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The Living Church

VOL. XXXVI.

MILWAUKEE, WISCONSIN.—APRIL 6, 1907.

NO. 23

2 & 3 BIBLE HOUSE, } NEW YORK ✕ Entered as Second Class Mail Matter at the ✕ 153 LA SALLE ST., CHICAGO
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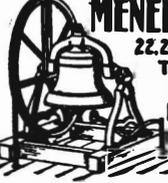
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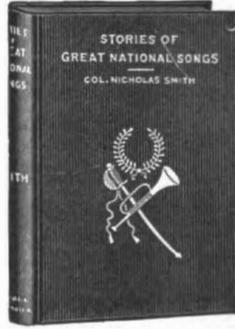
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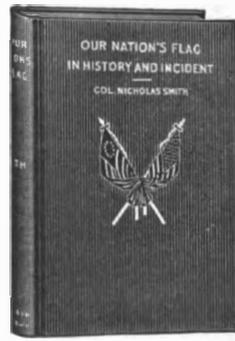
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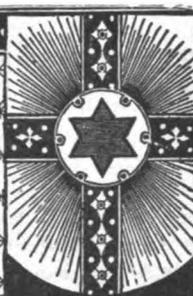
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Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: { 2 and 8 Bible House.

{ 251 Fourth Avenue.

Boston: 15A Beacon Street.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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THE WITNESS IN HIMSELF.

IN these days of ever shifting "view-points," of metaphysical "definitions" which do not define, and of "interpretations" which fail to interpret, there is something peculiarly restful in enunciations of faith clear-cut, unequivocal, uncompromising.

As we turn to the pioneers of Christian dogma, those necessarily best fitted, from every standpoint, to declare for all time the fundamental articles of belief, we can but be impressed with this notable characteristic of utterance, whether by word or pen, the clear ring of absolute conviction existing *within*, conviction based not on testimony nor persuasion of others, but upon uncontroversial personal knowledge; the natural outgrowth of that which the ear had heard, the eye looked upon, and the hand handled, necessarily making of each participant a living embodiment of the testimony offered; in very truth, one having *the witness in himself*.

In no one of the promulgators of the faith is this consciousness so forcibly and clearly self-evident, as in the venerable and ever revered apostle, St. John the Divine. And, truly it must be admitted, with claims preeminent.

First and ever foremost, his peculiar nearness from the first to the last hour of His public life to the Master he so faithfully loved and followed, drinking in, it would seem, from the heart on which, full often, his head reposed, in closest companionship, its deepest emotions of love for man and unity with the Father.

Again, it is he to whom, as to none other, was given the priceless privileges of long and daily companionship with her who, of all earthly beings, was nearest to the Son of God. With opportunities exceptional wherein to learn and weigh every word of that wondrous record already transmitted to the world by St. Luke, presumably he received from her lips the story of the Annunciation, the Nativity, and the Holy Infancy of Him she bore.

Last of all, St. John it is who writes in the calm "after-years," in the maturity and deliberation of age, when the ardor and enthusiasms of youth had had full time to ebb, illusions to fade into stern realities, and the early glow of the Resurrection morn to meet the searching test of noonday. He wrote when the testimony of his comrades and colleagues had long lain open to criticism, investigation, and revision by this last of the apostolic band, and one eminently fitted to confirm or correct their claim to truth and accuracy. Yet so fully do the records thus existing convey and establish the facts recorded, that this latest of the sacred historians deems it, apparently, needless to recapitulate or enlarge fundamental statements, but gives himself, rather, to the up-rearing and strengthening, on the foundation thus already laid, the enduring spiritual bulwarks of the Kingdom not of this world, as revealed through the words and manifestation of Him Who was "The Word made Flesh."

This, then, is the declaration of faith as enunciated by "the disciple which testifieth of these things, and we know that his testimony is true:"

"He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son; and this is the record: that God hath given to us eternal life, and this life is in His Son." Therefore, "he that hath the Son hath life. He that hath not the Son of God hath not life."

Happy he who, with the clear vision, and steadfast conviction of this Boanerges of the faith, can declare: "He that believeth on the Son of God hath the witness in himself."

L. L. R.

HE WHO is the Resurrection is always with us, and if we be in Him all things are ours, all shall be restored to us, all our own again for ever. We shall be gathered to Him who is our Life, with all our loved ones, in perfect mutual knowledge. And then we shall see Him face to face.—*Manning*.

THE "RESTORED CHURCH" AT JAMESTOWN.

WE have been sifting evidence in regard to the "restoration" of the church at Jamestown, about which so much has been written in connection with the tercentenary and the ensuing General Convention. The impression has undoubtedly become general that as the original churches at Jamestown were foundations of the Church of England, so the "restored" church would be a church of our own communion. Indeed in an edition of the *Church Militant*, bearing the special printed endorsement, "Special Thank Offering Number Sent by the Diocesan Committee of Southern Virginia" (the diocese in which Jamestown is located), we find this statement:

"When the old church is restored it will be dedicated by Bishop Randolph of Virginia; it will be taken under the care of the diocese of Virginia, and with the coöperation of the Association for the Preservation of Virginia Antiquities, it will open its doors to sister churches who may desire from time to time to worship there."

The sentence quoted is so inexact as to suggest that it was probably not written by a Churchman or one really conversant with the facts. Jamestown is not in the diocese of Virginia, and Bishop Randolph is not Bishop of that diocese. Inquiries on our part reveal the exact facts to be as follows:

The Jamestown property is owned by the "Association for the Preservation of Virginia Antiquities." This association has given authority to the National Society of Colonial Dames of America to "erect a memorial building which is to stand over and embrace the foundations of the old church at Jamestown; is to be, as nearly as possible, a reproduction of that church, and which, when completed, is to be turned over to said Association." That Association,

"recognizing the historic connection of the Protestant Episcopal Church with the church which formerly existed at Jamestown, requests the Rt. Rev. Alfred M. Randolph, Bishop of the diocese of Southern Virginia, to consecrate the said building with the following provisions:

"That the A. P. V. A. having the legal title to the said building or chapel, shall hold the same for the purpose for which it is consecrated; that is to say, for divine worship and for the reception of memorials to persons who have advanced the glory of God and the good of humanity in this Commonwealth.

"That in respect to the use of the chapel, it is earnestly hoped and desired that, Jamestown being the cradle of religious as well as of civil life in Virginia, this spot and this chapel may become a sacred tie in the religious life of our State and country, and be an influence drawing all Christian Churches together, especially those who took part in the colonial history of our Commonwealth, and they shall be welcomed to hold their own religious services from time to time, therein.

"That arrangements for such services as may be had in the chapel shall be made with the Jamestown Committee of the A. P. V. A., or such other committee as the said Association shall place in charge of the said chapel, in accordance with this statement as to its uses.

"That the A. P. V. A. shall continue to collect and receive the customary fees or contributions from the visitors to the church, except offerings made at the time of religious services, which shall then go the Church or Denomination holding such services.

"That any furniture, ornaments, or memorials which may be placed in said chapel shall be in accordance with its sacred character as a consecrated House of God, but the character and position of such objects shall always be subject to the approval of the said A. P. V. A.

"The A. P. V. A. will welcome the erection in the church of a memorial to the Rev. Robert Hunt, the first Christian minister in Virginia, subject, however, to the conditions of the preceding clause."

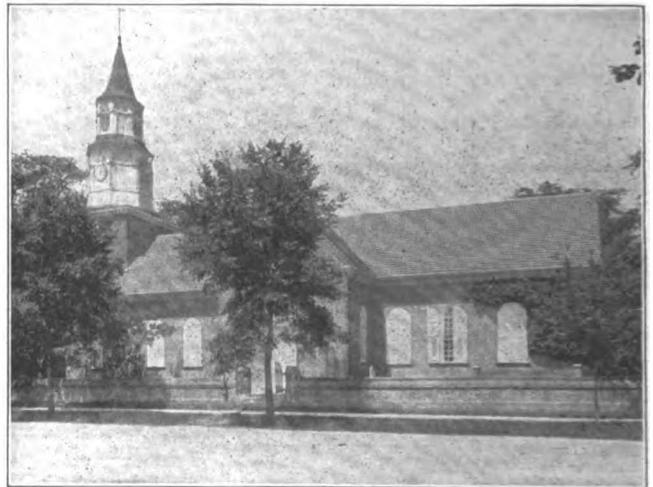
Of course this means simply that the "restored church" at Jamestown will be primarily a union chapel, secondarily a museum; that it will be owned and controlled by a secular historical society, and shown to visitors for a fee; that the request to the Bishop of Southern Virginia to "consecrate" it does not involve the use of that term in a Prayer Book sense, but refers only to some form of dedication; and that the statement in the *Church Militant*, circulated in Southern Virginia through a specially authorized edition, to the effect that "when the old church is restored . . . it will be taken under the care of the diocese of Virginia" is wholly imaginary, having no foundation in fact.

Naturally these facts mar the interest that Churchmen can have in the proposed restoration of a church that is no longer to be their church. The foundation of American Churchmanship is to be commemorated by a building alien to the Church. Robert Hunt, the first priest of the Church of England in America, who is quaintly described in a contemporary document as not "blemished with ye least suspicion of a factious

schismatick," is to be commemorated by a building which is to be dedicated to American schism. Whether the Bishop of Southern Virginia will in fact be a party to this "consecration" we are not in position to say, but we seriously question it. We find that in a paper prepared by him under date of May 12, 1906, and addressed to the president of the Society for the Preservation of Virginia Antiquities, he discussed the matter at some length and concluded: "We desire from a sense of duty and from loyalty to the truth of history to take the church at Jamestown under our care, and with the coöperation of the Society for the Preservation of Virginia Antiquities, to minister to its needs, and to open its doors to sister Churches, who may, from time to time, express the wish to worship and to preach the gospel and conduct their own religious services therein."

This desire on his part was not granted by the association, and though one may regret that Bishop Randolph should have had in mind a church that would officially "open its doors to sister Churches," it is impossible to feel that under the conditions required by the owners of the property, he will feel at liberty to perform any sort of "consecration" of the edifice. Indeed as the Prayer Book contains a distinct rite for "the form of consecration of a Church or Chapel," which would be impossible for him to use in a museum or union chapel, he would of course be estopped from assuming to "consecrate" it by any other form. No doubt, however, it will be possible for him to avoid a direct rupture with the Historical Association by arranging some form of dedication of this historical monument without involving that solemn official act which we understand by the consecration of a church.

Churchmen must then look on the Jamestown function as one in which their interest has been deliberately taken away.



OLD BRUTON CHURCH, WILLIAMSBURG, VA.
THE CHURCH'S MONUMENT TO THE PLANTING OF ANGLICAN
CHURCHMANSHIP ON AMERICAN SOIL.

They cannot commemorate the foundation of the English Church in America by that which does not stand for the English Church, nor the faithful work of their first priest in this country by a monument in which the Church has no official standing. Their interest in the celebration must then revert to the old Bruton church at Williamsburg, which in fact, rather than the Jamestown museum, must henceforth be regarded as the memorial of the planting of the Church in America. The Bruton church was the successor of the Jamestown parish. At the time of the dissolution of the Jamestown settlement and the removal of the seat of government to Williamsburg (in 1699), Bruton parish, the church of which was built in 1715, succeeded the Jamestown church, and it is the restoration of this church which will substantially be completed this year, that must appeal to Churchmen as their monument to the foundation of American Churchmanship. The history of Bruton parish and of Bruton church is continuous to the present time.

We feel it important that these facts should be known to Churchmen. No doubt unintentionally, they have been obscured in the literature relating to the subject that has come to our attention. And it must be remembered that as the property is held by a secular historical society, the Church has no responsibility whatever for what may be done with it, and that the owners have the same legal right to take this action as they would have to turn it into a cow pasture.

The Jamestown anniversary will undoubtedly be the subject of some congratulatory legislation during the ensuing

General Convention. There was at one time a thought of a special pilgrimage of that body to Jamestown. Whether this is still contemplated, we are not informed. It is hardly to be supposed that General Convention would care to make that pilgrimage to view the brand new and secularized antique that has been erected over the sacred ruins at Jamestown, or to hold its service of commemoration in a union chapel-museum. More fitting, it would seem to us, would be a pilgrimage to the Bruton church for the service of thanksgiving, with, possibly, a side trip from there to Jamestown to witness the melancholy outcome of the Church's first venture, if that were feasible. At any rate we trust that the distinction between the new union chapel and historical museum at Jamestown, which unhappily is to enclose the sacred ruins of the church, and the old-time Bruton church at Williamsburg, will be borne in mind. The latter and not the former is the monument that must interest Churchmen.

REGRETTABLE story of a mistake made with good intentions comes from Bombay. The Church has been planted there, in that largest of Indian cities with its important surrounding territory, for a long term of years. The diocese itself dates from 1833, and for twenty years previously it had been a part of the original Indian diocese of Calcutta. In the see city alone there are now the Cathedral and eleven parishes and missions. The Church population of the diocese, native and foreign, was placed in 1901 at 37,794. There are about ninety missionary clergy, of whom nine are native Indians. There are also twenty-five British army chaplains. The Indian house of the S. S. J. E. is at Bombay, and its clergy are doing there a notable work. They were called to Bombay by Bishop Douglas thirty-three years ago, and he, as also his two deceased successors, Bishops Mylne and McArthur, were always friendly to their work. The Wantage sisters have been actively at work in the city since 1877, and the All Saints' sisters since 1878. There are homes, hospitals, schools, etc., maintained by these orders.

The policy of the Bishops of Bombay has from the first been one of true liberality with respect to Churchmanship. "C. M. S." and "S. P. G." have lived side by side as friends, and the religious orders mentioned have built up splendid works. Catholic Churchmanship has been planted deeply, and has shown itself well adapted to the difficult missionary work among the natives. Many of the native clergy and converts have been trained in this sacramental religion and know no other.

Now comes a new Bishop, bearing the suggestive and historic name of Pym, and declares war against all that is involved in this form of Churchmanship. He has delivered a "charge" of great length, in which he sets forth to the minutest detail what may be done and what may not. His own ideas as to what things are lawful and fitting are to be absolutely enforced upon all alike, native and foreign. There are to be absolutely no variations. Nature makes no two faces and no two leaves exactly alike, but Bishop Pym will have one dull uniformity.

And his uniformity—to sum up the many paragraphs of his long-extended charge—is that of an ultra-Protestant Churchmanship. He does indeed seek to be fair, and he recognizes some things to be lawful that his fellow Protestants in England do not. He admits a colorable right to the use of the vestments, and declares that he will use the cope at his Cathedral, as required by the letter of the canons, though he does not like it.

But the literalness of interpretation is carried even to the requirement that there must be no celebration of Holy Communion without the presence of the rubrical number of actual communicants—a provision long since allowed to fall into abeyance in England, since it would make the celebration of Holy Communion generally an impossibility. There must be no abbreviation of the words of administration to each communicant separately, no matter how many are to be communicated at one time.

He is able to see no loyalty in sacramental interpretation beyond that of Richard Hooker, and will allow none beyond it in his diocese. He does not forbid "non-communicating attendance," but children must not be present at Holy Communion, except once, immediately before their Confirmation. And other details, admissions, and prohibitions are of like specific character. The historic differences that there have been in the English Church for several centuries are swept away by one effort of the Bishop's pen. Everybody must henceforth, in the minutest detail, conform to the Bishop's judgment.

Of course if one wished to write from a partisan standpoint, he might advert to the Bishop's admissions as establish-

ing some points that have been vigorously contested. But we have no such desire. The evident intent of the Bishop is to drive out from his diocese all that form of Churchmanship that has been built up in many years of hard service by the Cowley fathers, the sisters, and many others of the workers. Out of 52 English missionary clergy present at the delivery of the charge, 24 signed a formal and respectful protest to the Bishop. Other protests are in preparation. The three English papers in Bombay have condemned the Bishop's attitude. All of this appears to be of no avail. There is no legal appeal beyond the Bishop, and the Bishop maintains that he will not give way.

Three thoughts strike us as worthy of expression in protest against this remarkable attitude of the Bishop, even though the work be so far removed geographically from this American Church.

I. A serious blow is administered to missions the world over by this attitude. If each incoming Bishop is to begin by wiping out all that has been planted before him, of what use is it to build up missionary foundations? It is obvious that his policy must, if persisted in, drive out all the agencies that have built up the Churchly missions of the diocese; the Cowley fathers and the sisters of both orders will probably be driven out, all the money that has been expended in their considerable property will be at least endangered. The faith of those who have been trained by them will be seriously weakened. Discord has been sown where before there was harmony. Missions, in short, become impossible on Bishop Pym's hypothesis, for missionary work can be promised neither stability nor protection through successive administrations.

II. His policy must largely accelerate the native movement toward ecclesiastical independence in India—many believe that secretly it involves political independence as well. It is utterly unthinkable that Indian Christians will be or can be compressed, even by Bishop Pym, into early nineteenth century English establishmentarians. The controversies of English history have absolutely no interest for Indians. Since the success of Asiatics over Europeans in the late Russo-Japanese war, the unrest among Indians at British ascendancy has materially increased. If ecclesiastical misrule, and a disrupted Church, are to be features of that ascendancy especially galling to those who might be the best friends of the Englishman in India, a long stride is taken toward the weakening of English influence. Bishop Pym is assuming that the native missions in India must be bound by the strictest letter of laws that were made for the Church in England.

III. We dread the effect of this wave of Protestant bourgeoisism upon the Syrian Christians of Malabar, who are not so far distant from Bombay as not to be informed what is transpiring there. In unhappy controversies between members of that native Syrian Church and the English mission of the C. M. S. established among them, the Syrians maintain that the unfriendly attitude of those Anglican missionaries to the Catholic faith and practices of the native Church, rather than to the abuses that have grown up within it, is responsible for the friction. This is denied by those who speak for the C. M. S. mission. But with evidence no further away than Bombay of the hostile attitude of Protestant English Churchmen toward Catholic practices very generally prevalent in England and America on the part of their own fellow priests and Churchmen, how much more difficult is made the task of the peace-maker in Malabar. Truly a veritable Pandora's box has been opened by the Bishop of Bombay.

The Bishop appeals to the letter of the law. So, now, do we. He has promised to "be to his flock a shepherd, not a wolf"; to "feed them," to "devour them not." Certainly it is difficult to think of the Good Shepherd laying upon His flock such burdens as these. It is difficult to see how a latitude of interpretation that has become universal in all parts of the Anglican Communion should be forbidden in Bombay, alone among dioceses. It is difficult to see what is gained by a course against which so large a body of his workers have made formal protest, and which very many others seriously disapprove. The Bishop has chosen disruption rather than peace.

When one member suffers, all the body suffers; and we in America, who are not ignorant of the noble work that has been built up in Bombay during past years, and who have our own intimate association with the Cowley fathers—two members and one former member of which have been advanced to American Bishops—and with the All Saints' sisters, cannot view without serious protest this iconoclasm on the part of a Bishop from whom a more statesman-like attitude might have been expected.

THE strange anomaly of an Easter without a Resurrection is presented to us in Easter sermons by Unitarian "divines," who take the opportunity to assert their disbelief in the one fact which could make, not Easter alone, but the whole of Christianity worth while. St. Paul was strictly logical when he maintained: "If Christ be not risen, your faith is vain. Ye are yet in your sins."

Strange that any should cling to the name Christian while yet repudiating all that is distinctively Christian!

But the power of the Christ life attracts even those who cannot discern the Christ nature. Why does it thus attract?

How little we know of the life of Jesus Christ, as compared with the huge biographies of countless notables of this and every age, nearly every one of which is replete with laudations of the character of him who is portrayed therein. How do Unitarians know that the man Jesus was more holy than other men, in view of the paucity of the record of His life?

Unitarian Christianity is indeed a compound of the most extraordinary credulity with the most remarkable agnosticism toward what is worthy of credence, and seasoned to taste with bad logic and a real desire to lead a Christian life and to elevate Christian morals.

IN line with the most advanced thought relating to civic progress, Milwaukee obtained, two years ago, the passage of an act by the legislature creating a school board in which members would no longer be elected by the wards. The original members were appointed by the county judges, and as vacancies were created, they were to be filled by elections at large. That act has just, unfortunately, been pronounced unconstitutional by the supreme court, on the ground that county judges cannot lawfully be vested with power to appoint city officials.

The judgment comes at an inopportune time, for the first election under the act took place this week. The legislature is now in session, and pressure is being brought to bear upon it to reenact a former and long obsolete system whereby each ward elects its own member of the board.

We earnestly protest against the reenactment of that system. It is a mode of school administration that is discredited among all students of civic reform. To go back to it would be literally a step backward from progress.

The principle of elections at large is a right one, and should be maintained in the new act. The legislature will be wise to permit no tampering with this portion of the present law.

ANSWERS TO CORRESPONDENTS.

ALBANY.—"Holy Thursday" denotes Ascension Day in England and Thursday in Holy Week in Europe, the latter being in England termed Maundy Thursday. Some discussion has of late been raised through THE LIVING CHURCH over the latter term. English and Continental calendars differ in terminology in a number of instances, simply because the growth of calendars was largely local.

R. E. L.—A lay reader conducting service should neither occupy the Bishop's chair nor any part of the sanctuary, but should remain in the choir.

J. B.—It is not unusual for Holy Communion to be celebrated on Maundy Thursday evening, but it is a practice to be deprecated under modern conditions.

F. F.—The information may be found in *Lives of the Saints* (65 cts.), and would require too much space to reproduce here.

THE GREATEST humbugs in the Christian world to-day are the teachers—in pulpit or in press—who attempt to teach a Christian Religion without dogma; who would preach a Christ other than the Christ of the New Testament, *i.e.*, the Christ of the Catholic Creeds; a morality without a true religious basis, *i.e.*, the Catholic Faith. They might as well try to make an artificial sun to light the world, as to trick up a fanciful Christ to be the light of men. The experiment has always failed. It will fail in this century as it has done in those that are past. We would earnestly contend for THE FAITH, for we know that nothing but the true faith can endure throughout all generations. Experience has taught us Churchmen that we cannot have Christ without Catholic dogma, Christianity without the Catholic Church, or morality without the Catholic Religion. These things we have and these we hold and this is the message of the Church to the men of to-day as it has been her message to mankind since Pentecost. New theories and methods may come from Rome or Geneva. Novel opinions and clever speculations may be put forth by the unauthorized and spectacular preachers of the day, but a faith which is to stand the test of time, and having done all to stand, must be founded not in the shifting sands of human theories, however attractive they may appear and from whatever quarter they may come, but on the bed rock of truth—the Faith once for all delivered.—*Rev. C. LeV. Brine.*

SUNDAY TRADING DISCUSSED IN ENGLAND

House of Lords Agrees to a Bill on the Subject

"SUNDAY OBSERVANCE LENT MISSION" HELD IN MANY CHURCHES

Bishop Gore on "The New Theology and the Old Religion"

DEATH OF PREBENDARY KEMPE

The Living Church News Bureau
London, March 19, 1907

HERE was a useful debate on the question of Sunday trading in the House of Lords yesterday week, on a resolution moved by Lord Avebury. The motion, as amended at the suggestion of the Marquis of Lansdowne was agreed to *nem. con.* It read as follows: "That this House reiterates its opinion that the subject of Sunday trading requires the serious and earnest attention of his Majesty's Government, which should take the earliest available opportunity of legislating in accordance with the general conclusions arrived at by the committees of 1905 and 1906." Lord Beauchamp and Lord Crewe, on behalf of the Cabinet, urged delay in the way of legislation, while the Bishop of Wakefield, the Duke of Northumberland, the Archbishop of Canterbury, and the Marquis of Lansdowne took essentially the same line in support of Lord Avebury. The Bishop of Wakefield said he had no sympathy with measures of mere restriction, but there were certain hindrances to moral or social progress which it was the function of Parliament to remove as far as possible, and he thought the great increase of Sunday trading was one of them. If the question were not dealt with soon, to deal with it would become a matter of increasing difficulty. The Primate considered it was quite indisputable that they were now face to face not merely with an increase of Sunday trading which might be called urgent or necessary, but with an increase of general trading. The evil was not a passing, an accidental, or local one, and the feeling and action provoked in different parts of the world provided them with an object lesson. He referred to the strengthening of the law in New Zealand and so recently as this month in Canada. The difficulties that had arisen in France were just the difficulties against which they should be safeguarded by following the recommendations of their committees. He did not regard the alleged difficulties—namely, those as regards small traders and consumers and the Jews—as insuperable. As to the Jews, the committees reported that regulations should be made to give relief to the areas inhabited by Jews. But it was not going too far, he thought, to say that people who came to this country as immigrants, and who were in very small numbers compared with the population of the country as a whole, ought to be prepared to conform to the general rules laid down in the country of their adoption. The Primate rightly urged that if a measure was shown to be for the good of the nation as a whole it could be no fatal objection to it that it would in a few places, where Jews live, press hardly.

A "Sunday Observance Lent Mission," in connection with the Christian Sunday movement, has been held from March 10th to 17th. Sermons for the purpose were preached in a large number of churches in town and country and in some dioceses the Bishops issued pastoral letters. On Sunday week the Archbishop of Canterbury preached on the Sunday question at Croyden Parish Church. Public meetings were also held last week at various places to support the movement. At a largely attended meeting held at the guild hall, Windsor, presided over by the Dean of Windsor, the Rev. the Hon. Edward Lyttelton, Headmaster of Eton, proposed a resolution upon the subject of the better observance of the Lord's Day. He said they were met to see what they could do in the presence of a great national danger. The next generation should be brought up to understand that the Christian Sunday rested on a basis partly religious and partly humanitarian. Sir Walter Parratt, Major General Courtney, Governor of the Military Knights of Windsor, and others, also spoke, and the resolution was unanimously agreed to. Perhaps the most striking outcome of the Sunday movement so far is the entire cessation of goods traffic on the Great Central Railway on Sundays, in pursuance of a decision of the directors to discontinue Sunday labor as much as possible.

The Bishop of Birmingham delivered the first of his six mid-day addresses on "The New Theology and the Old Religion" at the Cathedral, Birmingham, on Wednesday to a large congregation, consisting chiefly of professional and business men. He attributed the origin of the "religious unsettlement" of the present time to an extraordinary change in the conception which

the "educated world" had come to entertain about the universe we live in—the conception which is generally classed as "scientific"—and, also to an equally fundamental change in the matter of historical criticism. In such a time of transition there were inevitably two attitudes taken by different people, each of which was mistaken. There was the merely conservative attitude of those who thought that any concession was "only one step to surrender, and partly only the preliminary to treason"; and, on the other hand, there was the attitude, especially of young people, "who thought that whatever was new and startling, whatever claimed to be up to date and enterprising, would turn out to be true." The Bishop was inclined to describe the "New Theology" as "a higher kind of Unitarianism." In looking at the origin of the movement he wished to remind them that there was great matter for thankfulness in the background, because that new tendency had arisen out of a changed attitude of science which was most marked: "It arose out of the break-up of the old materialism of thirty or forty years ago, such as they still found in the pages of the *Clarion*, and such as was still proclaimed in Germany by Ernst Haeckel, and which had come almost universally among scientific and educated men to be regarded as antiquated; so much so that Herbert Spencer's speculations—though, perhaps, it was hardly fair to regard him as a materialist of the old type—had become antiquated long before Herbert Spencer had done writing his book. The reaction in the literary world in France was also most marked. Only the other day a most brilliant student from the University of Paris had told him that the position of Pascal, the great Christian apologist, had never been so supreme in France as now." Mention was further made of F. Coppee, Paul Bourget, the reversion to Christianity of the late George Romanes, and finally, the Bishop referred his hearers to Sir Oliver Lodge's work, *The Substance of Faith, Allied with Science*, which he regarded as a book which marked the signs of the times.

The choice of Oxford Convocation in the election to the Chancellorship of the University, held on Thursday at the Sheldonian Theatre in Oxford, fell upon Lord Curzon in preference to Lord Rosebery. The voting was as follows: Lord Curzon, 1,101; Lord Rosebery, 440. There was no political or Church question involved in the election. The supporters of Lord Curzon included the Bishops of St. Albans, Southwark, Gloucester, Manchester, and Stepney, the Deans of St. Paul's, Winchester, Rochester, and Wells, and Dr. Headlam, Principal of King's College, London. Lord Rosebery's candidature was supported by the Bishops of Birmingham, Chichester, Hereford, Oxford, Peterborough, and St. Asaph, the Deans of Christ Church (Oxford), Lincoln, and Durham, Canon Scott Holland, and the Principal of the Pusey House. Lord Rosebery appears to have had a distinct majority among members of Convocation resident in Oxford.

Prebendary Kempe, whose decease occurred yesterday week, was a man of quite unique record in some respects—namely, as regards extent of age and both length of service in the priesthood and holding preferment in the Church. He had within a day or two attained his 97th birthday, was in Holy Orders for 74 years, a Prebendary of St. Paul's for 46 years, and rector of St. James', Piccadilly, for over 40 years. He came of a remarkably long-lived family. His maternal great-grandmother lived to the age of 100 years, while his brother (the Rev. A. A. Kempe) is still in the body at the age of 94, and three sisters are over 90 years of age. The late Prebendary contributed some years ago to the *Times* newspaper reminiscences of unusual interest. When he became rector of St. James', then even more than now a fashionable preserve of Evangelicalism in the West End, he was looked upon with much suspicion because he refused to wear the black gown in the pulpit. He found the vestry acting on an immemorial decree that front pews must be let only to "parishioners of title and distinction." During the earlier years of his incumbency (1853-95) the seat-holders included a Royal Duke, three Prime Ministers, three Lord Lieutenants, and several Presidents of the Royal College of Surgeons. The Bishop of London had a pew *ex-officio*; so had the Bishop of Winchester, as a parishioner of title. There was also just below the "reading desk" a sort of omnibus pew for Bishops in general, and three or four of their Lordships were wont to use it during the season. The rector was able in the course of time to make a change for the better in this respect. One noteworthy incident of his incumbency was his brave refusal of the use of St. James' for an unholy marriage. He was once offered the See of Calcutta, but he refused it. He was an excellent Latin scholar. R. I. P.

J. G. HALL.

HOLY WEEK IN NEW YORK

Large Church Attendance Reported Everywhere During the Week

DEAN ROBBINS AT TRINITY CHURCH ON GOOD FRIDAY

Dr. Nevin Leaves Gifts to the Cathedral of St. John the Divine

GENERAL SEMINARY LECTURES NEXT WEEK

The Living Church News Bureau
New York, April 1, 1907

By the remarkable way in which the Holy Week and Good Friday services were attended throughout the city there would seem to be cause for great encouragement and hope that the Church is getting a deeper hold on the people than ever before. The congregation at the Three Hours' services on Good Friday in every church where it was held, and there were very many, were large. Old Trinity was crowded to the doors, and many were unable to get into the church at noon, when Dean Robbins gave the addresses on the "Last Words from the Cross." Amongst many noteworthy utterances he said:

"Jesus Christ is still being crucified. There are slaveries everywhere. He is being crucified by the slavery of the thousands and hundreds of thousands of little children who are in practical, if not in actual bondage in this land to-day. Out of the lives of these little ones, by the hard, compelling tasks to which they are put, is being ground every bit of sweetness and inspiration and hope. And the law-makers of this land of ours have not yet found a way to cope with the evil. There is also the crucifixion of Christ by corruption and evil living that affect the public and political life. All that is holy is being crucified in the mad race for wealth, which destroys the semblance of spiritual things in those who enter it."

At St. Agnes' Chapel the Three Hours' Service was conducted by the vicar, the Rev. Dr. Manning, whose addresses on "The Last Words of Our Lord from the Cross" were listened to with profound attention by a congregation which filled the great church. At St. Ignatius', the Rev. Dr. Ritchie preached the Passion from 12 to 3, and in this church on Maundy Thursday, in addition to the usual services, there was solemn vespers with sermon and procession at 8 p. m. On Easter Day there were six celebrations of the Holy Communion. At St. Paul's Chapel on the morning of Maundy Thursday there was a celebration of the Holy Communion, at which there were 300 people present—mostly men.

At some churches, notably Holy Cross on 4th Street and Avenue C; St. Ignatius', and the Redeemer, the Holy Communion was given to the people on Good Friday, the consecration having taken place on Maundy Thursday. At St. Mary the Virgin's only the plain "Ante-Communion" office was used. The rector, the Rev. Dr. Christian, preached the Three Hours' to a congregation which packed the church. At Holy Innocents', Hoboken, the Rev. Professor Blodgett of the Seminary preached the Three Hours', and the Rev. Professor Hayes at the Church of the Incarnation, Brooklyn. Bishop Whitehead of Pittsburgh preached the Three Hours' at the Church of the Transfiguration. At St. James', Madison Avenue and 71st Street, of which the Rt. Rev. Frederick Courtney, D.D., is the rector, the special addresses preached by the rector during Lent have been helpful to a very large number of people. On Good Friday afternoon there was a special Passion service with address and the rendering of Haydn's Passion music. At St. Thomas', Fifth Avenue, on Monday evening, the 25th, the choir rendered a new cantata, "The Message from the Cross," the words of which were selected and arranged by the rector, the Rev. Dr. Stires, and the music by the organist and choirmaster, Mr. W. C. Mcfarlane.

Bishop Potter announced last week to the trustees of the Cathedral of St. John the Divine that the late Rev. Dr. Robert J. Nevin, rector of St. Paul's American Church in Rome, had bequeathed to the trustees several cases of pictures and plans of Cathedral architecture.

Dr. William Knight, professor emeritus of the University of St. Andrew's, will deliver two lectures at the General Theological Seminary in the gymnasium hall at 4:15 p. m. on Monday, April 8th, and Wednesday, April 10th; the first on "Ruskin as Art Critic and Ethical Teacher"; the second on "Philosophical Undertones of Modern Poetry."

BY THE CALMNESS of our bearing, the chastening of our sorrow, the quiet brightness and simple praise with which we commend the bodies of the beloved dead to their resting-place . . . we are to let men see that even in death we behold the glory of God.—*Bishop Cosmo G. Lang.*

HOLY WEEK IN BROOKLYN

Two Churches Reopened on Palm Sunday After Fires

CHURCH CLUB ELECTS OFFICERS

The Living Church News Bureau (Brooklyn, April 1, 1907)

IN Brooklyn, Palm Sunday and Holy Week were observed in an appropriate manner by religious bodies of almost every name. Here is a clipping from one of the Brooklyn newspapers which may be regarded as one of the signs of the times:

"Special Lenten arrangements have been made at the Classon Avenue Presbyterian Church, the Rev. Joseph Dunn Burrell, pastor. The week preceding Easter the pastor will preach nightly on 'Aspects of Christ.'"

At St. Paul's, Clinton Street (Rev. Warner E. L. Ward), services were held in the church on Palm Sunday for the first time since the fire of several weeks ago. The restored interior, more beautiful than ever, was well filled by the members of the congregation and their friends and well wishers. The service included the blessing of the palms and procession followed by a choral celebration of the Eucharist.

A rather strange spectacle was witnessed at St. James' Church (Rev. Dr. Dowling) on the evening of Palm Sunday. The announcement that Sir John Stainer's oratorio, "The Crucifixion," would be sung, drew an immense congregation. Just prior to the beginning of this part of the evening's service the rector requested that all present kneel at its close and then, after a few minutes of silent prayer, file out of the church in perfect silence, and, if possible, proceed homeward with the silent meditation on the Lord's death uninterrupted by an exchange of greetings or conversation of any kind. This request was complied with by nearly every one of the several hundred persons present, who filed out of the church noiselessly as shadows, and when on the street melted away in the darkness without stopping for the usual exchange of greetings.

In most of the parishes during the week the regular Lenten schedule of services has been lengthened. The custom of celebrating the Holy Communion on the evening of Maundy Thursday is very general, but does not appear to be growing in favor. In some parishes it was abandoned this year and the time for the celebration changed to an early morning hour. On Good Friday the churches throughout the borough were open all day and in many of them there were but short intervals between the services at 3 P. M. In the evening special services were held in a number of churches. In St. Martin's, President Street, the *Tenebrae* was sung. In St. Paul's, Stainer's "Crucifixion" was rendered by the St. Cecilia choir, a parish musical organization. At Christ Church, Bedford Avenue, there was a short service of song and prayer, followed by a stereopticon exhibition depicting scenes in the last week of the earthly life of the Saviour. At St. Jude's, Blythebourne, Rev. Fr. Dyer, chaplain of Bellevue Hospital, conducted the passion services from 12 to 3.

HUNTINGTON CHURCH REOPENED.

St. John's Church, Huntington (Rev. James F. Aitkins), which was destroyed by fire several months ago, has been rebuilt and the first services in the new building were held on Palm Sunday. Three services were held: two in the morning and one in the afternoon, all of which were largely attended. At the mid-day service the rector preached and read a letter from the Bishop, who was unable to attend and who sent his congratulations and his blessing. The rector announced that a member of the congregation had sent him a check for \$4,000 which would cancel all the indebtedness on the church and leave a balance of \$300 to be added to the organ fund, which the additional amount would swell to \$1,900.

The new church is a handsome stone edifice, Gothic in style, with a square tower at the end. It is 125 feet long and 43 feet wide, with a seating capacity of 369, and has rich interior furnishings, nearly all of them memorials. The altar was purchased by the Altar Guild and was erected in memory of former communicants of the parish. The altar rail, the pulpit, the lectern, the Bishop's chair, the candlesticks, hymn boards, and altar cloths were given by individual members of the congregation and are all memorials to deceased relatives and friends. St. John's parish is over 150 years old and a piece of wood was built into the new structure that was taken from the first church erected by the congregation.

THE CHURCH CLUB.

The annual meeting of the Church Club of the diocese of

Long Island was held on Monday evening in Holy Week, when the following officers were elected: James Sherlock Davis, president; Geo. Foster Peabody, Harrington Putnam, and Philander R. Jennings, vice-presidents; Sutherland R. Haxton, secretary; William B. Dall, treasurer. For vacancies in the Board of Trustees, Edward Barr, Harkort Napies, Paul E. Jones, Clarence Wandel, Edward C. Sandford, and Alfred S. Hughes. After the business of the meeting had been transacted, the Club was addressed by Dean Robbins of the General Theological Seminary, on 'The Principles of Authority as Affected by the Reformation.'

HOLY WEEK AND EASTER IN CHICAGO

Large Confirmation Classes in Several Parishes

BISHOP STRANGE PREACHES HALE MEMORIAL SERMON

Rev. S. L. Tyson Nominated for a Western Theological Seminary Professorship

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau (Chicago, April 1, 1907)

HOLY WEEK was marked by some severity of weather in Chicago, cold rains alternating with cloudy and threatening days, with an occasional thunderstorm. The attendance at services was nevertheless well maintained throughout the city, and the noon-day congregations down-town were larger than for several weeks past. The Rev. E. A. Larrabee took charge of these services during the first half of the week, and was followed by Bishop Anderson and the Rev. Dr. James S. Stone.

On Palm Sunday the services at the Church of the Ascension were elaborate and impressive, many palms being distributed to the congregation at the close of the mid-day Eucharist. Distribution of palms is indeed a custom observed in a number of the parishes of the diocese. Bishop Anderson confirmed a class of 52 candidates at Grace Church in the morning, and at St. James' Church that afternoon he confirmed a class of 39. At the Church of the Redeemer, on the morning of Passion Sunday, he confirmed a class numbering 44, and at Grace Church, Oak Park, on the evening of March 20th, the confirmation class numbered 36 candidates. In Oak Park, and in some other suburban parts of the diocese, the recent epidemic has interfered considerably in the work of gathering candidates for the confirmation classes. On the evening of March 22nd, the Bishop visited St. Chrysostom's, and confirmed 18 candidates, and at Christ Church, Woodlawn, the class numbered 63, while at St. Peter's, Chicago, on the evening of Tuesday before Easter, the Bishop confirmed another class, numbering 117 candidates. That so many could have been presented at St. Peter's during the interim between the departure of one rector and the arrival of his successor, speaks well not only for the devotion of those still in charge of this parish, but for its inherent vitality. This again puts St. Peter's parish first in the list for the size of its confirmation class. Epiphany's class this year numbers 87 candidates, of whom 63 were confirmed by Bishop Anderson on the evening of Maundy Thursday, the others having been presented earlier in the year.

Maundy Thursday was devoted by many parishes to preparation for the Easter Communion, special services being held in the evening for this purpose, in addition to the Holy Eucharists of the morning. Passion music was given by many choirs during Holy Week, not only in the city but in the suburbs, and in parishes like St. Paul's, Kankakee, outside of Chicago. At St. James', Chicago, the choir sang Dubois' "The Seven Last Words" on Good Friday evening, and on the same evening at Grace Church and at Trinity Church, Chicago, Gaul's "Passion Music" was sung in full, while at St. Luke's, Evanston, and at St. Chrysostom's the choirs sang Stainer's "The Crucifixion." The same composition was sung at St. Peter's on Maundy Thursday evening, and at Epiphany Church on the evening of Palm Sunday. Large congregations attended these services of Passion music, in some cases taxing to the utmost the capacity of the churches.

The choir of St. Andrew's, Chicago, has sung a large amount of Passion music during Lent, and one evening in Holy Week this choir gave for the first time Roger's "The Man of Nazareth," a new and effective cantata of the Passion.

Good Friday is not observed in general in Chicago as widely as in some other cities, though the Board of Trade and the Stock Exchange did no business on this day, and the public

schools, in spite of the annual protests from some Jews and infidels, are closed throughout the day. Nearly all the parishes held special services for the children on Good Friday, and the Three Hours' service was practically universal. On Maundy Thursday morning, at 11 o'clock, Bishop Anderson ordained to the diaconate Mr. Jasper William Hard, formerly a Congregational minister. The candidate was presented by the Rev. E. H. Merriman, Curate of the parish, and the sermon, from St. Luke xxii. 27, was preached by the Rev. Dr. John Henry Hopkins, rector. The Rev. Dr. O. A. Tofteen read the Litany. This was the first ordination service held in Epiphany Church for several years, and the Bishop held the service in this church because the candidate first found himself drawn to the Church by noting the reverence of demeanor observed by the people attending the organ recitals regularly given by Mr. Francis Hemington, Epiphany's organist and choirmaster. He found no such self-restraint habitual in the denomination to which he formerly belonged, and his inquiries as to the causes finally brought him to apply for ordination.

On the evening of Passion Sunday, the Rt. Rev. Robert Strange, D.D., Bishop of East Carolina, preached the Hale Memorial sermon at Grace Church, Chicago, the theme being "Church Work Among the Negroes of the South." A large congregation was present, gathered from all parts of the city, and the Bishop's sermon was followed with marked attention. He advocated the segregation of the negroes into missionary districts with negro Bishops. Bishop Strange's utterances on this subject have arrested the attention and commanded the respect of thoughtful people throughout the land, even of those who do not share his opinions in every particular. It is the aim of the Western Theological Seminary, through the Hale Foundation, to make valuable contributions from time to time on some of the Church problems of the day, without thereby committing itself to the utterances of its own selected preachers. This was the second annual sermon on this new foundation, and the others to come will be awaited yearly with much interest by many of the most thoughtful people of the diocese. The congregation would have been even more widely representative had the sermon been preached on a week night.

The Rev. Stuart L. Tyson, an American priest who has recently completed a post-graduate course at Oxford University, has been nominated to the chair of New Testament at the Western Theological Seminary. Mr. Tyson was ordained deacon in 1895 and priest in 1897 by the late Bishop Nicholson, and served his diaconate in charge of St. Edmund's Mission, Milwaukee. He then went to Oxford, where he has resided since that time. His name is familiar to readers of THE LIVING CHURCH from several papers printed from time to time in these columns.

The Church of the Advent, Chicago, the Rev. D. LeB. Goodwin, rector, has engaged Mr. S. E. Barbour as choir-master, and the work of the choir has already begun to show the results of his training. The former choirmaster was Mr. F. M. Saunders, who removed to Los Angeles a few months ago, and who is now singing in the Cathedral in that city. Mr. Saunders was the baritone soloist in Epiphany choir, for some years, as well as the director of the choir at the Church of the Advent. This new parish has accumulated a property valued at \$17,000, and is growing rapidly. There is a debt of \$5,000 on the building, which is a very attractive edifice, and well located on Humboldt Boulevard and Francisco Avenue.

A new branch of the Woman's Auxiliary was lately formed at St. Jude's mission, South Chicago; the Rev. Hugh Spencer is priest-in-charge of this mission and of St. Margaret's, Windsor Park. The work in both these missions is progressing, the priest-in-charge having lately advertised in the local paper of South Chicago for all Churchmen and Churchwomen whose names he had not previously secured, the advertisement urging all such people to come to the services of the mission. Several additions to the parish list were thus secured. The combined choirs of these two missions sang at the 11 A. M. service at St. Margaret's, on Easter Day. The children of these two Sunday Schools disposed of 150 copies of the children's *Spirit of Missions*, for their Lenten savings.

On March 21st the Rev. Dr. O. A. Tofteen gave his valuable lecture on "Jonah" in the parish house of St. Paul's, Hyde Park, the price of tickets being \$1.00 and the proceeds going towards the further equipment of the Semitic Department of the Western Theological Seminary. The lecture was the same one which Dr. Tofteen gave at the pre-Lenten meeting of the Northeastern Deanery, and was listened to with deep interest by the people of St. Paul's parish.

The Social Service guild of St. Paul's parish, Hyde Park, at its recent monthly meeting, attended a celebration of the Holy Communion which was followed by a session in the parish house, the paper of the day being by Mrs. George Bass, on the institutions in and about Chicago for the care of delinquent and dependent children. The attendance was large.

EASTER IN CHICAGO.

The weather on Easter Day was clear and invigorating, as it had been ever since noon-day on Good Friday, and the festival was filled with brightness and beauty, throughout the entire city. Chicago is well supplied with fine choirs, the great majority of them being vested men and boys, and entirely volunteer. There were the usual crowds in all the churches, and the usual elaborate services everywhere. The musical programmes show Morning Prayer with the Holy Communion at the main service of most of the churches, though the entire Communion service was in most instances a complete composition. Gounod's Mass of Ste. Cecilia, or considerable parts of it was sung at St. James', Christ Church, St. Peter's, St. Mark's (Evanston), the Atonement (Edgewater), and Grace (Oak Park). Gounod's Third Mass was sung at the Redeemer, where an orchestra assisted the organ. At Grace Church, Chicago, Moir's Service was sung; at the Cathedral that of Eyre, part of which latter was also given at St. Mark's. The service by Stainer in F was sung at Trinity at the early celebration and that by Field in D at the high celebration. Barnby's Service was rendered at St. Bartholomew's and Eyre's in E flat at Epiphany. There was a large variety in the anthems sung, the Hallelujah Chorus from the Messiah being given in the evening at St. James' and at St. Mark's, Evanston, and in the morning at Christ Church, Woodlawn.

TERTIUS.

THE ANNUNCIATION.

In the ages hoary,
Ere the dawn of time,
Christ the Lord of glory
Reigned in bliss sublime;
From the Father's bosom,
From His throne above,
Now He condescendeth
To reveal His love.
For Thine Incarnation,
Jesu, Lord, may we
Love and adoration
Ever bring to Thee.

Now the angel beareth
Tidings of that birth
Which such joy prepareth
For the sons of earth;
Unto blessed Mary
Is the message given,
She shall bear the Saviour
Who descends from heaven.
For Thine Incarnation, etc.

She the tidings holy
Gladly doth believe,
She, the Virgin lowly,
Doth the Lord conceive;
God the Holy Spirit
Makes of her a shrine
Meet to be the bearer
Of the Word Divine.
For Thine Incarnation, etc.

May the whole creation
Highest homage bring
For the Incarnation
Of our God and King;
By His cross and passion
Borne with anguish rife,
May we share the glory
Of His risen life.
For Thine Incarnation, etc.

WILLIAM EDGAR ENMAN.

FACTORY GIRLS IN JAPAN.

Miss Spencer writes: "I have just come to Osaka to get some experience in factory work. We went last night to give a meeting to about 150 girls. We began with a gramophone, then had a hymn, then with a picture of an incident from our Lord's life, Miss Archer gave an address and the girls listened very quietly. There are little girls among them, who look as though they should be in the nursery, and yet these mites look quite experienced with their hair done up in a little bob. They enjoy singing the hymns and laughed over the gramophone. I wish you could have seen the rows of faces as they sat upon the floor, all close together, and the organ I had to play upon with the ivory all worn off the keys, which were so dirty that my hands were black afterwards."—*New Era*.

THE CHARACTER OF A CHRISTIAN MINISTER

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

Dean of the Episcopal Theological School, Cambridge, Mass.

II.—SELF-SURRENDER.

THE initial need in the ministry is Vocation—the call of God. Then follows Self-surrender—the answer of the soul. Thus in the gospels the annunciation—whether to the Blessed Virgin, to the priest Zacharias, to the shepherds among their flocks, or to the sages watching the stars—is followed by the word or act of instant and glad obedience.

The demand of Christ for such surrender is one of the most striking facts in His dealing with the souls of men. He makes it peremptory, without explanation, and without exception. He must come first in the affection and allegiance of the disciple. Even the most sacred natural ties are to be given a secondary place. Father or mother, son or daughter—all are to be abandoned, if the alternative arises, for the sake of Jesus.

This is in part an illustration of the strong emphasis with which He secured the preservation of His words in the memory of those who heard them. He stated His truth in such a startling fashion, He said such amazing things, He contradicted so sharply the common maxims of conventional behavior and of prudence, that those who heard Him could not forget what He said. But in this instance the words are also an illustration of His divine claim for Himself. No man may ask what He asks. We are to surrender ourselves to Him because in Him we perceive God. That which we are disposed to keep back is thereby revealed to belong to that lower nature which we ought to overcome. The entire allegiance which He demands is allegiance to the highest good, to the ideal of our life. And the love of father or mother, or of wife or children, which is inconsistent with the love of Christ is a love in which there is some tragic lack. This natural affection is to be so sanctified that it may not be said of us that we love them more than we love Him, for this means that we love them more than we love honor, or uprightness, or the ideal. We are to love them in Him, in accord with all that is fine and holy.

Thus the self-surrender of the ministry has no necessary or natural connection with clerical celibacy. Clerical celibacy has sometimes been a matter of discipline, enforced by ecclesiastical authority in order to get a body of clergy who can be handled like a company of soldiers, and whose submission to the Church shall be in no way hindered by ties of family interest. It has sometimes been a matter of devotion, in the belief that such a giving up of the natural life would be pleasing to God. The man as he took his vow of celibacy has felt as if he were in that way offering a precious sacrifice which should be an evidence to God of his supreme and unreserved allegiance, like the sacrifice of Isaac.

But it is to be remembered that God did not permit Abraham to offer Isaac. It is to be remembered also that marriage and the relationships of husbands and wives, and of parents and children, are ordained of God as truly and solemnly as any priesthood or any sacrament. It is to be remembered further that the idea that God delights in the misery of man is a contradiction to the doctrine of the fatherhood of God. The asceticism which regards matter as essentially evil has been formally condemned with the Manichees, but the asceticism which believes that we please God by the act of arbitrarily making ourselves unhappy is also a heresy. The self-denial is to be judged by the purpose for which it is undertaken.

The celibacy of the man who devotes himself to such work in the ministry that he cannot afford to marry is a noble and reasonable celibacy. In the monastic vows that of poverty comes first. That carries celibacy along with it. There is abundant need of the self-surrender whereby men shall give themselves to those forms of difficult and dangerous service which necessitate the abandonment of domestic life. But the celibacy which is introspective and self-satisfied, which believes that father-confessors and mother-superiors are more pleasing to God than plain fathers and mothers of the natural sort, misreads the Word of God as it is written in the book of human life. The child who should say, "Father, I am going to show you how much I love you by going without meat and potatoes all this winter; I am going to live on bread and tea," would probably be answered, "My child, if you wish to show your love for me you will eat three good, rational meals every day, and be cheerful about it, and take plenty of exercise in the open

air, and keep yourself well and strong,"—unless the father were in a condition of desperate poverty, in which case there would be some sense in the privation, and some true revelation of love in it. The self-surrender which is in accord with the fatherhood of God is that which surrenders one's will to the great laws of nature which are manifestations of the will of God, and tries to live a normal life of health and happiness.

Self-surrender implies the refusal of pleasure when it conflicts with duty. Life would be easy enough if its choices were between good and bad, between white and black. Commonly the choice is between greater and lesser. Each is good, but one is better than the other. For example, it is good to read a book, but it is sometimes better to make a call. The parson sits in his study with a pleasant book open before him, and a cold wind howling comfortably without. He knows that he ought to read, he ought to improve his mind; he is a teacher of his people and must first learn his lesson before he teaches it; it is his duty to study. But there comes into his mind the thought of old What's-his-name, who is lying very ill and has not been visited for a week. I will not say that the parson ought to put down the book and go at once to see old What's-his-name: perhaps not. But the question is easy of answer if the choice is between a duty and a pleasure. The man who goes into the ministry aright surrenders his preference for pleasure. He needs pleasure to keep him sane and in good health of soul and body. He may properly paraphrase a great word of the Master of Life and say as he goes out to play golf, "For their sakes [that is, for the sake of the parish] I enjoy myself." But he needs to be on guard against the subtle invasions of selfishness. And if he is in doubt as between Chesterton's *Life of Browning* and old What's-his-name, he will put on his coat and go out into the wind, because of the two that is the more difficult. He is ordained to surrender himself for his people.

Self-surrender implies also the refusal of ambition when it leads one away from the plain work of the ministry. "We have good hope," says the Bishop in the ordination of priests, "that ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way"; and the meaning of "this way" is in the previous sentence, "how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies." Everything that the priest does is to be in the direction of his calling. Charles Kingsley, for example, was a novelist, a poet, a man of science, and a social reformer, but in and through all he was a minister of God, and did all these different things that he might set forward the kingdom of heaven. To this great end, the minister devotes himself. He is a specialist, like the physician, and the service which the community asks and expects of him is the pursuit of his specialty. There are plenty of people to write the pleasant books, and amuse audiences, and live idly. There are plenty of people engaged in making money. But the man of God is to care for the souls of men. That is his calling. That is the life to which he surrenders himself. His supreme longing is to be of use. If preferment comes his way, he tries it by that test. If obscurity is his lot, he does not complain, for he knows that the smallest place is filled with more opportunities to serve God by serving man than he can possibly meet. Daily he prays for the grace of self-surrender. "Lord," he cries, "accept me wholly. Help me in all my plans, in all my preferences, in all that I do to give myself to Thee."

I WAS SPEAKING to the young men—the young men that I had confirmed—about regular attendance at church. After I came out, the chief said to me, "I'm glad, my lord, that you spoke to the young men about regularity of attendance at church. The fact is that there have been some white men working at a big ditch," he said—it was a canal—"and they did not come to church on Sundays, and our young men think it is manly to follow the example of the white men." I said, "Well, what did you do?" He said, "I remonstrated with one of the white men, and he gave me an excuse." Then, Indian-like, he looked up to the sky. I said, "What did you say to him?" "That is where I got him," he said. "The excuse that he gave was that he had not any good clothes to come to church in. I told him that I had read the Big Book from this cover to that cover, and I only found one verse about clothes and going to church, and the verse was, 'Rend your hearts, and not your garments.'" I thought that was a splendid answer, coming from a pure Indian.—*Archbishop of Rupert's Land.*

RECOLLECTIONS OF A CONNECTICUT CHURCHWOMAN.

BY KATE WOODWARD NOBLE.

MY very first recollection of a church dates back nearly a half-century when, a child of between two and three years of age, I was taken into Christ Church, Middle Haddam—a village on the banks of the Connecticut River, near Middletown—of which my grandfather, the Rev. Frederick B. Woodward, was for 12 years the rector. I was told that a man in the pulpit was Professor Davis. This is only a memory of the most fragmentary sort, and hardly worth recording, except for a starting point.

In the spring of 1858, my grandfather returned to Christ Church, Bethany, where he had once before been rector, and remained there until the spring of 1863, and of this period of five years my remembrances are clear and abundant. Bethany is a small town about 10 miles northwest of New Haven. The village at the centre was unusually small, even for a country place. There were a "church" and a "meeting-house," a post office in a private house, a blacksmith shop and a schoolhouse, but no store of any description. It was no trouble for Bethany youngsters to save their pennies—there was no place where they could spend them.

The church was a plain white building of the usual New England square box type, with a steeple, and with two rows of windows. The blinds of the upper windows were seldom opened, at least at the back of the church, so that the wasps built their nests there year after year, undisturbed. The parsonage stood near by, and the church green served as a lawn for both buildings. At the lower end of the green was a row of big sugar maples, and one splendid big tree of the same species stood opposite, near the parsonage. The green with these trees was my playground, and the legend that my father once found a silver half dollar under the one big tree inspired me to diligent search for similar treasure—but I never found it. Behind and on each side of the church was the churchyard with its white slabs and monuments, separated from the green by a white painted fence. This place had a peculiar fascination for me as a child, the fact that it contained the grave of a little cousin, who died before I was born, giving me a sense of personal proprietorship.

The interior of the church was plain and unadorned in those days. There were two side galleries, and a rear gallery which was devoted to the singers. The organ was a small old one, with only one or two stops, but to my childish eyes and ears it had no defects. I was highly amused at seeing my great-uncle, the village doctor, "looking over" on a singing book with a young woman of the parish, and not altogether certain that it was really the proper thing to do. The organist used to come early, and I well remember her as she crossed the church green from the horse sheds opposite, with her books in a carpet satchel. She is living yet, a dear old lady, and often entertains her friends with her musical reminiscences of the church and choir. I do not think they sang many chants, though the *Gloria in Excelsis* particularly charmed my fancy and I insisted on my grandmother teaching it to me so I could sing it in the service.

The pews were of the regulation old fashioned type, and not particularly comfortable, at least for a restless child. I am told that the marks of my teeth remained on the partition between the minister's pew, where I sat, and the pew adjoining, until the church was remodelled, many years after. Indeed, most people who knew me at that early age remember me as the child who never sat still in church. The pulpit was one of the real old "three-deckers," with the communion table—nobody dared say "altar" then—in front, and the robing room beneath. There was a red cushion, with fringe, on which the Bible and Prayer Books rested, on the lectern part, and if my memory serves me, a similar cushion on the pulpit above. Flowers were unheard of as church decorations, though there were plenty of green wreaths at Christmas. I do not remember whether there was a baptismal font, or whether some movable dish or bowl was used for the water at such services. There were one or two chairs in the chancel, but I remember the church as a whole, rather than in detail, so I cannot describe them more particularly.

In the rear wall, on each side of the pulpit, were large tablets, one containing the Ten Commandments, the other the Apostles' Creed and the Lord's Prayer. These tablets were originally presented to Trinity Church, New Haven, from England, more than a century ago, and were turned over to the

Bethany church as old-fashioned when the New Haven church was remodelled. The letters were gold on a dark blue ground, "all the s's being f's," and there were some wonderful cherubic heads as adornment. I used to study them intently, and congratulated myself, when first learning the Church Catechism, that I had so convenient a means of refreshing my memory on the longer precepts of the Decalogue. These tablets were in turn discarded by the Bethany church in the process of modernizing, some years later, and were finally rescued by their original owner, Trinity Church, New Haven, restored to good condition, and placed on the wall of the vestibule of that edifice, suitably inscribed. They are now among the most highly prized possessions of Trinity Church.

In those days, the services were very plain and simple. Flowers never adorned the "Communion Table," and such a thing as an altar cross would have frightened people half out of their wits in most city churches, let alone the country ones. The Easter services differed from those of the ordinary Sunday only in the matter of the psalms, lessons, etc. As for Saints' days, though they were calendared in the Prayer Book, few took any heed of them. The surplice of the officiating clergyman was long and full, reaching to his feet. The stole was invariably black, and unadorned, except by fringe at the ends. The clergyman never preached in his surplice, but during the singing of the "sermon hymn" marched solemnly into the "vestry room," changed his white vestment for the black silk Geneva gown with its white muslin "bands" at the throat, and appeared in the pulpit in that garb.

The country Sunday School of those days was held in the church. The children learned the Church Catechism and then had lessons out of various manuals prepared for their use. The Bishop's visit was a great event, and in country towns not a yearly one. I well remember my own childish feeling of disappointment when I was told by my grandmother, on my return from a visit to my parents in Brooklyn, N. Y., that the Bishop had been there during my absence. I always wished to know personally the late Bishop Williams, but, though I was confirmed by him and he was a familiar figure to me from childhood to mature womanhood, some perverse fate always intervened to prevent my attaining my desire.

During my visits to Brooklyn I attended Sunday School there, but remember very little about it. I made, however, several visits to New Haven, where my aunt was soprano in the quartet choir, and these I remember vividly. The church, with its stained glass windows and its chancel, impressed my childish mind with great admiration. The music, too, I liked very much, though I was rather puzzled by the admonition not to try to sing, unless it was on the hymn tunes, which were familiar ones. I insisted that I knew the *Gloria in Excelsis*, and could sing it "most all alone," never suspecting that more than one setting was known to those words.

On one occasion I was there at Easter, and attended the annual festival of the Sunday School. This was usually quite an elaborate affair, and greatly interested the pupils. They saved their pennies through Lent for a missionary offering. On the afternoon of Easter Day, the Sunday School assembled in the church. Each class had its name, its symbolic emblem, its text, and its motto. For example, "Missionaries about Home" had as its emblem a pasteboard model of St. Paul's mission chapel; the "Little Choristers" had three stuffed and mounted birds; "The Miners" had a basket of ore; and so on. One pupil carried up the emblem to the clergyman in the chancel; another carried the envelope in which were enclosed the text, the verses appropriate to it, and the money contributed by the class to the general offering. Each emblem was displayed to the school, and the verses read, and the amount of the offering announced. Carols were sung by the children, and an address given by the rector. It was truly a gala occasion, and one in which teachers and pupils vied with each other in devising appropriate symbols or emblems for their classes, as well as in raising money for the offering. A little book was published each year, with an account of the service, and these books were preserved for future reference. Some of them are still in existence, and form very interesting souvenirs of old St. Paul's.

The quartet choir of this church was a typical one. Its members were communicants of the church and were excellent singers. They did good and faithful work on the elaborate music of that day, with its equal distribution of solos for the different parts. One thing they did was to sing the "Hallelujah Chorus" from the "Messiah" through at a Christmas Eve service—something which must have been peculiar in its effect.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

ST. PHILIP THE EVANGELIST.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XV. and XVI. Word "Sacrament" and "Parts."
Text: Acts viii. 35. Scripture: Acts viii. 5-12, 26-40.

BEFORE Easter we had a lesson about St. Stephen. From our study we noted that the preaching of St. Stephen struck a new note. The deacons seemed to have fewer misconceptions to be corrected, and so grasped more easily the catholic character of the new kingdom. It was this new note of the catholic character of the kingdom which brought upon the Church the storm which resulted in the death of St. Stephen and the persecution of the Church which arose from that day. The death of St. Stephen left St. Philip as the first of the deacons. The scattering of the disciples from Jerusalem made the work of the deacons for which they had been especially chosen, largely unnecessary. St. Philip was much like St. Stephen in his way of looking at things and in his preaching. St. Philip carried St. Stephen's message beyond Jerusalem and also put it into action.

The work of St. Philip was a second step in the development of the work. The Church had been rather self-centered. The work was centered at Jerusalem, and the idea of a sociological brotherhood had been carried to an extreme (Acts ii. 44-46). The work of St. Stephen had caused this compact work to be broken up and scattered. The Jerusalem work might be likened to a pod of seeds. It had ripened, and then been broken and the seed scattered to the four winds. But as yet there was something for the disciples to learn before they could be fruitful seed in the various kinds of soil into which they were thus rudely planted. The first disciples were all Jews or proselytes. They thought that those who became disciples must first become Jews or proselytes. St. Stephen proclaimed the truth of, St. Philip carried into practice, the idea that the Christian Church was wider than the Jewish. Such a thing seems not to have occurred to the Apostles, but *St. Philip went out and preached Christ and His kingdom* (vv. 5 and 12) *to Samaritans!* He was sent by God to baptize a man into the Christian Church who could not have been admitted into the membership of the Jewish Church! It is hard for us to realize how revolutionary these actions must have seemed to some of the brethren.

It is his work among the Samaritans which is first given us for study. The long-standing prejudice between the Jews and the Samaritans was a most intense one. The intercourse between the two was confined to the strictest matters of business. St. Philip was not a regular Jew. He was a Greek or "Hellenist," *i. e.*, he was a Greek-speaking Jew of foreign origin (Acts ii. 5-11). As such he was well fitted to begin the break in the barrier between the Jews and Samaritans. His work at Samaria was attested by an abundance of miracles of the most convincing kind. There was an urgent necessity for them. The people were being imposed upon by false miracles, and one who claimed to be "the great power of God." Irenæus tells us that Simon claimed to combine in his own person the three Persons of the Godhead. He had "bewildered" the people. The true miracles of St. Philip were in marked contrast to those of this imposter. They caused "great joy in that city." Simon himself was amazed, and acknowledged St. Philip as a master worker, with the thought of learning the secret of his power. The result of his work there, was that he baptized many families into the kingdom.

This work was approved by the Apostles at Jerusalem. St. Philip was acting under divine guidance, and the Apostles set their seal upon his work by coming from Jerusalem to confirm the newly baptized converts. While not in the lesson assigned, it would be well to call attention to the fact that St. Philip the deacon could do no more than baptize his converts, and then sent word to the Apostles, who sent two of their number to confirm them, pointing out the perfect agreement with our own practice at the present day. We have no record of anyone else than

Apostles administering the rite of Confirmation, and so only our Bishops have the right to administer the rite.

In studying the sending of St. Philip to the Ethiopian eunuch, bring out the thought of God's care for each one of us. This man was an earnest seeker after the truth. He could not be a Jew in the full membership of the Church, and yet he had made a very long journey that he might worship at Jerusalem. Perhaps he had heard something of the claims of the Lord Jesus. At any rate his heart was ready. The devout man had doubtless prayed to God for light and blessing. God answered his prayer by sending the obedient St. Philip to him. The 53d chapter of Isaiah from which he was reading (aloud according to custom) made a good starting point from which to "preach Christ" and His Kingdom. The story is a vivid and interesting one. Study it until you can see it all yourself, and then you will be able to make it live for your pupils. Make them understand that as God rewarded him for past faithfulness by sending him this great blessing, so He watches over us and is ready to send us blessings as we are ready to receive them.

In telling the story, do not fail to bring out the fact that St. Philip must have explained to him about the Kingdom of Jesus Christ, since the man asked to be baptized. St. Philip was surely acting under divine guidance when he thus admitted into the new Covenant one who had been excluded from the old (Deut. xxiii. 1). Thus the minds of the disciples were being prepared for the bringing in of Cornelius and other Gentiles.

If it is desired that the question of the form of Baptism be discussed, or if the question is raised, the teacher is referred to the excellent little tract on Holy Baptism by the Rev. Wemyss Smith, which may be had of The Young Churchman Co. for 2 cents.

Do not leave the lesson without having the class read Acts xxi. 8-10. It seems to imply that when St. Philip came to Cæsarea, as explained in verse 40 of the lesson, he settled down to live there, and carried on the work there as an "Evangelist." The visit of St. Paul and St. Luke occurred about twenty years after the events of the lesson. It was doubtless during that visit that St. Luke learned from St. Philip the full details for making the record which is here set down.

Verse 37 is put in the margin of the Revised Version because it is not found in the MSS. of greatest authority. It is thought to be a note made in the margin by an early copyist. It may be that it is strictly true—a detail omitted by St. Luke but known by oral tradition to the scribe who first made the note. Whether true or not, it bears witness to the requirements for Baptism in the early Church. For if not true as a verbatim report of what took place, it was put in by someone who wished it to be understood that the man was not baptized without making a confession of faith in Jesus Christ.

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.

FACT AND HOLY SCRIPTURE.

To the Editor of The Living Church:

IN view of the letters of Mr. E. L. MacMahon of Boston and of the Rev. Leighton Hoskins (LIVING CHURCH, February 2nd and March 2nd), it is necessary for one, like poor Sisyphus, to roll the stone of one's argument up hill once more and, come who may, for the last time.

May we recapitulate then the main points of my letters concerning Biblical Inspiration (LIVING CHURCH, December 15th, January 19th, February 2nd).

It is of faith that the Bible is the Word of God written; that it has God the Holy Spirit for its Author; that it has divine authority as a whole and in all its parts.

It is of faith that the Bible is *inerrant* as touching everything which God and the inspired writers *affirm*.

(Surely not everything which the Bible *contains* is true, else would the statement of the fool, "*There is no God,*" be true, since it is contained in the Bible.)

This quality of inerrancy is no mere moonshine, but is a

solid and tangible quality by virtue of which everything which the inspired writers *affirm* is true.

It stands to reason that (leaving aside "typical" and "consequent" senses the inspired writers *affirm* only what God inspires them to *intend to affirm*. For the inspired writers are, as all confess, *real authors*, though secondary ones, and the divine affirmations proposed to us in the Scriptures are those very affirmations which God produced in the minds of the human writers, and which he inspired them to *intend to communicate to us*, and which he enabled them to communicate. The first precept then of any sound exegesis is the precept: "*Penetrate the mind and intention of the human author,*" and this all Catholic theologians and exegetes admit.

What any given author *intends to affirm* can be judged only in the light of the knowledge of *what kind of literature* he is writing, what literary form, vehicle and medium he is employing.

It is obvious that there are in the Bible at least eight or ten different kinds of literature having different kinds of truth and setting forth truth in different kinds of ways, having different laws of composition and interpretation as touching what their authors may be said to *affirm*.

It is becoming obvious, for instance, to everyone except the Dogmatic Theologians (who are pre-occupied with other, and deeper and more vital concerns) and it will doubtless at length become obvious even to them, that the Book of Genesis is not history in any proper sense of the term, and could not have been deliberately put forth as such; but that it is (and was with at least implicit consciousness put forth as) an edition of mythico-primitive history, folk-lore narratives and racial and tribal legends, *reinforced* very likely at many points by exact historical data taken from exceedingly ancient inscriptions upon monuments and also very probably from exceedingly ancient documentary sources—sources being long anterior to the respective periods of the authors of the four great Pentateuchal documents (J, E, D, P), and to the "redactors" of whom we hear so much.

And this Book of Genesis, this edition of mythico-primitive history, folk-lore narratives, racial and tribal legends, etc., affirms and sets forth for our acceptance such kinds of religious, moral, and, *please observe, even historical truths* (concerning Abraham, for instance) as are appropriate to this kind of literature.

(Personally, I incline to the opinion that, since the invention of printing and the spread of literacy, we are all inclined grossly to underestimate both the amount and the importance of the genuinely historical and solidly *factual* material which gets embodied and preserved in the lore of any ancient folk, in the oral and written tradition of any ancient race or tribe.)

However, let me press the point that *the inerrant affirmational and teaching purpose and content of the Book of Genesis* are to be found, not so much in the material, historical and otherwise, which the human writer was inspired to use, *as in the use he was inspired to make of this material and the ends which he was inspired to make it subserve.*

Let me be permitted to remind Father Hoskins and those who agree with him, that he, they, and I, all believe in the supernatural inspiration of the Book of Genesis and in the special election of the Hebrew people, because the Lord Jesus is to-day teaching us that these two things are true, through the living and infallible lips of His Holy Church.

Nevertheless, our faith in these two truths can find great confirmation in this fact, namely, that the mythico-primitive history, folk-lore narratives and racial and tribal legends of the elect Hebrew people as they are employed by the inspired author of Genesis are *so entirely free* from the meretricious, lascivious, frivolous, and polytheistic elements which characterize the mythico-primitive history, etc., of *other* peoples and of *other* authors.

It is precisely this fact which renders *entirely irrelevant*, and (I must add with much reverence and love for a man so good, so learned, so venerable for his priestly life) a little unworthy of him and unfair to me, Father Hoskins' whole paragraph about Hesiod's Theogony, etc., and about St. Paul's warning against "profane and old wives' fables" (*μυθους*) I. St. Timothy iv. 6. We know well enough the subject matter of these warnings in the First Epistle to Timothy—"fables and endless genealogies" (I. Tim. i. 4), imported into Roman Asia from the Far East by Orientalizing Jews and Judaizing Christians, half ascetical, half antinomian, the forerunners of the Gnostics with their fantastic and artificial systems of cosmogony; artificial constructions which resemble *not at all* the

myths and legends which grew up spontaneously in the consciousness of primitive peoples, with their deep insights; resembling much less the carefully edited and thoroughly monotheistic early chapters of Genesis.

(May one recommend to any readers who may wish to pursue this particular theme, viz., Biblical mythico-primitive history, further, the English translation of *La Méthode Historique surtout à propos de l'Ancien Testament*, by the French Dominican, Père Lagrange? This translation is published by the Catholic [Roman] Truth Society of London, England, under the title, *Historical Criticism and the Old Testament*, and may probably be obtained of The Young Churchman Co. Père Lagrange is one of the most eminent Hebrew scholars and Biblical exegetes in the Roman communion, the founder of the Catholic Biblical School of Jerusalem and of the well known and charming *Revue Biblique*. Needless to say his published works, both in the original and in translation, are put forth with all the official guarantees of the orthodoxy so inseparably connected, one may say, with the very habit which he wears.)

* * * * *

Again, as to the New Testament, it is becoming obvious that the Four Gospels and the Acts of the Apostles are not histories in any proper sense of the term but are summaries and, from different points of view, interpretative treatments of the words and deeds of the Lord Jesus and His Holy Apostles, and of events connected with their lives, as those words and deeds and events were remembered and handed down by the Christian Church in the second half or last third of the first century.

Of course *it goes without saying* that those words and deeds and events cannot have been otherwise than rather clearly, distinctly, accurately, authentically, and substantially remembered. *It stands to reason*, quite apart from their canonical character, that these writings could never have obtained the degree and kind of currency in the early Church which they did obtain, if they had not been recognized, by those who were competent to judge, as being solidly *factual* in their content.

Yet here, too, as in the case of the Book of Genesis, one must press the point that *the inerrant affirmational purpose and content of the inspired evangelists* is to be found not so much in the material of which they make use *as in the use they make of the material*. The inerrancy is the inerrancy of *biographical portraiture*, as it were, not of biographical photography; and the sacred writers have been inspired to take the liberties of the portrait painter, in order that they may reach his high, subtle, vital truth, so much higher, subtler, more illuminating and more living than the truth of photography. That this is so, witness the futility of all attempts factually and chronologically to harmonize the four Gospel narratives—attempts which the future will not repeat.

(See *The Historic Christ*, by Father T. A. Lacey, one of the leaders of the English Church Union School of Churchmanship in England; also Father Lacey's pamphlet in defense of the Catholic orthodoxy of the Abbe Loisy, entitled *Harnack and Loisy*, with its noble and sympathetic preface by Lord Halifax. See also the *Studies of the Gospels*, by Father Vincent Rose, the Dominican friar, translated into English and prefaced by Mgr. Fraser, Domestic Prelate of His Holiness Pius X.; and *The Tradition of Scripture*, by Dr. William Barry, the first volume of the new Westminster Library edited by the Rt. Rev. Mgr. Bernard Ward, President of St. Edmund's College (Roman Catholic), and by the Rev. Herbert J. Thurston, S.J. All the above are Longmans' publications and may probably be had of The Young Churchman Co.)

* * * * *

And now may one remind Mr. MacMahon that we live in the Catholic Church? Take the Gospels and the Acts on the showing of the most hostile critics who have been able to maintain any standing as critics at all, and enough remains of historical authenticity to convince any religious minded seeker after truth who will clear his mind of prejudice and his heart of malice—to convince him, I say, of the Divine Mission and Authority of the Lord Jesus, of the Divine Mission and Authority of the Catholic Church. "*My sheep hear My voice.*"

Take away the Gospels and the Acts, and still the unquestionably genuine Epistles of St. Paul remain, First Thessalonians, Corinthians, Galatians, Romans, Colossians, Philippians, *with their earlier date and their higher Christology and Ecclesiology than the Synoptic Gospels*, more than amply sufficient upon solid historical grounds to convince us of the Divine Mission and Authority of the Lord Jesus and of His Holy Bride, the Catholic Church.

And when once we have put ourselves to school within the Catholic Church we draw our faith, *not from any literary documents whatever*, but from the Risen, Ascended, and Glorified Jesus as He teaches us day by day through the living and infallible lips of Holy Mother Church.

In the Catholic Church we get our faith (*even about Abraham*) by participating in the consciousness of the Christian community, a consciousness which has been for nineteen hundred years practically and experimentally *verifying*, through millions upon millions of individual organs in their spiritual experience, the truth of the ideas and the reality of the facts by which it lives.

Can it be, Mr. Editor, that there is some lurking *Protestantism* in Mr. MacMahon's premises?

The Catholic religion is not founded upon Professor Orr's Protestant conception of the nature and functions of the Bible, weighty and conclusive as is his book, *The Problem of the Old Testament*, in some important respects.

* * * * *

And now, in conclusion, one penetrates into the very inmost heart of this difference of opinion.

The Bible is a book which comes to use from God in the "supernatural" order.

That is why, as I cannot help thinking, Father Hoskins refuses, pretty much upon *a priori* grounds, to admit the presence within it of certain kinds of literature.

He complains that one keeps assuming certain things to be "*obvious*," "*proved*," "*established*," which are not obvious, proved, and established. One replies that one is certain that Father Hoskins would see these things to be proved did he not look at the Bible through the powerfully and distortingly refractive lens of an outworn conception of the "supernatural"—a conception of the supernatural which is borne out by none of the facts of our daily lives and our actual experience.

Should Father Hoskins encounter in any ancient non-Scriptural literature a story like the story of Adam and Eve, the Garden with its two mystic Trees, and the Serpent, he would surely have no difficulty or hesitation in recognizing it as a piece of legendary history, mythico-primitive, employed by its author with more or less explicitly conscious allegorical or parabolic intent. Nor would he demand of a literary-historical criticism which set out to prove this, mathematical precision or more than moral certainty in its methods, arguments, and results.

It is because these early chapters of Genesis *are in the Bible* that he refuses to entertain the idea that they can be what, one must repeat, they *obviously* are.

This refusal is partly based, no doubt, upon what one is obliged to characterize as a dry, pedantic, prosaic, mechanical, and *Gradgrindish* conception of what constitutes *truthfulness* and consequently of what is involved in the Bible's being God's Book of Truth—a hard, unimaginative, Philistine literalism which has been the curse of Western theology during almost its entire career, and which has been the very life, meat, and drink of confessional and polemical Protestantism.

But the refusal is even more and chiefly based on a certain one-sided and half-true conception of the "supernatural."

The fact is that when (in the later mediæval and earlier modern ages) the increasing systematic and scientific use of the inductive method and the increasing application of mechanical and other physical laws to the problems of the industrial and common life of man began to spread abroad among all men that conception of *Natural Law* which is on the whole characteristically modern, the theologians and the devout took refuge in this already mentioned one-sided and half true conception of the "supernatural"—a conception which makes the "supernatural" absolutely heterogeneous and separate from, discontinuous with, and abruptly superimposed upon the "natural."

As a matter of fact, we are set in the midst of *one concrete and organic order of reality*.

This order of reality has aspects and functions which look toward and make for *eternal* ends for us rational creatures—and we distinguish a "*supernatural*" order.

This *same* order of reality has aspects and functions which look toward and make for *temporal* ends for us—and we distinguish a "*natural*" order.

But the distinction is a *logical*, not a *real* distinction. Like the Equator, the line between the "natural" and "supernatural" orders *does not exist*. It is a *logical*, not a *real* line; though like the Equator, it is, I admit, not a purely logical line, but, to borrow a category from those profound and exact thinkers, the mediæval scholastics, a logical line *cum fundamento in re*.

Did we understand in their full significance the facts of our Lord's Bodily Resurrection and of our Lady's Fruitful Virginity, we should find these great mysteries of bodily reanimation and spiritualization and of parthenogenesis as natural as any other facts—as much accountable for by everlastingly and universally valid laws which have their reason in the Eternal Wisdom of God Himself.

It is because Time, in its great processes never utterly God-forsaken, has won for them this conception of the *unitary and concrete organicalness of all things*, that Catholic scholars are beginning to insist upon treating the Bible "*just like any other book*," this only being excepted, that they will never admit that it teaches error, when once its various parts are rightly understood in their respective and proper literary characters and functions.

They will never admit that the Bible affirms error, because that great impersonal genius, the consciousness of Catholic Christendom (chief organ and effectual sign as it is of the "prophetic soul of the wide world" dreaming and dreaming truly God-sent visions of things past, present, and to come) has found in her Spirit-guided life-experience of nineteen hundred years that the Bible is a Book of Truth and not of Error.

* * * * *

I am writing upon March 7th, the Feast of St. Thomas Aquinas—that *great innovator*. And this fact emboldens me to ask Father Hoskins and the very many who agree with him, to consider the possibility of entertaining a *new* conception as to what is involved in the "supernatural" character of the Bible.

In the age of St. Thomas, the new Aristotelianism was coming in like a flood upon the intellectual life of Europe, just as to-day the new conception of the *unitary and concrete organicalness of all things natural and supernatural* is spreading like wildfire.

In St. Thomas' day the overbold and unsound innovators (the Dr. Algernon Crapeys and Dr. Reginald Campbells of the time) were the extreme Aristotelians who threatened to overthrow that precious heritage of our rational life, viz., the spiritual reality of ideas as distinguished from mere things; just as to-day unbalanced Immanentists and Monists would rob us of all the truths which are involved in the Infinite Transcendence and Otherness of God.

St. Thomas struggled against these men; but he fully understood that the safest way of forestalling the danger, and at the same time of advancing the cause of sound doctrine, was to place at the disposal of Catholic Theology whatever of truth there was to be found in the results of a long period of intellectual activity which had been moving in an Aristotelian direction. Whatever was sound in Aristotelianism he made his own. He took the theology of the Catholic schools, hitherto cast in Platonic moulds, and recast it in the mould of a moderate Aristotelianism. His work was full of *newness*.

Says William de Tocco, his most reliable biographer, in a quaintly tautological but expressive passage in which he uses the word *new* eight times: *Erat enim novos in sua lectione movens articulos, novum modum et clarum determinandi inveniens et novos reducens in determinationibus rationes, ut nemo, qui ipsum audisset nova docere et novis rationibus dubia definire, dubitaret, quod eum Deus novi luminis radii illustraret, qui statim tam certi coepisset [esse] judicii, ut non dubitaret, novas opiniones docere et scribere, quas Deus dignatus esset noviter inspirare* (*Acta Sanctorum, VII. Martii*).

It is clear that *new* questions were presenting themselves and that St. Thomas answered them in a *new* way and with new arguments. Even in St. Thomas' time it had to be recognized that there was something *new*, based upon *new* reasons; and the conclusion drawn was that God must have enlightened him with a *new* light to enable him not to hesitate as he set forth with so much assurance the *new* opinions with which God had inspired him in all their *newness*.

However, the old conservative party could see only absolute negations in the rising Aristotelianism, and in their eyes the moderate Aristotelianism of St. Thomas only embodied a spirit too ready to grant concessions fraught with danger to the Faith ("the repeated subsidies to the barbarians" of Canon Liddon's brilliant epigram). If you give way on one point, who knows where it will lead you? Is not borrowing from the enemies of the Church (Avicenna, Averroës—Kuenen, Wellhausen) like introducing the enemy within the walls? Moreover, it was said that the spirit of devotion was endangered by the new system. Finally, it was decided that the condemnation of the contrary teaching could only attain its full effect by including St. Thomas himself; and so this condemnation was pronounced

on March 7, 1277, by Stephen Tempier, Bishop of Paris; and a Dominican, one of St. Thomas' own brethren, Robert Kilwardby, Archbishop of Canterbury, was found to emphasize the condemnation on March 18th of the same year!

If God shall raise up in our day theologians who are capable of doing what *must* be done, namely, the recasting of the theology of the Catholic schools in the mould of a philosophy which recognizes the unitary and concrete organicalness of the "natural" and "supernatural" orders (that conception which has taken such firm root in the modern mind) let us hope that we shall not be among those who condemn.

RUSSELL J. WILBUR.

The Church of the Advent, San Francisco, Cal.

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

WHAT SHALL WE DO FOR THE NEGRO?

To the Editor of *The Living Church*:

THE letter in THE LIVING CHURCH of March 23d, written by the Rev. Geo. Frazier Miller of Brooklyn, in expressing the belief that our Southern Bishops and clergy are not sincerely interested in winning the negroes for the Church, surely proceeds from misinformation. Since coming to Mississippi I have been profoundly impressed by the heartfelt longing of our clergy to help this race and make Christians and Churchmen of them; for all realize not only the sacred responsibility in the matter, but also the practicable fact that the negro who has received a Christian education is never, or rarely, a dependent or a criminal.

In Holy Church,

Greenville, Miss.,
March 26, 1907.

PHILIP DAVIDSON,
Rector St. James' Church.

"THE PRIESTHOOD OF THE LAITY."

To the Editor of *The Living Church*:

I HAVE read with interest, and, I trust, much profit, your editorial of March 23d, under the above title, but I am prompted to make some comment upon it, and to ask some questions which have been suggested by the same.

In the first place the expression, unless I am mistaken, is of Puritan origin, at least has been chiefly exploited by them, and used to bolster up the Congregational polity, and so cannot be said to belong to language of the Church. That it represents, or rather *misrepresents*, a true Church idea is, however, certain; but, as commonly used, it is misleading. It implies that the laity, as such, have some sort of a priesthood peculiar to themselves, and that because they are laymen, I take it that some such idea is common, probably the most common. The preposition of here has a generic or genitive sense—from, or proceeding from—implying that that "priesthood" is inherent, some way, in that "order."

The fact is that laymen are priests, not because they are laymen, but because they are baptized members of the Body of Christ, *Fideles*, pledged to the Faith, "Members of Christ," incorporated into Him, "members of His Body, His flesh, and of His bones"—"partakers of the Divine Nature," and so priests in and "of" and through Him—partakers of His priesthood as of His Kingship.

And so we cannot strictly say that theirs is a "delegated" office;—that implies a very different idea, viz., that the Great High Priest is absent, away, and has given His authority and power to men to act in His stead. Does it not carry that idea?

I know that this idea of the "absent Christ" has largely obtained in the West, probably owing to the fact that the theory of "Divine Transcendence" has dominated there. We see it carried out in the practice of Rome. The Pope is the *vicar* of the "absent Christ," has a sole "delegated" power and authority from Him. The Bishops are the *vicars* of the Pope, the priests the *vicars* of the Bishops, and through them, some, more or less, of that priesthood filters down to the people. Is not that about the way? Some such idea as this seems to lurk in quarters other than Rome.

We see then the contrast in the working out of the two ideas. I shall not say but there may be somewhat of truth in both, but one looks to the absent, the other to the present Christ. One to the Body as a whole, the corporate life of and in the Church, the other to the individual man, as independent of that Body, standing alone by himself—or dependent on a sole "delegated" *vicar*. Thus do extremes meet.

There is a sense in which the "sacerdotal" (I am not enamored or afraid of the word) priesthood is a "delegated" power;

but from whom, now, is it delegated? Mediately, or immediately, from the Great High Priest? Rome answers—We know how. The Churchman, I apprehend, through the Body, as a whole, because that represents—is—the present and living Body of Christ—and from, "of," and through that the "sacerdotal" and officiating ministry receives its authority and power.

If this, or something like this, is your idea, Mr. Editor, then I am in full accord with you; but I am jealous of the idea, generally, of a "delegated" and "vicariate" power. The two words convey, if not the same, a similar idea.

Brandon, Vt.

D. D. CHAPIN.

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

To the Editor of *The Living Church*:

I HAVE just read Dr. Allen's book and have just read your editorial upon it. On finishing the book, I wrote on the last page, that "it appears rather to be the work of an advocate than of the impartial historian. That is, the author seems to have made up his mind before he has approached the evidence; and therefore, however unconsciously, he has made the evidence fit in with his predetermined conclusions. The really broad [I use a small "b"] method would have been, to have examined the evidence impartially, and then—and not until then—to have made up his mind."

On nearly every page there are evidences of haste. It is enough to refer to the citations in order to substantiate this. They are again and again very carelessly transcribed.

But it is not with the general tenor of the book that I have now to deal. I regret to see that you (apparently) allow his error as to the phraseology of the Nicene Creed. You say, ". . . even according to Professor Allen's own argument, we profess that we believe in the Holy Ghost, and that we believe the one Catholic and Apostolic Church." I had noted, and wondered at, this serious mistake in his book: this entirely false distinction, which I admit the *English* of the Nicene (though not the Apostles') Creed may lend some sort of color to. But surely our faith is not tied to an English translation—every version must always be interpreted by the original: and to do this is doubly incumbent upon the writer of a scholarly book.

Before I examine the phrase under discussion, I should like to illustrate just what I mean. Until 1892 (if I am wrong in the date, I beg my critics to remember that I am writing in England) we American priests said, "I believe in the Holy Ghost, the Lord and Giver of Life." But no one who was at all acquainted with the original, subscribed to such an inaccuracy. The Holy Ghost is certainly *not* "The Lord of Life," nor did the original ever affirm Him to be. To-day, we have a comma inserted after "Lord," so that the sentence means, as does the Greek, "I believe in the Holy Ghost, the Lord, and the Life-giver." The comma after "Lord" makes a vast difference.

So in regard to the clause under discussion. It is extraordinary that a scholar could have made such a slip, and still more extraordinary that he could have built upon it the theory he has done.

It is essentially a question of scholarship—rudimentary scholarship, it is true—but from that point of view I shall endeavor to approach it.

We say in our English version of the Creed, "I believe in the Holy Ghost." The Greek runs, *εις τὸ πνεῦμα τὸ ἅγιον*. Now *εις* means "in" (or more strictly "into"), and is invariably followed by an accusative. It is true that in the original of this particular Creed, the preposition is not repeated before the words "one Catholic and Apostolic Church." But—and the "but" is all-important—the phrase "one Catholic and Apostolic Church" is, as a matter of fact, in the accusative, exactly as the previous phrase, "the Holy Ghost." How are we to account for the words being in the identical case, if there really be the alleged distinction between the two parts of the Creed? Now the law of construction with *πιστεύω* ("I believe") is a simple matter. If we wish to say in Greek, "I believe John," we write *πιστεύω Ἰωάννῃ* (dative). If we desire to say, "I believe in John," we write *πιστεύω εἰς Ἰωάννην* (accusative with preposition). We could not write, nor could any Greek write, if he desired to say "I believe John," *πιστεύω Ἰωάννην* (accusative without preposition) for it would be a total violation of the laws of the Greek language. Yet in fact we have in our Nicene Creed the accusative, *μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν* ("one Catholic and Apostolic Church"). I imagine no one will suggest that it is in the accusative by accident. If any of my readers will take the pains to look at the Greek (or Latin) of

practically any single ancient Creed, he will see that these words are in the accusative because they are absolutely dependent upon the εἰς ("in") of the previous clause. There is no conjecture here. The words would have no meaning otherwise. The student will further realize, that the phrase "one Catholic and Apostolic Church," being governed absolutely by the previous εἰς ("in"), which is itself preceded by the initial πιστεύω ("I believe"), means grammatically, in respect of the Catholic Church, exactly what the foregoing parallel construction means in respect of the Holy Spirit, or the Son, or the Father. In the case of the Son, the preposition is given only once, at the very beginning ("and in [εἰς] one Lord Jesus Christ"): but every following statement regarding Him is in the accusative, and depends absolutely upon the initial εἰς. Did the clause under discussion really mean "I believe the Catholic Church" (instead of, as is actually the case, "I believe in the Catholic Church"), we should have required, by all laws of the Greek language, the dative: whereas we have in fact the accusative.

But if there be any doubt in anyone's mind as to the force of the accusative, if they will look at the Greek or Latin of almost any ancient Creed they will have their doubts set at rest. Both the early and the revised Creed of Jerusalem have εἰς ("I believe in") before the words "the Catholic Church"; so does the Creed of Cappadocia, the Creed of Mesopotamia, the Creed of Philadelphia, the Creed of Marcellus of Ancyra, the Latin Creed of Priscillian, the Creed of the Gallican Sacramentary, etc., etc.; while in those forms in which the preposition is not actually repeated before the words under discussion, the accusative, which is found in every single instance out of some twenty-five forms which I have examined, would be wholly inexplicable unless governed by the previous preposition. In many Creeds (cf. the examples in Dr. Hort's *Two Dissertations*) the εἰς ("in") is repeated after almost each article; and where it is not so repeated, the accusative itself, I repeat once more, is absolutely decisive as to the signification. Hence I venture to think, if Dr. Allen will forgive me, that his distinction between believing "in the Holy Ghost" and "believing one Catholic and Apostolic Church," is wholly illusory.

Of course, on the other hand, there is such a thing as common sense. There is no doubt that what the Catholic Church teaches comes to us with the force of a Divine Decree. Yet before some of us give credence to certain statements, we desire to be quite sure that it is the voice of the Catholic Church. The term has suffered severely at the hands of its friends. What is sometimes called "the teaching of the Catholic Church," is unfortunately, when tested by Tradition and Scholarship, seen to be no more than what some ardent priest thinks the Catholic Church ought to teach. A recent letter on θεοτόκος, which the writer, together with Dr. Allen, insists on translating "Mother of God," will illustrate what I mean. I should like to examine this last word, but to do it thoroughly would require a separate letter. It is at present enough to say, that if the Fathers of Ephesus and Chalcedon had wished to express the words "Mother of God," they would have written, as the Greek Church does to-day, Μητέρα θεοῦ, and not θεοτόκος, which connotes a very different idea.

STUART L. TYSON.

80 Woodstock Road, Oxford, Eng.

THE PRIEST'S PLACE AT THE ALTAR—MEMBERSHIP IN THE CATHOLIC CHURCH.

To the Editor of *The Living Church*:

I SHALL feel much obliged if you will kindly indulge me with a little space on the subject of Bishop G. Mott Williams' interesting letter, which appeared in *THE LIVING CHURCH* of the 2nd inst.

The *Church Times* of November 11, 1870 (over 36 years ago) contained a letter from my pen, signed Kappa, in which I urged that the Communion Office should be commenced on the Epistle side, in accordance with the Sarum Rubric, and the immemorial custom of at least the Western Church.

The rubric is found in the *Ordinarium Missae* (p. 589 of the Burntisland edition), and runs as follows: "Sciendum est autem quod quicquid a sacerdote dicitur ante Epistolam in dextro-cornu altaris expleatur, praeter inceptionem *Gloria in excelsis*. Similiter fiat post perceptionem sacramenti. Caetera omnia in medis altaris expleatur, nisi forte Diaconus defuerit. Tunc enim in sinistru cornu altaris legatur Evangelium." This rubric I think clearly shows that the *Dextrum cornu* of the Sarum use was that on the priest's right as he faces the altar. May it not be so understood still?

The matter seems to be one of little importance in itself:

still, I would advocate commencing the Office on the Epistle side—not on the ground of its being a Roman use, for which I care little, but—on the ground (1) that it has been the use of our forefathers for many generations; and (2) because it shows honor to the Gospel, by reserving the left corner exclusively for its proclamation; and (3) because it would be more simple, since, where the priest is by himself, neither he nor the server would have to cross to the Epistle side, and back again for the Gospel.

I feel I have a very doubtful claim to question the accuracy of your statement, in *Answers to Correspondents*, that "Wherever baptized people are found, there are members of the Catholic Church" (p. 605), but the question is very important, and I should much like to see it discussed. I would submit that the Cathari or Novatians, the Photinians, and the Quartodecimans, were in the Nicene age plainly considered to be *outside* the Catholic Church, *although they had been baptized*; for, if they "came to" or "fled to" the Catholic Church, they were not to be re-baptized (as some other heretics were), but on renouncing their heresy they were to be admitted after receiving the chrism (Nicea, Can. 8 and 19. Laodicea, Can. 7 and 8).

Bromley, Kent, March 18, 1907.

G. B. HOWARD.

[This letter is printed after discussion of the subject had been closed because of the long distance from which it has come, which we always deem to make greater latitude essential. As to the proposition, "Wherever baptized people are found, there are members of the Catholic Church," the fact that rebaptism and reordination were not required of the Cathari and others who had certainly received the valid sacraments, seems to suggest that such expressions as "come over to the Catholic and Apostolic Church" (Canon VIII. I. Nice) and the like, were intended rather to refer to conformity to than to membership in the Catholic Church; for otherwise membership in the Catholic Church would not be gained by Baptism, but by profession of faith and communicating with the faithful, which were the terms required of the Cathari when they conformed.—EDITOR L. C.]

THE JAMESTOWN TERCENTENARY.

To the Editor of *The Living Church*:

AT this time, when in so many parishes arrangements are being made for a commemoration of the 300th anniversary of the first celebration of the Holy Communion in this country, I beg to offer for the consideration of the clergy concerned, the following suggestion.

Instead of using the civil year for the computation of the date, use the Church's, so that the celebration will this year be on the Third Sunday after Trinity, which falls on June 16th. By so doing, the service will be word for word the same as that used on the memorable Third Sunday after Trinity, 1607.

Then, too, and this reason is not to be ignored, on a Sunday a larger congregation is assured than it would be at all likely could be secured on a week day.

ROBERT LEE BOYD.

Wheeling, W. Va., Maundy Thursday.

WHOSE WAS THE GREATER SACRILEGE?

To the Editor of *The Living Church*:

VANCOUVER seems to be in a bad way from a Church point of view. One woman leaves because of coldness; another on account of an alleged sacrilege. For the first person one has nothing but sympathy; the blame rests not with her but with those who failed to instruct her; for the second individual one feels a mixed sentiment of amusement and contempt. Those who go to Rome from conviction may at least be entitled to respect for consistency, if not for approval of their act.

Mrs. Stanton acknowledges the existence of the Blessed Sacrament in the Anglican communion, consequently she admits the priesthood, and of necessity declares that we must be a branch of the Catholic Church. Yet because one priest commits sacrilege, she runs off to Rome and thereby perpetrates a greater sacrilege by being re-confirmed and possibly re-baptized. "Two wrongs never made a right," either in Church or in State, and while faithful souls are often grieved by irreverence about sacred things, such an act does no good. Her duty was to report such an open violation of the rubric to the Bishop, a course I should take under like circumstances. Mrs. Emily Stanton must have a strange conscience that will allow her to sit down in such utter self-complacency over the reception of a Sacrament which she knows she had to commit a great sin to be able to receive.

J. C. HARING.

Johnstown, N. Y., March 30, 1907.

LITERARY

RELIGIOUS.

The Romance of Missionary Heroism. By John C. Lambert, M.A., D.D. Philadelphia: J. B. Lippincott Co. London: Seeley & Co., Ltd.

This is a book of the present year narrating "true stories of the intrepid bravery and stirring adventures of missionaries with uncivilized man, wild beasts, and the forces of nature in all parts of the world." The stories are compiled from the biographies of such missionary heroes as James Gilmour of Mongolia, Dr. Jacob Chamberlain of India, Dr. A. M. Westwater, "the saviour of Liaoyang," Alexander Mackay of Uganda, Bishops Hannington, Selwyn, and Patteson, and many others, some of whom are still at work. The author makes good his quotation from Dr. Francis E. Clark that one need not patronize sensational and unhealthy fiction to find stirring adventures and thrilling narrative. The source of these stories is set forth as the purest and most invigorating fountain at which our youth can drink. While the spiritual aspects of mission work are not made prominent, the reader cannot miss the fact that these stories are the record of men who have in recent days gone into the wildest parts of the earth with the Gospel of Love and who have chosen rather to be killed than to approach or resist the fiercest savages with violence. In many cases they have saved whole tribes by not saving themselves. They often escaped horrible deaths simply by their persistent love and gentleness, their ready wit, and their unflinching courage. The sight of Bishop Selwyn starting for the Pacific with a band of young men who had devoted themselves to Christianizing savage peoples kindled permanent missionary enthusiasm in the heart of Archbishop Temple, and the writer seems justified in hoping that these interesting tales may help stir the hearts of many other youths with zeal for the cause of Christ and humanity, may perhaps lead some young men, looking forward to a future of high ambition, to see in the work of Christian missions the best opportunity for romantic experience and heroic achievement.

It is an inspiration to go among tigers and cannibals with men whose aim is neither fame nor money, not to kill or to get, but simply to do what they can to raise degraded and ugly creatures up to the peace and order of citizenship and fellowship in God's Kingdom. This is a good book for Christian parents to give their boys.

The Interpretation of Scripture and Other Essays. By Benjamin Jowett, formerly Master of Balliol College, Oxford. New York: E. P. Dutton & Co. Price, \$1.00 net.

The last of the old school of "dons" of the University of Oxford, and the genial master of Balliol, Jowett, stood forth for many years as the representative of a state of things that has died with him. The changes made by the University Commissions which began about the year 1870 have turned the current of university life into a new channel. It was delightful, therefore, to see a lingering of the old order in the person of "Old Growler," as he was affectionately called, even though one did not agree with him altogether in his theological views. Jowett was strong in his opinions and wielded a great power over the students who came under his care. The brief biography that introduces this volume to the reader is delightfully written by the late Sir Leslie Stephen. It is a condensation of the events of a long life of usefulness and prominence in English affairs.

The Essays are on various subjects, principally theological and biblical. They are written in good, terse English, with a directness that charms even where it fails to convince. The first, "On the Interpretation of Scripture," was one of the famous *Essays and Reviews* of 1861, which threatened to disrupt the Church of England and which created an intense strain of doubt as to the future of university education. Time, the discovery of ancient MSS., and wider study of conditions surrounding the apostolic age, have done much to bring the opinions of the writers of *Essays and Reviews* and the leaders of Church thought into closer harmony. We may now read this and the other Essays without the fear of having one's religious feelings lacerated to the same extent as in 1861.

Jowett's wide philosophical culture led him at times to give utterance to doubtful opinions on Holy Scripture. But one may read between the lines and see that underneath there was a solid foundation of Scripture knowledge and reverence for its sacred truths and dogmas that was unaffected by opinions on subjects open to discussion. Jowett was beloved because he was lovable, honest, sincere, and firm in his convictions. His long career at Balliol made that college one of the foremost in laying the solid foundations of English university education in modern days, and much may be learned from his Essays, even though one cannot always accept his conclusions.

JOSEPH RUSHTON.

The Coming of the Saints. By John W. Taylor. New York: E. P. Dutton & Co. 1907. Price, \$3.00.

This book is described as "imaginations and studies in early Church history and tradition." The imaginative element preponderates. It is a convenient collection of mediæval tales concerning some

of the characters mentioned in the Gospels. None of these stories is of earlier date than the fifth century, some of them of as late date as the ninth. None of them is supported by any satisfactory evidence. They are products of Western imagination at a time when there was a general desire to provide Western Churches with apostolic founders. The author admits that "there is for some four or five hundred years a marked hiatus or silence in the records of any history bearing on the disciples and their labors." He disclaims any intention to decide as to what is fact and what is fiction. Yet he suggests throughout that the local traditions he records have some substantial basis in fact. There is no historical perspective, no discrimination in sifting evidence. The book possesses some value as a study in ecclesiastical myth, but none as a study in ecclesiastical history.

F. J. K.

Laws of the Spiritual Life. By B. W. Maturin. Formerly of Cowley St. John, Oxford. New York: Longmans, Green & Co.

It is a great pleasure to read a new book by Father Maturin, and to find in it all his former zeal, spiritual insight, broad charity, and common sense. This book is a study of the Beatitudes in reference to the spiritual life, and it is full of strong and sane piety and true devotion.

It used to be remarked by people under Father Maturin's spiritual care in Philadelphia that one attractive feature of his pastoral oversight was the fact that he never expected too much of one, and that he was gratified at any evidence of growth, however small. This book is written in the same spirit of dogmatic precision and accompanied with a loving, human allowance for shortcomings.

Although Father Maturin has left the Church of England, he is not in the least bitter or unkind towards the Church he has left; nor does he seem to have embraced any of the extreme devotions of his new connection. There is absolutely nothing in this book which he could not have written when rector of St. Clement's, Philadelphia.

His former friends and admirers, and they were legion, will find nothing to wound them in this new work of Father Maturin; but will be stimulated and encouraged in their struggle toward perfection by the loving and kindly teaching contained in it.

FRANK A. SANBORN.

THE TWO NOTICES following were printed in THE LIVING CHURCH of March 23d, but with headings transposed, so that the notice of the one book appeared as the notice of the other. As they must thus have been largely unintelligible, both notices are repeated herewith: *The Temptation of Our Lord.* By the Rev. H. J. C. Knight, B.D. The Hulsean Lectures for 1906. New York: Longmans, Green & Co.

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

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

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

A LITTLE book of poetry, written by one of our clergy is entitled *The Master, A Rosary of Christian Verse*, by Carroll Lund Bates. (Richard G. Badger, Boston, Publisher.) The round of the Christian year by seasons is poetically treated, and in many instances with a beauty and fervor that lend charm to the verse. The book is also illustrated with half-tone reproductions of scenes from the old masters.



II.—THE BIBLE IN MOSAIC.

WITH the conversion of the Roman Emperor Constantine, a new era opened for Christianity. Persecutions at length ceased, and the Christians could safely abandon the underground chapels of the catacombs to worship unmolested by the light of day. Then followed a period of church building which lasted well into the Middle Ages, and spread all over

the picture-Bible which took the place among the common people formerly occupied by the catacomb decorations.

In the meantime, however, a much better understanding of the Bible had been brought about through the Latin translation made by St. Jerome. Though this could not be read by the people, it had an influence in increasing the number of Bible subjects illustrated in the churches. The emphasis was now placed upon the person of the Saviour whom art, grown bolder, no longer hesitated to delineate. The figure of Christ enthroned was the chief decorative motive in the apse, the most sacred portion of the church building.

Sometimes the apostles, or more rarely the prophets, were



ST. MARK'S, VENICE—EXTERIOR.

Europe. The art of religious painting now took a step forward, and entered upon the period of mosaic-making. The early churches of Italy were filled with beautiful decorations of this kind. Composed of small cubes of colored glass, welded together in pictorial designs, they are as brilliant to-day as when first set in place.

The subjects of the mosaics were chiefly intended to set before believers the great essentials of the faith, and formed a

included in the composition. Scenes or types from the Apocalypse were perhaps next in importance. For in this period Christian thought turned constantly to the second coming of Christ and the joys of Paradise. The Lamb and the Seven Candlesticks; the Evangelists (figured respectively as the cherub, the lion, the ox, and the eagle), and the four and twenty elders, were conspicuous features in these designs.

In some churches there were whole series of story pictures,

illustrating portions of the Old Testament as well as the life of Christ. There is a wonderful set of such pictures in the old Church of St. Maria Maggiore, Rome, and another in the Cathedral of Monreale, Sicily.

But it is at St. Mark's, Venice, that the most complete mosaic Bible exists. The city of Venice is indeed the mosaic city *par excellence* with its glass factories dating their origin far back in the centuries when the precious secrets of the trade were transmitted from father to son through successive generations. Thus the art of mosaic naturally held its own here longer than elsewhere in Italy. The Church of St. Mark's, the joy and pride of the Venetians, became a vast treasure-house of mosaics encrusting the inner surface of the clustered domes of the roof, with the gem-like pictures on gold background.

Setting aside the vexed question of the dates assigned to the several portions, let us glance at the subjects of the various chapters of this glorious Bible. Like an illuminated title page or preface, are the lunettes in the arched recesses over the five entrances. The central one contains the figure



ST. MARK'S, VENICE—INTERIOR.

of Christ enthroned, while the others relate how the body of St. Mark was brought to Venice to be enshrined in this church.

Passing into the vestibule, or porch, we look up to read the Old Testament history written in the picture above us. Beginning in the cupola at the right, the first story is in the centre, and thence goes on through successive zones to the outer edge, thence to the next cupola by way of the lunettes and soffits of the intervening arches, and so on through five cupolas, till we have traced the narrative from Creation to the Rock of Horeb.

Entering the body of the church, the first dome contains the Descent of the Holy Spirit; the next, over the centre, represents the Ascension, the vault between being occupied with scenes of the Passion, Crucifixion, and Resurrection. The cupola over the altar contains the Christ enthroned with patriarchs and prophets. The minor cupolas are given to the details of the life of Christ, the lives of the apostles, and, finally, to the Apocalypse. Thus, taken as a whole, every really essential subject or story between the covers of our own Bible is translated into mosaic pictures in this great mediaeval Bible of St. Mark's.

TAKE COURAGE and endure. To see in every check, in every sorrow, in every trouble bravely borne, a certain step of advancing to a better world—this is the experience of the Christian who has grasped the teaching of the Cross—*Church Work*.

SERVICE BY THE SICK-BED.

By ROLAND RINGWALT.

IT is a common experience to hear laymen praise the clergymen who are faithful in visiting the sick. At times the praise is to the effect that the clergyman is a self-denying character because he climbs rickety staircases, enters cheerless rooms, faces poverty or even squalor, and continually follows duty even though she lead him into most unæsthetic surroundings. Then someone will say, "Yes, but the parson has his compensation. He knows that the sick people are glad to see him. Besides, if sick folks care about religion at all, they are more attentive to the prayers and to the Bible than the average person who sits in church."

This is, we think, a fair summary of what the average layman says about the clergyman's work among the sick; but there is something which the layman rarely says or thinks, something which is taught by long experience in such visiting. In the course of a dozen or a score of years the priest visits a number of earnest, devout people whose outward frames waste, but who are inwardly renewed day by day. He learns more from such people than he can teach them. He sees their patience, their humility, their faith, their forgiving spirit, their consideration for others, and is awed by their firm hold on things spiritual and their readiness to leave all things earthly. It often happens that these devout souls are wholly unconscious that they teach anybody spiritual lessons. They are grateful to the man who reads the Scriptures by their couches, and they probably regard him as their instructor in matters of high and heavenly wisdom. In an important sense, he is. He may answer many of the questions they ask, but they are unconsciously deepening his faith and teaching him to answer with an ever strengthening affirmative the great question, "If a man die, shall he live again?"

The stoutest republican would hold in respect the men whose bravery and fidelity have won for them the promise of honors from a sovereign. We hear small jests about knight-hoods, coats of arms, scarfs and garters, but if we knew the people who merit such tokens we would remember their words and deeds. As they went up to the throne our minds would dwell on the sterling manhood that had called forth the accolade or won the ribbons. Many a time the priest who enters a back street and knocks at an unpainted door, feels that he is about to visit one of whom the world is not worthy, and who is daily growing more fit to enter on an eternal inheritance. There is something not to be described, only to be experienced in knowing that we are visiting people who have fought the good fight, who have kept the faith, and who are about to enter into a higher sphere. At times the very ignorance of the patient causes us to reflect with awe on the knowledge that is waiting beyond the portal. The sick man knows so little of things temporal, he has not read half a dozen books in his life, he can scarcely make his way through a newspaper, but he has learned what no school can teach, and he is soon going to learn what St. Paul saw and was not permitted to utter. After visiting a few patients of this type the reverent priest feels himself a servant of the servants of God. It seems to him an honor to be permitted to wait upon those who in an agony pray more earnestly, and whose mind is bent on the unseen things which are eternal. A superficial observer might see only a scantily furnished room and a commonplace-looking person. The clergyman who knows the inmate learns from him as he never learned before how the Captain of our salvation was made perfect through suffering.

Often in lonely walks or in quiet meditation before the altar a priest is strengthened and comforted by the memory of those who have gone to a higher and holier state. He contrasts his petty grievances with the wrongs they so nobly forgave, his little cares with their heavy burden of pain and sorrow. The pastoral office is many-sided, so many-sided that the best pastor may well ask, "Who is sufficient for these things?" But never is it more humbling yet more exalting than when it calls us to serve those who, as they drink from the chalice, show that they are preparing themselves to receive the new wine in the kingdom of God.

WE MUST always remember the conscious vigor of the departed soul. They live—those blessed ones—a fuller life, brighter than this dim probation; not the fullest, not the brightest, *that* lies before us all, "that they without us should not be made perfect."—*Canon Knox-Little*.

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

Personal Mention.

THE Rev. T. P. BAKER has resigned his charge in Albemarle County, Va., and accepted a call to South Carolina.

THE Rev. WILLIAM A. BARR, rector of St. Luke's Church, Norfolk, Va., has accepted a call to St. Paul's Church, Lynchburg, Va.

THE Rev. FREDERICK F. FLEWELLING of McKee's Rocks, has accepted a call to the rectorship of St. Paul's Church, Pittsburgh, Pa., and will enter upon his new work May 1st.

THE Rev. Dr. HUTCHINS of Concord, Mass., sailed on March 30th for England. He expects to return about May 1st.

THE Rev. GEORGE W. LAMB has resigned as vicar of St. Mary Memorial Church, Pittsburgh, Pa., by reason of ill health, and on May 1st will assume charge of St. Luke's Church, Georgetown, in connection with St. Paul's, Fairview, Pa.

THE Rev. ALBERT CARLETON MONK, minister in charge of St. Stephen's Church, Westborough, Mass., has declined a call to St. Phillip's Church, Garrison, N. Y.

THE Rev. EDWARD L. OGILBY of Statesville, N. C., has accepted a call to the rectorship of St. Athanasius parish, Burlington, N. C. He will assume charge the first Sunday in April.

THE Rev. HERVEY C. PARKE, curate of Christ Church, Cambridge, Mass., is to sever his connection with that parish and to go to Waynesville in the Asheville, N. C. Missionary District, where he will be associated with Archdeacon Hughson.

THE Rev. EDWARD RITCHIE has been elected rector of the Church of St. James-the-Less, Philadelphia, Pa.

THE Rev. J. W. THOMPSON of Monticello, Ark., has accepted a call to Trinity parish, Van Buren, Ark., and will assume charge on April 21st.

THE Rev. J. J. VAULX, who has been in Florida all winter for his health, has returned to his work at St. Thomas', Somerville, and Immanuel Church, La Grange, Tenn.

THE Rev. CHARLES FREDERICK WALKER, rector of Calvary Church, Sandusky, Ohio, has declined a call to the rectorship of the Church of the Heavenly Rest, Springfield, Ohio.

ORDINATIONS.

PRIESTS.

OHIO.—On Saturday, March 23d, in Emmanuel Church, Cleveland, Ohio, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, ordained to the priesthood the Rev. Virgil Boyer, deacon. Those taking part in the laying on of hands were the above, and the Rev. Messrs. A. A. Abbott, H. E. S. Somerville, G. Patterson, R. Freeborn, C. C. Bubb.

DIED.

BAGOT.—At Elk Rapids, Mich., on Wednesday, March 27, 1907, RICHARD W. BAGOT, in his 74th year. For thirty years a vestryman of St. Paul's Church.

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

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.

WANTED—By English lady, light position as housekeeper in small family, or as companion or attendant to an elderly or invalid lady, in Chicago or suburbs. W. C., LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, Churchman, thoroughly capable musician of recognized ability and experience, desires immediate position. Good player, able and successful trainer of boys, and mixed chorus. Recitalist. Highly recommended. Address: "ORGANIST," 10 North Maryland Avenue, Atlantic City, N. J.

ORGANIST-CHOIRMASTER, CHURCHMAN, gifted player, first-class trainer, desiring immediate work, offers \$20 for introduction to good Church position if engagement follows. Address: "GRADUATE," care LIVING CHURCH, Milwaukee.

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

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.

POSITIONS OFFERED.

WANTED—A lady in middle life to take charge of twenty-five boys in a Church Home. Best of references as regards ability and character. Address: C. H. B., LIVING CHURCH.

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.

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

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

FOR SALE.

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

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 HINNEAS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

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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 60th Street, New York.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Lonsburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: SISTER THERESA.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

HEALTH RESORT.

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

NEW PUBLICATION.

SERVICE BOOK OF THE HOLY ORTHODOX-CATHOLIC APOSTOLIC (GRECO-RUSSIAN CHURCH). Compiled, Translated, and Arranged from the old Church-Slavonic Service Books of the Russian Church, and collated with the Service Books of the Greek Church, by ISABEL FLORENCE HAPGOOD, 8vo, cloth, xxxviii-618 pages. Price, \$4.00 net.

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

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

APPEALS.

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

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

THE BISHOP TUTTLE CHURCH HOUSE.

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

ing in a frontier field in the midst of the scenes of his hardest struggles. The effort is timely for (1st) May 1st is the 40th anniversary of his consecration as Bishop of Idaho, Utah, and Montana and he has promised to be present in Boise that day. (2nd) He has just completed his 70th year. (3rd) It is only appropriate that exactly 300 years after the planting of the Church at Jamestown 3000 miles west we honor our Leader and mark the forward march of the Church.

JERUSALEM.

\$5,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

NOTICES.

The Field is the World. In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

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

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

PENSION CONSIDERATIONS.

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

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

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

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number 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.

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

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E. S. Gorham, 251 Fourth Avenue.
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H. M. Upham Co., 15A. Beacon Street.
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Geo. W. Jacobs & Co., 1216 Walnut Street.

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

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

THE FLOWER SERVICE.

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

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

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

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

BOOKS RECEIVED.

A. C. ARMSTRONG & SON. New York.
Quiet Talks on Personal Problems. By S. D. Gordon, author of *Quiet Talks about Jesus*, *Quiet Talks on "Power," "Prayer,"* and *"Service."* Price, 75 cents net.

Life on the Uplands. An Interpretation of the Twenty-third Psalm. Price, 75 cents net.

RICHARD G. BADGER. Boston.
Ballads and Lyrics. By C. Eldred. Price, \$1.50.

Seamstress and Poet, and Other Verses. By Felicia Ross Johnson. Price, \$1.25.

Prairie Flowers. By Margaret Belle Houston. Price, \$1.25.

Forgone Verses. By Wallace Whitelock, author of *The Literary Guillotine*, *When the Heart Is Young*, etc., Price, \$1.00.

The Mermaid and Other Poems. By Thomas McKean, author of *The Vortex*. Price, \$1.25.

Lorenzo of Sarzana. By Elizabeth Lewis. Price, \$1.50.

LOTHROP, LEE & SHEPARD CO. Boston.
A Doctor's Talk with Maiden, Wife, and Mother. By G. L. Austin, M.D. With Recommendatory Letters from Mrs. Mary A. Livermore and Miss Frances E. Willard.

Dave Porter Series. *Dave Porter's Return to School*, or, Winning the Medal of Honor. By Edward Stratemeyer, author of *Dave Porter at Oak Hill*, *Dave Porter in the South Seas*, etc. Illustrated by F. Gilbert Edge. Price, \$1.25.

The Diamond Key, and How the Railway Heroes Won It. By Alvah Milton Kerr, author of *Young Heroes of Wire and Rail*, *Two Young Inventors*. Illustrated by F. B. Masters, Power O'Malley, Emlen McConnell, Jay Hamblidge, and William J. Glackens. Price, \$1.50.

Raymond Benson Series. *Raymond Benson at Krampton*, or, Two Live Boys at Preparatory School. By C. B. Burleigh, author of *The Camp on Letter K*. Illustrated by L. J. Bridgman. Price, \$1.50.

THE MACMILLAN COMPANY. New York.
The New Theology. By R. J. Campbell, M.A., Minister of the City Temple, London. Price, \$1.50 net.

FUNK & WAGNALLS CO. New York.
The Psychic Riddle. By Isaac K. Funk, D.D., LL.D., Editor-in-Chief of the *Standard Dictionary*; author of *The Next Step in Evolution*, etc. Price \$1.00 net.

EDWIN S. GORHAM. New York.
A History of the Choir and Music of Trinity Church, New York, from its organization to the year 1897, by A. B. Messiter, Mus. Doc., Organist and Chormaster of Trinity Church, 1866-1897.

LITTLE, BROWN & CO. Boston.
Phantom Wires. A Novel, by Arthur Stringer, author of *The Wire Tappers*, *The Loom of Destiny*, etc. Illustrated by Arthur William Brown. Price \$1.50.

PAPER COVERED BOOKS.

ADAM AND CHARLES BLACK. (Imported by The Macmillan Co.)
Christianity and History. By Adolf Harnack. Translated With the Author's Sanction. By Thomas Bailey Saunders. With an Introductory Note. Cheap Edition. Price, sixpence.

MUSIC.

THE GLOBE MUSIC CO. New York.
When We Meet on That Beautiful Shore. Words and Music by Samuel H. Speck. Price, 10 cents.

PAMPHLETS.

Occasional Papers of the Diocese of Indianapolis. Number 1. *The Place of the Holy Communion in the Public Worship of the Church*, by the Rev. C. S. Sargent, M.A., rector of St. David's Church, Indianapolis.

The Christian Faith and the Nation. An Address Delivered in Trinity Church, Boston, at the Second Annual Convention of The Sunday School Union of the Diocese of Massachusetts, November 14th, 1906, by the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of the Diocese of Massachusetts.

Journal of the American Society for Psychical Research. Section "B" of the American Institute for Scientific Research. Vol. I. March 1907. No. III. Price \$5.00 a year or 50 cents a copy. Published at The Society's Rooms, 519 West 14th Street, New York City.

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.



THE CHURCH AT WORK

AN ANOMALOUS CASE IN MASSACHUSETTS.

A STRANGE CASE is reported from Boston, where one of our clergy, the Rev. Gustavus Tuckerman, a priest canonically connected with the diocese of New York, has since October 1906 been minister of the "Theodore Parker Memorial Unitarian church" on Berkeley Street. His new pastoral relations were heralded in the daily papers at the time they began, and his services at that "church" are regularly noted among the religious notices in the Boston papers. He has also been announced several times as preacher in other Unitarian pulpits in Boston. Nearly six months have elapsed since this extraordinary condition began. No cognizance of the fact has been taken publicly by the ecclesiastical authorities, although it is quite possible that there has been action taken in private. There is ample provision in the general canons to cover such a contingency. Canon 33 provides that when a priest or deacon shall abandon the communion of this Church, the Standing Committee shall certify the fact to the Bishop (in this case, of New York), and the Bishop "may then suspend the said minister for six months," notifying the suspended minister that unless he retract within that period he will be deposed. It is mandatory upon the Bishop to depose him at the expiration of those six months if there be no retraction.

The ecclesiastical authority of Massachusetts may also have jurisdiction of the case according to Canon 30, which makes it mandatory upon the ecclesiastical authority of that diocese to report such action to the ecclesiastical authority of New York; and if the latter neglects to take action for a period of three months, full jurisdiction is vested in the ecclesiastical authority of Massachusetts to proceed against the contumacious priest. What cognizance has been taken of the irregularity, if any, either by the ecclesiastical authority of Massachusetts or by that of New York, is not known, but it seems as though it were impossible that the matter can have been overlooked thus long.

Mr. Tuckerman was educated at the Cambridge Theological School, and last June was the alumni preacher at that institution.

PROGRAMME OF THE FIFTEENTH ANNUAL CONFERENCE OF CHURCH CLUBS.

FIRST DAY, TUESDAY, APRIL 16TH.

9:30 A. M.—Celebration of the Holy Communion, at St. Alban's Church, Cathedral Close, Wisconsin Avenue, N. W. extended. The Rev. G. C. F. Bratenahl, rector. Address by the Rt. Rev. Henry Y. Satterlee, D.D., LL.D., Bishop of Washington.

FIRST SESSION.

1:30 A. M.—Assembly in Boys' School, Cathedral Close.

10:45 A. M.—Annual address by the president, Mr. Everett P. Wheeler, Church Club of New York.

11:00 A. M.—Address, "The Duty of the Church in the Cause of Civic Righteousness," Mr. William N. Hawks, Atlanta, Ga.

EVENING, FIRST DAY.

7:30 P. M.—Reception and dinner, by the Churchman's League of the District of Columbia, at the New Willard Hotel.

SECOND DAY, WEDNESDAY, APRIL 27TH.

THIRD SESSION.

10:00 A. M.—Assembly in New Willard Hotel. Election of officers.

10:45 A. M.—Address, "Why Men do not

go to Church—A Remedy," Mr. Thomas P. Carothers, Episcopal Church Club of Cincinnati.

12:30 P. M.—Adjournment.

2:30 P. M.—Visit to Mt. Vernon, guests of Churchman's League. Assemble at New Willard Hotel, which is to be the headquarters.

DEATH OF THE REV. DR. BANISTER.

THE DEATH of the Rev. John M. Banister, D.D., senior of the clergy of Alabama and rector emeritus of the Church of the Nativity, Huntsville, occurred at his home in that city on Good Friday at the age of 89 years. The burial service was on Easter Even and was conducted by the Bishop of the diocese.



THE LATE REV. J. M. BANISTER, D.D.

Dr. Banister was born of a distinguished family in Petersburg, Va., March 14, 1818. He was graduated from Princeton in the class of 1840 and for several years after his graduation he practiced law in his native city—Petersburg. Under the influence of his saintly rector, the Rev. Nicholas H. Cobbs, D.D. (afterwards Bishop of Alabama) he was led into the ministry of the Church. Being ordered deacon upon his graduation from the Virginia Seminary, the class of 1846, he took up work in the diocese of Virginia. After his ordination to the priesthood, the Rev. Dr. Cobbs having become Bishop of Alabama, he accepted a call to Trinity Church, Demopolis, Alabama, in order to be under his former rector. He served Trinity Church four years, when he accepted a call to St. Paul's Church, Greensboro, which he served for ten years before going to the Church of the Nativity, Huntsville, succeeding the Rev. Dr. Lay upon his elevation to the episcopate. Dr. Banister received his Doctor's degree from William and Mary College, Va.

Dr. Banister leaves four sons—Col. John M. Banister, M.D., and Major William B. Banister, M.D., both distinguished surgeons in the United States Army; Blair Banister, Esq., a business man of Norfolk, Va., and Reginald H. Banister of Birmingham; and four daughters—Mrs. Robert Slaughter and Mrs. Gustave Stallings, both of Lynchburg, Va., Mrs. Sterling S. Lanier of Birmingham, and Miss Anne Banister of Huntsville. He was also grandfather of Mrs. Trueman H. Aldrich, Jr., of Birmingham.

Dr. Banister was a living testimony to the marvellous power of the Church to develop the loftiest and purest type of Christian manhood; for no one ever saw him but to recognize his saintliness, which permeated the very atmosphere that surrounded him. For forty years in the parish which he served

with such singleness of devotion, he stood for all that is high and true and noble in life; all men of every creed, and of no creed at all, revered and loved him, and his life and character are indelibly impressed upon the hearts and lives of vast numbers who were not of his flock. He was indeed the spiritual father of the city in which he spent the last glorious years of his ministry.

A NEW CHURCH IN BURLINGTON, NORTH CAROLINA.

ST. ATHANASIUS' PARISH Burlington, N. C., has accepted plans for a new church, made by Upjohn of New York, and work begins at once. The building is to be of brick and stone.

ST. JOHN'S CHURCH, HARTFORD, CONN., VACATED.

AT EASTER, St. John's parish, Hartford, Conn., abandoned the church building, on Main Street. A new edifice will be erected on Farmington Avenue, in the western part of the city. A valuable lot has been presented to the parish by Dr. T. B. Enders and his brother, John B. Enders. The Enders family have been long connected with St. John's.

It is stated that the present purpose is to build a church and seat some 250 people. This will be placed on the rear of the lot, so that a larger church can be erected in the future. When this is needed, and accomplished, the first will be used as a parish house. A wing of the structure will be of two stories, and serve for parish purposes. There will also be guild rooms in the basement of the church.

A new organ is to be provided, the gift of the generous donors of the site. The Church will be of trap-rock, with trimmings of concrete. While it is in process of erection, the congregation will worship in the chapter house of the King's Daughters, on Prospect Avenue.

St. John's was consecrated in 1842, Bishop Coxe being the first rector. Bishop Williams was there consecrated assistant Bishop in 1851. The Bishop of Albany was the rector at a later period. The present rector is the Rev. James W. Bradin.

JAMAICA CHURCH NEEDS.

THE BISHOP COADJUTOR of Jamaica has been busy in New York during the past week or two, and preached at the Incarnation last Sunday morning to a large congregation, as well as taking several of the Holy Week addresses at Grace Church (Rev. Dr. Huntington). Bishop Joscelyne is now spending a few days in Philadelphia, and expects to address a meeting in Washington at St. John's Church, on Tuesday, April 2nd. There is no doubt that the need for substantial help in Jamaica Church matters is very urgent, and the congregations are said to be larger than ever now, and yet there are fully fourteen churches waiting to be entirely rebuilt since the earthquake. The Bishop expects to be in New York again on April 7th, and has planned a good programme in Boston for a few days from April 19th to 23d.

FLOOD DAMAGE IN WEST VIRGINIA.

THE FLOOD which so recently devastated the Ohio Valley, left a string of mud-filled, damaged churches in the cities and towns along the Ohio river. Christ Church, Wellsburg, was in several feet of water, but no damage was done to the furniture.

St. Luke's, Wheeling (the Rev. Jacob

Brittingham, rector), the church, parish house, and rectory were all flooded. The organ was seriously injured, and no services can be held until Easter.

At St. Andrew's, Wheeling (the Rev. T. J. O. Curran, rector), the newly completed rectory had woodwork and finishing damaged to the extent of \$200.

At Christ Church, Williamstown, the water was about six feet deep, and considerable damage done to the interior.

St. Ann's, New Martinsville (the Rev. Upton B. Thomas, rector), all the furniture was removed to a place of safety, but the church was filled with water, and has not yet been placed in a condition for use.

At Parkersburg, Trinity, Good Shepherd, and St. Stephen's all had water enough to make service impossible for one Sunday, but suffered no other loss.

SUNDAY SCHOOL COMMISSION WORK IN MICHIGAN.

THE Sunday School Commission of the diocese of Michigan has just made arrangements for the employment of an official field secretary (*pro tem.*) for the month of April. The last diocesan Convention voted the sum of \$300 for this work, and the Commission has arranged with the Rev. Wm. Walter Smith, M.D., general secretary of the Church Sunday School Federation and secretary of the New York Sunday School Commission and of the New York Sunday School Association, to spend the entire month in the diocese, visiting twelve distinct cities, preaching in the churches on Sundays regarding the Forward Movement and holding at least four series of teacher-training classes in three several centers, as well as addresses and conferences during the mornings and evenings.

The itinerary will be as follows: April 3, Pontiac; 4, Detroit; 5-6, Jackson; 7, Detroit; 8-9, Detroit (teacher-training); 10, Hillsdale; 11, Adrian; 12, Jackson; 13-14, Port Huron; 15-16, Detroit; 17-19, Flint; 20-21, Saginaw and Bay City; 22-23, Detroit; 24, Mt. Clemens; 25-27, Port Huron; 28, Ann Arbor and Ypsilanti; 29-30, Detroit. Classes will be held in Detroit, Port Huron, and Flint.

Dr. Smith has been secretary in the Sunday School work since 1898, and, in addition to his studies in the University of Princeton, where he took his A.B. and A.M. and his graduate courses in the General Seminary and the College of Physicians and Surgeons of Columbia University, he has spent four years in post-graduate studies in Pedagogy, Child-Study, and Psychology in Teachers' College, Columbia. As editor of the well-known Commission Series of Source Method Lessons and as manager of the Commission Supply House, he has a unique acquaintance with the material and methods best applicable to the improved pedagogical principles advocated for the Sunday Schools. The diocese of Michigan is anticipating a solid and stable improvement in its schools as the outcome of this undertaking.

AN ACTIVE MISSIONS STUDY CLASS.

THE MISSIONS STUDY CLASS of the Buffalo district (diocese of Western New York) of the Woman's Auxiliary closed its sessions on Saturday afternoon, March 23d, with a series of lantern pictures of the Philippines, shown by the Rev. Coleman E. Bryan, Ph.D.

Voluntary offerings for the work of Bishops Brent and Restarick were deposited in an antique brass salver from the island of Mindanao. The Pacific Island course, using *Christus Redemptor* for a text book, has been studied on the Saturday afternoons of Lent by a good representation of the city parishes, led by Mrs. Thomas B. Berry. The meetings were held in St. Mary's parish house and were opened by the Rev. J. T. Lodge, curate of St. Mary's, with devotional exercises. A

deep interest has marked the course and much knowledge of the work of the Anglican communion, as well as of our own American branch has been gained. It was voted to pass on the material used in the Buffalo class this winter to some mission wishing later to study the same course.

SEWANEE MISSION WORK HAMPERED.

THE MISSIONARY WORK under the direction of the Rev. W. S. Claiborne at Sewanee, Tennessee, met with a severe loss in the failure of the Bank of Winchester. Every dollar to carry on the work among the mountain people of Tennessee was deposited in this bank, so the work is badly crippled, and unless friends come to the relief, a great deal of the work will have to be discontinued for the time being.

NEW CHURCH AT BRYAN, TEXAS.

THE PROGRESS towards a new church at Bryan, Texas, is thus reported:

The vestry of St. Andrew's Church have about completed arrangements to begin the actual work of a new church building. The plans have not been adopted, but it is contemplated to erect a handsome edifice. The church completed will cost \$25,000 and \$18,000 of this amount has already been subscribed wholly within the parish. The rector, the Rev. J. Wendel Davis, contemplates going abroad in April, and will inspect the interior furnishings of English churches while away.

AN ACTIVE PRIEST.

WE CLIP the following press dispatch from the *Houston Post*:

"The Rev. John R. Dunn, rector of the Epiphany Church in this city, purposes establishing in connection with his clerical duties an office in this place where he will discuss all matters in line with and pertaining to the church and give to such visitors as may desire it the benefit of his thorough knowledge on topics about which information may be requested. He is familiar with vital magnetism, suggestive therapeutics, and osteopathy, to which he has given much time and research. He tenders his valuable services to any suffering and afflicted person without money and without price, actuated solely by a lofty intention to alleviate the sorrows of his fellow-men. He has been an able and devout minister of the gospel in this place for many years and enjoys the unlimited confidence and esteem of his neighbors, no matter what may be their cult or creed. He is truly a benefactor of the people without reference to their condition. His example is worthy of all imitation."

WORK ON RECTORY AT NORFOLK, VIRGINIA.

WORK is now progressing on the new rectory of St. Thomas' Church, on Second Street, between Berkeley and Poplar Avenues, Norfolk, Va., and if the weather permits the rector, the Rev. E. W. Cowling, expects to be able to occupy it in June. The new structure will be modern in every particular as well as attractive in appearance.

DEATH OF A COLORED PRIEST.

THE New Orleans *Picayune* of the 23d ult. says:

"The Rev. Peter Andrew Morgan, pastor of St. Luke's Church, and one of the most prominent colored divines in the country, died last night at the residence of Nicholas Fisher, 1624 Eighth Street, one of the leading members of the congregation.

"Rev. Mr. Morgan was a native of Petersburg, Va., and was 58 years of age. He studied for the priesthood in Philadelphia

and was ordained in that city. Seventeen years ago he received a call from the local colored Episcopal Church and has devoted his life to the building up of his race of people and the influence of the church in New Orleans. He was extremely prominent in the charities of the city among the colored race and by these people was greatly beloved. For several months he has been complaining of ill health and for some time has been confined to his room. His death was not unexpected, but nevertheless has caused quite a shock among those people for whom he had done so much.

"His remains will be shipped to Petersburg, but the day and hour for the funeral services have not as yet been arranged, this matter being left in the hands of Bishop Sessums."

RECTOR AND MAYOR.

THE FOLLOWING item of news we clip from the *Baltimore American*, dated from Winchester, Va.: "The Rev. F. Leslie Robinson, for several years rector of St. Thomas' Church at Middletown, this county, and the mayor of Middletown, has received a call to the church at Weston, W. Va. Mr. Robinson will likely accept the call to Weston. In order to become mayor of Middletown several years ago, Mr. Robinson, who is a native of England, had to renounce his allegiance to the crown and become a naturalized American citizen."

TWO CHURCHES ROBBED.

THE mission of the Holy Cross, Dundas, Minn., was broken into on the 24th ult., and the silver Communion service and other valuable articles were stolen. No clue of the burglar has yet been secured.

Christ Church, Coudersport, Pa., in the diocese of Harrisburg, was entered three times, and the wine for Holy Communion, some choir cottas, and other articles stolen. The thieves have not been apprehended.

NEW CHAPEL FOR ST. MARY'S COLLEGE, DALLAS.

A CHAPEL to cost \$25,000 is to be erected for St. Mary's College, Dallas, Texas, and work is to begin at once. The structure is to be of brick and stone, with slate roof, and Gothic in its style of architecture.

ILLNESS OF THE BISHOP AND SEVERAL CLERGY IN PHILADELPHIA.

OWING to the illness of Bishop Whitaker, the Coadjutor Bishop of Jamaica, who is spending some time in Philadelphia in the interest of his stricken diocese, consented to take Confirmation services on Easter where appointments had been made.

THE REV. DR. FULTON, editor of the *Church Standard*, is also seriously ill at the University Hospital, suffering from an affection of the heart.

THE REV. RUSH S. EASTMAN, rector of All Saints', Torresdale, is still in a precarious condition.

THE LATEST account from the Rev. Edgar Cope, rector of St. Simeon's, who has been at Atlantic City suffering from the effects of nervous shock, is gradual improvement, and he hopes to return to his parish in a few days and then will make known his decision regarding the call to St. Peter's, Chicago.

A LIBERAL GIFT TO A PRIEST.

TEN YEARS AGO dating from the Feast of the Annunciation, the Rev. Wm. T. Lipton entered upon his duties as an assistant to the Rev. Dr. Osborne, rector of Trinity Church, Newark, N. J. Shortly before the service on the morning of the anniversary, there was presented to Mr. Lipton in behalf of a few

of the parishioners, a purse of gold coin amounting to \$225, in appreciation of his faithful work. Later several checks were added, making the sum total \$265. Mr. Lip-ton came to Newark from Canada.

GOOD FRIDAY IN BOSTON.

GOOD FRIDAY services in all the Boston churches were unusually well attended. The weather was all that could be desired. The Rev. Dr. Mann preached at Trinity Church; the Rev. Dr. Worcester at Emmanuel; the Rev. Dr. van Allen conducted the service of the three hours at the Church of the Advent; Bishop Jaggard preached at St. Paul's (his noon discourses through Holy Week, by the bye, have been largely attended) and the Rev. Fr. Sill conducted most of the services at St. Stephen's Church. The Rev. Mr. Stoskopf, curate of the Advent, conducted the service of the three hours at St. Ann's Church, Dorchester.

THREE HOURS' SERVICES IN PHILADELPHIA.

NEVER BEFORE was the Three Hours' Service on Good Friday so generally observed as this year. The following churches in different portions of the city and diocese had special preachers: St. Clement's, Rev. Fr. Powell, S.S.J.E.; St. Peter's, Third and Pine, Rev. Dean Groton; St. Elisabeth's, Rev. Fr. Haslam; St. Thomas' 12th and Walnut Sts., Bishop of Delaware; Transfiguration, Rev. John Sword; Annunciation, Rev. Wm. H. Barnes; St. Simeon's, Rev. Jos. Miller; Beloved Disciple, Rev. Messrs. B. Green and M. Shipley; Christ Church, Germantown, Rev. J. B. Halsey; St. John's, Morristown, Rev. Fr. McClellan.

At the remaining parishes the rectors of the churches were the preachers.

ELABORATE GIFTS AT THE ADVENT, BOSTON.

THE CHURCH of the Advent, Boston, has been further beautified by the installation of two memorials, a screen and a reredos, which have been greatly admired. They were consecrated on Easter even by the rector, the Rev. Dr. van Allen. The screen is at the entrance to the Lady Chapel and is of oak most ornately carved. It is the gift of the rector and his father, Professor van Allen, in memory of the mother and wife, Mrs. Frances Jane Holland van Allen, who died in 1906. The screen is in Gothic style. There are four niches for statues of St. Michael, St. Gabriel, St. Raphael, and St. Uriel, two of which are already in position. The screen also contains the coats of arms of the two families, that of van Allen being gules, a chevron argent; that of the Holland family azure, semé-de-lis, a lion rampant guardant argent. Eventually it is hoped to have other figures at the top of the screen, which is most intricately carved. It was designed by Mr. Ralph Adams Cram, who has done much beautiful ecclesiastical work.

The reredos is on the opposite side of the church in All Saints' Chapel. It is a gift of the sons of Mrs. Ellen Britton Townsend and in it are four good-sized statues: St. Vincent and St. Agnes, who are the patron saints of the guilds of the parish; and St. Helena and St. Benedict. Beneath the reredos in the marble is inscribed: "Mirabilis deus in Sanctis Suis." Beneath the statue of St. Benedict is an aumbry for the oil for the sick. Also built into the centre of the reredos is the old gilded wooden cross which was the oriflamme of the Catholic movement in this city, and which in the old days when the parish was located in Bowdoin Street, caused Bishop Eastburn to refuse to administer the rite of Confirmation in the church.

A new censer of the Arts and Crafts style, the gift of Mr. Joseph Grafton Minot, has also been presented to the parish.

DEATH OF THE REV. H. G. MUNRO.

THE REV. HECTOR GORDON MUNRO, late rector of St. James' Church, Farmington, Conn., died on Palm Sunday at Saranac Lake, N. Y. Mr. Munro was a native of Scotland, coming to this country at the age of seventeen. He settled at Spokane, Washington, and for some years engaged in business. He became interested in the work of the Church through Bishop Talbot, and removed to Green River, Wyoming. There he rendered prolonged service as lay reader.

Entering the General Theological Seminary, he graduated in 1902, and was ordained by Bishop Talbot. He served as curate at Rye, N. Y., and at Grace Church, Brooklyn, becoming rector of Farmington in 1905.

Mr. Munro had been for several months in impaired health. His age was 44 years.

EASTER IN MILWAUKEE.

EASTER in Milwaukee was no exception to the invariable rule according to which the churches are always crowded and the music the most elaborate the choirs can give. It was a bright day, though somewhat chilly, and the weather afforded no excuse to any who did not perform their duty. At the Cathedral, Canon Wright celebrated at the main service and Bishop Webb preached. Parts of Gounod's *Messe Solennelle* were sung at St. Paul's, where the Rev. Dr. Piper of Racine preached, the rector, Rev. Wm. Austin Smith, being confined to his home by illness. The Rev. Professor Easton of Nashotah preached at St. James', morning and night. The rectors of the other parishes preached at their own churches. The exceptional number of 450 communions was made at St. John's, being for that parish a phenomenal record. Large candelabra were given to St. Edmund's chapel and were placed on the altar for the first time, and at St. Andrew's the rector, the Rev. George F. Burroughs, received from the parish altar guild the gift of a handsome white silk chasuble and stole. At the latter also there was given the promise of a window in memory of the late Dr. J. E. Birkhaeuser. At none of the churches were the offerings of exceptional volume, no particular effort having been made. At St. Paul's they amounted to about \$1,400, at the Cathedral \$850, at St. James', \$673, at St. John's, \$500, at St. Andrew's, \$375, at St. Mark's \$239, and at Trinity, Wauwatosa, \$80. In the two latter instances these offerings, though small in amount, were especially satisfactory, the respective parishes being small. At Wauwatosa there was no celebration of the Holy Eucharist, the parish being vacant and in charge of a deacon, Rev. W. C. Kirk, who was unable to secure a priest's services on that busy day.

MILWAUKEE CATHEDRAL STATUTES.

BISHOP WEBB is about to promulgate a series of statutes for the government of All Saints' Cathedral, Milwaukee. These are based on the rough draft of such statutes found among the papers of the late Bishop Nicholson at the time of his decease, the subject being one that had engrossed Bishop Nicholson's attention for many years. The diocesan canons vest the entire control of the Cathedral in the Bishop. According to the plan as now devised, the Chapter of the Cathedral will consist of the Bishop, the Dean, two or more residentiary canons, of which latter one may be the precentor and one the chancellor, two clerical members to be appointed annually by the Bishop from the membership of the Standing Committee or the Board of Missions, and eight lay communicants of the Cathedral church, four of whom are to be appointed by the Bishop and four elected annually by the congregation. This Cathedral Chapter is to have the charge of the services and of all missionary, educa-

tional, and charitable work of the Cathedral. It does not hold the title to the property, which latter is held, as it has for some years been held, by a corporation of trustees, who are charged with no duties beyond their trust of holding the title on behalf of the Cathedral. The immediate direction of the finances and other details of the work is left to the executive committee, consisting of the Dean and four lay members of the Chapter. The rights of the Bishop in his Cathedral are carefully safeguarded, and the Dean is to be the ordinary of the Cathedral and, under the direction of the Bishop, to have charge of the services. He is the custodian of the "treasures" of the church and has the appointment, direction, and power of removal of lay workers and employees with some specified limitations. The senior canon is charged under the Dean primarily with the cure of souls in the Cathedral congregation and if Precentor, he is master of the choir and director of the music. The Chancellor is the clerk and librarian of the Chapter and is to assist in the services and in preaching. There is provision for a Treasurer, apart from membership in the Chapter and for assistant clergy, deacons, or priests, who may be under appointment of the Bishop. Honorary canons may be named by the Bishop with the approval of the chapter and shall be expected to preach at least once annually. The Dean is charged with the general direction of services, subject to the right of the Bishop to appoint special preachers at his discretion.

These statutes have been approved by the wardens and assessors on behalf of the Cathedral congregation and that body is thereupon dissolved. A meeting of the Cathedral congregation is summoned for Saturday night at which the statutes will be read to them, and they will be called upon to elect their four members of the primary chapter.

ARKANSAS.

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

New Church for Des Arc—Lot Purchased at Warren—Death of Judge Jones.

PREPARATIONS are being made for the erection of a church building at Des Arc, Prairie County. Several lots have been donated and it is hoped to have the church building ready for use in the early part of the summer.

A LARGE lot has also been secured at Warren. Archdeacon Lloyd conducted a mission here during Holy Week which created an intense interest among the inhabitants of the town. A building committee was organized and steps have been taken to erect a church building also at this point very soon.

JUDGE JOHN T. JONES of Lexa, passed away on Sunday, March 10th, in the 94th year of his age. He was the oldest communicant of the diocese and a strong supporter of

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domestic missions. His will which has just been offered for Probate bequeaths to the Bishop of Arkansas the sum of \$3,000 to be applied by him to the erection of church buildings at Lexa, Heber, and Sugar Loaf Springs. Our Church has no representation at either of these points and it is hoped that other gifts will enable the Bishop to erect suitable buildings in all of these towns at an early date.

CONNECTICUT.

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

M. T. O. Meeting at Hartford—Death of a Prominent Churchwoman.

A MASS MEETING for men was held at Christ Church, Hartford, on Monday evening, March 18th, in the interest of the Men's Thank Offering. The choir included some eighty men and boys, from the several parishes of the city. The Bishop presided, and the speakers were Burton Mansfield, Esq., of New Haven; Mr. Charles H. Tibbits, of Wallingford; and Mr. John W. Wood. Much credit for the success of the meeting is due to the Rev. E. deF. Niel, of Trinity Church, Hartford, the efficient chairman of the diocesan committee.

TRINITY CHURCH, Torrington, is sorely bereaved in the recent death of Miss Josephine Workman. A Churchwoman of a type all too rare, no service or sacrifice was too great for her mother, the Church, but the most efficient labor was ever rendered with gladness.

HARRISBURG.

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

MRS. ELIZABETH DOEBLER and children are about to put a beautiful stained-glass window in Christ Church, Williamsport, Pa., in memory of the husband and father. The window is to be made by Messrs. J. & R. Lamb of New York, and the contract calls for its completion on October 1st. The subject is a copy of Hofmann's painting, "Christ among the doctors."

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Lenten Work in Louisville—Death of Mrs. F. M. Nicholson—Illness of the Rev. A. E. Whatham—Illness in the Bishop's Family—Colored Mission to Become a Parish.

THE LOUISVILLE CLERGY, to make their Lenten labors more effective, called music to their assistance during Holy Week. In St. Paul's Church on Palm Sunday night, Dubois' "Seven Last Words" was sung by the choir, and the same work was given in Calvary Church on Tuesday night. In the Cathedral, Gaul's Passion music was sung on Maundy Thursday night. The large congregations attending gave evidence of the attractive power of music. In Epiphany, the Rev. Wm. Du Hamel, priest-in-charge, gave a lantern lecture on "The Passion of Our Blessed Lord," on Good Friday night.

MRS. F. M. NICHOLSON of Toronto, Canada, the mother of Mrs. Sparling, wife of the Rev. C. P. Sparling, rector of St. John's parish, died on March 21st, while on a visit to her daughter. She had been an invalid for some time and was contemplating a trip South for the benefit of her health, but was unable to travel farther than Louisville. After a few weeks' rest with her children she entered upon eternal rest. Mr. and Mrs. Sparling have been but a few months in the diocese, but have already won many friends who deeply sympathize with them in their affliction.

THE REV. A. E. WHATHAM, rector of St. Peter's, who recently underwent a surgical

operation in St. Anthony's Hospital, is making a rapid recovery and expects to resume his work shortly after Easter.

THE SYMPATHIES of the Church people of the diocese have been extended to Bishop and Mrs. Woodcock on account of the serious illness of Mrs. Woodcock's mother, who has had a severe attack of typhoid fever. Owing to her age, her many friends were very anxious and many prayers were offered in her behalf. Happily she seems to be on the road to recovery.

THE CHURCH OF OUR MERCIFUL SAVIOUR, a mission for colored people, established some thirty years ago by the late Rev. J. N. Norton, D.D., and maintained ever since by him or his widow, has become self-supporting, and will probably be admitted into union with the Council as a parish in May.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Legacies for the House of St. Giles the Cripple—Death of William Craig Wilmer.

THE HOUSE of St. Giles the Cripple, a Home and Hospital for Destitute Crippled Children in Brooklyn, has of late received three legacies, being respectively from Amelia P. Webster, Caroline H. Polhemus, and Eliza Allen. A bed has recently been endowed by Miss Jane Thayer, the cost of the endowment being \$3,000.

WILLIAM CRAIG WILMER, a faithful layman of the diocese and vestryman of St. Paul's Church, Brooklyn, passed to his rest recently. He was a member of the famous Virginia family of Wilmers, which has given to the Church two Bishops and a number of distinguished clergymen and laymen, his father having been a brother of the late Bishop Wilmer of Louisiana and a cousin of the late Bishop of Alabama. His mother was of the Craig family of Philadelphia. Mr. Wilmer was educated at Racine College under Dr. DeKoven, and was a staunch Churchman during his entire lifetime. He was for some

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It is especially the food to make a weak stomach strong and create an appetite for dinner.

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"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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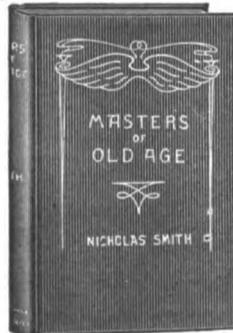
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"Masters of Old Age," by Colonel Nicholas Smith, is a book that should make glad the hearts of many more or less reluctantly descending the western slope of life, and at the same time encourage those who have not yet reached middle age. Colonel Smith regards as ridiculous that a man past 50 also is past good work, and plenty of it. He believes that by right living, judicious care, and especially by "staying in harness," health and activity may be prolonged well past the biblical limit. And he cites almost numberless instances of men and women, delicate and hardy, rich and poor, who have been and are vigorously active and useful at a great age. The writer himself, though an invalid and nearing 70, offers pleasing proof of the good work that may be accomplished by one no longer young. He has written a brave and cheery volume that many should enjoy and find helpful.



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years a trustee of the House of St. Giles the Cripple, and for a time secretary of its board, and was one of the founders of the Long Island Church Club. He was also for many years a lay reader and at times a crucifer and a thurifer at St. Paul's Church.

MASSACHUSETTS.

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

Bequests of the Late Mrs. Shaw—Affairs at St. Stephen's.

MRS. ANNA KNEELAND SHAW, widow of Colonel Robert Gould Shaw, a devout communicant of the Church, who died the middle of April in Boston after a long and painful illness, left much of her property to French charities in which she had become interested through long residence abroad. By the provisions of the instrument, 5,000 francs are given to the rector of the French Protestant Church, Rue Cortembert, Paris; 3,000 francs to the clergy in charge of the Church of the Holy Trinity in Avenue Del Alma, Paris; and a like amount to the American Episcopal Church at Geneva, Switzerland.

NOTHING new has developed at St. Stephen's Episcopal Church, from which the three clergy, Rev. Messrs. Bishop, Kimball, and Pitts recently resigned. Mr. Bishop's resignation has been accepted and it is understood that he is to take a year's vacation. A strong effort is being made by some of the parishioners to persuade Messrs. Kimball and Pitts to remain. At a meeting of the church committee and the Bishop held a few days ago, the whole matter was carefully gone over and another conference will be held after Easter. Meantime nearly all of the services at St. Stephen's on Good Friday were taken by the Rev. Fr. Frederick H. Sill, O.H.C.

MILWAUKEE.

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

Holy Week Solemnities—Illness of the Rev. Mr. Smith.

AMONG the Holy Week solemnities in Milwaukee was the blessing of the oils for the unction of the sick by the Bishop at the Cathedral on the morning of Maundy Thursday, a practice that has been of many years' standing at the Cathedral on that day.

The Three Hours' Service was held on Good Friday in a number of the city churches, Bishop Webb taking it at St. Andrew's, Canon St. George at the Cathedral, and the rector, Rev. Frederick Edwards, at St. James'. It was also held quite generally throughout the diocese.

DURING the morning service on Good Friday, the rector of St. Paul's Church, Milwaukee, the Rev. William Austin Smith, was obliged to leave the service, stricken with illness, and a physician being called, he was assisted to his home and was found to have succumbed to an attack of nervous prostration. He was unable to attend any of the Easter services, the Rev. Dr. Piper being called from Racine to supply his place. Mr. Smith will be obliged to take a rest for a few weeks, after which it is hoped he will be able to resume active work.

MONTANA.

L. R. BREWER, D.D., Bishop.

Work at Columbus and Great Falls.

WORK has been begun at Columbus, where lots have been purchased for a church building.

BUILDING was resumed in March on the Church of the Incarnation, at Great Falls, and will be pushed to completion as soon as possible. The rector, the Rev. Floyd J. Mynard, has now an associate in the Rev. Woodford P. Law. Regular services are being held at Mihart, Belt, Sun River, Fort Shaw Indian School, and Choteau.

Dr. Lapponi

Physician to the Late Pope Leo XIII., and Now Physician in Ordinary to Pope Pius X., Finds

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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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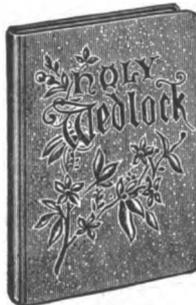
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OHIO.

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

The Work at Lorain—New Rector for St. John's—Work Among the Blind.

THE CHURCH in Lorain is becoming firmly rooted and is gradually acquiring a valuable property in that rapidly growing manufacturing city. This satisfactory progress in things temporal and spiritual is the result of the wise policy adopted by the present rector and his predecessor. St. David's and Redeemer missions (Rev. Wm. Curtis White, rector), have now excellent church buildings with a combined seating accommodation for 450 persons. Redeemer mission within the past few years erected a handsome stone church. A strong movement is now on foot to build a house for the rector and his family. It is estimated that the rectory aimed at will cost approximately \$4,000. Fully \$2,000 has already been subscribed toward this object and it is likely that building operations will be begun in the near future.

THE REV. RANSOM MOORE CHURCH, who recently accepted a call to St. John's Church, Cleveland, is expected to take charge of his new parish on St. Mark's day, April 25th. Mr. Church graduated from Hobart College in 1897 and from the General Theological Seminary in 1900. He did excellent work at the Church of the Angels and St. Athanasius' Church, Los Angeles, California. Later he was instrumental in reviving his present parish, St. John's Church, Auburn, N. Y.

St. John's Church, Cleveland, was the second parish organized in that city, its foundation dating from January 4, 1836. It was long one of the leading parishes in the Ohio metropolis, but of late years the character of the locality has changed greatly and the congregation has been sadly depleted. For some time back an effort has been made to secure an endowment for this venerable parish. Several generous sums have been obtained lately and the total has now reached \$20,000.

THE STATE OF OHIO has hitherto granted a small pension to her blind citizens which has greatly contributed toward their support. Recently the Supreme Court decided that these pensions were unconstitutional and they were accordingly withdrawn, their loss bringing much distress upon these unfortunate people. With a view to their relief an organization has been established in Cleveland which is not only seeking to provide for their immediate wants, but is also paving the way toward their permanent self-support. They are being taught to engage in useful activities and simple trades such as massage and weaving. The Rev. Wilson Reiff Stearly, rector of Emmanuel Church, is president of the Society for Promoting the Interests of the Blind in Cleveland.

PENNSYLVANIA.

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

Missionary Bishops in Philadelphia—Other News from the Diocese.

BISHOP WELLS, of Spokane, Bishop Johnston of South Dakota, and Bishop Brown of Arkansas have been spending some time in Philadelphia lately in the interests of the different and varied needs of their dioceses.

St. GEORGE' Richmond (Rev. A. J. Arkin, rector), has secured \$12,000 of the \$17,000 needed to complete the parish building on the new site. A two weeks' fair and bazaar will be opened on Monday in Easter week to help reduce the amount still needed. The old building and site several squares to the north of the present location will still be used to carry on mission work.

THE PROPOSED consolidation of three of the old parishes in the central portion of the city which of late years has been invaded and permanently occupied by Germans and

NEW BOOKS

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*The following note appeared in the author's "The Gospel in the Gospels," and refers to the book now announced: "My own position is that, while the Gospel is an act of faith as complete in Jesus Christ Himself, the rationale of its operation in human salvation is best interpreted and stated by St. Paul. My true objective point has therefore been the completer construction of the Gospel according to St. Paul, to be treated in a volume to follow the present one. That the epistles of St. Paul are an interpretation only, and not a transformation nor even an essential modification, of the Gospel of our Lord is next to the hope of casting a single new ray of hope upon the nature of the Gospel itself—the point which I have most at heart to prove in the end."

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Jews, is at a standstill owing to the refusal of the Church of the Advent, of which the late Bishop Brooks was one time rector, to form a part of the proposed plan. Each of the three parishes are blessed with comfortable endowment funds.

ON THE EVENING of Wednesday, March 20th, the Bishop Coadjutor opened with special services the new Church of the Prince of Peace, a chapel of Holy Trinity parish, where a growing and telling work has been carried on for a number of years, having been started during the rectorship of Bishop McViekar. The building complete cost \$50,000, and the work is at present carried on by the Rev. H. K. B. Ogle, minister-in-charge.

THE REV. F. C. STEINMETZ, rector of Christ Church, Ridley Park, having obtained consent of the Bishop and Standing Committee of the diocese, has opened a mission of the Church at Prespect Park, Delaware County, and the attendance and interest manifested has been gratifying.

TENNESSEE.

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

Diocesan News.

DURING the week commencing March 11th, Bishop Gailor conducted the mid-day Lenten services in Nashville, which were held in the Board of Trade Building. On Tuesday, March 12th, the Bishop made a telling address to the Men's Club of that city. Much enthusiasm was shown in this work.

THE 21ST OF MARCH marked the opening of the Lent term of the University of the South, Sewanee. There was an opening address and announcements by the Dean of the several departments. At the end of this term will come the semi-centennial celebration of the founding really of the thought of the University.

THE ANNUAL Quiet Day at St. Mary's Cathedral was held on Friday, March 22nd. It was conducted by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio. It was very largely attended by Churchwomen from all the parishes of Memphis.

CANADA.

Notes from the Various Dioceses.

Diocese of Toronto.

THE NEW Church of St. George's at Apsley is finished and has been well furnished in every way. The consecration service will be held May 3d, conducted by Archbishop Sweatman.—IN A SPEECH lately, referring to the growth of the diocese, the Archbishop mentioned that he expected to hold seventy confirmations in the spring. He has been holding those in the city parishes during Lent.—THE NEW incumbent of Fenelon Falls, the Rev. W. H. French, begins his work there the First Sunday after Easter.

Diocese of Quebec.

BISHOP DUNN presided at the annual meeting of the Orphan Asylum for girls in connection with the Church of England, in March. This institution is doing good work. Among other donations reported during the year was one of \$1,000 from Miss Walker.—THE RT. REV. DR. WINNINGTON INGRAM, Bishop of London, has accepted Bishop Dunn's invitation to visit Quebec in September next, on his way to the General Convention of the Church in the United States at Richmond, Virginia.—THE diocesan thank offering is making good progress.

Diocese of Ottawa.

THE ANNUAL meeting of the diocesan Woman's Auxiliary is to be held in Ottawa this year, the 29th, 30th, and 31st of May. The diocesan board are delighted to have their president, Mrs. Tilton (who is the

founder of the Canadian Auxiliary), again with them after her recent serious illness.—THE MUCH-NEEDED cow asked for by Archdeacon McKay for his mission at Lac La Rouge, has been given by the Ottawa Woman's Auxiliary.

Diocese of Keewatin.

MISSIONS in the Rainy River district are prospering. Bishop Lofthouse consecrated St. James' Church, and visited neighboring missions, in the beginning of March. The diocesan missionary has been holding services during Lent in a number of missions.—IT WAS hoped that the furnishing of St. James' Church, Whitemouth, would be completed by Easter Day.

Diocese of Montreal.

THE TRAVELLING secretary of the St. Andrew's Brotherhood for Canada visited Montreal during Holy Week, speaking each day in one of the city parishes. It was arranged that he should address the congregation of Christ Church Cathedral on the evening of Good Friday.

Diocese of Ontario.

BISHOP MILLS has consented to hold some of the after Easter confirmations for Bishop Carmichael of Montreal, at present absent in Europe.—ARCHDEACON CAREY has returned to Kingston, after his sojourn in the South, much improved in health.

Diocese of Mackenzie River.

EVEN THIS district in the extreme north has many more workers now than thirty years ago. Then there were but three missionaries, and two stations—more than a thousand miles apart. Bishop Reeves' staff, at last accounts, numbers five clergy and nine lay workers and catechists; there are three schools, and a Church population of 750, divided among seven stations.

Diocese of Fredericton.

THE REV. R. A. ARMSTRONG, curate at St. James' Church, Orilla, Ontario, was on Tuesday evening, March 26th, elected rector of Trinity Church, in succession to the Rt. Rev. J. A. Richardson, who resigned the rectorship to take up his duties as Coadjutor Bishop of the diocese of Fredericton. The Rev. Mr. Armstrong was born in Toronto, November 25, 1878, and is unmarried. He was educated at the Toronto schools, and graduated from Toronto University, securing his B.A. in 1900. In 1905 he was awarded his M.A. He took his theological course at Wycliffe College, Toronto, and was vicar at the Church of the Holy Saviour in Waterloo, Ontario, from May 1901 to June 1903, and curate of St. James' Church, Orilla, from June 1903 to the present time.—THE NEW organist appointed for the Cathedral, to succeed Professor Powell, is Mr. F. Isherwood.
(Continued on Page 817.)

A lady with entrée into titled English society will chaperone four young ladies to England and the Continent for three or four months, securing all the advantages of a London season. Best hotels only patronized. Travel de luxe. Automobile touring. Sailing from New York early in May. Strictest references required and given. Address C. N. P., P. O. Box 672, New York.

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CANADA.

(Continued from Page 816.)

Plummer, A.R.C.M., A.R.O.C., and member of the Incorporated Society of Musicians. He is at present organist of St. Thomas' Church, Gleasgom, and will sail for Canada on April 13th. Professor Powell has accepted a position as organist of the Anglican Church at Smith's Falls, Ontario.—FRIENDS of the Rev. P. Owen-Jones, priest-in-charge of the mission church of St. John the Baptist, St. John, N. B., will be pleased to hear that he has entirely recovered from his recent severe illness and is able to resume his duties.—REV. FATHER DAVENPORT, of Toronto, who has been officiating at the mission church during Father Owen-Jones' illness, will probably remain in St. John until after Easter.

WE KNOW not a millionth part of what Christ is to us; but perhaps we even less know what we are to Him.—Christina G. Rosetti.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 221 West 91st St., New York.]

Sir Edward Elgar, who is now in this country, and who recently conducted two of his works at Carnegie Hall, New York, seems to be attracting unusual attention among musical critics. When his celebrated and successful work, "The Dream of Gerontius," was produced for the first time in England, extravagant things were said of it, and the composer was hailed as the greatest master England had ever known. Some very distinguished men, among them the great Purcell, suffered somewhat in comparison. We have noticed lately a decided falling off in this enthusiasm for Elgar. In France, according to all reports, his music has been rather coldly received. Even in England there has been a slight reaction from what was perhaps premature and unrestrained adoration.

One of our Church journals has deliberately called him a much "overrated musician," and one of our most prominent critics has not hesitated to proclaim some of his recent works to be "as dry as dust"!

However, criticism sometimes runs mad, and as Elgar was at first over-praised, he stands now a good chance of being over-condemned. So it would seem from the following account of his oratorio, "The Apostles," which was sung last month by the Oratorio Society of New York, under the composer's baton:

"This work has a few lucid moments at the beginning, particularly the Hebrew scene (with the Shofar), but it soon lapses into hopeless dullness, seldom relieved for an instant. The Germans have a very useful word, which we need to describe it, *langweilig*, for which an English equivalent might be coined—*long-while-ish*. Even the presence and leadership of Sir Edward himself could not dissipate this impression of unutterable insipidity. There are a great many composers of the



WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

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present day competing for the prize of unmelodiousness. Elgar is not far from the front. If we take away a note from a Wagnerian theme, or change a note, the beauty is gone—do the same with a theme of Elgar's and no one would be the wiser."

Similar things were said of his oratorio "The Kingdom," which was also sung under his direction a week after "The Apostles." Undoubtedly some of this adverse criticism is undeserved, but we think Sir Edward Elgar reached his highest mark in "The Dream of Gerontius," and until he composes something equal to it he will be more or less subject to the statement that he has "worked himself out."

Mr. Charles Heinroth, organist and choir-master of the Church of the Ascension, New York, has accepted the offer of the position of Pittsburgh City Organist and director of music at Carnegie Library, beginning October 1st, for a period of three years. Mr. Heinroth is well known as one of our best solo players, and this appointment has caused much satisfaction among professional musicians. On April 11th Mr. Heinroth will go to the dedication of the Carnegie Institute Buildings, when he will play two organ solos in the course of the dedication ceremonies. This position is considered one of the most desirable of its kind in the world. The salary is \$4,000 per annum, and the duties are such that the incumbent has ample time for outside engagements, such as organ recitals, choral conducting, teaching, etc.

Among the positions which are ranked on an equality with the Pittsburgh post, are the large Town Hall organ appointments in England, such as Birmingham, Sheffield, Liverpool, etc. There is a very important position of the kind at Sydney, Australia, and another at Melbourne.

As the taste for organ music develops in this country, it is more than probable that similar positions will be founded in various parts of the United States.

Eastertide was celebrated with the usual musical pomp and magnificence this year, and we notice no falling off in the character of the selections appearing on service lists. The favorite anthem seems to have been the Hallelujah Chorus, which is particularly appropriate at Easter. Berthold Tours' "God hath appointed a day" has retained its old place as one of the most stirring and effective settings for this season, and there has been a marked increase in the use of Sir George Martin's "As it began to dawn."

The Evening Service by Dr. Horatio Parker, in the key of E, has also gained in popularity, and this is a matter for congratulation, for it is one of the finest, if not actually the finest evening service ever composed by an American musician.

Of adaptations from the Latin, Gounod's "St. Cecilia" still holds first place on a festival service.

We have not room for all the lists we would like to print, but we give the following as a general indication of what was sung:

St. Thomas' Church, New York: M., "Christ Our Passover," Macfarlane; *Te Deum* in C, Warwick Jordan; "God Hath Appointed a Day," Tours. E., *Magnificat* and *Nunc Dimittis* in G, Macfarlane; "As It Began to Dawn," C. Whitney Coombs; "Saviour of Men," Gounod. Will C. Macfarlane, O. & C.

St. Paul's Cathedral, Cincinnati, Ohio: M., *Te Deum* in C, Gounod; Communion in A, Stainer; Hallelujah Chorus, Handel. E., *Magnificat* and *Nunc Dimittis* in C, Roberts; "Worthy Is the Lamb," Barnett. James E. Bagley, O. & C.

St. Paul's Church, Concord, N. H.: M., *Te Deum* and *Jubilate* in B flat, Brewer;

"God Hath Appointed a Day," Tours. E., *Magnificat* and *Nunc Dimittis* in E flat, Statham. Harold N. Clare, O. & C.

St. John's Chapel, New York: M., Stainer's "They Have Taken Away My Lord"; Communion, Gounod's *Messe Solennelle*; "Worthy Is the Lamb," Handel. E., *Magnificat* in E, Parker; Handel's "But Thou Didst Not Leave His Soul in Hell." Robert J. Winterbottom, O. & C.

Trinity Church, Buffalo, N. Y.: M., *Te Deum* in A, Martin; *Jubilate* in F, Coleridge-Taylor; *Gloria* in B flat, Stanford; "Now Late on the Sabbath Day," Coleridge-Taylor. Seth Clark, O. & C.

Grace Church, Brooklyn Heights, N. Y.: *Te Deum* in B flat, Stanford; Communion, *Messe Solennelle*, Gounod; "Now Late on the Sabbath," Coleridge-Taylor. Frank Wright, O. & C.

Holy Trinity Memorial Chapel, Philadelphia, Pa.: Festival *Te Deum* in C, Warwick Jordan; "Sing Ye to the Lord," C. H. Lloyd; "As It Began to Dawn," Martin. Henry S. Fry, O. & C.

St. Paul's Church, Albany, N. Y.: *Te Deum* in B flat, Lutkin; "As It Began to Dawn," Martin; *Jubilate* in E, Parker; *Gloria*, Rousseau; "Break Forth Into Joy," Simper; *Sanctus* in A flat, Parker; *Agnus* in G, Tours. Robert H. Moore, O. & C.

Church of the Holy Faith, New York: M., "Christ, Our Passover," Holden; *Te Deum* in B flat, King Hall; *Jubilate* in C, Buck; Communion in E flat, Eyre; "God Hath Appointed a Day," Tours. E., Service in D, Field; "He Is Risen," Gadsby; Seven-Fold Amen, Stainer. Gottfried H. Federlein, O. & C.

St. Mary's Church, Philadelphia, Pa.: M., *Te Deum* and *Jubilate* in B flat, Stanford; Communion in F, Smart; "God Hath Appointed a Day," Tours. E., *Magnificat* and

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Trinity Church, Newark, Ohio: *Te Deum* in B flat, Stanford; Communion in B flat, Mozart; "God Hath Appointed a Day," Tours. Raymond V. Nold, O. & C.

Church of the Epiphany, New York: "March of the Templars," Hiles; *Te Deum* in E, Horatio Parker; Shorter *Kyrie* in E, Chapin; *Gloria Tibi* in B, Gounod; "Most Glorious Lord of Life," West; "The Day of Resurrection," Tours. S. Dyer Chapin, O. & C.

The Magazines

Blackwood's Edinburgh Magazine for March contains the continuation of Neil Munro's "Daft Days" and a number of articles of British interest. Charles Whibley has an appreciative article on New England. There is a very patronizing notice of The Longfellow Centenary, and a rather disagreeable comment on the Swettenham incident in Jamaica.

Revue Catholique des Eglises for March contains various articles on the troubles between the Roman Church and the French Government, and on the Russian Church; but nothing of special interest to Anglican readers.

THE VISIBLE BODY OF THE RISEN LORD.

It is more especially in the last figure of the Church, as the Body of Christ, that it (the Resurrection) finds its peculiar application. The idea which this figure expresses, springs, indeed, properly out of the belief in a Risen Saviour. Anticipations of the idea are found in the later discourses of Christ and elsewhere He spoke of His continual presence among men in the persons of the poor and of His ministers. But these and other intimations of a like kind fall far short of the full grandeur of the conception which St. Paul lays open. Nor can it be without significance that the revelation is made to us through him who was resolved not to know "a Christ according to the flesh," and to whom the Lord was first manifested in the majesty of His divine glory. The Church is (if we may so speak) the visible Body of the Risen Christ: it is through this that He still works, in this that He still lives. Three principal relations are included in this conception of the Church as the Body of Christ. Christians as such are essentially united together in virtue of their relation to Christ, and that irrespective of any feeling or will of their own. Next they are bound to one another by the obligation of mutual offices, the fulfilment of which is necessary for the well-being of the whole. And lastly, all alike derive their life from their Head who is in heaven.—*Bishop Westcott.*

THE LESSONS OF THE HOLY TRINITY.

Though the nature of God must needs be mysterious to our understandings, there is no mystery in the benefits we receive from Him, nor any darkness in the duty we owe Him. Without comprehending how the three Persons of the Godhead are united in one eternal

God, we may glorify each for His excellent greatness and goodness to man. We may glorify the Father, the original Fountain of all things, who sent His only Son to work out our salvation. We may glorify the Son, who undertook and has accomplished that salvation. We may glorify the Holy Ghost who is graciously present with the faithful in Christ to write His words in their hearts, to comfort and succor them, and to lead them in the steps of their Redeemer to the gates of heaven which He has opened. The Father, the Son, and the Holy Ghost were not revealed to us that we might be more knowing than the heathens. We were told of the Father, that we might obey the Father; we were told of the Son that we might be delivered from our sins by the Son; we were told of the Holy Ghost, that we might welcome Him into our hearts, and throw them open to receive Him. What will it avail us to have heard of the Father, if we choose to be cast out forever from His Presence? What to have heard of the Son, if we reject the atonement of His Blood? What to have been brought up in the knowledge of the Holy Ghost, if we despise His warnings, drive Him from our hearts by our impurities, and remain, like Gideon's fleece, dry in the midst of so much moisture?—*Augustus W. Hare.*

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**JUSTICE, PRUDENCE, TEMPERANCE,
FORTITUDE.**

Each of us, if his inward faculties do severally their proper work, will, in virtue of that, be a just man, and a doer of his proper work.

It is not, then, essentially the province of the rational principle to command, inasmuch as it is wise, and has to exercise forethought in behalf of the entire soul, and the province of the spirited principle to be its subject and ally? And would not these two principles be the best qualified to guard the entire soul and body against enemies from without; the one taking counsel, and the other fighting its battles, in obedience to the governing power, to whose designs it gives effect by its bravery?

In like manner we call an individual brave in virtue of the spirited element of his nature, when this part of him holds fast, through pain and pleasure, the instructions of the reason as to what is to be feared and what is not.

And we call him wise, in virtue of that small part which reigns within him and issues these instructions.

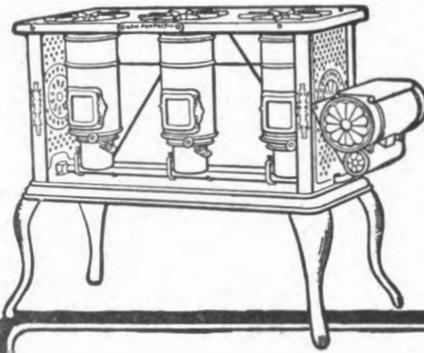
Again, do we not call a man temperate in virtue of the friendship and harmony of these same principles, that is to say, when the two that are governed agree with that which governs in regarding the rational principle as the rightful sovereign and set up no opposition to its authority?—*Plato.*

THE VOICE OF THE RISEN LORD.

If Christ the Eternal Truth hath built the Church, truth, transformed by the Spirit into love, is become living among men. The divine truth, embodied in Jesus Christ, must thereby be bodied forth in an outward and living phenomenon, and become a deciding authority if it is to seize deeply on the whole man, and put an end to pagan skepticism—that sinful uncertainty of the mind, which stands on as low a grade as ignorance. It is, then, the duty of the Church to preach the pure Word of God; to communicate, on the authority of God, those truths with regard to the nature of God and the destinies of creation which He has revealed; to impress upon the intellects of men the true doctrine of Christ—by oral instruction, by the development of a school of theology, by symbolical and suggestive rites, by catechetical instruction, by preserving and interpreting Holy Writ. Its emphatic office, as far as regards the intellects of men, is to impress upon the minds of men an abiding conviction of certain truths; which truths not merely tend to a holy life here and to salvation hereafter, but of which the mental acceptance is itself a part of the integral Christian life, one phase of that supernatural life which, begun in this life, receives its fulness in the eternal world.—*Bishop Forbes.*

**THE MAKING OF A CHARMING
WOMAN.**

Of course, the foundation of the greatest of the charms lies in that unselfishness which illumines the face as well as the heart. As politeness itself consists in little generousities, so no woman who sinks self in the giving of pleasure to others can escape its reward and not be herself intrinsically charming. But all women are not unselfish, and history shows us many who, though innately bad, yet, through mind rather than heart, have sent their names down to us as examples of charming women. But they were miscalled, and what seemed charm was only fascination in them, which is an inborn quality, though improved by brain and use.—"An Old Beau," in the *Delineator.*



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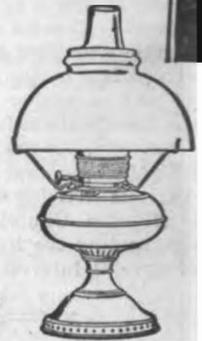
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