orangeburg, S. C.

THE Rev. C. H. JORDAN, rector of the Church of the Nativity, Union, S. C., has been called to Burlington, N. C.

THE Rev. RUFUS H. JONES of Portland, Maine, who since January has been priest in charge of St. John's Church, Bangor, has been elected rector of Trinity Church, Saco, Maine.

THE Rev. L. W. LOTT, now in Europe, and recently rector of St. Paul's Church, New Orleans, La., has been invited to the rectorship of St. John's Church, Bangor, Maine.

THE Rev. WALTER R. LORD has entered upon his duties as rector of St. John's Church, Buffalo, N. Y. His address is 586 Breckenridge St., Buffalo.

THE Rev. WILLIAM LUTZ, formerly chaplain of St. Michael's and All Angels', West Philadelphia, is travelling abroad for a year or two, and will be in charge of the Church of the Holy Spirit, Nice, France, during the summer.

THE Rev. H. J. MIKELL has declined the call to St. Paul's Church, New Orleans, La., and has decided to remain at the Church of the Holy Communion, Charleston, S. C.

THE Rev. EDWARD T. MATHISON, rector of St. Michael's Church, Brattleboro, Vt., has accepted a call to St. Timothy's Church, Massillon, Ohio, and assumed charge of the service on Easter Day.

THE Rev. H. H. PHELPS has changed his field of work from Bramwell, W. Va., to Wellsburg, W. Va.

THE Rev. LAWRENCE SYDNEY SHERMER has resigned the rectorship of St. Stephen's Church, Milwaukee, to accept a call to Emmanuel Church, Champaign, Ill. In addition to the parish and a mission in North Champaign, Mr. Shermer will have an important work among the students of the State University of Illinois, which is situated in Champaign.

THE Rev. HARLAND H. RYDER has resigned the rectorship of St. Paul's Church, Nantucket, Mass., the resignation to take effect in a few weeks.

THE Rev. H. E. RYERSON of Holy Cross Church, North East, Pa., met with an accident in January, from the effects of which he is still suffering. In order to hasten his recovery, the vestry has granted him a two months' leave of absence, and he is spending the time in a trip to England.

THE Rev. RICHARD L. SLOGGETT has resigned the rectorship of Trinity Church, Saco, Maine, and will accept the rectorship of St. Anne's Church, Calais, Maine.

THE Rev. J. W. SPARKS of Toms River, N. J., has accepted the rectorship of St. Helena's Church, Beaufort, S. C.

THE Rev. CARL R. TAYLOR of Fergus Falls, Minn., assumed charge of St. John's Church, Kansas City, Mo., on April 7th.

THE Rev. C. G. TWOMLEY of Newton Highlands, Mass., has accepted the rectorship of St. James' Church, Lancaster, Pa.

THE Rev. W. E. VAN DYKE has been appointed priest in charge of St. John's Church, Kane, Pa., and of St. Margaret's, Mt. Jewett. His address will be Kane, Pa.

ORDINATIONS.

PRIEST.

KENTUCKY.—The Rev. ROBERT LEE WILSON, deacon (colored), was ordained priest by Bishop Woodcock in the Church of Our Merciful Saviour, Louisville, Friday in Easter week. The candidate was presented by the Rev. L. E. Johnston, examining chaplain, who also preached the sermon. Mr. Wilson has been appointed by Bishop Osborne to the charge of St. Michael's, Cairo, Ill., and will enter upon his duties at once.

DIED.

JONES.—On April 1st, Monday in Easter week, in Middletown, Conn., a faithful communicant of the Church of the Holy Trinity, in her 88th year, JANE RANDOLPH, widow of the late Rev. E. C. JONES, longtime pastor of the Southern Congregational Church, a daughter of the late Jonathan Barnes, Esq., of Middletown, and a kind friend of Berkeley divinity students of 25 years ago. Interment in Southington.
 "In Christ shall all be made alive."

ROBSON.—In Lansing, Mich., Easter Day, March 31, 1907, the Rev. George A. Robson, rector of St. Paul's Church, recently of St. George's Church, Bridgeport, Conn.

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

HULL.—Entered into rest March 28, 1907, in New Haven, Conn., ELIZA BEECHER HULL, widow

of Morrison C. Hull and daughter of the late David Beecher of Shelton, Conn., aged 79 years and 4 months. Funeral services were held Easter Even, March 30th, at the residence of her daughter, Mrs. Frederick C. Rowland.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

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

FAMILIES, institutions, schools, and hotels in need of housekeepers, matrons, mother's helpers, companions, etc., address, C4, LIVING CHURCH, Milwaukee.

WANTED, by a cultured woman of broad experience, whose presence is said to be "curative to a remarkable degree," a position as travelling or resident companion or secretary to a semi-invalid or nervous woman of means. Highest references. C5, LIVING CHURCH, Milwaukee.

WANTED by an American woman, thirty-five, position as companion or nurse to elderly person or child, to those spending the summer in the Northern pine woods, having home in the pines because of hay fever. Home more an object. Reference at present employer. C6, LIVING CHURCH, Milwaukee.

MEDICAL STUDENT desires position of companion or tutor to boys. C7, LIVING CHURCH, Milwaukee.

EXPERIENCED TEACHER of French, German, Latin, and elementary English, desires position as governess. Highest references. C8, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER, Churchman, fine player, first-class trainer of boys and mixed chorus, desires immediate position. Recitalist. Highly recommended. Address: "ORGANIST," 10 North Maryland Ave., Atlantic City, N. J.

WANTED by a deacon, a chance for Church work in New York City, while studying, a part of the time. Had years of experience as reader, organizer, preacher; a college graduate and C. H. O. Address: "XX," LIVING CHURCH, Milwaukee.

WANTED RECTORSHIP—Rector of large city parish, young, successful, fine preacher and reader, organizer, musical, desires charge near the Atlantic coast. Highest references. Address: E. L., LIVING CHURCH.

POSITIONS OFFERED.

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

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

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

CLERGY WANTED.—Several parishes in Interior State are vacant, paying a salary of \$1,000 each. Clergy desiring to change will address, with references, ARCHDEACON A., care this paper.

ARE you plodding along in a rut? Positions are now open at our 12 offices for salesmen, clerical, executive, professional, and technical men at \$1,000-\$5,000. Write us to-day. HAPGOODS, 305 Broadway, N. Y. C 1, LIVING CHURCH, Milwaukee.

CLERK for office large manufacturing company, \$15 to start. Other openings on file. C2, LIVING CHURCH, Milwaukee.

WANTED—In every community, energetic men and women to solicit orders from townspeople and farmers for our complete line of nursery and stock seeds. Goods widely advertised; attractive proposition. Wages paid weekly. No experience or money needed. No delivering or collecting. Congenial, steady work. C3, LIVING CHURCH, Milwaukee.

FOR SALE.

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

STEEL ENGRAVING of Bishop De Lancey, 21x31 inches, in mahogany frame. Price, \$50.00, express paid. Mrs. J. R. SCHOLFIELD, 140 Jackson St., Lockport, N. Y.

TRAVEL.

EUROPE.—Busy Men's Tour, only \$170. Fifteen other tours. Circulars free. Apply at once. Rev. L. D. TEMPLE. Watertown X, Mass.

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.

MISSIONARY MUSIC LEAFLET.—Send ten cents for three sample copies: four pages. The New Missionary Processional and four good Hymns of the Hymnal, set to best choral and congregational tunes. Try them. Address: LYMAN BROTHERS, 108 Pearl Street, Syracuse, N. Y.

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.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

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

HEALTH RESORT.

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

VISITORS TO ENGLAND, 1907.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. MOWBRAY & Co, Ltd., Church Publishers and Printers, at 34 Great Castle Street, Oxford Circus, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and 106 S. Aldate's, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

MISCELLANEOUS.

LINEN LACE for your spring sewing, from 4 cents per yard. Samples sent. C9, LIVING CHURCH, Milwaukee.

JINGLE ADWRITER. Jingles written to order: new and sparkling. State points you wish featured. References. JOHN D. PHILIPS, Iroquois, So. Dak. C10, LIVING CHURCH, Milwaukee.

OFFICIAL.

LOCAL COMMITTEE OF ARRANGEMENTS, GENERAL CONVENTION OF 1907. RICHMOND, Va., Eastertide.

All who desire information of any kind in connection with the Official Arrangements of the next General Convention will please communicate with

REV. T. C. DARST, Secretary, Box 676, Richmond, Va.

W. M. CLARK, Chairman.

APPEALS.

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

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

THE AMERICAN CHURCH INSTITUTE FOR NEGROES.

The undersigned committee of the American Church Institute for Negroes desire to call the attention of the Church the organization of the Institute under the authority of the Board of Missions, to which that Board has committed the educational work which the Church is now trying to do among the negroes of the South. In this day of organization along all lines of commercial and social activity, the existence of such a body as the Institute is a significant fact both for the Church and for the general public. The Institute is an incorporated and central agency for the collection and distribution of moneys which the Church may desire to devote to this great cause. The General Education Board which has received so magnificent a sum of money is a conspicuous illustration of the demand of this day for centralized, responsible, and efficient conduct of philanthropic activity. No such body as the General Board could have existed at a former time, and certainly could not have attracted to itself so immense a sum of money for philanthropic purposes; but at this time such a board is a logical and necessary expression of the conclusions from experience in philanthropy. We desire to call to the attention of Churchmen the fact that the Institute offers to those who are anxious to advance in an effective way the cause of Christ and of education among the negroes an opportunity to use in that work a corporation competent to do in its field what the General Education Board does in its larger field.

The board of the Institute is acquainted with the educational situation in the South and in entire harmony with those approved ideas and methods for the education of the negro which are now accepted by all expert students and workers in the field of education. But in addition to the generally approved ideals of educa-

tion and of social and moral advancement for the negro the Institute represents the religious and practical genius of our Church, and stands for the use in the educational process of the religious motive and inspiration as well as for the life principle of organic Christianity. One of the great needs of the negro people is the moralizing of religious activities which are easy and natural to that people, and this is a function which our Church can, we believe, more easily fulfil than any other body of Christian people. Our Church is the only Communion, aside from the Roman, not disrupted by the Civil War, and it therefore has behind its work for the negro people the force of unbroken national organization.

The Institute's ideals of education, while thoroughly practical, rooting in the necessity of thoroughgoing industrial training of negro boys and girls and making such training basic, yet are not confined to any one theory or type of education, but involve the whole nature of the boy and girl and every branch in the educational process. The Institute believes that the economic future of the negro must be largely upon the land, where the difficulties which now confront him and retard his progress are fewer in number and less pronounced in effect; but it also believes that he must have, wherever he may be located, competent leaders within his own race trained for every responsibility entailed by an efficient, economic, intellectual, moral, and religious leadership; and it is trying to secure in its schools such manifold and complete training inspired by the spirit of Christ. We therefore confidently appeal to Churchmen, and to any interested in the particular problem of a wise religious education, for large support, for such gifts both small and great as will enable it to carry on and extend its important work. Address: American Church Institute for Negroes, 54 William Street, New York City.

DAVID H. GREER, WILLIAM LAWRENCE, EDWIN S. LINES.

THE BISHOP TUTTLE CHURCH HOUSE.

Bishop Funsten has sent out the following letter. If any friends failed to receive a copy, he hopes they will at once, without further notice, forward their gift to him:

BOISE, Idaho, April, 1907.

My Dear Friend:

In connection with the commemoration, Wednesday, May 1st, '07, in Boise, Idaho, of the fortieth anniversary of Bishop Tuttle's consecration as Missionary Bishop of Idaho, Utah, and Montana, I am trying to complete a building to be known as the Bishop Tuttle Church House, located in Boise, Idaho. This building will bear witness to his pioneer work in this mission field and also perpetuate his name and influence in the upbuilding of the Church in the Far West in the days to come. The Bishop has promised to be present in Boise on May 1st. This is the only official recognition, so far as I know, of interesting historical facts in connection with the fortieth anniversary of Bishop Tuttle's consecration and the completion of his 70th year, facts which merit interest of American Church people everywhere. Will you not help me finish this building by sending me a check immediately for a stone of remembrance from you to bear witness of heroic work done for Christ in the past and for the upbuilding of the Church in Idaho in the future?

Faithfully yours, J. B. FUNSTEN.

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."

INFORMATION AND PURCHASING BUREAU.

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

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

PENSION CONSIDERATIONS.

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

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

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

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

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

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

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

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 251 Fourth Avenue.
Thos. Whitaker, 2 Bible House.
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.

THE FLOWER SERVICE.

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

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

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

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

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.

BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

The Blue Book of Missions for 1907. Edited by Rev. Henry Otis Dwight, LL.D., for the Bureau of Missions. Price, \$1.00 net.

Between the Testaments, or Interbiblical History. By the Rev. David Gregg, D.D., LL.D., Sometime Pastor of Park Street Church, Boston, and Lafayette Avenue Presbyterian Church, Brooklyn; now President of Western Theological Seminary, Allegheny, Pa. Price, 75 cents net.

THE MACMILLAN COMPANY. New York.

The Long Road. By John Oxenham, author of *Barbe of Grand Bayou*, *Hearts in Exile*, *The Gate of the Desert*, etc. Price, \$1.50.

Family Secrets. By Marion Foster Washburne.

LONGMAN'S, GREEN & CO. New York.

Eastertide with Jesus. By Anthony Bathe, Editor of *An Advent with Jesus*, and *A Lent with Jesus*.

The Gospel According to Saint Paul. By William Porcher Du Bose, M.A., S.T.D., author of *The Soteriology of the New Testament*, *The Ecumenical Councils*, etc. Professor of Exegesis in the University of the South. Price, \$1.50 net.

The Life of a Christian. Some Suggestions for Short Studies in the Spiritual Life.

By Charles Mercer Hall, M.A., Rector of the Church of the Holy Cross, Kingston, New York. With an Introduction by the Bishop of Milwaukee. Price, 75 cents.

Papers of a Pariah. By Robert Hugh Benson, author of *The Light Invisible*, *Richard Raynal Solitary*, *The Religion of the Plain Man*, etc. Price, \$1.25 net.

AINSWORTH & CO. Chicago.

The Lakeside Series of English Readings. *The Story of Father Van den Broek, O.P.* A Study of Holland and the Story of the Early Settlement of Wisconsin.

HOUGHTON, MIFFLIN & CO. Boston.

The Price of Silence. By M. E. M. Davis. With illustrations by Griswold Tyng. Price, \$1.50.

LITTLE, BROWN & CO. Boston.

Ackroyd of the Faculty. By Anna Chapin Ray, author of *Hearts and Creeds*, *By the Good Ste. Anne*, etc. Price, \$1.50.

Under the Harrow. By Ellis Meredith, author of *The Master Knot of Human Fate*, *Heart of My Heart*, etc. Price, \$1.50.

Aunt Jane of Kentucky. By Eliza Calvert Hall. With a Frontispiece and Page Decorations by Beulah Strong. Price, \$1.50.

HARPER & BROTHERS. New York.

The Substance of Faith Allied with Science. A Catechism for Parents and Teachers. By Sir Oliver Lodge, Principal of the University of Birmingham, author of *Modern Views on Matter*, *Some Social Reforms*, etc. Price, \$1.00 net.

The Giant's Strength. By Basil King, author of *Let Not Man Put Asunder*, *The Steps of Honor*, etc. Price, \$1.50.

Nature's Craftsmen. Popular Studies of Ants and Other Insects. By Henry Christopher McCook, author of *American Spiders and Their Spinning Work*, *The Agricultural Ant of Texas*, etc. Illustrated from Nature. Price, \$2.00 net.

PAMPHLETS.

The Catholicism of the Prayer Book. By the Rev. E. Soward, Priest of the Diocese of Toronto. With a Preface by Rev. Canon Spragge, Rector of Cobourg. Published by The Church Book Room, Toronto.

Truth for Sower and Secker. Personal Work Made Easy. Compiled by Harold F. Sayles, author of *Truth in a Nutshell*, and Compiler of *500 Bible Studies* and *500 Scriptural Anecdotes*. Price, manilla cover, 15 cents; stiff board cover, 25 cents; leather cover, 35 cents. Published by The Evangelical Publishing Co., Chicago.

A SOLDIER'S BOOK.*

It is not often that laymen write on theology, and very seldom that a soldier does so. A Lieutenant-Colonel of Engineers (a much higher office than lieutenant-colonel of a regiment of infantry or cavalry) here takes up the gauntlet of the infidels, and vanquishes them. He is very considerate of his opponents.

First he discusses natural religion and shows that a revelation is probable. Next he takes up the Jewish religion and shows its credibility. Then he takes up Christianity and shows the authenticity of the Gospel and the Acts, and that their contents are true. The history of Christianity proves its truth. The character of Christ proves Christianity true. This book is calculated to do much good. It comes at the subject from an unusual angle.

* *The Truth of Christianity.* Lt. Col. W. H. Turton, D.S.O. Royal Engineers. London. Wells-Gardner, Darton & Co. The Young Churchman Co., Milwaukee, Wis. Price, 85 cents post-paid.

THE CHURCH AT WORK

EASTER THROUGHOUT THE COUNTRY.

ONCE AGAIN we explain the impossibility of giving place to the full details of Easter services which are sent to us from every section of the country. All agree in reporting the largest attendance that the physical limits of the churches would admit, the best music that the various choirs could render, and, for the most part, exceedingly large numbers of communions made, the early celebrations very frequently being, as they ought to be, the occasion for the greatest number. The weather was bright and clear, though somewhat cold in the Middle West, but cloudy farther East and in many parts of the South. Services for Knights Templar in the afternoon are reported from a number of places. New York and Chicago reports are printed in the letters from those cities, and information as to the festival in Milwaukee was printed last week.

There are many gratifying reports which cannot be passed over without notice, especially where notable gifts were made.

Beginning at Boston, we have to report the Easter offerings at the Church of the Advent to the amount of \$7,000. St. George's Church, Sanford, Maine, received as an Easter gift a handsome decorated door for the tabernacle on the altar. The door is gilded, and on the panel, against the gilt background, is the thorn-crowned head of Christ, taken from the picture familiar as the *Ecce Homo*. This church, an unusually beautiful and Churchly building, represents a work that is doing much to win back to the faith of their fathers many of the English who came to Sanford years ago, and were gladly assimilated by other religious bodies.

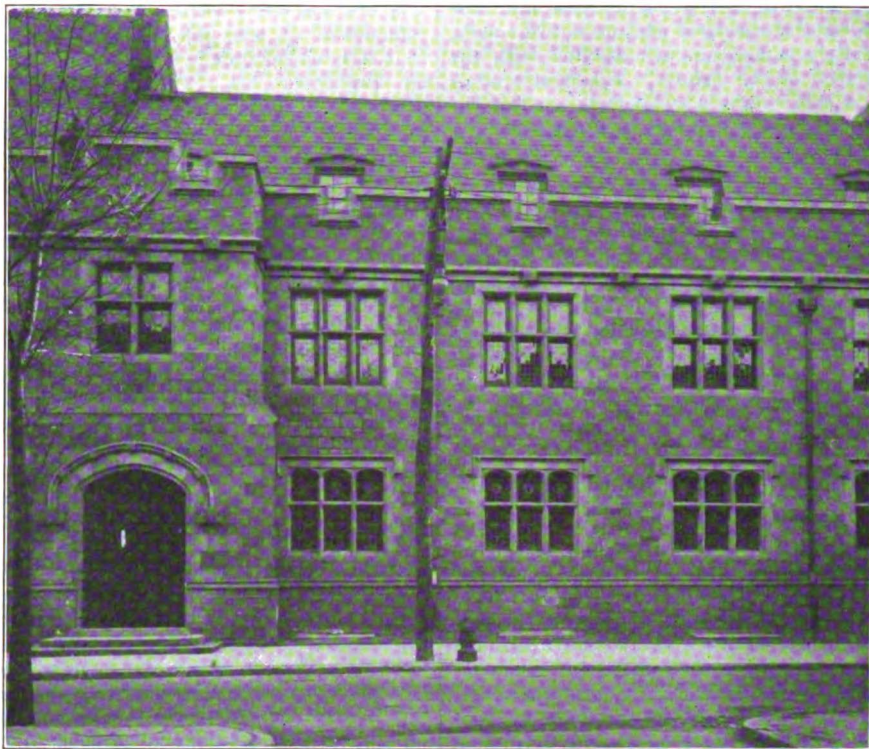
The choir at St. John's Church, Poultney, Vt., was assisted by violinists from the Troy Conference Academy. The number of communions made at the church during the day was 116, two-thirds of which were at the early celebration.

A memorial tablet was given to All Saints' Church, New Milford, Conn., in memory of the deceased officers of the parish and was dedicated by the rector, the Rev. Marmaduke Hare, M.D. It is of bronze and is placed on the north wall of the church.

At St. James' Church, Winsted, Conn., an offering of \$1,560 was made toward payment on a new building lot with additional pledges amounting to \$2,100 to be paid later. About 160 communions were made in this church. A gift of \$1,000, the income to be used in insuring the property, was made by Mr. J. Sprague Bard of Trinity Church, Brooklyn, Conn.

Brooklyn reports include information of a bronze tablet unveiled at Calvary Church in memory of the late Henry H. Hobley, who was a vestryman and a faithful parish worker for many years. Archdeacon Webber celebrated at the early Eucharist at the Redeemer and preached at the high celebration. A memorial window was unveiled at the Transfiguration in the morning, the gift of Mrs. Frederick W. Rourke, in memory of Mrs. Valentine W. Rourke. At St. James', Dr. Dowling, the rector, had asked for offerings of \$4,300 and the amount obtained exceeded that large sum. The offerings at St. Paul's, Flatbush, exceeded \$7,000, in addition to \$400 for missions from the children as the result of the use of the mite boxes during Lent.

A handsome new baptistery was unveiled at St. Paul's Church, Albany. It consists of a marble platform upon which the font is placed, a brass standard and a treatment of the wall back of the font in marble and mo-



NEW PARISH HOUSE OF ST. CLEMENT'S CHURCH, PHILADELPHIA.

saic, different colored marbles forming a cross outlined in mosaic. It is given in memory of James Bogart Laing, who died in 1901, and as a thank-offering for the Baptism of James Bogart Laing Huntington, 1906. The gift was from Mrs. James Bogart Laing, and was given in memory of her husband, the father of Mrs. Roelif H. Brooks, wife of the rector of the parish. The work was done by J. & R. Lamb, of New York.

The most notable gift reported from Philadelphia is the fine organ given to St. Stephen's Church, which is more fully described in the diocesan columns. As is the usual beautiful custom on the afternoon of Easter Day, a large number of nurses from different city hospitals assisted the Church chaplains, the Rev. Wm. S. Heaton and the Rev. A. L. Millett, in holding a memorial service at the grave of Miss Alice Fisher in Woodlands Cemetery. Miss Fisher was the founder of the training school for nurses at the University Hospital and a Churchwoman of rare sweetness and ability. The marble slab covering the grave was afterward covered with beautiful flowers.

A beautiful altar service and Prayer Book, bound in red morocco and suitably inscribed, were solemnly dedicated and used for the first time at the sun-rise celebration of the Holy Eucharist in St. Michael's Church, Oakfield, diocese of Western New York. They were presented by Mr. E. T. Chamberlin as a memorial to his wife, Lydia E. Watkins, for many years a devout communicant and a loyal and faithful worker in St. Michael's parish. Offerings at Christ Church, Hornell, amounted to 550, and on Easter Even there was received from St. Agnes' Guild, composed of children, a handsome brass ewer, made by Gorham, inscribed as follows: "Presented by St. Agnes' Guild in loving memory of the Rev. Edwin S. Hoffman, D.D., rector of this parish from 1890 to 1906. Easter 1907." The ewer is 16 inches high and is surrounded by the text, "One Lord, one Faith, one Baptism."

The Easter offering at St. John's, York, Pa., amounted to \$12,000. At Trinity Church,

Freeport, Pa., a brass lectern was presented, to commemorate Mrs. Mary McCullough Torbett Cook, and her mother, Mrs. McCullough. It was provided by a bequest in the will of Mrs. Cook.

The Easter offerings at Grace Church, Plainfield, N. J., together with the amount previously on hand, insures the payment of the parish debt and the consecration of the church at an early day. The same is reported from All Saints' Church, Scotch Plain, a suburb of Plainfield; and at Holy Cross Church, North Plainfield, where a church building will shortly be commenced.

The first of three windows, to be given to St. John's Church, Elizabeth (the Rev. O. A. Glazebrook, D.D., rector), was unveiled. It is the gift of Frederick M. Waterbury, and is in memory of his parents, both of whom were members of the parish. The window, which is the work of Edward P. Sperry, of New York, is divided into two panels. The figures on the left represent our Lord and John the Baptist.

St. James' Church, Wilmington, N. C., found much to encourage them at Easter. The Sunday School Lenten offerings four years ago were \$170 and this year they were \$448, and the regular offering amounted to \$1,580, not one cent of which was for parochial purposes. All of it goes to some missionary cause, beginning with the Chapel of the Good Shepherd and going out to the foreign fields. The Brotherhood set \$100 as its mark, and the amount reached \$150, two-thirds of which is deposited as a nucleus for the Men's Thank Offering.

The Church of the Holy Comforter, Gadsden, Ala., was particularly blessed with memorial gifts. An altar cross of brass standing 43 inches high was presented by Mrs. T. S. Kyle, as a memorial of her son. Two large brass vases, were presented by the children of Mrs. Susan Wainwright Murphy, Mrs. Kyle's mother. But the most interesting of all was the one presented by Mrs. Kyle and her brother, C. W. Murphy, as a testimonial of their love and affection for their old "black mammy" whose simple yet

noble history is best told in the inscription which reads: "Lucinda Murphy; born in slavery; died January 18th, 1900. Presented by Mrs. T. S. Kyle and C. W. Murphy. Faithful unto death." This old colored woman was a communicant of the church and at her death left \$125 to the church, which she had saved during her life-time. The memorial consisted of a brass altar desk, exquisitely carved and ornamented with the symbolism of the Trinity. The Easter offerings at this church were \$602.81; and of the Sunday School \$15 for general missions. A lectern was presented to St. Andrew's Church, Jackson, Miss., by the Hon. Wirt Adams, in memory of his wife.

Ohio reports are full of encouragement. At St. Paul's Church, Cleveland, the offerings were in the neighborhood of \$9,000. Perhaps one of the most significant offerings was that at St. Luke's Church, Cleveland (Rev. Robert J. Freeborn, rector), which for years had been burdened by an indebtedness of \$1,500. The congregation responded magnificently to the rector's appeal, and the offering will extinguish the debt. At the colored mission, St. Andrew's, Cleveland, the Easter offering amounted to \$340, being the largest in its history. During the year a number of memorials have been given, including new stained-glass windows. In Toledo the offering at Trinity Church was in excess of \$12,000, the previous record offering of the parish being \$8,000 given in 1904. This is the more remarkable in that the parish has lately expended about \$20,000 in remodelling their parish house, about \$9,000 for the new chancel and sanctuary, and nearly \$20,000 for the new rectory. Dr. Brady had asked in advance for the amount that was contributed, but it was hardly felt possible that his wish might be realized. There were more than 300 communions made at six and over 200 at the 7:30 and later celebrations. An interesting feature of the afternoon service was the attendance of about one hundred news boys. St. Mark's in the same city received Easter offerings amounting to \$4,305. At Grace Church they were nearly \$1,200 and at Calvary Church \$200. There was sadness at St. John the Evangelist's by reason of the illness of the rector, the Rev. Vincent C. Lacey. The offering at Grace Church, Mansfield, was in excess of \$1,400 and four memorials were given. These include a handsome altar, retable, and three steps of marble from the studios of J. & R. Lamb, given in memory of the late Perkins Bigelow and Anna Bigelow by their son and daughter. Mr. Bigelow was for many years senior warden of the parish. A brass altar cross of delicate design is given in memory of Catherine Shull and an oak litany desk in memory of the late J. Vaughan Merrick of Philadelphia. In addition to these memorials was the gift of a pair of altar vases of design similar to the cross and a full set of altar linen. The fact that the congregation are still worshipping in the basement of the church was the only thing that detracted from an otherwise perfect Easter Day. The offering at Calvary Church, Sandusky, was \$1,005, for the reduction of the parish debt, upon which more than \$10,000 has been paid within the past six years. The Sunday School offerings exceeded \$150.

At St. John's Church, Elkhart, Ind., the rector had, at the beginning of Lent, distributed 87 pennies among the Sunday School children, and these increased to \$116, which was brought on Easter Day. The parish offerings were \$348. Sixty-five persons made their communions at 6 o'clock. A new altar and hymn tablet were Easter gifts to the mission at Bedford, Ind. At La Porte, over 75 per cent. of the communicants received on Easter Day; and at the Cathedral in Michigan City there were more communicants than the number recorded in the parish. At Hammond, 90 per cent. of the communicants received on Easter and there was an offering of \$429. The num-

ber to receive at early celebrations at Howe School, Lima, was 152, including 48 who were confirmed on Palm Sunday. At Plymouth, 109 communions were made early and the offerings were \$390 together with \$90 from the Sunday School. Here an unfortunate disagreement between the parish and the contractors, has been settled and work will be commenced at once on the new church, so that it is hoped that it may be ready for use on September 1st. Offerings at Trinity Church, Logansport, amounted to \$485, and at Trinity, Fort Wayne, \$1,250, the latter to be applied upon the church debt.

Offerings at East St. Louis, Ill., were in excess of \$300.

Michigan reports do not differ from those of other sections. There was an offering of \$1,100 at Ypsilanti. The church at Ironwood received a gift of a processional cross from the children of Professor and Mrs. Wright, and the offering was sufficient to pay off the mortgage debt of the parish, particularly through the work of the men and especially through the work of Dr. George Moore. A new and handsome polished brass eagle lectern was unveiled at Trinity Church, Mackinac Island, the gift of St. Mary's Guild. The inscription on the lectern reads: "To the Glory of God, and in loving memory of the Right Rev. Thomas Frederick Davies, D.D., LL.D., Third Bishop of Michigan, 1889-1905." The work is from the ecclesiastical department of Messrs. Spaulding & Co., of Chicago. This is especially appropriate in this place as being the summer residence of the Bishops of Michigan. A Hymn Board was presented by the Sunday School children.

The offerings at St. Luke's, Racine, Wis., were \$1,200; 125 communions were made early and 100 late. There was a really remarkable record made at St. Peter's mission church, West Allis, a new suburb of Milwaukee, where the offering was \$260, and \$15 from the Sunday School, and gifts made included a solid silver chalice and paten from Charles E. Lex of Philadelphia in memory of his wife; a ciborium from Mrs. J. V. Warren; a set of altar linen from Miss Meta Vaux of Philadelphia in memory of Bishop Nicholson; and cruets and candlesticks from a friend in the East. All the communicants received at the early celebration. A handsome stained-glass window was presented to Christ Church, Austin, Minn., in memory of Frankie Clay, the gift of Mrs. W. F. Clay. A Marginal Readings Bible for the Lectern was presented to St. Paul's Church, Minneapolis, and a processional cross, the gift of Mr. C. M. Harrington, to St. Mark's Pro-Cathedral in that city. The Easter offering at St. Paul's, Des Moines, Ia., reached the large amount of \$6,000. And the Sunday School offerings at St. Paul's, Council Bluffs, were \$200. Memorials presented to St. Michael's, Fort Dodge, included altar desk from Miss Duncombe, and prayer desk from Mrs. J. P. Duncombe.

The offerings at St. Thomas' Church, Sioux City, Iowa, amounted to \$2,500. Pledges additional will bring the total up to \$3,750, and other subscriptions were previously made of \$2,000. A strong effort is being made to pay off the debt of \$12,500 on the church.

It was an epoch-marking day at St. Peter's Church, St. Louis, where at the early celebration 149 communions were made, and during the day memorials were presented. The number of communions made early at St. James' Memorial Church was 200, and 100 were made later. A bronze tablet in memory of the late Benj. F. Newton, former rector, was unveiled at the Church of the Good Shepherd, and was blessed by the Bishop.

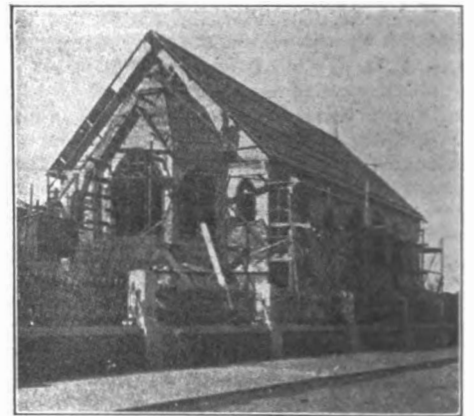
Easter offering at Grace Church, Kansas City, was in excess of \$1,600. The rector, the Rev. J. A. Schaad, has been ill during a large part of Lent, but was happily able to conduct services on the festival. A novel report comes from St. Paul's, Kansas City,

Kas., where, though the lights which for many years had stood on the altar have been removed, the following remarkable ritual had place, showing indeed the innate tendency toward "ritualism" which, if repressed from expression in a liturgical manner, will assume some erratic form: "Electricity will have a part in the Easter services at St. Paul's Episcopal Church, West Side, to-day. When the organ sounds the opening bars of the processional, many small electric lights will appear in the floral decorations. At the opening words of the processional hymn, 'Christ is Risen,' a hundred electric bulbs in a sunburst will show above the altar, two gates will swing open, and a figure of Christ arising from the tomb will be revealed." The offering at Christ Church, St. Joseph, Mo., for parochial purposes and missions, diocesan, domestic, and foreign, amounted to upwards of \$2,000. Gounod's Messe Solonelle was sung at 10:30 by a chorus of about forty with organ and orchestra accompaniment. Several gifts were received by the church. The altar guild presented a massive silver chalice and paten, which were first used for the Easter Communion. Three handsome chancel Prayer Books, bound in red morocco, were given as memorials. A beautifully embroidered violet stole was also given.

After the mid-day service at All Saints' mission, Loveland, Colo., the congregation, led by the choir and the priest of the church, the Rev. Geo. W. Barnes, left the temporary chapel and proceeded to the site of their new church building, where a service of benediction was held. Ground had been broken on the Wednesday before and the foundation was well under way. The day was an ideal one for an outdoor service and the joy of the holy-tide was greatly increased by this first tangible evidence of the consummation of a long deferred hope of having a suitable house of worship. A new organ was dedicated at the early celebration at St. Andrew's Church, Manitou. It is given by the young ladies of the parish, and is a two-manual Kimball, costing \$1,800. It also has an electric motor.

The Easter offering at St. Michael's, Boise, amounted to more than \$1,300 and was applied to the Bishop Tuttle Church House.

A San Francisco report tells of the holding of the first service in the temporary Grace Church on the morning of Easter Day,



TEMPORARY GRACE CHURCH, SAN FRANCISCO.

when a short office of benediction was read by the Bishop. The singing was led by the girls of the Maria Kip Orphanage. A simple style of Gothic architecture prevails in the building which was most effectively decorated with flowers and ferns. Out of the ruins of the old church, fragments of the beautiful marble altar were rescued, from which were made three Gothic-arched slabs which were inlaid in the front of the new oak altar. Each slab bears an inscription, the central one being "Ebenezer"; that on the left reading: "After the earthquake a fire, and after the fire, a still small voice"; on the third slab is the text, "Therefore will I not fear though the earth be moved and the hills be carried

into the midst of the sea." The new carpets which had been ordered were destroyed shortly before Easter, by the burning of the warehouse of the firm from whom they had been ordered. Chairs were substituted for pews, but the floors were left innocent of covering. The altar cross, altar lights, the candelabra, and processional cross were all given as memorials of dear ones gone before. The new Grace Church, which has a seating capacity of 350, is located on the southeast corner of the block of land so generously given by the Crocker family to the Bishop for the site of a Cathedral, and on which already stands a rectory for Grace Church and the new diocesan house.

GIFT TO BISHOPS' COLLEGE, LENNOXVILLE, CANADA.

THE NEWS came at Easter of a beautiful gift for Bishops' College, Lennoxville, Province of Quebec. Through the generosity of Mr. and Mrs. William McKenzie of Carlton Hill, New Jersey, a lovely little oratory will, during the coming summer, be erected as an attachment to the Divinity House. The proposed oratory is to be a memorial to the late Bishop Charles James Stuart, second Bishop of the diocese of Quebec, of whose family Mrs. McKenzie is a descendant. During a visit to Quebec last summer, Mr. and Mrs. McKenzie learned a good deal about the aims and prospects of Bishop's University and evinced great interest in its welfare. Being desirous of making a presentation to the University which should be a lasting memorial to Bishop Stuart, Mrs. McKenzie desired that her gift should be such as would be of the greatest assistance in increasing the efficiency of the institution. The proposed new oratory is the result.

WESTERN SEMINARY NOMINEE.

THE NOMINATION of the Rev. Stuart L. Tyson to the professorship of New Testament in the Western Theological Seminary, Chicago, was noted in the Chicago letter of last week. The election does not occur until the



REV. S. L. TYSON.

annual meeting of the trustees in June, but it is believed that there is little doubt of his election.

Mr. Tyson was born in 1873 and was graduated at Hamilton School and Palm's Business College, Philadelphia, and, in 1895, at Nashotah, where he won the prize for proficiency in Dogmatic Theology. After ordination he worked for a time at St. Edmund's chapel, Milwaukee, in connection with the Cathedral. He then removed to Oxford, England, studying at the University from 1899 to 1903 and graduating with honors of the second class, M.A., in theology. After a year in this country he resumed New Testament studies in Oxford, where he still resides. He has been a frequent contributor to the Church papers both in England and America, especially for THE LIVING CHURCH, and is gifted

with a pleasing personality and much enthusiasm. Mr. Tyson will be a strong acquisition to an already strong teaching force.

TRINITY PRO-CATHEDRAL, DULUTH.

THE PARISH meeting of Trinity pro-Cathedral, Duluth, Minn., was held on Easter Monday in the church, and presided over by Bishop J. D. Morrison. The reports of the officers of the church showed that the work had doubled in every branch during the past year and the societies are in a flourishing condition. The Sunday School has gained about 100 per cent. in membership, while the Trinity mission on Park Point has had a most successful year.

It was decided to establish an organization to be known as the Chapter of the Trinity Pro-Cathedral, in place of the former vestry. The members of the chapter will be the clergy of the Cathedral and the following laymen: Messrs. John S. McLaren, George H. Crosby, R. B. Knox, D. D. Merrill, C. L. Frazer, Charles T. Fitzsimmons, J. W. Lyder, Jr., and C. G. Traphagen.

MEMORIAL CHURCH CONSECRATED.

ST. THOMAS' CHURCH, Milford, diocese of Southern Ohio, was consecrated on Easter Day. The church in its entirety is the gift of Mr. John Robinson, as a memorial to his wife and daughter. The edifice is of blue stone, with free-stone trimmings, and is built in the style of an old English abbey. The interior is artistically furnished in harmony with the general plan of architecture and lighted with beautifully stained glass windows. Mr. Robinson will also build a parsonage. A frontage of 1,000 feet will be used for a flower garden and park.

Gilbert Robinson, grandson of the donor, will be the first person to be baptized in the new church.

DEATH OF REV. GEORGE A. ROBSON.

THE REV. GEORGE A. ROBSON, rector of St. Paul's Church, Lansing, Mich., died on Easter night at the City Hospital, after an illness of several weeks, the beginning of which was apparently a trifling wound on one of his fingers. In November, about a month after he reached Lansing and assumed the pastorate of St. Paul's Church, Mr. Robson injured the middle finger of his right hand on a bit of rusty iron. He paid no attention to the small wound until November 21st, when the finger became very painful and he became ill as the result of the blood poisoning that had developed from the wound. For some weeks it was feared he would not recover, and meanwhile his finger was amputated.

Gradually his strength returned to a certain degree and he was able to preach a few times and to take up a portion of his Church work. Returns of the trouble in the hand, however, accompanied with other serious symptoms, induced him to go to Battle Creek sanitarium, where he remained nearly the whole of the month of February. As he made no progress toward recovery, however, he desired to return home and was brought back about the beginning of March, and was placed in the City Hospital. While at first he appeared to get somewhat better with the change, it soon appeared the improvement was only temporary and for the twenty-four hours preceding his death the end was momentarily expected. He had been partially unconscious for several days, but the day before his death his mind nearly cleared and he remained so that he practically knew everyone until the end.

George A. Robson was born in Ilderton, Ontario, May 28, 1870. He was next to the youngest in a family of seven. He was educated at Huron College, Ont., and his first pastoral work was at Woodstock, Ont., where he was curate of the church there. About

1895 he went to Bridgeport, Conn., as curate of St. John's Church, and was afterward rector of St. George's Church, which he practically built up out of a mission.

The funeral services were held on the 3rd inst., and were conducted by Bishop Williams and the Rev. R. J. Freeborn, of Cleveland, Ohio. The Rev. John Munday of Port Huron, and the Rev. D. W. Wise of Owosso, were also present.

CHAPEL CONSECRATED.

ON PASSION SUNDAY, the Bishop of South Carolina consecrated the chapel which has just been built on Young's Island, S. C. This is to be a "Chapel of Ease" to Christ Church, Adams Run, and will be under the charge of the rector of Christ Church, the Rev. T. P. Baker. It is through the untiring energy and interest of Dr. T. G. Kershaw, son of the rector of St. Michael's, Charleston, that the chapel has been built. Dr. Kershaw is a practising physician and resides on Young's Island.

A REMARKABLE SUNDAY SCHOOL RECORD.

ST. PAUL'S SUNDAY SCHOOL, Council Bluffs, Iowa, has made an unusual record during the past three years. The enrollment has grown from 35 to a little over 200; an average attendance of between 150 and 160 has been maintained during the past two quarters; during the same time, 122 have been on the Honor Roll for perfect attendance, deportment, and home study of the lesson; the Easter offering for general missions last year was the largest in the diocese, being approximately \$100; the Advent offering for diocesan missions was also the largest in the diocese; all running expenses have been paid; and, in addition, \$25 was appropriated for the support of the parish. This Easter, the Lenten offering has surpassed all records, being approximately \$175, and the officers of the school feel justified in *guaranteeing* a full \$200 when all the mite-boxes are returned, as the year ends with a cash balance of \$70 in the treasurer's general fund. The rector, the Rev. H. W. Starr, attributes these results chiefly to the following causes: (1) The adoption of the Iowa Sunday School Commission's system of graded classes and graded subjects of lesson study; (2) the faithfulness of the teachers and officers; (3) the responsiveness and enthusiasm of the children themselves; (4) the moral influence and practical assistance of the Senior and Junior chapters of the Brotherhood of St. Andrew, and (5) the increasing coöperation of the parents.

MEMORIAL TABLET UNVEILED.

A BRONZE TABLET in memory of the late Wm. Beaumont Whitney was unveiled in St. Michael's Church, Germantown, Pa. (Rev. Arnold Harris Hord, rector), on Thursday, April 4th, at 2 P. M., by the Bishop of the diocese. An address was made by the Rt. Rev. Dr. Darlington, Bishop of the diocese of Harrisburg.

The tablet bears the following inscription: "In loving memory of W. Beaumont Whitney. Born in Green Bay, Wisconsin, April 4th, 1832. Died in Germantown, July 17th, 1906. A vestryman for forty-two years in the Church, and rector's warden in this church from 1899 till his death."

Mr. Whitney was connected with many diocesan and parochial organizations and was a warm and generous supporter of all that pertained to the Church's work and influence, and a man who maintained the respect and love of the community in which he dwelt.

BISHOP DOANE'S BIRTHDAY HAPPILY CELEBRATED.

IN CELEBRATION of the seventy-fifth birthday of Bishop Doane a number of his friends

gathered at the Bishop's house on Saturday evening in Holy Week, to witness the presentation of the William Crosswell Doane Fund for Christian Work in the diocese of Albany.

The formal presentation was made by Bishop Coadjutor Nelson, who said that the gift was partly a tribute of love to one who had given much love to others, partly a recognition of useful service, and partly a pledge of loyalty to the work which had been established by Bishop Doane's patient efforts.

"The institutions for which the fund is especially designed are St. Agnes' School, the Child's hospital and St. Margaret's House," said Bishop Nelson. "Bishop Doane has created them, and has made them instruments of blessing to hundreds of lives. It now devolves upon us to accept the responsibility for their maintenance and to assure him of our determination that in the years to come they will be enabled to advance in efficiency and to prove to future generations the wisdom of their founder." The fund has already reached the sum of \$42,132.15, of which \$26,317.15 is on deposit in the Union Trust Co. of Albany.

Bishop Doane, in reply to Bishop Nelson, said in substance:

"Growing old gracefully is not easy, but you make it very easy for me to grow old gratefully, my dear Bishop, brethren, and friends, by your presence, your kindly words and this generous gift, taking in, as it does, many givers, large and small, but all liberal, from different points in the diocese and elsewhere. Out of my full heart I thank you for what this means; first, in the past for the faithful friendships of all the years of my life (more than half of which have been spent in Albany), because if you look round you will feel as I do when I look around upon the material monuments of these years, that they are the monuments of the generous support and confidence of friends here and elsewhere, who have made possible the beginning and, so far, the maintenance of them all. And then I thank you for what it means in the future, namely, the endowment for permanence and perpetuity of the work that has been undertaken here in the fear of God for the advancement of the Church and for the advantage of men. That it comes in my life-time and not as a memorial gift after my death gives me the great pleasure of enjoying it.

"The wear of life is not in its work, but in its worry. My dear Coadjutor has already lifted more than half the work and now he and you have lifted the heavier load of anxiety. The institutions which this fund is meant to help are all worth maintaining, and were never more so than they are to-day.

"May I add, dear Bishop Nelson, that it is a great comfort to me to know that you yourself will be free in the future, from the burden of anxiety of which you have so greatly relieved me?"

MODEL PARISH HOUSE FOR BROOKLYN PARISH.

CHRIST CHURCH, Brooklyn (Rev. W. S. Chase, rector), contemplates the erection of a parish house to cost, when completed, about \$100,000. The building will be 25 feet wide and 138 feet deep. The front of the building is to be five stories high and the rear extension three stories. The first story will contain an office and reception room, while towards the centre two large rooms with sliding doors will be arranged for social purposes and public entertainments. At the rear will be the ladies' choir room and corridor to the church. The men's choir room will be in the basement, also a gymnasium and kitchen. The main Sunday School rooms, nine in number, will be on the second floor, and will be so arranged that by simply sliding back glass doors the whole can be thrown into one. The third floor will contain a library and coat room. The fourth floor will have two large committee rooms, storage room, and shower

baths. The fifth floor will be fitted up for the use of employees and have additional bedrooms for the use of the parish. The money for this addition to the parish buildings has not yet been raised, yet there is no doubt it will be, as there is hardly anything the active head of the parish undertakes to do that he does not accomplish. Through his efforts, almost single-handed, Sunday theatricals have been almost stopped. Recently he appeared in the Court of Special Sessions against James J. Clark, manager of the Gayety Theatre. Mr. Clark was found guilty of permitting a performance in his theatre on Sunday and was fined \$25. Canon Chase says it is his intention to prosecute all managers of Sunday shows, and expresses the belief that not a single one will be running next autumn.

DR. TAYLER ON THE NICENE CREED.

AT ST. GEORGE'S CHURCH, Schenectady, N. Y., the Rev. B. W. R. Tayler, D.D., rector, delivered a course of Lenten lectures on the Nicene Creed which have attracted a great deal of earnest and reverent attention on the part of the thinking men of the city. The church was filled every Wednesday evening with many of the professors and students of the college, the business and professional men of the town, and a large body of college graduates from every part of the United States who are studying electrical engineering. Dr. Tayler's lectures were less for the Bible student than for the student of science. His object was to show the underlying harmonies between the Faith of the Church and the advancing scholarship and research of our times. In his concluding lecture, he says: "Science deals with the physical facts of the universe. Science shows Religion its many discoveries, its researches, its achievements. Religion gladly welcomes them all and bids her sister in God's name to keep on, and unfold the truths in God's unwritten books which are still hidden from us. The more marvellous we find the universe to be, the greater will be our conception of the Power that created it, the unity which sustains it, and the life which permeates it. Both Religion and Science can sing their *Benedicite* in glorious antiphon. Let Science burst forth in glorious refrain with the opening invocation: 'O all ye works of the Lord, bless ye the Lord; praise Him and magnify Him forever.' Religion will respond with equal gladness and joy: 'O ye holy and humble men of heart, bless ye the Lord; praise Him and magnify Him for ever.' They both sing of the same divine song."

It is understood that these lectures will be published in book form.

MR. TUCKERMAN DEPOSED.

THE "Anomalous Case in Massachusetts" reported in these columns last week, whereby one of our clergy, the Rev. Gustavus Tuckerman, had, since last October, been minister in charge of a Unitarian church in Boston, was brought to a close on Tuesday of last week by the deposition of Mr. Tuckerman by the Bishop Coadjutor of New York.

It appears from the facts as now related that Mr. Tuckerman asked for deposition last year, at the time of his resignation of the Church of the Holy Faith in New York City. Bishop Greer suspended him privately at once, but gave him the canonical period during which it was hoped that he might return to his former mind, and the necessity for deposition be obviated. At the conclusion of the canonical period, it became necessary that he be deposed.

ENCOUNTER WITH A BURGLAR.

THE REV. GEO. N. EASTMAN, rector of the Church of the Epiphany, Cincinnati, Ohio, had quite an encounter with a burglar on the evening of Easter Day. He and his wife

were visiting his mother-in-law across the street from his residence. From this point he saw a light in his home. He knew he had turned out all the lights in the house, so he went over and investigated. When he entered he called to the servant and receiving no reply started up-stairs. When reaching the top he was met by a burglar who pressed a revolver to his breast. Immediately Mr. Eastman struck him with his right fist, knocking him against the wall, at the same time grabbing at the revolver with his left hand. The burglar pulled the trigger, but fortunately Mr. Eastman's thumb was under the hammer and no injury was inflicted. Then the men clinched. They swayed to and fro at the top of the narrow stairway, and then plunged headlong down the stairs. Mr. Eastman held on to the burglar all the way down and landed on top of him at the bottom with his finger in the burglar's eye.

"You've gouged my eye out!" screamed the burglar. A blow with knee on the man's stomach made him weak, and he staggered as he ran out of the house. After his departure it was found that he had left behind a bunch of skeleton keys, a revolver, and a blackjack. Several pieces of jewelry belonging to Mrs. Eastman were taken.

DEATH OF MR. WM. A. PROCTER.

ON THURSDAY, March 28th, at Glendale, Ohio, occurred the death of Mr. Wm. A. Procter. The funeral services were held at Christ Church, Glendale, being conducted by Bishop Vincent and Archdeacon Edwards. The interment was at Spring Grove Cemetery, Cincinnati. In the death of Mr. Procter, the business world loses one of its most prominent members, and the Church one of its most generous givers. His benefactions to the Church were not confined to this diocese, but extended even to Honolulu and the Philippines. It would be impossible to attempt to enumerate his gifts to the different parishes and missions in this diocese. The erection of many churches was made possible by his gifts. In giving, his rule was never to let his right hand know what his left hand did. At the time of his death he was president of the Procter & Gamble Co., and senior warden of Christ Church, Glendale. He leaves five children to mourn his loss—one son and three daughters, two of whom are married to clergymen—Dean Matthews of St. Paul's Cathedral, and Rev. C. K. Benedict, rector of Christ Church, Glendale.

MINNEAPOLIS CHURCH PROPERTY SOLD FOR \$275,000.

THE PROPERTY of St. Mark's, Minneapolis, Minn., has been sold for the sum of \$275,000, and the building has to be vacated by May, 1908. The church has the right to remove all the church furniture, windows, etc. The vestry have also signed the contract for the Welles site, and propose to erect thereon a

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There is danger of alum in the lower-priced powders.

guild house, which will be used for all services until the church is completed. A downtown building will also be erected, to be used largely for the maintaining of institutional work.

MEMORIAL TABLET TO CAPT. YATES.

AT THE close of the early celebration of the Holy Communion at Christ Church, Macon, Ga., on Easter Day, an impressive and simple service was the consecration of the tablet recently placed in the church by the men of the Fourteenth United States Cavalry in memory of their lamented officer, Capt. William Yates.

The tablet is about two by three feet in size, is of bronze, handsome and chaste in design, made by Gorham, of New York, and is placed upon the right wall of the church between the first and second windows. The inscription, prepared by the men themselves, reads:

IN MEMORY OF
CAPTAIN WILLIAM YATES
14th United States Cavalry
He gave his life that he might
save one of his men.
This Tablet is erected by the
Men of his Troop.
1870-1906.

NEW DEAN FOR MILWAUKEE.

AT THE PRIMARY meeting of the chapter of All Saints' Cathedral on Monday evening of this week, Bishop Webb nominated to be Dean of the Cathedral, the Rev. Selden P. Delany, now rector of Grace Church, Appleton, Wis., and the nomination was unanimously confirmed. Mr. Delany was graduated with the degree of B.A. at Harvard University in 1896 and at the Western Theological Seminary in 1899, in which latter year he was ordained deacon by Bishop McLaren. He spent his diaconate as assistant at the Cathedral in Fond du Lac and was advanced to the priesthood in the same year by Bishop Grafton. He spent the next year as assistant at St. John's Church, Roxbury, Boston, after which, returning to the diocese of Fond du Lac, he was missionary at Menasha and Neenah from 1900 to 1902, since which latter year he has been rector at Appleton. He is at the present time a member of the Standing Committee of the diocese of Fond du Lac.

The provisions for the government of the Cathedral through the new statutes were explained by the Bishop to the congregation at a meeting held last Saturday evening. The Bishop appointed on his part as primary members of the chapter, the Rev. H. D. Robinson, D.D., of Racine, and the Rev. H. B. St. George of Nashotah, on behalf of the diocese; and from the Cathedral congregation, Messrs. E. F. Potter, Robert Graves, H. B. Sanderson, and F. C. Morehouse, the latter in place of Mr. L. H. Morehouse, who felt

obliged to decline. The congregation thereupon elected their four members of the chapter, choosing Messrs. Abbot Thorndike, George E. Copeland, C. G. Hinsdale, and I. L. Nicholson. Other members of the chapter include the Dean after his installation, and the resident canons, of whom at the present time there is but one, the Chancellor, the Rev. C. B. B. Wright, Ph.D. For the present it is understood that no appointment for the post of senior canon and precentor will be made.

At the primary meeting of the chapter already mentioned there was appointed as an executive committee to be in immediate charge of the finances and work of the Cathedral, in addition to the Dean to be installed, Messrs. Hinsdale, Graves, Potter, and Sanderson.

There is an excellent spirit in the Cathedral congregation and the new Dean will be warmly welcomed by all.

DEATHS OF PROMINENT PHILADELPHIA CHURCHMEN.

AGAIN we are obliged to chronicle the deaths of a number of prominent Church folk in Philadelphia.

HENRY E. LINCOLN, a well-known wool merchant and a faithful vestryman at the Church of the Annunciation, the Burial Office being said in the church on the afternoon of Easter Monday.

WM. LEECH, a prominent manufacturer and member of St. Timothy's Church, Roxborough.

JOHN WYETH, head of the great manufacturing firm of chemists, member of Holy Trinity. Burial held on Easter Tuesday, Rev. Dr. Tomkins officiating.

THOS. K. FINLETTER, Judge of one of the Philadelphia city courts, passed to his rest on Easter Monday, and the Burial Office was said over his remains on Thursday, April 4th, by the Rev. Dr. Stanger, of the Church of the Atonement, of which the Judge was a member.

CHARLES S. HOWE, a descendant of former Governor Stratton of New Jersey, and of Lord Howe, of Revolutionary fame, died last week, aged 72. For more than twenty years he was a vestryman of St. Matthew's Church, and the rector emeritus, Rev. Dr. J. B. Faulkner, and the Rev. Dr. Stanger officiated at the services, the interment being in the ancient graveyard of Trinity Church, Swedesboro, New Jersey, the Rev. George C. Sutton reading the committal.

THE REV. ROBT. BLIGHT, a priest of the Church of England, residing in Philadelphia, for a number of years, never in charge of parochial work, but for some time chaplain at the "Lincoln Indian Home" on Greenway Avenue, died on the morning of Good Friday. Mr. Blight was a deep student of natural

history, and his articles upon this and other subjects were in demand by many of the leading magazines.

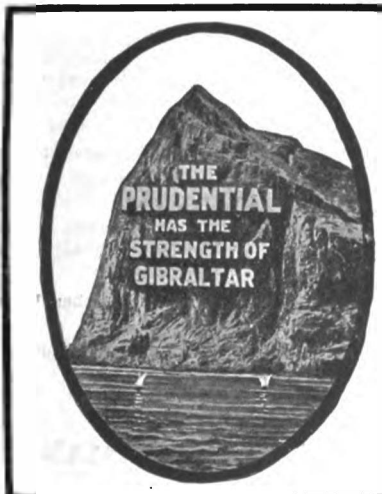
MISSIONS HELD.

THE REV. BRIAN C. ROBERTS, rector of St. Ann's, Dorchester, Mass., held a mission at St. Peter's, Oxford, Conn. (the Rev. Geo. J. Sutherland, rector). The work in this region is one of well-known difficulty. The mission has been one of real value to the people, presenting the Church forcibly to the community and giving them abundant opportunity to ask questions concerning history and doctrine.

Archdeacon Tyler of Virginia, gave a successful mission in St. Stephen's Church, Portland, Maine (Rev. H. F. Kloman, rector). The noon-day services for men were particularly gratifying.

GROWTH OF THE CHURCH OF THE ADVENT, BOSTON.

THE CHURCH OF THE ADVENT, Boston, has every reason to be proud of the manner in which it is pushing ahead in every department of activity. The Sunday School during the year has increased more than 100 per cent., and to-day it stands as among the largest of the parishes of the city. While the number of communicants has considerably increased, the growth in the last five years has been 76 per cent. The parish endowment now amounts to \$95,000 and special efforts will be made soon to begin on the second \$100,000. The increase in the endowment is something for which Dr. van Allen has worked hard and it is most gratifying to see it grow so rapidly. So numerous and large are the activities of the parish that more room is needed to accommodate the guilds, societies, etc. Steps will therefore be taken to enlarge the parish house so that it will be ready for use in the early fall. Probably in few parishes anywhere is there to be found so efficient a staff of clergy working in such perfect harmony and along so many lines, and each of them enjoys a reputation in some especial sphere of work. The Rev. Dr. van Allen, the rector, for instance, is a tremendously powerful and convincing preacher, and it is of interest that he is the recipient of any number of invitations to speak at gatherings, banquets, etc., far more than he can accept; Rev. William B. Stoskopf, also an excellent preacher, with a peculiarly clear delivery, is especially valued as a celebrant at the high celebrations; while Rev. Francis B. Boyer through his long experience in East side work in New York, finds a congenial field among young people who, since his association with the parish, have come into the Sunday School in large numbers. He is the superintendent of the school.



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GREAT INCREASE IN VALUE OF PROPERTY.

THE ANNUAL MEETING of the Orphan's Home, St. Louis, Mo., was held on Tuesday in Easter week, the Bishop presiding. The secretary reported two legacies received during the past year, one for \$10,000 and one for \$1,000. Property was sold, bringing \$190,000 to the board which, when given to them, was valued only at \$5,000. Sixty-two children have been received into the Home in the last year, thirty-four have been returned to friends, three indentured, two adopted, one is ill in the hospital, and three have died. Seventy-three are now in the home. A new three-story addition has been added to the building. Officers for the ensuing year were elected as follows: Mrs. Kate M. Howard, first directress; Mrs. Wallace Delafield, second directress; Miss Julia Upshaw, secretary; Mrs. Western Bascombe, treasurer; and the Rev. P. W. Fauntleroy (rector of Mount Calvary) was appointed chaplain by the Bishop.

THE BISHOP TUTTLE MEMORIAL HOUSE.

ON ACCOUNT of the continued bad weather it has been impossible to get the stone down from the mountains for the construction of the Bishop Tuttle Church House at Boise, Idaho, for some weeks past. However the work is being pushed, and all will be ready for the laying of the corner-stone during the Missionary Conference of the Seventh Department, May 1st, and there seems to be nothing in the way of continuing the work until it is completed. Everything indicates that the Conference will be a great success. It is almost romantic to recall the fact that forty years ago, Bishop Tuttle was sent forth as a young, almost unknown clergyman, to confront the perils of savages and the privations of the wilderness and to endure with patience, days of hard toil and heart-breaking disappointments, and now returns the official head of the great Church he represents. Bishop Tuttle and Mr. Miller came out together years ago, and they have written that once more, on April 25th, they will leave St. Louis and hit the trail across the plains—but this time in a Pullman.

LARGE ORGAN AT ST. STEPHEN'S, PHILADELPHIA.

THE ORGAN that has lately been erected in St. Stephen's Church, Philadelphia, and was unveiled on Easter as elsewhere recorded, is a memorial to the late Eliza Magee and is given by her family.

The instrument, one of the largest in the country, has four manuals and pedal, the Great Swell and choir being placed in the gallery, and the echo in the loft directly over the chancel. There are sixty-seven speaking stops and about four thousand pipes. The effect of the beautiful tone of the echo organ is greatly enhanced by the fact that although heard it cannot be seen. The case is of walnut, in perfect keeping with the interior of the church and occupies about twice the space of the old organ. The builder is C. S. Haskell, of Philadelphia, and it cost \$15,000. The whole arrangement of the musical and mechanical parts are the creation of the veteran blind organist of St. Stephen's, Dr. David D. Wood, who celebrated on March 25th his 43d anniversary as organist and choirmaster at this church, which all these years has maintained a reputation of rendering music of a high order and Churchly tone.

REMARKABLE GOOD FRIDAY ATTENDANCE.

POULTNEY, VT., is a village of 1800 inhabitants, a large proportion of whom are unfriendly to the Church. It was noted as remarkable that the Three Hours' service on

Good Friday at St. John's Church (Rev. Charles Trask Lewis, rector), was attended by 180 persons, being one-tenth of the entire population. On Wednesday in Holy Week, Bishop Hall blessed the six office lights given by St. Agnes' Guild and the new oak altar erected in Trinity Church. Within the last year this church has been completely re-decorated inside and out, while the venerable St. John's in East Poultney has had extensive repairs made to it. The communicant list has increased from 103 to 127.

ST. PAUL'S, WILLIMANTIC, CONN., SECURES BEQUEST.

THE PEOPLE of Willimantic, Conn., but more especially of St. Paul's parish, are rejoicing over an announcement made by the rector, the Rev. Richard D. Hatch, to the effect that money has been raised during the past year sufficient to make certain the bequest of the late Mrs. Lucy H. Boardman of New Haven, coming to the parish, which will mean a new church edifice at an early date. About a year ago, the Rev. Mr. Hatch announced that Mrs. Boardman, who left handsome bequests to various religious institutions, had made a bequest of \$20,000 to St. Paul's parish, Willimantic, with the proviso that the sum of \$10,000 be raised within a year to add to the bequest, the whole to form a building fund for the erection of a new building. Bishop Brewster was present to congratulate the people of the parish on their good fortune, and he told them that they have reason to be thankful; "but it is not so important how worthy the edifice is, as how worthy Churchmen and women you are."

Rev. Mr. Hatch states that he is in hopes of getting more money to add to this fund of \$30,000 before commencing the erection of a new church. So far there have not been any plans drawn, and it is not decided just what sort of a structure will be built.

TABLETS IN ST. PAUL'S, COLUMBUS, OHIO.

IT IS AN unusual honor to have tablets placed in a church to honor living men. In St. Paul's Church, Columbus, Ohio, however, two tablets two feet wide and two and one-half feet high, were made ready to place in "appropriate positions" in honor of Mr. Willis Gaylord Bowland, who has been a member and director of the choir for 25 years, and of Mr. Wm. H. Bebb, organist for the same length of time. Both tablets erected by the vestry.

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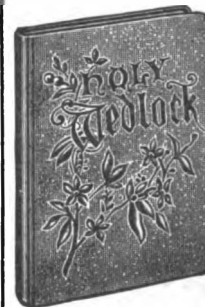
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NEW ALTAR FOR NASHOTAH.

THE CHAPEL of Nashotah House will, it is stated, be adorned by a handsome new altar and reredos to be given by Mrs. S. H. Fay of Philadelphia, mother of the Rev. Professor Fay. It is hoped that it may be in place by commencement time.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.
Work at Trinity Church, Mobile.

THERE HAS just been installed in Trinity Church, Mobile, a new apparatus for warming the church by a system of small hot-water pipes, passing under the pews.

During Lent, the Rev. Messrs. Beverley Warner, D.D., LL.D., Raimundo de Ovies, E. W. Gamble, C. B. Crawford, Arthur R. Price, Wm. Mercer Green, and Chauncey Williams, D.D., were among the preachers at Trinity. There were four services on Good Friday, that of the Three Hours being notable not only for its character, of which a representative parishioner said: "I was even more anxious for its continuance at its close than when it was half way through," but for the unprecedented attendance; the numbers nearly, if not quite, equalling those on Easter Day. A visiting divine, who had been one of the special Lenten preachers, voiced the general sentiment when he said to the rector at the close: "What a helpful service it has been!" The number of men present was remarked by many.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.
Improvements at Salida and at St. James' Chapel, Denver—New Church Planned for St. Stephen's, Denver.

THE ADDITION to the vestry of the Church of the Ascension, Salida (Rev. C. M. Bürck, rector), has been completed, and was used for the first time Easter. The addition has two rooms, a sacristy and a thoroughly equipped choir room, which will also serve as a class room for the Sunday School.

ST. JAMES' CHAPEL, Denver, has been much beautified during the past month. A rood screen, altar rail, and Bishop's chair have been put in.

PLANS ARE on foot for building a new church for St. Stephen's, Denver (Rev. H. R. A. O'Malley, rector), to cost \$15,000. Many pledges have been made and a goodly sum is in hand for the purpose.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.
Convocation this Week.

AT THE CONVOCATION appointed to be held this week at Newbern, there is to be an opening sermon by the Rev. I. W. Hughes, a Quiet Hour for the clergy, conducted by the Rev. A. W. Seabreeze, and other sermons by the Rev. R. W. Hogue and Rev. F. N. Skinner.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
Work on St. James', Vincennes.

THE NEW St. James' Church, Vincennes (Rev. Dr. W. E. Morgan, rector), is approaching completion. The stone work and tower are completed and the plasterers are at work. It is anticipated that the windows will all be given as special memorials. It is hoped, also, that the entire amount necessary for the completion of the church may be in hand before it is opened, in order that it may promptly be consecrated.

IOWA.

T. N. MORRISON, D.D., Bishop.
The Choir of St. John's, Dubuque—Addresses by Laymen.

THE CHOIR of St. John's Church, Dubuque, is rapidly becoming one of the leading choirs of the West, as it has already gained preemi-

nence among the musical organizations in Dubuque. Recently it has presented Bach music before the Friday Music Club, and rendered many selections from Gounod before the Euterpean Fraternity, and on Palm Sunday and Good Friday evenings sang before a crowded congregation Maunder's "Penitence, Pardon, and Peace." The choir consists of fifty men and boys directed by John Wesley Norton.

A NOVEL and successful series of addresses entirely by laymen, save two by the rector, the Rev. S. R. J. Hoyt, D.D., were given on Wednesday evening in Lent at St. Paul's Church, Harlan, the course covering the history of the Christian Church, especial attention being paid to the claims of the Anglican Church as a branch of the Catholic Church.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.
Holy Week Events.

AMONG Holy Week events in Kansas City was the rendering of Part I. of Gounod's "Redemption," by the choir at Grace Church on the evening of Palm Sunday as preliminary to the entire Oratorio, to be given in Ascensiontide; Stainer's "Crucifixion" was sung at St. Paul's Church on Good Friday night. The noon-day Lenten services at Grace were followed each day by a lunch served at a moderate cost by the women of the parish, which made it possible for persons to come from a distance. The Three Hours' service was held on Good Friday in most of the city churches.

DURING LENT the Bishop arranged a series of services at Cameron, which were conducted by the Kansas City clergy, there being no priest-in-charge at this time.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Work at St. John's, Uniontown.

IN ST. JOHN'S Church, Uniontown (the Rev. Frederick Thompson, rector), on Good Friday in addition to the regular services, for the first time in the history of the parish, the Three Hours' Service was held, with an attendance almost equal to a Sunday morning congregation.

Mr. Thompson is endeavoring to establish at Uniontown a novel, and what promises to be an effective, sort of "Associate Mission." He proposes to receive in the Mission House of St. John's, postulants and candidates for Holy Orders who are deficient in their academic preparation, and while coaching them for admission into the seminary, give them some practical training in missionary work as Sunday School teachers and superintendents and lay-readers. The expense for each young man is about \$175 for twelve months for board, lodging, and books.

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three or four more students, and especially for one with some musical gifts. By the aid of these young men, Mr. Thompson expects to maintain services at several points in the neighborhood.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Church Consecrated—Work at the Dudley School.

THE BISHOP of the diocese consecrated St. John's Church, Bellevue, Ky., on the afternoon of Palm Sunday. Besides the rector (Rev. T. W. Cooke), there were present Rev. Messrs. MacMillen and Fletcher. The rector has resigned, and the vestry are taking prompt measures to get the vacancy filled.

AT FORT THOMAS, the Rev. Custis Fletcher is holding services in a school house, but the Church people contemplate the building of a church at an early date.

THE BISHOP of the diocese is to preach the baccalaureate sermon at St. John's Academy, Corbin, at the commencement, May 25-27.

THE DUDLEY SCHOOL at Beattyville, which has been in successful operation for many years, and whose school building was destroyed by fire about four months ago, has been continued without the loss of a day, in the new rectory. There are 36 children in regular attendance, with many more on the books. At the earnest request of the city and county authorities, the Bishop is now making it a higher grade school. It will henceforth be called "The Dudley Memorial Collegiate Institute." Mr. Harry Grosvenor Hassard has been appointed the principal; Mrs. Kate Wilson continuing as heretofore on the teaching staff. The rector of the parish will be responsible for the spiritual oversight. Just at this time the Bishop has received a most opportune gift for the school from the Misses Helen, Mary, and Anna Totten. They have donated 25 excellent black walnut school desks to the Bishop Dudley Collegiate Institute at Beattyville. The Misses Totten have also presented to the school, two teachers' desks; 2 blackboards, and much apparatus for the teaching of physics and chemistry, including a microscope and electrical apparatus. The microscope was presented to Miss Anne Totten by the Hartford poetess, Mrs. Sigourney, her godmother. Curiously enough, she was also godmother to Mrs. Hassard's mother.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

News from the Diocese.

COMPTROLLER HERMAN A. METZ addressed Trinity Club, of Holy Trinity parish, on Easter afternoon at the club rooms, Montague Street. The subject of the address was the work of the Finance Department of the city. In the course of his remarks the Comptroller stated that four hundred million dollars annually were required to pay the expenses of the city government.

LAST WEDNESDAY evening the Ven. Henry B. Bryan, Archdeacon of Queens and Nassau, lectured at St. Mary's, Dunbar, on "Saunterings in England." There was a good attendance. The proceeds will go to swell the building fund of the church.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Church Property Sold at Biddeford.

IN VIEW of the coming erection of a commodious new church on a most eligible location recently secured for that purpose, the present property of Christ Church parish, Biddeford (the Rev. Harold M. Folsom, rector), has been sold. Work will be begun as soon as the weather permits on the parish house to be erected on the new lot, and in which, until the church has been built, services will be held. A place for the services until the parish house is ready for occupancy, will be at once secured.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Gift to St. Paul's, Marquette.

THE GIFT of \$5,000 to St. Paul's Church, Marquette, has been made by Mr. Peter White, a distinguished member of the Church and diocese, to be applied upon the construction of a guild hall and club room, which are required in the parish.

MASSACHUSETTS.

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

St. Andrew's, Hanover, reopened—Annual Dinner St. Paul's Society, Harvard.

AFTER EXTENSIVE repairs, St. Andrew's Church at Hanover was opened on Easter Day with numerous beautiful services. The changes in the edifice were made through the instrumentality of Mrs. Frank S. Harraden, widow of the beloved rector who died about two years ago. Four engraved brass tablets have been installed in the church. One gives a brief history of the parish; a second recites the names of the rectors and the dates of their ministry in Scituate (for the Hanover church originally was a mission of the Scituate parish); a third the names of the rectors and their years of service at St. Andrew's. The fourth is a memorial to the late rector, the Rev. Mr. Harraden, with the date, Easter A. D. 1907. Mrs. Harraden also has presented the parish with a beautiful carved ash lectern of the eagle pattern; and the present rector, the Rev. Joseph Dinzey, has presented a handsome brass alms basin.

THURSDAY, April 25th, is the date set for the annual dinner of the St. Paul's Society at Harvard, Cambridge. It will be held at the Harvard Union, and the invited guests include Bishop Lawrence, the Rev. Dr. Mann of Trinity Church, the Rev. Dr. Endicott Peabody, headmaster of Groton School; the Rev. Sherrard Billings, also of Groton; the Rev. William Greenough Thayer of St. Mark's School; Dean George Hodges of the Episcopal Theological School; the Rev. Prescott Everts of Christ Church, Cambridge; the Rev. Dr. van Allen of the Church of the Advent, the Rev. Robb White of St. James' Church, Cam-

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"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man to-day and have used no other remedy.

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JOHN HAZEN WHITE, D.D., Bishop.

Lenten Work, St. John's, Elkhart.

THE LENTEN work of St. John's parish, Elkhart (the Rev. Charles Silas Champlin, rector), has been one of the most encouraging features in the history of the parish. Services were held daily, and the attendance from beginning to the end exceptionally good. During the week of Septuagesima the rector began a series of lectures on Church history, and the number of attendants, starting with six, has increased so that there is now an average attendance of over sixty. The lectures will be continued until the first of June. Holy Week services drew large numbers. On Maundy Thursday, after the eight o'clock celebration, there was a perpetual intercession before the Blessed Sacrament for the interests and needs of the parish. From the beginning to the close of the day's services there were no less than six people in the church interceding the Blessed Presence in behalf of the parish. On Good Friday there were over forty present at the Mass of the Presanctified. At the Passion service the attendance was large, over sixty being present from the beginning to the end. The evening services were also largely attended. During the day the chancel was shrouded in black, and in place of the altar cross, there was suspended over the altar a large crucifix which increased the devotional part of the service.

MINNESOTA.

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

Episcopal Supervision Discussed—Meeting of the Clericus—Holy Week Services at University.

THE QUESTION of more Episcopal supervision is being discussed by the clergy and laity of Minnesota. The Bishop has so many parishes and missions which he is most untiring in visiting that many feel that he must be relieved in some way. The manner is of course the issue—whether by division of the diocese, or by a Coadjutor or a Suffragan, subject to the permission of the General Convention. The St. Paul laity favor division, as they would like to have a Bishop resident in their city, but your correspondent thinks that a Coadjutor will probably be the outcome.

ON TUESDAY, April 2nd, the Twin City Clericus met at the residence of Bishop Edsall and were delightfully entertained by him. A most interesting paper was read by the Rev. James Trimble, D.D., on "Some Changes in the Church in the Last Fifty Years."

DURING Holy Week, through the efforts of the young Churchwomen at the State University, services were conducted daily at the University by the different clergy of the Twin Cities. These services were held in the middle of the day and were remarkably well attended. This is the first time any such services have been held and much credit should be given these young women for their desire and the fulfilment of it in such a hearty fashion.

NEW JERSEY.

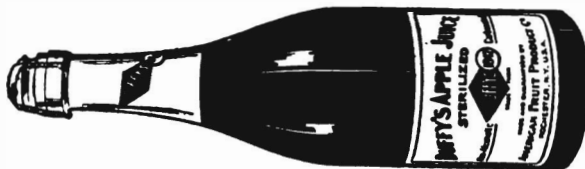
JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Death of Harry Atwater Smith—Change of Date for Convention—Good Friday Made a Legal Holiday.

ST. JOHN'S CHURCH, Somerville (the Rev. Charles Fiske, rector), has suffered a great loss in the death of its senior warden, Harry Atwater Smith, which occurred on Tuesday in Holy Week. Mr. Smith had been always an active worker in the parish as well as a generous contributor. He was active in the building of the new church, was superintendent

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(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

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dent of its Sunday School, as lay reader had done efficient service in its mission work, and was also the leader of the choir. As a deputy to the diocesan convention, he was well known outside the parish. His death has an added pathos from the fact that he was married just before Lent, and leaves a young bride; he himself was in his 41st year. Mr. Smith's death closes an unusually sorrowful year for the parish. One other vestryman died at the beginning of the diocesan year, and four other members of that body have suffered bereavement in the same space, two having lost mothers, one a wife, and the other a brother. The funeral of the late warden, on Easter Even, was largely attended. And while it gave a tinge of sadness to the Easter feast, it proved also a call to deeper devotion on the part of the people, both the offering and the number of communicants being larger than ever before in the history of the parish.

THE DATE of the next convention of the diocese has been changed to Tuesday, May 14th.

THE NEW JERSEY State Legislature has passed a law making Good Friday a legal holiday.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Cleveland Notes.

AT THE April meeting of the Cleveland Clericus, held in Trinity Cathedral House on Easter Monday, a most timely and excellent paper was read on "Do We Pray the Prayers?" by the Rev. Robert J. Freeborn. Many of the common faults arising from improper emphasis and the ignoring of punctuation in the reading of the Church services were noted. It was suggested by the reader as an effective remedy that priests make regular and careful preparation for the proper discharge of their intercessory office.

THE VESTRY of Emmanuel parish, Cleveland (Rev. Wilson Reiff Stearly, rector), has signed contracts for the completion of their fine church building on Euclid Avenue. The work will call for the expenditure of about \$40,000 and will when completed add several hundred to the seating capacity of the handsome church. This additional space is urgently needed to accommodate this ever-growing congregation. The work of construction will be begun at once.

THE EASTER-TIDE banquet of the Cleveland Church Club will be held at the Euclid Club on the evening of April 11th. The speakers for the occasion will be Dean DuMoulin and Dr. Walter R. Breed.

PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.
Philadelphia Notes.

BY THE WILL of the late Rev. Dr. Robert Ritchie, two hundred volumes from his valuable library are given to the library of the Divinity School in West Philadelphia for the use of the students.

ON MONDAY, April 8th, the Domestic committee of the Woman's Auxiliary held their monthly meeting at the Church House, when the Rt. Rev. Dr. Darlington, of the diocese of Harrisburg, presented the needs in his field and territory.

ON SUNDAY, April 14th, the sixth of the series of special sermons in the interests of the Christian Social Union will be preached in St. Peter's Church, Germantown (Rev. S. P. Keeling, rector), by the Rev. Dr. G. C. Foley, of the Philadelphia Divinity School, upon "The Modern Spirit of Social Service."

ON THE afternoon of Easter Monday, with appropriate ceremonies, ground was broken for the new \$100,000 church for St. Mark's, Frankford (Rev. J. B. Harding, rector). In the tower will be placed a fine set of chimes in memory of the late Rev. Robt. Booth, a former and late rector of St. Mark's.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Personal.

THE REV. GEORGE W. LAMB, who has been vicar of St. Mary Memorial Church, Pittsburgh, for several years past, the Bishop being rector, has been obliged by reason of ill health to relinquish that work, and will spend the next year in less active service in the missions at Georgetown and Fairview. It is believed that after a year's comparative rest, he will be able again to assume a larger work.

WESTERN MICHIGAN.

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

Siannual Meeting of the Diocese.

AN EVENT to which the Church people of St. John's Church, Sturgis, are looking forward to with much interest is the semi-annual meeting of the diocese on April 16th and 17th. This is the 66th gathering of this kind held in the diocese, and has been held twice each year, in the spring and autumn, since the organization of the diocese. The mission at Sturgis is ministered to by the clergy of Howe School, six miles distant at Lima, diocese of Michigan City. The people there have built a comfortable chapel and a parish house; and this is the first meeting of the clergy of the Church in their city. Several papers of interest will be read, to be followed by discussions; and two or three special sermons are to be preached according to the programme arranged for this occasion.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Items of Interest.

ST. MICHAEL'S GUILD, Oakmont, decided at its meeting to purchase a new organ, and to that end has accepted the specifications of Mr. C. E. Morey of Utica, N. Y. The organ, which will cost \$1,000, will be installed in July, and as more than two-thirds of that sum is now in hand, it is expected that it will be paid for in full when delivered.

THE REV. ASA S. ASHLEY began his work as rector of Christ Church, Hornell, on the Second Sunday in Lent, meeting with a hearty welcome from the people and finding a well-stocked pantry in the rectory, upon which \$250 had been expended in the way of improvements.

A HANDSOME memorial tablet was, in Holy Week, placed in St. Mark's Church, Le Roy (Rev. Pierre Cushing, rector), in memory of the late Bishop Cox. The tablet is the gift of the Sunday School class of Miss Mary A. D. Stanley.

MR. JOHN W. WOOD, Corresponding Secretary of the Board of Missions, will make the address at the service in St. Luke's Church, Rochester, N. Y., Monday evening, April 15th, at 8 o'clock, to commemorate the 25th anniversary of the organization of the Girls' Friendly Society in that parish.

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