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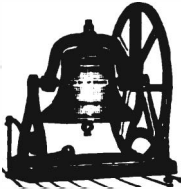
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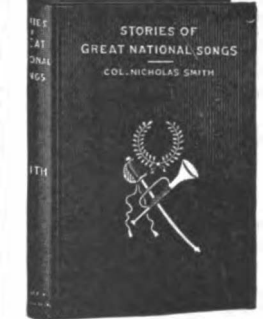
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IT IS ONLY the sincerity of human feeling that abides. As for a thought, we know not, it may be deceptive; but the love, wherewith we have loved it, will surely return to our soul; nor can a single drop of its clearness or strength be abstracted by error. Of that perfect ideal that each of us strives to build up in himself, the sum total of all our thoughts will help only to model the outline; but the elements that go to construct it, and keep it alive, are the purified passion, unselfishness, loyalty, wherein these thoughts have had being.—*Scl.*

THE CHURCH'S TWOFOLD MISSION—EXPANSION AND PURIFICATION.

THE teaching of the Epiphany season may be summed up in two words: Manifestation and Expansion. Christ must be manifested for what He is: Ideal Youth, Transformer of Things Natural, Healer of Diseases, and Lord of Realms Physical and Civic. But He is manifested to some, the Elect, that through them He may be known to all. The dominant note of Epiphany is Missions. Epiphany keeps that before us. But, there is another thing that Christians are liable to forget, after their zeal for the salvation of others has been aroused, and that is, that they themselves are not yet "saved," only "being saved." The teaching for the Fifth Sunday after Epiphany sounds this note of warning, the necessity of constant effort after purity in the Church itself. We are to aim at being genuine Christians, not counterfeit; wheat, not tares. But there is nothing more dangerous to the Church than zeal for purity not accompanied by humility and patience. The love of purity may itself degenerate into puritanism and pharisaism; spiritual pride with contempt of others; and the others, discouraged, grow worldly. This double warning: that in aiming to cover the whole field of the world with the Kingdom of God, the Church must aim at purity for herself, and yet must seek purity in the right way: humility for ourselves, and with patience toward the erring—this lesson is taught us in the

GOSPEL FOR THE DAY (MATT. 13: 23ff). PARABLE OF TARES AND WHEAT.

It is contended by those who believe that the Church is the garner for ripened sheaves of wheat, the society of the saved, that our Lord only meant to say there would be good people and bad people in the world. As if it took Divine revelation to make that known! No, what He meant was to let us know that there would be good and bad people in the Church, and to warn against the very natural theory of making and keeping the Church pure by admitting only the saved and excommunicating all the worldly. To do that, taught the Master, would be to anticipate the judgment day and even to usurp the functions of the Divine Judge, besides uprooting wheat, No! "Let both grow together until the harvest." Remember that the tares may become good wheat and do not forget also that the wheat may degenerate into tares, which it can avoid only by growing and by being humble and patient. The Christ spirit, in a word, is something not to be "professed," but to be sought after, striven for. Salvation is to be worked out with fear and trembling, he that thinketh he standeth, taking heed lest he fall. The elect, the Church member, is chosen to the opportunity of growth and service, not to the boast of a guaranteed salvation.

THE EPISTLE (COLOSSIANS 3: 12ff). APPEAL TO THE ELECT.

The Apostle Paul here continues Christ's appeal to the elect, the members of the Church. Baptized in infancy, we are as tender blades of wheat sown in the field, put where we may grow and bring forth fruit. The appeal is made to us to put on, to cultivate, the Christian virtues of mercy, kindness, humbleness, meekness, longsuffering, forgiveness, love, and that peace which is the result of fellowship in the one Church; thankfulness, and joy; and all this, be it observed, on the basis of—what? That we have been converted? That we have "professed religion"? No; but, as God's "elect," chosen to this position of spiritual vantage; "holy," that is, set apart by God, not setting ourselves apart; and "beloved," the objects of God's love manifested toward us in the Son, and imparted by the Holy Spirit in the Church. Being in the Church by God's choice, and not by our own profession or claim, we are entitled to be there, even though "not good enough;" but being there with all the forces

for growth, we will make use of the means of grace, doing all in the name of the Lord Jesus.

It is remarkable that this appeal stands in close connection with the thought of the Missionary activity of the Church, just as the condition of the wheat field is connected with the duty of covering the whole world.

The Apostle's appeal to the Church to put on the virtues of compassion, kindness, etc., as God's elect, holy and beloved, follows immediately upon the statement of ideal in Christ, "where there cannot be Greek and Jew, circumcision and uncircumcision, Scythian, bondman, freeman; but Christ is all in all."

So, then, for the world's sake and the Church's, let us pray: "O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion." W. B. C.

HOW THEY VOTED.

CABULAR matter is so seldom of interest to readers in general that it does not often find place in our columns. We have, however, made an exception in this issue, in order to show concisely how each delegation voted in the recent General Convention on matters of particular importance.

In the House of Bishops the ayes and nays are recorded only on two measures; one being that to establish Racial Missionary Districts, the other being that in favor of an amendment to the Constitution providing for Suffragan Bishops. The former proposition failed, the latter carried and received the concurrence of the House of Deputies, though requiring also the ratification of the next General Convention.

To what extent the second of these propositions was intended as a solution of the negro problem in the Church cannot be definitely stated, since it was proposed not only as a solution of that problem, but also, in the favorable report of a joint committee appointed at the preceding Convention, as being desirable for other reasons in addition to the needs of that race. On its general merits, the system received the unanimous endorsement of the committee of five Bishops, five clergymen, and four laymen. This report was presented in the House of Bishops on the ninth day of the session. On the eleventh day, the joint committee on a memorial from workers among the colored people presented a report also recommending the same system as the best solution of the racial question. This recommendation was signed by four Bishops, three clergymen, and five laymen, a minority of one Bishop and one clergyman dissenting and recommending the establishment of racial missionary districts. The vote on the minority recommendation was, therefore, first taken, and the establishment of racial missionary districts was defeated by a vote of 34 to 50. That plan being defeated, the subject of work among the colored people was further discussed, and, the two reports favoring Suffragan Bishops having been harmonized into a single amendment to the Constitution, that amendment was adopted by the House of Bishops by the following vote: ayes 45, nays 33. It afterward received the concurrence of the House of Deputies, but requires the ratification of the next General Convention, as stated, before being final.

Since the adjournment of General Convention there has been some discussion of this matter from two points of view. On the one hand the action has been challenged as having been passed almost, if not quite, under false pretenses, it being alleged that the needs of the colored people were taken as the justification of the enactment of this proposition with the intent rather of utilizing it otherwise than for that special purpose. A careful scrutiny of the record seems not to justify such a charge. The elaborate report of the joint committee on Suffragan Bishops had been presented some days before the final vote on the subject, and that report definitely stated many other purposes than that of racial difficulties as the purpose for which the proposed amendment was desired. Certainly there was abundant publicity given to that report.

When the matter of work among the colored people was before the House, it was thoroughly discussed in all its phases and the report of the committee on that subject recommending Suffragan Bishops as the solution of the racial problem was made several days after the general report commending the same system. There is no way of determining whether the votes finally given were because of the reasons stated in the general report or of those given in the report commending the system for the specific purpose of negro work. Presumably both reports had weight, and it was entirely legitimate that those favoring the system should cast a favorable vote, whether they

desired the system for its reputed value as a solution of the negro problem or for some other reason. Moreover, with respect to the negro problem, it is to be observed that the vote on the establishment of racial missionary districts was taken first, and not until both that measure and also the plan submitted by the Bishop of Arkansas had failed, did the question of Suffragan Bishops arise for final determination.

On the other hand, the concurrent legislation to amend the Constitution by providing for Suffragan Bishops has been violently attacked by the Bishop of West Texas since the adjournment of General Convention, on the ground that the legitimate needs of the colored people in the South have been deliberately set aside by General Convention in the refusal to provide for separate organization of negro work. With respect to this serious charge, an analysis of the vote is interesting. It must be presumed that the Southern Bishops generally are quite as experienced in work among the colored people as is the Bishop of West Texas, whose report shows only one small mission for that race within his diocese. Others have, under present conditions, built up a larger work among members of that race. If the Southern Bishops had stood substantially as a unit either in favor of the system of missionary districts or in opposition to that of Suffragan Bishops, there would be more ground for anxiety lest the fear of the Bishop of West Texas might be well grounded. It is beyond question that in a great many of the Northern dioceses, although by no means in all of them, the problem assumes merely an academic form, while in the South it is a very practical issue. We should have had serious heart-burnings if the result had been reached by Northern Bishops outvoting those from the South. It is interesting, therefore, to discover precisely how the Southern Bishops voted on both these propositions.

On the proposition to establish racial missionary districts, 7 Southern Bishops voted aye and 17 voted nay. It seems therefore beyond question that those who may be deemed experts in the matter, rejected that system.

On the proposition to establish Suffragan Bishops, 11 Southern Bishops voted aye and 14 voted nay. While, therefore, a majority was given against this system also, yet as none other was seriously discussed than these two systems, the Arkansas plan having been overwhelmingly defeated without the call of the roll, it must be assumed that those who voted against both measures did so in the belief that no legislation whatever, or at least none that had been seriously proposed, was to be desired. For those who hold that view, it is obvious that no need rests upon them to place the Suffragan system in operation, even if it shall receive the ratification of the next General Convention. The system is simply permissive and makes possible the choice of a Suffragan Bishop, whether for work among a given race or for any other purpose, in any diocese that may desire to adopt the measure. Those Bishops, therefore, who were opposed to any legislation, have the same opportunity to preserve the *status quo* within their own dioceses as they would have had if both measures had failed, as did the first.

We may, however, analyze the vote cast by the Southern Bishops still further. Of the seven Bishops who voted in favor of the racial district system, two, the Bishops of North Carolina and Arkansas, voted for the Suffragan system when the racial system had failed; five, the Bishops of Florida, West Texas, Texas, Mississippi, and East Carolina, voted against the Suffragan system.

Of the 17 Bishops who cast their vote against the racial system, 8 also cast their vote against the Suffragan system, thereby suggesting the probability that they were opposed to any form of legislation with respect to the subject. These were the Bishops of Southern Virginia, Maryland, Oklahoma, Lexington, Virginia, Asheville, Alabama, and the Coadjutor of Southern Virginia. Eight voted against the racial system and in favor of the Suffragan Bishop system, thus showing their preference for the latter as compared with the former. These were the Bishops of West Virginia, Louisiana, Georgia, Southern Florida, Washington, Kentucky, and the Coadjutors of West Virginia and South Carolina. The Suffragan system also received the favorable vote of the Bishop of Tennessee and the unfavorable vote of the Bishop of Easton, neither of whom had voted on the former question. We may, therefore, assume the preference of the Southern Bishops, in so far as they are revealed in this vote, as follows: Two are on record as preferring the racial district system, but as accepting the Suffragan system; five are on record as preferring the racial district system and opposed to the Suffragan system, even after the former had

failed; eight are on record as opposed to the racial district system and preferring a Suffragan system from the start: eight are on record as opposed to both; two other Bishops voted only on the second measure, and one Bishop only on the first, and thus gave no opportunity for comparison. It is obvious, therefore, that the greater number of Southern Bishops—those who may be considered experts in work among colored people—disagree with the Bishop of West Texas in his recent remarks.

THE ANALYSIS of votes cast in the House of Deputies lacks some of the interest that would otherwise appertain to it, were the individual votes of deputies recorded. The record gives only votes of entire delegations. It is obvious that it can never be definitely assumed that any given member voted as his diocese is recorded, since when three or four deputies in either order are present from any diocese, one may vote in the minority, and his vote, being over-ruled by the majority vote of his delegation, is not of record. Shortly before the gathering of the recent General Convention we suggested that the House of Deputies now return to its older system whereby there was not only recorded the vote by dioceses, but also the vote in detail. We showed at that time that the latter system prevailed until the general revision of the Book of Common Prayer required so large a number of roll calls that it was almost a matter of necessity that this condensation of the call should be adopted. Revision of the Prayer Book was followed by that of the Constitution and then by that of the Canons, and only in the General Convention of 1904 were those revisions completed. The former practice might, therefore, have been resumed at the recent General Convention with very little inconvenience. It was not thus resumed, however, and so the individual votes are not of record. Much historical interest is lost, therefore, and the opportunity is not given to members of a diocese to learn how their representatives voted. Notwithstanding this limitation, an analysis of the vote cannot be other than interesting.

On the Preamble, the Shaylor amendment was to incorporate into that document the renewed declaration that the Bible is "the Word of God." It must, of course, be understood that votes cast against that amendment were not to be construed as negating that proposition, but rather as holding that it was unnecessary to make the declaration in that place. Even thus it is interesting to observe that the Broad Church dioceses, that might have been expected to vote in the negative on this proposition, by no means did so. Michigan, indeed, voted nay in each order, thereby recalling the denial of the Bishop of that diocese of any belief on his part that the Bible is rightly called the Word of God. On the other hand, Louisiana, in which diocese there is probably more looseness of theology expressed in high places than in any other in the country, voted aye in both orders, showing perhaps the recognition by the deputies that local conditions are such as to make it at least expedient that the proposition should be reaffirmed in this document. Massachusetts gave a divided vote, both in the clerical and in the lay order. Western Massachusetts gave a divided vote in the clerical order and an affirmative vote in the lay, Rhode Island voted aye in the clerical order and nay in the lay. Few votes can, on analysis, be shown so contrary to that which might reasonably have been expected, as this showing of the vote of the so-called Broad Church dioceses. The Low Church dioceses generally voted nay in both orders. Thus did the three Virginian dioceses and Pennsylvania, as well as New York. The Catholic dioceses were divided, some voting for and some against the proposition. Never were party lines so loosely drawn. One is, indeed, perplexed to some extent in interpreting the vote, by reason of the curious fact that the clerical order in seven dioceses is recorded in the Journal (p. 269) both among the affirmative and the negative votes. One must presume that the error is typographical, and that the secretary possesses in fact a record of the vote sufficiently accurate to determine that the amendment was passed.

Neither are partisan lines particularly drawn in the subsequent votes on the Preamble as a whole, whether in the form in which it first passed the House of Deputies or in the slightly amended form in which it came from the House of Bishops to receive the concurrence of the lower House. So large an affirmative vote was cast that the scattered negative votes reveal little of interest. Some who were ready to accept the form in which the Preamble was first voted upon, changed their vote to the other side when the House of Bishops had apparently weakened the force of the phrase descriptive of the Bible as the Word of God, by changing the conjunction "and" to a comma between the two descriptive clauses. The final vote was, there-

fore, somewhat less pronounced in favor of the proposition than was that formerly given.

On the proposition to establish a Court of Appeals, partisan lines may possibly be detected to some extent. It will be remembered that at the time of the Crapsey trial the radical contingent was emphatic in pointing out the injustice of a condemnation from which there was no appeal on the doctrinal issue. Churchmen of other schools of thought agreed that the condition was an unfortunate one, and it then seemed that nothing could stand in the way of the establishment of a final Court of Appeals at the recent General Convention. In the meantime, however, the Broad Church position had veered completely, those who were emphatic before being now opposed to the formation of such a court. There was, indeed, little representation of the Crapsey school in the House of Deputies, so that too much should not be made of the division on this subject; yet it may be of some significance that the votes of Long Island, Massachusetts, and Western Massachusetts were cast in both orders against the establishment of such a Court. So also in general were the votes of the Evangelical dioceses. Virginia, West Virginia, and Southern Virginia voted nay in both orders, Kentucky and Lexington voted nay in the clerical order and aye in the lay; Pennsylvania was divided in both. New York voted nay in both orders. The High Church and Catholic dioceses generally voted aye, but not so unanimously as to win the day. As a mere matter of justice to any defendant, and for the reputation of the Church, we cannot understand how the establishment of a Court of Appeals can be opposed.

On the subject of Provinces, one notices two peculiarities. In seventeen delegations the clergy voted aye and the laity voted nay or were divided. The proposition was stronger in the dioceses west of the Atlantic seaboard than in the East, and was weakest in the South. The dioceses especially interested in the present centralization of missionary interests, New York, Pennsylvania, Massachusetts, and Long Island, the four urban dioceses of the East, voted in the negative, except that the clerical vote of Long Island was divided. One must of course presume that the objection from these dioceses has to do with jealousies against division of responsibility, which is now kept largely in their hands, with the dioceses of the West and South. It is difficult, however, to account for the other opposition. Why should the laity be against the proposition and the clergy for it? In analyzing the vote from the seventeen dioceses in which the orders disagreed, one observes how largely the negative vote of the laity was cast by dioceses whose deputies are chiefly new men. This suggests the probability that the question was so presented as not to have convinced those who were not familiar with the history of the movement for Provinces, that these would be desirable. The canon proposed was not very satisfactory, as being too indefinite and not showing upon its face what might be the value of the system, and to that indefinite character of the canon proposed, as well as to the lamented absence of the chairman of the committee that presented the canon, the Rev. Dr. Davenport, we attribute its defeat, which is caused directly by the votes of the seventeen dioceses in which the orders were divided. We fail, however, to see why the southern dioceses should oppose the system. In both orders there were negative votes from Alabama, Arkansas, Florida, Georgia, South Carolina, Southern Virginia, Tennessee, Virginia, and West Virginia, with negative votes in one or the other orders from several other southern dioceses. If this were to be accounted for by a fear in the South lest sectionalism should prevail in the Church, we should esteem it a happy omen. This may, indeed, have influenced some of the negative votes, both in the South and elsewhere; yet the fear is, in our judgment, wholly unfounded. Any narrow sentiment in the Church is to be condemned; but a "provincial" sentiment, such as might be generated in a province covering a dozen or more dioceses, would be as much less objectionable than the spirit of mere diocesanism, as the latter is better than pure parochialism. Nationalism itself is an evil in the Church when the mental outlook is confined within national limits. The cure for all forms of localism is to be found in Catholicity; but Catholicity is not and cannot be obscured by the establishment of the provincial system.

When we reach the two votes in the House of Deputies on the addition to the proviso in Canon 19, "Of Persons not Ministers in this Church Officiating in any Congregation Thereof," we find both votes so overwhelmingly in favor of the proposition as to be unable to detect any party lines. We quoted last week from the report of the committee on Canons,

showing that the amendment which they reported favorably was expressly stated not to be in the nature of an endorsement of what is known as the "open pulpit." The vote is suggestive of the same thing. The demand for the open pulpit prior to the meeting of General Convention had been largely exploited through the *Southern Churchman*, whose editor was a clerical deputy from the diocese of Virginia. The record shows that in the clerical order Virginia voted *against* the canon thus reported, giving additional evidence that it was not construed by those who desired an open pulpit as favorable to their end.

The vote in favor of Suffragan Bishops also is nearly unanimous, although some sentiment against such Bishops appears in connection with votes from the South. Both in the clerical and in the lay order negative votes were cast by Arkansas, Dallas, and Florida (the latter being divided). Texas voted nay in the clerical order and West Texas was divided, there being at the time no lay representatives from these two dioceses. But a much greater number of southern dioceses voted in the affirmative. The only other diocese that voted in the negative in both orders was Albany, though the lay votes of East Carolina and Western New York were negative, and the clerical vote of West Virginia was divided.

It is interesting to observe that on the eight votes herein recorded, Southern Virginia alone was, in both orders, invariably on the winning side; a distinction that entire delegation shares with the clerical delegations of Alabama, South Carolina, and Tennessee, and with the lay delegations of Kansas and Virginia. It seems, therefore, that the action of this convention should at least be satisfactory to the South.

It remains only for us to compliment the secretaries on the speed with which the Journal has been issued, quite breaking the record, if we are not mistaken.

BEFORE the clergy have made up their cards of Lenten services, we desire to suggest to them the unwisdom of providing for an evening communion on Maundy Thursday. It is sometimes held that because the sacrament was instituted in the evening, therefore the offering of the commemorative sacrifice at the same hour is fitting to-day. We question the wisdom of the plan. Our Lord could hardly have intended the hour chosen to be a precedent for the offering of the sacrifice, any more than the accompaniment of the Passover with the Hebrew customs of the day was to be esteemed a part of the commemoration. The Church very early—probably in apostolic times—perceived the wisdom of preparation for the reception of the sacrament by fasting. There is ancient precedent for evening celebrations on fast days, when the people had strictly observed the fast before coming to their communion; but how can that precedent be cited as justification for a Maundy Thursday communion administered to the people who have not followed the precedent of preparing themselves by an all-day fast?

Devote, if you will, the evening service of Maundy Thursday to a meditation on the sacrament that was instituted on that day; but let us not sanction the modern practice of celebrating the Holy Communion after the people have eaten and drunk their full round of the day's meals. The unfasting reception of the Eucharist in the morning, which is still unbroken in many of our parishes although, happily, the opportunity for making one's communion before breakfast is now almost universally given, is sufficient break with ancient customs without emphasizing that break by means of an Evening Communion.

ANSWERS TO CORRESPONDENTS.

J. C. D.—There is a "Laymen's Forward Movement" within the Church, particularly in connection with the several departmental missionary conferences; and an inter-denominational movement using substantially the same term. In the latter movement any funds raised are for the use of such missionary boards as may be named by the donors, the intention being to arouse Christians in general to the importance of greater activity in missionary work.

A. B. M.—At the ablutions the general custom, founded on ancient English as well as Continental rubrics, is to use first a little wine and afterward water, the latter mixed generally with a small proportion of wine.

"ARE MINISTERS underpaid? One of the delegates to a recent Church Assembly made the statement, "The minister is idolized at 30; criticised at 40; ostracized at 50; Oslerized at 60; and canonized at 70 if he survives that long."—*Western Christian Advocate*.

LAST DAYS OF BISHOP WORTHINGTON

Our European Correspondent Tells the Sad Story of His Death

EVENTS NOW TRANSPILING IN FRANCE

[FROM OUR EUROPEAN CORRESPONDENT.]

TMENTION with regret the death of Bishop Worthington of Nebraska, though I had not the honor of his acquaintance. For my information I am indebted to the Rev. W. H. Williams, assistant chaplain of the American church at Nice.

The Bishop had been charged with the oversight of the American congregations on the Continent. He came from Paris to Nice, where he preached in the Church of the Holy Spirit a stirring sermon on behalf of missions. His health caused some anxiety, but he seemed vigorous, and was able to enjoy a drive over the beautiful Corniche road to Mentone, just before Christmas. Here he took part in the services at Christ Church.

On the afternoon of January 7th he started for a long walk; but as he had not returned before dark, Mrs. Worthington consulted the police, and found that he had died suddenly while entering a tram-car at Cap Martin. As he had no papers in his pocket it had been impossible to transmit the sad news.

The rector of the American church at Nice came over to conduct a private service at the hotel; and the body was conveyed to Paris *en route* for Lennox, Mass., where the Bishop was born and is to be buried. There was no public ceremony here, and few of the English colony were aware of the event; else there would have been many who, like myself, would desire to show their respect for the Bishop and their sympathy with Mrs. Worthington. May he rest in peace!

A difficulty about the pious care of the dead is causing much distress in France. It has been the custom to found endowments to provide for Masses for the departed, and these foundations were provided partly by legacies from the deceased, partly by the charity of the survivors. I have already pointed out that, by the failure of the first Napoleon to keep his promise, the Church has never acquired the position which is required by the law for the holding of trusts; consequently, the trustee of such endowments has been the State, though the revenue of them has been applied to the purpose contemplated. Under the Law of Separation the income was to be received by the *Associations cultuelles*; but as these associations have never been called into existence, it is maintained that the State may alienate the money to the support of hospitals, etc. On the other hand, claims have been made by the next of kin to the founders that the money should be refunded to them. A bill for alienation has been passed by the Chamber, and we are waiting to see whether the Senate will pass or reject it.

It need hardly be said that the proposal causes grief and indignation. Money has been entrusted to the State, because no other trustee existed, distinctly for a purpose which is very dear alike to faith and to the family affection which is singularly strong among French people. The dead are to be robbed, because there will be no legal method of securing prayers for their repose; and survivors will be robbed, because they will see money devoted to a certain purpose alienated to secular objects.

To an Englishman the proposed action of the Parliament has a look of mean and petty persecution. I cannot pretend to the legal knowledge which would entitle me to an opinion as to the present position of the law, or as to the possible way in which money left for a definite purpose should be secured to that purpose; but I cannot persuade myself that the Government could not, if it wished, contrive some plan by which the spoliation could be avoided. The method of refunding the money to the next of kin seems to me undesirable, because there is no security that the founders' kin will be of one mind with the founders. Perhaps a body of trustees might be created by the State, as the Church has refused to create them, with the obligation to pay over the income to suitable churches; and if (as is possible) the Pope should refuse permission to accept the sums thus offered, at any rate the Government would escape the charge of dishonest and malicious meanness. That the proposed legislation deserves this description is strongly maintained by so calm and equitable a paper as the *Journal des Débats*, from whose columns I learn with pleasure that many distinguished Protestants share the same opinion. M. Roberty, one

of the most eminent pastors of the Reformed Church in Paris, uses the following noble language:

"The Government has recognized that the churches ought not to be closed, but its apprehension of the susceptibilities of the religious conscience went no further. . . . It is preparing to alienate to charitable societies foundations left for Masses. Nothing could give more pain to Catholic consciences. . . . People have dreamed of leaving a sum of money to ensure the repose of beloved souls; but this money, ear-marked for the purpose of the deepest faith, is to be taken away from its proper destination. . . . We should have hoped that this money, doubly Catholic, would be paid to the existing parochial councils. This would have been just. This is demanded by the most elementary sense of public right; instead of which we are faced by actual spoliation."

To the same intent M. John Viénot, professor of the Free Protestant faculty of theology of Paris, writes to the *Revue Chrétienne* that if Louis XIV., confiscating the Protestant schools, made the excuse that the funds were to go to hospitals, the same contemptible excuse is now made for the robbery of Catholics. The *Cristianisme au vingtième Siècle*, organ of Orthodox Protestantism, makes common cause with Catholics against the violation of the fundamental principles of justice; and M. Ch. de Boeck, professor of Law at Bordeaux, in an undenominational paper, calls on the Senate to save the honor of republican France, which is compromised by the Lower House. It is refreshing to read such pleas for the cause of justice; but it should not be forgotten that it is the obstinacy of the Vatican in prohibiting the formation of Associations which has provided an opportunity to the malevolent, and has created a real, though I cannot think an insuperable, legal difficulty for the Government.

A touching scene took place on January 16th, when the Sisters who have for three centuries nursed the sick in the great Parisian hospital of the Hôtel-Dieu were expelled. A crowd of a thousand persons was assembled outside, praying and singing hymns; some of the patients rushed out and endeavored to unharness the horses of the vehicles sent to carry the Sisters away. An address was read, protesting against the expulsion of the Sisters, in the name of liberty, in the name of the sick whom they had tenderly nursed, in the name of the rate-payers who would have to bear the expense of replacing the voluntary service of the Religious with paid nurses. And the Director of Public Charities asserted that no charge had been brought against the Sisters, and that they left amid the respectful gratitude of the patients and of himself. The carriages drove off amid cries of "Long live the Sisters! Liberty!"

The Council of State has upheld the appeal of certain young priests who had been summoned to return to serve in the army.

I was present yesterday at a solemn Mass in memory of the soldiers and sailors, natives of Mentone, who had fallen in defence of their country. It was attended by a large congregation, more than half of whom were men, and among them many officers. The Bishop of Sécz preached a dignified sermon on the mutual need of the French nation and the French Church. In the afternoon a visit was paid to the cemetery, which I was not able to attend. A ceremony like this makes a lover of peace hope that the alienation between the nation and the Church is not so fundamental as partisans assert.

Mentone, Jan. 17, 1908. HERBERT H. JEAFFRESON.

IN THE Cottonian library in England is an old manuscript copy of a part of the Bible in Latin. This was used at the coronation of English sovereigns 300 years before the "stone of destiny" was brought from Scone to Westminster by Edward I. In other words, the use of this Bible for the purpose in question dated back to the year 1000. The Bible is a quarto of 217 leaves, containing the four gospels, and seems from the style of the writing and illuminations, which are very beautiful, to have been made about the end of the ninth century. The New Testament escaped destruction in the fire at Ashburnham House in 1731, of which it bears evidence on its crumpled leaves and ruined margins. There is some evidence that the son of Edward the Elder, Athelstan the Glorious, who was king of the West Saxons from 925 to 940 A. D., owned this Bible and presented it to the Church of St. Mary-in-the-Castle at Dover.

THE FOLLOWING is interesting, as it tells of the origin of the present use of the term "holystone." At the Reformation, when the Church of St. Nicholas, Yarmouth parish, was despoiled, the carved stones of many of the monuments, both in the church and outside in the graveyard, were chopped off, some to Newcastle to be turned into grindstones, and some on board the ships of the Royal Navy of the day to be used in scouring the decks, whence, it is interesting to know, the seamen's term. "Holystoning the deck," takes its origin.

THE ISLINGTON CLERICAL MEETING

New Departure Made by This Evangelical Organization

COMING RETIREMENT OF CANON CHEYNE

Dedication of Mission at Newcastle-on-Tyne

INHIBITION REMOVED FROM BOMBAY PRIESTS

The Living Church News Bureau
London, St. Agnes, V. M., 1908

THE Islington Clerical Meeting, the annual gathering of Evangelical clergy which has been held now for nearly sixty years in January under the presidency of successive vicars of Islington (North London), has for all these previous years stood mainly for Protestantism and Protestant propagandism. But the meeting last week, which was composed of Evangelical clergy from all parts of the country, was marked by a new and distinctly significant departure. Instead of its time worn theme and ineffectual fulminations against the Catholic Revival, the general subject for discussion was "The Church and Social Problems." A correspondent of the *Guardian* writes in its leader columns of the remarkable change in this year's programme of the Islington Clerical Meeting:

"No place was found in it for theological controversy. The Protestant note, for once, was silent. In its stead the new note of Christian Social Service for the nation was raised. Evidently the transition through which the Evangelical school is passing, and of which a good deal has been said of late, has reached Islington. The modern men among the Evangelicals have prevailed. The old-fashioned men, with their fixed ideas and more limited ways, have yielded. Largeness of view, liberty to think, enthusiasm for the cause of humanity in all its high phases, scholarship, Churchmanship, patriotism, toleration—all these and the like are now to find place in Evangelical life and thought and service. It is a real step forward for the Evangelical school. The Church will be the stronger for it. The nation will be all the richer."

The opinion of this assembly was unanimously to the effect, in the words of the chairman (the Rev. C. J. Proctor), that mere secular remedies could never succeed in combating and abolishing the direct evils of life. One of the best known among the nine appointed speakers was the Rev. A. R. Buckland, morning preacher at the Foundling Hospital, and the Editor of the *Record*.

The *Canterbury Diocesan Gazette* states that, with a view to emphasizing the intercessional character of the services in the Metropolitan Cathedral, and with the purpose of helping to bind together the whole diocese in the duty of Intercession, the Dean and Chapter have determined to select a special subject for Intercession week by week. These subjects will include the fifteen Rural Deaneries in the diocese, the various Provinces of the Anglican communion, and objects of national and imperial importance. These will be specially remembered at the week-day services in the Cathedral, and the Dean and Chapter would be glad to think that they will be specially remembered throughout the diocese on their several appointed weeks. The Archbishop has expressed his heartiest approval of the proposal. A full list for the year will be published in next month's *Gazette*. The subject for the present week is—"The Archbishops, Bishops, Clergy, Churchworkers in Ireland"; January 27th to February 1st, "The Bishops, Clergy, and Churchworkers in Scotland." The Bishop of Norwich will deliver an address on "Disestablishment" at the National Liberal Club, on January 28th.

It is stated that Canon Cheyne is about to retire from the Rochester Cathedral Chapter, owing to his suffering from a physical infirmity which makes it impossible for him to undertake duty at Rochester again. His canonry is annexed to the Oriel Professorship of the Interpretation of Holy Scripture in the University of Oxford. The prospective retirement of this Canon ought to be to all of us, without the least breach of Christian charity, most welcome news. It has long been one of the most glaring of Church scandals that such a rank and notorious rationalist and Bible sceptic as Canon Cheyne should be allowed to hold his dual post at Rochester and Oxford. If we had had a St. Athanasius or a St. Cyril of Alexandria or a St. Hilary among our ecclesiastical authorities, he would have had to have gone long ago.

The new buildings in connection with the mission of the Holy Spirit at Newcastle-on-Tyne, situated in the most slummy

part of the Tyneside capital, which the Bishop of Newcastle refused to license for administering the Sacraments, owing to the refusal of the priest-in-charge to acknowledge the authority in spiritual matters of the Judicial Committee of the Privy Council, was formally opened and dedicated on Tuesday last, in the presence of a crowded congregation, composed of a large number of friends and sympathizers as well as inhabitants of the mission district. The procession from the old building in Diana Street, called the oratory, to the new mission buildings in Spring Garden Lane was of a striking character, as thus described by the *Church Times* correspondent:

"The procession was headed by two candle-bearers with lighted candles on each side of the processional crucifix, which was carried by a cross-bearer. Three banners were carried in the procession, one of our Lord, another of the Blessed Virgin, and the third of the Blessed Sacrament. A large body of clergy of the diocese in surplices and hoods followed, and at the end came the priest-in-charge, the Rev. V. Jackson, in a cloth of gold cope, with the symbol of the pelican embroidered on the hood. Immediately before the mission priest walked the vicar of the mother parish of St. Philip, the Rev. W. E. Moll, along with the preacher at the opening, the Rev. Father Waggett, S.S.J.E.

In addition to those already named, some thirty clergy of the diocese either walked in the procession or else attended unvested among the congregation. A large number of laity followed the outdoor procession, while among the whole number present in the chapel was quite a numerous representation from the county families (*i.e.*, the nobility or gentry of Northumberland) and the Independent Labor Party. After the service of dedication, Father Waggett preached a notable sermon. Taking as his text Exodus 33: 12-15, he said they were come together that day to give thanks to God for a piece of work which was "a step in advance; a stroke for the poor; a raising of the banner of Catholic Faith, and a manifestation of Catholic strength and spirit in their beloved Church of England." He asked them to think of it as a genuine movement of advance in the Christian body. They had often, especially of late, had much reason to feel very depressed—or, at any rate, an excuse for feeling very much depressed—about the slackness, the cold-heartedness, the stillness, the sloth of Christ's soldiers and servants in the world:

"It was almost the greatest of all encouragements, to remember that in all these days, weeks, and years—in which they were sometimes doubtful whether they were getting on—almost every day, and certainly every week, somewhere there was a great bursting out of the forces of Christ's Kingdom. In the great sea of the Church's life, if the tide was ebbing for a time in one direction, it was flowing all the more strongly in another. To hear of this was next to the greatest encouragement. The greatest of all was to be transported from some backwater where things were going slowly, and to be allowed to witness and to share some real moment of advance, in some place where the Spirit of Christ was stirring strongly in the hearts of those who belonged to Him. That was an advance. Our Saviour was going up in the midst of the host; the Church was going forward as an army with banners, and the cry of the King is in her midst." Secondly, it was a work devoted entirely to the service of the poor. On a general review, there had been a great falling away in recent years with regard to the zeal of the Church for the poor. They had had an opportunity in connection with a movement which began, or rose to a height, some twenty years ago, which was not adequately followed up. And there had never been a time as the present when they had so great need of encouragement in this matter. They wished at this mission to be allowed to pursue this work in peace: "You shrink, with sensitiveness, if you are at all really Christians, from everything which mars that peace. But there are things in this world, and there are things in the world to come, which are greater than peace. There was a greater thing than peace; and that was truth. We must at all costs—one must not measure one's words—stand by what we know to be the truth. We are not at liberty, under any particular pressure, because it is different from the pressure to which we have hitherto been accustomed, to give up any part, however small, of what we know to be the truth. In this time of reaction, all over the world, and not least here in England, the most important of the truths which are under attack is the truth of the genuine sovereignty of Jesus Christ over His people. We are not at liberty to give up one jot of anything of which the significance is that the Church is a genuine Kingdom, of which the King is Jesus Christ." For them to submit to the dictation of Parliament, or of any body which drew its authority from Parliament, in respect to the truth, or organization, or discipline of the Gospel, would be "the act of a lunatic, and at the same time, of a traitor." Like all his brethren, Father Waggett said, he was ordained under the Book of Common Prayer, and by that he stood. If there were any persons who wished to substitute for the doctrine of the Prayer Book and the Catechism some other doctrine with regard to the Kingdom of Christ, "those persons must make that doctrine prevail by destruction or removal of us; for they cannot make it prevail by the way of getting us to give up our con-

victions." There was another respect in which they could not change: "We cannot change our faith with regard to the mystery of the Presence of the Divine Saviour in the adorable mystery of the Eucharist, in the Sacrament of the Altar, the Holy Communion. We cannot, on any account, take any step which was proposed from any quarter, so that our present action should no longer manifest our faith, that the inward part of the Sacrament is, as the Catechism teaches, the Body and Blood of Christ. If it is necessary or desirable to secure that this doctrine should not be preached or manifested, we must be shut up; we will not cease, in any case, to believe it and to proclaim it. It is useful in such cases to know what men are prepared to do. For the issues are not settled by clever articles in the monthly reviews, but by movement in the evils of men. 'The Kingdom of God is not in word, but in power.' Our will is thus set, we will not change. If for the rest of our lives we are to be hustled and driven from pillar to post, that is God's will for us. It is better that it should be so, than that there should be one breath or whisper of surrender with regard to those truths which Jesus Christ Himself had committed to our keeping."

At the close of the service there was a meeting of friends of the Mission in one of the class rooms. Lord Ravensworth, one of the speakers, expressed much pleasure in declaring the mission hall open. The priest-in-charge, Mr. Jackson, desires it to be known that he has no intention of ministering the Sacraments in the new building, as long as the license is refused. The building will be used only for non-sacramental services, and for classes, meetings, and social work. He still holds his position as one of the clergy of St. Philip's, the mother parish. The Sacraments will be ministered in the old building, called the oratory. To this the late Bishop Lloyd's permission was given when the mission of the Holy Spirit was started.

The official announcement was made yesterday of the appointment of Prebendary Barker to the Deanery of Carlisle, in succession to Dr. Ridgeway, Bishop-elect of Chichester. This may be regarded as another political Crown appointment. The Prime Minister's principle of selection seems to be that of confining the Crown patronage to men of exactly the same complexion, both politically and educationally, as that of himself and others of the *personnel* of the Government. Prebendary Barker, who is in his seventieth year, has been rector of St. Mary-le-Bone (Northwest London) since 1882, a member of the Greater Chapter of St. Paul's since 1885, and honorary chaplain to the King since 1901. Throughout his clerical career—he was ordained priest in 1863—he has figured chiefly as a zealous exponent of the "Temperance" cause; while since coming to St. Mary-le-Bone he seems to have been determined in making the parish church go the whole figure in the direction of what is called the "Cathedral type of service."

The Bishops of the Scottish Church will meet in Edinburgh on February 20th to elect one of their number to the office of Primus.

By his will, the late Bishop of St. Andrews, Primus of Scotland (Dr. Wilkinson), left his pastoral staff (presented by his former congregation at St. Peter's, Eaton Square, London), his mitre and cope with morse and hoods (presented to him by the subscribers in the diocese of St. Andrew's, Dunkeld and Dunblane), his pastoral ring (presented by his former assistant curates), and his cross and chalice or other similar articles pertaining to his office to the Registrar of the Synod and the diocesan council for the use of his successors in office, whom failing, to the Bishop or Archbishop of the diocese in which the Cathedral of St. Ninian, Perth, shall be situate, and his golden pyx, which was left to him by the Rev. George Frederick Holden (the present vicar of All Saints', Margaret Street, London), to his successor in the office of Primus.

The *Times* newspaper of to-day contains the following very important ecclesiastical intelligence:

"Information has been received from India to the effect that the Bishop of Calcutta, as Metropolitan, has issued an order allowing the Rev. A. Bonney to officiate in the diocese of Bombay. It will be remembered that the Bishop of Bombay in November last withdrew Mr. Bonney's license and refused to allow him to officiate on account of Mr. Bonney's refusal to accept certain requirements of the Bishop's recent Visitation Charge. A similar order has been made by the Metropolitan, removing the inhibition placed upon the Rev. H. S. Nicholson, Provincial-Superior of the Cowley [St. John] Fathers in India by the Bishop of Bombay for similar reasons."

This action of the Metropolitan's obviously expresses the decision of the Episcopal Synod, which met last week in Calcutta, in regard to the situation at Bombay. *Laus Deo!* The *Times* also states—and this may well call for our sympathy with his Lordship—that the Bishop of Bombay is reported to be seriously ill.

WORK OF THE NEW YORK CITY MISSION

Meeting of Foreign Mission Board Secretaries and Members

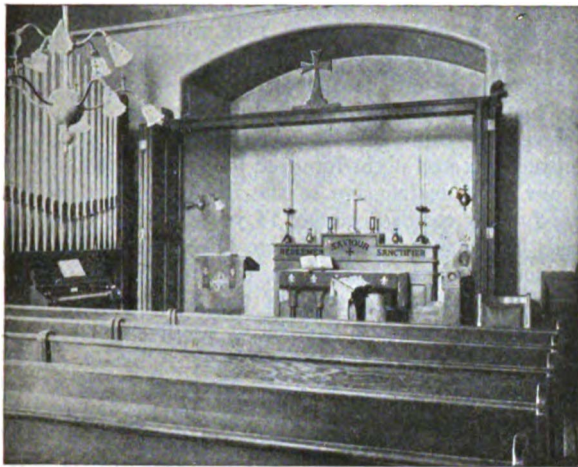
THE PROBLEM OF HOW BEST TO REACH THE JAPANESE

Church Club Hears Scientific Lectures

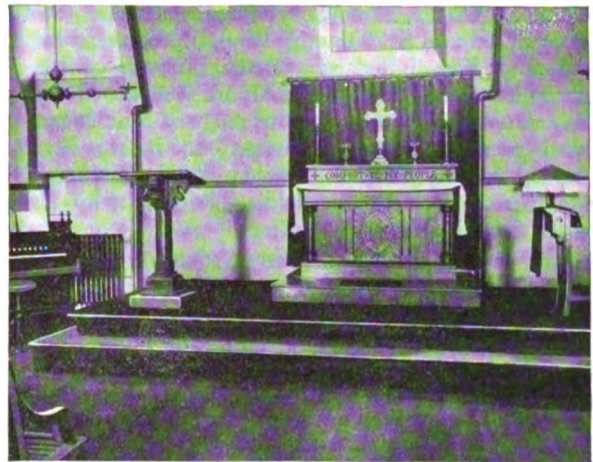
OTHER ECCLESIASTICAL NEWS

The Living Church News Bureau
New York, February 8, 1908

SOME of the activities of the City Mission are shown in the accompanying illustrations. The chapels depicted in the views have recently been dedicated. God's Providence House,



THE CHAPEL AT THE CITY PRISON.



THE CHAPEL AT THE CITY HOSPITAL.

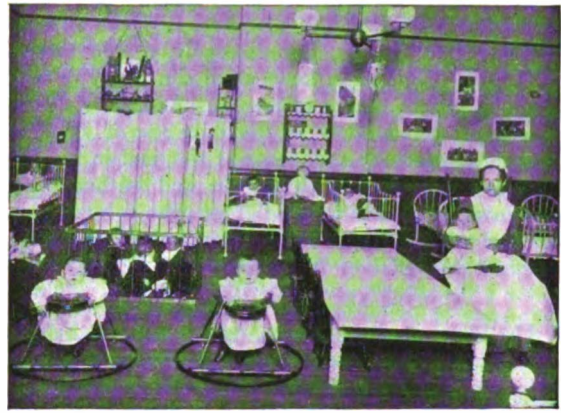
in which the other two scenes are taken, is a day nursery for the care of children whose mothers are out at work during the day. Those old enough are given kindergarten instruction.

FOREIGN AND DOMESTIC MISSIONS DISCUSSED.

The regular conference of Foreign Mission Board secretaries and members was held in New York last week, the Rev. Dr. Arthur S. Lloyd and the Rev. Dr. Reese F. Alsop taking conspicuous parts, because they have been, within the year,



THE PLAY ROOM, GOD'S PROVIDENCE HOUSE.



THE CRECHE, GOD'S PROVIDENCE HOUSE.

A study of conditions among Japanese in New York is being made, with the purpose of seeing whether the Church may be able to reach them. It is learned that there are about three thousand Japanese resident in New York and Brooklyn, but that they are divided upon social lines, the men who are in trade standing aloof from those who are of the servant class. A new consul-general is arriving this week, to succeed Mr. Uchida, who has two daughters in a Church school in Japan. No effort has ever been made to establish in New York a Shinto place of worship or of assembly, and according to Japanese here none ever will be established. The only organized work is done by Methodists, who have missions in both Manhattan and Brooklyn. It is the belief of some leading men in the

Nippon Club, which is affected by the well-to-do trades people, that Japanese resident in New York prefer English services to those in Japanese, and that they desire to attend places of religious worship already established, rather than to have missions founded solely for them. The same authority states that Japanese of his acquaintance go with some regularity to principal churches on Manhattan Island, but that none have shown them any special attention, or have welcomed them, so far as he

upon the foreign fields. Both spoke concerning conditions there. At a dinner held on one evening the general secretary of the board spoke on the effects on the Christian conditions at home of the growing fraternal feeling on the part of workers in the various fields. Discussion was had about entering Russia, but the conference advised against it on several grounds. Following the lines of this Foreign Missions Conference there has just been organized a Home Missions Council, and in this also the Rev. Dr. Lloyd is taking a leading part. Missionary organizations in most denominational bodies are divided on home and foreign lines. The Church's efforts are not, and this fact enables secretaries of Church boards to come into contact with and influence both interests. The foreign interests have their annual conference in January. The Home Missions Council plan theirs in June. The latter will, however, have special meetings occasionally to present topics vitally affecting home work. Such special meeting is planned to be held in this city on February 20th, with sessions all day, to talk over the religious care of immigrants.

knows, to their social or organized work. A tentative plan is being perfected for a Church effort among these people.

PALEONTOLOGICAL DISCOVERIES IN EGYPT.

At the monthly meeting of the Church Club at their rooms on Madison Avenue and Fifty-sixth Street on Wednesday evening, January 29th, Professor Osborne, who is well known as one of the leading biologists of the age, is responsible for the theory propounded some years ago that the then comparatively unknown continent of Africa would prove to be a prolific field for the discovery of many forms of animal life, and to be the place where many animals now common in other parts of the world had their origin. These forecasts have been proved to be true. Professor Osborne, who is a Churchman, told his wonderful story so clearly that all who listened were intensely interested.

SERIES OF MISSIONARY MEETINGS COMMENCED.

The Junior Clergy held the first of a series of missionary

meetings, designed especially to reach men, in Trinity Church at noon of Friday, January 31st. About four hundred men were present. Bishop Greer presided and the Rev. Dr. William T. Manning said the service. The preacher was Bishop Brent, who showed he has fully recovered from his indisposition, for he never spoke with more vigor or greater clearness. His topic was not Philippine missions, nor even missions in any foreign field. It was personal responsibility of men here at home. He gave specific suggestions. One was that Christ demands complete surrender, and that men ought to give it. Another was that the Church's methods must be overhauled, not simply to destroy but to improve. That is not Catholic which simply looks behind and copies what has been. Rather is that Catholic which adapts means to ends, brings Christ's words to bear on modern problems, and adopts such methods as are proper and up to the times. On the same afternoon there was a meeting for children at Zion and St. Timothy Church, addressed by Bishops Paddock and Kinsolving. It is the purpose of the Junior Clergy to plan a meeting to hear Archdeacon Stuck, and if possible to arrange meetings in various parts of Manhattan and the Bronx where missions may be presented. Bishop Brent sailed on Tuesday for his field, and Bishop Paddock started for the West to take up work in his field. The Bishop of Brazil has also sailed for his field.

HOW THE FEAST OF THE PURIFICATION WAS OBSERVED.

The Feast of the Purification was observed at the Church of St. Mary the Virgin, Holy Cross Mission, and St. Ignatius' Church, and mention of it was made by the Rev. Dr. Clendenin in his sermon at St. Peter's. Bishop Weller of Fond du Lac was the preacher at High Mass in St. Mary's, and in the afternoon, in place of the usual Vespers, there was a procession, with fully five hundred members of the women's, men's, boys', and girls' organizations, most of them carrying lights. The sermon was preached by the rector, the Rev. Dr. Christian, and had to do with the spiritual significance of work in the parish. At Holy Cross Mission there was also a procession, and the preacher was the Rev. J. O. S. Huntington, O.I.C. At St. Ignatius' the feast was observed as usual.

MEMORIAL ALTAR AND WINDOW.

A new altar, a memorial to the late rector, the Rev. Dr. George D. Johnson, is being put into the sanctuary of Christ Church, Staten Island. Its cost will exceed \$1,000, and it is given by members of Christ Church while Dr. Johnson was rector. The present rector is the Rev. Dr. F. W. Crowder.

A memorial window has just been unveiled in the south transept of Christ Church, Poughkeepsie, placed there by Mrs. Charles H. Buckingham to keep alive the many good deeds to Christ parish and to others of her husband, who died in 1904. The subject of the window is the sacrifice of Isaac. Strong efforts are being made by the rector of the parish, the Rev. A. G. Cummins, to reach men both within and without the parish. On the evening of February 2nd there was a service especially for men, and unusual efforts were made to have men present. The preacher was Bishop Williams of Michigan.

ANNIVERSARY OF ST. DAVID'S, BRONX.

St. David's mission, Bronx, celebrated on February 2nd the twelfth anniversary of its founding. Bishop Potter preached and celebrated the Holy Communion. Preceding his sermon the Bishop congratulated the priest-in-charge and his people upon the very real progress made. The Rev. E. G. Clifton, Ph.D., established the work, beginning in a very humble way. Through the assistance of Trinity parish the Archdeaconry of New York was able, a few years ago, to help the mission in the purchase of a site near Melrose Avenue, and erect upon it a handsome brick crypt. Here the mission has steadily prospered, a fact in no small measure due to the personal leadership and qualities of Dr. Clifton.

TO AID THE NEGROES.

A missionary meeting, growing out of an acquaintance made at Richmond during the General Convention, was arranged by Bishop Potter for one evening last week. It was given at Mendelssohn Hall, and was aimed in part to help the Church Institute for Negroes. Mr. Polk Miller brought here his famous negro quartette, and the Rev. S. H. Bishop of the Institute came to speak on the work of the Church. By invitation there were present a large number of clergy of the city, together with students of the General Seminary. There were refreshments and a delightful time.

NEW CHURCH TO BE ERECTED.

Plans have been filed for the new church to be erected for

the congregation of St. Mary, of which the Rev. H. R. Hulse is rector, on the front of its plot on Lawrence Street, west of Amsterdam Avenue, which also contains the St. Mary school and the temporary rectory. The new building will have a frontage of 59 feet and a depth of 75.9 feet, and will be of brick, with trimmings of limestone, of Gothic design, with a large decorative tracery window, and a peaked roof, with an ornamental gablet. The building is to cost \$35,000. Carrere & Hastings and T. E. Blake are the architects.

SUNDAY AMUSEMENTS IN NEW YORK.

THE present position of the Sunday amusement question is a very curious one. It was supposed that the clear and comprehensive judgment given by Judge O'Gorman of the Supreme Court in the city of New York would settle the question as to Sunday amusements, which have grown up in New York to an alarming extent during the last few years. The sacred concert has dropped into vaudeville, etc. A little while ago there were forty-four theatres, a large number of music halls, and between six and eight hundred 5 and 10 cent moving shows, which are most destructive to the morals of children; though the law forbids children under 14 years of age entering them, hundreds go every Sunday. Judge O'Gorman's decision closed every place of amusement in the city for two Sundays. This was not the intention or wish of the Actors' Church Alliance in urging the corporation counsel of commissioner of police to take proceedings against Hammerstein's Victoria Theatre, the breaches of law in which were the cause of Judge O'Gorman's decision. The Actors' Church Alliance has never stood for what is commonly known as a Sabbatarian argument, but solely taking its stand on the players being compelled to play seven days a week, generally fourteen performances, besides rehearsals all over the country, and in cases of stock companies no payment whatever for performances on Sunday, as they had to play according to the custom of the town, as their contracts state. The Actors' Church Alliance hopes that opportunities would be given for performances of concerts of a helpful and elevating character and lectures with or without moving pictures.

The Board of Aldermen found that it had power to prepare regulations for Sunday performances provided they were not inconsistent with the code of the State of New York. A regulation has been prepared by that board, which is now in force, which allows many modified but exceedingly unsatisfactory performances and mostly contrary to the code. The main trouble is, that instead of a general decision covering the whole question, as Judge O'Gorman's decision was, each case will have to be dealt with separately to see if it is a breach of the code or not. In consequence of this the Actors' Church Alliance is at present waiting to see what are the best steps to take.

The week before last Judge O'Gorman was about to sign his judgment, which would have taken away William Hammerstein's license from the Victoria Theatre and imposed a fine of \$1,000. Against this decision there is no appeal, but the old English adage seems to prevail in American law, "that you can drive a coach and six through an act of Parliament." Messrs. Grossman and Vorhaus have applied to the Appellate Division of the Supreme Court of the City of New York to issue a temporary injunction to prohibit Judge O'Gorman from signing his judgment, which would then at once have gone in force, on the plea that the action was a criminal one and that the punishment was so drastic in its character that Mr. Hammerstein has a right to claim that he should be tried under the Criminal Code by a jury of his peers instead of by a single judge of the Supreme Court. This temporary injunction has been issued and on Friday, January 24th, the argument was made before the five Judges in the Appellate Division to make this injunction permanent. Mr. Vorhaus, the counsel for Mr. Hammerstein, made a most ingenious and earnest plea for the defendant. Mr. Jackson, the deputy corporation counsel in charge of the matter, made a most able plea for the action in the city of New York before Judge O'Gorman, and said that he believed the law gave no right for such an injunction being issued. This is the present phase of the matter and the strength of the Actors' Church Alliance is "to sit still."

The Rt. Rev. Henry C. Potter, as president of the Alliance, has made a personal appeal to his Excellency, Governor Hughes, supported by a resolution from the National Council of the A. C. A., to appoint a commission to inquire into the whole subject of suitable recreations for the people on Sunday. No decision on this subject has yet been given.

MINOR ITEMS FROM CHICAGO
What Occurred in the Church Last Week
REPORT OF ST. LUKE'S HOSPITAL

The Living Church News Bureau
Chicago, February 8, 1903

THE Third Sunday after the Epiphany was observed throughout the diocese generally as the day for taking offerings for foreign and domestic missions. This was in compliance with Bishop Anderson's letter of January 10th, which was sent to every priest and vestry and finance committee in the diocese. In several instances the address at the mid-day service was given by a layman, as there are several of the Chicago laity who are both able and willing to do their part in urging their fellow-communicants towards increased prayers and gifts for the general missionary work of the Church.

Much interest is being aroused throughout the missionary circles of the diocese by the announcement that Miss Lizzie Whitcombe, of the Church of the Ascension parish, a skilled kindergartner, has offered to go to Bontoc, in the Philippines, as a missionary, and that her sailing date is now set for March 10th. Miss Whitcombe has always been a devoted worker in the Church, being an associate of the Sisters of St. Mary, and active in her own parish as well. She will carry with her, as she goes to her distant and difficult work, the prayerful regard of a large number of our most faithful communicants.

The forty-fourth annual report of St. Luke's Hospital has recently been published, giving the data for the fiscal year ending September 30th, 1907. It is the largest report in the long history of this fine and growing work. The balance sheet shows assets of \$904,408.07. Of this large property, about \$244,000 consists of the present hospital building, and \$116,000 more is invested in the site of the new addition to the hospital which is to be called "The George Smith Memorial," located at 1443 to 1447 Michigan Avenue. During the past year some \$25,000 has been spent on the work of beginning the construction of this new building. There are now \$333,000 of endowment funds belonging to the hospital, and a surplus of over \$343,000. The income for the past year was over \$100,000. Of this, \$64,998.87 was from the board of patients; over \$4,300 came from interest on investments; and \$9,248.66 was contributed by Church offerings and by donations from individuals and from the Woman's Board. There are 18 beds which are supported by annual gifts of \$300 apiece, provided by generous friends of the hospital. The proportion of charity work is about the same as it was during the previous year.

St. Luke's Training School for Nurses is in a thriving condition. There were 63 pupils in training during the year, and from 488 applications there were 47 admitted as probationers, of which 37 were accepted as pupils, after probation. On the completion of the George Smith Memorial addition to the hospital, there will be accommodations for 90 pupils, and the training school will then be enlarged to this capacity. The work of the chaplain, the Rev. George D. Wright, has been the largest of the eight years of his incumbency. The daily chapel services have been well attended, and the increased attention being given by the medical profession to the beneficial results of suggestion and prayer has considerably widened the scope of the chaplain's duties and opportunities. There are 46 endowed beds and three endowed rooms in the hospital. The present cost of endowing a bed is \$5,000, and of a room \$10,000.

On the evening of Saturday, January 25th, St. Paul's day, a dinner was given at the Calumet Club, Chicago, by the Rev. W. O. Waters, rector of Grace Church, Chicago, and by Mr. Lawrence Heyworth and Mr. Walter D. Oliver, at which plans were discussed for remodelling Grace parish house, on Wabash Avenue. It is planned to fit it up for increased usefulness as a Church Settlement House for the residents of the immediate neighborhood. A gymnasium, showerbaths, reading-rooms, parlors, bowling-alleys, billiard tables, a kindergarden, and a summer-roof garden are in contemplation.

The Choral Society of the Church of the Redeemer, organized last September, has now a membership of fifty, and is rehearsing every Thursday evening on oratorio work. A concert will soon be given. In addition to this society and the vested choir of the parish there is a Sunday school choir of 32 girls, who wear white veils in the stalls and sing at the 10 A. M. service for the Sunday school every Sunday.

The Church Club rooms were crowded to their utmost capacity on Saturday afternoon, St. Paul's day, when Bishop Anderson gave his lecture in the course for Sunday school teachers, at 2 P. M. The lecture on February 1st was by the

Rev. C. H. Young, and that on February 8th will be by the Rev. T. B. Foster of La Grange, on "The King of the Kingdom; the Holy Eucharist; the Altar as Throne, and as the Table of the Lord."

A fourth local branch of the Guild of St. Barnabas for Nurses has just been organized in this diocese, as the Rev. George Craig Stewart has been appointed chaplain of the Evanston branch of the guild. The other local branches are those of Grace Church, Epiphany Church, and the Chicago branch (formerly that of Trinity), which now meets at the Church Club rooms. Monthly meetings are the rule in all these branches, which are also affiliated in a sort of diocesan federation. Chicago is the only city in the nation where the topography necessitates the formation of so many local chapters or branches of this guild for pupil and graduate nurses.

One of the most rapid developments of parish or missionary work recently noted in Chicago is that of the Church of the Advent, on Humboldt Boulevard. Eighteen months ago the new church was finished. At that time there were 80 communicants, now there are 164. The parish has not only met all its current expenses, but has also raised \$2,000 toward the building debt during these eighteen months. The church has an unusually fine steam-heating plant, and the large pipe organ which has lately been installed equips the building completely. The Rev. Daniel Le Baron Goodwin is the priest-in-charge.

At the recent dinner given by the Church Club of the diocese, the report of the joint committee of the Church Club and the Directors of the Chicago Homes for Boys stated that the total sum lately completed for the benefit of the Homes is \$42,033.29, and that it was subscribed by some 242 persons. This is about \$2,000 more than the sum which these Churchmen set out to raise for this important diocesan institution.

TERTIUS.

THE CHURCH AND SOCIAL PROBLEMS.

I CONCEIVE IT to be grossly unjust to charge the Christian Church with dereliction of duty because it does not straightway and off-hand solve all those problems of social science which for generations have overtaxed the ability of the profoundest thinkers. After all is said and done, it has to be acknowledged that the human brain is the only organ known to us by means of which hard questions can be grappled with and finally floored. But the Church in its collective character is no wiser than its wisest member—how can it be? If then there is no one brain among the many brains in the service of the Church that is equal to smoothing out a given difficulty in social science, why deceive ourselves with the notion that hidden away somewhere there is a colossal brain belonging to the Church as a whole that could do the sum, work out the theorem, if only it would rouse itself from its lethargy and try? Why, my friends, it would be as foolish and as unreasonable to ask a General Council of the Church to answer such questions as, What is a living wage? What percentage of its profits ought capital to pay to labor? Where should the line run between municipal ownership and private enterprise? How large a fortune can any one man be safely permitted to accumulate? as it would be to demand of the same assembly that it determine, by show of hands, the atomic weight of radium or say with absolute certainty whether the planet Mars be or be not habitable. Scientific questions are for scientific men, and it is the ablest of them individually, not all of them collectively, who will discover the answers, if answers there be. These ablest may be Churchmen or they may be non-Churchmen, it does not matter; what they find out in connection with such subjects they will find out, not in their capacity as Churchmen, if Churchmen they happen to be, but in their capacity as hard-headed thinkers. You cannot settle these points of controversy by appointing a committee to report them; no, not even though it be a joint committee of Bishops, presbyters, and laymen. What is wanted is discovery, and discovery is the task of genius—God-illuminated genius.—*From a Sermon by the Rev. W. R. Huntington, D.D.*

How IS IT, one may well ask, that on a stormy, blustery winter day so few people find their way to Church? We can well understand the worldly man to whom the word *Church* is of no more interest than some Pagan name on such a day, eating his meals, stoking his fire, and settling down before it for a good long read and smoke and sleep—not so the man who has had his brow marked in infancy with the sign of the cross, who thenceforth truly realizes all that the cross means to him, his family and his fellow man. Does a man call himself a Christian and allow pleasure to keep him from going to church on such a day! We commend to such an one the advice of the Pagan Philosopher Epictetus: "Now the good must be a thing of such sort that we ought to trust it. Truly. And we ought to have faith in it? We ought. And ought we to trust in anything that is unstable? Nay. And hath pleasure any stability? It hath not. Take it then, and fling it out of the scales and set it far away from the place of the Good."—*Canadian Churchman.*

Bible Studies

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V.—ABRAM IN CANAAN.

THE fourteenth chapter of Genesis has lately attracted more attention than any other story in the Pentateuch. The reason for this is that it contains the name of a Babylonian king, *Amraphel*, and it has been felt that if we could identify this name with that of some old Babylonian king it would tend strongly to establish the historical character of this chapter; yea, if one of these men could be proved to be historical, we should be forced to assume that the other actors participating in this event were historical, until positive evidence to the contrary was forthcoming.

This chapter has, therefore, been a storm-center for the last thirty years in the discussions of questions involving the documents of Genesis, and the historicity of the actors and the events of that book. The story of Abram is assumed to be a myth, not the history of an individual, and the utmost that the larger number of modern scholars would concede is that the name Abram might represent a class or a tribe, the dim recollections of which were preserved in folk-tales and folk-lore and finally transformed by the authors of the Pentateuchal documents into a mythical hero, who was named after the clan or tribe.

The story in Genesis 14 shows, however, not a trace of myth-development. To an unprejudiced reader or scholar this story bears everywhere the marks of real, true history. The narrative proceeds in a simple way, presenting the development of the events in an orderly, natural, and logical manner, destitute of any intimation of supernatural intervention or human self-aggrandizement.

Unlike many other biblical stories, this narrative is referred to a specific date, "*in the days of Amraphel*," which must have been to the author a well-known episode in the history of the Orient. This dating singles out this narrative from almost every other story of Genesis, and addresses itself to the reader in its unique way, demanding or inviting him to scrutinize this story from the view-point of history.

The narrative tells us of a certain king of Elam, named Chedorlaomer, who had subdued the people of the vale of Siddim and made them tributary to Elam. For twelve years this people submitted and paid their tribute, but in the thirteenth year they rebelled, and in the fourteenth year came Chedorlaomer, king of Elam, to punish the rebels. This rebellion must have been quite formidable, for Chedorlaomer dared not rely upon his own forces only, but called on three mighty kings in the East, who were his vassals, to accompany him with their armies: Amraphel, king of Shinar, Arioch, king of Ellasar, and Tidal, king of Gojim, to support him. The objective point of the expedition was the vale of Siddim and its five kings: Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboim, and the king of Bela or Zoar. The expedition extended however a good deal further south, indicating the extent of this rebellion. The eastern armies slew Rephaim in Ashteroth Karnaim, the Zuzim in Ilam, the Emish in Shave Kiriathaim, the Horites in Mount Seir unto El-Paran, the Amalekites in En-Mishpat or Kadesh, and the Amorites in Hazezon-Tamar. After the subjugation of these tribes, the pentarchy of the vale of Siddim was attacked. The battle was disastrous to the kings of the Jordan valley, and two of them, the kings of Sodom and Gomorrah, were slain and their cities sacked. Among the booty and prisoners was Lot, a nephew of Abram. The patriarch himself, who dwelt now by the oaks of Mamre, was informed of his nephew's misfortune, and after mustering his bodyguard of 318 picked men and the armies of his confederates at Mamre, he set after the armies of Chedorlaomer. Under the cover of night and by the ingenious stratagem of dividing his army in two divisions, he took Chedorlaomer's unsuspecting army completely by surprise which, finding itself surrounded and ignorant of the number of the attacking enemy, gave way to flight from Dan to Hobah, near Damascus, where the battle ended in a complete rout and disorganization of Chedorlaomer's army. Abram recovered all the booty taken from the vale of Siddim and also the prisoners, including Lot.

On his return, Abram was welcomed by Melchisedek, high priest of El-Eljon and king of Salem, to whom he gave tithes of the booty, according to ancient Eastern custom.

This is a short outline of this story, and although the picture it presents seems so true to ancient Oriental life and history, many critics have, nevertheless, not been able to find in it anything but a late Jewish Midrash, a kind of sermon intended to instill in the pious Jews a wholesome veneration for the supposed founder of their nationality. Wellhausen assigned this chapter to the Priestly Document (585-444 B. C.), arguing in favor of the late date on account of the story about giving tithes to the priest-king Melchisedek. Other scholars have assigned it to the Yahvistic Document. The historical questions involved in it are, however, too troublesome to any theory, the internal evidence is non-conclusive, and no agreement has been reached. At present critics denote its source, date, and authorship with a question-mark.²

In regard to the historicity of its contents, scholars are at present divided. Soon after the discovery of the inscriptions of Hammurabi, sixth king of the First dynasty of Babylon, Professor Eberhard Schrader identified this king with the biblical Amraphel. Many Assyriologists accepted this identification, and at present I am not aware of any prominent Assyriologist that doubts it, but a large number of Bible critics have, up to the present, tenaciously opposed this identification, and most of them still argue for the non-historical character of this chapter. At first they based their claim principally on the following arguments:

1. The city of Salem, which they identified with Jerusalem, was at this time called Jebus, and became not known as Jerusalem until the seventh year of David, when that king captured it.

2. The city of Damascus is supposed to have been founded by the Arameans, and as the Aramean migration is supposed to have taken place not earlier than the fifteenth century B. C., this city could not have existed in the time of Abram.

3. Dan³ is supposed to be identical with the city of the Danites, and as that city was called Laish⁴ until the Danites, in the time of the Judges, captured it, it could not be referred to as Dan in the time of Abram. The occurrence of these three names, Salem, Damascus, and Dan, are taken as anachronisms, which indicate that this story was written at a late time, when the ancient names of these cities were forgotten or unknown to the author.

4. It is highly improbable that kings of Elam or Babylonia could at that early time have undertaken successful campaigns and brought great armies to such a distant land as Palestine.

5. The names of Amraphel and Hammurabi are written or spelled so differently that this very fact excludes an identification, or at least renders it very improbable.

6. The improbability of this identification is evidenced by the fact that Amraphel is in Genesis made a contemporary of Abram, who, it is assumed, lived in the seventeenth century B. C., while Hammurabi lived in the twenty-third century B. C. There would thus be a discrepancy of 600 years between Hammurabi and Abram.

7. It is not shown that the biblical Shinar is identical with the Babylonian Shumir, which is the ancient name of Middle Babylonia, and it is, therefore, not certain of what land Amraphel was king.

8. It is improbable that the king of Babylonia was a vassal of Elam, and especially so in the time of Hammurabi. If Amraphel is identical with Hammurabi, we would expect that the king of Elam was his vassal, and not *vice versa*.

At first sight these objections would seem well taken, and if those mentioned above under 5 and 6 were based on facts, the identification would have to be given up. The monuments, however, have lately shed a good deal of light upon these questions, and have totally vitiated these objections.

I.—SALEM—JERUSALEM.

It is true that the city of Jerusalem was called Jebus⁵ in

² Cf. *The New Century Bible*, Genesis, *sub loco*.

³ Gen. 14 : 14.

⁴ Judges 18 : 27-29.

⁵ Judges 19 : 10.

¹ Genesis 14 : 1.

the time preceding David's capture of it, but we know now that before it was called Jebus it was known as Jerusalem. Among the Amarna tablets are several letters addressed to Amenhotep IV., king of Egypt (1407-1370 B. C.) by the king of *Uru-Salim*. This name means "city of Salim," and no one has questioned the identity of that name with that of Jerusalem. These letters show that the king of Jerusalem at that time ruled not only over that city, but that suburbs around belonged to it. Jerusalem existed, therefore, as a mighty city under that name as early as 1407 B. C. Being at that time an important royal city, we must assume that its origin lies far back of this time, and there is no longer a cogent reason to assume that it did not exist in the time of Abram, and was then known by that name.

In the Epistle to the Hebrews, Melchisedek, king of Salem, is referred to as being "without father, without mother, without pedigree." This fact is not recorded in the Old Testament, but the Amarna Letters show us that this obscure sentence was not simply the creation of the imagination of the author of this epistle, nor had it originated from some late Jewish legend, but was based on fact. The king of Jerusalem writes again and again to Amenhotep:

"Behold, this country of Jerusalem—neither my father nor my mother gave it to me; the strong arm of the king gave it to me."

Such references show that the royal office in Jerusalem was at this time appointive, not hereditary.

Salem, or *Uru-Salim*, was thus an ancient name of Jerusalem, and its name was changed to Jebus for only a short period (about 1250-1004), while the Jebusites occupied it.

II.—DAMASCUS.

The supposition that the city of Damascus was founded by the Arameans is contrary to the facts, nor can it be shown that the Aramean migration and the settlement of Arameans in Syria took place in the fifteenth century B. C., nor that there was only one Aramean migration. The data for this migration are yet insufficient for determining with precision when Syria was settled by Arameans, but there are indications that an Aramaic migration into Northern Mesopotamia took place in the beginning of the twenty-third century B. C., although the Assyrians did not feel strong enough to invade their country before the fourteenth century B. C.

Be this, however, as it may, we know that the city of Damascus existed before the fifteenth century B. C., because Thutmose III. of Egypt (1504-1450 B. C.) captured it, and at that time the name was spelled *Timasq*, but as Egyptian *t* very often corresponds to Semitic *d*, the name was even then *Dimasq*, exactly as it is spelled in Hebrew. Seventy-five years later, the city of Damascus belongs to the mighty Abdu-Ashirti and his sons, who figure so prominently in the Amarna Letters. The name is there written both *Timashgi* and *Dimashqa*. It was then the capital of the land of *Amurru* or the Amorites.

Now the name of the city of Damascus is also written in the cuneiform inscriptions with three signs, *sha* + the sign for ass + *shu*. We do not know to a certainty how the Sumerians pronounced the sign for ass, but the Assyrians pronounced it *imêru*—Hebrew *Khamor*, and as the Amorites were undoubtedly a Semitic people, it is probable that their name should be connected with *imêru*. This name of Damascus would then signify "the Amorite city." But waiving at present even this identification, and the pronunciation of that name, it is evident that this city existed under this name before it was changed to Damascus, and we must therefore accord it a very high age. If the Arameans changed the name to Damascus, the Arameans must have occupied it before the time of Thutmose III., and the Aramean migration must be dated earlier. If, on the other hand, the city was called Damascus before the Arameans entered it, we can only assert that this name is very old, and we have no reason for assuming that it did not exist under that name in the time of Abram.

The Amarna Letters inform us that at that time there was a land *Ube* near Damascus, and scholars agree that this name is identical with the biblical *Hobah*, mentioned in this chapter,⁶ and here also defined as located in the vicinity of Damascus. [To be Continued.]

⁶ Hebrews 7:3.

⁷ Winckler, *The Tell-el-Amarna Letters*, No. 180, II. 25-28.

⁸ For a full discussion of this subject, cf. my *Researches in Assyrian*

⁹ Genesis 14:15.

ISAIAH'S VISION OF A KING IN HIS BEAUTY.

BY GEORGE DOWNING SPARKS.

HERE are passages in the Bible which by their own intrinsic beauty haunt us like strains of music. They linger on the ear though their historical setting be entirely forgotten.

On literary grounds alone, I wonder why more people do not read their Bibles. There is no grander specimen of English to be found anywhere than is contained within the pages of the Old and New Testaments. I am sure, if they did not happen to be in the Bible, that page after page, scene after scene, poem after poem, would be cited as models of literary power and attractiveness.

Isaiah's vision of a king in his beauty carries us back over two milleniums and a half. We are back in Jerusalem seven hundred years before Christ. The Holy City is paralyzed with terror. The armies of Assyria encompass her and her doom seems inevitable. There is, however, one heart that is undaunted, one breast that knows no fear, one soul whose faith is so strong that it almost laughs a defiance to the enemy without. They belong to one man—Isaiah—the poet-statesman. In language that stirs us even now, he bids his countrymen be firm and trust in Jehovah. By every resource of the orator, by every imagery, he pleads his cause. Now it is Jerusalem, the Strong Rock amid the raging floods of the heathen. Again, it is the contest between the Virgin Queen, the impregnable Daughter of Zion, secure in her rocky home, shouting her defiance to the savage monster, the Winged-Bull of Assyria, come out to capture her. Or, it is the Lion of Judah, roaring for his prey, unterrified by the mob of shepherds come forth to frighten him.

The faith of Isaiah never wavers. He believes that Jehovah will save His people. So firmly does he hold this faith, that he paints the glories of the future when the Assyrian shall be no more and when every loyal inhabitant of Jerusalem shall again see Hezekiah, no longer cowering and trembling before the Winged-Bull of Assyria, but a king—aye, a king—glorious in his power and beauty!

History tells us that Isaiah's faith was justified. In some wonderful way, whether by a deadly pestilence or a cyclone from the desert, the deliverance of Jerusalem is effected and her people once more pass through the gates of the city, singing as they never had sung before:

"God is our refuge and strength, a very present help in trouble. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge!"

A follower of Jesus instinctively takes the words of Isaiah (originally applied to Hezekiah) and applies them to Son of Mary. He and He alone can completely fulfil our ideal of royal beauty. He is our King. The scarlet thread of royalty runs through all His life. He was born of the kingly race of David. He was escorted to Jerusalem on Palm Sunday, by peasants from Galilee, as a King; and as King of the Jews He was crucified on cross-crowned Calvary.

How can we see Him? His own words are the best answer:

"Blessed are the pure in heart, for they shall see God."

SEA-SALT.

Sweet water when it cannot reach the sea,
Scums stagnantly,
Soon rotting: but self-cleansed, like living wine,
Deathless the ocean lives
And healing gives,
Because of its dense, harsh, and bitter brine.
Its living waters lie
Beneath the sky.
Self-cleansed of all corruption, stinging pure:
And though like bitter gall
Its clear waves fall,
By biting, cleansing salt, they sweet endure.
Pain is to life as, healing bitterly,
The salt that keeps it sweet is to the sea.

L. TUCKER.

IT IS SAID that a friend once asked the great composer, Haydn, why his Church music was always so full of gladness. He answered, "I cannot make it otherwise; I write according to the thoughts I feel: when I think upon my God, my heart is so full of joy that the notes dance and leap from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit." Pardoned? Nay, it will be praised and rewarded. For God looks with approval and man turns with gratitude to everyone who shows by a cheerful life that religion is a blessing for this world and the next.—Henry Van Dyke.

Recorded Votes in General Convention.

FROM the Journal of the General Convention of 1907, just at hand, is taken the information tabulated below, showing in detail the vote on important matters upon which the ayes and nays are of record. Only twice do they appear in the

journal of the House of Bishops, being the vote on the establishment of Racial Missionary Districts in the interests of work among Colored People, and that on an amendment to the Constitution providing for Suffragan Bishops. The vote on these two measures is recorded below:

ON RACIAL MISSIONARY DISTRICTS.			ON SUFFRAGAN BISHOPS.			ON RACIAL MISSIONARY DISTRICTS.			ON SUFFRAGAN BISHOPS.		
ON RACIAL MISSIONARY DISTRICTS.			ON SUFFRAGAN BISHOPS.			ON RACIAL MISSIONARY DISTRICTS.			ON SUFFRAGAN BISHOPS.		
	AYE	NAY		AYE	NAY		AYE	NAY		AYE	NAY
Bishop of Missouri	aye		Bishop of Spokane	aye		Bishop Coadj. of Fond du Lac	aye				
" " Albany	nay	aye	" " Southern Florida	nay	aye	" " of North Dakota	aye	nay			
" " Pennsylvania	aye	nay	" " Oklahoma	nay	nay	" " Philippine Islands	nay	aye			
" " New Hampshire			" " Tokyo			" " Olympia	nay	aye			
" " South Dakota			" " Shanghai			" " Long Island	nay	nay			
" " Dallas	nay		" " South Carolina			" " Western Mass.	aye	nay			
" " New Jersey	aye		" " Tennessee			" " Colorado	nay	nay			
" " Western Michigan			" " Massachusetts			Coadj. of Pennsylvania		nay			
Jaggard			" " North Carolina	aye	aye	" " of Porto Rico	nay				
Penick	aye	nay	" " Vermont	nay	aye	" " Honolulu	aye				
" " of West Virginia	nay	aye	" " Michigan City	aye	nay	" " Central New York	nay				
" " Montana	aye	aye	" " Kansas	aye	nay	" " Alabama	nay	nay			
" " Pittsburgh	nay	aye	" " Alaska			" " Sallina	nay	aye			
" " New York	aye	aye	" " Lexington	nay	nay	" " Mississippi	aye	nay			
" " Southern Virginia	nay	nay	" " Los Angeles	aye	aye	" " Newark	nay	aye			
" " Western New York	nay	nay	" " Washington	nay	aye	" " Quincy	aye	aye			
" " Maryland	nay	nay	" " Marquette	aye	aye	Coadj. of New York	nay	aye			
" " Nebraska			" " Duluth	aye	nay	" " Albany	aye	aye			
" " Cape Palmas	aye	nay	" " Connecticut	aye	aye	" " of Springfield	nay	aye			
" " Florida	aye	aye	" " Virginia	nay	nay	" " East Carolina	aye	nay			
" " Central Pa.	nay	aye	" " Rhode Island	nay		" " Hankow	nay	aye			
" " Easton	nay	nay	" " Arkansas	aye	aye	" " Utah	nay	nay			
" " West Texas	aye	nay	" " Asheville	nay	nay	" " Mexico	aye	aye			
" " Delaware	nay	aye	" " Southern Brazil	aye	aye	" " Cuba	nay	nay			
" " New Mexico	aye	aye	" " Sacramento	nay		" " Kentucky	nay	aye			
" " Southern Ohio	aye	aye	" " Minnesota	nay	aye	" " Harrisburg	aye	aye			
" " Fond du Lac			" " Iowa			" " Ass't of South Dakota	nay	aye			
" " Ohio	aye	nay	" " Idaho			" " of Michigan	nay	aye			
" " Kearney	aye	nay	" " Indianapolis	nay	aye	" " Coadj. of New Hamp.	aye	aye			
" " California	aye	nay	Coadj. of Nebraska			" " West'n Mich.	nay	aye			
" " Kansas City	aye	nay	" " " West Va.	nay	aye	" " of Milwaukee	nay	aye			
" " Louisiana	nay	aye	" " of Kyoto	nay		" " Oregon	nay	aye			
" " Georgia	nay	aye	" " Maine	nay	nay	" " Coadj. of So. Virginia	nay	nay			
" " Texas	aye	nay	" " Chicago	nay	aye	" " " So. Carolina	nay	aye			

IN THE HOUSE OF DEPUTIES.

The following table shows the vote in the House of Deputies on the measures respectively named:

	PREAMBLE.						COURT OF APPEALS.		PROVINCES.		CANON 19. "Of Persons not Ministers of this Church officiating."				SUFFRAGAN BISHOPS.	
	SHAYLER AMENDM'T. (1)		H. D. FORM. (2)		FINAL FORM. (3)		(4)		(5)		H. D. FORM. (6)		FINAL FORM. (7)		(8)	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	C.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Alabama	aye	aye	aye	nay	aye	aye	nay	nay	aye	aye	aye	aye	aye	aye	aye	aye
Albany	nay	nay	aye	aye	div.	aye	nay	aye	aye	aye	aye	aye	aye	aye	nay	nay
Arkansas	nay	div.	aye	aye	nay	aye	nay	nay	nay	aye	aye	aye	aye	aye	nay	nay
California	nay	nay	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Central New York	aye	nay	aye	aye	aye	aye	aye	aye	aye	nay	nay	aye	nay	aye	aye	aye
Central Pennsylvania	nay	aye	aye	aye	div.	aye	aye	nay	nay	div.	aye	aye	aye	aye	aye	aye
Chicago	aye	aye	nay	nay	nay	aye	aye	aye	aye	aye	aye	nay	aye	aye	aye	aye
Colorado	aye	div.	aye	nay	nay	aye	aye	aye	aye	aye	aye	nay	nay	aye	aye	aye
Connecticut	*	nay	aye	aye	aye	aye	aye	aye	div.	aye	aye	aye	aye	aye	aye	aye
Dallas	aye	aye	nay	nay	nay	nay	nay	nay	aye	nay	nay	nay	nay	aye	nay	nay
Delaware	*	nay	nay	div.	aye	aye	nay	nay	nay	nay	aye	aye	div.	aye	aye	aye
Duluth	aye	aye	aye	aye	nay	div.	aye	aye	aye	aye	aye	div.	aye	aye	aye	aye
East Carolina	aye	aye	aye	nay	nay	nay	aye	nay	aye	nay	aye	nay	nay	aye	nay	nay
Easton	aye	aye	aye	aye	nay	div.	aye	nay	aye	aye	aye	nay	aye	div.	aye	aye
Florida	div.	aye	aye	aye	aye	aye	aye	aye	nay	nay	aye	aye	aye	nay	div.	aye
Fond du Lac	*	aye	nay	nay	nay	nay	aye	aye	aye	nay	nay	nay	nay	aye	aye	aye
Georgia	*	aye	div.	aye	aye	div.	nay	nay	nay	div.	aye	aye	aye	aye	aye	aye
Harrisburg	div.	nay	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Indianapolis		aye	aye	nay	aye	aye	aye	aye	aye	aye	aye	*	nay	aye	aye	aye
Iowa		div.	aye	aye	aye	aye	nay	nay	aye	nay	aye	aye	aye	aye	aye	aye
Kansas	*	aye	aye	aye	nay	aye	aye	nay	nay	nay	aye	div.	aye	aye	aye	aye
Kansas City	*	aye	aye	aye	nay	nay	aye	aye	aye	aye	nay	aye	aye	aye	aye	aye
Kentucky	*	aye	aye	aye	aye	aye	nay	aye	nay	nay	aye	aye	aye	aye	aye	aye
Lexington	div.	nay	aye	aye	aye	aye	nay	aye	div.	nay	aye	aye	aye	aye	aye	aye
Long Island		nay	aye	div.	aye	aye	nay	nay	div.	nay	aye	aye	aye	aye	aye	aye
Los Angeles	nay	nay	aye	aye	aye	aye	nay	nay	nay	nay	aye	aye	aye	aye	aye	aye
Louisiana	aye	aye	aye	nay	aye	aye	aye	aye	aye	nay	aye	nay	aye	aye	aye	aye
Louisiana	div.	nay	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Maine		aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Marquette	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Maryland	aye	aye	aye	aye	aye	aye	div.	nay	nay	div.	aye	aye	aye	aye	aye	aye
Massachusetts	div.	div.	aye	div.	aye	aye	nay	nay	nay	nay	aye	aye	aye	aye	aye	aye
Michigan	nay	nay	aye	aye	aye	aye	div.	aye	div.	nay	aye	aye	aye	div.	aye	aye
Michigan City	aye	aye	aye	aye	div.	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Milwaukee	aye	nay	aye	aye	aye	nay	aye	aye	aye	div.	div.	aye	aye	aye	aye	aye
Minnesota	aye	aye	aye	nay	div.	aye	div.	aye	div.	nay	aye	div.	aye	aye	aye	aye
Mississippi	nay	nay	aye	aye	aye	aye	nay	nay	aye	nay	aye	aye	*	aye	aye	aye
Missouri	aye	aye	div.	aye	nay	aye	aye	nay	aye	nay	nay	aye	nay	div.	aye	aye
Montana	nay	aye	aye	aye	aye	aye	div.	aye	aye	aye	aye	aye	aye	aye	aye	aye
Nebraska	aye	aye	aye	aye	nay	aye	div.	aye	div.	aye	aye	aye	nay	aye	aye	aye
Newark	nay	nay	div.	aye	aye	nay	aye	nay	div.	div.	aye	aye	aye	div.	aye	aye
New Hampshire	nay	nay	aye	aye	aye	aye	aye	aye	aye	aye	nay	aye	aye	aye	aye	aye
New Jersey	div.	aye	aye	nay	aye	aye	aye	nay	aye	nay	aye	aye	aye	aye	aye	aye
New York	nay	nay	aye	aye	aye	aye	nay	nay	div.	nay	aye	aye	aye	aye	aye	aye
North Carolina	nay	aye	aye	aye	nay	aye	nay	nay	aye	aye	aye	aye	nay	aye	aye	aye
Ohio	nay	aye	aye	aye	aye	aye	div.	nay	nay	nay	aye	aye	aye	aye	aye	aye
Oregon	div.	aye	aye	div.	nay	aye	aye	aye	aye	aye	aye	aye	nay	nay	aye	aye
Pennsylvania	nay	nay	aye	aye	aye	aye	div.	div.	nay	nay	aye	aye	aye	aye	aye	aye
Pittsburgh	div.	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye	aye
Quincy	aye	aye	aye	nay	aye	nay	aye	aye	aye	aye	nay	aye	nay	aye	aye	aye
Rhode Island	aye	nay	aye	aye	aye	nay	div.	aye	div.	aye	div.	aye	aye	nay	aye	aye
South Carolina	aye	aye	aye	aye	aye	aye	nay	div.	nay	nay	div.	aye	aye	aye	aye	aye
Southern Ohio	nay	aye	aye	aye	aye	aye	nay	nay	div.	aye	aye	aye	aye	aye	aye	aye
Southern Virginia	aye	aye	aye	aye	aye	aye	nay	nay	nay	nay	aye	aye	aye	aye	aye	aye
Springfield	aye	aye	aye	aye	nay	nay	aye	aye	aye	aye	aye	aye	nay	nay	aye	aye
Tennessee	aye	nay	aye	aye	aye	aye	nay	nay	nay	nay	aye	aye	aye	aye	aye	aye
Texas	aye	aye	aye	aye	aye	aye	aye	nay	aye	nay	aye	aye	aye	aye	nay	aye
Vermont	nay	div.	div.	nay	nay	nay	aye	aye	aye	aye	nay	nay	nay	aye	aye	aye
Virginia	aye	aye	aye	aye	aye	aye	nay	nay	nay	nay	nay	aye	aye	aye	aye	aye
Washington	aye	aye	nay	div.	nay	nay	aye	aye	aye	aye	div.	aye	nay	nay	aye	aye
West Texas	aye	aye	aye	div.	nay	nay	nay	nay	nay	aye	aye	nay	nay	div.	aye	aye
West Virginia	aye	aye	aye	nay	aye	nay	nay	nay	nay	div.	aye	aye	aye	div.	aye	aye
Western Mass.	div.	aye	aye	nay	nay	nay	nay	nay	aye	aye	aye	aye	div.	aye	aye	aye
Western Michigan	aye	aye	aye	aye	nay	aye	aye	aye	aye	div.	aye	aye	nay	aye	aye	aye
Western New York	nay	nay	aye	aye	nay	aye	aye	aye	aye	nay	aye	aye	aye	aye	aye	nay

* Recorded, obviously by mistake, on both sides of the question.

REFERENCES FROM THE TABLE.

(1) SHAYLER AMENDMENT.—An amendment introduced by the Rev. E. V. Shayler (Chicago), to the draft of a Preamble to the Constitution, whereby there were substituted the words "acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God," instead of "acknowledging the Holy Scriptures of the Old and New Testaments to be the record of God's revelation of Himself in His Son." The amendment was carried by the following vote: Clerical, ayes 35, nays 20, divided 9. Lay, ayes 36, nays 20, divided 5.

(2) Preamble to the Constitution, introduced by Rev. Dr. Huntington. It was first adopted in the House of Deputies, in the following form:

"This American Church, first planted in Virginia, in the year of our Lord, 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God and the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit: the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith; maintaining the Orders of the Sacred Ministry in such form as from the Apostles' time they have been continued; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost; has set forth and established, for the furtherance of the work to which it has been called of God, the following Constitution."

The vote stood as follows: Clerical, ayes 55, nays 5, divided 4. Lay, ayes 43, nays 14, divided 4.

(3) PREAMBLE IN ITS FINAL FORM.—The form quoted in reference (2) was amended in the House of Bishops by substituting a comma for the word "and" between "Word of God" and "the record of God's revelation of Himself." In that, its final form, the Preamble passed the House of Deputies by the following vote: Clerical, ayes 40, nays 18, divided 6. Lay, ayes 42, nays 15, divided 2. The Preamble must be ratified by the next General Convention before becoming a final enactment.

(4) ON THE CREATION OF A COURT OF APPEALS.—The proposed canon was defeated by nonconcurrence of orders, the vote being as follows: Clerical, ayes 35, nays 22, divided 7. Lay, ayes 27, nays 30, divided 4. It was then resolved that the proposed canon go over to the next General Convention as unfinished business.

(5) PROVINCES.—A canon establishing the Provincial System was defeated by nonconcurrence of orders, the vote being as follows: Clerical, ayes 39, nays 17, divided 7. Lay, ayes 19, nays 32, divided 8. The joint committee on the subject was afterward continued.

(6) CANON 19.—"Of persons not ministers of this Church officiating." In the form reported favorably to the House of Deputies by their committee and sent by that House to the House of Bishops, there was added the proviso that nothing contained in the canon should be so construed as "to prevent the minister in charge of any congregation of this Church, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop." In this form it passed the House of Deputies by the following vote: Clerical, ayes 49, nays 9, divided 5. Lay, ayes 52, nays 5, divided 1. The amendment failed in the House of Bishops and a substitute was sent to the House of Deputies, as stated in Reference (7).

(7) Final form of the amendment to Canon 19, first adopted in the House of Bishops, concurred in by the House of Deputies as follows: Add the following words to the proviso: "or to prevent the Bishop of a Diocese or Missionary District from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church on special occasions." The vote in the House of Deputies was as follows: Clerical, ayes 41, nays 19, divided 2. Lay, ayes 38, nays 7, divided 5.

(8) PROPOSED AMENDMENT TO THE CONSTITUTION PROVIDING FOR SUFFRAGAN BISHOPS.—It originated in the House of Bishops, and concurrence of the House of Deputies was given by the following vote: Clerical, ayes 56, nays 5, divided 3. Lay, ayes 50, nays 5, divided 1. The ratification by the next General Convention is required before the matter becomes final.

THE SUFFICIENCY OF THE CHURCH.

BY THE RT. REV. JOHN HAZEN WHITE, D.D.,
Bishop of Michigan City.

ONE of the happy signs of the times is the deep solicitude manifested on all sides for the preservation, safety, progress, and utility of "The Church." With an intense amount of earnestness some very grave questions are being discussed in our day by secular and religious papers as well as by the clergy. All this is good. It indicates life.

More than that, it assures us that the Church is not without deep, fervent, impassioned convictions on many grave questions. It cannot now be justly charged that we are a lifeless institution, nor that the vigorous life is concerned only with ordinances. The heated discussions of to-day give evidence that there is moving within the Church an intense spirit not only for the preservation and purity of "The Faith," but for the more efficient and vigorous extension of those most blessed privileges to all classes and conditions of men.

This intensity of purpose has taken possession of large bodies of laymen as well as of clergymen. Vigorous efforts of varied sort are in evidence as attesting a desire to realize more fully the Church's aim to fulfil "her divine mission."

I lay emphasis on these two words, "Divine Mission." They seem to be the key to the whole situation. The debates, no matter what the theme, evince a strange unanimity in this. All seem passionately possessed of a desire that the Church may more fully, more truly, fulfil "Her Divine Mission." That is good. "The factious maintenance of groundless opinion," as an old divinity school prayer put it, is bad, very bad. But her divine mission is exceedingly good and an excellent chart to sail by.

When we can reach an agreement upon what her Divine Head intended the Church to be and to do, and can unitedly and affectionately enlist the largest activity of clergy and laity in harmonious effort to that end, we shall have gone a long way toward securing for her her rightful place in the activities of American life. Whether those activities are public worship, social reform, educational or eleemosynary administration, or any other movement in which she engages to effect reform or spiritualize the community, matters not.

It is fair to presume that it is not part of her divine mission to be instructed and guided or governed by any who are not of her household of faith. Men may be possessed of immense wisdom, learning, piety, generosity, without being qualified guides to Holy Church in her divine mission. Unless this wisdom, learning, piety, and wealth are consecrated to her, then their admission to her councils will rather make for harm than good.

It is somewhat of a surprise to hear eminent officers of Holy Church speak of "Evangelical Churches." As we have been taught, "evangelical" signifies, in its narrower sense, supported by the Gospels. In its broader sense it comprehends the whole body of New Testament Scriptures. But in our study of New Testament Exegesis we never heard of any organization save that of which our Blessed Lord spake as "My Church," and of which St. Paul wrote as "The Church, which is His Body, the fulness of Him that filleth all in all." "Evangelical Churches" is an entirely novel expression to us. If religious bodies organized within the last three hundred years, on entirely independent lines, are now to be recognized as "Evangelical Churches," we can fancy incalculable trouble to be the result. That those who compose such religious bodies, so far as they have received Christian Baptism, are parts of the great Catholic Church, no well-informed theologian will debate; but that the organizations are Churches, or evangelical, no well-informed theologian should defend. They are schismatic organizations, separatists, because they rejected something in faith, discipline, practice, or worship, which formed part of the Church's life.

Let it be noticed that there is no stigma, no insult, no impertinence, in the use of these words "schismatic" and "separatist." They are merely historic terms which mark division and the reason and responsibility for it. That there are serious and grievous results from schism, the Church from the very first has forcibly impressed upon her children. That it is destructive of all learning, piety and spiritual life, she has never asserted. That the Church should go out of her way to seek instruction and guidance from such separated bodies or their brilliant, learned, and pious leaders, is a novel position for her to assume historically. That she should be called upon

to apply the term evangelical to their position or policy, to justify her action, seems something of an enigma. If this is evangelical, it would seem the part of wisdom for us all to become evangelical at once. Can it be possible that the Church has at last become so impoverished in wise, loyal, and devoted leaders and counsellors, that for very existence she is constrained to seek a renewal of spiritual life from those who have abandoned her communion? This must be one confession involved in some present day utterances. Nor does it follow that because the learned and pious leaders of these various separated bodies are not invited to teach within the Church, they are denied the right to teach anywhere, or that the Church is thereby deprived of any profound truth to which they may give expression. It is somewhat sad to reflect that present day discussion sometimes contains an admission that Holy Church is not sufficiently equipped with earnest, learned, godly teachers and guides, consecrated to the presentation and extension and defence of her holy work of whatever sort, and that she feels constrained to seek guidance from men who, with all their learning, piety, and grace, deny her claims and refuse to live in her communion. There is something very weak and sentimental as well as illogical, unsound, and disloyal in such an attitude. All the ingenious arguments being constructed and published to-day cannot alter this fact, nor will they very long obscure it. They may for a time accomplish their purpose. They may blind the unthinking. They may carry pain to many a loyal heart. But they will never alter God's purpose that Holy Church should be guided by those whom the Holy Ghost has made overseers, and by none other.

AT THE ELEVENTH HOUR.

BY ROLAND RINGWALT.

TWO entirely different views of the eleventh hour present themselves to us, and both views are correct; yes, more than correct: both are so important to our well-being that we dare not forget them. First comes the patent fact that we have no right to wait for the eleventh hour. Something is necessary, and we ought to provide for the need. The lock ought to be repaired lest the burglar might come; the sick friend ought to be visited lest he sink into unconsciousness; the clothing ought to be taken to the poor family to-day, because it may be in urgent demand to-morrow. No sermon from Chrysostom or Liddon is better worth quoting than Johnson's saying that a man who puts off his preparation for death until illness seizes on him is like a man who does not study arithmetic until he is in the clutch of bankruptcy. The most careful, the most devout will acknowledge that they have postponed something until it was too late or almost too late. In every long life there is regret over what might easily have been done in the morning or what could have been effected in the blaze of noon, but was imperfectly done or not done at all because it was postponed until the hour of chilling breeze and darkening shadow. For every one of us the motto is "Now is the accepted time."

Surely this ought to be our first view. It is the view of prudence. But the second view is the view of charity. If a neighbor calls for aid, material or spiritual, at the eleventh hour, we as well as the neighbor ought to use the time that remains. A toper, past sixty, reforms, and long years of carousing have dulled his brain and strained his nerves. It is a cheap thing to sneer at his eleventh-hour repentance, but it is a blessed thing to find him such a position as he can fill. The hospital staff do their best for the patient whose constitution has been damaged by long years of folly, and worse than folly. It is the duty of the lawyer to do his utmost to straighten out the tangled skeins of long neglect and culpable maladministration. Reckless swimmers are silly, but the life-savers drag them ashore and bring them back to consciousness if it can be done. Perhaps the bankrupt deserves the abuse he gets, and still, if he pays over all that remains after his blunders, he is not so bad as the rascal who absconds, leaving his creditors without money and without hope. The prudent man does not defer any matter of importance to the eleventh hour, but he may and probably does find out that he can do a great deal for others even at the eleventh hour.

There is not a man or woman outside of an insane asylum who does not recognize that in commerce, in the hospital, in legal affairs, in the salvage of wrecks, in fire-swept districts a great deal of good can be done or a great deal of evil prevented, even though far more good might have been done, far more evil prevented at an earlier period. It is an hourly experience

that, after long delays, something can be done, and frequently more is done than at first seemed possible. Yet if a priest troubles himself about a dying penitent, somebody usually makes a cheap remark about the eleventh hour, and then perhaps reflects that he might have collected the full amount of a bill, and now may have to take fifteen cents on the dollar, and would take even less, rather than lose everything.

It is the plain duty of the parish priest to do what he can to comfort those who at the eleventh hour send for him; and whose offences may not be any worse than those of the Magdalen and the penitent thief. People who feel that death is near are not likely to boast of their former sins, as the sensational converts of a morbid revivalist might do. They see that they have erred and strayed like lost sheep, and they are helped by the comforting message of the man who comes to tell them of the Shepherd who went after the lost sheep. It would be a strange world indeed if the life-boat crew were obliged to heed every summons, and the messengers of the Most High were encouraged to ignore the cries of those who call out of the deep—the awful depths of pain, sickness, disgrace, and remorse. Their past sins may have been many, and some critic will remark that if they receive bodily vigor, their former habits may return. Is the critic sure that he will never fall into sin himself? The poor creatures are sick, they are not going to recover, death is near, and the clergyman who does what he can to calm the perturbed mind and to prepare the soul for its flight is doing what his ordination vows require. We are told that the sacraments are never to be withheld from a penitent person in imminent danger of death, and we are bidden to pray that divine mercy may supply to one seized by sudden illness "the want of the usual opportunity for the trimming of his lamp."

When Robert Burns feared that death would take him from earth, he thought of former transgressions, and dreaded lest renewed health would be followed by old temptations and further lapses. Yet the average person would be full of sympathy for a penitent so bright, so many-sided, so full of human interest as Burns. May we not have, should we not have the same tenderness for average mortals whose temptations may have been far greater than any we ever felt, and whose misdeeds may, in the sight of heaven, be less grievous than our own?

THE SACREDNESS OF TRUTH.

BY C. H. WETHERBE.

ALL truth should be regarded by us as being to some extent sacred. There are some truths which are of much greater importance and value than other truths are, yet the least of them has a claim upon our sacred regard. He who despises a truth because to live it seems to be of small worth, is apt to have but scant respect for a greater and more valuable truth. It is not consistent in one to regard the Bible as being in the highest sense a sacred book, and yet profane common truth by substituting falsehood for it. If truth in the Bible be sacred, then all truth which is in harmony with the Bible is also, in a measure, verily sacred. It is because this proposition is true that all who avow a reverence for the sacredness of the Holy Scriptures should also esteem as sacred the promises which they make.

He who makes to another person a definite promise to either give or do a certain thing, is bound by the sacredness of truth to fulfil that promise, unless, by some means, he be positively compelled to do otherwise. It is certain that a just regard for the sacredness of truth, even in its ordinary relationship to other things, leads one to regard his pledges as being too sacred to be violated by him.

It is said of some men that their word of promise is as good as their bond. Their acquaintances have implicit confidence in them because they believe that those men value the sacredness of truth. They so reverence the truth that they would be grieved if one should express to them a doubt of their veracity. Such people exert an influence in the community which is immeasurably greater for good than is the influence of those who have no regard for the sacredness of truth. It is to such ones that their fellows look for counsel in trouble, and for direction in important business affairs. It is they who save society from utter moral bankruptcy. People may lose confidence in many others, and be tempted to say that the most of men are corrupt, but they will make exceptions in favor of those who still value the sacredness of truth.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

THE BEGINNING OF HIS MIRACLES.

FOR SEPTUAGESIMA SUNDAY.

Catechism: Eighth and Ninth Commandments. Text: Acts 2:22.
Scripture: St. John 2:1-11.

IMMEDIATELY after the Baptism of Jesus came His temptation. After His temptation He went to the place where the Baptist was at work, and came away with six disciples, SS. John and James, Andrew and Peter, Philip and Nathanael. With these He went to Galilee. It was the third day after the calling of Philip and Nathanael that He came to Cana (v. 1). Cana was only about three and a half miles from Nazareth, where He had lived. It was not more than an hour's walk from His home, and He was doubtless familiar with the place. A beautiful flowing spring is still in evidence near the place, and it is thought to have been the source whence was drawn the water that was changed to wine. Jesus was present as an invited guest. His mother "was there," evidently as a relative or very near friend of the family. It may be that the six disciples brought with Him were somewhat unexpected, although duly invited.

One of the first and most obvious lessons to be drawn from the story is that there is a place in the Christian life for pleasure and for social duties. Jesus was just beginning a work which was destined in the end to reach all the world. Yet having selected and called His first disciples, He took them to this wedding. Doubtless, all the time, they were learning to know Him, and were also being instructed by Him. The wedding itself became a means of getting a new insight into His character. All this becomes an example of the true place of such things in our lives. Jesus was there as a guest. He was the most considerate and helpful One there, as it proved. He shows us that the Christian spirit applied to such things is a spirit of helpfulness, which considers what may be done to increase the joy and comfort of others, rather than what may be received. As we shall see, He so acted even here that His disciples beheld His glory, and believed upon Him in a new way. Parties and feasts have a true and proper place in our lives. We can at such times show the true spirit of Christian brotherhood in such a way as to make the happiness greater. Have the question discussed.

When the shortage of wine was made known to Jesus by His mother, she made at the same time a suggestion which He could not follow. She evidently knew that He had the power to relieve the difficulty. Her suggestion seems to have been that He use the opportunity to make a display of His power—to call together the guests and do it in their presence as a sign of His Messiahship. In a lesser way, it was what the devil had suggested in connection with the pinnacle of the Temple. Later He did the miracle, but not in any such manner. He relieved the distress of the host, and at the same time His own disciples, as they heard the story from the servants who drew the water, understood the real significance of the deed.

Jesus' answer to His mother sounds harsh in the English. It was not so. It was a very respectful way of speaking, and was used in addressing queens. Compare St. John 19:26; 20:13, 15. What Jesus does here is important. During all His childhood and youth He had submitted to the direction of His mother. He had been an obedient Son. Now He had entered upon His great work, and must not be interfered with by her. She did not understand as He understood. He was to carry out the plans which God had made for His work. When He said to her, "Mine hour is not yet come," He showed that He was now guided by no earthly adviser. When she spoke, His hour had not come: a little later it had come, but not for acting as she had suggested. He was now carrying out the great work of God, and as God willed, so He acted.

The miracle was a "sign" as well as an act of kindness. Those who knew Him, *i. e.*, His disciples, saw in it a manifestation of His glory. What was true at Cana was true of all His miracles. Many saw the deed of mercy, only some saw the glory. Ask, then, what was this glory which was manifested?

Jesus had had the same glory which God has, before His Incarnation. When He was transfigured, His disciples were given a vision of it. But there was no such splendor of glory when He wrought His miracles. So ordinary and casual were His works, that it took discerning eyes to see the glory. Jesus Himself, before He was crucified, said that the same glory which God had given Him, He had also given to His disciples (St. John 17:22). It must be, therefore, the glory of carrying out God's plans, and doing exactly His will. If we do this, we too may help manifest God's glory and love, because we will be interpreting it into a language which people can understand.

This beginning of signs was also a symbol of all that Jesus came to do. This was not its main purpose, but we may see in it this exemplification of His work. He took that which was good and made it richer. Water represents all that is mere symbol as compared with spirit and the reality. The jars which had served for the outer washings of Judaism, which were entirely ceremonial (see St. Mark 7:1-13), were by Jesus filled with heart-strengthening wine. Wine becomes the symbol of the spiritual life and joy of the new kingdom (Holtzman).

The remark of the toastmaster is put in to show the reality of the miracle. He knew nothing of the origin of the wine, and yet bore his witness that it was most excellent in quality. There is no need to raise any difficulty from the fact that Jesus made the water into true wine. There is no gift of God which may not be abused. He gives us good things to be used—if we can do so without abusing them. If we cannot, he tells us that to be truly His disciples, we must do without them. If we cannot use properly such a precious thing as an eye, or an arm, it were better to pluck it out or to cut it off. This is His striking way of putting the principle: every power we have, and every gift He gives us, must be governed and used only for right uses. If we cannot so use it, we must do without it.

There is one lesson to be learned from the servants. They were told to do something which they could not have understood. It must have seemed to them an utterly useless thing to do, in itself. But they had been rightly instructed by one who knew Jesus. His own personality no doubt was such that in His presence they felt that they must obey Him. Because they did what He told them to do, they had a share in His deed of wonder. God's work still goes on. He is striving to change and enrich the world. He asks us to help Him to do it. He would change the old into something new and better. What is needed more than anything else is exact obedience to Him. We cannot understand the purpose of all that He asks us to do. It is enough that He asks it. It is our privilege to obey. The servants who had obeyed knew whence the wine was. Those who obey God and do His will are the ones who understand His plans and His teachings (St. John 7:17).

ALTAR FLOWERS.

BY MARIE J. BOIS.

WHAT a beautiful privilege have they who can afford to provide every Sunday the flowers for His Altar! What happiness must there be, to go and choose the best, the fairest, flowers to offer to Him, as a token of grateful love and of deeper consecration.

How can one help longing for that privilege? I often feel that, were it given to me, I would go and look at each flower separately, to be sure that not one has begun to wither, that not one leaf is unworthy of the sacred place in which it shall stand.

Through the privilege of arranging the flowers, many thoughts of what a flower offering must mean in His sight have come to me, one of which only I will mention to-day. It is not given to many to be able to send flowers for His Altar, but we may all have beautiful flowers on the altar of our heart, to welcome our Lord when He comes to us in the Holy Eucharist: The *purple*, symbol of the flower of Repentance; the *green* foliage of our Hopes; the *red* flower of Forgiveness and of Love; and the priceless *white* flower of Purity and Innocency of life. What a fragrant offering these would be to welcome Him!

Let us ask Him to plant within us the seed, and to give the increase which shall allow us to offer unto Him the sacrifice of praise and thanksgiving in a heart made ready for Him.

WHETHER is it that you are being led? "Show me the mind and will of my God," you cry. Your heart will keep its calm, your soul will sink back into peace, as you listen to the Voice speaking at your side. "Be not afraid, it is I. I am, I shall always be your way, year by year.—Dr. Scott Holland." Google

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.

NON-LITURGICAL SERVICES.

To the Editor of *The Living Church*:

THE communication of the Rev. Mr. Dray about non-liturgical services as an introduction to the Prayer Book service, has more wisdom in it than is apparent at first sight.

The Church clergyman in a rural district, especially New England, where everything is cut-and-dried and painfully conservative, must practise a non-liturgical service among some folk before he can expect them to take the advanced position of the Prayer Book service.

To appreciate the latter requires some intelligence, if not culture.

When a Church clergyman shows that he can perform a non-liturgical service, as he is often required to do, in rural districts, he silences some of the denominational objections which assert that a Church clergyman is "cribbed, cabined, and confined" to the Prayer Book.

Our true catholicity as a Church to-day asserts that we are equal to any service that will win souls to Christ.

For years it has been my lot to conduct non-liturgical services in a State institution and elsewhere (in houses), and people are glad to come.

But the generality of people are not contented with non-liturgical services. They are beginning to see that it is a step to something higher and better.

These services have the advantage of being informal, and consequently they take among a class who are indifferent and careless in methods of divine worship, yet they can be used and should be used by Church clergymen as forerunners to better types of worship.

I have always a non-liturgical service preceding the regular service every Sunday evening at one of my mission churches. Everyone comes to it, feels free in coming, and apparently enjoys it. It is immediately followed by the regular Prayer Book service, and those who came to worship in the so-called freedom of a non-liturgical service, remain for the dignified service afterwards.

What's the consequence? They like the Prayer Book service much better when they become familiar with it. When people see that a Church clergyman can conduct with ease a non-liturgical service and then follow it with a Church service, they are naturally associating it with a preparation for something better.

You can't get people in this old New England district by the Prayer Book service at first. Of course there are exceptions, but generally speaking the truth remains, that in the country districts people are won to church-going by methods which do not make great demands upon their reading ability.

Get them to church any way! Give them what they are more inclined to do and then gradually lead them to something higher in worship. They will follow. All they want is magnetic leadership.

Every Church clergyman should be able to pray without a book and conduct a service in an extemporaneous fashion. It is good discipline for him, and gives him a didactic mission in the community. People will think more of him for his freedom and will think more of the Prayer Book service afterwards.

But after all, there is no such thing as a non-liturgical service in rural New England to-day. Every Christian sect has a form of worship fashioned after the Church service.

The Prayer Book has taken the wind out of their sails.

When a man of prominence is to be buried, the request is often made of the orthodox minister to use the "Episcopal Burial Service"; or when some social belle is married, the town paper announces the "Episcopal Marriage Service was used."

So let us keep on proving that the non-liturgical service is only a primer that anticipates a higher type of service.

I have heard "canned prayers" in an orthodox meeting house, and I have lived long enough to see the Prayer Book of our Church resting on the desk in a meeting house, whose

ministers in the past fulminated against it, as "a rag of popery."

By all means, have non-liturgical services, make them the grammar school leading the pupils up to the high school where they will see the beauty, the dignity, and educational power of a well-seasoned liturgy. The younger generation of people are feeling this, and the "old deacons" are saying worship is not what it used to be in New England. Certainly not, because an extemporaneous service is to-day getting its right place; it is only a means to an end, and that is a liturgical service.

Walpole, Mass., Jan. 27, 1908.

ALBERT E. GEORGE.

[ARRANGED.]

To the Editor of *The Living Church*:

IN the issue of January 25th one of your correspondents asks for a word from some of the men in mission work, on "Non-Liturgical Services Among Outsiders." I believe he is quite right in saying that we are apt to require too much of people not accustomed to a service book. Experience does not teach one any hard and fast rule of approach to the hearts and minds of such people. Much depends upon the kind of sectarian people one is among, as well as upon their intelligence and prejudices. I have found two methods, in a short experience, fairly successful: First of all, I have never found it necessary to omit wearing vestments altogether. I think that is the least obstacle these good people have to overcome. Even in the crudest mining camps I have usually worn my cassock, and I think the effect has always been good and helpful. I believe the hardest thing for them to accept at first is our hymns. I do not mean to criticise the character of our Hymnal, for no doubt it is one of the best, perhaps the best, in America. But outsiders are as much strangers both to the words and music as they are to the Prayer Book. There are two ways out of the difficulty: (1) Get some popular and much used hymnal, and use such hymns as are consonant with Church teaching and have easy and well-known tunes—and many of these may be found in our own Hymnal. Do not try too many hymns, but confine yourself to a few, and those most liked. (2) Use the Church Hymnal and pick out those hymns and tunes that are common to other collections and that are generally used.

Our Hymnal is recognized as unfit for mission work. The General Convention recognized this, and has appointed a commission to formulate a smaller one to submit to the next Convention. It is too large, too expensive, too badly arranged, too hard, and the tunes pitched too high. A first requisite in any mission hymnal, I believe, is that the words be printed in the music, as in "*Gospel Hymns*."

Then as to singing the hymns. To sing well, one must practice. Congregations need to practice as well as choirs. I have found that mission congregations of the sort under consideration will sing well when they don't respond otherwise very well. Practice in such conditions comes in very well at the beginning of the service. And this leads me to the form of service, etc., I have followed for awhile at first:

1. Get a plain, comfortable room, well lighted and warm, with plain seats. Don't have the room large, but if large, don't have too many seats.

2. Welcome the people as they come, give them a book (not books). Two books are always in the way, and are confusing.

3. Hang up on the wall at the front of the chapel or room large muslin copies, which may be read at a distance, of the Apostles' Creed and the Lord's Prayer. Open with two or three hymns, and let the people sit down; for Protestant people like to sit to sing. And it doesn't hurt to let them select their own hymns at first. It gives you an idea of the sort they like. This is what I call practice. When they are tuned up, so to speak, announce "Onward, Christian soldiers," or "Stand up, stand up for Jesus," and nearly always they will voluntarily stand to sing these. Then while they are on their feet point them to the Apostles' Creed before them, and ask them to say it with you. *Don't say it too fast.* Speak it with a clear, leading voice and with emphasis; monotone won't go. Then, after the Creed say, "Let us pray." Ask them to kneel down with you (be sure to have the chairs far enough apart so kneeling is easy), and to say with you the Lord's Prayer, pointing to it on the wall. Many will not know it. Carefully select your collects from the Prayer Book. Don't use many at first. Always pray for the Church and the nation, your work and the sick. Then sing another hymn. After that read a Scripture lesson from which you are going to preach, and begin your ser-

mon as soon as the lesson is done. After the sermon sing a good, suitable hymn, take an offering always (it is expected and is right), sing the Doxology, and then pronounce the benediction while they are standing. The service is over. It has not been long or formal, and yet you have had the Creed and the Lord's Prayer, and you haven't scared the people with a Prayer Book, and what they think a lot of, changing postures, which to them is formality.

What we need in the mission field to-day, I believe, next to men, is a mission service book with a shortened form of Morning and Evening Prayer, a few good selections of psalms, a selection of hymns with tunes printed with words, the offices for Holy Baptism and Holy Communion, and perhaps Holy Confirmation. All this ought to be put into a book that would sell for twenty-five cents at the most.

There is no question of *Rubrics*, I think, in these suggestions. We are not dealing with Church people nor with rubrics; but we are leading people to the Church and to the Prayer Book.

Very sincerely yours,

January 28, 1908.

THOMAS JENKINS.

To the Editor of *The Living Church*:

IN compliance with the request of your correspondent for "testimony" as to the use of non-liturgical services among outsiders, I would make a few suggestions:

It is possible to use a Prayer Book service without responses or only with such as may be readily learned by illiterate people. For example, we may use the so-called Ante-Communion service, including the prayer for the Church Militant, explaining beforehand when to say the *Kyrie* and *Gloria Tibi*. Such people generally appreciate the teachings of the Ten Commandments, and they soon learn to follow in reciting the Apostles' Creed.

Another service may consist of the Creed, Lord's Prayer, and Collects, or one composite prayer. The Family Prayers are especially appropriate when blended into one. After the singing of a hymn the lesson may be read, followed by another hymn before the sermon. Where the people are not illiterate it is my custom to use leaflets for the first service.

T. TRACY WALSH,

General Missionary of South Carolina.

THE DISTRICT OF ALASKA.

To the Editor of *The Living Church*:

AT the recent General Convention, when the various missionary departments were being constituted into missionary councils, I called attention to a misnomer in regard to Alaska, that it is a *District* and not a *Territory*. The change was made in the Lower House, but when the canon came down from the Upper House, *District* was changed back to *Territory*. Since the Convention I have reassured myself of the technical and civil term as used in statutes and documents. In 1899 Congress declared "That the *District of Alaska* constitutes all that portion of the territory of the United States ceded by Russia by the Treaty of March 30, 1867."

And then in this present Congress there has been a bill introduced, entitled "A bill to create the *Territory of Alaska*, and to provide for the government of the same."

When I first went to Alaska I was quite curtly rebuked for praying for "the Governor of this *Territory*" instead of "District." The most common political grievance in Alaska is that it is a *District*, and the most familiar cry is for a *Territory*, with the privileges of Territorial government.

The two terms are significant in the north.

Respectfully yours,

THOMAS JENKINS,
Missionary Priest in Alaska.

THE PRO-ROMAN POSITION.

To the Editor of *The Living Church*:

IN reading such letters as you published last week from the Rev. F. N. Westcott and the Rev. Paul Rogers Fish, one cannot help wondering just what they hope to accomplish by saying of their brethren in the ministry who do not think quite as they do, that they are "wanting in logical sense," "lack courage," hold a "peculiar and distracted position," have "personal fads," are influenced by "the father of lies," etc. Is the purpose of such writing to strengthen the brethren who believe as these men do, or is it to win back clergy whom they suppose have strayed away into the Pro-Roman camp? I wonder that

their years of parochial work has not taught them that abuse wins nobody and strengthens no one who is not already convinced. If letter writing on the subject of Pro-Romanism descends to vituperation, I hope, Mr. Editor, that we shall see that brief sentence you sometimes put at the end of letters which closes the door to the discussion.

There are four possible positions that one can take in regard to the question of Church unity:

(1) To maintain that the Anglican Church is doing the best possible work for God separated from all other bodies of Christians; that her right ideal is to be solitary and alone, she alone having truth and right, and that all men who would serve God must ultimately commit their spiritual welfare to her keeping.

(2) To maintain that the Church is Protestant, as her name would seem to indicate, and that it is the spirit of pride and haughtiness which separates her from the rest of the Protestant world.

(3) To maintain that the Anglican Church is a part of the Catholic Church, but that the majority of Catholics have been brought into unlawful subjection to the See of Peter; to *pray* but *not to work* for unity with Rome seeming to be the only thing possible.

(4) To maintain that the Anglican Church, being a part of the Western Catholic Church, be united first of all to the communion of the See of Peter, in which communion she was for a thousand years of her life. This school, therefore, not only prays for unity but believes in working for it.

The Pro-Roman movement is then a movement for Church unity. When one realizes the pitiable weakness of Christendom to-day in the world, and believes that a large part of that weakness is caused by the divisions of Christians, he must perforce be interested in Church unity. If he feels that the Protestant position is not tenable for him, where is he to turn? Must he retire from the field of active work in the cause, unless he will work for unity with Russia? Is there anything particularly "illogical," etc., about one's preferring Rome to St. Petersburg?

But, it is urged, how are you going to accomplish reunion? The papacy is in itself wrong. Here is where we come to the dividing of the ways. I suppose men to-day are called "Pro-Roman" who hold with Harnack, Professor Briggs, and others, that the papacy as a permanent institution in the Church of God must be reckoned with in any scheme of Church unity, and that a fair reading of history requires us to believe that the Papacy has been something more than a Primacy of honor. The Bishop of Vermont, in last week's issue of *THE LIVING CHURCH*, for instance, says: "Pope Leo wrote to the Bishop of Antioch that no one except those who are the Lord's priests should dare to claim or be permitted the right of teaching or preaching." The Bishop quotes this in his article on the "Prophetic Ministry," but it also serves to show that at that date (Leo became Pope in 440) the Papacy exercised more than a Primacy of honor. The See of Antioch was no mean see and yet Leo writes in a mandatory manner to the Bishop. Many illustrations might be given to show that there is much to be said in favor of the position that the ordinary Anglican view of the Papacy needs to be revised and readjusted in the interests of fairness and truth.

Just how far the Anglican Church should go to make possible Church unity is a matter of debate. But the policy that advocates doing nothing because Rome apparently is not ready to treat with us does not appeal to all men. One step at least will be to be ready ourselves. We are not responsible for the readiness or lack of it on the part of our neighbors. There are many who have cause to think that the assertion that Roman Catholics do not really desire union with us is itself not true. This assertion is often made by those who have no real knowledge of the subject or who have perhaps had an unfortunate experience at the hands of Roman Catholics.

Let us not forget, however, that the question as far as Roman Catholics are concerned is in the hands of *one* man. It will be settled when the time comes by him alone. He may refuse, if he chooses, to follow the advice of any or all of his counsellors. The Pope alone will decide upon what terms, as far as they are concerned, unity will be restored.

I believe that when the Anglican communion is ready to take a fair and historical view of the Papacy, and her people believe and practise the Catholic religion, God will raise up a Pope who will deal with the subject in a way befitting the high office he holds.

AUGUSTINE ELMENDORF.

Jersey City, January 28, 1908.

ARE ALL THE BAPTIZED, MEMBERS OF THE CHURCH?

To the Editor of *The Living Church*:

TENDER my thanks to you, especially as being a stranger, for your courtesy in admitting my letter on this question into your issue of December 14th, and to your correspondents, Messrs. Toll and Scratchley, for their letters in reply. No others, I think, have appeared.

I fear my letter was an illustration of the Horatian caution, *Brevis esse labro: obscurus fio*; for you, sir, in common with your correspondents, appear to have understood me as if I were raising the old question whether those baptized by heretics or schismatics ought to be rebaptized. But really I said nothing at all about rebaptism. What I did ask was, whether those who have been baptized with water, in the Name of the Father, the Son, and the Holy Ghost, are in *all* cases, including those who have been thus baptized by schismatics or heretics and are members of their respective denominations, to be considered members of the One, Holy, Catholic, and Apostolic Church?

Is it not historically true that those who had been baptized by heretics or schismatics were held in primitive times to be *outside* the Catholic and Apostolic Church, even though, as in the case of the Cathari, or the Quartodecimans, they had received baptism with the due Matter and Form? I have already pointed to the 8th Canon of Nicea in support of this contention, and I can point to many other testimonies to the same purport. This, let me observe, is a distinct question from the further one, *how* such persons should be received into the Catholic Church on their seeking admission thereto; and it is to this that the old discussion about rebaptism referred.

Guided, then, by the records of the early Church, I cannot see that even the most evangelical of the sects which originated in separation from a Church which had indubitable claims to Catholicity can be regarded as a part of the One Church of Christ. They may not be heretical in faith, but their schism has cut them off from the Body. They have rejected the ancient order; they have invaded the ministry; they have set the will of our Lord at naught; and the evil wrought by their schism is incalculable.

But, on the other hand, I fully concur with Bishop Moberly that the grace of God is not limited to sacraments or ordinances, or to those within the fold of the Catholic Church. I am sure that very, very many members of this or that sect are truly pious, sincere, and God-fearing men and women, who serve and obey Him according to their light, and receive grace and blessing from Him.

I have read with deep interest the correspondence about the "Open Pulpit," and am delighted to see—at last!—some letters pointing out that the canon seems to make very light of the *sin of schism*. To my mind the idea of inviting a sectarian minister, or even a sectarian layman, to address a Catholic congregation, with a view to spiritual edification, is intolerable. The canons of the early Church are, I fear, but little known, either here in England or in the U. S. A., but there are many that forbid Churchmen to pray or communicate with schismatics, as, *e.g.*, the 33rd of Laodicea (the 136th of the General Code) ratified by the 4th Œcumenical Council. If we may not even pray with them, how much less ask them to teach!

I feel *very great interest* in the Protestant Episcopal Church in the U. S. A. Her Prayer Book is an improvement on ours: she is not fettered by the State as we are: and her future—who can tell how great its influence may be! But she must diligently guard her Catholic heritage.

GEORGE B. HOWARD.

Bengeo, Herts, England, January 15, 1908.

WHERE GEORGE WASHINGTON WAS MARRIED.

To the Editor of *The Living Church*:

KINDLY allow me to say through your columns to the Cincinnati clergyman who wrote to me some time ago, and to any others who may be interested in the matter, that an account of the wedding of George Washington and Martha Custis in St. Peter's Church, New Kent County, Va. (not at "White House" Plantation, New Kent County, nor in the White House at Washington, as some have stated), may be found in the book entitled *Mary and Martha, the Mother and the Wife of George Washington*, by Benson J. Lossing, LL.D., author of *Field-Book of the Revolution*, *Field-Book of the War of 1812*,

Cyclopaedia of United States History, published by Harper & Brothers, New York.

GUY D. CHRISTIAN.

West Point, Va., January 29, 1908.

RENDER UNTO CAESAR.

BY MARIE J. BOIS.

WHOSE image and superscription is this?" asked our Lord. We all know the answer and His reply to it, but, have we all taken the lesson to our own heart, and does our life show that we render unto Caesar the things which are Caesar's and to God the things which are God's? Do we truly render to Him what is His? Do we recognize that He has a *right* to a special time of each day as well as to the day of the week set apart for His worship? And if we do, do we give it *honestly*? If we do, happy are we, for all our days, all our life will be illumined by the quiet time with Him ere we begin our work; but if we do not—what unfaithful, ungrateful children we are!

One day in seven is not "a mere Jewish law," as some one scornfully exclaimed the other day; it is our Lord's Day! We have no right to use it for our own *selfish* purpose. And surely, the question need not be asked of others: "What may I, or may I not, do on Sunday? He who begins that day kneeling before the altar, and who is aware of the sacredness of the holy feast in which he partakes, will have a sure Guide within, the indwelling Presence of his Lord to lead him on his way. That day of all others belongs to God, and taught by His Holy Spirit, he will learn to render unto God the things which are God's.

The same thing is true of the morning hour in which the soul comes before its Maker. The rising of the Sun of righteousness promises light for the day, yea, even though later on clouds should darken our sky. The dimmest light of even the gloomiest day is, after all, still sunlight, for, although *hidden*, the sun is giving life and light to nature.

But we must be *faithful*, we must open wide the doors of our heart; we must offer ourselves *body, soul, and spirit*; we must not allow anything to come between us and our God.

I remember one day, being very much annoyed by some people coming in the church to see the memorial windows, by their careless attitude and their loud talking in the sacred place. But, having fought down the feeling of anger, once more the lesson came home to me. They were but doing what I myself had done many a time when visiting the cathedrals of Europe, and also—what we all do, *when we allow our thoughts to wander in prayer*.

We blame others for their rude attitude in God's sanctuary, and the sanctuary of our own heart is invaded by a host of wandering thoughts, more offensive to Him perhaps than the sin of ignorance of others.

Truly we need to ponder on the words of our Lord: "Render unto Caesar the things which are Caesar's and unto God the things that are God's."

A PARODY ON EMERSON.

About sixty years ago the following skit, attributed to Dr. Burnap of Baltimore, was passing from hand to hand. It recently turned up among some old papers, and we give it to our readers as a provocation to laughter:

"R. W. Emerson is like unto a man who saith unto all the children and dear mid-aged people of his neighborhood: Oh, come, let us go yonder and dance a beautiful dance at the foot of the rainbow. There will be treasures beneath our feet and drops of all colors over our heads, and we shall be in the very presence of the mysteries of nature, and we and the rainbow shall be one, and the drops shall be beauty, and the drops shall be usefulness, and the drops shall be righteousness and purity of heart, and mortality and immortality shall be identical, and sin and holiness, and labor and rest, and vulgarity and gentility, and study and idleness, and solitude and society, and black and white, shall all become one great commingled homogeneous and heterogeneous spot and pure glorification forevermore."—*Christian Register*.

THE CHILD frightened in his play runs to seek his mother. She takes him upon her lap and presses his head to her bosom; and with tenderest words of love, she looks down upon him and smoothes his hair and kisses his cheek, and wipes away his tears. Then, in a low and gentle voice, she sings some sweet song, some lullaby of love; and the fear fades out from his face, and a smile of satisfaction plays over it, and at length his eyes close, and he sleeps in the deep depths and delights of peace. God Almighty is the mother and the soul is the tired child; and He folds it in His arms and dispels its fears, and lulls it to repose, saying, "Sleep, my darling, sleep! It is I who watch thee."—*Henry Ward Beecher*.

LITERARY

Islam. A Challenge to Faith. By Samuel M. Zwemer, F.R.G.S., Missionary in Arabia. pp. xxiii. 295. Illustrated. New York: Student Volunteer Movement. 1907. Price, \$1.00 net.

This is one of the noblest and most inspiring books that have ever come into our hands. It ought to be of intense interest to Churchmen, since we have undertaken work in the Philippines where 300,000 Moslems are at present living under our flag, and since our missionaries at Cape Palmas, on the west coast of Africa, have come into contact not only with the native heathen but with Mohammedans. Before very long the latter field may become the scene of a determined combat, fought at least with spiritual weapons, between Islam and Christianity. Our people ought to know the situation; and, to do this, they ought to study the faith and practice of these unbelievers. This is what our author proposes to teach; and for all the purposes of the interested layman this work will suffice. The clergyman, and especially the future missionary, ought to study the question as fully as at all possible.

The first portion of the present work deals with the origin and history of Islam. Into a very contracted space Dr. Zwemer has packed a mass of invaluable and most accurate material, about the Koran, Mohammed, and the later development of Moslem rule. The chapters on the faith, the practice, and the ethics of this religion are illuminating. It is interesting to learn that of the 232,966,170 Moslems, 161,060,870 live under Christian governments. This part of the work shows not only the knowledge of actual, present-day conditions, that might be expected from the man on the ground, but also an unusual degree of scholarly acquaintance with the history and literature of Islam.

The second part, rather less than half of the bulk of the book, deals with the actual mission work in Mohammedan lands. This portion of the work is most fascinating, and teaches a lesson of hopefulness and courage. Missions to Moslems are not, as is usually supposed, hopeless. The methods of work are those usually employed in our missions. How these are adapted to the needs of the people is well told. The Bible, in whole or in part, has been translated into nine languages, spoken by Moslems, one of which, Turkish, has seven, and another, Malay, two dialects. The results are most encouraging. We note 18,000 converts in Java, 6,500 in Sumatra, many—numbers not given—in North India, with at least 200 native pastors, preachers, and teachers.

The book closes with a magnificent plea for increased missionary endeavor. The advance of Mohammedan missions, especially in Africa, is graphically depicted; and the "Christian Church" is challenged to counteract these efforts and win Africa for Christ before it is won for Islam. The danger of pan-Islamism is invoked, and every argument is brought forward that can rouse missionary enthusiasm.

Among the many societies at work in these fields those of the English Church hold a conspicuous place. The Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, the Universities Mission to Central Africa, and the Cambridge Mission to Delhi, are all grappling with the problem. Our author has omitted one society, "the White Fathers" of North Africa, founded by Cardinal Lavigerie in 1868; but perhaps he did not plan to include Roman Catholic missions.

The book is well put together, though there are several annoying misprints which will undoubtedly be corrected in a new edition. The illustrations are fine; and the maps, tables, and charts are most valuable and very conveniently bound into the book.

F. C. H. WENDEL, M.A., PH.D.

English Bible Versions, with Special Reference to the Vulgate, the Douay Bible, and the Authorized and Revised Versions. By the Rev. Henry Barber, M.A. pp. viii. 375. New York: E. S. Gorham. 1907.

This volume is a reprint of a series of articles which appeared in the *Church Eclectic* in 1905 and 1906, with decided improvements in arrangement, and some important and extensive additions, notably two entire chapters. The work is a learned compendium of the main facts of interest concerning the various English versions of the Scriptures, up to and including the Marginal Readings Bible. The volume will prove valuable to the busy reader who desires the main facts and has not the time to consult more than one volume. To readers who have access to a well-stocked library, the work will serve as a useful guide.

A Reasonable Way to Study the Bible. The Acts of the Apostles and the Epistles. By Isabella T. Redfield. Published by the Author, Pittsfield, Mass. Price, 50 cents.

We quite agree with Miss Redfield that her method is a reasonable one. It has grown out of her own experience as a Bible teacher. It is founded on the right principle, that the first study of a book should not be the study of detail and fragments, but of large sections, of wholes. Therefore she groups events into great periods. The Beginning of the Church (Acts 1 to 12) forms the first unit of study, and the Three Missionary Journeys are likewise given one

lesson each. It is certainly an advantage to teach students to grasp a whole situation, or a whole movement.

In a study of this sort, much depends upon the teacher, and almost as much upon the pupils. Can the teacher get her pupils to be students? This handbook is made up wholly of questions and references. It tells nothing; the real text book is the Bible. "If scholars can be made to think they will be interested in it (the Bible). So says the author, and so say we. The "if" is a large one for the average teacher. We commend the method to teachers who know how to teach.

ALFORD A. BUTLER.

The Deity of Jesus Christ, According to the Gospel of John. By the Rev. S. W. Pratt, D.D. Philadelphia: Sunday School Times Co. Price, 50 cents net.

In this little book the author gathers together the many assertions and implications of the Godhead of our Lord found in the Fourth Gospel. While there is nothing very new or original in the presentation of the facts, we presume the volume will prove useful to many. At any rate it is a comfort to observe the insistence, not upon the Divinity merely, but upon the *Deity* of Jesus Christ.

What is Faith? A Hermit's Epistle to Some that Are Without. By John Huntley Skrine. New York: Longmans, Green & Co., 1907.

This work on Christian Apologetics was written by a clergyman in charge of an English country parish, with the hope of making the Faith appear reasonable to those of his friends who were immersed in the world-struggle, and influenced by modern rationalism. Yet there is nothing rural about this writer's thinking. He is familiar with the perplexing tendencies of modern thought; and his apologetic methods show plainly the influence of "modernism" and "pragmatism."

He begins his inquiry with the question which he says every thinking man must ask: "What must I do to be saved?" He accepts the answer made in the first ages of Christianity, that we must believe on the Lord Jesus Christ, for we are saved by faith. He then asks what this faith is, and concludes that it is no other thing than Life; and by Life he means an interchange of self-giving between God and man. It is, in one and the same act, to receive Christ's gift of Himself, and to render to Him the gift of our human self. We receive and we render this gift by admitting into our personal life the world-process of gaining life through the surrender of life, or, in the language of the first Christians, by suffering Christ to be born in us, by dying with Him in His death, and by rising with Him to eternal life. This cannot be done individually, but only in and through the Catholic Church.

In the main the theological position of the writer is conservative; the chief exception being that he does not appear to believe Christ's risen Body was the same body as the one laid in the tomb; that body saw corruption, but He took another Body, of more spiritual nature.

S. P. D.

THE PURPOSE of *The Supremacy of the Bible*, by the Rev. F. F. Kramer, Ph.D. (The Biblos Press) is to exhibit, by a series of popular essays, the superiority of the Scriptures to other literature, ancient or modern. The subject, which is approached from a modified critical standpoint, would have had greater cogency, had the author been not quite so discursive, and had he taken more time to weigh some of his statements, and a great deal more time to read his "proof." The typographical errors are deplorable. As typical of the former may be cited (p. 44), "Moses . . . the only one whom the people ever estimated to be equal with God." the statement that St. Mark was St. Peter's nephew (p. 134); and that "within twenty years after the ascension of Christ the first Gospel was written" (p. 145), etc. Yet, in spite of these blemishes, the book is fresh and interesting, and contains some valuable matter.

THE CHIEF INTEREST attaching to the fourth or fifth century *Fragment of an Uncanonical Gospel* (Oxford University Press, one shilling net), recently disinterred from its tomb in Oxyrhynchus, and now edited by the indefatigable Grenfell and Hunt, is academic rather than practical. Consisting, in the main, of a conversation between our Lord and a chief priest in the Temple regarding ceremonial purification, and betraying in its general outline some dependence upon St. Matt. xv. 1-20, its inaccuracies reveal both a late date, and an Egyptian author of heretical mind. Yet it is a valuable addition, especially with the prolegomena, text, and commentary which are here given, "to the scanty remnant of the numerous uncanonical traditions concerning Christ's teaching which were current in many Christian communities . . . during the third and fourth centuries."

THOSE who have traveled in Italy and those who would be glad to, will alike be interested in a new volume, *Cities of Italy*, by Arthur Symons (E. P. Dutton & Co.). The author writes appreciatively of each of the leading cities of that land and of some of those of second importance. Naples is to him a city of horror, and the lives of the Neapolitans a parody upon civilization. His interpretation of Florence with its treasures of art, and of Rome, is one that will appeal especially to those who are familiar with Italian cities, nor does he lack appreciation for the beauties of Venice or for the historic and art treasures of the lesser cities.

AT EVENTIDE.

The golden sun is sinking in the West,
And to him hastes the glory of the day;
The light is going, ev'ry fading ray
Home to its father flies and we to rest
Retire in peace and trust that all is best,
And that with morn the gloom will pass away
When light returns at last with us to stay
And things now hid will then be manifest.

O Light of Light! Bright Sun that never sets,
Shine inward and our ev'ry thought make bright;
Remind us ever, he who from Thee gets
The Light of Life shall swerve not from the right.
As sunbeams to the sun at even fly,
Draw us, Thy sons, to Thee, the Sun on high.

—C. G. LAWRENCE, in *The Mitre*, Bishop's College.

MRS. ROUSE'S STORY.

By Mrs. J. D. H. BROWNE.

IN 1843, sixty-five years ago, a young married couple were sent out by one of the great Church societies of England, to take charge of a government school in St. John's, Newfoundland. Their names were Oliver and Maria Rouse. They had been early touched by the missionary spirit, and on the day when they had plighted their troth to each other they had also pledge themselves to work together for the spread of Christ's Kingdom upon earth. They were both twenty-three when they left their native country for what was then a rude and inhospitable colony, with a harsh and wintry climate for the greater part of the year. Bishop Field, that noble and faithful Churchman and pioneer, had entered upon his episcopate of Newfoundland and he was not slow to discover the admirable qualities in the young schoolmaster and his wife which made them so well adapted for missionary work. A few years subsequently he ordained Mr. Rouse to the ministry, and for well nigh half a century he and his helpmeet labored with rare and beautiful faithfulness and great success in the diocese of Newfoundland.

One of our most promising and best beloved of our younger clergy, the Rev. John Rouse, late rector of Trinity Church, Chicago, whose untimely death a few years since was so deeply deplored, was one of the youngest children and only surviving son of this admirable couple. His mother, Mrs. Maria Rouse, is still living, a charming Christian character, with mind still bright and clear and with few of the infirmities of age, although approaching her ninetieth year. She has made her home with a devoted daughter, and in the neighborhood of another, in a beautiful little town in southern California, and to this little home not a few of Mrs. Rouse's friends and admirers find their way, and enjoy the privilege of hearing from the lips of this dear old saint stories of her past, told in her own inimitable manner.

Vividly pictured, as though an occurrence of yesterday, was the account she gave the writer of the arrival of the young couple in Newfoundland and the taking up of their life work in their new and strange surroundings. They found themselves in charge of a school numbering over four hundred scholars, for the most part of the rougher element of the city. The school buildings were large and commodious, however, as was also the mission home attached, in which Mr. and Mrs. Rouse made their home, and which, during the annual convention, missionaries from various parts of the island made their headquarters.

Without assistants other than the monitors whom they chose from the best scholars, and whom they instructed in a special night school, this young man and woman solved the problem of keeping order among and instructing, so far as they were capable of being taught, from four to five hundred naturally unruly and ignorant boys and girls. Soon after the arrival of the new teachers, the school was visited by the Bishop. He found a small, slender woman, almost a child in appearance, in control of about two hundred girls of all ages. To judge from an old daguerrotype which I was shown, the young school teacher must have possessed more than ordinary attractions, and this may have been a factor in her influence with her untaught pupils.

It was the fashion in those days to wear the hair in curls, and the young wife had not supposed that they would interfere with the dignity of her office of teacher. She was somewhat taken aback when the Bishop, after school had been dismissed, very gravely requested Mrs. Rouse to "do up" her hair and wear a cap, in order that her appearance might be more in keeping with her authority. Very meekly she obeyed, and on the next morning was conscious that among the older girls an irrepressible giggle greeted her appearance in the school room,

levity only to be overcome by added gravity on the part of the teacher.

The change of climate, from the mildness of the southwest of England, soon began to tell on Mr. Rouse, and his physician insisted upon a return for awhile to his native country, believing that his health would thus be established, which proved to be the case. The young wife remained in St. John's, determining to carry on the work of the school until her husband's return. She called upon the principal trustee, who endeavored to dissuade her from what he considered an ill-advised and, indeed, impracticable undertaking. She earnestly besought him, however, to let her make the attempt, and he did not forbid her doing so.

On her way home she stopped every child she met and told them that the school would be opened on the following day, bidding them to tell their companions. On the next morning she rang the school bell and saw the children from far and near coming to obey its summons. I could not listen unmoved to the story which followed.

Among the boys and girls comprising the school there were two boys and two girls notoriously mischievous and ill-conditioned. They had been thorns in the sides of the young school teachers all along and now that Mr. Rouse's authority had been withdrawn, his wife might well have looked forward with dread to the trouble in store; but Mrs. Rouse was made of unusual material, and the generalship which she now displayed was worthy of her.

In the girls' department, before the school was opened, she called up the two unruly girls to her desk, and, after talking to them with all the earnestness and all the love which the love of Christ alone can give, she made them both monitors, giving them charge of a number of the younger children, a plan which worked like a charm. Mrs. Rouse then went into the boys' department and called up the two boys who had been the chief source of any trouble in the school since its opening. The eldest of these boys, Joe Vennables by name, was known throughout St. John's as what would now be designated a "rough"; the younger, whose name I have forgotten, was his constant follower. Mrs. Rouse appealed to the instinct of manliness which she believed existed in Joe, under his hopeless exterior. She told him she wanted him to behave, not as a worthless, malicious boy, but as a *man* to whom, in the absence of Mr. Rouse, she could turn to help her in keeping order among the boys. She cast herself upon a sense of honor of which this reckless boy could not be altogether devoid. She told him that she had prayed and would continue to pray that he might learn how good a thing it is to be a Christian.

"Joe," said the little teacher, finally, "will you say: 'God helping me, I will try to live a Christian life?'"

She was astonished at her own success. Joe reached out his rough, young hand, and his eyes were wet, while he whispered hoarsely, "God helpin' me, I will."

That was the end of trouble with Joe, and, of course, with his companion. He remained for some years in the school, and then got employment among the men working on the wharves.

It was a rough life, but a foundation had been laid by his connection with his teachers, which his association with the sailors and water side men could not overthrow. He was one of a numerous and poor family and continued to make his home with them, sharing in their support. Whenever possible he visited his friends, Mr. and Mrs. Rouse.

The sequel to the story of Joe Vennables is a very touching one. Some years slipped by, and the Crimean War was in progress. Newfoundland was a very loyal colony, and soon the proposition was made that a company of Newfoundlanders should be formed to go to fight for the Queen in the Crimea. Drilling under an English officer, doubtless sent from Halifax, was soon under way, and among the first who enlisted was Joe Vennables. Rapid progress was made and the day of the departure from St. John's was at hand.

One evening Mrs. Rouse was told that a soldier wished to see her, and Joe Vennables was shown into the parlor of the mission house. Joe looked every inch a soldier in his new regimentals and was flushed and eager in the consciousness of the new life before him.

"I'm so glad you came to bid me good-by, Joe," said Mrs. Rouse. "Indeed, I felt sure you would come."

"I couldn't have gone without seeing you, ma'am," said Joe, "and thanking you once more for all you've done for me."

"Joe," said the little lady, "you are going to fight for the

honor of your country and our good Queen, and you will never forget that you are Christ's soldier and servant, too."

"The Lord helpin' me," said Joe, as he had said that day when he made his first promise to Mrs. Rouse.

"And you will never let the enemy see your back, Joe."

"Never!" said Joe, and once more he clasped in his toil-roughened hand the little hand that had led him into the better way.

There came a day, one of the famous days in the war of the Crimea, when a certain Russian gun, placed where it could best deal destruction, was mowing down the British lines. The colonel of the regiment to which Joe Vennables belonged asked for volunteers to spike that gun.

There was no attempt to disguise the fact that it was a forlorn hope, that the men undertaking such an errand were virtually going to their death. But there were volunteers in plenty, and the first was Joe Vennables. He asked to see the colonel, who received him with great kindness.

"Sir," said Joe, "we don't none of us expect to come back after spikin' that gun, and so I want to ask a favor."

"What is it, my man?"

"Will you please put down the name of a lady in St. John's, Newfoundland, and send her a message from Joe Vennables?"

The colonel took out his tablet and wrote the message down:

"Joe Vennables sends his love and good-bye to Mrs. Rouse, and wants her to know that he never turned his back on the enemy."

The gun was taken, but Joe Vennables was never seen after that day.

A few months afterwards Mrs. Rouse received a visit from the governor of Newfoundland, who brought her a letter he had just received from Joe's colonel with one enclosed to herself, giving her Joe's message.

The Victoria Cross, which Joe Vennables so nobly earned, was sent to his mother at St. John's. The old woman, on her dying bed, asked Mrs. Rouse to accept it in memory of the lad she had saved from a wayward life. Mrs. Rouse, however, felt that the brothers and sisters of the dead soldier should be the custodians of what was to them all so great a treasure.

THOUGHTS IN A GARDEN.

BY SCANNELL O'NEILL.

"Awake, O north wind, and come thou south:
Blow upon my garden."

A GARDEN! The very word seems to conjure up some scene of quiet happiness. It seems to associate itself with home, the spot those dearest to us have enjoyed in common with us, where we have exercised our taste with the pure desire of pleasing others, or have ourselves been the happy one for whom the varieties of the happy spot have been planned and executed.

The story of man begins in a garden. Our first parents, on awakening to their new existence, found themselves in a garden, and it was their employment in their primeval innocence to preserve it in its pristine state, as it was finished by the hand of its Maker. The love of such a scene appears to have been inherent in their posterity, for there are few among our race so degraded as to be insensible to its charms. The workman, after his labors for the daily bread are over, spends his time in the little enclosure, which may only contain the homeliest of flowers. His wife views this bit of luxury with no small share of pride; and groups of roses, pinks, and honeysuckles scent each room of her little cottage.

Someone has observed, that where you behold a flower-pot in a cottage window you may know that the inmates are not among the degraded of the humbler classes of society, and there is truth in the statement. We find persons fond of flowers possess some taste for intellectual pleasures. There is something in their very cultivation which of necessity leads the mind to the contemplation of the beautiful.

Children at a very early age are fond of flowers; they pluck them with avidity, delighted with their form and their hues, although, with the versatility of youth, they soon throw them aside and disregard them, attracted by some fresh object.

A garden recalls to many of us a thousand associations, both of childhood and later life. It recalls the forms, perhaps, of those laid low in the dust, forms as beautiful as the flowers among which they moved, and as fragile.

Flowers, like all of God's gifts, do not court the eye of the rich and elevated only, but spread their luxuries before the

lowly and poor. The rose, though boasting the title of Queen of the flowery world, although celebrated by poets, deigns to bloom beside the hovel and emit its perfume to the unlettered man. He who was the Creator of these lovely ornaments of our gardens declares that Solomon, in all the splendor of Oriental magnificence, was not arrayed like one of them.

* * * * *

It must be an innate sense that responds to the language of nature—a sense the influence of which everyone may feel and which no art can supply. And the voice can be awakened only when the forest and field, the mountain and the dale, with all their host of trees and plants, are blended in one harmonious note—are spread in their beauty and grandeur before our view. Yes, it must be an innate sense, one inherited by all mankind, as no previous tuition is required to enable us to perceive the graceful disposition of the objects of nature. The ignorant, alike with the scholar, observes the hand of wisdom and excellence shining in every feature of creation. And although the cause of his admiration may in some degree differ from that of the educated man, still the effect is virtually the same—the philosopher admires the simplicity of a cause and the nature of the effect, while the simple man is moved to admiration by the splendor, the vastness, or the minuteness of the effect alone. All mankind need never behold any part of nature, without some moral and intellectual advantage. The body must necessarily benefit, for there exists such an indissoluble union of the soul and body while we live that each participates in the affections of the other. We may learn lessons of wisdom from the falling leaf and the murmur of the little river, from the insect in the breeze and the pebble at our feet.

* * * * *

Flowers are wreathed around the cradle, the marriage-altar, and the tomb. What, then, more fitting than that the churchyard should be a flower garden? There is no place where our backwardness in all that is best and most essential in gardening is more apparent than in the churchyard. All the advantages that could be desired for a charming garden are sometimes combined in these places, yet the rule is to see them bare as a housetop, and much less interesting as regards vegetation than the very ditches by which they are surrounded.

This is true, not only of churchyards in the city, but in country places as well. Indeed, in cities and towns, trees and shrubs often embellish whatever space there may be around a church, whereas in some beautiful parts of the suburbs it is common to see a church without a particle of vegetation on either the walls of the church or the ground, yet no spots are more easily converted into lovely gardens. In these days of costly church decoration one may surely not in vain call attention to the wants of the church garden. Thousands spent on the most elaborate artistic decorations indoors will never produce such a beautiful and satisfying result as a few dollars judiciously spent in converting the bare churchyard into a garden. In olden times there was generally attached to every church a *gardina sacristae* (sacristy garden), wherein were grown the flowers used in decorating the church on festal days. A return to such a practice is a thing devoutly to be desired.

This love of flowers is totally independent of the abstruse classifications of science. It is not according to their systematic arrangement in order, their number of leaves and petals, nor their peculiarities of growth; it is for themselves alone, in their exquisite forms, brilliant colors and delicious odors.

With an English poetess we may

"Thank God when forth from Eden
That weeping pair were driven,
That unto earth, tho' cursed with thorns,
The little flower was given."

STRONGER, and more frequently, comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end—singing patiently and sweetly, till all join in with loving acquiescence, and universal harmony prevails, without forcing into submission the free discord of a single voice. This is the hardest and the bravest task which a true soul has to perform amid the clashing elements of time. But once has it been done perfectly unto the end; and that voice—so clear in its meekness—is heard above all the din of a tumultuous world: one after another chimes in with its patient sweetness; and, through infinite discords, the listening soul can perceive that the great tune is slowly coming into harmony.—*Lydia Maria Child.*

Church Kalendar.



Feb. 9—Fifth Sunday after Epiphany.
 " 16—Septuagesima.
 " 23—Sexagesima.
 " 24—Monday. St. Matthias.

CALENDAR OF COMING EVENTS.

Feb. 12—Conv., Georgia, election of Bishop.
 " 19—Conv., Delaware, election of Bishop.

Personal Mention.

THE REV. W. J. M. BEATTIE has resigned the charge of St. Matthew's parish, Enosburgh Falls, Vt., and has accepted charge of the mission of the Good Shepherd, Barre, in the same diocese. He will enter upon his new charge on March 1st.

THE REV. H. J. BAILEY of the province of Quebec has been appointed to take charge of Grace Church, Tecumseh, and the Church of the Ascension, Auburn, Neb.

THE REV. NATHANIEL D. BIGELOW, priest-in-charge of Grace Mission, Ashtabula Harbor, and St. Paul's Mission, Conneaut, Ohio, has accepted a call to the rectorship of St. Andrew's Church, Elyria, Ohio, succeeding the Rev. John M. Withcombe, resigned. He will enter upon his duties on March 1st.

THE REV. C. B. CARPENTER having resigned his position as secretary of the diocese of Vermont, all mail for the secretary should be sent to the Rev. C. S. LEWIS, assistant secretary, Woodstock, Vt.

THE REV. PERCY L. DONAGHAY, rector of St. Mary's Church, Charleroi, Pa., has received an unanimous call to the rectorship of St. Anne's Church, Middletown, Del., which he has accepted, and will take charge on March 1st.

THE REV. REUBEN R. HARRIS, late of the diocese of Alabama, has taken charge of Christ School, Arden, in the missionary district of Asheville.

THE address of the Rev. GILBERT HIGGS, D.D., is No. 16 Washington Street, Atlanta, Ga.

THE REV. A. C. JONES, Ph.D., has resigned the rectorate of Trinity Church, Baraboo, Wis., to take effect March 1st. After that date his address will be 384 West Central Avenue, Delaware, Ohio.

THE REV. ARTHUR S. LEWIS of St. Mark's Church, Johnstown, Pa., has been called to the rectorship of Christ Church, Greensburg, and will assume charge on March 1st. He will also have under his care the Church of the Advent, Jeannette.

THE REV. A. MCL. TAYLOR of the staff of clergy of St. George's Church, New York City, has accepted a call to the Church of the Holy Spirit, Mattapan, Boston, and will begin his new duties about March 1st.

THE REV. ERNEST WETHERILL WOOD, vicar of St. Mark's Church, Southboro, Mass., has accepted the position of assistant at the Church of the Holy Trinity, Philadelphia, Pa.

ORDINATIONS.

PRIESTS.

OKLAHOMA.—On the feast of the Conversion of St. Paul, in St. Paul's Church, Oklahoma City, the Bishop of the district advanced the Rev. JAMES J. H. REEDY to the priesthood. The Rev. Dr. J. M. D. Davidson was the presenter, the Bishop preached, and the Rev. A. B. Nichols united in the imposition of hands and assisted in the service. The Rev. Mr. Reedy is missionary to the Cheyenne Indians. His address is, as before, Fay, Okla.

DEACONS.

PITTSBURGH.—On the feast of the Purification, at the chapel of the Church Home, Pittsburgh, the Rt. Rev. Cortlandt Whitehead admitted to the diaconate Mr. WILLIAM ERNEST HYDE NEILER. The Bishop preached the sermon, and the candidate was presented by the Rev. D. C. Hinton. Other clergyment present and taking part in the service were the Rev. Dr. Conant, chaplain of the Home, and the Rev. L. F. Cole, Archdeacon of the diocese. The Rev. Mr. Neiler is serving temporarily at St. Matthias' mission, Ambridge, and the Church of the Transfiguration, Clairton.

DIED.

ADAMS.—On February 1st, 1908, at Springfield, Mass., ELIZABETH WATKINSON, widow of Dr. Nathan ADAMS.

BISHOP.—In Phoenix, Ariz., on the feast of the Conversion of St. Paul, of consumption, WILLIAM STEWART BISHOP, only son of the late Rev. Edwin R. and Mary A. Bishop of Chicago. Grant him rest eternal.

CURTIS.—At her home in Baltimore, January 15th, MARGARET CURTIS, aged 59 years. Interment at Pocomoke City, Md.

LAURENCE.—Entered into rest at Deland, Fla., on Friday, January 24th, Mrs. CHARLOTTE LAURENCE, wife of George A. Laurence. Requiem Mass at St. Barnabas' Church, Deland, Saturday, January 25th. Burial Office, Monday, January 27th. Interment in Greenwood Cemetery, New York. *Requiescat in pace.*

O, blest communion, fellowship divine,
 We feebly struggle, they in glory shine,
 Yet all are one in Thee, for all are Thine.

Alléluia.

WARREN.—At Cincinnati, O., January 27th, 1908, in her 74th year, JANE V. WARREN, the widow of the Hon. Joseph Warren of Buffalo, N. Y., and mother of Lieut.-Col. James G. Warren, Corps of Engineers, U. S. Army. Interment at Buffalo, N. Y. (Buffalo, Albany, and Milwaukee papers please copy.)

MEMORIALS.

THE RT. REV. GEORGE WORTHINGTON, D.D. MINUTE ON THE DEATH OF THE LATE RT. REV. GEORGE WORTHINGTON, D.D., BISHOP OF NEBRASKA.

The Missionary Conference of the Sixth Department, held in Des Moines, January 16-19, having at its first meeting offered thanks to Almighty God for the good example of GEORGE WORTHINGTON, late Bishop of Nebraska, orders placed on record this expression of affection and esteem.

His high conception of his sacred office; his Christian manhood and the sweetness and purity which adorned it; the generosity with which he used his private means for the benefit of his diocese; the arduous labor with which he gave himself to the discharge of its duties during the fourteen years in which he was able to continue in its active administration; and the cheerful patience with which he bore for years the malady which suddenly proved fatal to him, and many other admirable traits, all tend to make his memory dear to the clergy and people of his charge, and will bring home with power to their conscience the words—Remember them that had the rule over you, which spoke unto you the word of God; and, considering the issue of their life, imitate their faith.

WILLIAM H. HARE, *Chairman,*
 THE BISHOP OF SOUTH DAKOTA,
 THE BISHOP OF IOWA,
 THE REV. C. H. SHUTT,
 THE REV. G. W. PALMER,
 AMASA P. PRAKE, ESQ.,
 W. D. LAWRENCE, M.D.,
Committee.

ARTHUR BLAND.

At a meeting of the vestry of the Church of the Messiah, St. Paul, Minn., held February 2nd, 1908, the following minute was adopted:

"Since it has pleased Almighty God, the great Bishop and Shepherd of our Souls, to remove the soul of our beloved senior warden, ARTHUR BLAND, from the scene of his earthly labors, the vestry of the Church of the Messiah desires to place upon its records the warm expression of their appreciation of his high character as a Churchman, Senior Warden, and Treasurer.

"Arthur Bland was nobly gentle and conscientious in his intercourse with men and in the discharge of the duties incumbent on his office. He gave liberally of his means, of his heart, and, it can be truthfully said, of his life, to the service of the parish. A noble Churchman, a kind, loving husband and indulgent father, and a sympathetic friend and co-laborer.

"May his soul rest in peace, and light perpetual shine upon him through Jesus Christ our Lord, who giveth us the victory over death. Amen."

(Signed) REV. L. R. S. FERGUSON,

Rector.

JAMES B. FOWLER,

Junior Warden.

For the Vestry.

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 OFFERED.

SCHOLARSHIPS—Several scholarships at Nashotah House to men proficient in instrumental or vocal music will be given next year. Apply to THE DEAN, at Nashotah, Wis.

AN UNMARRIED PRIEST wanted, not over 40, to share work in a small but growing Catholic parish in Southern California, at a salary of \$600. For particulars, address, THE AMERICAN CATHOLIC, San Diego, Cal., and state experience.

WANTED—Organist and Choirmaster, one in holy orders preferred. Fine opportunity for good work with boys. Good stipend. Apply: M., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

A POSITION AS COMPANION is wanted by a woman who is willing to travel. "J. B.," 176 Biddle St., Flat 3, Milwaukee, Wis.

THE RECTOR of St. John's Church, Bayonne, N. J., recommends a widow, refined, capable Churchwoman with a boy of ten years, for position as housekeeper or helper in a refined family, or Church school.

EXPERIENCED CHOIRMASTER AND ORGANIST (boy voices specialist), holding excellent position, desires to locate near Chicago or New York. Highest references, etc. Address: CHOIRMASTER, care of THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

SECOND-HAND CHOIR VESTMENTS by rural parish for half a dozen vests, a man, and a few ladies. Address: "VESTMENTS," care of LIVING CHURCH, Milwaukee, Wis.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to MRS. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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

CLERICAL REGISTRY AND CHOIR EXCHANGE.

CHURCHES LOOKING FOR RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS, please write for prompt supply to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York—Offices of the CLERICAL REGISTRY and CHOIR EXCHANGE. Testimonials (on application) of trustworthiness and ability. For Clergy, salaries \$500 up; for Organists, \$300 up.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

ALTA R BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

WAFA R BREAD for Holy Communion, round and square. Circular on application. Address: St. MARGARET'S HOME, 17 Louisburg Sq., Boston, Mass.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 891 Richards St., Milwaukee.

WINTER RESORTS.

RESTHAVEN, SAINT AUGUSTINE, FLORIDA; opened to limited number of guests. Sunny, cheerful house, near City Gates and old Spanish Fort. Homelike and quiet. Open fires, new plumbing, sulphur baths, wide verandas. Block from car line. Diet kitchen. Particular attention to the convalescent and delicate.

Special terms to clergymen and mission workers. Address, SISTER IN CHARGE.

HEALTH RESORT.

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

GENEALOGY.

MRS. BRODNAX will receive orders for researches, coat-armour, etc. Address: 15, Bedford Place, London, England.

TRAVEL.

TRAVEL TO EUROPE THE IDEAL WAY—Fifteen personally conducted tours. Limited select membership. Unrivalled in extent, duration, scenic charm, at moderate cost. Incidentals low. Apply now. J. P. GRAHAM, Principal, Lawrence School, Box 1055h, Pittsburg, Penn.

THE REVEREND GEORGE NASON, pastor Presbyterian Church, Wilmington, Delaware, will aid qualified people to travel in Europe, free of cost.

EUROPE—Unusual opportunity to join private party for 13-days' summer tour of Continent and British Isles. Mrs. P. SHELTON, 31 Thurston Street, Somerville, Mass.

MISCELLANEOUS.

CELLULOID SOUVENIR BUTTONS, an inexpensive substitute for Scripture text cards, for use as rewards, etc., 25 cts. per dozen. Twelve beautiful designs in bright colors, with illuminated text. RENETTA ART Co. (not Inc.), Dept. L., Chicago, Ill.

SHOPWORN HASTINGS' Century, Britannica, theological and devotional books etc. Catalogue Books purchased. EXCHANGE, Derby, Conn.

WRITING-TO-ORDER—Lectures, orations, addresses, essays, papers, arguments prepared, material collected, translations made. REVISION, criticism, typewriting of manuscripts. DISPOSAL on commission. Correspondence invited. Booklet. AUTHORS' REVISION BUREAU, 58 Morningside Avenue, New York.

INFANT BAPTISM—38 pages, by Rev. F. W. Poland. Springfield Churchman says: "Convincing argument, and states logical results of denying same." REV. F. W. POLAND, Granite City, Ill.

FOUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

IN THE LONG RUN LINEN LACES are the cheapest; we have them from 4 cts. per yard. Write for samples: THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.

ST. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address Mrs. E. K. HILL.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

LUMINOUS CROSS—shines in the dark with blue light. For the sick room or sleepless people. Postpaid, 25 cts. IMPERIAL NOVELTY Co., Box 584, Milwaukee, Wis.

POST CARDS—Any picture reproduced on 6 Post Cards, 25 cts.; 50 same, \$1.50. Photo returned; satisfaction guaranteed. D. SHORT, Westerville, Ohio.

MISSIONS OF HELP.

"The Society of Mission Clergy" is prepared to send experienced Mission Preachers wherever needed. Address: THE DIRECTOR OF S. M. C., St. John's Rectory, Sharon, Pa.

APPEALS.

NASHVILLE, TENN.

The Bishop of Tennessee received a petition last winter, signed by the representatives of fifty families of colored people in Nashville, many of them prominent in business, asking him to provide a suitable church building for the use of negro Churchmen.

Until now such provision has seemed impossible, although every other Christian denomination of standing has provided a respectable house of worship for its colored people.

Our opportunity has come in the surrender of the beautiful Church of the Holy Trinity, which the white congregation have vacated in order to change their location. This Church of the Holy Trinity is of stone, and cost about \$32,000. It is well situated for colored work, and the colored people are enthusiastic over its acquisition. Its occupation by them has already so changed the conditions of our work that the establishment of a self-supporting congregation will be an almost certain result of faithful work.

To seize this opportunity and acquire this splendid property I have undertaken to raise five thousand dollars towards the building of another church for the white congregation, and I beg that you will help me.

THOS. F. GAILOR,
Bishop of Tennessee.

692 Poplar St., Memphis, Tenn.,
February 1, 1908.

NOTICES.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to the Rev. A. S. LLOYD, D.D.,
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.

CHURCHMEN WILL BE GLAD TO KNOW that the offerings to the General Clergy Relief Fund to date are ahead of those for last year.

We are less anxious, although the increase has been absorbed by the extraordinary number of new souls requiring pension. But why not? We pray: "Give us this day our daily bread," and we are commanded: "Never turn thy face from any poor man, and then the Lord shall not be turned away from thee."

Generous offerings are needed to keep up with this generous policy. All offerings are applied. The royalty on the Hymnal pays expenses.

We ought to increase pensions. The average amount for each of the 550 is a mere pittance.

We present a brave front in this work, but, oh! the need and suffering and pathos of it. Our hearts ache and our eyes are filled with tears because again and again and again we cannot help adequately.

Here is opportunity for a blessed consecration of great wealth, benign, gracious, far-reaching in its influence, blessing the one who gave and those who receive from generation to generation.

And this brings us to the effort to raise a great endowment for the General Clergy Relief Fund. The Trustees at their last meeting passed the following:

"Resolved, That the Trustees desire to express their gratitude and appreciation of the action of the General Convention in appointing a Commission to endeavor to secure the sum of Five Million Dollars for Permanent Endowment for pension and relief and would commend the matter to the Church as one of the greatest importance, and they hereby pledge themselves to do all in their power to aid the Commission in their work. At the same time they would call attention to the necessity of continuing the annual offerings for pension and relief, also recommended by the General Convention, in order that the Trustees may be able to continue their work as at present conducted."

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent,
The Church House, Philadelphia.

ACKNOWLEDGMENTS.

"The Missionary in Distress," in the diocese of Dallas, desires to acknowledge with sincere thanks the many and liberal offerings sent to him through the Bishop in response to this appeal, and to further state that whenever he could he has acknowledged these offerings personally. The oldest daughter, through the kindness of the Bishop, is now at St. Mary's School, Dallas, and the son is now in Mississippi, with relatives, and as he has been in this diocese only two months, the missions now under his charge are in no way responsible for this distress—to the contrary, the faithful in all three missions have done all they could for his relief and comfort.

FOR QUINQUAGESIMA.

A Leaflet for distribution the Sunday before Ash Wednesday. Price, 50 cts. per hundred. A list of "booklets" for Lent and other seasons, mailed on application. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

- RICHARD G. BADGER. Boston.
- Lyrics and Idylls.* By Nellie C. T. Herbert.
- Weeds and Wild Flowers.* By Mowry Bell.
- Pocket Tokens, and Other Poems.* By Vernon Wade Wagar.
- Songs of Many Days.* By Florence Evelyn Pratt (Mrs. Clarence Herbert Youngs).
- In Charge of the Consul.* By Ella F. Padon, author of *Her Sister Polly*, etc.
- Out of the Depths.* By Carrie W. Vaughan.
- An Illuminated Way, and Other Poems.* By Frances Coan Percy.
- The Breath of the Mountains.* By Beverley Doran.

THOMAS Y. CROWELL & CO. New York.
Thomas Alva Edison: Sixty Years of an Inventor's Life. By Francis Arthur Jones. With Numerous Illustrations from Photographs. Price, \$2.00, postage 20 cents.



LONGMANS, GREEN & CO. New York.
New Testament Criticism During the Past Century. By Rev. Leighton Pullan, Fellow of St. John Baptist's College, Oxford. Published by request. Price, 1/8 net.

Missions to Hindus: A Contribution to the Study of Missionary Methods. By Louis George Mylne, M.A., D.D., Rector of Alvechurch, Worcestershire, Bishop of Bombay, 1876-97, Sometime Tutor of Keble College, Oxford.

Gloria Crucis: Addresses Delivered in Lichfield Cathedral, Holy Week and Good Friday, 1907. By the Rev. J. H. Beibitz, M.A., Vice-Principal of the Theological College, Lichfield.

THOMAS WHITTAKER. New York.
The Life and Times of Nicholas Ferrar. By H. P. Skipton. Price, \$1.50 net.

A Child's History of Westminster Abbey. By Agatha G. Twinling, author of *The Children's Creed, The Childhood of Our Blessed Lord Jesus Christ, etc.* Price, \$1.50 net.

Why I Am an Anglo-Catholic: A Course of Addresses. By the Rev. George A. Cobbold, B.A., vicar of St. Bartholomew's, Ipswich, with a Preface by Athelstan Riley, M.A.,

Member of the House of Laymen of the Province of Canterbury. Price, 50 cents.

Built Upon the Faith: Papers on Religion Written for a Boy. By Spencer J. Gibb, Rector of St. Agnes', North Reddish. Price, 40 cents net.

Psalter Prayers: With a Preface by G. Slegney Cuthbert, M.A., Warden of Clewer House of Mercy. Price, 40 cents net.

CHARLES SCRIBNER'S SONS. New York.
The American Constitution: The National Powers, The Rights of the States, The Liberties of the People. Lowell Institute Lectures, Delivered at Boston, October-November, 1907. By Frederic Jessup Stimson, Professor of Comparative Legislation, Harvard University; Late Advisory Counsel of the U. S. Industrial Commission; author of *American Constitutional Law, American Statute Law, etc., etc.* Price, \$1.25 net.

H. W. GRAY CO. New York.
The True Method of Tone Production: A New and Complete Course of Voice Training. By J. Von Broekhaven. Based on the Author's Discovery of the Physical Functions of the Vocal Organ in Singing, with

Original Illustrations, Copious Explanations, and Practical Exercises in one book. Cloth, price, \$1.50. The Exercises Separately, price, 50 cents per book.

HENRY HOLT & CO. New York.
Somehow Good. By William D. Morgan, author of *Joseph Vance, and Alice-for-Short.* Price, \$1.75.

HENRY ALTEMUS CO. New York.
The Boy Geologist: At School and In Camp. By Edwin J. Houston, Ph.D., author of *The Young Prospector, or The Lost Gold Mine.* With Illustrations by Herbert Pullinger. Price, \$1.00.

THE WORLD'S SUNDAY SCHOOL EXECUTIVE COMMITTEE. Philadelphia.
Sunday Schools the World Around: The Official Report of the World's Fifth Sunday School Convention, in Rome, May 18-23, 1907. Edited by Phillip E. Howard. Price, \$1.00 net.

PAMPHLETS.

The General Convention. A Pastoral Letter from the Right Reverend Bishop of Fond du Lac to the Clergy and Laity.

THE CHURCH AT WORK

GIFTS FOR GOOD SAMARITAN HOSPITAL, PORTLAND, ORE.

SEVERAL NOTABLE gifts from Portland (Ore.) Churchmen have made it possible for the Board of Trustees of the Good Samaritan Hospital to take into consideration the speedy erection of a much needed administrative section, and the Executive Committee has been authorized to take steps to secure the additional funds necessary. A chapel will be incorporated in the plans of the building and the whole will be a memorial to the late Bishop Benjamin Wistar Morris. Under the will of the late Rachel Morris, the Bishop's sister, the hospital inherits the sum of \$5,000, and Mrs. C. H. Lewis has offered \$10,000, Mrs. Glisan and family \$10,000, and the Misses Failing \$5,000 for these necessary buildings. This liberality on the part of parishioners of Trinity parish and residents of Portland has greatly encouraged the trustees, and the construction will be begun this spring.

IN MEMORY OF THE REV. OCTAVIUS APPLGATE.

A MURAL TABLET to the memory of the late Rev. Octavius Applegate was dedicated in St. George's Church, Newburgh, N. Y., on January 12th. Bishop Coadjutor Greer and a number of the clergy of Newburgh and vicinity were present. Mrs. Applegate and members of her family attended the service. A memorial sermon, prepared by Dr. Henry B. Cornwell, who has since joined the Church Expectant, was read by the Rev. J. Huske, rector of the Church. Bishop Greer made a brief and earnest address.

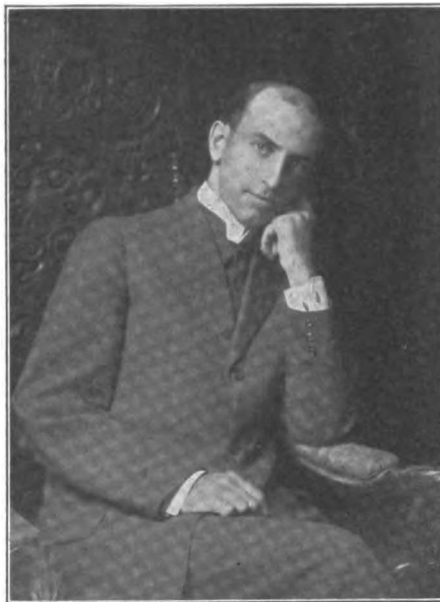
THE PANAMA MISSION.

THE BISHOP of Springfield, en route for Trinidad, spent four days on the Isthmus, from January 16-21, as the guest of Archdeacon Bryan. At the archdeacon's request he held confirmation services at Ancon, Gorgona, Culebra, Panama City, Bas Obispo, and Colon. At Culebra, Panama City, and Colon the congregations overflowed to all available space around doors and windows. In St. Luke's Church, Ancon, which is also the Ancon Hospital chapel, the Bishop confirmed a class of Americans and preached to a large and representative congregation of American officials and residents. The Bishop received courteous attention from the canal officials. On Monday morning, January 20th, he was

taken by Major Gaillard, the acting chief engineer, and Col. Gorgas, the chief sanitary officer of the Canal Commission, in a motor car through that part of the canal known as the Culebra cut. His visit and sermons have done much to strengthen the Church in the Canal Zone and on the Isthmus of Panama.

THE REV. APPLETON GRANNIS LEAVES BOSTON.

THE REV. APPLETON GRANNIS, associate rector of Trinity Church, Boston, has accepted the call to the Church of the Holy



REV. APPLETON GRANNIS.

Apostles, New York City, whose rector, Dr. Robert L. Paddock, has just been elevated to the Bishopric of Eastern Oregon. Mr. Grannis came to Boston about the time the Rev. Dr. Alexander Mann was called to the rectorship of this large Boston parish. Dr. Mann had known the clergyman and his work while in New Jersey and he felt that in Mr. Grannis he had a faithful and devoted priest who would be of value both as preacher and in parochial work. Mr. Grannis has proved his worth in many ways. He now returns to New York, where he has many

friends and where the general field is quite familiar to him.

As mentioned last week under the New York correspondence, Mr. Grannis is a graduate of Columbia and the General Theological Seminary, was ordained by the late Bishop Starkey of Newark, N. J., and has had charge of parishes at Essex Falls and Little Falls, N. J., in both of which places he was also connected with St. Michael's, New York City, from which parish he went to Boston.

ORDER TAKEN FOR THE CONSECRATION OF REV. DR. H. D. ROBINSON.

THE Presiding Bishop has taken order for the ordination and consecration of the Rev. Henry Douglas Robinson, D.D., Missionary Bishop-elect of Nevada, as follows:

Time: 11 A. M. Wednesday, March 25, 1908, the festival of the Annunciation.

Place: St. Luke's Church, Racine, Wis.

Consecrators: The Presiding Bishop, the Bishops of Indianapolis and of Milwaukee.

Presenters: The Bishop of Minnesota, the Bishop of Chicago.

Preacher: The Bishop of Tennessee.

Attending Presbyters: The Rev. Arthur Piper, D.D., and the Rev. Chas. W. Robinson.

Registrar: Rev. Dr. Hindley.

Master of Ceremonies: Rev. W. G. Blossom.

DANIEL S. TUTTLE,

Presiding Bishop.

BROTHERHOOD CONVENTION IN MILWAUKEE.

AT A CONFERENCE between Robert H. Gardiner and Hubert Carleton, president and secretary, respectively, of the Brotherhood of St. Andrew in the United States, with members of the local committee in Milwaukee, the date for the Brotherhood Convention is fixed tentatively either for the four days beginning Thursday, October 8th, or Thursday, October 15th. The Milwaukee diocesan council will be asked to postpone its meeting for the canonical time, the third week in September, until the Tuesday and Wednesday of the week of the Brotherhood Convention, in order that Churchmen from points within the diocese may have the opportunity of attending both in one trip.

The visitors from the national office of the Brotherhood were welcomed at a luncheon given by Charles E. Sammond, chairman of the local committee, at the Milwaukee Athletic Club. Both gentlemen addressed the

Brotherhood in general with other Churchmen of Milwaukee at St. Paul's chapel at a well attended evening service, where they were introduced by the Bishop. On Sunday Mr. Gardiner spoke to interested congregations, in the morning at St. Andrew's and in the evening at St. James', upon the purposes and ideals of the Brotherhood. Mr. Carleton was unable to spend Sunday in Milwaukee.

THE BISHOP TUTTLE CHURCH HOUSE, BOISE, IDA.

It now seems probable that on the second Sunday in February the Bishop Tuttle Church House, Boise, Idaho, will be opened and used for the first time. It will be remembered that it stands as a monument to witness to the great work accomplished in the far West by our Presiding Bishop in pioneer days, a work noted for its hardships and self-sacrificing service to the scattered people on the frontier. He did his work faithfully, and Bishop Funsten has felt it was but right to give some concrete expression to an appreciation that all should feel for the permanent good that has been accomplished, not so much in outward evidences,

and labor, the finishing of this building the last few weeks has put an additional burden upon Bishop Funsten. He has received from all sources about \$12,500, but as the building will probably cost between \$18,000 and \$17,000, he would be greatly helped if the many friends who have sympathized with him in this matter would enable him to entirely free the building.

The inscription on the tablet outside is:

"BISHOP TUTTLE CHURCH HOUSE.
ERECTED TO THE GLORY OF GOD, COMMEMORATING THE WORK OF BISHOP TUTTLE IN PIONEER DAYS, AND FOR THE UPBUILDING OF THE CHURCH IN IDAHO."

We give a photograph of the building as it now stands.

MORE INTERPRETATIONS OF CANON 19.

AN INTERPRETATION of the new addition to Canon 19 is given by the Bishop of Pittsburgh in *The Church News*, his diocesan paper, for January, in which he takes the ground generally taken by the other Bishops whose interpretations have been published,

In interpretation he further says:

"The possible fact that the desired speaker may have some other form of ordination than that required of ministers in our Church need not be specially considered, should the known importance of the message be sufficient. But the amendment to the canon is not intended to promote exchange of pulpits, or to bring into our churches ministers of other Christian bodies having abundant opportunity to influence the communities where we and they are laboring."

MORE DEACONS THAN PRIESTS.

PROBABLY the only diocese on earth for at least five hundred years past, that numbers within its borders more deacons than priests, is the American missionary district of Oklahoma. The list of clergy in the January number of *The Oklahoma Churchman*, the new diocesan paper, shows the clergy list to consist of one Bishop, eight priests, and ten deacons.

UNITARIAN PAPER COMMENDS A NEW YORK PARISH.

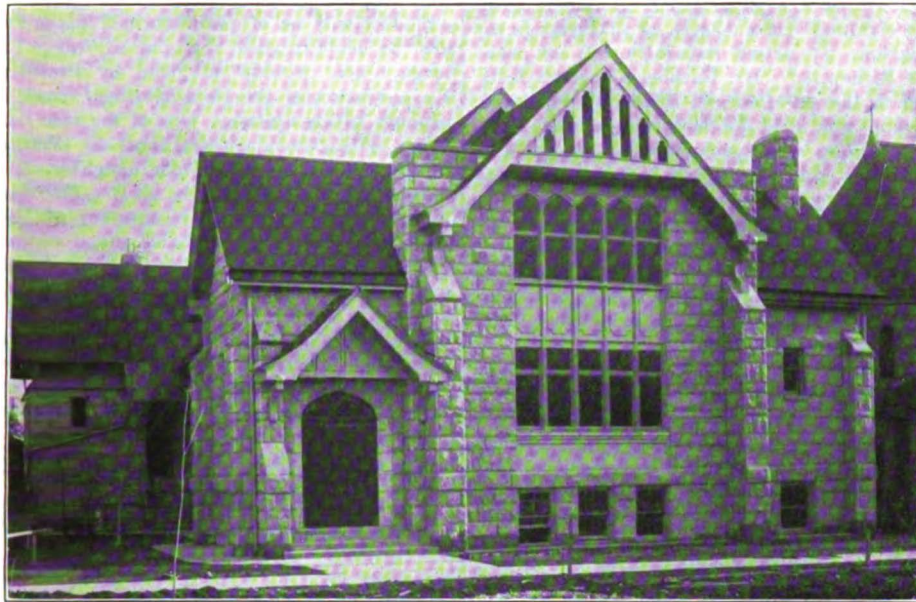
"LEST we forget and become puffed up with the conceit that we are doing things to put the world around us to shame," says the *Christian Register* (Unitarian), "it may be well for us to remember that one parish in the city of New York, St. Bartholomew's, of which Dr. Leighton Parks is the rector, last year for the ordinary and regular work of the parish and for its usual contributions to missionary work raised \$316,409.24. These figures show one side of the work. Another side is shown by the item in the statistical summary, in which it is reported that the number of communicants last year was 3,045. Liberals are of many kinds. Some of them are so liberal that they can see the good not only in human nature, but in distinct and separate specimens of human nature and organization not of their own kind. Others are so exceedingly 'liberal' that they have nothing but scorn for those who have a mind to work with the old symbols under the ancient creeds. The true policy for liberals would seem to be to learn all they can from others, and then make the best possible use of it in their own way."

MISSIONARY FERVOR AT ROCHESTER, N. Y.

AN OCTAVE of missionary enthusiasm began at Rochester with the Sectional Meeting of the Woman's Auxiliary with an unusually good attendance at the Church of the Ascension, Mrs. Nicholas presiding, on the afternoon of January 20th. Mrs. Harvey, the wife of the rector of St. John's, Phelps, spoke on the "Missionary Field of the great Northwest of the Dominion of Canada." She was followed by the Rev. Mr. Shannon, who had been engaged as a missionary in that region, but had come to Rochester in order to take charge of two missions, St. Stephen's, Rochester, and St. Luke's, Fairport. A number of the clergy of the Archdeaconry were present. The Archdeacon urged the great importance of securing suitable locations for missions in this rapidly growing city.

A number of local missionary gatherings were held during the remainder of the week, and on Sunday, the 26th, large congregations gathered at Christ Church and at St. Luke's, to listen to Archdeacon Stuck of Alaska, and at St. Paul's, where John W. Wood, corresponding secretary of the Board of Missions, spoke on General Missions. The Bishop of the diocese preached at Trinity. In the afternoon St. Andrew's was filled with the children of the Sunday schools, where they were addressed by Archdeacon Stuck, Mr. Wood, and the Bishop. The same speakers addressed a meeting of about a thousand people at Christ Church in the evening, the Bishop presiding.

The clergy met Mr. Wood and Archdeacon



BISHOP TUTTLE MEMORIAL HOUSE.

such as church buildings, but the testimony for religion produced by a heroic, manly and sincere life.

The building which has just been completed will be used not only for a Church House, but also for all the purposes of a parish house, and for the housing of a large number of existing and successful organizations in connection with the Cathedral parish.

Bishop Tuttle was present the first of last May when, in the presence of a number of Bishops and clergymen and a large congregation, he laid the corner-stone. He has over and over again expressed his great appreciation of this magnificent monument which has thus been erected in the midst of a great mission field.

The building is of stone, with tiled entrance, hardwood floors, rooms for the Junior Auxiliary, Girls' Friendly, Woman's Auxiliary, Brotherhood of St. Andrew, Brothers of St. Paul, Bishop's headquarters, and depository for the records, large audience room, to be used for a Sunday school of between two and three hundred, kitchen on the basement floor, with spacious room for entertainments, etc., connected. The building is heated by hot water, and is both handsome and durable, and will stand as a permanent and splendid monument, forever commemorating a work that will endure, because it was true and devoted to the Master.

On account of the heavy cost of material

saying that "the phrase 'Open Pulpit' certainly misrepresents both the letter and the spirit of the amendment to the canon." He asks any of the clergy to confer with him on any concrete case that may arise. He questions the wisdom of inviting sectarian ministers to speak in our churches and observes that "it is not very courteous to put the ministers of other Christian bodies on a level with laymen of whatever name. The canon purposely fails to recognize any distinction. And so it seems to us to render scant courtesy, which, if the matter were reversed, and such treatment used towards us (by the Roman communion, for instance), we would resent and ignore."

THE BISHOP of Marquette has published an interpretation of the addition to Canon 19, in which he mentions the following classes of people whom he thinks he can license for such addresses:

- "1. Lay officers of the Board of Missions.
- "2. Lay missionaries of either the General Board or of our own diocese.
- "3. Representative men of the Brotherhood of St. Andrew, or kindred organizations.
- "4. Judges of our various courts, or persons expert in any form of charitable or remedial public work.
- "5. Representatives of any part of our State Educational System.
- "6. Ambassadors seeking to assist Christian Unity or to promote cooperation in great public reforms."

Stuck on Monday morning at the parish house of Christ Church. In the afternoon, at 3 o'clock, a meeting was held of the Woman's Auxiliary at St. Paul's, and in the evening at 8 o'clock, a reception was given by the Church Club of Rochester, and Archdeacon Stuck gave an illustrated lecture.

IMPROVEMENTS IN SOUTHERN OHIO PARISHES.

A HANDSOME rectory has been purchased for Trinity Church, Columbus, with funds left by the late Mrs. Frances Collins for that purpose. Alterations are being made in the building, and it will soon be ready for occupancy by the rector and his family.

A PARISH house has just been completed for St. Mary's Church, Hillsboro. The building is in keeping with the fine old Tudor Gothic church. It is of native limestone, built in rubble masonry. It consists of a large vestry room, choir robing room, large auditorium, stage, guild room, and kitchen. The building is all paid for with the exception of a debt of \$500.

A PARISH house for the Church of the Ascension, Wyoming, has just been finished. The Woman's Auxiliary of the diocese contributed \$500 towards its erection. Commencing a little over a year ago, on the recommendation of Archdeacon Edwards, the Auxiliary decided to give each year \$1,000 for the purpose of helping to build churches, parish houses, and rectories in the diocese. So far they have made three gifts of \$500 each.

ACT OF VANDALISM AT ST. JOHN'S CHURCH, BRIDGEPORT, CONN.

ST. JOHN'S CHURCH, Bridgeport, Conn. (the Rev. William H. Lewis, D.D., rector), was robbed and desecrated on Sunday night, January 26th. It is thought that, perhaps, one man secreted himself in the church after Evening Prayer, later admitting his confederates.

The robbery was first discovered by a servant at the rectory, who found two silver candlesticks, from the church, in a garbage can at the rear. This led to an investigation, when it was discovered that the massive bronze cross from the altar was gone. There had evidently been a search for the Sunday offerings, for everything in the vestry room was in confusion, but to no purpose. A silver chalice and one or two of the smaller vessels of the Eucharist had disappeared. The silver receiving basin had been taken from a chest but was not carried away. On Tuesday the cross, taken apart and badly bent and twisted, was found in the public dumping ground at a distance from the church. The cross was set upon Ascension day, 1884, in memory of Mrs. Catherine Anne Burroughs Pettingill. It was given by Mrs. Maxcy, wife of the Rev. Eaton W. Maxcy, D.D., then rector of St. John's, and was a large one, weighing 250 pounds, so the work of carrying and pulling to pieces must have been one of considerable difficulty. It was made by the Gorham Co., by whom it will be restored.

The act would appear to be one of vandalism rather than of robbery, as a valuable silver Communion service was left behind.

"MISSIONS OF INFORMATION."

MISSIONS of Information are being held in South Carolina by the general missionary, the Rev. T. Tracy Walsh. These missions consist of explanatory lectures on the Church, its doctrine, discipline, and worship, etc., supplemented by distribution of tracts. A Question Box is used, and generally there are some musical features. So far the results have been quite encouraging. Such a mission recently held in St. George's Church resulted in the offer of three building lots and the bricks for erection of a church.

LARGE LEGACY FOR TRINITY COLLEGE, NEW YORK.

MR. JOHN ORDRONAU has left a legacy of \$10,000 to Trinity College. The will has been lately filed for probate at Mineola, L. I.

TENTH ANNIVERSARY OF BISHOP M'VICKAR'S CONSECRATION.

THE TENTH anniversary of the consecration of the Rt. Rev. Wm. N. McVickar as Bishop of Rhode Island was observed at Grace Church, Providence, and the church was well filled with the clergy of the diocese and invited guests, as also a large congregation. After the prayer service, addresses of congratulation, love, and appreciation were made, one by the Rev. Dr. George McC. Fiske of St. Stephen's Church, on behalf of the clergy, and one by Mr. Rathbone Gardner on behalf of the laity, followed by an address by the Bishop himself, which concluded the religious observance.

The Rev. Dr. Fiske gave expression to the affection and loyalty of the priesthood, stating "that we shall look far and wide before we come upon a diocese wherein the Bishop and the clergy stand in a more affectionate attitude towards each other. There is nothing strained, conventional, or artificial in the relation. It arises naturally out of what the Bishop is." Mr. Rathbone Gardner testified to the affection and esteem in which the Bishop was held by both clergy and laity. The Bishop was much affected by the two addresses and made an appropriate and touching reply.

A luncheon was given in honor of the occasion at the Church House to members of the diocesan Convention, the clergy, and other invited guests, including the Bishop of Massachusetts, the Bishop Coadjutor of New York, the Governor of the state and the Mayor of Providence. The Rev. Dr. George L. Locke of Bristol presided and offered appropriate expressions of testimony to the character, generosity, sincerity, and piety of the Bishop. The Governor of Rhode Island made a very impressive speech of eulogy. Dr. Greer brought a greeting from the House of Bishops. The Rev. H. B. Tissell, D.D., superintendent of the School for Colored People and Indians at Hampton, Va., also spoke.

A largely attended reception was given in the evening at St. John's parish house.

IMPROVEMENTS TO CHRIST CHURCH, BERWICK, PA.

AT BERWICK, PA., in charge of the Rev. O. A. Bridgeman, a parish house is about to be erected at a cost of about \$2,000. Mr. Lewis Townsend, lately deceased, left by his will provision for a tower and a bell for Christ Church. Arrangements are being made for procuring a pipe organ.

CHRISTIAN PSYCHOLOGY.

ST. ANDREW'S CHURCH, Washington, was crowded on January 27th to listen to a most helpful address on "Healing by Mental Suggestion, or Health and the Church," by the Rev. Elwood Worcester, D.D., Ph.D., of Boston, Mass. The speaker showed clearly that mental suggestion is based upon purely scientific principles. It also employs other sciences besides medicine, with of course, the aid of Christian experts in those branches.

He dwelt upon the need of such a system, when there is so much of strange and unfortunate, if not heretical, tendency in these days to draw people away from the Church; the cults claiming to give what the Church cannot or fails to give. He also showed that the most prevalent diseases of this day and generation are nervous affections. They are functional, and, therefore, more readily lend themselves to successful treatment by suggestion. The fast pace at which we live and the many and varied de-

mands made upon our time and strength, was the main cause given for this nervousness. The cure for it all is simply the aid of the spiritual powers all around us, and the use of calmness and quietness and peacefulness. Therefore, these functional disorders can be readily treated from a moral, religious, and spiritual standpoint. The Christian religion is the natural relief for such disorders; every soul needing its strengthening and helpful influences and power.

Lastly, he gave the Church's attitude towards such treatment. He showed us that Christ had a gift for all—each individual that came to His notice was separately treated. How is it to-day? People feel the lack of power in the Church. But in the priesthood of the Church lies the greatest therapeutic power in the world to-day. And this power must be made a factor in producing manliness and womanliness. We have something to give, something found nowhere else than in the Church—help for every soul.

NEW CHURCH AT ANTHONY, KAN.

GRACE CHURCH, Anthony, district of Salina, is now enclosed and the carpenters are finishing the interior. The side and east end windows will be of plain stained glass and are to be furnished by the Bishop. The large center window is given by President P. G. Walton of the First National Bank in memory of his brother. One of the side windows will commemorate Mrs. S. Murray Moore and is the gift of her daughter, Miss Mattie Moore of Statesville, N. C. The third window of the group is in memory of Miss Lillian Marsh. It is probable the woodwork will be stained a dull color in dark, weathered finish, the pews being finished to correspond. The church tower will have a recessed cross in the brickwork in which will be placed electric lights that will glow at the hour of services when night meetings are held. A gold cross will surmount the tower.

SESSIONS OF NEW YORK ARCH-DEACONRIES.

THE NINETY-FIFTH regular meeting of the Archdeaconry of Troy, N. Y., was held in Bethesda Church, Saratoga Springs, on January 27th and 28th. The first speaker was the Rev. O. S. Newell of Mechanicsville. His subject was "The Necessity of Missions." The next speaker was the Rev. Dr. Edgar A. Enos, rector of St. Paul's Church, Troy. His theme was also "The Missionary Movement." Archdeacon Carey added strong words to the general subject. At 7:30 on Tuesday morning there was a celebration of the Holy Eucharist. At 10 there was a business session, with the reports from the missionaries. At 2 P. M. the clergy reassembled to listen to an essay by the Rev. Dr. Nickerson of Lansingburgh on "The Supply and Training of Candidates for the Ministry." This paper was ordered printed by the Archdeaconry. A resolution was unanimously adopted, sending love and assurance of full heart's sympathy to the Bishop and to the Rev. F. N. Cookson.

THE EIGHTY-FIRST meeting of the Archdeaconry of Albany was held in St. John's Church, Cohoes (the Rev. F. S. Sill, D.D., rector), on January 27th and 28th, the Rev. Walton W. Battershall, D.D., Archdeacon, presiding. At the 8 o'clock Evensong on Monday, the Rev. Malcolm S. Johnston, rector of Christ Church, Gloversville, spoke on the subject of our "Mission Stations of the Diocese," and Rev. P. G. Snow, rector of St. Paul's Church, Kinderhook, on "Mission Parishes of the Diocese." On Tuesday morning at 8 o'clock there was a celebration of the Holy Communion. The clergy convened for a business session at 10 o'clock. Bishop Nelson was present and addressed the clergy on "The Great White Plague." The following resolution, introduced by the secretary for Closer Relation of Oriental Churches, was

unanimously passed: "Resolved, That the clergy of the Albany Archdeaconry be requested to give their sympathy and service wherever possible, to the members of the Eastern Orthodox Churches scattered through the diocese." The Archdeacon was appointed a committee to send to Bishop Doane their warmest affection with the hope that he would soon be fully restored to health and to take his place in the work of the diocese.

GIVES SITE FOR CATHEDRAL.

AT THE fifty-eighth Convention of the diocese of California, Mr. William H. Crocker, on behalf of the Crocker heirs, presented to the Church the block on Nob Hill, San Francisco, the site of the old Crocker mansion, where a splendid Cathedral is to be erected. Mr. A. N. Drown gave \$50,000, the first cathedral endowment.

MEETINGS OF ST. ANDREW'S BROTHERHOOD.

A MEETING of the South Philadelphia Sectional Conference, B. S. A., was held on January 23d at All Saints' Church (the Rev. J. E. Hill, rector), the topic for discussion being "How to Deal with the Foreign Population of South Philadelphia."

THE B. S. A. chapters in the Norristown (Pa.) section held a meeting at St. John's Church (the Rev. Harvey S. Fisher, rector) on the evening of January 28th, the topics being "Why I am a Churchman," and "How Can I Best Present the Church to Others?"

THE MEETING of the Germantown (Pa.) chapters was held on Thursday evening, February 6th, at St. Michael's Church (the Rev. A. H. Hord, rector), and the discussion was upon "The Value of a House-to-House Canvass, and How to Conduct It."

A MIDWINTER meeting of the Junior Assembly was held on January 27th, at the Church of the Resurrection, Philadelphia (the Rev. Jos. R. Moore, rector), at which time Mr. Hubert Carleton was present and made an address. All the meetings were well attended.

THE JANUARY meeting of the Rhode Island Assembly of the Brotherhood of St. Andrew was held in the parish rooms of All Saints' Memorial Church, Providence, on the evening of January 27th. The attendance was unusually good. The secretary was requested to communicate with the National Council, asking that the president of this assembly be elected by that body to serve as one of its members to represent the diocese of Rhode Island, which at the present time has no representative on the Council. The Rev. Dr. A. S. Lloyd being in Providence to attend the Bishop's anniversary, made an earnest address, commending the high aims of the Brotherhood. He referred to the faithful work he found the Japanese were doing when he visited their country. A message of greeting and congratulation was sent to the Bishop.

THE JUNIOR Local Assembly of the Brotherhood of St. Andrew met at St. James' Church, St. Louis, Mo. (Rev. Edward Duckworth, rector), on January 31st. This meeting was notable as being the first meeting of the Juniors as a body with their Bishop, who gave the boys an inspiring address and a stirring call to arms.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew in Cleveland, O., has arranged for noon-day Lenten services to be held in the Lyceum Theatre. The services will continue for twenty minutes. The following are some of the speakers who will be heard at these services: The Bishop of Michigan; the Rev. Holmes Whitmore, rector of Christ Church, Dayton, O.; the Rev. John Henry Hopkins, D.D., rector of the Church of the

Epiphany, Chicago; the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati; and possibly the Rt. Rev. John P. Du Moulin, D.D., D.C.L., Lord Bishop of Niagara. Bishop Leonard and the local clergy will take the services during Holy Week.

UNDER CANON 19

THE BISHOP of Colorado was asked to give consent for an address in a Pueblo church by the Prison Reform Association. Permission was granted. The Bishop's instructions were to have the regular service, closing with benediction and recessional. After the choir had retired the speaker might address those of the congregation who desired to remain. There has been no report of the address having been made.

IN HONOR OF ST. CHARLES.

SPECIAL SERVICES were held at the Church of the Evangelists and the Church of the Transfiguration, Philadelphia, on St. Charles' day, January 30th, it being the 258th anniversary of the execution of King Charles the First of England. A life-size painting of the martyr king adorns the rear wall of the Church of the Evangelists.

THE ROCHESTER MISSIONARY CONFERENCE.

A MISSIONARY CONFERENCE, under the auspices of the General Board of Missions and of the local parishes, was held in Rochester on Sunday, January 26th, and Monday, January 27th. On Sunday morning, in connection with the regular services, Archdeacon Stuck or Alaska addressed the congregation of St. Luke's Church and Mr. John W. Wood, corresponding secretary of the Board of Missions, addressed the congregation of St. Paul's Church. In the afternoon at 3 o'clock, in St. Andrew's Church, there was a mass meeting of the Sunday schools for a missionary service, Bishop Walker presiding, when the children were addressed by Archdeacon Stuck and Mr. Wood. In the evening a service of the united parishes of the city was held in Christ Church which, notwithstanding the inclemency of the weather, was packed to the doors by a congregation eager to hear the needs and triumphs of "Adventure for God" in the mission field. The Bishop of the diocese was present with the city clergy and made a brief address of welcome, reviewing the great work being done in China and Japan. Mr. John W. Wood reviewed the work of the early missionaries in this country. Archdeacon Stuck followed Mr. Wood and advocated the awakening of enthusiasm for missions among Church workers everywhere.

On Monday morning, in the parish house of Christ Church, at 10:30 o'clock, there was a meeting of the city clergy, supplemented by a number from neighboring parishes, and presided over by the Archdeacon of Rochester. Mr. John W. Wood addressed the clergy on "The Apportionment." At 1 o'clock luncheon was served in an adjoining room, after which Archdeacon Stuck addressed the clergy, showing how necessary under existing circumstances "Specials" continued to be for the equipment of mission stations and the prosecution of mission work in all those things not provided by the Board of Missions. In the afternoon at 3 o'clock there was a meeting of the several chapters of the Woman's Auxiliary in St. Paul's parish house, with Miss Beatrice Rogers, who introduced the speakers, in the chair. Mrs. Thos. B. Berry of Buffalo spoke on the importance of Missions Study Classes in awakening interest, and gave details of the plan pursued in her own district. Archdeacon Stuck followed and paid a glowing tribute to the efficiency and ability of the women workers in Alaska. In the evening Archdeacon Stuck gave an illustrated lecture

on the work in which he is personally engaged along the Yukon and Tanana rivers in Alaska, in St. Paul's parish house before the Rochester and other men's Church Clubs.

It goes without saying that the missionary cause in Rochester and vicinity has been immensely strengthened and stimulated because of these meetings.

VERMONT CLERICAL MEETINGS.

A MEETING of the Franklin County Clericus was held at St. Ann's rectory, Richford, on January 28th and 29th. At the opening service on Tuesday evening addresses were made by the Rev. W. C. Bernard of Bedford, Province of Quebec, and the Rev. W. Warlow. Papers were read by the Rev. F. B. Searl of Richford on "The Atonement," and the Rev. S. H. Watkins of St. Albans on "Canon 19."

THE Burlington Clericus met at St. Paul's Rectory, Vergennes, on Thursday, January 30th. Papers were read by the Rev. P. G. Duffy on "The Failure of Christianity," and the Rev. A. C. Clarke on "The Place of Societies and Social Work in the Church." At the evening service addresses were made by the Rev. W. F. Weeks on "The Relation of the Church to the Individual," and the Rev. Dr. Bliss on "The Relation of the Individual to the Church."

FAREWELL DINNER TO THE REV. W. B. STOSKOPF.

THE REV. WILLIAM BREWSTER STOSKOPF of the Church of the Advent, who is leaving Boston to assume the rectorship of Trinity Church at Bridgeport, Conn., was given a farewell dinner by his associate in the parish, the Rev. Francis Buckner Boyer, at the latter's home on the evening of January 26th. Among the guests were the Rev. Dr. van Allen, the Rev. William Lanpher, who was associated with the parish as hospital visitor, and the Rev. Frederick Arthur Reeve, now of St. Ann's Church, Dorchester, formerly an associate of Mr. Stoskopf at the Advent. There also were an equal number of parishioners. Mr. Stoskopf leaves Boston rather regretfully, as he has made many friends both in and out of the parish, and both as priest and man the impress of a strong personality has been left upon the community. The meeting of the Men's Club at the Advent on Monday evening, February 3d, was made the occasion of a farewell to him, and there was an unusually large attendance of fellow-laymen to bid him God-speed. He goes first to Chicago with his mother and father, and will begin his ministrations at Bridgeport on Quinquagesima Sunday.

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DEATH OF THE REV. W. B. CLIFT.

THE REV. W. B. CLIFT, rector of St. Luke's mission, Fair Haven, Vt., died, aged 43 years, on Friday, January 24th, after a few days' illness of pneumonia. Mr. Clift had been rector of the mission at Fair Haven since December, 1901. He was born at Middletown Springs, Vt., and was a graduate of Middlebury College and the General Theological Seminary. He was ordained to the diaconate and priesthood by the late Bishop Bissell, and was for a few years in charge of St. Mark's mission, Newport, Vt.; from thence going to the diocese of Springfield, returning to Vermont in 1901. The funeral service was held in St. Luke's Church, Fair Haven, on Monday afternoon at 4 o'clock. Bishop Hall officiated, assisted by the Rev. J. Reynolds of Rutland and Rev. J. G. Newsome of West Rutland. After a requiem celebration on Tuesday morning, the body was taken to Middletown Springs for interment. The church was crowded at the funeral service. Mr. Clift is survived by a widow, young son, father, and brother.

DEATH OF THE REV. R. C. TALBOT.

THE REV. RICHARD COLGATE TALBOT, honorary canon of Trinity Cathedral, Omaha, and a retired priest of the diocese, died at the residence of his daughter, Mrs. Getty of South Omaha, on January 10th, at the age of 73. Canon Talbot was admitted to the diaconate by Bishop Smith in Louisville, Ky., in 1866, and advanced to the priesthood by the same prelate three years later. A fruitful ministry was spent in Kentucky and Indiana. In 1887 he was transferred to Nebraska and did faithful work at Decatur, Peru, Blair, and other points, being one of the most zealous of the missionary clergy. A few years ago the infirmities of age compelled him to retire from active work. The funeral was held from Trinity Cathedral, January 11th, Bishop Williams officiating, assisted by Dean Beecher and the Rev. James Wise, six of the clergy acting as pall-bearers. Canon Marsh and a delegation from St. Mary's, Blair, a former parish of the deceased, attended the funeral. The body was taken to Indianapolis for sepulture. Besides his daughter, Canon Talbot is survived by two sons, who are in the priesthood: Richard C. of Topeka, and Paul R. of Hutchinson, Kan.

FUNERAL OF BISHOP WORTHINGTON

THE FUNERAL service of the late Bishop of Nebraska will be held at the Church of the Incarnation, New York, on Tuesday morning, February 11th, at 11 o'clock.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.
Consecration of Holy Cross Church, Tryon.

THE BISHOP consecrated Holy Cross Church, Tryon, on December 13th, with the assistance of the rector, the Rev. Edward N. Joyner, and the Rev. James Joyner, the assistant missionary there and at Saluda. All the articles of use in the chancel of the church are memorials of some saint at rest, from the comely rood-screen to the altar, and the cross which surmounts it. At this service one person was confirmed.

GOOD WORK is being done at Saluda by the Rev. James Joyner and Deaconess Golet. The day school of thirty-five pupils has suffered owing to a recent fire and \$1,000 is in hand toward a new school to cost \$2,500, when more scholars can be accommodated. Several stained glass windows have been placed in the Church of the Transfiguration, one a memorial to the Rev. Thomas G. Wetmore and another to the Rev. H. O. Judd.

BISHOP HORNER is spending January and February at the North, hoping to raise funds for the pressing demands of the district.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Meeting of the Convocation of Rome.

THE FIRST meeting of the Convocation of Rome (the Rev. George E. Benedict, Dean), under the new diocesan canon, was held in St. Peter's Church, Rome (the Rev. C. B. Hudgins, rector), on the feast of the Conversion of St. Paul. A good attendance of the clergy and lay delegates is reported.

FOND DU LAC.

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

Patronal Festival at the Cathedral—Work of the Bishops.

ST. PAUL'S CATHEDRAL observed its patronal festival on St. Paul's day by two celebrations of the Holy Eucharist. In the evening the Bishop and Chapter gave a reception to Canon and Mrs. Sanborn at Grafton Hall, which was largely attended. On Sunday there was a general Communion at 7:30, and a solemn Eucharist at 10:30, at which Canon Sanborn was celebrant, the Rev. Dr. Rogers, warden of Grafton Hall, deacon; and the Rev. Frederick Deis, sub-deacon. Special music was rendered, and a fine sermon preached by Bishop Grafton.

BOTH Bishop Grafton and Bishop Weller will be absent in the East in February, filling engagements.

GEORGIA.**Rector Instituted.**

BISHOP NELSON, acting as provisional Bishop of Georgia, instituted the Rev. R. E. Boykin as rector of St. Mark's Church, Brunswick, on the Third Sunday after Epiphany. The sermon was preached by the Bishop, and a class of sixteen was confirmed. On the same day, at 9 o'clock, the Bishop installed the Rev. S. S. Powell minister in charge of St. Jude's, Brunswick.

HARRISBURG.

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

Bequest to St. Gabriel's, Coles Creek—Churchmen's Dinner—Mission Inaugurated at Camp Hill.

THE SUM of \$500 has been bequeathed to St. Gabriel's Church, Coles Creek, for general Church purposes, and \$50 toward keeping the cemetery in order.

THE "CHURCHMAN'S DINNER," an annual occasion in the archdeaconry of Williamsport, took place at the Park Hotel, Williamsport, on January 27th, 331 guests being present. Col. C. M. Clements of Sunbury, secretary of

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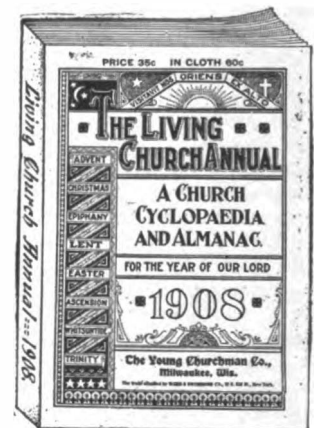
"From the age of three months until fifteen years old, my son Owen's life was made intolerable by eczema in its worst form. In spite of treatments the disease gradually spread until nearly every part of his body was quite raw. He used to tear himself dreadfully in his sleep and the agony he went through is quite beyond words. The regimental doctor pronounced the case hopeless. We had him in hospitals four times and he was pronounced one of the worst cases ever admitted. From each he was discharged as incurable. We kept trying remedy after remedy, but had gotten almost past hoping for a cure. Six months ago we purchased a set of Cuticura Remedies. The result was truly marvellous and to-day he is perfectly cured. Mrs. Lily Hedge, Camblewell Green, Eng., Jan. 12, 1907."

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the diocese, was toastmaster. Speeches were made by Mr. Arthur E. Barlow on "Christian Optimism"; by Mr. John Thomson of Philadelphia, on "The Mother and Daughter Churches"; and by the Bishop of the diocese, on "The General Convention."

A LOT has been purchased at Camp Hill, near Harrisburg, and regular services will be inaugurated there about February 2nd. Mr. M. L. Tate, a candidate for Holy Orders, of St. Luke's Church, Mechanicsburg, will be in charge.

A LOCAL ASSEMBLY of the Brotherhood of St. Andrew was organized in Williamsport on January 27th. The officers are: Ivanhoe S. Huber, president; Thomas L. Hammond, vice-president; Washington Righter, secretary; the Rev. E. C. Houghton, chaplain.

THE REV. KENNETH MACKENZIE, JR., is to conduct a mission in Christ Church, Williamsport, beginning on February 11th.

IOWA.

T. N. MORRISON, D.D., Bishop.

Gifts Mt. Pleasant and Sac City Churches.

NEW BRASS altar lights and a litany desk have recently been presented to St. Michael's Church, Mt. Pleasant, new cement sidewalks laid outside, and the debt of \$225 on the pipe organ raised, leaving the church free from debt.

HOLY TRINITY CHURCH, Sac City, has received a silver Communion service as a memorial gift from a donor in Pennsylvania. The service was used for the first time at the Christmas celebration.

THE REV. GEORGE WALLACE of Japan is to visit the diocese early in Lent. For many years he was in the Hawaiian Islands, but at the critical time when Japan opened up eight years ago, he determined to make that country the field of his effort.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Meeting of Cathedral Church Club.

THE CATHEDRAL Church Club met on the feast of the Conversion of St. Paul. "Man's Responsibility to Men" was the subject of the Rev. Percy Silver, U. S. A. The Bishop of the diocese addressed it on the work of the Seventh Missionary Department and the necessity of preparation for the Council of the department, which meets next June in Topeka. The club has become a success and fills a need.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Progress of Church of the Ascension, Brooklyn - Rear-Admiral Addresses Men's League - Archdeacon of Queens Chosen.

THE CHURCH OF THE ASCENSION, Brooklyn (the Rev. W. E. Bentley, rector), is now practically out of debt. Nearly \$18,000 has been raised during the past three years. Out of this sum a floating indebtedness of more than \$1,700 has been paid, a rectory has been built on the ground adjoining the church, and a healthy mission has been maintained in the Winthrop section.

THE MEN'S LEAGUE of St. Peter's Church, Brooklyn, was addressed on January 27th by Rear Admiral Goodrich, commandant of the Brooklyn Navy Yard, on "Making a Sailor for the American Navy."

THE Archdeaconry of Queens and Nassau counties met at Grace Church, Jamaica, on January 22d, Bishop Burgess presiding. The chief business of the day was the election of an Archdeacon to fill the vacancy occasioned by the resignation of the Rev. Henry B. Bryan, now Archdeacon of the Canal Zone. After several ballots, the Rev. John R. Moses, Dean of the Cathedral, was chosen and was appointed to serve by the Bishop. A mis-

sionary meeting, presided over by Bishop Burgess, was held in the evening.

SERVICES over the remains of Dr. John Ordrnant were held at Trinity Church, Roslyn, on January 22d. The deceased was a prominent Churchman and had served Trinity parish as warden for many years.

AT ST. JOHN'S, Huntington (the Rev. J. H. Atkins, rector), on January 1st, the new organ recently installed was dedicated with appropriate ceremonies. The instrument is a remarkably fine one, costing \$3,500.

MASSACHUSETTS.

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

The Rev. E. B. Young Convalescing - New Rector at St. Stephen's, Boston - Anniversary of St. John's, Jamaica Plains.

THE REV. EDMUND BOOTH YOUNG, rector of St. Luke's Church, Chelsea, is slowly recovering after a long illness at one of the New York hospitals. He had been giving very close attention to his work in Chelsea, and, laboring single-handed almost all of the time, he began to break down under the strain. It will be some weeks before he is able to resume his duties.

THE REV. SAMUEL DRURY, who was ordained to the priesthood at Bristol, R. I., on Saturday, January 25th, by Bishop Brent of the Philippines, assumed his new duties as head of St. Stephen's Church, Boston, on February 1st, which is the beginning of the year for this church. Mr. Drury is an old St. Stephen's boy.

ST. JOHN'S CHURCH, Jamaica Plain, observed the twenty-fifth anniversary of its entrance into its present edifice on the feast of the Purification. In the morning the rector, the Rev. Sumner U. Shearman, preached a sermon which was largely a review of the events of the past quarter of a century. In the afternoon there was a special musical programme.

MISSOURI.

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

The Woman's Auxiliary - Address to Students.

AT THE quarterly meeting of the Woman's Auxiliary, held at the Schuyler Memorial House, St. Louis, under the presidency of Mrs. E. C. Simmons, pledges were made for Bishop Brent's work in the Philippines, Bishop Gilbert Memorial, a native Japanese worker, and the Rebekah Parker scholarship Mexico.

THE REV. HASKELL DU BOSE, who is spending some time in St. Louis in the interests of the University of the South, addressed



JOSEPH JOACHIM, the distinguished musician and violinist, Director of the Berlin Royal High School of Music, the founder and dominating spirit of the world renowned Joachim String Quartet, wrote as follows concerning

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the students at McKinley High School during the week. He also preached the sermon at St. George's on Sunday morning.

NEBRASKA.

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

Requiem Celebrations for the Late Bishop—Appointment of Missionary to St. John's, Omaha.

ON THE First Sunday after the Epiphany requiems for the late Bishop of Nebraska were said throughout the diocese and memorial addresses or sermons delivered by the clergy.

THE REV. R. R. DIGGS, district missionary, has been placed by Bishop Williams in charge of St. John's Church, Omaha, to supply the vacancy in this important mission made by the resignation of the Rev. Burt Clayton Chandler, who has accepted a curacy at St. Peter's, Morristown, N. J.

NEW JERSEY.

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

Death of James McCullen, Jr. — Rectory Bought at Westfield.

THE DEATH occurred on January 17th of James McCullen, Jr., lay reader in charge of St. Andrew's Church, Highlands, of typhoid fever at the Monmouth Memorial Hospital, Long Branch, after a short illness. During his short service at St. Andrew's he was very successful, especially with Sunday school work. He was studying for the ministry under the direction of the Rev. J. C. Lord, rector of All Saints', Navesink. The funeral took place from the Church of the Holy Comforter, Philadelphia, on January 20th. The deceased was a member of the B. S. A. and sub-prior of the Society of St. Charles the Martyr.

ST. PAUL'S CHURCH, Westfield (the Rev. Sydney Cross, rector), has purchased a rectory, which has been partly paid for, the remainder of the purchase price to be provided for by a sinking fund. St. Paul's now owns property running the length of an entire block along a new street soon to be graded. Between the church and the rectory is a piece of land which can be used for a parish house, but the high price of labor and materials has delayed further progress. Meanwhile the rapid growth of the town has led to a large growth in the congregation.

OHIO.

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

Coming Sunday School Institutes—Address to Cleveland Clericus—Present to Lorain Church.

UNDER THE auspices of the Ohio Sunday School Commission, the Rev. William Walter Smith, M.D., secretary of the New York Diocesan Sunday School Commission, will devote the month of February to a systematic visitation of the Sunday Schools of the diocese of Ohio. He will begin his work in Cleveland on Wednesday, February 5th. In the interval he will conduct institutes, conferences, and training classes in the following places: Akron, Canton, East Liverpool, Fremont, Gambier, Huron, Lakewood, Lima, Lorain, Mansfield, Massillon, Mount Vernon, Norwalk, Painesville, Sandusky, Tiffin, Toledo, Youngstown, and Warren. In Cleveland, at Trinity Cathedral Hall, he will deliver, on the successive Monday and Tuesday evenings, a series of eight lectures on child study, religious pedagogy, and Sunday school organization.

THE THIRD and final address in the Epiphany course to the Cleveland Clericus, under the general title "The Language of the Age," was delivered at Trinity Cathedral House on Monday, January 27th, by the Rev. Samuel

N. Watson, D.D., rector of St. Paul's Church, Akron. The concluding paper was entitled "The Ascending Law of Life," and, like its predecessors, was an application of the principles of natural evolution to theological truth.

THERE HAS recently been given to the Church of the Redeemer, Lorain (the Rev. Creetus A. Dowell, rector), by Mrs. Benjamin Caserta of that parish, a handsome walnut prayer desk, which has been placed in the chancel. The desk is in Romanesque style and was made in England.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.
Reception to the Bishop at Puyallup.

A RECEPTION was tendered to Bishop Keator on January 23d by the Men's Club of Christ Church, Puyallup, at the residence of Dr. A. E. Goldsmith, "The Maplewood." About 75 parishioners and friends were presented to the Bishop informally. The Rev. E. Davis and wife and Dr. Goldsmith and wife assisted the Bishop in receiving. The Bishop congratulated the club upon the splendid work they had accomplished in so short a time. His address was inspiring and helpful.

OREGON.

CHAS. SCADDING, Bishop.

Laymen's Conference at Portland—Work for Diocesan Endowment Fund.

ON JANUARY 23rd the Bishop held a Conference of the laymen who are members of the parishes and missions in and around Portland. He gave a resume of the year's work in the mission field, and outlined his plans. He reported that while in the East five young men, who will be ordained next June, had offered themselves for two years as unmarried men for the associate mission. He hoped to place three of them in the associate mission house in Portland, and have them minister to five of the struggling missions around the city and suburbs, and the other two would work in the country missions.

THE TRUSTEES of the diocese are taking an active interest in raising an adequate endowment. Already \$35,000 has been raised



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for this purpose; and while this is securely invested the interest thereon is not sufficient to meet the Bishop's stipend, and assessments have to be made on the parishes and missions. In view of the fact that so many mission stations are closed for lack of means with which to pay living salaries to clergymen, these assessments are too burdensome. The trustees hope soon to formulate a plan whereby the men of the diocese will be able, with outside assistance, to raise the endowment to \$100,000. They further hope to find one hundred persons outside the diocese who will contribute \$100 each for this permanent fund.

PENNSYLVANIA.

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

Sermon on Christian Therapeutics—Improvements to Holy Trinity Chapel, Philadelphia—Work of Galilee Rescue Mission—Other Items of Interest.

ST. STEPHEN'S CHURCH, Philadelphia, was crowded on Sunday, January 26th, at the morning service when the Rev. Dr. Elwood Worcester of Emmanuel Church, Boston, outlined the principles of his system of mental therapeutics. In the throng which filled every seat and occupied all of the available standing room were many of the city's leading physicians and scores of Christian Scientists, who were anxious to learn in what respect the "Emmanuel principle" differed from their own. Dr. S. Weir Mitchell, who occupied a front pew, received credit from Dr. Worcester for his inspiration. Dr. Worcester spoke plainly upon what he regarded as the limitations of the Church in its influence upon the public. He asserted that something more was needed than the present system of religious instruction.

ON THE feast of the Purification the Rev. Edgar Cope celebrated his twenty-first anniversary as rector of St. Simeon's Church, Philadelphia, which was erected as a memorial to the late Bishop Stevens, and is one of the most imposing, substantial, and well equipped church edifices in the diocese. The records show 1,950 communicants and over 1,000 connected with the Sunday schools. A daily kindergarten is maintained and the parish ranks among the first in institutional work.

HOLY TRINITY Memorial Chapel, Philadelphia (Rev. Marshall Harrison, D.D., vicar), is to be enriched and beautified by the placing of seven handsomely carved panels above the altar, the whole costing about \$2,000. The vicar has been giving a series of interesting talks at the Sunday evening services upon "Some Noted Anglican Bishops."

THREE prominent Churchmen passed away during the past week, namely, George Vaux Cresson, a vestryman of St. Paul's, Cheltenham; Joseph Martinez Cardeza, a member of the vestry of St. Matthias' Church, Philadelphia, and William Burns of St. Mark's Church, Frankford.

THE ELEVENTH anniversary of the Galilee Rescue Mission, a Church institution, was observed in Philadelphia last week. During the past year meals have been furnished to 160,000 men, shelter over night to 45,000, and employment to 5,000. The board of management is composed of a number of well-known clergymen and laymen, with the Bishop Coadjutor as president.

A FINELY CARVED lectern has been presented by Mrs. Henry W. Watson to St. James' Church, Langhorne (the Rev. T. T. Butler, minister in charge).

THE BISHOP of the diocese has appointed the following delegates to represent the diocese of Pennsylvania at the Pan-Anglican Conference: Rev. H. L. Duhring, D.D., Rev. Thomas J. Garland, Rev. Llewellyn N. Caley,

Mr. and Mrs. George C. Thomas, and Miss Coles.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Mission at St. Martin's, Johnsonburg.

A MISSION, continuing three days, was lately held in St. Martin's parish, Johnsonburg, by the Rev. David B. Matthews, Archdeacon of Erie. There were three services held daily, at 10 in the morning, one for children at 4 o'clock in the afternoon, and 7:30 each evening. Much interest was manifested, and the congregations increased in size up to the close of the mission.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.
Charleston Churchmen's Club's Reception to Bishop Guerry.

THE CHURCHMAN'S CLUB of Charleston gave a reception to Bishop Guerry on the night of January 23rd. Mr. Francis S. Hanckel presided and introduced Bishop Guerry, who made a most interesting address. The Rev. L. G. Wood, rector of St. Luke's Church, made a few brief remarks.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.
Anniversary of Bishop Vincent's Consecration Observed.

BISHOP VINCENT observed the nineteenth anniversary of his consecration by a "Quiet Hour" with his clergy at St. Paul's Cathedral on St. Paul's day, January 25th. There was a celebration of the Holy Communion, followed by an address on the seventh vow in the Ordination Office. He took for his subject "The Christian Spirit in the Ministry." The service was closed with a meditation on II. Tim. 1. After the service, all partook of a dinner given by the clergy to the Bishop in memory of the occasion.

THE REV. WILLIAM WALTER SMITH, M.D., secretary of the New York Sunday School Commission, spent the month of January in this diocese, doing field secretary work. Everywhere he was met with the most cordial reception, and the meetings he held were very helpful. He visited every large town and city in the diocese and made from one to eight addresses in each place.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Meeting of the G. F. S. at Burlington.

THE ANNUAL MEETING of the Girls' Friendly Society of St. Paul's Church, Burlington, was held at the parish house on the evening of January 28th. Addresses were made by the rector (the Rev. Dr. Bliss), Miss S. B. Hopkins of Worcester, Mass, vice-president of the New England District, and Bishop Hall. A report of the society for the past year was read by the secretary of the branch, Miss Jennie E. Lattin, who was rechosen as secretary for the coming year. The annual report gave a large increase in members and contributions, the latter amounting to over \$400. The "Probationers" are a splendid feature of the membership. Several new branches of the society are contemplated, or being formed, in other parishes of the diocese.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.
Marked Missionary Progress—The Health of the Bishop—Notes.

AS A SIGN of missionary progress in this diocese two new missions have recently been organized, one at Grand Ledge, where regular services are now provided with the Rev. J. A.

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Baynton of Belding in charge, and a second at a country schoolhouse two miles from Luther. At the former place a Sunday school has been started with a goodly attendance of both adults and children, and at the latter place the Rev. C. E. Jameson holds a service with sermon each Sunday afternoon following the Sunday school hour.

THE HEALTH of the venerable Bishop of the diocese continues quite feeble, though he presides at meetings of the diocesan boards with much of his former vigor. February 24th will be the thirty-third anniversary of his consecration, which will be suitably commemorated at the pro-Cathedral, as a similar service will mark the second anniversary of the Bishop Coadjutor on February 14th.

TWO PARISHES which have for some time been vacant are now ready for rectors, all indebtedness having been cleared away and the people asking for regular Church services. Benton Harbor and Mt. Pleasant each propose to offer much more salary than formerly in their endeavor to secure a first-rate leader for their work.

CANADA.

Activities of the Church and Other News from the Dioceses.

Diocese of Montreal.

THE DIOCESAN Synod will hold its forty-ninth annual meeting, commencing on February 11th. At the Synod service in Christ Church Cathedral and celebration of Holy Communion, with which Synod opens, the preacher will be the Rev. G. Osborne Troop, rector of St. Martin's Church. Some of the events of the week will be a public missionary meeting on the Tuesday evening and the annual meeting of the diocesan Sunday School Association on Thursday evening. Among the subjects to come up for discussion are the widows' and orphans' fund and the excessive use of tobacco.

A MEETING was held in the parish of St. James the Apostle, Montreal, January 23d, of the local chapters of St. Andrew's Brotherhood, the city clergy, and Churchmen generally, to discuss the question of holding the Dominion Convention of the Brotherhood this year in Montreal. Mr. F. W. Thomas, Canadian general secretary, was one of the speakers.

THE FIRST church to be erected in connection with Bishop Carmichael's extension fund, is St. Margaret's, Tetraultville. The opening service was on January 16th, conducted by the Bishop and city clergy.

THE BISHOP of the diocese presided over a crowded assembly of the parishioners of St. George's Church, Montreal, January 24th, when an important step in mission work was taken in the inauguration of a new missionary association for St. George's parish. A number of addresses were made by the clergy. The Bishop stated that the new association did not interfere with existing associations in St. George's.—THE FIRST anniversary of the New St. Thomas' Church, Montreal, and the sixty-seventh of the foundation of the parish was celebrated with suitable services, January 26th.

Diocese of Quebec.

NEARLY half of the sum (\$10,000) which the diocese hoped to raise as an offering at the Pan-Anglican Congress has been subscribed. As the object is to give, free, a theological training in Lennoxville University to candidates for service in Northwest missions, ten men have begun their course of study with this object, at Bishop's College, already, and there are many applications.—THE DEBT upon the Church of St. Michael and All Angels, Riviere du Loup, has been greatly reduced.

Diocese of Keewatin.

THE PARISH of St. John Baptist, Fort Frances, is at present without a rector, in consequence of the departure of Rural Dean Wood to take up work in Manitoba.—BISHOP LOFTHOUSE is spending the winter in England.

Diocese of Ontario.

THE CONFERENCE of the St. Andrew's Brotherhood for eastern Ontario, opened in Brockville, January 18th. Over a thousand delegates were present on the opening day. Some of those prominent among them were the Bishop of Ontario and the Very Rev. Dean Farthing, the Rev. Frank Du Moulin, of Ohio, and Mr. Hubert Carleton, general secretary for the United States. Chapters all over Ontario and many points in New York state were represented. Dean Farthing preached to a large congregation in St. Paul's Church, Brockville, on the evening of the 17th, his subject being "The Kingship of Christ."

Diocese of Huron.

BISHOP WILLIAMS was present at a meeting held in Cronyn Hall, London, January 16th, on behalf of the Laymen's Missionary Movement, and gave an address. It was decided that the sum of \$12,000 should be raised this year in the city parishes for the work.—ST. PAUL'S CHURCH, Wingham, is having a parish hall fitted up, by the chapter of the St. Andrew's Brotherhood of the church.

Diocese of New Westminster.

THE CONSECRATION of Christ Church, Fernie, will take place this month, when Bishop Dart visits the parish. Money is being raised to build a much needed parish hall. The debt on the rectory has been much reduced.

THE DIOCESAN Synod will be held in St. George's Hall, New Westminster, February 5th and 6th. The offertory at the Synod service will be devoted to the Pan-Anglican thank-offering.

Diocese of Toronto.

AT A MEETING of the executive committee of the General Missionary Society, in Toronto, January 24th, Archbishop Sweatman in the chair, a deficit in finances for the past year of \$10,000 was reported. This was accounted for by the largely increased gifts for other objects, made in some dioceses, and by the contributions to the Pan-Anglican thank-offering.

Diocese of Niagara.

THE SUDDEN DEATH of the rector of Fergus, which took place January 20th, was a great shock to all who knew him. He was on his way to conduct a service when he dropped dead on the platform of the railway station. His age was 74.—ALL SAINTS' CHURCH, Hamilton, is being enriched by some fine memorial windows.

Diocese of Qu'Appelle.

A QUIET DAY for the clergy, lay delegates to Synod, and Church workers, has been arranged to be held March 10th, in St. Paul's Church, Regina.—BISHOP GRISDALE will hold a general ordination in St. Paul's, March 15th.

FROM THE REPORT of the Executive Council for the restoration of Peterborough Cathedral, it appears that the expenditure upon the fabric has amounted to £53,614 8s. 10d., and of this amount the sum of £57 10s. 10d. has still to be raised. In addition, the special gifts for adorning and beautifying the interior of the Cathedral, including the choir, floor, and fittings, have, so far as can be ascertained, cost upwards of £20,000.

Music

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

Some time ago a complaint was sent to the editor of this department by a correspondent who thought that nothing should appear in this column excepting matter relating exclusively to ecclesiastical music. It was asserted that the doings of choral bodies, symphony and other orchestral societies, opera companies, and the like, had no place here. That furthermore the chief object of this column should be to minister (by way of counsel) to the wants of various struggling missions and small parishes where the musical facilities of large cities and towns are lacking.

Our correspondent evidently did not stop to think that THE LIVING CHURCH circulates in a wide field. An occasional bit of advice to musical workers in mission places is never withheld when it is asked for, and we try to give all of our correspondents due consideration whenever any topic of real interest or importance is brought up.

But it is hardly fair to the general reader to restrict this column to the lamentations of people who find themselves in "musical trouble," and who expect to have their difficulties explained away! Their dilemmas are often of an uninteresting and isolated nature. Besides, the title of this column has never undergone any change. We shall therefore continue to "stick to the text," and in doing so we may find ourselves called from the artistic heights of the Boston Symphony Orchestra to the practical problems of a volunteer choir in the wilds of Arizona.

We may also call attention to the fact that no department of this paper is unfairly shackled. A book that is to be reviewed does not necessarily have to be a theological work. Topics are discussed that are not strictly religious. Literary value, and general importance play their respective parts.

Moreover, there are often intimate connections between subjects apparently remote. For example, the stage has a distinct bearing upon ecclesiastical music. The art of training voices is stimulated and kept in a high state of advancement by the opera. The most remarkable singers the world has ever known were (and are) called into artistic existence by the secular music drama. What we know of the human voice has come to us for the most part through this very agency.

Just at present there is a curious rivalry between the two soprano "stars" of the Metropolitan and Manhattan Opera Houses of New York. For some years past Madame Sembrich has been considered the greatest exponent of the florid Italian style that New Yorkers have been privileged to hear. She has perhaps held the highest place in operas of the "Lucia" type since the days of Adelina Patti. Now comes Madame Tetrassini, after a season of amazing success at Covent Garden, London, and her brilliant achievements at the new Manhattan Opera House have literally turned the heads of all who have heard her.

There is something in the attractiveness of the high notes of operatic stars that causes an experienced trainer of boys' voices more or less astonishment. It is in the higher flights of the octaves leading to D, E, and F *in altissimo* that the unbounded enthusiasm of audiences bursts forth. Many singers of prominence avoid these extremely venturesome peaks. Emma Eames is quoted as saying: "I never sing higher than C. It does not seem to be natural, and the artist, above all things, should keep the ideal in mind. It seems to me that mere exhibitions of vocalization such as we find in the old operas—the aria, cadenza, and the very high note—

[Continued on Page 516.]

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MUSIC.

[Continued from Page 514.]

are not as much in favor as they once were." Nevertheless, the *prima donna* who has the ability to sing such soprano parts as those occurring in the "Magic Flute," "La Traviata," and "Lucia," seldom neglects the opportunity of being heard in them. Now the average woman singer (leaving operatic *prima donnas* out of the question) does not care to sing higher than A. In choral society performances of such works as Bach's "Christmas Oratorio," and other compositions with a high soprano range throughout the choruses, there is very often a weakness and uncertainty in the higher notes. And this undoubtedly has much to do with the *furor* caused in audiences listening to such things as the "Mad Scene" in "Lucia."

People who are not accustomed to the easy production of very high tones are naturally enough dumfounded when they hear them.

Well-trained choir boys think nothing whatever of singing high C and D. They do not reach such altitudes in service music, but in the rehearsal room the range of vocalization is from low A to top C. It is not at all rare for certain boys to sing G above high C—a note never attempted by the stars of the opera. Properly trained boys deliver these high tones with remarkable ease and fluency, without trace of strain or muscular effort.

The reason why women dread the region above A on the first line above the staff is that their voices show the effect of age. The boy's voice is extremely elastic, and it practically has no "top." If the boy were not cut off from future vocal development by change of voice, it is difficult to state what limitations he would meet with in the execution of florid runs of high altitude.

Women who excel in this style of singing are trained from early youth, and their voices are kept in condition. But the average female singer, found in so-called "mixed choirs," and in choral clubs, and oratorio societies, is no match for the boy in vocal elasticity.

An expert solo boy would undoubtedly admire and enjoy Tetrizzini's "high E flat" we hear so much about. But it certainly would not strike him as being anything marvellous—and after the performance the youngster would probably test the matter, and see how much higher he could sing.

The Magazines

THE MARCH NUMBER of the *Spirit of Missions* will be the annual Children's Number. The appearance of this number has now become one of the well recognized and eagerly anticipated events of the missionary year. Every one who was fortunate enough to secure a copy of last year's issue will readily understand why this is so. An equally attractive number is promised for 1908. The cover, printed in colors, shows a group of Japanese children marching with drum and flags in a missionary kindergarten. Bishop Van Buren helps "Mercedes" to tell, in her broken English, something about the life of the children and what the Church is doing to help them in Porto Rico. The Rev. E. W. Bursleson, with pen and camera, tells an interesting story of "The Children of the Western Prairies," while Bishop Funsten carries the story on with an account of the life of "The Girls and Boys of the Mining Camps and Ranches." Bishop Hare and Miss Salisbury have contributed some taking pictures and interesting facts about the Indian boys and girls. Deaconess Ranson tells how the Kawagoe Kindergarten had to build a wall around a fox shrine in the garden of the Mission House because the Japanese owner

would not allow the removal of the shrine. If one wants to know all that is in the Children's Number of the *Spirit of Missions* he should order a copy, or, better still, order three copies, one for himself and two for friends. For 25 cents three copies will be sent to any addresses. Every order should be addressed to The Children's Number, *The Spirit of Missions*, 281 Fourth Avenue, New York.

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Experiments of the Forest Service show that with preservative treatment the durability of lodgepole pine in Idaho is increased sixteen years. The cost of creosote is there relatively high, yet by treating posts there is a saving, with interest at 6 per cent., of 2 cents per post yearly. More important than the saving, however, is the fact that through preservative treatment other woods are fitted to take the place of cedar, of which the supply is rapidly becoming exhausted. A detailed description of experiments in preserving fence posts, together with practical suggestions for treating them on a commercial scale, are contained in Circular 117 of the Forest Service. This publication can be obtained upon application to the Forester at Washington.

DURING the past two years important preservation work has been executed in the south transept and south aisle of Tintern Abbey, England, much of the loose stonework and "corbel tabling" having been reset. In the refectory the mullions of the window tracery have been carefully renovated in order to prevent further decay.—*Canadian Churchman*.

AT THE AGE of 81 Mr. James Pollitt is still a chorister at Newton Heath, Lancashire, Eng. When 8 years of age he became an alto boy at Culcheth Old School, Newton Heath, and with the exception of one year, spent at Accrington, he has continued to attend the church at the Sunday services, the festivals, and the week-night rehearsals.—*Canadian Churchman*.

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