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PRAYER AND THE WILL OF GOD.

IN the story of our Lord's temptation it is related how, in answer to a certain quotation by Satan from the Holy Scripture, Christ replied, "It is written again." In other words, what Scripture says in one place on a given subject, must be balanced by what it says in other places on the same subject. In no subject within the whole range of Biblical teaching is this principle of greater practical importance than in the subject of prayer. The wildest fanaticism supports itself by isolated texts; and people believe and teach that whatever we ask God for, believing that we will receive, we will receive. The results are disastrous to the spiritual life. The whole relation of the child on earth to the Father in heaven is reversed: the government of the universe must be handed over to our puny intelligences and selfish desires; and faith, instead of being surrender to the will of God, becomes dictation to the all-wise.

Our Mother, the Church, carefully guards her children against any such Satanic perversion of the meaning of God's Word.

GOSPEL (ST. MATT. 15: 21ff.). THE PRAYER OF THE HEATHEN WOMAN.

A woman outside the fold asks Jesus to heal her daughter. Jesus at first gives no sign of attention. When He does speak, it is a positive rebuff. "I am not sent but unto the lost sheep of the house of Israel." The woman persisting, Christ is even more harsh: "It is not meet to take the children's bread and to cast it to dogs." But on her replying, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table," our Lord makes response, "O woman, great is thy faith; be it unto thee even as thou wilt."

Now the chief point in this extraordinary narrative is that the will of God as expressed in our Lord is not changed one iota by this final yielding to earnest and persevering prayer, but the petitioner herself comes within the scope of God's unchanging and unchangeable will. Christ's mission was (first) to the House of Israel. "Salvation is of the Jews"; but by her recognition of that fact in God's plan and by her humility, perseverance, worship, and love of her daughter, the woman did not overcome God's reluctance, but took hold of God's willingness (Phillips Brooks).

THE EPISTLE (I. THESS. 4: 1ff.). GOD'S WILL OUR SANCTIFICATION.

The principle concretely set forth in the Gospel with reference to prayer, is, in the Epistle, laid down with reference to life in general. In marriage, in business, in all life, there is a place for the material. In our prayers, and in our general scheme of life, we are permitted to give a place to each of the different elements in our complex being of body, soul, and spirit. But some one element must govern all the rest and "this is the will of God," this is the supreme thing to which all else must be subordinated, viz., "your sanctification"—not your having whatever you wish, but your harmony with God's perfect will.

By this is not meant that the effect of prayer is limited to its reflex influence on ourselves. Prayer does practically bring things to pass that without prayer would not happen. By conforming to God's will, we become beneficiaries of His controlling purpose. "If we ask anything according to His will, He heareth us." On the other hand: "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts."

THE COLLECT.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul; through Christ Jesus our Lord. Amen.

W. B. C.

WANTED—BALANCE.

WHENEVER abuses creep into the Church, it becomes the duty of loyal Churchmen to meet the issues thereby raised. It would always be convenient if such issues could be mechanically determined by precedent. One might then go to his library, blow the dust from the top of an ancient tome, find precisely what was done in a like emergency before, and start history about its work of repeating itself.

But unfortunately, though history repeats itself, it does so always in a slightly different way. The mechanical way of meeting abuses fails, because the abuses themselves differ from the abuses of the past.

It cannot be denied that certain practical interpretations of Canon 19 in action afford ground for anxiety. Why should a Philadelphia church be placed at the disposal of certain Presbyterian revivalists? Why should ordinary Lenten addresses be given, as they are being given in a number of places, by a choice selection of Protestant ministers, who are interspersed with priests of the Church as though all stood on the same basis? Why should there be the even "exchange of pulpits" which has been reported twice from Massachusetts?

We cannot disguise the fact that incidents like these are most distressing to loyal Churchmen. Many of us are willing that experts on special subjects should occasionally be invited to speak on such special subjects in our churches. Without turning the church edifice into a lecture hall, we are yet ready that it should be used to promote social welfare, and we quite recognize that experts in social and moral questions can sometimes be utilized to great advantage in speaking from the chancel to our people. Churches were used as centers for the promotion of social welfare in mediæval days, even to the extent of turning them into playhouses for the presentation of morality and mystery plays. We find no fault with the occasional use of them to-day under proper safeguards, whether in connection with a service or otherwise, for the presentation of moral and social themes, and we are willing that specialists on such subjects should be invited to deliver the addresses.

But these exceptional instances in which outside speakers are justified have nothing to do with the ordinary services of the Church. We can think of no reason why speakers should be imported for such services from alien communions. The practice can have no other effect than to break down the distinction between the Church's priesthood and the dissenting ministry of self-made sects, in the minds of our people. It will quickly be argued that if it be legitimate for my rector to invite Dr. A., the eloquent Presbyterian or Congregational divine, to preach in our church, and, especially, if it be legitimate for our rector to "exchange pulpits" with him, it cannot be wrong for me to go to Dr. A.'s own church to "hear" him. From that argument to the next step, in which the choice of "churches" is to be based on individual preference, is a very short one.

It is proper to say that conservative Churchmen must and will do everything in their power to prevent such abuses in the services of the Church. These are not cases in which lawless priests are defying their Bishops. The newly amended Canon 19 thrusts upon the Bishop the duty of enforcing it and the exercise of discretion as to what specific invitations shall be given to outside speakers for specific occasions. When the worst abuses occur in the larger and more important eastern dioceses, as they do, it cannot be said that they are to be construed as merely local.

Cannot we trust our Bishops? When their hands have been untied will they use them to accomplish mischief? Is it the ideal of the Church that, since our Lord vested large spiritual powers in the Bishop, we must tie him up lest he use the power to pull down the structure of the Church upon himself and upon us?

The episcopate is the ruling office in the Church, and we desire to have it so. But if Bishops rule by legalizing anarchy, as though each Bishop were a law unto himself and might therefore constitute each of his clergy a law unto himself as well, what can we do but tie the hands of the Bishops again, because the Bishops have been weighed in the balance and found wanting?

We are experimenting now with a canon that restores to the episcopate some measure of the authority that ought normally to appertain to it. Bishops do not derive their authority from General Convention, and every enactment limiting the exercise of their power is, in itself, a confession of weakness and of abnormality. The Anglican Bishop has been tied by restrictions so that he has wielded very little actual authority in years

gone by. The experiment of trusting the Bishop is now being tried. Where, heretofore, he has been almost powerless in the parish churches within his diocese, he has now been vested with an authority that recognizes in him the chief pastorship of his entire flock. The strongest city rector cannot defy him under the provisions of Canon 19. Never has the real authority of the episcopate been so directly recognized by the law of the American Church as by that enactment.

And now the most powerful of our Bishops are causing dismay to their most loyal sons in the Church.

Of course there can be but one outcome to such episcopal weakness. If the Bishops of the stronger dioceses cannot be trusted with the exercise of canonical discretion, nothing will remain for us but to tie their hands again, and with them the hands of all the Bishops.

For it must not be forgotten that only a few Bishops are abusing the privileges of Canon 19. On the whole, the discretion reposed in the Bishops is being wisely exercised, and we should seriously lament the necessity for taking from them an authority over parish churches that they ought normally to possess, and that ought to be safer in their hands than in the hands of the parish clergy.

Might not the Bishops confer together and issue, for their own guidance, specific rules as to the manner in which they will exercise the discretion vested in them by Canon 19? From every point of view it is desirable that unity of interpretation should be reached. The interpretation that such Bishops as they of Vermont (chairman of the House of Bishops), Chicago, Pittsburgh, Springfield, Quincy, and others have made, differs radically from that which is being made in practice in these powerful dioceses of the East. Will not the collective body of American Bishops determine the question, before the Church be plunged into the most bitter internal strife it has ever known?

WANTED—BALANCE. One reason that this sad exercise of discretion reposed in the Bishops has come about, is to be found in the unbalanced utterances that have been made against the canon itself. Instead of seeing that *in theory* the canon is based upon the soundest of Catholic principles—the recognition of the kingly power of the Bishop in the Church and of the Bishop as chief ordinary in every parish—the canon itself has been denounced violently by men who ought to be the warmest supporters of at least its underlying principles.

We regret to say that the most recent of these unbalanced utterances comes from the pen of the Rev. William McGarvey, D.D., rector of St. Elisabeth's Church, Philadelphia, in a pamphlet entitled *The Open Pulpit in the Episcopal Church*. Dr. McGarvey takes the ground that to legalize the practices which we have just condemned is the express purpose of the canon. In seeking to establish his position he treats the debate in the House of Deputies as though it were a debate on the canon enacted instead of on another one entirely; he speaks throughout of the canon as though it were intended to legalize the Open Pulpit, in spite of the fact that the chairman of the H. D. committee, in reporting their much more objectionable amendment, expressly stated that it was not; he quotes certain vague and exaggerated generalities that appeared in editorials in the *Churchman* and the *Church Standard* as though they were meant to have a specific meaning that obviously they had not; he quotes some few "authorities" who have written letters to the Church papers telling what they thought the canon meant, and has entirely overlooked the interpretations made officially by the soundest of the Bishops, whom Dr. McGarvey might well treat as at least worthy of his consideration.

Strangely enough, Dr. McGarvey criticises severely the failure of the Bishops to incorporate into their canon the further restriction that was proposed, limiting permission to speak to Christian men "confessing the Nicene Creed." But that would, in our judgment, be objectionable, as seeming to suggest that a teaching office was recognized on the part of such special speakers, which is precisely what is *not* recognized under the canon and ought not to be recognized.

And even in the distorted view which he presents to us, Dr. McGarvey perceives for himself that his argument breaks down. "One of the most inexplicable questions of the many inexplicable questions," he says, "which the proceedings in the Convention of 1907 suggest is this: How did it ever come to pass that the High Church Bishops could bring themselves to vote for such an enactment as the open pulpit canon?"

The question is indeed "inexplicable" on Dr. McGarvey's

hypothesis. Why not then examine the hypothesis and see whether that be not an imperfect one?

It is certain that the "High Church Bishops" *did* "bring themselves" to vote for the amendment to Canon 19. Now the view of that amendment which Dr. McGarvey presents is one that he and we would characterize, no doubt, as revolutionary, contradictory to the Ordinal, unconstitutional, and absolutely opposed to the convictions of at least those Bishops and others whom Dr. McGarvey terms "High Churchmen." If, then, another view of the amendment can be discovered which is not revolutionary (whether it be wise or unwise), not contradictory to the Ordinal, not unconstitutional, and not opposed to the convictions of High Churchmen, is there not at least a possibility that the latter view may be the correct one?

Such an alternative view has been presented, as we have shown, by some of the wisest and most trustworthy men in the Church, not to mention the very humble editor of THE LIVING CHURCH, whom, no doubt wisely, Dr. McGarvey entirely ignores in the deference which he pays to the editors of our admirable contemporaries, the *Churchman* and the *Church Standard*; but when Dr. McGarvey treats as negligible authorities the Bishops whose view of the canon we have already cited, he is simply surrendering his mind to an evil influence from which we earnestly hope it may sometime be delivered. For a wildly partisan attack upon the Church; for a thoroughly unbalanced, distorted presentation of alleged conditions, we know of no equal to Dr. McGarvey's recent pamphlet.

Wanted—Balance! We have been free from serious divisions in the Church for so long that we have almost forgotten how to treat them. If it be true that a few men, Bishops or others, have declared war against the historic practice of the Church, there could not be a surer way to unite conservative Churchmen in defence of the polity of the Church. The inevitable result would be that Catholic Churchmen, High Churchmen, Low Churchmen, and the better class of Broad Churchmen would be fused into that close fellowship which, in recent years, many of us have earnestly hoped for. Then would be proven the truth of what we have so often maintained: that all of these are, at the base, Catholic Churchmen, and should be treated as such; that the non-Catholics in the Church are an insignificant minority. If, because a few men have pointed ill-shaped, out-of-date, sixteenth-century guns at the Church, a few of her soldiers have taken fright and wish to run, run, run until they reach the bulwarks of Rome, by all means let them go, before the fighting begins. No man will be driven to Rome; any who go, go of their own free election.

For the rest of us, we shall decline to be scared into a panic. The attacking army against the Church, if there be one, is of microscopic size. We doubt, for ourselves, whether there is any; we are more inclined to attribute the present troubles to good-natured blundering on the part of a few Bishops. And if Bishops in a few strongholds have weakened where we might have expected them to be strong, we shall remember that plenty more Bishops have not weakened. The "crisis" is play compared with the battles of the last two generations in England.

Let nobody be afraid. If we must fight, it will be in defence of the Church as we and our fathers have known it; and fight we shall, if, under the guise of a simple canon, any party in the Church intends to attempt a revolution.

Let those who are afraid, withdraw. Let others not misrepresent the issue. Let all of us be determined that if, in the interest of "unity" (!!!) any Bishop shall fail to maintain the historic position of the Church, he will find that conservative Churchmen are ready to do battle.

WHAT HAPPENED IN SHANGHAI.

FOR some months past there has been quiet questioning and some open discussion in regard to the participation of members of our China mission, including our two Bishops, in a general conference of Protestant missionaries held in China. We have, for our part, asked Churchmen to suspend judgment until it might be possible for us to present the facts. We were advised that the proceedings, including the debates, were to be published in book form, and we have deferred all criticism until we might have the opportunity of examining that record. The volume is now received, and a synopsis in the form of a paper entitled "American Churchmen in the Centenary Missionary Conference in Shanghai" will be found on another page. Since that article was prepared we have also received the Statement from the Bishop of Shanghai, which also will be found in this issue.

We believe the Bishop has acted wisely in making this statement. The public feel that they have a right to demand publicity. The largest trusts and corporations have been shaken by the demand for it, and it is not strange that missionary societies should have heard it. It is nearly a year since the Shanghai conference was held, and the present letter is the first reliable information any of us have been able to receive concerning the part taken by Churchmen in that conference. We are not surprised, therefore, if the Bishop finds that some have been seriously perplexed at the silence that has been maintained in the face of inquiries, and if injury has been done thereby. We quite realized that perplexity and that injury last summer.

We must interpret the voluminous Record by the Bishop's statement and his statement by the Record. We shall, for our part, write very frankly, and shall ask that any false inferences or misunderstandings on our part may be corrected with equal frankness.

For we cannot deny that the Record, apart from the Bishop's letter, had filled us with serious misgivings. We have endeavored to give a just synopsis of the portions relating to the debates and resolutions on the two subjects, "The Chinese Church" and "Comity and Federation," in so far as they relate to the Anglican members. And it would have been impossible for us to deduce from that Record that the Anglican members had assumed any position like that outlined by the Bishop.

For, first, what are we to understand by the terms "the Chinese Church," "the Chinese Protestant Church," which are used in the Record? There is a series of voluminous resolutions under the general heading, "The Chinese Church," and for which the term "Chinese Protestant Church" is used as a synonym. With every desire to interpret these resolutions in accordance with the Bishop's statement, we find it most difficult to do so. Surely the interpretation which the unaided reader will place upon them is that the gathering of missionaries assumed, if it did not enact, that together, as a mass, they and the converts and people connected with their several missions constitute a single homogeneous body which they term The Chinese Church or The Chinese Protestant Church. Why else are those terms so repeatedly used? Why else were definitions formulated as to the doctrinal position of this Chinese Church? Why else was the question of creeds germane?

Nor is this wholly a matter of inference. The fact that this gathering viewed itself as representative of a single body, the Chinese Church—notwithstanding the division into separate missions—is repeatedly suggested. It is differentiated from the "Churches." It apparently includes the membership of all the latter. It is said in the resolutions that "the Chinese Protestant Church . . . numbered at the end of 1905 about 175,000 communicant members." "To all members of the Church in China now, both older and younger, we send our hearty and affectionate salutations as fellow-servants of Jesus Christ." "In planting the Church of Christ on Chinese soil, we desire only to plant one Church." etc. These and many other clauses of the resolutions, not to draw as we might from the debates, seem clearly to indicate that the conception of the conference that was crystallized into words was not that of the Bishop's present letter, but that the "Protestant" missions in China already comprise one "Church," in which each part is equal to each other.

It is obvious that, whatever else may be said of this "Chinese Church," it is at least a body not in communion with the American Church. When our American Church missionaries took part in enacting measures that purport to speak for the "Chinese Church," the "Church in China," the "Chinese Protestant Church," they came perilously near to committing a serious overt act of schism. Indeed, quite remembering that the analogy is not complete, we are obliged to say that Bishop Cummins' act of participating in the formation of a new "Church" is the nearest precedent that we recall to this strange act of our missionaries in China; and Bishop Cummins was suspended for the mere intention of participating in that act of schism, and was deposed for accomplishing it.

Why should our missionaries in China have assumed authority as legislators for this "Chinese Protestant Church"? Are we to assume that the communicants of the American Church mission are numbered with the 175,000 communicants above mentioned? Are we to assume that those communicants are deemed precisely analogous to other communicants of this "Chinese Protestant Church"?

We can quite appreciate that the members of the Protestant missions may have had one view of these questions

and our Bishops another view. Of course we recognize that Bishop Graves, at least, could never *intentionally* have placed himself and our mission in such a compromising position. Yet the Bishop's view of a gathering consisting of several hundred men is not necessarily conclusive, and we cannot gather from the Record as a whole that this was generally construed as simply a gathering of missionaries unrelated to each other. The whole series of resolutions concerning The Chinese Church is inexplicable on any view of the conference that does not treat it as representative of a single body, differentiated from the Roman Catholic Church, for instance, in a sense altogether different from that in which its component parts were differentiated from each other. But we are not dealing with views, but with legislation that assumes throughout the exact identity of standing of all sorts of "communicants" of this "Chinese Protestant Church," whatever be the manner by which they have been admitted as such.

We, for our part, must deny every postulate of these papers and these resolutions that confuses membership in the mission of the American Church with membership in the "Chinese Protestant Church." The two are quite as distinct as the latter is from the Roman Catholic Church, the distinction between which two bodies is so clearly pointed out. Indeed we feel, in spite of Bishop Graves' view, that the Church has been seriously compromised by her representatives in permitting the assumption of such identity to go unchallenged.

It is not to the point that every baptized person is, by virtue of his Baptism, a member of the one Church. That one Church is not the "Chinese Protestant Church," nor is there one word in these resolutions to indicate that the "one Baptism" is recognized as the basis of unity in that Chinese Church. Indeed the bodies whose members make up the "Chinese Church" include the "Christian Catholic Church in Zion" (which we presume to be Dowicites), the Friends or Quakers, the Seventh Day Adventists, and a number of sects whose names even we do not recognize. Altogether apart from the fact that organizations of baptized people do not thereby become of equal legitimacy with the Church, it cannot even be maintained that this is a "Church" of baptized people. And, beyond question, it is not a Church in communion with this American Church. Whether a Bishop can actually be in communion with two "Churches" that are not in communion with each other, and a legislator for both, we leave our Bishops in China to say.

IF, THEREFORE, participation in the acts of this "Chinese Church" was, in itself, near to an act of schism, it becomes less important to inquire what was the attitude of our Bishops toward the Creeds. How does it concern them what may be the doctrinal standard of this "Chinese Church"? Who commissioned them to participate in the work of formulating "confessions" for this strange body?

But if they were concerned with it, it strikes us as incomprehensible that they could consider themselves members of a conference whose position, *unanimously adopted* (p. 417), affirms that: "While acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church unity, and leaves confessional questions for future consideration." It is a satisfaction to learn from Bishop Graves that he "did not consider this satisfactory and did not vote for it," though the Record, showing that the resolution was adopted unanimously, indicates that he did not vote against it; but even that satisfaction is short-lived when we discover that the final and most objectionable clause, which Bishop Graves says was "not entirely satisfactory," was a late amendment, *adopted on motion of Bishop Roots* (p. 426). And though Bishop Roots, like Bishop Graves, spoke in favor of retaining the indorsement of the creeds, it was yet with the apology that he "would be quite willing, so far as he was concerned, to subscribe to the amendment leaving out all reference to the Creeds" (p. 419). And so we have the distinguished honor of supporting in China a Bishop who is willing to belong to and to legislate for a creedless Church, a Church whose "confessional questions" are deferred "for future consideration," or a Church teaching the Catholic creeds, according as the majority might determine! Why not admit Confucians into the select society as well? By what quibble are these excluded?

We fail, also, to see how it can be asserted that the Anglican members "stood upon the ground of the Chicago-Lam-

beth Quadrilateral." The Quadrilateral contemplated the possibility of other religious bodies entering into negotiations with the Church on a preliminary fourfold basis. What is there in the Quadrilateral that justifies the formation of a union "Church" embracing alike all sorts of Protestants, in which the Church is not even a minority partner, but is wholly swallowed up? Where is the acceptance on the Protestant side of the "Historic Episcopate"? And in view of the fact that a commission on Christian Unity was appointed by General Convention to conduct such negotiations, who gave authority to the Bishops of Shanghai and Hankow even to negotiate with the "Chinese Church"? But the matter is not one of negotiation. The Quadrilateral declared that "this Church does not seek to absorb other communions," but the "Chinese Church" has apparently been permitted to absorb "this Church."

And their action is not even in accordance with the resolutions of the "Conference of the Anglican Communion in China." That conference instructed its committee "to express to the Centenary Conference its sympathy with all efforts tending to Christian Unity," and "to arrange, if possible, for mutual conference with representatives of other Christian bodies, before or during the sessions of the Centenary Conference." But such conferences are radically different from accepting membership in a "Chinese Protestant Church," and conveying the assumption throughout that the "Protestant missions" are so closely alike as to constitute *as such*—not by virtue of any baptism—"already one body in Christ." Conference of one body with another is one thing; consolidation of the two is altogether another.

WHEN WE come to questions of "Comity and Federation," the day was partially saved for the Anglican mission, not by the Bishops but by the Rev. L. B. Ridgely. We could appreciate the value of a federation of *Christians* in China for the study of problems which each mission must meet, where a federation of *Churches* would be suicidal. The former federation would be analogous to that of representatives of lay brotherhoods in Chicago which we commended last week. Mr. Ridgely saw this, and the scheme for a "federation of Churches" recommended by the committee was changed, in accordance with his suggestions, to a "Christian Federation of China." But Bishop Roots spoke in favor of a "United Christian Church in China," meaning evidently union between the several Protestant missions. "One Church is our ideal," he said, "one Church which must have liberty and united action"; and that one Church was to be constituted as stated. And Dr. Pott observed that "they were now talking about federation of the churches." They must "bear in mind that the different churches or missions must be the units, and that what they were trying to do was to get a federation of these units" (p. 708). It is obvious that Mr. Ridgely had little assistance from his Anglican colleagues in "forestalling objections that might arise from our Anglican communion," and it is equally obvious that even the Anglican members did not unanimously agree with the view now advanced by the Bishop of Shanghai.

It is, indeed, a little difficult to discover what is the relation of the "Chinese Church" or "Chinese Protestant Church" to this "Christian Federation of China." No definition of the relationship appears to have been given. Apparently the "Chinese Church" is reckoned as embracing the entire number of members of all Protestant missions, the American Church being treated both by its own representatives and by others as one of them; and the federation is the effective organization of that "Church," by means of which its work is to be accomplished. And yet the distinction between the "Church" and the "federation" is so indistinctly drawn, and the conception of the first differs so largely from the conception of the second, that, if we were in entire sympathy with all the resolutions, we should still feel that too great ambiguity had been used to afford a successful organization. We have not deemed it necessary to recapitulate the rather elaborate rules for provincial councils and a national council, the executive and legislative bodies of this federation. Apparently these bodies succeed to the functions claimed by this centenary conference as representing the "Chinese Church."

The embryo of the attempt, under the guise of "comity," to divert Bishop McKim's mission among university Chinese in Tokyo to the Methodists will be found in resolutions VIII. and IX. of "The Chinese Church" and in the "Supplementary Resolutions." Bishop Roots was chairman of the committee appointed, and was the effective agent in the attempted act of schism in Tokyo. We shall hope that at some future time the

entire story of that abortive effort may be told. It is outside the immediate scope of this consideration.

One thing we cannot refrain from suggesting. Not a Chinaman was admitted into this sacred conclave which outlined the future of this "Chinese Church," although 175,000 native members are claimed. If there were no other reason, this would be sufficient condemnation of this organization in so far as it claimed authority over the "Chinese Church." No wonder Chinese Christians are charged with lack of patriotism! It seems difficult to conceive of a more monumental exhibition of bad statesmanship on the part of foreign missionaries.

And so this is the condition that confronts us. Instead of preserving a distinct autonomy among Christian bodies in China, the representatives of the American Church are now mixed up in some kind of "entangling alliance" with all sorts of Protestant bodies, constituting, in their totality, the "Chinese Protestant Church." Bishop Graves' view is that "No Mission was bound by the resolutions of the Conference except as it might hereafter adopt them by its own action." "These [resolutions] can only concern ourselves after they have been considered, and so far as they may be adopted by the synod of the Anglican Communion in China." But there is not a word in the Record to justify the view that Anglican membership in the conference differed in any wise from membership of other missions, and it is beyond question that in the conference itself, the assumption of the exact equality of all sections of this "Chinese Church" was not challenged. Protestantism was recognized as the common bond of unity.

We are inclined to add but one more thought to what we have already said, for it is difficult to express ourselves in regard to the attitude of our Church missionaries without saying more than, perhaps, would be wise. Periodically, some ardent Churchman, whose Churchmanship is so thorough and so sound that he does not fear the possibility of compromising the Church by any action that he may take, is anxious to plunge the Church into some action with or toward the sects that is close to the border line of the impossible, but does not quite cross it. Theoretically his position may be defensible and personally he may be trustworthy; but the practical result of his well-intended experiment is that a quantity of weaker brethren hasten to cross the danger line in the guise of simply following the leader.

Bishop Graves undoubtedly went into this conference with the purest motives and the most thorough intention to do nothing that could compromise the Church. But if he had kept out, and kept his colleagues out—

(a) Bishop Roots would not have placed himself on record by the unfortunate remarks attributed to him in the Record, nor would he have sought to divert a Church mission into schism.

(b) Dr. Pott would not have committed that mistake of seeking to join "Churches" into a federation that would recognize all of them as equal "units."

(c) Mr. Ridgely would not have been forced, single-handed and alone, to show how a Federation of "Churches" would have been inconsistent with Anglican order.

(d) Chinese Churchmen would not be left in serious doubt, or in inevitable misconceptions as to the relation of the Catholic Church to other religious bodies.

(e) Our whole mission in China would not to-day be involved in an entangling alliance.

(f) And Churchmen at home, some of whom have been painfully apathetic toward missions, some of whom are unreasonably despondent concerning conditions in the American Church, some of whom are prone to exaggerate the importance of mistakes made by individuals, and some of whom are only too ready to seize upon excuses for condemning foreign missions and for refusing to support them, would not have this additional burden and perplexity upon their hands.

Shall we say that because Bishop Graves sought nobly to prevent that "Chinese Church" from "wrecking all hopes of unity at the start" by refusing its assent to the creeds, which, however, his brother Bishop was willing to concede, he is therefore exonerated in all this difficulty? It all hinges upon the answer to the first conundrum ever propounded: "Am I my brother's keeper?"

But the more serious question to the Church at large has to do with the China mission as a whole and not with a single worker in it.

It is a matter of great regret to many Churchmen to know that the Russian consul general in New York, M. de Lodygensky, is about to retire from that post and to return to his home in Russia after an official residence of seven years in New York. Few men have sought so eagerly and so wisely to bridge the chasm between the Churches of the East and the Farther West as has M. de Lodygensky; and few men from foreign lands have seemed to grasp so perfectly the actual condition prevailing in the Anglican Churches, and the causes for that strange complexity of forces which that condition entails.

Churchmen have learned to regard M. de Lodygensky as one of themselves; and that sense of identity of ecclesiastical connection is itself the best augury for the future relationship of the two Churches. They can only become outwardly one when their members *feel* that they are one. The consul-general has stimulated that unity of sentiment and of sympathy more, we venture to say, than any other one man in either communion has been able to do.

The best wishes of THE LIVING CHURCH and of a host of Churchmen go with him to his distant home.

ANSWERS TO CORRESPONDENTS.

MANLIUS.—(1) Prior to the late amendment to Canon 19, there were differences of opinion as to whether the "officiating," by preaching or otherwise, of men not episcopally ordained, was positively prohibited, the language of the restrictive canon being ambiguous.—(2) We have not traced the history of the enactment of the canon before its recent amendment. Apparently, and as generally interpreted, it was intended to forbid every sort of "officiating" by others, but some took advantage of an obvious ambiguity of words.—(3) No Church of the Anglican Communion permits any sort of officiating by others than her own clergy or lay readers, except for the present partial exception made by the American Church; but we are not in possession of the canons of the other Churches, and cannot say how far that exception would be legal elsewhere.

C. L. N.—(1) The number of clergy of the American Church who perverted to Rome during 1907 was two: F. E. J. Lloyd and W. E. Henkell. The Roman priest who told you there were a hundred made a trifling miscunt.—(2) Auricular confession is a very ancient practice of the Church, though originally confession was made in public. The sacrament of penance, which involves confession, has come down to us from the beginning, but there have been variations in the mode of confession.—(3) The doctrine of the Papal Supremacy was of gradual growth and no definite time can be assigned wherein it became generally accepted in the Latin Church. The supremacy is rather a fact than a doctrine.—(4) The controversy over the Immaculate Conception dates from the twelfth century, and the doctrine was declared by Pope Plus IX. to be *de fide* in 1854.—(5) Augustine was the first Archbishop of Canterbury, occupying the post from his consecration in 597 till his death in 605.—(6) There were a very few instances of unordained persons intruded into livings in English parishes, but none into bishoprics, during the troublous period of the Reformation; but during the Presbyterian ascendancy, under Cromwell, the entire hierarchy of the Church was superseded and the use of the Prayer Book became a penal offense. All these scandals were terminated at the Restoration in 1662. There were many instances wherein clergy of all schools, Roman, Anglican, and Protestant, were brought to the block or to the stake during the century and more of turmoil, but of course there never was a time when "all duly ordained Bishops and priests were beheaded."—(7) The term "Holy Roman Church" is used in many formal documents of that communion. Other titles also appear to be used.—(8) Orientals have sometimes, within recent years, used the term Transubstantiation to describe their doctrine of the Holy Eucharist, but they seem not to imply thereby the doctrine rejected by our Articles of Religion. The term itself is used in a number of different senses.

B. G.—A sermon (as the word is used in the Church) is an authoritative exposition of some theme of faith or morals delivered by the authority of the Church by a Bishop or priest, whose right to speak on behalf of the Church has been conferred upon him by ordination. Technically, the sermon is an adjunct of the Holy Communion alone, though custom has introduced it in connection with other services as well. A sermon is as distinct a form of public speaking as is an eulogy or a "travelogue," and no one need be in doubt as to the distinction between a sermon and an address.

NO NAME.

The *os innominate* is a very twisted bone.
It has three names and yet is called "the great but nameless bone."
The *Undenominated Church* is something like the bone;
It's *twisted*, basin like, and should by us be left alone.
The nameless bone we sit upon at close of every day;
The Undenominated thing so used would never stay.

B. O. BAKER.

WHAT is the crown of the whole of life lived faithfully here? It is not a crown of gold or gems in another life; it is simply more life; a broader use of power, a healthier capacity, a larger usefulness. You are faithful unto death, through the misapprehensions and imperfections and absence of appreciation or gratitude in this preparatory world, and then there is offered to you inevitably and legitimately the crown of a larger, more serviceable, more effective life.—*Francis G. Peabody.*

BUILDING SECURED FOR YORK CONVOCA- TION

Sessions Will be Held in Picturesque Fifteenth Century Building

LARGE BEQUEST FOR CHURCH WORK IN DIOCESE OF WAKEFIELD

The New Education Bill Introduced

BISHOP OF BOMBAY IS REVERSED BY HIS METROPOLITAN

The Living Church News Bureau }
London, February 25, 1908 }

THE Convocation of the Province of Canterbury has, since the erection of the Church House in Westminster, found a fairly suitable domicile in that building; but York Convocation has for a longer time been compelled to put up with a *piéd à terre* since the revival of the actual existence of both Convocations six and fifty years ago. The permanent housing of the Northern Convocation, however, is now in part an accomplished fact by the Upper House having taken possession of a fine panelled room in the picturesque fifteenth century building known as St. William's College, situated in the precincts of York Minster, which has recently again become Church property and been transformed into a Church House for the Province of York. Here also the House of Laymen, which is associated with the Convocation for consultative purposes, will hold its sittings. As yet, however, nothing has been done to the portion of the building which is to be utilized for the meeting of the Lower House; and consequently that House will continue to meet in the Zouche Chapel, York Minster.

St. William's College, York, has passed through many vicissitudes since it was the residence of a Prior of Hexham Abbey. It was first converted, in 1453, into a collegiate abode for "Priests and Parsons holding chantries in the Metropolitan Church" (i.e., of York)—they had previously lodged about the city under scant rule or discipline—and was dedicated to St. William of York, a twelfth century Archbishop, who was renowned for his sanctity, and whose shrine became the most famous one in the Minster. His effigy, much worn by time, is to be seen over the main entrance to the college. After the dissolution and spoliation of the chantries, the building passed through the hands of various private persons, and finally reached the nadir of its degradation when it was converted into a series of tenement habitations. A seventeenth century owner, Sir Henry Jenkyns, is supposed to have added the Jacobean Gothic features which give such a pleasing variety to the quaint little quadrangle and the great staircase.

ATTEMPT TO SELL CHALICE AROUSES OPPOSITION.

The *Morning Post* states that in order to raise funds for a new floor in the parish church of Churchill, near Worcester, the vicar and churchwardens have entered into negotiations with Mr. Pierpont Morgan, of New York, for the sale of their ancient church chalice, for which Mr. Morgan has offered a considerable sum. Quite rightly a good deal of local as well as more widespread feeling has been aroused against the shameful proposal, and the Chancellor of the diocese is being urged not to grant the necessary faculty. Mr. Willis Bund, F.S.A., in an address to the Worcester Archæological Society, expressed himself strongly in regard to the matter:

"The chalice was to be added to a collection of English and foreign chalices and a pyx which adorned Mr. Morgan's table, an array which suggested to him the Feast of Belshazzar. There could be nothing more horrible than to allow a chalice which had been used for over three hundred years—a vessel from which the parishioners had received the 'cup of salvation'—to be polluted in this way. The sale of the Communion plate was not the fittest way to provide for Church restoration."

Surely this is a case in which the diocesan chancellor will be amply justified in refusing to issue a faculty.

BEQUESTS TO THE BISHOP OF WAKEFIELD.

Announcement is made of some liberal bequests to the diocese of Wakefield. The Bishop of Wakefield has been informed by the executors of the late Mr. M. E. Sanderson, of Kettlethorpe Hall, that in a will, dated April, 1903, Mr. Sanderson bequeathed to the Bishop of Wakefield a sum of £60,000, to be called the Sanderson Trust Fund, for the promotion of the religious work of the Church in, or in connection with, the diocese of Wakefield. As illustrations of the kind of religious purpose to which, in his view, the income of the trust fund might wisely be devoted, the testator makes certain suggestions. Under the same will is also bequeathed a sum of £10,000, the income of which is to be applied towards providing pensions for women within the diocese of Wakefield. The trustees to this fund are the Bishop and the vicar of Wakefield for the time being. Mr. Sanderson has also bequeathed the net residue of his estate to the Bishop of Wakefield to be applied in such manner for Church purposes as he shall, in his uncontrolled discretion, think fit. The testator, however, expresses a desire to state that if the Bishop thinks it desirable, a portion of this bequest may be devoted to the augmentation of the incomes of poor clergy in the diocese.

PRIMUS CHOSEN FOR SCOTIA.

At a meeting of the Bishops of the Scottish Church held in Edinburgh last week, the Bishop of Brechin (the Right Rev. W. J. F. Robberds, D.D.) was unanimously chosen Primus of Scotland, in succession to the deceased Bishop Wilkinson, of St. Andrews, Dunkeld, and Dumblane. The appointment would seem to be an excellent one, while it is obviously fitting that the see once occupied and adorned by that great Catholic theologian and confessor, Bishop Forbes, should become associated with the Scottish Primacy. The new Primus, who is an Oxford M.A. and an old Cuddesdon student and chaplain, was ordained priest in 1888, and prior to his elevation to the episcopate was an assistant curate of the Church of St. Mary, Redcliffe, Bristol. He was consecrated Bishop of Brechin in 1904.

The Liverpool Protestant Persecution Bill, which was "talked out" when before the House of Commons for second reading on St. Valentine's day, is dead for this session. The Prime Minister, having been asked whether the Government will give facilities for the further discussion of the bill, has replied that such a course is not possible.

CAMBRIDGE UNION FAVORS DISESTABLISHMENT.

At the Cambridge Union debate week before last a crowded house decided by fifty-nine votes in favor of the motion, "That this House would welcome the disestablishment of the Church of England." It is stated that many of the supporters of the motion, including the first two speakers on that side, spoke from the point of view of Churchmen, and bore names well known to the Church. Coming as this does on the top of the majority vote in favor of the separation of the Church from the State at a recent Oxford Union debate, it is especially a sign of the times.

THE E. C. U. AND THE EDUCATION QUESTION.

The second general meeting of the English Church Union for the present annual session was held in the Great Hall of the Church House, Westminster, on Wednesday evening last, and was the occasion of some pronounced speeches from Lord Halifax and other prominent Churchmen on the subject of "The Present Position of the Education Question." The meeting was exceedingly opportune in view of the struggle now upon us by the Government's new scheme in regard to education which was brought forward yesterday in the House of Commons. There was a large audience, and the proceedings were marked by much enthusiasm.

DRASTIC ELEMENTARY EDUCATION BILL.

Yesterday in the House of Commons the Minister of Education (Mr. McKenna) introduced the Government's new bill dealing with public elementary education in England and



ST. WILLIAM'S COLLEGE, YORK, ENGLAND.

Wales. The bill proves to be such an iniquitous one that it is almost impossible to speak of it here with due self-restraint. It offers to the Church not an olive branch, but a sword. It is even a more drastic measure than Mr. Birrell's bill of 1906, while, like that bill, conceived and shaped manifestly in the Protestant Dissenting interest. It is a bill for the universal establishment and exclusive endowment, on the part of the State, of religious instruction under the Cowper-Temple clause, which practically means undenominationalism, or the antithesis of real Christianity and Church teaching. The gross injustice of the proposal that only undenominational schools are to be upon the rates, is at once apparent when we bear in mind that the majority of rate payers throughout the country are Church people. The other main features of the bill are (1) the institution of complete public control over all rate-aided schools; (2) the abolition of "religious tests" for teachers; and (3) provision for "contracting out." The "contracting out" clause is represented by the Government as a sort of concession in case of denominational schools whose owners or managers are willing to forego their share of the rates and revert to the position which obtained prior to Mr. Balfour's bill of 1902. But such schools would be now entirely outside the national system. In lieu of rate aid, they will receive a parliamentary dole of some few shillings per child. The bill, however, will not permit "contracting out" in single school areas. And this shows very plainly the *animus* of the Government against the Church, for practically all schools in such areas—*i.e.*, in country parishes—are Church schools. The Government apparently hopes by this means to placate Romanist-Dissenters, whose schools are confined to urban districts. We may be perfectly certain that Mr. McKenna's bill will never reach the Statute Book.

THE BISHOP OF BOMBAY REVERSED.

According to Reuter telegrams from Bombay, which appeared in the *Times* newspaper on the 19th and 20th, the Bishop of Calcutta, Metropolitan of India, opened a Metropolitan Court at Bombay last week, the purpose being to hear the appeals of the Rev. A. Bonney, chaplain of Lanouli, and the Rev. Father Nicholson, provincial superior, S. S. J. E., as incumbent of St. Peter's, Mazagon, against their inhibitions by the Bishop of Bombay owing to their refusal to conform to certain directions in the Bishop's visitation charge, particularly in reference to the prohibition of the attendance of unconfirmed children at the offering of the Holy Sacrifice. Both cases were stated to be settled by "a compromise"; Mr. Bonney and Father Nicholson being reinstated in the diocese and both they and the Bishop agreeing to abide by the decision of the Metropolitan in reference to the particular question at issue. Then, on Saturday, the *Times* printed the following Reuter telegram from Bombay: "The Bishop of Calcutta, Metropolitan of India, has decided that the attendance of unconfirmed children at Holy Communion does not necessarily imply strange doctrine and cannot legally be prohibited."

The *Times* of yesterday contained an appreciative obituary notice of the late Bishop Satterlee, of Washington.

J. G. HALL.

A GLANCE UPWARD.

By MARIE J. BOIS.

AS I sat at my desk this morning with my Bible before me, for a quiet half hour of reading and of worship, ere beginning my day's work, a strange numbness crept over my heart: the consciousness of how cold that heart is when left to itself, seemed as a leaden weight which nothing could lift. I knew I should love and praise, yet no thrill of response came from my heart to my mind. Suddenly I noticed one of our girls crossing the road with a large pile of books in her arms; she happened to look up and she caught a glimpse of me. A bright smile, an affectionate wave of her hand, and—the coldness, the numbness had disappeared as by enchantment.

I, too, could look upward, and if that sweet glance had so thrilled me, how much more would His loving heart respond to the glance upward of His child. How true I knew it to be that He is "ever more ready to hear than we to pray"! Once more, then, I learnt the great lesson which we Christians are so prone to forget: "And it shall come to pass that before they call I will answer."

A glance upward! How different our lives would be, what greater love and power would be ours, if we could learn in all circumstances of our daily life, to glance upward!

NO CAUSE FOR PESSIMISM IN NEW YORK

Lenten Services Began with Exceptionally Large Attendance

VARIOUS CHURCH HAPPENINGS IN THE METROPOLIS

The Living Church News Bureau
New York, March 9, 1908

WE are wondering why, if the Church is in such danger and people so very irreligious in these days, it should come to pass that the observance of Lent has this year started with an unusual degree of earnestness, at least so far as outward signs are significant. From every quarter reports are coming in of very large congregations both on Ash Wednesday and at the noon-day services since. If the up-town churches were well filled, as they were, with the women predominating, the downtown churches were full of men. Possibly we need not be so very pessimistic after all, and in God's good time what appear to be weaknesses and mistakes may be ended or rectified. What strikes those who are in touch with a great deal of the Church life of this city is that while the few who are doing extraordinary things are well before the public, the vast, solid rank and file of the Episcopal Church is attending strictly to the business of the spiritual life, and actively engaged in wholesome missionary activities.

One is constantly hearing of the results of this steady activity. At St. Agnes' chapel, for example, nearly \$5,000 has been given as the annual missionary Quinquagesima thank-offering. At St. Mary's, Lawrence Street, near 125th Street and Amsterdam Avenue, the growth of the parish has warranted the rector and people in pulling down the old historic St. Mary's and commencing the building of a fine new church on the same site. It was hoped that a frontage on Amsterdam Avenue could have been secured, but that was found to be impracticable. Yesterday, Sunday, March 8th, was the last spent in the old building. While the new one is being erected the congregation is to worship for the celebrations of the Holy Communion in the parish house, while the 11 A. M. service on Sundays will be held in St. Paul's chapel of Columbia University. The Sunday school will be held in the Speyer School, which is near the church.

St. Cyprian's (colored) church, on West Sixty-third Street, is enlarging its bounds and erecting a parish house at a cost of \$30,000. The parish has, it is said, already reached no less than 1,500 families.

NURSES GRADUATED AT ST. LUKE'S HOSPITAL.

On March 2nd there took place the graduation of nurses at St. Luke's Hospital. There were 23 graduates out of a school of about 100. Mr. George Macculloch Miller gave the diplomas, and the Rev. Dr. Manning made an address.

ANOTHER CHANGE IN STANTON STREET MISSION.

The old Chapel of the Epiphany in Stanton Street, which later became the Pro-Cathedral in charge of the Rev. (now Right Rev.) Robert L. Paddock, is now in the hands of the City Missions Society and is converted, after a thorough renovation, into "The House of Aquila" and the "Chapel of St. Priscilla." (For getting original patronal dedications, commend us to the authorities of the Episcopal Church!) A year ago the former buildings were closed, and the congregation went up for a while to the chapel of the Messiah. Forty thousand dollars has been spent meanwhile and the congregation is now to come back to their own place of worship. The "House of Aquila" is now arranged so that on the top floor there is the Settlement House department, one feature of which is a model tenement flat just like the people have to use on the East side. Here children and mothers are taught economical and thorough housekeeping. They are Jews, and Kosher cooking is taught by a Kosher teacher. There are also classes for learning trades. On the second floor there is a day nursery. On the main floor is the chapel, and in the basement are the men's club rooms, with gymnasium, bowling alleys, and a laundry, where the cottas and surplices of the City Mission churches and chapels are washed, as well as the linen from the hospitals. This is a new departure on excellent lines and a considerable addition to the work of the City Mission Society.

CHURCH EXTENSION IN THE BRONX.

On Thursday, the 5th, there was a meeting at the rooms of the Church Club of clergy and laity, the latter being representatives of the various Church Clubs and societies of the metropolitan boroughs, including the Church Club of New

York, the Bronx Church Club, the Federation of Men's Clubs on Staten Island, the Seabury Society, Brotherhood of St. Andrew, and the Church Students' Missionary Association; and of the clergy, representatives of the Archdeaconry of New York and the Junior Clergy Association. A committee was appointed. The object is to render every possible assistance to Bishop Greer in his work of Church extension, and after an interview with him the committee has arranged a meeting to be held on May 11th, when the Bishop is to tell the men what he wants them to do.

THE BISHOPS CONDEMN GAMBLING.

Bishop Greer, preaching in Old Trinity at the noon-hour service on Thursday, condemned gambling in all its forms. He said in part:

"The imperative duty confronting the American people to-day is not merely to condemn gambling on the statute books, but to destroy it. A young man or woman, or an older man or woman, says: 'I see no harm in this gambling on the races, which can give me some new interest; I see no harm in it so long as I can afford it.' Yes, because he sees no further than a foot's length before him; no further than a table width or a day's amusement length or a night's amusement length.

"Go further and see its pathway strewn with wrecks, mental, moral, spiritual; disgrace, insanity, suicide, purest loves, and noble faces destroyed, its path with human ruins strewn. Grim and ghastly sight! Worse than any carnage seen on any physical battlefield after the fiercest fight. That is the way to see it. On that we take our stand as on an eternal law.

"Gambling in the poolroom, drawing room, stock exchange, race track, or any form of gambling, is the most insidious, strong, and subtle of all human passions, becoming more intense, more consumed with free indulgence, consuming not only the body, but the conscience and the heart and soul."

The letter from Bishop Potter to August Belmont read by ex-Governor Frank S. Black in the Assembly hearing on the Hart-Agnew racing bills on Wednesday was given out yesterday by Joseph C. Auerbach, attorney for the Jockey Club. The letter is as follows:

"MY DEAR MR. BELMONT: No one who knows anything of race-track gambling can do otherwise than deplore it. The question of its continued mischief is, as I think the Rev. Dr. Slicer has clearly shown, a question of regulation rather than suppression. Ideally, we would all rather have suppression, but driving a disease under the skin is not curing it, and we may wisely begin, at any rate, with enactments which are educative rather than more sweeping in their aim. From a deepening public conviction which does not invade private rights we may be able to advance to the higher ground up to which as yet public opinion is not ripe to ascend. I am, my dear Mr. Belmont,

"Faithfully yours,

"H. C. POTTER."

VARIOUS NOTES.

An interesting illustrated lecture was given on Friday afternoon at the house of the Rev. A. Duane Pell at 929 Fifth Avenue. Mr. C. Grant La Farge gave the lecture and his stereopticon views showed the progress of the Cathedral building from the first digging of the foundation to the future completed building as it is to be. Bishop Potter also spoke, as did the Rev. Dr. Huntington.

The Rev. H. M. Hopkins, rector of the Church of the Holy Nativity in Bedford Park, the Bronx, has announced that a series of Conferences on the Faith Cure system as established at Emmanuel Church, Boston, would be held on the Friday evenings in Lent.

A memorial service was held yesterday afternoon at Calvary Church for the late Bishop Satterlee. Addresses were made by Bishop Potter, Bishop Greer, and Archdeacon Nelson.

AT THE Advent Ordination in Christ Church Cathedral, New Zealand, Archdeacon Averill preached a rousing sermon on the scandalous underpayment of many of the clergy. He attributed the falling off in the supply of candidates for the ministry entirely to this one cause. To ourselves indeed it appears as though the low stipends are only a symptom of a deeper and more general cause—viz., the widespread materialism of the present day. But still, the poor payment would be quite enough to deter young men from entering any other profession. Have the laity yet realized that while they have been growing richer and richer, during the last ten years, the clergy have (generally speaking) the same stipends, while the cost of living has enormously increased? How can they expect capable and thoughtful men to come forward for a profession which is so shockingly paid? It is not only the amount of the stipends, but the irregularity in their payment which crushes the life out of many a country parson. We hope the Archdeacon's words will be taken to heart.—*New Zealand Church News.*

HOW LENT BEGAN IN CHICAGO

Generally Good Congregations on Ash Wednesday

LENTEN ARRANGEMENTS IN MANY PARISHES

The Living Church News Bureau,
Chicago, March 9, 1908

ASH WEDNESDAY was marked by fair weather in Chicago, the day being bright, and without much wind. From the reports which have come to hand the attendance generally at Church services must have been gratifyingly large, in many cases exceeding that of last year. This was notably true of the larger parishes, St. Peter's, St. James', Grace, Trinity, St. Paul's (Hyde Park), and others. In most parishes there were four services, one being for the children, and in all the Holy Communion was celebrated at an early hour, as well as at mid-day. The noon-day twenty-minute service at the Chicago Opera House was addressed by Bishop Anderson and the attendance was very large. The Rev. Z. B. T. Phillips took the remaining services of the week at the Opera House. At St. Peter's, the new curate, the Rev. Oliver E. Newton, was present for the first time, having just arrived from St. Anne's parish, Ivy, Va., his previous work having been in the diocese of Ontario, Canada. He is an alumnus of Trinity College, Toronto. Up to this time the Rev. A. W. Griffin has been largely alone in his work as rector of St. Peter's since he took charge last fall.

SPECIAL SERMONS BY BISHOP WELLER.

At Grace Church, the Ash Wednesday congregations were the largest since the Rev. W. O. Waters became rector. Noon-day services are again being held this Lent in the Hibbard Memorial chapel of Grace parish, the addresses being by various clergy of the city and suburbs, as well as by the parish clergy themselves. Much interest is centering in the announcement of the special course of sermons by Bishop Weller, which will begin on the evening of March 15th, the Second Sunday in Lent, and will be continued every evening during the week, closing on the following Sunday evening. This series of Conferences, as the Bishop calls them, will be similar to those given in the Church of the Advent, Boston, last Lent, and also to the students of Harvard University, and a general invitation is extended to all the Church people of the diocese to attend them. They will begin at 8 o'clock every evening, in the church, from March 15th to 22nd inclusive. At St. Paul's Church, Hyde Park, on Ash Wednesday, over 500 parishioners attended during the day, there being four services. The newly organized St. Cecelia choir of women sings at the Lenten services, this year, at St. Paul's, their uniform being long black gowns with white collars and sleevelets or cuffs, the head-coverings being soft mortar-board caps. Thus the cotta is eliminated, and the uniform is a feminine one, as it should be.

MUSICAL PROGRAMMES.

Trinity Church and the Church of the Epiphany are among those where Passion music is to be sung every Sunday evening during Lent. At Trinity the cantatas will be Gaul's "Passion Music," Williams' "Bethany," and Gounod's "Gallia." At Epiphany, the cantatas will be Maunder's "Olivet to Calvary," Gaul's "Passion Music," and Stainer's "The Crucifixion." At Trinity, there will be a special service with an address for men every Thursday night, in addition to the morning and afternoon services. On Thursday evening, March 12th, the combined choirs of Christ Church, Woodlawn, St. Bartholomew's Church, and St. Paul's, Hyde Park, will sing Dubois' "The Seven Last Words," at St. Paul's Church, the service to begin at 8 o'clock. This will be the third time that these three choirs have combined for a musical service during this winter.

On Shrove-Tuesday evening the St. Cecelia Society of St. Paul's Church gave its second concert, in the parish house. Mr. Carl Brueckner, of the Theodore Thomas Orchestra, was the 'cello soloist of the evening. Ever since January 22nd Wednesday evening services have been held in the parish house of St. Paul's, with excellent attendance. The special object of these services has been to present religion in its comforting, strengthening, and encouraging side.

PAPERS BEFORE THE LENT STUDY CLASS.

The papers at the Lent Study Class, under the auspices of the Woman's Auxiliary on Saturday, March 14th, will be by writers from Christ Church, Winnetka. Mrs. Ira Couch Wood will tell of "The Religious Significance of our Church Buildings;" Mrs. John R. Leonard's topic will be "The Vestments of the Clergy;" Mrs. Lee J. Dudley will describe "The Gloria

Patri," and Mrs. Charles G. Bolte's theme will be "The Standard Prayer Book of 1892." The reference books suggested for this series of papers are as follows: Walker's *The Ritual Reason Why*; Blunt's *Household Theology*; Leachman's *The Church's Object Lessons*; Durandus' *Symbolism of Churches and Church Ornaments*; Huntington's *Genesis of The American Prayer Book*, and Drs. McGarvey and Gibson's *Introduction to Liturgica Americana*. This Lent Study Class meets promptly at 11 A. M. in the Church Club rooms for one hour. The March meeting of the Chicago Branch of the Woman's Auxiliary was held at the Church Club rooms on Thursday, March 5th, the subject of the morning being "The Babies' Branch." Mrs. John Heal Tilton, the diocesan vice-president in charge of the Babies' Branch, had charge of the programme, and Mrs. J. C. Hoehn of All Saints', Ravenswood, spoke of the objects for which the money raised by the local branches in this department is being spent. There were 26 parishes and missions represented at the meeting. Miss Arnold of St. James' parish, presided, in the temporary absence of the diocesan president. The offering of the morning was sent to the diocesan president, in response to an appeal received by her from Miss Sally Stewart of Virginia, for funds to purchase a launch for the use of Archdeacon Stuck, to aid him in his work in Alaska.

GENERAL AND PERSONAL MENTION.

On the evening of Monday, March 2nd, between thirty and forty members of the Daughters of the King met at the Church club rooms at 7:30 o'clock. Mrs. Burton, the diocesan president, had called this meeting for the purpose of providing those members who are employed down-town with some substitute for the Local Assembly meetings, which are usually held in the mornings and afternoons and are thus out of reach of many members of the order. After a social hour, Dean Sumner addressed the meeting. It is probable that there will be similar meetings once a month, or once a quarter at least, from now on, in the Church club rooms.

Emmanuel Church, La Grange, is among those which are providing two week night services with addresses and sermons, during Lent. The Rev. T. B. Foster, rector, has prepared a course for Thursday evenings on "Dangers in the Soul's Life: Adversity; Prosperity; Ignorance; Doubt, and Prejudice." The visiting preachers on Tuesday evenings will be the Rev. Dr. O. A. Toffteen, Rev. Dr. P. C. Wolcott, Rev. W. I. A. Beale, Rev. G. M. Babcock, Rev. W. W. Love, and Rev. R. O. Cooper.

The Rev. H. E. Ganster, who has been curate at St. Luke's Church, Evanston, for a year or more, has accepted the rectorship of St. John's Church, Irving Park, following the Rev. R. O. Cooper, who has gone to St. Paul's parish, Riverside. The Rev. H. E. Ganster came to us from the Methodists, and has done good work in Evanston. He is in deacons' Orders, but will soon be advanced to the priesthood. The Rev. W. C. Way, who for some time past has been in charge of the revived parish at Lockport, and also of St. Elizabeth's, Chicago Lawn, has been placed in charge of St. Philip's, Chicago, instead of Lockport, continuing, however, the work at Chicago Lawn. He will remove to Chicago, accordingly, having resided previously at Lockport.

The Church of the Redeemer also welcomed a new curate early in March, being the Rev. Adelbert McGinnis, lately rector of the Seabury Memorial Church, Groton, Conn. His former work, since his ordinations in 1900 and 1901, has been that of rector at Middleville, N. Y., and Peru, Ind., and curate at Grace Church, Albany, and at St. Mary the Virgin's, New York City.

PROFESSOR HALL BEREAVED.

Professor F. J. Hall, of the Western Theological Seminary, is bereaved in the death of his aged mother, which occurred at noon of Saturday, March 7th. Mrs. Hall was the widow of Captain Joseph B. Hall, who was senior warden of the Church of the Ascension for many years. Her own connection with that parish had extended over 41 years. Death was simply the ripening of old age, and came to her at the age of 77 years and 9 months. She received unction before her death, and Father Larrabee, as well as the members of her family, were with her at the time of her death. The burial office was said at the Church of the Ascension on Monday morning and included a requiem Eucharist, after which the body was taken to Ashtabula, Ohio, her native place, for interment, the final service being in that city on Tuesday. Professor Hall is expected to return by Thursday. Much sympathy with him is expressed from all parts of the diocese.

TERTIUS.

TRIENNIAL MISSIONARY SERMON BEFORE THE GENERAL CONVENTION.

(Preached in St. Paul's Church, Richmond, Virginia, Sunday, October 6th, 1907.)

BY THE RT. REV. LUCIEN LEE KINSOLVING, D.D.,
Bishop of Southern Brazil.

TEXT: *O God, we have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them.*—THE LITANY.

IN this year of grace, *ab incarnatione Domini* 1907, marked by government and people as Jamestown year, the Church, which first brought Anglo-Saxon civilization to American shores, may well pause to take some reckoning of her past, to make some forecast of her future. Standing upon the height of three centuries, stirred by the recognition of what has been done, chastened by the thought of what has been left undone, disciplined by partial failure, tempered as though by fire, yet inspired by achievement not inglorious and instinct with hope, let her catch the vision of duty that beckons.

Three hundred years have gone, and more than a hundred suns have set since that May morning when the *Susan Constant* and her consorts, freighted with issues far beyond the dreams of men of "the spacious times of great Elizabeth," dropped anchor off Jamestown island. That landing was destined to be the genesis not of Virginia merely, nor of these United States, but of England's unequalled colonial domain. Then was heard the first note of the morning drum-beat that now rolls round the world. On the following Sunday, from the tent-church amid the trees, led by Robert Hunt from the opening Prayer Book, there rose the first note of Saxon prayer and praise to the God of Alfred, Richard, and Elizabeth, that was to abide in the shaggy wilderness and be borne to distant lands, like the message of the Tarsian tent-maker from the shores of the sea of Adria.

How well those Churchmen made good their claim to this land in the name of Church and King, we know. But who has yet portrayed the new strength and hope they gathered from the God of their fathers, and their Mother Church, when the island oaks had turned to cypress and willow, and the broad river had become the waters of despondency, by which they sat down and wept, as they said the old prayers and sang the old songs in the new land? God's house grew apace even before the building of their own habitations. The tent-church, where daily Morning and Evening Prayer was said and where was celebrated the first Eucharist in the land, destined to continue unto this day "to the great and endless comfort" of countless thousands, lifting them to new visions of faith, service, and daring, gave place to the church of wood. Nor was their religion reserved for the sanctuary alone. In most practical fashion did they apply it. When men not inured to labor began to fell the timber, and swore because of their blistered fingers, the water cure externally applied—more effective far than much modern prohibition—was so successful that one "could scarce hear an othe in a weeke." As the times grew darker, the light ever shone upon them from God's Book and "God's Board."

In the dim light of those half-chronicled years one lifts himself to leadership above the chaos and confusion of colonial experiment. Few men with such beggarly resources as were his have packed into two years and five months such enduring fame. Controversy notwithstanding, John Smith, of the homely name yet heroic heart, abides leader, explorer, founder. As the first treaty-maker he was perhaps the best of all, Penn and Oglethorpe excepted. As a map-maker, "none but a man of heroic mould could have done the geographical work he did." To him Virginia was no "pent-up Utica." "A boundless continent" was hers—all the land in sight or to be seen. Is it too much to say that he was a kind of Cecil Rhodes who thought in continents? He was brave enough to tell the London Company now and then that they were what they were—fools; for their dreams of wealth unacquired by toil, he was practical enough to say bluntly, "No persuasion can persuade me to starve." When he broke the ice to bring his ships to the palace of Powhatan for corn, he unconsciously "broke the ice" of British colonial expansion, thus becoming the forerunner of that host of the mighty. Bristling with common sense, a quality so rare that the late Bishop of Virginia said it should be called *uncommon sense*, he taught idlers to dig and plant, to hew clapboards, to attempt the making of tar and soap and glass, to export sassafras and turkeys, and thus was the first to transmute Spanish gold-dreams into English industrialism. Notwithstanding all detractions, he wore "a prince's heart in a beggar's purse." Never was warrior known "from debts, wine, dice, and oaths so free." Equal to all the tasks he met, a Puritan in morals, as some have claimed, he was a Churchman by birth, baptism, and allegiance. No controversy with Bible, Church, or parson stains his record. Well may the memory of this doughty man of action stir his fellow-Churchmen to new deeds.

Nor did ever colony or nation possess a more romantic, pathetic figure than that of the slim Indian girl, flitting from her father's wigwam to the white man's camp—a kind of guardian angel, ever bringing the word of warning in the hour of peril—not once, but many times, her maiden bosom the warriors' shields. To the imaginative Greek, Pocahontas would have been the founder of a new myth and cult. Like the wild rosebud of her Virginia hills opening

its folds to the warmth of spring, her being was transfigured by the new morning which had dawned with the coming of the pale-face. She received Holy Baptism at the Church's hands. At the same altar she had the Church's benediction upon her marriage. Transplanted to the home of her husband's kindred, bearing in her heart a maiden secret so baffling to us all, what life has been so flecked with light and shadow as hers—emerging from the deep, mysterious gloom of her tribal woods to sit in the glare of the fierce light that beat on England's throne, and sink so soon to a Christian's sunny sleep in an exile land! How we thank God that He gave unto that Indian girl to be the mother of a stately line of high-born women and knightly men. From the hour she was declared a "child of God" at Jamestown till the final "dust to dust" was spoken at Gravesend, she was—and is—the Church's own, the first fruits of her missionary effort.

Amid the horrors of "Starving time," Smith and Hunt both gone, some may have lost their reason and their faith, like the poor wretch, crazed with agony, who cast his Bible into the fire, crying, "Alas! there is no God."

But the funeral roll of drums on Thursday, 7th of June, 1610, when Jamestown was abandoned for the moment, gave place to the martial music of the following Sunday, when Lord Delaware entered the dismantled ruins to lift his hands in prayer and thanksgiving that he had come in time to save Virginia, and reconsecrate the land to God. The crisis had been conjured by men of faith.

Later, Rolfe, following Smith's lead toward industrialism, gave to the world what Fiske with Attie wit calls "*the Bacchic gift, τὸ βακχικὸν δῶρημα*;" a gift so dear to the classic taste of our episcopate. Thenceforward the economic problem of the colony was solved. Church and State were alike supported by tobacco, and even wives by the shipload purchased with it, affording a lawyer of our day the chance to term the exchange a fair *quid pro quo*. In their prosperity God was not forgotten; their tithes were paid with Mosaic punctuality to the support of their religion.

John Smith's dreams had come to pass in seven short years or more. His industrial ideas took root with Rolfe's experiments in tobacco planting. His plans for settlers' homes materialized with the coming of "Sandy's maidens." His map of Virginia was made good to Mount Desert on the coast of Maine when Sir Thomas Dale (the first abolitionist, not of slavery, but of communism) sent his expedition against Port Royal, and returning thence lowered the Dutch flag and ran up the English ensign on Manhattan Island. Considering their scanty resources, not ineffective were those Churchmen of the olden time. No marvel was it that less than a thousand colonists in Virginia failed to hold it all. Thank God, men of their blood for the most part—sons of the lion race like themselves—came up to their help against the mighty wilderness. Later, Georgians, Carolinians, Roman Catholic, Quaker and Swede, New Jersey Cavalier, Hollander and Puritan, wrought mightily and prevailed. With the help of these, the staked-out claim was won for English overlordship, as, without their help, it would have failed. Yet not ignoble surely were the Churchmen along the lower Chesapeake, their numbers reckoned by hundreds, who wrote Virginia on our seaboard from Florida to Maine and strove to hold it for Bible, Church and King.

Nor did they show genius for distant emprise alone. So well had they builded that twelve years after their arrival in July—a month to be made more memorable yet—in the year 1619, these Churchmen, now two thousand or more, send their elected representatives to the first legislative body called together on this continent. "It was the first American self-governing state at its beginning," however humble. It met in the wooden church at Jamestown. Whatever be the claims and counter-claims of various localities as "the cradle of Liberty," the cradle of the nation—and of Greater Britain's colonial glory—was Jamestown. It was rocked by the hand of our Holy Mother Church.

As they sowed broadly they likewise sowed deeply. With the making of homes, development of industry, establishment of commerce, founding of government, they did not lose sight of the spiritual side of life. Education, religion and missions—the highest altruism—mingled in their plans. The earliest project of an American college was one to be set up in this city of Henricus, designed not only for the education of white youths, but also for civilizing and missionary work among the Indians. The Bishop of London raised therefor a thousand pounds, one Gabriel Barber gave five hundred guineas, signing himself "Dust and Ashes"—an unconscious prophecy of the outcome of the scheme. Right practical men were they, who would have unfailingly executed their plan but for the Indian massacre and the downfall of the London Company. "This was in 1622, says one, eight years before Winthrop and his followers came to Massachusetts Bay." He adds: "It is a just and wholesome pride that New England people feel in Harvard College founded in the little colony but six years old. It shows the lofty aims and intelligent foresight of the founders of Massachusetts. But it should not be forgotten that aims equally lofty and foresight equally intelligent were shown by the men who from 1619 to 1624 controlled the affairs of Virginia" (Fiske's *Virginia and Her Neighbors*, Vol. I., p. 237). Seventy years later this earliest plan for higher learning materialized under the indomitable Dr. Blair, in William and Mary, the second oldest college in our land.

If later, in their dealings with the Indians, Churchmen substi-

tuted conquest for conversion, were they not fellow sinners with all other colonists, the alone exception being Penn's Quakers, whose "hands knew not to war, nor their fingers to fight"? Gifted with some sense of humor, doubtless those colonists thought impracticable the attempt to Christianize and educate the horde of savages who were nightly assailing their homes with firebrand and scalping-knife. In failing to purify and save the vanishing race they failed in company with all who have ever come to American shores, North or South, Latin or Anglo-Saxon. That was the vast "left undone" of European Christianity; let us, who have done so little with our Indian problem unto this day, confess it to our shame. At the same time, be it said, in that they planned largely and generously for the uplift of their savage foes under such doomed conditions is found telling testimony to the fact that the missionary spirit—the noblest enthusiasm that touches humanity—haunted the blood of those Churchmen of the elder day.

So much for the salient characteristics and deeds of Churchmen during the seed-time of our nation's history. It has been the fashion with gentle raillery to magnify the dour religionism of the early Puritan, to minimize the religious instincts of those first Churchmen. Yet no man ever kept his scorn who met them or their descendants in the forum or the field. They were imbued with lofty purpose. They were deeply serious men. They "saw life steadily and saw it whole." To Churchman as well as to Puritan religion meant something. In its holy light they dreamed their dreams and saw their visions. They left their indelible footprints upon the nation's life. Like Hollander and Quaker, they laid foundations unshaken still:

"Their labors they accomplished in repose,
Too great for haste, too high for rivalry."

And when the pregnant hour of our national vindication struck, what marvellous fruitage sprang from the seed sown by the Church in the tide-water seed-bed. A New England essayist with a glow of generous pride points out that of the five foremost men in shaping America's early history, Washington, Madison, Hamilton, Jefferson, and Marshall, four of them were Virginians. It is more to the purpose that they were Churchmen, all, including the brilliant Hamilton, of New York. And in that second tier of patriots of light and leading are found the shining names of Churchmen like Richard Henry Lee, the mover of the Declaration; George Mason, Lewis, the defender of our Western border and in Byron's phrase, "Henry, the forest-born Demosthenes, who shook the thundering Philip of the seas." Borrowing again the eloquent words of our Presiding Bishop, in his welcome to the Governor of Virginia the other day to the House of Bishops, "Patrick Henry, who in yon quaint church upon the hill in this historic city fired the hearts of our ancestors to do and dare and die even before the embattled farmer patriots 'stood by the bridge and fired the shot heard round the world.'" Virginia's signers were all nursed at the Church's side, as was he who added the largest domain to our flag in the Louisiana Purchase. Another Lewis, likewise a Churchman, threaded the untrod wilderness like the boy Washington before him, to a more distant frontier, scaled the flinty ribs of Idaho and lodged the nation's claim to the great Northwest. The Monroe Doctrine, so vital to-day, so strongly pressed by our strenuous President, bears the hall-mark of the Church.

But the Palm Sunday of the Revolutionary and Constitution-making periods was to be followed by Gethsemane. The days of disestablishment came. Before that mighty truth, "a free Church in a free State," it was but just that she should bow. But disendowment, so often the baneful concomitant of disestablishment, came too. Humbled from the high place she had so long held, stript of her prestige, robbed of her glories, her rightful property, her homes of prayer, many of them, violated by a worse than Cromwellian zeal:

"Mid weeds and wrecks she stood—a place
Of ruin—but she smiled."

Amid the shouts of Christian Churches round about her, crying, "Down with her! down with her! even to the ground," like her Master she prayed: "Father, forgive them, for they know not what they do."

It was in that Gethsemane of her humiliation that this Virginia Church learned that large toleration toward other Christian households of faith, fed by the same Bible, baptized with a like baptism unto hers. Since that hour of trial she has never found it in her heart to "curse those whom God hath not cursed." When Presbyterians, Methodists, or Baptists have made splendid contributions to the moral uplift of this and daughter commonwealths, and have surpassed her in self-sacrificing labors on behalf of those far hence, she has been the first to cry: "The shout of a King is among them."

Darker than the days of persecution were those when the apostasy of "Starving time" was repeated. The gangrene of worldliness had almost eaten out the heart of the Church. Seemingly "the old Order" had failed; "that glorious company, the flower of men," had passed away forever. Only here and there throughout the commonwealth—

"Men call'd from chamber, church, and tent,
And Christ was by to save."

Then it was that God raised up a leader unto His people out of their own kindred and blood. There are few more sorrowful pictures than that of Virginia's chief shepherd, William Meade, as he rode over the lonely hills of his vast and desolate diocese, murmuring in agony of soul, "Lost! Lost! Lost!" But even then, though he knew

it not, the great reconsecration of the Virginia Church had begun, the heavens were dropping down their dew upon the parched pasture-land, and he was gently leading his erring people back to God.

That Bishop Meade's work was spiritual, permanent, far-reaching, witness three results of his great episcopate:

First: When Christian education was at its lowest ebb, he founded a school for youth, now one of the oldest Church schools of our land. It has proved itself a barrack-room where the cadets of the Cross have drilled, whence they have gone forth, some of them to die like our early-lost Bishop Ingle, at the post of duty. Shame is it that the school does not bear the name of Meade. From the seminary of his planting and during his episcopate went forth the men who founded our Church missions in China and Japan, and that band of nineteen who in noblest apostolic succession laid down their lives in West Africa.

Second: He so revived in Virginia homes that the centripetal force of quickened activities at home accompanied, as it almost always does, the centrifugal power of missions abroad. The Church saw its duty to Christianize the slave. More negroes were communicants in the last days of Bishop Meade than are found on the Church registers of the three Virginias to-day. They were the Philemons of a slave-holding Church.

Third: So well had Bishop Meade led men back to God—not women only, not the poor, humble slave alone, but men on whose heads he had laid his hands in confirmation—that when the second crisis of our nation came and men again were called to pledge their lives and sacred honor for the right, as God gave them to see the right, what a roster of deathless names, Bishop's Meade's boys, the Church's sons, who shot forward on every battlefield as to a predestined leadership. I forbear to call the long and starry muster-roll. At their head stood one whom his soldiers fondly called, in Southern idiom, "Marse Robert," Church-born, Church-bred from Anne Carter's knee. Grant's smallest battle yet knightliest deed was at Appomattox. By a like paradox, Lee's title to enduring fame rests, I take it, not only upon his many and brilliant victories, but on his final defeat as well. He taught men the nobility, the sanctification of failure. Lee transmuted with life Longfellow's lines; he showed "how sublime a thing it was to suffer and be strong." Washington in the earlier, Lee in the later epoch, high-born exponents both of the *mens equa in victoria et arduis*, are the noblest products of our Virginia Church.

Time fails us to recount the missionary spirit of the Virginia clergy who passed the Alleghenies to the valley of the Great River; who sped southward to the dioceses of the Gulf; who planted the Church's flag in that vast segment of the ancient empire of the Montezumas known as Texas; who were found here and there on the ever receding western border; who stood as lonely sentinels on the furthest shores of Oregon. Six years ago this convention met under the high and hospitable roof of a church founded by a Leesburg boy in the city of San Francisco.

Men and brethren of our various dioceses: Standing in thought to-night by the cradle of our Church and Nation, as I have tried to tell you something of the old Mother's story, I trust you have been led to feel that it is the part and parcel of all for which you and your fathers have stood. As in Virginia, the oldest colony, so everywhere that the Church was planted, by her fruits she became known. Surely you have recalled the imperishable names of Rutledge and Pinckney, of South Carolina; of Rodney, of Delaware; of Morris and Franklin, of Pennsylvania; of Johnson, of Connecticut; of King and Gerry, of Massachusetts; of John Jay, of New York, our first Chief Justice. Add to this the most significant fact of all, that thirty-four of fifty-six signers of the Declaration of Independence, and twenty-five out of the thirty-nine signers of the Constitution, were Churchmen. Our national flag was fashioned from the coat-of-arms of a Churchman. They were men who laid the nation under lasting obligations to the Church which fostered them. They were moved by altruistic purpose. They held life as a trust for the benefit of humanity. Risking their all, they unfurled "a standard to which the wise and the honest might repair and committed the event into the hands of God." They left the heritage not only of great wealth, but of unselfish service to Church and country. Unconsciously perhaps, yet truly, they transmitted to those who came after them what we would call the strong missionary purpose of human life, that, like the articulated steel ribs of our modern buildings, hold the structure against fire within and tempest without. Their shining examples flamed afar till men began to see that this Church was no mere appanage of the British crown, but a potent factor in the nation's life. With the lengthening years, wherever the Church has gone, this increasing purpose runs. Surely your imagination has been stirred, as mine has, to recall likewise your own lofty service in the Master's cause, your own massive contributions to the enrichment of Church life, your own "oblations and sacrifices" in your respective dioceses. You of the young West have come to this convention of our tercentennial year, bringing at the head of a band of apostolic men our beloved Presiding Bishop—staunch and fearless veteran of the fierce frontier line—having on your lips tales of Christly service that like poets' songs enrich the blood of the world, holding in your hearts memories of Whipple, the Apostle to the Indians, consecrated in this city these many years ago. You of the Southern Savannahs cherish your traditions of John Wesley's labors, to his last hour a loyal priest of the Church of England. You of Maryland come from a diocese no longer Roman, but Catholic as well. You of Pennsylvania,

man-bishop-friend and pastor of Washington, the saintly White, whose hand shaped our national Church organization to its republican environment, have so wrought that yours is the banner missionary diocese of the land. You of New Jersey bring with you traditions of ancient foundations laid in the far Colonial days, and to you some of our missionaries owe a debt that will not be paid this side the stars. You of New York, once but Trinity parish and little more, are now the strongest fortress of episcopacy on this continent, and, please God, rising to your responsibility, shall one day say, "All the world is our parish." You of Massachusetts, battling with almost every "ism" that has sprung from the fertile soil of America, have carried forward your Church to the vanguard of power in your great commonwealth and sent the current of its life far and wide. You of Connecticut cling with just pride to the high and imperishable honor of the first Episcopate, which we Virginians would have so gladly won.

What is the meaning of it all save this? That the missionary purpose which pulsed within the hearts of godly laymen of the London Company, like Nicholas Ferrar, "among all the thronging figures of England's past, one of the most sweetly and solemnly beautiful"; of well learned clergy like Richard Hakluyt and Hunt and Whittaker and Blair—a new purpose and power gathered from the yet fresh page of the "Bishop's Bible"—was transmitted to these shores. We are what we are because the fathers clung to the missionary ideal. We ourselves are the product of missions, and by the conditions of our birthright we are bound sacredly, nay, tragically, to do for others what has been done for us. If we fail, to use the startling Pauline phrase, "then were we bastards and not sons."

"New occasions teach new duties." Everywhere, in dioceses old and new, doors once barred are opening. The middle and far West are pleading for chief shepherds. The black man of the South, so long neglected, demands your prayerful study. No nation ever faced a graver problem, nor one fraught with more tragic possibilities, than that of the ten million negroes in this land. Hungry Missionary Bishops from over seas are here. Let them not return as hungry as when they came, nor crush their spirit, as was Ingle's, at the sight of opportunities lost. Your General Secretary comes with uplifted vision from a study of missions that belt the globe. Go up to the mount with him and behold the yet richer heritage that like all God's gifts may be had for the winning. From the Virginia capes to Manila Bay, from frozen Alaska to beyond the torrid zone of Brazil, China, Japan, Hawaii, Mexico, Cuba, Hayti, Porto Rico, and Cape Palmas—that's "our far-flung battle-line" along which our battalions move. By the cradle memories that come to us to-night is there toil too great, gift too dear, life too sweet to be flung into the scale that the old Mother may meet the obligations which God the Father has laid upon her and which she alone must redeem?

My task were done, but the presence of Bishops of the motherland at this Convention warrants a word. Thrice welcome they to all that's ours; thrice grateful we for all they bring us from old London, the greatest missionary centre of the world. Many of the names heard by them to-night were of men once accounted rebels in their land. But all the pain and agony we suffered as we wrenched ourselves from England's tutelage has long since passed, leaving only holy memories. These must needs abide with us forever. For all that, we make our own the ringing lines of Whittier, changed somewhat and added to:

"Oh, Englishmen! in hope and creed,
In blood and tongue our brothers!
We, too, are heirs of Rannymede;
And Hooker's faith and Cranmer's deed
Are not alone our Mother's!

"Kinsfolk and brethren, leagues of wave
Nor length of years shall part us!
Your hope is ours to shrine and grave,
The common freehold of the brave,
The gift of saints and martyrs.

"Thicker than water" in one rill
Through centuries of story
Our Saxon blood has flowed; and still
We share with you the good and ill,
The shadow and the glory.

"We bowed the heart, if not the knee,
To England's Queen—God bless her,
We waft our prayer across the sea
That great Victoria's spirit be
The shield of her successor.

"Sons of the Non race, we pray:
God bless the mother-nation!
May Edward's children's children sway
The sceptre heired from Alfred's day
Till Thine's full consummation!"

Churchmen of America, from the distant pathway paved with light which the fathers trod, we look upward to the hill tops, whither duty calls, whence the vision beckons. Let our "ery shiver to the tingling stars" to-night that by "the mighty power of the Holy Ghost" we will face that duty and make that vision good. "The Lord, our God, be with us, and let us go up."

AMERICAN CHURCHMEN IN THE CENTENARY MISSIONARY CONFERENCE IN SHANGHAI.

THE official Record of the above named Conference is now at hand in a bulky volume of more than 800 pages, including papers, resolutions, and synopses of the debates. [New York: American Tract Society, agents, price \$2.50 net.] The Conference was held in Shanghai from April 25th to May 8th, 1907, to commemorate "the completion of one hundred years of Protestant missionary work in this Empire." There had previously been a General Missionary Conference in 1890, at which steps had been taken for holding this second Conference. An executive committee had then been formed, of which Bishop Graves has been chairman since 1905. The recent Conference was composed of delegates chosen with the provision that "every Protestant missionary society or organized mission working in China should have the right to be represented" (page ii), and also that missionaries of twenty-five years' standing and all members of the general committee should be additional delegates. Subjects for discussion were first arranged and digested by separate committees. On the chairman of each committee rested the responsibility of adequately presenting to the Conference the subject with which his committee was entrusted. This included the preparation of a paper, which was printed and circulated without being read, and the drafting of proposed resolutions in which the subject was brought forward for discussion. "Before printing his paper the chairman submitted it to his committee, any member of which had the right, if differing from the writer's conclusions, to request that his views or objections should be stated in a footnote or addendum" (page iii). Twelve subjects were thus presented, of which by far the most important were, respectively, "The Chinese Church" and "Comity and Federation." This article will be confined to the deliberations and action on these two subjects. It should be noted that the discussion and action on the former subject preceded by several days those on the latter.

"THE CHINESE CHURCH."

On the subject "The Chinese Church," the introductory paper was prepared by the chairman, the Rev. John C. Gibson, D.D., of the English Presbyterian Mission. Bishop Roots was one of the members of the committee with, therefore, the right of appending any suggestions to the paper, though there is nothing appended in his name.

The paper, which, under the rules, must presumably express the view of the entire committee, begins with the statement: "The great achievement of the first century of the Protestant Mission in China has been the planting of the Chinese Church" (page 1). Throughout the paper it is assumed that "the Chinese Church" is a definite body composed apparently of members of all the Protestant missions in that land, and the term "the Chinese Church" is used throughout as co-extensive with such work, which is deemed to include the work of the Anglican missions. "Now at the end of the century," says Dr. Gibson, "we count a Church of at least 180,000 communicants, which implies a Christian community of some 630,000 souls who have chosen the service of Christ, besides some 120,000 children and young people who are growing up in the same holy fellowship" (page 2).

The "many divisions" are then referred to with "pain and shame," and it is stated that there are some sixty-seven different missionary organizations at work in China, though some of these have united forces, the success of which experiment "has shown that there is no danger or inconsistency in a plurality of missions acting as friendly auxiliaries in planting and fostering one Chinese Church. But after deducting a fair number for all such cases of happy co-operation, there must be perhaps not less than fifty independent sections of the Church in China" (page 3). What constitutes the union of the Church is then considered, and the hope is expressed that there may be formed single churches for each of "the same order of Church government regardless of national and social delimitations." From that point it is hoped that union may be still further reached until "we may, during this second century, hand over to the Chinese as the legacy of the foreign missions, not fifty unrelated bodies, but one Church" (page 4).

It is argued that Chinese Christianity will require two things, "Independence of the control of foreign Churches, and Union among their own" (pages 5-6). It is argued further that, "with all our differences of administration, we are even now in essentials one. There is some danger of this being forgotten, when in our aspirations after fuller union we lament existing divisions" (page 6). The writer then discusses the various "Protestant missions," and seeks to develop a plan whereby "the Chinese Church" may become autonomous with possibly foreign missionaries sitting as assessors "by the invitation of the Chinese Church Court or governing body, but not under its discipline, remaining, as he must do in any case,

under the discipline of his home Church" (page 10). With respect to the relation of this Protestant Chinese Church to Roman Catholic missions, the writer says: "However much we may regret it, in the face of the pagan world the only attitude we can hold towards the Roman Catholic Church in China is that of entire separation." The difference between the bodies is "fundamental." "We ought to inform our people plainly and temperately why we hold aloof from the Church of Rome, while eager to cultivate the closest fellowship with all sections of the Protestant Church. It is especially important to let them know that we differ from the Roman Church not on any outward question of ritual, but on the very core and essence of the Gospel itself. We believe in the Holy Catholic Church and regard its pastors as, under Christ only, shepherds of souls. And because we believe in the Holy Ghost and in the forgiveness of sins, we altogether reject and deny any right or need of priestly intervention between a sinner and his Saviour. We should describe to them the Reformation as what it really was—not a mere doctrinal controversy, but a great revival of Evangelical religion, compelled to wage a controversial war against the errors which opposed it, but springing from deep spiritual sources of family religion and personal piety in most of the countries of Europe. So we may hope to lead them to build up their Church, not by victories in verbal strife, but by holy living and close walking with God" (page 30).

No individual expressions from other members of the committee are appended to this paper.

To each of these papers were appended the resolutions which any committee submitted for action by the Conference, and it was understood that the Conference made itself responsible for the resolutions only and not for the papers presented by the committees. Below are presented the more important of the somewhat extended resolutions on the subject as finally passed, differing considerably in many instances from the recommendations of the committees.

RESOLUTIONS ON "THE CHINESE CHURCH."

"I. That this Centenary Conference records its profound thankfulness to God for His abounding grace in the planting of His Church in connection with the Protestant Missions in China during the hundred years now completed. The first member of the Chinese Protestant Church was baptized in the year 1814, and fifty years ago it numbered barely 400 communicants. Within the last half century it has passed repeatedly through the fires of persecution, has come out of them purified and strengthened, and numbered at the end of 1905 about 175,000 communicant members.

"For shining examples of faith, courage, patience, and zeal, and for a great multitude who have finished their course in the faith and love of the Lord Jesus, we render our humble thanksgiving to God, by whose grace they were enabled to overcome.

"To all members of the Church in China now, both older and younger, we send our hearty and affectionate salutations as fellow-servants of Jesus Christ. We give thanks to God on their behalf, and we do not cease to pray for them that they may walk worthily of the Lord unto all pleasing, until they, too, following those who through faith and patience have inherited the promises, shall also receive from the Righteous Judge the crown of eternal life.

"II. Whereas, It is frequently asserted that Protestant missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant Missions at present working in China, unanimously and cordially declares:

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church unity, and leaves confessional questions for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of Men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and Church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

"III. That in planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit. While freely communicating to this Church the knowledge of Truth, and the rich historical experience to which older

churches have attained, we fully recognize the liberty in Christ of the Churches in China planted by means of the Missions and Churches which we represent, in so far as these Churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe-keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control.

"IV. That in this view we cordially undertake to submit very respectfully to the Home Churches which have sent us to China the following recommendations:

"(a) That they should sanction the recognition by their missionaries of the right of the Churches in China planted by them to organize themselves in accordance with their own views of truth and duty, suitable arrangements being made for the due representation of the missionaries on their governing bodies until these Churches shall be in a position to assume the full responsibilities of self-support and self-government.

"(b) That they should abstain from claiming any permanent right of spiritual or administrative control over these Churches.

"V. This Conference, having, in Resolution No. 11, thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavor to unite the Churches planted in China by different Missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several Missions under whose care they have been formed, recognizing the inherent liberties of these Chinese Churches as members of the Body of Christ.

"VI. The Conference rejoices to know that steps in this direction have already been taken by various sections of the mission body, and further resolves to appoint a committee to act for it in furthering and coordinating all such action; the committee to be constituted as follows:

"(a) It shall consist in the first instance of eight sub-committees, thus:

- (1) Three Baptist missionaries.
- (2) " Congregational missionaries.
- (3) " Episcopalians missionaries.
- (4) " Lutheran and Reformed missionaries.
- (5) " Methodist missionaries.
- (6) " Presbyterian missionaries.
- (7) " China Inland Mission missionaries.
- (8) " Missionaries from the bodies not included in the above classification.

"(b) These eight sub-committees shall take such action as they think best for bringing the whole subject before all the Churches of their own order who have Missions in China; and they shall also act together as a Joint Committee on Union when they desire to do so. The Joint Committee may select one or more other sub-committees similar to the above, should this be found necessary to the proper representation of any other bodies not sufficiently provided for in these eight.

(c) It shall be their principal duty to consider maturely how the general mind of the Conference as now expressed may be adjusted and carried out by the various bodies concerned in harmony with their views of Church order.

"(d) The names of members of these sub-committees shall be selected by the Committee on Nominations, in consultation with members of the Church to be represented, and appointed by the Conference before its rising.

"(e) The Joint Committee shall fill all vacancies occurring in any of the Sub-Committees.

"VII. While the appointment of these Committees contemplates the formation of six or more Church organizations for the Chinese Church in the first instance, it is the earnest hope of this Conference that these Chinese bodies, with the assistance and advice of the foreign missionaries, may, from the first, prepare to unite with each other in the closest practicable bonds of Christian fellowship, either in organic ecclesiastical union or in a free federation, as they may be led by their own interpretation of the mind of Christ, and by the guidance given them in the providence of God, and through the teaching of the Holy Spirit.

"VIII. Whereas, The work of the Young Men's Christian Association for the Chinese students in Tokyo, undertaken on behalf of the missions represented in this Conference, has been so blessed that there are now considerable numbers of these students seeking admission to the Church; and

"Whereas, Preliminary steps have been taken by some of the Chinese Christian leaders there, looking to the formation of a Church which shall represent our common Christianity;

"Therefore, be it Resolved, That this Conference appoints a representative Committee to consider and report on the situation thus created.

"IX. (e) The Conference rejoices in all indications of a growing and healthy sense of independence in the Chinese Church, especially as indicated in progress made towards self-support; and urges earnest attention to evangelistic work, as well as increased effort to develop the grace of liberality, so that the Chinese Church may

learn its own strength, and increasingly meet from its own resources all the expenses of its own work and worship.

"X. The Conference requests the representatives of each Church or Missionary Society to see to it that the foregoing resolutions be duly communicated to the representative bodies of the Home Churches, and to Chinese Churches, as desired, and to appoint a Committee of three to translate them into Chinese and that copies in English and Chinese should be printed for general use."

DEBATES ON "THE CHINESE CHURCH."

With respect to the resolutions on "The Chinese Church" and the relations of the Anglican members of the Conference to them, some notes may be useful.

Resolution one, three paragraphs, was passed unanimously (page 417). Bishop Roots spoke in favor of the resolution, saying he "thought it would be possible for them to adopt it unanimously."

Resolution two was voted upon in paragraphs. The first two paragraphs were passed unanimously (page 417). There was considerable variation from the text as enacted and printed above and that originally suggested by the committee. The committee wished to speak of the Conference as "holding firmly the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed" (page 409). That language was changed as printed above, and it is to be observed that the expression "and leaves confessional questions for future consideration" was interpolated on motion of Bishop Roots (page 426). Bishop Graves, however, had pleaded for the recognition of the Creeds, saying:

"If such an amendment (*i.e.*, to delete all reference to the Creeds) was passed, leaving out all reference to the primitive Catholic faith, they were going to wreck all hope of union at the start. It would necessitate the absolute withdrawal of a large number of Christian men of all Churches who could never consent to stay and discuss questions of external unity in a body which had gone back formally from its adhesion to the primitive Catholic faith, and he would warn members of the Conference that they could forge no weapon more dangerous, nor one that could be used against their work in China with greater effect, in the hands of the Roman Church than to show the slightest indication whatever of any weakness in expressing their belief in the primitive Catholic faith" (page 424).

Bishop Roots said he—

"would be quite willing, so far as he was concerned, to subscribe to the amendment leaving out all reference to the Creeds. They might say with whole hearts that they 'unanimously held the Scriptures of the Old and New Testaments as the supreme standard of faith and practice.' That was indeed their supreme standard, but if they could go a little further than that and state a little more definitely where they thought they might find summarized a sufficient statement of the essentials of their faith, he thought they would have gained a very great point. He had not come to the meeting with any prepared speech on the word 'Catholic.' . . . The meaning of the word 'Catholic' was 'universal,' the universal Christian faith; the universal primitive faith of the followers of our Lord Jesus Christ" (pages 418-19). He defended the Apostles' and Nicene Creeds and hoped "that they might accept this statement of what they meant when they said that they held firmly 'the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed.' That did not commit them to any denominational statement; it simply meant: 'Here is a concise statement of what the Scriptures teach, the essentials of it.' If they could accept this statement as giving the essential meaning of Christianity, then they would advance a very great deal, and it seemed to him they would all not only promote mutual harmony, but would take one great step forward towards that consummation to which they all looked, when not only their own Protestant companions would agree, but when the whole Christian world, East and West, Greek and Roman, would be united" (page 419).

In resolution three, the committee had drafted its form to begin: "That, in planting anew the Church of Christ on Chinese soil, we desire only to plant one Holy Catholic Church, under the sole control of the Lord Jesus Christ, governed by the Word of the Living God and led by His guiding Spirit" (page 409). The style, however, was changed as printed above, the words "Holy Catholic" being dropped and supplanted as stated above on motion of a Baptist and a "Christian" delegate.

In putting resolution six upon its passage, the resolution was seconded by Bishop Graves, who explained his view of what was being considered by the Conference as follows:

"It seemed to him that the adoption of this resolution provided for a very effective federation, and the machinery by which it was proposed to provide it was very simple. It did not bind them in a very strong way in a very large scheme, and it was extremely desirable that there be nothing in the way of legislative power to bind them by giving the committee such power. The resolution was

practicable and in the line of the way in which things were moving" (page 435).

The resolution was adopted unanimously. It is noted also that resolutions 7, 8, and 10 were unanimous.

COMITY AND FEDERATION.

On the subject "Comity and Federation," the initial paper is prepared by the Rev. W. S. Ament, D.D., of the American Board of Foreign Missions (Congregational), and among the members of the committee was the Rev. L. B. Ridgely of the mission of the American Church, which mission is invariably denominated in this official report by the striking series of initials, "A. P. E. C. M."—American Protestant Episcopal Church Mission.

Dr. Ament treats of the world-wide movement toward greater unity among Christians and observes "that, from the New Testament standpoint, Christ came not to found a Church but to establish a Kingdom." "We are to seek first the Kingdom of God. All organizations, even including the Church, are but secondary" (page 318). He considers that unity is "a condition of a Second Pentecost." By unity he understands, "not necessarily organic union, certainly not uniformity" (page 319). He holds that "The question of union must be settled primarily by the missionaries on the field and the societies at home. The authorities at home in some instances have been responsible for continued divisions which could have been treated on the field" (page 320). He recalls as "achievements" a union in South India between the Dutch Reformed Church and the Free Church of Scotland, and one between the London Mission and the American Board. He recalls various English and American movements toward unity, including the declarations of Anglican Bishops at the Lambeth Conference of 1888. He submits also the view of the Rev. L. B. Ridgely as follows:

"Rev. L. B. Ridgely (A.P.E.C.M.), Hankow, considers the name or 'title' of the federation of 'secondary importance,' but suggests as suitable 'The United Council of the Christians of China.' Such a term would forestall objections that might arise from our Anglican communion and avoid the confession of disunity which seems to be implied in speaking of a 'Federation of Churches.'

"REV. L. B. RIDGELY'S SCHEMES.

"Object.—For the same reason, I shall perhaps suggest the object as 'To associate in council all the different bodies of Christians in China with a view to close union hereafter.' Methods: admirable as it stands. Work: very faulty. Speaking roughly and hastily, I might suggest something like this: (a) The consideration of all questions likely to lead to the extension of Christ's kingdom in China; (b) The recommendation of lines of uniform or united action in the work of extending the kingdom; (c) The encouragement of everything that demonstrates and helps to realize the essential unity of Christians.

"You will see by the above that I am not prepared to advocate anything further, as yet, than a council, without authority to legislate. On the other hand, I believe that a Deliberative Council with full power to recommend (and even execute work committed to it by the various bodies) would be accepted by our own communion, and all others.' With respect to a committee appointed to act for the Christians in China, Mr. Ridgely says, 'I should think it rather dangerous to have a central committee which was understood in any way to have power to act for the whole body of Christians in China, except so far as they had instructions from the Council. That the Shanghai Conference should form a permanent committee to act as representative of the whole missionary body, I should not think either wise or practicable'" (page 328-9).

RESOLUTIONS ON "COMITY AND FEDERATION" AS ENACTED.

"I. That this Conference recommends the formation of a Federal Union under the title, The Christian Federation of China.

"II. That the objects of this Federation shall be to foster and encourage the sentiment and practice of union, to organize union effort whenever and wherever possible, and in general to seek through all such effort to hasten the establishment of the Kingdom of God in China.

"VII. That the work of the Federation shall be:

"(a) To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and as opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity.

"(b) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men, and time, and money.

"(c) To promote union in educational work.

"(d) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently, e.g., translation and literary work, social work, medical work, evangelistic work, etc.

"(e) And in general to endeavor to secure harmonious, co-operant, and more effective work throughout the whole Empire.

"VIII. That, in response to the suggestion of the Anglican

Conference Committee on Unity, this Conference appoint a committee to draw up in Chinese a form of Prayer to Almighty God for His blessing on the Empire of China and the Church of Christ therein, and for the unity of the Church, to be issued by the Conference, and recommended for use at the Sunday morning service of every Christian congregation throughout the land."

DEBATES ON "COMITY AND FEDERATION."

In the discussion on "Comity and Federation," it is worthy of notice that Mr. Ridgely's idea presented above was carried out of providing throughout for a federation of "Christians" rather than a federation of "Churches." Dr. Pott, of our mission, had spoken in favor of a federation of "churches," observing that "they were talking now about federation of the churches." They must "bear in mind that the different churches or missions must be the units, and that what they were trying to do was to get a federation of these units" (page 708).

In the second resolution the committee had stated as one of the objects of federation, "to work for the ultimate accomplishment of our ideal: 'A United Christian Church in China'" (page 689), and the resolution in that form was seconded by Bishop Roots, who said of that, the original form proposed:

"The resolution seemed to him to state just exactly what was wanted and what all had in view, and set before them an ideal for which all should strive in forming a Christian Federation in China. In seeking federation the Committee did not strive for, nor did they contemplate, any adjustment of creeds, Church government, or worship. What they sought was that this federation should help all in the prosecution of the work laid out and planned. 'Now,' he continued, 'it might be said we do not need to foster the idea of union. That is true, but it is not universally true; the idea we desire fostered is a United Christian Church in China, as set forth in the resolution. One Church is our ideal, one Church which must have liberty and united action—liberty which would not shackle any man's conscience, and unity which should secure strength'" (page 710).

As finally worded the resolution was passed unanimously. Provision was made for forming in each province of China a council "to consist of Delegates, both Chinese and foreign, representing all the missions in the province or group of provinces" (page 719), and also a national representative council. It was left to an organizing committee to determine whether representation in these councils should be on a numerical basis or by representation of missions and churches. In resolution seven, printed in full above, Bishop Roots moved to add to paragraph (a) its final words: "for the furtherance of Christian unity."

SUPPLEMENTARY RESOLUTIONS.

In certain "supplementary resolutions" there is a series of resolutions in regard to "the Chinese Church in Japan." It appears that by this is meant a "Chinese Union Church" of Tokyo, to which the Conference sent its "cordial Christian greetings." A committee was appointed of which Bishop Roots was chairman, "as a Committee of Fellowship to represent the various Protestant mission organizations laboring in China in promoting relations of sympathy between them and the Chinese Church of Christ in Tokyo" (page 755). This is the committee that afterward attempted to detach a Church mission among Chinese students in Tokyo from the American Church and add it to the Methodist mission in the interest of the "comity" that had been promoted by the Shanghai Conference, Bishop Roots being the leading spirit in the move. It was frustrated by Bishop McKim.

PREVIOUS ANGLICAN RESOLUTIONS.

In an appendix to the volume is printed a series of resolutions on the subject of unity "adopted at the recent Conference of the Anglican communion in China, at which seven Bishops and sixteen clerical delegates, British and American, were present" (page 808). Among these resolutions was one appointing a committee of unity from among the members "to receive communications from other bodies of Christians working in China, and to do what is in their power to forward Christian Unity: such Committee to consist of three Bishops with power to co-opt an equal number of Presbyters." That committee was instructed "to express to the Centenary Conference its sympathy with all efforts tending to Christian Unity," and also "to arrange, if possible, for mutual conference with representatives of other Christian bodies, before or during the sessions of the Centenary Conference."

MEMBERSHIP.

In the names of the general committee that had arranged for the Shanghai Conference, in which members were selected from all the different Protestant missionary bodies in China,

the two American Bishops are the only Bishops included, except Bishop Cassels, who represented the China Inland Mission, and not one of the English missionary societies. The S. P. G. was not represented and the C. M. S. only by presbyters and laymen. In the list of members of the Conference itself appended to the volume, the other English Bishops appear as members, though it is not shown whether they were present and no one of them appears in the index as having taken any part. The Bishop of Shantung (Iliff, S. P. G.) and the Bishop of Fuh-kien (Price, C. M. S.) are reported as representatives, the Bishops of Mid-China (Moule, C. M. S.) and North China (Scott, S. P. G.) as members by reason of long service, and the Bishop of Korea (Turner) as a visitor. In the latter capacity is also recorded Bishop Brent of the Philippines; but it would appear that none of the Bishops took an active part in the proceedings, except the two Bishops of the American mission and Bishop Cassels.

A STATEMENT FROM THE BISHOP OF SHANGHAI.

To the Editor of *The Living Church*:

LAST May a letter appeared in *THE LIVING CHURCH*, headed "Bishop F. R. Graves and the Nicene Creed," intimating that I had been in some way untrue to the faith, and in November a letter, headed "A Statement and an Inquiry," appeared in several of the Church papers, accusing me and the clergy of our Church in China who attended the Centenary Conference in Shanghai of a determination to "sink all differences of faith as of secondary importance."

The charges made in these letters were so ridiculously untrue that I did not make any statement in reply, but left them to the sober common sense of the Church. It has come to my knowledge, however, that two ladies of the China Mission, on furlough in the United States, have been warned by priests and others not to return to China lest they should thereby *endanger their souls*. I have lately received a letter from a Bishop whose judgment I value most highly, urging me to make a statement for the Church papers because he knew that these attacks were doing harm to the Mission. It appears then, that there must be persons who credit such impossible charges, and I therefore follow the Bishop's advice and write on behalf of the Mission what I should never have written in my personal defence.

So far as the gentlemen who wrote the letters were moved by zeal for the faith, I would give them all credit for the motive; they might, however, have taken the trouble to ascertain the facts before writing.

Last spring the Centenary Missionary Conference was held in Shanghai. It was a gathering of missionaries from all China and it discussed subjects of the highest importance: The Chinese Church, The Chinese Ministry, Education, Evangelistic Work, Woman's Work, Christian Literature, Ancestral Worship, The Holy Scriptures (in the Chinese versions), Comity and Federation, The Missionary and Public Questions. These questions are all of general interest and such as directly concern our work as missionaries. The Conference met as a body of missionaries, not as a series of denominations; it was a common platform upon which we could discuss these questions, and as missionaries, the Bishops and clergy of the Anglican communion, English and American, attended it. No mission was bound by the resolutions of the Conference except as it might hereafter adopt them by its own action.

It has been noticed all over the world that the chief note of the Conference was unity, but there was nothing done there to attain such unity by rash or revolutionary methods. If anyone will take the trouble to consult the printed records of the Conference, now for sale in the United States, he can satisfy himself of the sane and reasonable attitude of this meeting. Certain resolutions were passed looking to united action in medical and educational work and to such further federation as the various missions might find possible. These can only concern ourselves after they have been considered, and so far as they may be adopted by the synod of the Anglican communion in China. The attitude of the Anglican members of the Conference was made perfectly plain by a public letter in which they stated that they stood upon the ground of the Chicago-Lambeth Quadrilateral, and this position was understood and respected by others and never compromised by us.

I come now to the matter of the Creeds. The committee

on the Chinese Church presented resolutions in which the following words occurred:

"That, unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed," etc.

This reference to the Creeds was objected to by delegates of the Baptist persuasion, a denomination which objects to creeds on principle, one member (a solitary exception), stating that there were statements in the Creed which he could not accept. Had the matter been pressed to a vote nine-tenths of the members would probably have voted for the words as they stood; but it was evident to everyone that the objection of the Baptists came from their historical position and was not due to any disbelief in the truths of the Gospel, and there was a strong disposition to find a form of words which would not exclude them. Bishop Roots spoke strongly for retaining the words (*Conf. Records*, p. 419), as also did the chairman, Dr. Gibson (English Presbyterian), who said "He would keep the words Catholic faith because for his own part he absolutely refused to hand over to the Roman Church the word 'Catholic'" (*Conf. Records*, p. 420). My own words have been quoted in the letter to *THE LIVING CHURCH* and a perverse meaning put upon them. I need not, therefore, apologize for quoting them.

"Bishop Graves said he rose simply to point out that the Conference having begun on a question of unity, by its wish to satisfy every individual, stood apparently in danger of wrecking all hopes of unity at the start. When the Anglican branch of the Christian Church was deliberating as to what possible basis it could find for union of Christians, it was willing to leave out of sight things that it held dear: Articles, Prayer Book, and Customs and Traditions and to come down to a minimum of four things. One of these four things was the primitive Catholic faith as defined in the Apostles' and Nicene Creeds. With no very serious exception the large body of Christian Churches would stand perfectly firmly and squarely on primitive doctrine as expressed in the Creeds. They had not time that day to discuss creeds, but the question having come into the discussion, he wished to point this out, after listening to what he should characterize the most appalling statement that was ever made in a missionary body 'that there were statements in the Apostles' Creed which they could not accept.' If such an amendment was passed, leaving out all reference to the primitive Catholic faith, they were going to wreck all hope of union at the start. It would necessitate the absolute withdrawal of a large number of Christian men of all Churches who could never consent to stay and discuss questions of external unity in a body which had gone back formally from its adherence to the primitive Catholic faith, and he would warn members of the Conference that they could forge no weapon more dangerous, nor one that could be used against their work in China with greater effect in the hands of the Roman Church than to show the slightest indication whatever of any weakness in expressing their belief in the primitive Catholic faith" (*Conf. Records*, p. 423).

It is perfectly evident to any fair-minded man that in what I said about the Anglican Church yielding things it held dear for the sake of unity, I was referring to the Chicago-Lambeth resolutions and not to any compromise which we in China had made, for we had made none, nor had we been asked to make any. A further amendment was then brought forward, containing the words "leaves the matter" (creeds) "to the judgment of the Chinese Church." I went to the committee to which this was referred and asked them to omit these words and leave the reference to the creeds unqualified. They substituted "leaves confessional matters for future consideration." This was certainly an improvement, though not entirely satisfactory. The resolution was finally passed in the following form:

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church unity, and leaves confessional questions for future consideration," etc.

I did not consider this satisfactory, and did not vote for it, but the danger that the Conference might appear to have committed itself against the creeds was avoided. It may seem a small matter to the writers of the two letters that this great Conference of all the missionaries in China should have professed its adherence to the "primitive apostolic faith," but in my opinion it is a very great step in advance, and I thought, and still think, that it was something well worth having a part in. I will only add that if anyone will read the resolutions as a whole he will find more cause for congratulation than for criticism.

I hope I shall be pardoned for saying, in conclusion, that

to make statements such as have been made, accusing our missionaries of disloyalty or weakness concerning the faith, seems to me to be most reckless and uncharitable. The Bishops and clergy of the foreign Missionary Districts represent the whole Church in a sense which no diocese at home does, and we act with a due sense of our responsibility. Such statements as have been made arouse and disseminate undefined suspicions and are followed, where they are believed, by the withdrawal of confidence and support from the Mission, and nothing can justify them but absolute knowledge of some grave defection. Just because we represent no party, but the whole Church, do we feel the obligation to be unswervingly loyal to the faith and order of the Church as contained in the Prayer Book.

In conclusion, I would thank you and your correspondents whose letters have appeared in answer to these charges for the spirit in which the matter has been treated in your columns. It would have been disappointing indeed to have drawn so small a cheque on the bank of confidence and found it dishonored.
February 4, 1908. F. R. GRAVES.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES

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

HE IS REJECTED AT NAZARETH.

FOR THE THIRD SUNDAY IN LENT.

Catechism: XII. The Lord's Prayer. Text: St. John 1: 12.

Scripture: St. Luke 4: 16-30.

JESUS was at Cana of Galilee when He healed the son of the king's officer who lived at Capernaum. When at Cana, He was not more than an hour's walk from Nazareth, His boyhood home. He went thither, and spent the sabbath. He went "as His custom was" to the synagogue. This habit was undoubtedly the habit of His boyhood years. Scholars are not agreed as to whether the phrase here refers to that custom of His boyhood days, or to His custom at this particular time. There is, however, no disagreement as to the facts in either case. He was teaching in the synagogues at this time (15). And it was certainly His custom to worship regularly in the synagogue during the years before the beginning of His ministry. The teacher would therefore be justified in referring the phrase to that time if he wishes to point out the importance of forming a habit of regular attendance at church during boyhood. Certainly it is most important that such habits should be formed. The great majority of adults who are regular in attending the services of the Church, formed the habit in childhood. Let the teacher see to it that his own pupils are now forming this habit.

When Jesus came to Nazareth, He had been away not more than a year. In that country during that time there would be practically no change in the personnel of the congregation. It was the old familiar place, and the old familiar faces. He was probably known personally to every person present. We do not know that it was His custom to read in the synagogue before the beginning of His ministry. It was the custom to call upon anyone of distinction to read. Two lessons were read, one from the Law, the other from the Prophets. Each one read first in the Hebrew, then interpreted into Aramaic (Neh. 8: 8), or into Greek where Greek was commonly spoken. This translating was done as each verse was read, in the case of the Law. In the case of the Prophets two or three might be taken at once. The exposition or sermon followed the reading and interpreting. From one to three persons might thus be used in these various offices. The book, it should be explained to the children, was not such a bound book as we know. It was a roll of papyrus, and there was commonly a separate roll for each book.

Jesus read the second lesson, that from the prophets. The passage cited is from Isaiah 61: 1, 2. This passage in the original "puts into the mouth of Jehovah's ideal Servant a gracious message to those in captivity, promising them release and a return to the restored Jerusalem, the joy of which is compared to the joy of the year of jubilee. It is obvious that both figures, the return from exile and the release at the jubilee, admirably express Christ's work of redemption" (Plummer).

When He had finished reading, He sat down to teach, which was the customary position, as a sign of authority. St. Luke

gives us the briefest summary of what He said. He claimed that the scripture had been fulfilled in Himself. The effect of His discourse was remarkable. In the first place, the people "all bare Him witness, and wondered at the words of grace which proceeded out of His mouth. His own people, who had known Him from boyhood, were held by His words, and the effect upon them was so marked as to constitute an almost unwilling witness to their power. Then the whisperings began. They could hardly believe that He was the One they had known as a Boy.

Jesus then presses home their objections. He said, "Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country." This would seem to mean that He supposed they would be bidding Him improve His own condition, and give some convincing evidence of having a right to claim such a high mission. They knew Him as One of themselves, a Carpenter, the Son of a Carpenter. This supposed knowledge on their part made it difficult for them to understand how He could make such a claim as He had just made.

Then He quotes another proverb, "No prophet is acceptable in His own country." Those who are near to us and well known, do not seem to be great. It is hard to realize that they are so. But Jesus refused to work any wonder at Nazareth just to prove that He had the power. To have done so would have been yielding to the principle of the temptation which He had already met and resisted (St. Luke 4: 9-11).

In what follows, He points out that He is like the Prophets of old, not only in the fact that He is not received by His own people, but in that He must do as they did. "They bestowed their miraculous benefits upon outsiders, although there were many of their own people who would have been glad of such blessings." He must do the same. Clearly not because He wishes to slight them. The very fact of His preaching to them proves the contrary. But they were not able to supply the conditions under which He could work (St. Matt. 13: 58). The point of His illustrations would seem to be, that obedient faith is all powerful. So much so, that Jews without it cannot receive blessings from God which He is ready and willing to give. Whereas even Gentiles, by means of it, may be able to receive those very blessings. Yes, God even sent His prophets out of their way in order to send them.

His mention of the Gentiles, as receiving gifts of which God's own Chosen People were accounted unworthy, infuriated them. Compare St. Paul's experience, Acts 13: 46, 50; 22: 21, 22. They were her ready to kill Jesus. They raised a tumult, or became a "mob," as we would say, and cast Him out of the synagogue, and led Him out of the city. They conducted Him to the edge of a precipice, and wished to cast Him down. "But He, passing through the midst of them, went His way." If this was not a miraculous deliverance, which is the most natural supposition (else how account for the fact that they had cast Him out of the synagogue and city?) it was in effect the same as a miracle. As such it gave them the sign and the proof they had demanded. But it also serves to illustrate the blindness of those who will not see. If it had an effect upon them for the time being, it was not permanent. For when He came once more in after days, to give them one more chance, it was only a very few who would even then accept Him (St. Mark 6: 1-6).

We who live in Christian countries, and are brought up in Christian homes, run a danger somewhat similar to that which blinded the people of Nazareth. We become so familiar with the wonderful Gospel story, and with the Church, that we sometimes fail to appreciate the greatness of it all.

THE BY ROADS OF ETERNITY.

Staggering blindly through that portal, death,
Where like breath
This unreal world dissolves and fades to us,
When the real world we find
Where left behind
Is this life's little training-school, and thus
When, having done with earth
We know that birth
(Which men call death) into the larger dawn,
Then first are we at home,
Yet free to roam
By space and light and utter distance drawn,
As mariners who shake the great sails free
For bright unmeasured distance of the sea.

L. TUCKER.

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.

SUGGESTS APPEAL TO THE HOUSE OF BISHOPS.

To the Editor of *The Living Church*:

THE enactment of Canon 19 with the varied and conflicting interpretations put upon it has, without controversy, produced much distress within the Church. I have an idea that there is a dignified way of bringing this grave question to an issue, a method worthy of a national Church, rather than the shallow method of newspaper discussion, which settles nothing and is most undignified. Had we a supreme court to which acts of legislation might be appealed for the determination of their constitutionality, would not such a court pronounce Canon 19, as now interpreted and by some applied, unconstitutional as in conflict with established formularies of the Church? I am one of those who believe it would. I do not believe the General Convention is empowered in this way to render nugatory the Prayer Book, the Ordinal, and the Articles of Religion. Nor do I believe consecration to the episcopate carries with it liberty to defy and break law. Is there not a proper and dignified way by which to settle these grave questions? We are told that the House of Bishops in grave questions of doctrine is our supreme court. May not those who are distressed by present disorder frame an appeal, respectful but firm, to the House of Bishops, praying for a clear and explicit pronouncement on this question which shall lift the whole question out of the realm of uncertainty or ambiguity, and enable the Church to go on peacefully with her legitimate work in a peaceful way?

I, for one, should be rejoiced if a considerable number of Bishops, priests, and laymen, whose loyalty to the Church is above question, should unite in submitting to the House of Bishops such a petition or appeal. It is certainly time that we took before the questioning world an unequivocal and unambiguous position on this vital question, that not only the world about us but our own clergy and laity may know definitely what that position is. The present condition of one diocese arrayed against another by antagonistic decisions is painfully humiliating and intolerable. I have the honor to be

Very respectfully yours,

JOHN HAZEN WHITE,

Bishop of Michigan City.

Michigan City, Ind., March 3, 1908.

BEFORE CANON 19 WAS AMENDED.

[CONDENSED.]

To the Editor of *The Living Church*:

IN connection with the instance of Archbishop Whately officiating in a Roman Catholic church noted by one of your recent correspondents, it may not be without interest to note a similar case nearer home at about the same period or somewhat later. Bishop Griswold, that pillar of New England Evangelicalism, so called, was fond of crossing the Canadian border and forming friendships with our "cousins" there. On one such trip he became fond of a very saintly Roman ecclesiastic; I think it was Archbishop Cheveraux, though I am not certain my memory serves me as to the name. I am in possession of a diary kept on one of these journeys, very probably the one of which I speak, kept by my grandmother, one of a party of travelling companions. On the occasion of a visit to this country by this holy and much loved Canadian prelate he was Bishop Griswold's guest, and in the vestments of his office, at the Bishop's invitation, made an address in the church of which Bishop Griswold was the rector as well as Bishop.

I have sometimes felt that the recollections of some who had years ago to contend for Catholic faith and practice might well, in a kindly and charitable way, be preserved to emphasize to the generation rapidly succeeding us, what THE LIVING CHURCH so well describes as "the blessings which Almighty God has signally conferred upon the Church in the Anglican communion during three-quarters of a century past." Yet I could

never learn that this Bishop of all New England (except Connecticut) who wrote in defence of a system of Revivals (perhaps parochial missions, had they been known, would have met what he believed the Church's need) ever exchanged with Protestant ministers. The Church of that day as it was in loyal old Virginia was, if nothing else, "Episcopal."

And true, timely, and encouraging as was your editorial of February 29th, yet it is not surprising that many a loyal Churchman is disturbed by the record of what is taking place under cover of Canon 19. It is not that there may not have been "more such incidents before the canon was amended," but that with apparent Episcopal sanction, certainly with Episcopal silence, one great fundamental mark of the Catholic Church is being undermined and discredited, one which in the very minimum of the Church's conditions in seeking Unity has been set forth in the fourth article of the so-called Quadrilateral by the whole Anglican Communion. Laws become largely interpreted by uncontested customs. If some such "letter of dignified and firm protest" as you recommend in your last issue is not speedily made, or more rigorous methods if that avail not, how long will it be that the allowed practice in the Church will fairly be taken to interpret her teaching? How long before a condition exists that will give occasion of much more deserved scorn of the Roman Church for our claims than the undoubtedly mistaken and inopportune recent "Pro-Roman" move, which yet one cannot but feel had beneath it the longing for the Church's Unity? If, as has been stated, a deposed priest is brought back to our Church's chancel to teach the people under the cover of Canon 19, how absurd does it make any expectation that sentences of deposition shall be in any way regarded as questions of only comity without our Communion. Undoubtedly a Russian priest in a recent published article is entirely correct when in language perfectly friendly and respectful he points out that nothing would so influence the Orthodox Churches in refraining from officially accepting our Orders (which, it must not be forgotten, they have not yet done) as such an interpretation of them as is being given under Canon 19.

In this connection let me add while gratefully acknowledging the very clear, sympathetic and complete setting forth of the Anglican and Eastern Orthodox Churches Union in your last number that it notwithstanding seems necessary continually to reiterate that the objects of that English Union, which proposes establishing a branch in this country, is very definite and restricted within marked limits. It has no wild dream of any immediate complete reunion of all Christendom, though it may be none the less our duty to pray and work for that end. Far less is its purpose to accomplish any "fusion of Eastern Orthodox and Episcopalianism," whatever that last may mean, or "absorption" of either by the other, which would be utterly inconsistent with relative position of the Anglican communion and the ancient patriarchates of the East, or any forcing of Eastern forms of worship upon Western Christendom or the reverse. It is simply the gathering into a voluntary society such as exists for many other objects, at least in the Anglican Communion, of those who are frankly most in sympathy with the teachings and customs of the Eastern Church with like minded men among themselves. With such prayers and such efforts we await God's good time, praying that our own prayers may be united with the Intercessions of the Blessed Mother "with angels and archangels and all the Company of Heaven," and relying upon the sacrifice of Him who made the great intention "that they all may be one," when that prayer be fulfilled. Such we believe to the best of our ability is the interpretation of the aims of the union, as set forth in her constitution, dedication, and officially suggested prayers.

Begging pardon in advance for so generous a use of your columns,

CALBRAITH B. PERRY.

ANGLICAN REUNION WITH ROME AND WITH PROTESTANTISM.

[CONDENSED.]

To the Editor of *The Living Church*:

IT is time for thoughtful men to realize that the all important theme of unity is not so much the unity of simply one band of Christians with another, but the restoration of the unity of Christendom, so that the Church of Christ all over the world shall be one grand, glorious exponent of Christ's Kingdom on earth, and any combination in which this is not the prevailing motive may work more harm than good. As there is a

desire for unity amongst Anglicans in two utterly contrary directions, necessitating sacrifice of fundamentals, it is manifestly evident that either of these positions is religious suicide, a treason against the very purpose for which they are inaugurated, that will undermine Catholicity and cast the religious world into a probably irreparable schism. It needs to be remembered that the Church is not striving for the unity of Romanism on the one hand, nor for the unity of Protestantism on the other, each of which is progressing along separate channels diametrically opposed to each other, but she occupies a unique position as the exponent of primitive Catholicity presenting the only logical vantage ground upon which a unity can be effected between both after the unity in each has been consummated. To dismember that body for affiliation with either is to cast an immense barrier between the ultimate union of Christendom, since it would be an almost utter impossibility to bring them together if allowed to drift apart without the bond of unity and its restraining influence which the Church now performs in her enviable position.

Our Roman brethren have foreseen that the surest possible way to bring about the unity they look forward to accomplish is by a campaign of education; for the purpose of which they are continually holding missions for the benefit of Protestants. With convincing arguments on primitive Catholicity, they can prove the Catholic standard of the Church, swaying multitudes of every denomination save one, "the followers of the Oxford Movement in the Anglican Communion," whom they dread to run counter with in those missions.

Is it not time, then, brothers of our communion, that the Anglican Church should arouse out of her lethargy? There is but one ground upon which the unity we hope and pray for can ever be consummated. Our blessed Saviour is still beseeching that we all might be one, but it can only be when our Roman brethren, our Protestant brethren, and ourselves cast aside all prejudice, all superstition, all ambition for worldly authority and power, and go back to the early primitive days of the Church before she was rent by schisms, and meet on one common foundation. Such is the ambition of every sincere follower of the Oxford movement. If the desire of both these parties who would seek unity in opposite directions is sincere, I think it near time that they should, first of all, seek a unity with each other on this one foundation where unity only is possible, and let our Church, like our Roman brethren, present a united front, founded solely on primitive Catholic principles, accepting all that is hard and sacrificial as well as what is beautiful and pleasing, willing to bear ever, as sincere followers of the Crucified, the cross of fasting and self-denial, deep, earnest, sincere self examination and penitence, embellishing our lives with true Christian character, presenting to the world as beautiful an example of a true Christian life as was shown in Apostolic times, that those about us might realize our sincerity and, realizing it, might desire and seek for the principles which actuated it.

After we have accomplished such a unity, where loyalty to the primitive Church and her teaching is the prevailing motive, then let the Church, asserting her claim to primitive Catholicity, by missionary education, prove to those about her that in her and the principles she asserts is unity only possible.

If our intentions for unity are sincere, let us first learn the lesson of unity within ourselves, setting aside Canon 19 and all that tends to disloyalty, because unity must have loyalty and sincerity for its keynote, then having accomplished this unity let us go forth and teach and show it to others. Thus only can our influence be felt. Let every sincere Christian who earnestly desires unity realize that it would be serving their purpose manifestly better to pray and strive for the day when Anglican Unity thorough and complete may be accomplished, when our branch here in America, realizing her priestly mission, shall stand before the world as she rightly is "The American Branch of the Holy Catholic Church."
H. G. PEPPERCORN.

Philadelphia, Pa.

SCHOOL HISTORIES.

To the Editor of The Living Church:

THERE are errors in school histories, as Joseph R. Alton says, and it is surprising that we do so little to correct these misstatements, even among our own people. If our Sunday school children and the grown members of our Church were themselves thoroughly versed in the history of our grand Church then this knowledge would largely tend to disseminate

such true knowledge among outsiders. We need more enthusiasm put into action. If we cannot have public school "histories" corrected so as to agree with historical facts, we can largely counteract such misstatements by placing on the shelves of our public libraries books on Church history that will tell in a clear, brief, and pointed way the facts as they are.

It would, no doubt, be well to have the diocesan conventions call the attention of state legislatures to the fact, and ask them that teaching be done in accordance with the truths of history. In the meantime let us, as a Church, donate to the public libraries attractive and convincing books on Church history so that others may read and learn. And let this matter of Church history be given more attention in our Sunday schools to our own children, and let each member of our Church consider it an honor and a duty to be historically well informed in regard to our great and incomparable Church.

Racine, Wis.

LEWIS OSTENSON.

OTHER COMMON FAULTS IN READING THE SERVICE.

To the Editor of The Living Church:

I WAS interested in the Rev. Mr. Hills' article on some "Common Faults" in reading our service. I would like to suggest one which he has happened to omit, and which my ears tell me is very common. I refer to a passage in the General Thanksgiving, which is commonly read: "That we show forth Thy praise not only *with* our lips but *in* our lives"; which is certainly not correct. The true reading seems to me to be "not only with our LIPS, but, in our LIVES."

In this connection, it is common to read verse 126 of Psalm 119 so as to give it little or no meaning. This is the way it is done: "It is time for Thee, Lord to lay to Thine hand." For a good while I did not know what it meant, myself. One day I happened to hear a lady in my congregation read it in this fashion: "It is time for Thee, Lord, to lay to Thine hand"; to put Thine hand to the matter, and set things right—"for they have destroyed Thy Law." That opened my understanding, to understand the Scripture. Yours truly,

Canaseraga, N. Y., March 6, 1908. A. SIDNEY DEALEY.

CHURCH ARCHITECTURE.

To the Editor of The Living Church:

WITHIN the last few months an unusual number of church and cathedral designs have found a place in your columns. This indicates somewhat of a church building age, and necessarily one of unusual opportunity to establish the silent and unchanging truth in fabric of wood and stone.

I am not passing judgment upon the truth expressed or accuracy of design in any of these illustrations, when I say that there are Church buildings in every portion of our land which are architectural disfigurements upon the face of a beautiful earth, falsehoods to the legacies of an artistic historical past in our Church life, and a definite reproach to the persons responsible for their erection.

Everybody realizes that this is a day when the many build libraries, hospitals, settlements, museums, or art institutions, rather than churches; but because churches are being erected, that is evidence that church building is possible. If possible to build, why impossible to build correctly?

We are all aware of the tendency among the denominations to erect buildings which arouse mental question marks in the minds of passers-by. Is it a theatre, library, museum, armory, or jail?—are some of the questions which arise unbidden. Even so, is that any reason why our buildings should resemble any or all of these? Can we save such by planting a cross upon the roof or tower?

The responsibility for teaching the Faith rests upon the rector of the parish, and just as surely rests upon him the responsibility of teaching the truth of the Holy Church through the fabric. Though an architect camps upon the doorsteps of the man who donates the memorial church and thus obtains the commission, that exception will but prove the rule. Ultimately, after due conference with vestry, the rector wins out.

When he has reached this point, what are the difficulties before him? Usually, first, almost complete ignorance of architecture. For this he is in no wise to blame. The elastic course in the seminary has not included it, neither has the elective course in college. Secondly, a member of the parish or vestry following the profession of an architect may have drawn plans

for houses, railway stations, cold storage plants, or business blocks; and because he is a parishioner, he expects the contract. If successful, and in many cases he is, the result follows that he designs an ecclesiastical railway station or cold storage plant, and while I acknowledge that some churches have some spiritual resemblances to both of these, yet I deny that they should have. Thirdly, he is often tempted to build something totally unlike anything ever built before, of which it is safe to say that nothing will again be built like it.

My suggestion is that the rector and vestry call upon a Church architect—a capital C Church architect (there are only a few in this country, but there are sufficient to do all the required work); tell him the size of purse, and size of plot, and then leave the general design to him.

When the plans are reviewed he will find that the nave will not be called the auditorium, the chancel, the rostrum; nor the altar, the pulpit. He will find that a Romanesque dome does not surmount a Gothic structure. He will find that a cross is not of necessity for the expression of pure design, and that truth is not in any way related to size.

During a ministry of fourteen years a church has been erected in each of the two parishes where I have served. They are without superiors in the dioceses in which they stand, so far as purity of design and expression of truth is concerned, and which silently proclaim the true ideas of faith and worship in stone.

For the excellency of the cause and owing to the crying need of the times I address this appeal to the hearts of those who have the future in their hands—employ a Church architect.
Grace Church, Oak Park, Ill. ERNEST V. SHAYLER.

NEGRO WORK IN ARKANSAS.

To the Editor of *The Living Church*:

AT the last meeting of the Board of Missions approval was given to my proposal to have my colored Archdeacon, the Ven. George Alexander McGuire, M.A., leave the diocese during the Lenten season for the purpose of trying to collect funds for the Church's work among the negroes of Arkansas. Within two years a remarkable showing has been made in this department of our Church extension and upbuilding undertakings, but as the missionary efforts of our Church among this people are new, we have only three of our nine congregations housed in buildings of their own. The others meet how and where they can, usually in very shabby places.

The opportunity lies before us to win a large number of Arkansas negroes to the Episcopal Church. We have their interest and confidence and we have a very able corps of workers, but we need buildings. I am therefore sending the Archdeacon to raise money for the erection of combination chapel and school buildings. He will be in Philadelphia, New Jersey, and New York and their vicinities during March, and in New England in April.

If Churchmen ever heard a Macedonian cry for missionary help, they will hear it from this highly endowed, exemplary, eloquent Afro-American preacher, of whom Secretary Lloyd told me that the late Bishop Whittle of Virginia said: "He is one of the best negroes in the ministry of the Episcopal Church or of any other Church."

Of Bishops and rectors I earnestly beseech for Archdeacon McGuire the opportunity to make his appeal publicly under favorable conditions, and of the laity I humbly beg that when he approaches them in their homes or offices, they will, for our Saviour's sake, give him a cordial reception and sympathetic hearing. He will not take much time and he is worthy of every courtesy and confidence with which any Christian man, woman, or child can favor him.

WILLIAM M. BROWN,
Little Rock, Ark., Feb. 29, 1908. *Bishop of Arkansas.*

TO CORRECT A MISUNDERSTANDING.

To the Editor of *The Living Church*:

MAY I have the privilege of your columns to correct an unfortunate confusion of names that has crept into the Church press?

There were two men by the name of Lewis in the diocese of Vermont last autumn. The one was the Rev. Charles Trask Lewis, who came to the diocese from Colorado in 1905 and was rector of St. John's parish, Poultney, until November 4, 1907, when he died.

The other is the Rev. Charles Smith Lewis, who came to

the diocese in 1907 from Lafayette, Ind., and is still rector of St. James' parish, Woodstock. The obituary notice of the Rev. Charles Trask Lewis in the *Church Eclectic* has still further increased the confusion resulting from the similarity of our names, by assigning part of my record to him. For the relief of friends I would like to correct the impression that is thus given, and say that I am still living, and rector of St. James' parish.

CHARLES SMITH LEWIS.
Woodstock, Vt., March 5, 1908.

THE ANGLO-ROMAN UNION.

To the Editor of *The Living Church*:

I HAVE been intensely interested in the inauguration of the plan looking toward the ultimate union of the Anglican and Roman Communions.

There can be no doubt but that the holy Catholic Church will ultimately be one, and that Christ will be the Head of the Church which hell shall not prevail against. Accordingly, there can be no well-founded objection against any movement looking toward the ultimate reunion of Christendom. For this we are all bound to pray and work.

Personally I should feel relieved if I might receive assurance that this organization is acting in good faith in its efforts to effect such reunion. But there are some of us who have a suspicion that the game is not being played altogether fair, and we naturally hold back until we are assured that the game is being played fair.

I would like, therefore, to put an open question to Father Paul James Francis (and I should be pleased to have a similar assurance from other members of this movement): "Have you, by your direction, suggestion, or assistance, aided in detaching members of the Anglican Communion from such allegiance, and while acting under your vows as an Anglican priest, aided or encouraged said Anglicans to identify themselves with the Roman Communion?"

Faithfully yours,
Gethsemane Church, IRVING P. JOHNSON.
Minneapolis, Minn., March 5, 1908.

THE CHURCH, OUR HOME.

By MARIE J. BOIS.

WHY don't you go away for a change?" was asked of me the other day, by a well-meaning friend. The Christmas vacations being at hand, the inquiry was, after all, but a natural one; yet, natural only from the ordinary standpoint of view, foolish for the Christian for whom life is no longer his own to use as he pleases, but who has gradually been taught to look up for guidance in everything small or great.

"To go away for a change"—and why? Is this not the very time when the magic word "Home" fills the heart with longing and love? Is it not the time when thankful hearts are looking forward to the joyful days of reunion? What then, of those to whom the Church is really a home? sweeter than any earthly one? Must they go away from home "just for a change"?

No, indeed, during this blessed Christmastide, their home calls for more true, a sweeter, more glorious service! Christmas week and its festivals, the Altar Service for the saints' days which follow Christmas Day, all this requires the thoughts, the time, and the love of God's children. Why should one who has time for it all "go away for a change"? turn her back on the special sacred task allotted to her, in order to seek other pleasures, and—what pleasures could compare with these?

And do not think that the home is an empty one: "The Lord is in His holy temple," and who shall tell of the blessed, invisible members of that home? Who shall tell of its joys too sacred for a pen to describe?

And then, not beyond the veil only, are those who compose the great household of the Father, but also here below are the members of the same family. What earthly ties, unless founded on His love, can compare with the spiritual ties which unite Christian friends?

Truly our home is a rich one and our family is large. Many of our friends in Him have we never met face to face, and yet—we know them, we love them, we have met in His service, our hearts have thrilled in receiving their messages; who shall say that the pure, unselfish love we have thus received and given is not a precious gift of His?

"To go away for a change"—and why? and where? Why give up these unspeakably blessed hours spent in His sanctuary while engaged in His special service? and where shall we go to find greater joys than those of our dear Church, our Home?

LITERARY

Darwinism To-day. By Vernon L. Kellogg, Professor in Leland Stanford, Jr., University. Henry Holt & Co. Price, \$2.00 net.

Probably "the man in the street" would define Darwinism as the doctrine that man is descended from a monkey, and many who are better informed would identify it with the whole theory of evolution. As a matter of fact, Darwinism offers a particular explanation of the descent or origin of species, *i. e.*, that it came about by natural selection. A man, therefore, may be a thorough going evolutionist and still be, or think he is, a vigorous opponent of Darwinism. Indeed it is because of the persistent scientific attacks upon Darwinism that Prof. Kellogg has written this book, "to present to students of biology and to general readers the present-day standing of Darwinism in biological science, and to outline for them the various auxiliary and alternative theories of species forming, which have been proposed to aid or to replace the selection theories." Each chapter is followed by a generous appendix in which the advanced student will find more detailed discussions and references to sources of information.

The author admits, first of all, that no indubitable cases of species forming or transforming have been observed and that natural selection has never been caught in the act of really selecting. "The evidence for descent is of satisfying but purely logical character." The controversy, then, is a battle of theories.

Prof. Kellogg takes up the history of the controversy in detail, stating with admirable lucidity the evidences and arguments of those who attack and those who defend the Darwinian theory, and the last half of the book outlines at some length the various supporting and substitutionary theories offered by friends and foes. Among the former are Weismann's theories, *Panmixia*, by which he seeks to explain the degeneration of functions and organs; and *Germinal Selection*, which, because the struggle for existence among developed organisms is not at all certain to lead to the survival of the fittest, or to survival at all, imagines the most telling part of the struggle to be going on in the cells of protoplasm, which is the "physical basis of life."

Next is Roux's theory of Nitra-selection, which assumes that the struggle is between the different parts of the body, so that these, stimulated by increased demands upon them, struggle for increased nourishment. Differing from these is *Organic Selection*, according to which slight congenital variations are so conserved by acquired adaptations, through successive generations, that the species is gradually modified in a determinate direction. This theory, put forth by Baldwin, Osborn, and Lloyd Morgan, is described by them as "a mode of evolution requiring neither natural selection nor the inheritance of acquired characters."

An interesting chapter is devoted to a discussion of the bearing of *isolation*, whether geographic or physiological, upon the question of selection.

The first of the theories which might be substituted wholly or in part for evolution by natural selection is the *Lamarckian Theory* of the transmission to offspring of acquired characteristics. This is shown to be simple, plausible, and logical, and indeed has everything to commend it but evidence.

The second is called *Orthogenesis*, by which is meant predetermined variation according to definite lines of development as a result of factors either intrinsic or extrinsic. Some writers, notably Nügel, suppose organisms to have in them an "inherent driving force," a special tendency towards progress. Others believe that all development is due to external environment.

The third theory is *Heterogenesis*, or the mutilations theory. According to this, species have not arisen through gradual selection continued for thousands of years, but by sudden leaps which take place at times when organisms are in a mutable condition. As in the other cases, the chief objection to this theory is paucity of evidence. Have there been any such leaps as DeVries supposes? After his resumé and criticism of all these theories, the author concludes that natural selection is the final arbiter in the descent of species; no other theory can wholly dispense with it, nevertheless it is not the all sufficient or even the most important factor in species forming, because it does not adequately account for the beginnings of new species or explain the causes of variation. In the absence of proof, he is inclined to think the Lamarckian theory is worthy of consideration on purely logical grounds, and ventures the guess that the primary cause of species forming variation may be found in the physical impossibility of perfect identity between two individuals. If they start alike they cannot turn out alike. After all, our motto for the present must be *Ignoramus*; we must join the believers in the "unknown factors in evolution."

Prof. Kellogg has little respect for the point of view of those he calls theologians, or for any teleological explanation of species forming. He is sure Darwinism is at variance with the "explicitly specific" statements of Genesis. Nügel's hypothesis of an unknown, mystic, vital force "is opposed to the very spirit of science." To

agree with him is to "stand with theologians on the insecure basis of teleology."

This book is well calculated to supply the general information upon this subject which every educated man should have.

C. N. S.

The New Theology and the Old Religion. By Charles Gore, D.D., D.C.L., Bishop of Birmingham. New York: E. P. Dutton & Co. Price, \$2.00 net.

This volume of eight lectures is as timely in its appearance as it is masterly in its arguments. The author begins with a frank and appreciative exposition of the new theology, as its principles are set forth from the religious side by Rev. R. J. Campbell, and from the scientific by Sir Oliver Lodge. A telling plea is made to those who quote these writers in support of what they deny, to study and accept from the same source much more that they may safely affirm. The Old Religion is next reviewed, and the objection answered that its unchanging character is incompatible with modern progressive ideas. That the essential elements of human nature remain constant from age to age, is shown by the fact that the words of Homer and of the Psalms are as fresh and stirring to-day as they were in their authors' time. If, as a matter of fact, we have a catholic poetry, appealing to men of most varied culture and civilization, no objection can hold against the existence of a catholic religion which appeals to these same elements from the religious side.

The cardinal doctrine of the New Theology is the immanence of God in all things. It is not new, for it was believed by Greek philosophers. But while the heathen went too far in confounding the creature and the Creator, the Jews, with their genius for religion, never lost sight of the radical difference between God and His works. Christianity develops the idea of God's Fatherhood. God is in His Son, but in a way that can be affirmed of no other man. The superiority of the Christian conception is demonstrated by its freedom from the moral difficulties of the new theology pantheism. The pungent question is asked: If nature, including human nature, is a part of God, is God partly good and partly bad? And is God growing better as the world goes on? The new theology makes little of the fact of sin. Sin, however, is neither an incident nor an accident in the history of the race. The Old and the New Testaments treat it sternly as rebellion. Its seat is in the corrupt will, and the glory of the gospel lies in its power to regenerate the higher self and to overcome the weakness of our nature. Again the appeal is made to moral results. The new theology, it is shown, if believed and put in practice, would hinder, and probably end, the moral progress of nations and individuals.

Lecture Five treats of the Divinity of our Lord. The immanence of God in Christ differs not only in degree but in kind from that which may be affirmed of any good man. This is evidenced by the testimony of apostolic witnesses, and proved by contrasting the influence of Christ with that of purely human heroes. The higher the attainments of saints, the less we are encouraged to follow them; but the perfect example of the Perfect Man inspires and does not repel. Miracles, in the new theology, are either ignored or explained on principles of mental healing. The flimsiness of this explanation is shown, and the reasonableness of the Christian's belief is firmly established. Miracles are not violation of the laws of nature. But as what is natural in man is supernatural to the brute, so the miracle-working nature of Christ is supernatural from our view-point. This lecture is peculiarly valuable for its masterly handling of the miracles of the Resurrection and the Virgin Birth. The doctrines of the Atonement and the Inspiration of Holy Scripture are treated of in a single chapter. Whether from the difficulty of the subjects or the author's peculiar theories of inspiration, this portion of the book seems neither as clear nor as convincing as the others.

The last lecture takes up the question why the new theology is so popular. The answer is to be found in the natural reaction of to-day from the Protestant so-called orthodoxy of the last century. To the lectures are added five sermons on kindred topics and the report of Convocation on the Moral Witness of the Church on Economic Subjects. The book is easy and delightful reading and should be found on the study table of every clergyman.

ELLIOT WHITE.

Syria, the Desert and the Sown. By Gertrude Lowthian Bell. With frontispiece in color by John Sargent, R.A., and many illustrations. Pp. xvi. + 340. New York: E. P. Dutton & Co. Price, \$3.00 net.

This is a most delightful book of travels, and the authoress need have made no apology for writing it. In the preface she states that her object was to depict the people of the land and their environment; and this she has accomplished. The people she met, the tribes among whom she sojourned, and their sheikhs, the cities, great and small, she visited, the Turkish *valis* and other officials, all live in her pages. For them all she has a good word; and even the few rogues she encountered have their good sides. It is amusing to listen to their talks; and the tales they tell are most interesting. From more than one conversation it appears that America is the land of promise for many of the poor peasants, both in the Jordan valley and in northern Syria.

Miss Bell is an archaeologist, and naturally the archaeology

of the countries she visited is one of her main interests. Her descriptions of the ruins of heathen temples, Christian churches, Crusaders' castles, other public buildings and private homes are all well worth reading. We learn, moreover, about the Druzes, their country and their manner of life. Forbidding as these fierce raiders of the mountains are generally represented, our authoress has found the soft side of their character, and actually seems to have enjoyed her stay in the *Jebel Druze*. F. C. H. WENDEL.

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. New York: Longmans, Green & Co.

The "aim of this book is to promote the study of missionary methods, to assist in the compilation of a body of principles, generalized from actual experience, the observance of which has been found successful toward promoting the missionary's work, and without which observance much power has been wasted." Bishop Mylne writes of missionary effort in India because of his familiarity with that field, but his observations and conclusions apply everywhere, at home or abroad. The time has come, he thinks, when the subject of missionary method can be studied scientifically; when the results of hard-won experience can be ordered under general principles; when facts can be tabulated and arranged; when historical failures and successes can be traced to their radical causes; when principles can surely be laid out, on conformity to which success depends, and when it is possible for workers to go to the task no longer to struggle for themselves through the discipline of failures, but equipped with the lessons of experience. This book is a contribution to this end. Its scientific treatment is meant to be turned to practical account. The chapters on the social system of caste, of the theology, and of the underlying ontology of the Hindus are of great interest as showing the tremendous difficulty which the missionary of Christ must encounter in that particular field. The discussion of diffused and concentrated missions is of present importance toward the solution of problems existing in every missionary jurisdiction.

Church and Empire. A Series of Essays on the Responsibilities of Empire. With a preface by His Grace the Archbishop of Canterbury. Edited by the Rev. John Ellison, M.A., Vicar of Windsor, and Chaplain in Ordinary to H. M. the King, and the Rev. G. H. S. Walpole, D.D., Rector of Lambeth, and Hon. Canon of Southwark. New York: Longmans, Green, & Co.

Of this book the Archbishop says in his preface, that "no thoughtful man who cares about the contemporary work of the Church of England or of the whole Church of Christ can fail to be interested" in it. Most of the writers are colonial Bishops. They endeavor to give a Christian meaning to the word "Imperialism." They believe in the Englishman's answerableness to God for the British Empire. But one cannot look over the list of contributors, beginning with the editors, and over the topics of the essays, without perceiving that the book must contain much of interest and practical value to American Churchmen. This impression is confirmed by reading any page at random. Among the writers may be mentioned the Archbishops of Brisbane and the West Indies, the Bishops of Lahore, Rangoon, Auckland, and Mashonaland, Dr. Tucker, general secretary of the Missionary Society of the Canadian Church, and the Rev. E. A. Welch of St. James' Church, Toronto. The object of the volume is "to bring home to the hearts of Christian people in the Colonies, as well as in England, the special claim which the British Empire has upon men of British birth who believe that in God's Providence the Empire exists for the sake of the world, and wish to take their part in meeting the special responsibilities which its existence lays upon the British race." The point especially emphasized is the need of a general missionary policy instead of the haphazard method now in vogue in England. One is inclined to think that the essay on "An Ill-Constructed Quadrilateral," by the Rt. Rev. M. R. Nelligan, D.D., Bishop of Auckland, will alone repay the purchase and perusal of the volume.

Pulpit and Platform. By the Rev. E. J. Bidwell, M.A., D.C.L., Toronto: William Briggs, 1907. xi. + 87 pages.

This little book is a manual of simple and untechnical instruction on voice production and public speaking. While intended primarily for the clergy, the laity are not forgotten. To three chapters, on The Management of the Voice, Reading in Public, and Extemporaneous Preaching, is added a fourth, consisting largely of a brief summary of chief points already made, intended for the help of laymen who are in the way of "after-dinner" or other informal speaking. For the clergy there are many useful suggestions. There is no wearisome or difficult technicality of treatment. Although Dr. Bidwell is a teacher of his art, he writes from the student's and learner's point of view. He gives a short record of his own gradual mastery of public speaking. His book is based on experience. So its readers are likely to let themselves be helped. The hints as to reading the Bible lessons, as to gauging the acoustics of a church or hall, as to the use of vocal emphasis to interpret and reinforce important points of thought, are especially happy and suggestive. Some notes are included on the best method of preparing material for extemporaneous preaching, and some sound things said in regard

of this whole subject. We cannot be reminded too often that the preparation of notes for an extemporaneous sermon means more, and not less, discipline and labor than the writing of a manuscript.

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 Jesup Stimson, Professor of Comparative Legislation, Harvard University. New York: Charles Scribner's Sons, 1908. 259 pp. Price, \$1.25 net.

In these eight lectures the author discusses the meaning of the Constitution, the rights and liberties of English and American free-men and their expression in our Constitution, the division of powers between the three departments of government and between the federal government and the states, changes in the Constitution now proposed, interstate commerce, the control of trusts, and the regulation of corporations.

The author's attitude is a conservative one and he deprecates the taking over by the federal government of powers proper to the states and the assumption of new and unwarranted powers by the chief executive. The book is a good one to read in these days when we are confronted by conditions unthought of by the framers of our Constitution, and problems for which that document seems to offer no solution.

Abraham Lincoln. By Henry Bryan Binns. With Illustrations. London: J. M. Dent & Co.; New York: E. P. Dutton & Co. 379 pp. Price, \$1.50 net.

There is no lack of lives of Lincoln, but this latest volume claims the distinction of being "the first serious attempt made by an Englishman to portray on any full-sized canvas the greatest of the popular statesmen of the last century." The result is a biography which is full, accurate, and sympathetic, although somewhat lacking in color and laying no claim to original sources of information. The literary work is well done, the typography is admirable, and the volume is a valuable addition to the series of Temple Biographies.

"THE AFTER LIFE," by Henry Buckle (Jacobs, Philadelphia) is what the author claims it to be, a compilation. He has with great pains and care gathered a mass of quotations from inspired and un-inspired sources into a form whence conclusions regarding the subject of eschatology are meant to be deducible. One feels bound to say that nothing is more evident to the reader than that the author's conclusions were drawn before the compilation was made; for nothing short of inveterate bias could have guided him in his selection and interpretation of scripture and other texts. With regard to both sources he exhibits a most finished eclecticism.

The main contentions of the book are for an intermediate state (not, however, the one known to Catholic theology), where all souls, good and bad, wait together for the final judgment; where the wicked find space for repentance and to that end are labored with and preached to; where, in short, are all the departed, anticipating together a first, last, and only judgment.

Mr. Buckle rallies to his support such questionable authorities as Origen, Tertullian, and Lactantius; and one marvels at the ingenuity of the author, who can yoke together in common support of any point in eschatology the writer who looked forward to the ultimate salvation of Satan, with the writer who believed in the irremissibility of post-baptismal sin. Further the author uses the names of Justin, Hilary, Ambrose, Eusebius, Gregory, and Augustine in support of his contention, whereas these writers would be the first to be quoted in any patristic refutation of such a notion of the intermediate state as he holds and expresses in his book. It is almost as if Mr. Buckle had stopped short in his citations lest finishing the paragraph might refute his contentions. His book openly teaches the heresy of John XXII., who but for his sudden death would probably have been brought before a council for denying the fruition of the saints. Less openly it teaches universalism, and but for the uncertainty of its unscientific theological terminology, would plainly be open to the charge of teaching conditional immortality. The author seems unable to dissociate medieval abuses from the simple Tridentine declarations and subsequent successful efforts to purify the realm of eschatological speculation, and is quite at his ease in determining Anglican doctrine as though the same were to be invented *de novo* and bore no relation to the consecutive teaching of past ages of the Church. FREDERICK S. PENFOLD.

BEARING the title *What Think Ye of Christ? Whose Son is He?* we have a little book showing by questions from the Prophets and then the Gospels and other portions of the New Testament, the right answer to the query contained in the title. A preliminary note by the Bishop of London says: "The idea of this little book is that the Bible shall speak for itself. I hope that those who read it will see the impossibility of reconciling the statements in the Bible with a merely human view of the nature of Christ."

A PAMPHLET of 23 pages, entitled, *Questions Most Frequently Asked About the Episcopal Church*, by the Rev. Mercer P. Logan, D.D., Nashville, Tenn., gives questions often asked by Protestants and by those who have no religious affiliation and answers them in language easily understood and to the point. It is from the press of Ambrose & Bostelman Co., Nashville.

IN MEMORIAM.

E. H. H. JR.

OBIT JANUARY 11, 1908.

In the midst of life's labors and pleasures,
Comes the news unexpected and sore
That a brother's last voyage has ended
On a far inaccessible shore.

We may sorrow, but not as the hopeless,
Pallid thralls of a terrible fate;
But with faith in the risen Redeemer,
Keep our watch by the opening gate;

Till the rays of a glory eternal
Breaking forth shall reveal to our eyes,
Hosts of angels descending, ascending,
Bearing souls of all saints to the skies.

WILLIAM A. HOLBROOK.

MEMORIES.

Sometimes, when wailing breezes croon
Soul-lullabies, and through us sweep
Rich subtle harmonies, all-deep,
Till the mad world seems out of tune

With us, ah, how we yearn to clasp
Some long-dead sweetness; to enfold
Some buried happiness; to hold
A few fleet moments in our grasp!

We long to summon back again
A kiss, still lingering from the past;
A kiss, still lingering to the last,
In all its sweetness and its pain.

H. BEDFORD-JONES.

A LENTEN OPPORTUNITY.

BY MARIE J. BOIS.

NONE save those whose calling is to teach should aim at guiding their neighbors, unless under a very distinct and special vocation." These words, written over a hundred years ago, by one whose guiding light is still shining brightly, came as a warning to the writer's heart. Yet in deep humility this heart answers: "No, not to *teach* others, but to call out to them, lovingly, earnestly, to tell them of the precious, *present opportunities* which they, all unknowingly, might perhaps miss. This is my reason for writing.

Oh! that I might tell you, dear reader, of the interesting letters from my unknown missionary friends in Africa, China, and Japan; of their grateful appreciation of the little I am able to do for them; of my longing to do more and—of the many, of the wonderful ways God has provided again and again for His work and His workers. True, it is but on a very small scale—I am able to do missionary work, but His ways are no less wonderful in small things than in great. The microscope reveals His greatness as well as the telescope! Sometimes I wonder if I ought not to pray for larger things; larger opportunities: yet—shall I tell the Lord God Almighty all I could do, if I had the *means*, the *time*, and the *strength*? Are not these precious gifts of His? and what, if means, time and strength are limited, if I am one to whom one talent only has been given; one who wrought only "the latter part of the day—one whose strength is given her day by day"—that she may accomplish the simple task set before her. What of it?

Did not the master praise his servant because he had been "faithful in small things"?

Ah! that is the message I would pass on: You may help, each and everyone of you, help in the Master's work, help His workers at home, abroad.

Last summer a correspondent of THE LIVING CHURCH wrote: "It did not occur to me I might have anything of interest to tell, if I wrote to missionaries." This week a message from Japan reaches me telling me how welcome this very correspondent's letter was!

Do you wonder then, dear reader, if I follow the impulse which bids me tell you: Lent is a wonderful opportunity for looking round, and asking what you may do to help, cheer, and strengthen some of the far-away workers of the Master. He calleth to us and in strong yet loving warning He tells us: "He that is not with Me is against Me, and he that gathereth not with Me scattereth."

We must not, we may not, go to Him empty-handed; we must *gather with Him, while it is called to-day*. Shall we not work for Him and help His workers?

Oh! for the *loving, personal touch and prayers* in all we undertake in His Name!

"THE WEAKER CREATURES OF GOD."

BY SYDNEY RICHMOND TABER.

A TRACT recently received from England, containing many expressions of the Anglican clergy on the relation of man to the dumb creation, emphasizes the prominent part taken by English clergymen as contrasted with the silence of the Church in America on this subject. The attitude of Churchmen, however, is only one phase of the difference in the general sentiment in regard to cruelty noticeable on the two sides of the Atlantic. It is perhaps natural that the development of this sentiment in our own country has not reached the same point as in England, because the humane movement there began nearly half a century before the first American organization was effected. Whatever may be the reason for the comparative unwillingness on the part of our clergy to become identified with this movement, it is certain that some of the foremost representatives of the Anglican communion have not hesitated to take up arms in the warfare against cruelty, as is shown by the tract referred to, from which the following quotations have been culled.

Bishop Barry, late Primate of Australia, has declared that "for humanity at large to seek its own supposed good at all hazards of wrong-doing and cruelty to the weaker creatures of God is surely of the very essence of selfishness. To sin for these purposes," he said, "against God's creatures, bound up with ourselves in the great chain of organic being and committed to us as made in His image and having a delegation of His sovereignty, is a prostitution of God-given power, which is almost a sacrilege."

The Rev. A. L. Lilley, B.A., has said that "our treatment of animals will become morally fruitful for ourselves just in proportion as we think of them as not merely made for us, but made primarily, as we are, to express some aspect of the nature of God, and secondarily for themselves."

The following utterance is attributed to the late Prebendary H. N. Grier, vicar of Hednesford: "The demand for compassion on the weak and maltreated is always made, and, in the long run, never ineffectually made, in the name of Christ—of that God who is Love."

After declaring that "the finer feeling of compassion should be treasured as a priceless jewel," Dr. Markarness, late Bishop of Oxford, added: "Do your duty to the beast and, depend upon it, you will be doing your duty to men."

Dr. Welldon, Bishop of Calcutta, once said to his hearers:

"If I would have you learn the lesson of God's care for the animals and all that flows from it, it is that you may not think of them as merely to be killed and conquered, but as mysterious beings for which you are responsible to Him. All that flows from this lesson is a significant phrase, suggesting the cultivation of self-control, a respect for the rights of others, the sense of justice and the spirit of kindness in a man, not only towards the brute creation, but in his relation to his family, to his community, and to society at large. It was perhaps something of this sort that Dr. Kitchin, the Dean of Durham, had in mind when he said that 'a man who takes the trouble to be in touch with his living surroundings has found out that *love* is the secret of life and that it is the best and dearest thing that God has given to man.'"

The reason why the educational side of anti-cruelty work ought to appeal to the clergy especially was touched upon by the late Canon Liddon, when he said (of one of the phases of the protection of animals): "The cause you have at heart is of even greater importance to human character than to the physical comfort of those fellow-creatures who are most immediately concerned." And the explanation of this statement may be found in the following striking words of the late Dean Stanley:

"Any act of mercy, even to the humblest and lowliest of God's creatures, is an act that *brings us nearer to God*. He whose soul burns with indignation against the brutal ruffian who misuses the poor, helpless, suffering horse, or dog, or ass, or bird, or worm, *shares for the moment that divine companion wrath* which burns against the oppressors of the weak and defenseless everywhere."

THE FIRST PRINCIPLE of Christianity is to forget one's self. When Wilberforce was straining every energy to get his bill for the emancipation of slaves passed, a lady once said to him, "Mr. Wilberforce, I'm afraid you are so busy about those slaves that you are neglecting your own soul." "True madam," he said; "I had quite forgotten I have one." That remark contains one of the deepest truths of Christianity.—Henry Drummond

PUBLIC PLAYGROUNDS.

BY JANE A. STEWART.

DID you ever regard play seriously? Did you know that the principles of "Drop the Handkerchief;" "Cat and Mouse," and "London Bridge," are elemental? Do you know that a lot of practical philosophy and vital education are in the games of "Circle Tag;" and "Duck on a Rock"?

It is even so. Watch the boys at a game of "One Old Cat." There's training in it in accuracy of aim, quickness of vision, physical culture, recognition of the rights of others, honesty, and other things. Looked at thoughtfully, a game is serious business. Moreover it has tremendous significance in character development. Some people, wise people too, think that play, as part of our colossal system of public education, will constitute it a school for character. That was Froebel's idea, too. Long ago, he started the kindergarten on that plan. And the kindergarten ideal of training, as everybody knows, has now permeated all phases of education, from sub-primary to university.

The idea of grafting play on to the public educational system is constantly having new and sustained exposition. Great impulse was given the movement recently by the meeting in Chicago of the first annual convention of people who represented all the elements that are working together for playgrounds. There were playground supervisors and directors; park superintendents and commissioners; school teachers, principals and board members; settlement folk; active workers in local playground associations; Y. M. C. A. physical directors, and others from places as far apart as New York and Omaha, Los Angeles and Detroit. This is known as the Playground Association of America. Its president is Dr. Luther Gulick, physical director of New York City schools, and it claims President Roosevelt as honorary president. They held a great meeting, and discussed every phase of the question, from the advantages of play in reducing delinquency and tuberculosis to the best systems of administration; and they held a unique festival of sport and play in one of the big Chicago parks, that proved the worth of all that was said. This great meeting was planned last spring by a small group who met in Washington, and who set in motion the efforts which have resulted in making the play movement a national one.

This new national association is not working from the top downwards. There is abundant foundation for it in the existing local agencies, who are now brought in the general organization. As long ago as 1888, Samuel Bowne Duryea, a New York philanthropist, secured the passage of the first legislation in New York state in favor of playgrounds, and he became the first president of the first society incorporated in accordance with the act for providing parks and playgrounds for children in the cities, towns and villages of the Empire state. Massachusetts, Ohio, New Jersey, and Pennsylvania are among the states which passed laws relating to public playground facilities, a decade and more ago.

In Pennsylvania, the law of 1895 provides for "the opening, improvement, enlargement, use, care, and protection of school and other grounds for public park and recreation purposes in the cities and boroughs of the commonwealth by the joint and several action of school boards, city and borough authorities, corporations, societies, associations or individuals." It permits the use of school grounds for park and recreation purposes by the public, and authorizes school boards to provide for the enlargement, improvement, care and protection of the school grounds when used for parks and recreation purposes by the public. The Pennsylvania school boards are also empowered "to make arrangements with corporations, societies, associations, or individuals for the lease, use or donation of property for public park or recreation purposes."

The playground idea came from England, where the most noted and most successful playgrounds are in operation. The German Emperor, captivated by the idea, sent a commission of inquiry to England about twelve years ago, which, on its return to Germany a year later, made a report that resulted in the inauguration of the playground movement there.

During the past ten years, the playgrounds in New York City have grown into an extensive and expensive operation, so that nearly \$400,000 will be required to operate them in 1908. There were 31 vacation schools, 100 vacation playgrounds, 26 evening recreation centres, 11 evening roof playgrounds, on the list for 1907 with a salary budget of \$230,000. Extensive as this work is, it pales in comparison with Chicago, where \$6,500,000 of the people's money has been expended since 1903

on ten recreation centres; and \$3,000,000 additional appropriation has recently been voted. This is on the South Side. In addition, Chicago has authorized \$1,500,000 for similar facilities on the North and West Sides. The description of the splendid equipment and provisions of the Chicago system is a story in itself.

Pittsburg fell in line with the play movement as long ago as 1896, when one school playground was started, the number having increased to nine schoolyard playgrounds and vacation schools, five playgrounds, and six recreation parks. Boston has a large system of playgrounds, both school and civic. The Playground Association in Washington, D. C., started in 1905 with an appropriation from Congress of \$3,500, has maintained 20 playgrounds for 10 weeks in 1906, on \$11,500.

During the current year playgrounds have been instituted in Baltimore, Md., in Rochester, N. Y., in East Orange, N. J., Atlanta, Ga., and in Providence, R. I., while money has been appropriated for new playgrounds in Newark, N. J., Portland, Ore., New Haven, Conn., Rochester, N. Y., and in Trenton, N. J., as well as in the national capital. Other cities in which the movement has made more or less of a beginning are Los Angeles, Denver, St. Paul, Minneapolis, Boston, Troy, Binghamton, Syracuse, Albany, Cleveland, Hartford, Waltham (Mass.) Schenectady, Dayton, Chester (Pa.) Charleston (S. C.) and Indianapolis.

In Philadelphia, a good beginning has been made in the playground movement which was instituted about ten years ago by the opening of the school yards as recreation centres by the Board of Education, and the employment of play directors. New recreation centres for adults by the municipality have not yet been started here, the privileges of Willow Grove, of League Island, and the freedom accorded to the public in the use of Fairmount Park providing play opportunity unparalleled in any other city. Still there is great room for enlarged effort, especially in behalf of the people in certain cramped and congested quarters, notably the southeast section, which is a long distance from the parks. What we need is small recreation centres near the people. The introduction of the organized movement in all cities, it is pointed out, may well follow on the lines laid down in Washington—a playground within reasonable walking distance of every child; at least one public playground in each school district (allowing thirty square feet of playground to each child); field houses or playground buildings; athletic fields for older boys.

There are many organizations in the cities to which the furtherance of this popular movement would be appropriated, such as the Public Education Association, the Civic Club, which have done much in this line, the Teachers' Association and the newly formed Parents' Association. To the last, the work of establishing civic recreation centers might seem most naturally to gravitate, for the parents have a powerful influence with both the public and the municipality, and what they desire in advantages for their children (the future citizens of the commonwealth) is likely to be granted.

The community is responsible for the conditions under which the young are reared. The chance to play is the birth-right of every child. Let us see, to it that the coming generation is safeguarded, as only opportunity for wholesome and well directed play can protect it from the dangers of our twentieth civilization. Let the organized play movement be welcomed everywhere, and pushed with vigor.

SCIENCE is swinging with increasing momentum from the materialistic toward the spiritual reading of the universe; and the number of men, great in science and in invention, who array themselves on the side of the Christian faith grows steadily. The latest witness is Mr. Edison, perhaps the greatest of living inventors, and certainly one of the keenest brains of the present generation. The *New York Tribune* publishes the latest interview with Mr. Edison. Among other questions was one asking if his theories of evolution and cellular adjustment made him a disbeliever in the Supreme Being. He replied: "Not at all. No person can be brought into close contact with the mysteries of Nature, or make a study of chemistry, or of the laws of growth, without being convinced that behind it all there is a supreme intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a supreme mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may, some time—demonstrate the existence of such an Intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics."—*The Lion of St. Mark.*

THE MYTH OF THEODORE ROOSEVELT.

LET us suppose that Lord Macaulay's famous New Zealander, whom he pictures as standing upon a broken arch of London Bridge, in the midst of a vast solitude, to sketch the ruins of St. Paul's should come over to America and dig in the sand hills covering the Congressional Library in Washington. He finds a great pile of literature which originated in the first few years of the twentieth century. In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by the name of Theodore Roosevelt. His name has gone down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

For instance, this legendary hero is commonly pictured with a big stick. Now, this is plainly a mythological trait, borrowed from the Greeks and Romans, and represents really the thunderbolt of Jupiter. He is pictured as wearing a broad-brimmed hat and large eye-glasses. This mythological feature is borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head. A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the strong African influences in American civilization. Many contradictory legends are told about this man. He was a great hunter; he was a rough rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peacemaker. It is said that he was appealed to by antagonizing factions, even by warring nations, to arbitrate. It is self-evident that we have here simply the personification of prominent character traits of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to studying, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the picture of this legendary national hero. Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these "Teddy Bears" were in nearly every house; and it seems as if they even were worshipped, at least by the children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

But two reasons are conclusive to establish the legendary thesis. (1) The American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetichism and witchcraft. Many traces of fortune telling, charming, sorcery, and other forms of superstition can be found by studying the daily papers. Even this hero Roosevelt was given to some such superstition. Whenever he desired to bring any one under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover, it spells something like "dee-lighted." (2) The other conclusive proof is the name. Theodore is taken from the language of a people representing the southern part of Europe, and means "gift of God;" Roosevelt is taken from the language of a people representing the northern part of Europe, and means "field of roses." The idea is evident: This hero personifies the union of the two European races which laid the foundations of early American civilization—the Romanic and the Teutonic races—and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a miraculous "gift of God;" and furthermore, they thought that if a man personifying their ideal really had full sway, their country would be changed to a "field of roses."—JOHN N. NUELSON in *Christian Advocate*.

A CALIFORNIA LAYMAN.

MR. JOHN W. HUGUS, in whose memory a window has recently been placed in All Saints' Church, Pasadena, California, was a man who gave large sums in personal charities, in public benefactions, and in contributions for the support and advancement of the Church. But he shunned publicity and carefully avoided anything that appeared like ostentation. Many of his largest gifts became known only when they leaked out through those who were either their recipients or their channels.

On one occasion, however, he adopted a method of giving

which seemed to court ostentation, and to be in striking contrast to his habitual retiredness. Yet the action, in spite of a certain notoriety which it could not fail to bring, was that of a man habitually humble.

The little church built by All Saints' Mission in 1885 was completely outgrown by 1887. By that time the mission had become a parish, and the Rev. J. D. H. Browne was its first rector. Everyone felt that a much larger church was a necessity; but to very many the expense seemed prohibitory. To those chiefly interested, among whom was Mr. Hugus, the question was how to put the matter before the congregation in a way that would ensure large subscriptions at the start.

Mr. Hugus went to the rector, had a long consultation and submitted a proposal. A call was at once issued for a meeting of the congregation a week later. In the meanwhile rumors began to float about concerning a large subscription of some mysterious magnitude by some "member of the parish," whose identity could not be ascertained, on conditions which would be announced at the meeting.

The meeting came off, and so soon as preliminaries were over a gentleman, who may be called Mr. B., rose and inquired of the rector if it were true that a member of the parish had pledged himself to double any subscription that any single person might make of whatever amount. "It is true," said the rector. Then began a duet as follows:

Mr. B.: "Then put me down for \$1,000."

Mr. Hugus: "And, Mr. Secretary, put me down for \$2,000."

Mr. B.: "Put my wife down for \$500."

Mr. Hugus: "And put my wife's name down for \$1,000."

Mr. B.: "I have a daughter; put her name down for \$250."

Mr. Hugus: "And I have three daughters; put each of them down for \$500."

Mr. B.'s family list was exhausted, and the duet closed. The subscription list had been started off with two names at its head down respectively for \$4,500 and \$1,750.

Then Mr. Hugus arose and asked leave to give an explanation of his action. He begged that it would not be imputed to bravado or ostentation. He stated that when he came to Pasadena, five years previously, he was already well off. And since then God had prospered him in every way, and his wealth had doubled. But in a few years more his call would come and his body would be laid in its grave. He could not take one dollar with him, and of what use would his wealth be to him after his death? That question worried him. He could not bear to feel that his money would be of no use to him. He could not take it with him. But he might send it before. Then he would have the use and benefit of it. And that was what he would do. He would give it to God's purposes. What he should keep for himself he would lose; what he gave to God's cause he would truly keep.

The writer of this was intimately acquainted with Mr. Hugus for many years, and could tell of many other benefactions made by him. All were made with a religious sense of personal stewardship. And in no case did they minister to the recipients a purer pleasure than was experienced by the donor. His name is worthily held in honor.

PAROCHIAL ETIQUETTE.

MOST PERSONS are familiar with the term "clerical etiquette." Stated broadly it means that every clergyman will have conscientious regard for the interests of his brethren, that he will be true and loyal to his profession, and do nothing either directly or indirectly to break down the influence of his brother. Any such course would at once be recognized as a distinctly unfriendly act.

Now the same thing is true in regard to the work of laymen. We would be the last person to put a check upon the zeal of our people in trying to enlarge the membership of the Cathedral. And yet we would never be willing to have them seek this result at the expense of another congregation. Loyalty to Christ means loyalty to the whole body. And the body can never be prospered by injury to any of its members. There are a good many ways and means of bearing influence than by a direct appeal. I might know that a member of another congregation was attending the services of the Cathedral, but until word came to me that he wished to come under my pastoral care I would not feel at liberty to call upon him. This is not narrowness. It is simply observing the Golden Rule; it is the only way in which we can be saved from so-called parochialism. Parochialism means putting the interests of the parish above the interests of the Church. We would urge our people in their work to carefully observe and conserve the rights and welfare of other congregations of our Church.—Dean Craik.

Church Calendar.



Mar. 1—Quinquagesima Sunday.
 " 4—Ash Wednesday.
 " 8—First Sunday in Lent.
 " 11—Wednesday. Ember Day.
 " 13—Friday. Ember Day.
 " 14—Saturday. Ember Day.
 " 15—Second Sunday in Lent.
 " 22—Third Sunday in Lent.
 " 25—Wednesday. Annunciation B. V. M.
 " 29—Fourth Sunday (Mid-Lent) in Lent.

Personal Mention.

THE address of the Rev. THOMAS J. BEARD has been changed from 2012 Avenue J, to 1004 South Twentieth Street, Birmingham, Ala.

THE Rev. MEADE BOLTON MACBRYDE, assistant minister at St. Peter's Church, Baltimore, has accepted a call to the curacy of St. Mark's Church, West Orange, diocese of Newark. He will enter upon his new duties on April 1st.

THE Rev. EDWARD L. EUSTIS, rector of St. Peter's Church, Cambridge, Mass., has been granted a three months' leave of absence for family reasons, and his address until June will be Sierra Madre, Cal. The Rev. FRANCIS B. WHITE will take his work.

THE Rev. E. S. FORBES has resigned the rectorship of St. John's Church, Jersey City Heights, diocese of Newark, where he has worked for fifteen years, having succeeded the Rev. E. L. Stoddard, Ph.D., as rector one year ago.

THE Rev. APPLETON GRANNIS entered on his duties as rector of the Church of the Holy Apostles, New York City, on Quinquagesima Sunday. His address will be 360 West Twenty-eighth Street.

THE Rev. GEORGE D. HADLEY, rector of St. John's Church, West Hoboken, N. J., has been unanimously called to the rectorship of St. John's Church, Jersey City Heights.

THE Rev. R. M. LAURENSEN, rector of St. Jude's Church, Tiskilwa, diocese of Quincy, has accepted a call to become rector of St. Paul's parish, Watertown, Wis., and will take up his new duties on May 1st.

THE Rt. Rev. WILLIAM PARET, D.D., expects to return home from Winter Park, Florida, on March 12th. His stay there for the past two months has been beneficial to both Mrs. Paret and himself. He hopes to resume his visitations on March 22d.

ALL communications for the Standing Committee of the diocese of Delaware should be addressed to the Rev. HAMILTON B. PHELPS, Newark, Del. Mr. Phelps has been elected secretary of the Standing Committee, succeeding the Rev. John S. Bunting, resigned.

THE Rev. D. S. SANFORD has resigned the rectorship of Immanuel Church, Bellows Falls, Vt., after nineteen years' service, resignation to take effect on May 1st.

THE Rev. J. S. WARREN of Smith's Falls, Ontario, has been appointed to the charge of the combined missions of Fair Haven, Hydeville, and Castleton, Vt. P. O. address: Fair Haven, Vt.

ORDINATIONS.

PRIESTS.

MASSACHUSETTS.—The Rev. SPENSE BURTON, who has been a deacon for a year and connected with the staff of Cowley Fathers, meanwhile, at the Church of St. John the Evangelist, Boston, was ordained to the priesthood at that church on Saturday, March 7th, Bishop Coadjutor Weller of Fond du Lac, acting for Bishop Lawrence, officiated. He was attended by the Rev. Fr. Powell and Rev. Fr. Tovey, and these three later were the celebrant, deacon, and sub-deacon at the office of the Holy Communion. The sermon was preached by the Rev. Fr. Powell, and the candidate was presented by the Rev. Fr. Field. Later it is the Rev. Mr. Burton's intention to join the order of St. John the Evangelist.

DEACONS.

MASSACHUSETTS.—JOHN HIGGINSON CABOT, Ph.D., 2nd, lately one of the faculty of Wellesley College, was ordained to the diaconate at the Church of the Advent, Boston, on Sunday, March

8th. Bishop Weller of Fond du Lac, acting for Bishop Lawrence, officiated, and he was attended by the Rev. Fr. Powell, S.S.J.E., and the Rev. Frederick B. Boyer of the parish. The Bishop was the preacher. The candidate was presented by the Rev. Dr. van Allen, rector of the parish, where Dr. Cabot has labored conscientiously as a layman. The Rev. Dr. Cabot will serve on the staff of Grace Church, New York, during his diaconate.

MARRIED.

GREEN-WELLS.—On Wednesday evening, February 26th, in St. John's Church, Valentine, Neb., the Hon. S. W. GREEN of Ewing, Neb., and Miss CLAUDIA WELLS, daughter of the Rev. W. W. Wells, were united in the holy bonds of matrimony. The father of the bride officiated, and a large gathering of relatives and friends were present.

DIED.

MEDEK.—At his home in Carson City, Nev., March 1st, of pneumonia, JOHN P. MEDEK, for many years organist of St. Peter's Church, Carson.

Grant hm eternal rest, O Lord!

WOODMAN.—In Burlington, Vt., on the early morning of Ash Wednesday, March 4, 1908, aged 78 years, Miss MARY E. WOODMAN, formerly of St. Albans and Milton, Vt.

PARNELL.—Entered into rest, on Saturday, February 28, 1908, at her late home, Paterson, N. J., MARIÉ ELIZABETH, beloved daughter of John and Sarah C. PARNELL. Two private requiems were said for her by Father Armstrong and Father Judd at 7 and 9 A.M., Tuesday, March 3d, and the burial office was said at Trinity Church at 2:30 P.M.

MEMORIALS.

THE RT. REV. GEORGE WORTHINGTON.

At the close of the funeral services of the Rt. Rev. GEORGE WORTHINGTON, held in the Church of the Incarnation, New York, on February 11th, the Bishop of New York appointed the Bishops of Ohio, Connecticut, and Chicago to draft a Memorial that should indicate the affectionate estimate of the Bishops, who were present, for their deceased associate. The following minute was thereafter prepared:

"Since God has summoned him to the joy of the larger life, we shall no longer be able to greet our dear friend and brother, the Rt. Rev. George Worthington, late Bishop of Nebraska. But we may here express our appreciation of his life and character, and record our love and reverent regard for him. He lived and served in our midst, a pattern and example of humility, dignity, and self-consecration. His characteristics were gentleness, allied with firmness; devoutness, accompanied by sincerity; and a singular spirit of fidelity, which was sanctified by the Holy Ghost. A distinguishing mark of his life was its refinement and purity; his disposition was sensitive and affectionate; he was a very lovable man, and therefore endeared himself to his brothers in the House of Bishops, and won from them their admiration and high esteem. His life was a rare and saintly one, and we thank God for permitting us to know him in the service of our common Master.

"This record is but the simplest of tributes; and our prayer is, that perpetual Light may shine upon him, and that he may have a joyful resurrection in the last great day.

"WILLIAM ANDREW LEONARD,
Bishop of Ohio,

"CHAUNCEY B. BREWSTER,
Bishop of Connecticut,

"CHARLES P. ANDERSON,
Bishop of Chicago."

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.

SEVERAL GROUPS OF MISSIONS on railroads in South Dakota are vacant. Salary, \$1,000 per annum, guaranteed. Extremes of Churchmanship not desired. Address: BISHOP HAINE, Sioux Falls, South Dakota.

CURATE wanted in New York City; unmarried, good Sunday School worker and able to interest children; live in parish house. Full Catholic ritual. RECTOR, P. O. Box 1820, New York.

POSITIONS WANTED.

EXPERIENCED Organist and Choirmaster, Oxford graduate, seeks position. HARRISON, 914 Yakima Avenue, North Yakima, Wash.

PRIEST (colored), several years' experience; Prayer Book Churchman; good preacher; desires parish or missionary work in North or East; salary, \$1,000 a year. Address: PRIMUS, care LIVING CHURCH, Milwaukee.

PRIEST, engaged on Sunday, wishes work in or near New York during week. PRIEST, THE LIVING CHURCH, Milwaukee.

EXPERIENCED ORGANIST AND CHOIRMASTER, age 33 (Fellow of American Guild of Organists, New York; Associate Royal College of Organists, London, England; Licentiate in Music); Recitalist, holding one of the highest positions in Canada, desires position in United States. Highly recommended by Lord Bishops of Montreal and Ontario. Address, as references, Bishop's Court, Montreal, P. Q., and Bishop's Court, Kingston, Ontario. Apply: JOHN B. NORRIS, 67 University St., Montreal, Canada.

CLERGYMAN, whose health requires a rest from parochial duties for a time, would take charge of an organ and choir during the interim. South preferred. "PRECENTOR," care THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

FOR SALE—A new Sterling Silver Communion Set, English standard medium size, consisting of Flagon, two Chalices, Paten, and cut glass Cruet, inclosed in mahogany case. Can be bought very cheap. Address: M. O. STANDISH, care Mrs. Henry Kelly, Madisonville, Ohio.

LENTEEN AND EASTERTIDE CARD FOR THE SICK, on stiff cardboard (7 x 4 1/2 inches), printed in three colors, containing part of the Church's "Order for the Visitation of the Sick," and specially adapted by the selections, large type, and convenient form to the individual use of the patient, is now on sale at 15 cents each, 2 for 25 cents. The entire profits are devoted to the work of the "Woman's Auxiliary to the Board of Missions." Address all orders to HOLY CROSS BRANCH, 142 Eighth Street, Troy, N. Y.

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.

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NOTICES.

THE BOARD OF MISSIONS

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The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

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

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The Church asks all clergy and congregations to contribute annually to the National and Official Fund for the Pension and Relief of the old and disabled clergy and their widows and orphans.



Many a clergyman in sending a small offering writes: "I wish it were more." A few words tenderly and frankly spoken from the Chancel; a judicious distribution of printed matter and envelopes might make it more. Send for printed matter.

Facts of the most painfully interesting nature are constantly coming under the notice of the trustees of the fund; facts which speak in simple but eloquent language, telling the sad story of disease, privation, poverty, and helplessness. Could some of these pictures from real life be spread before a congregation, many eyes would be in tears, many hearts would be moved with deepest emotion.

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLEURE, Assistant Treas.
The Church House, Philadelphia.

APPEALS.

STUDENT ASSOCIATE MISSION.

The amount of \$400 to \$600 is needed to conduct this work for the summer of 1908, in the District of Asheville. This work is supported by voluntary contributions and it is earnestly hoped that this auxiliary, valuable both to the field and student, will not be curtailed by lack of funds. The "Prospectus and Second Annual Report" may be had from the undersigned, to whom all communications should be addressed. REV. J. NORTON ATKINS,
Blowing Rock, N. C.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

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Short Prayers and Texts for Busy People during Lent, Holy Week, and Eastertide. By GRETCHEN. Introduction by the VEN. G. H. SPOONER, Archdeacon of Warrington. 25 cents net. Postage 2 cents.

This book is beautifully printed in red, purple, and gold, bound in dainty purple leatherette, purple edge. The deep devotional spirit makes it one of the most acceptable companions for Lent, particularly for those who can give but a few moments at a time to devout exercise.

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Meditations and Devotions. By John Henry Cardinal Newman. Part I., *The Month of May.* Part II., *Stations of the Cross.* Part III., *Meditations on Christian Doctrine.*

THOMAS WHITTAKER. New York.

Through the Forty Days. Addresses for Lenten and Lay Reading. By the Rev. A. W. Snyder, author of *The Chief Things, The Chief Days,* etc. Price, \$1.00 net.

THE MACMILLAN COMPANY. New York.

New Worlds for Old. By H. G. Wells, author of *Anticipations, A Modern Utopia,* and *Sundry Romances and Novels.* Price, \$1.50 net.

D. B. UPDIKE (THE MERRY MOUNT PRESS.) Boston.

A History of the Episcopal Church in Narragansett, Rhode Island. Including a History of Other Episcopal Churches in the State. By Wilkins Updike. With a Transcript of the *Narragansett Parish Register, from 1718 1774*; and Appendix containing a Reprint of a Work entitled *America Dissected*, by the Rev. James MacSparran, D.D., and Copies of Other Old Papers; together with Notes containing Genealogical and Biographical Accounts of Distinguished Men, Families, etc. Second Edition, newly edited, enlarged, and corrected by the Rev. Daniel Goodwin, Ph.D., D.D., sometime rector of St. Paul's Church, Wickford, Narragansett. Illustrated by fifty Portraits after old Paintings; together with six Views of Historic Localities, and several Facsimiles. In three volumes. Price, \$15.00 net.

E. P. DUTTON & CO. New York.

Notes on the Miracles of Our Lord. By Archbishop Trench. With an Introduction by A. Smythe Palmer, D.D., author of *The Folk and Word-lore, Folk Etymology,* etc.

PAMPHLETS.

The Mind of Christ in His Ministers. Ordination Sermon Preached in the Crypt of the Cathedral of St. John the Divine, New York, on the Fourth Sunday in Advent, December 22, 1907. By George William Douglas, D.D., S.T.D., Canon of the Cathedral. With a Prefatory Letter from the Bishop Coadjutor of the Diocese. New York: Edwin S. Gorham.

Washington Cathedral. *The Cathedral Builders' Book.* Vol. I., *Hand Book of Washington Cathedral.* Published by the Authority of the Bishop and Chapter of Washington. Fifth Edition. Revised and Enlarged. Edited by G. C. F. Bratenahl, Canon of Washington Cathedral, Mt. St. Alban, Washington, D. C.

THE CHURCH AT WORK

DR. ROGERS ON TEMPERANCE.

PREACHING on the subject of Temperance at St. Paul's Cathedral, Fond du Lac, Wis., on a recent Sunday, the Rev. B. T. Rogers, D.D., discriminated between the Christian virtue of temperance and the political question of prohibition. He said: "Temperance is self-restraint. It is a faculty of the soul, personally guided by right principles, aided by divine grace, in control of all the bodily appetites, asserting and protecting its integrity." Treating of the subject in its more usual application to the use of intoxicating liquors, he discriminated again between the temperate use of liquors which alone can be called temperance and the total abstinence from such use, which to some persons may be necessary, but which is not temperance. "To reform or abolish the saloon," he said, "may be the work of this generation, but let us be honest before God and not call it temperance. The great difference between the Christian virtue of temperance and the total abstaining prohibitionist is that one by God's help is trying to build up character and place the responsibility on the individual, while the other lays the blame primarily on the alcoholic liquors."

He treated to some extent of the serious evils of intemperance and demanded that these be opposed primarily by the recognition of the duty on the part of the individual to be temperate. "Temperance in all things. In the avenues of intemperance our men and women need to be watchful, guarded, strong in resisting the insinuating and often fascinating influence that leads down to Lethe's stream. It is a crime to put ourselves in any position or condition where we cannot be at all times conscious, responsible, and self-restrained. We cannot if we would, we dare not if we could, shift that responsibility to any one or anything else. We stand before the judgment seat of Christ."

TO BE DEAN OF LOS ANGELES PRO-CATHEDRAL.

THE REV. WM. MACCORMACK, at present the rector of All Saints' Church, Pasadena, has been elected to the rectorship of the pro-Cathedral parish of St. Paul, Los Angeles, to succeed the Rev. J. J. Wilkins, D.D. His decision has not yet been announced.

Mr. MacCormack is a graduate in Arts of Trinity College, Toronto, but received his theological training in Wickliffe College. After a brief ministry in the Canadian Church he became assistant to the Rev. Dr. Reese F. Alsop of St. Ann's, Brooklyn, N. Y., and held that position for six years, until he was called to the Pasadena rectorship in 1898. During the ten years since that date he has grown steadily in power, and has developed increasing breadth of sympathy and spirit. Should he accept the rectorship of the Los Angeles pro-Cathedral he will be confronted by special problems and difficulties that will test his quality; for St. Paul's is rapidly becoming a downtown parish in one of the most rapidly growing cities of the continent—102,000 in 1900, and at the close of 1907 not less than 300,000.

THE CHRISTIAN SOCIAL UNION.

AT A stated meeting of the executive committee of the Christian Social Union, held in the Church House, Philadelphia, March 3d, the Rev. George Gunnell, rector of St. Andrew's Church, was elected recording secretary to fill the vacancy made by the resignation of the Rev. George G. Bartlett, rector of

St. Paul's, Overbrook, who has accepted a call to the deanship of the Cathedral, Fairbault, Minn. Mr. Bartlett was elected member of the executive committee to represent the Christian Social Union in Minnesota.

The Rev. Hubert W. Wells of St. Andrew's, Wilmington, reported that he had arranged for a series of sermons to be preached in Wilmington under the auspices of the Christian Social Union every Friday afternoon through the Lenten season. The following Philadelphia clergymen will be the preachers: Rev. G. Woolsey Hodge, Rev. Nathaniel S. Thomas, Rev. Floyd W. Tomkins, D.D., Rev. J. Cullen Ayer, Ph.D., Rev. Stewart P. Keeling, and Rev. Hubert W. Wells, Wilmington, "The Relation of the Gospel to Social Questions" will be the general subject of the sermons.

MEMORIALS DEDICATED IN THE "WESTMINSTER OF THE SOUTH."

ON FRIDAY, February 28th, in the Church of the Redeemer, Biloxi, Miss., a most interesting service was held, the occasion being the dedication of two memorial windows made by Mayer & Co. of Munich and New York.

One of these windows was erected by Mrs. Margaret Jefferson Davis Hayes in memory of her brothers, Samuel Emory Davis, Jefferson Davis, Jr., Joseph Evan Davis, and William Howell Davis, also her son Jefferson Davis Hayes. The subject of this window is "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

The other window was erected by the United Daughters of the Confederacy in memory of Mrs. Virginia Howell Davis, wife of Jefferson Davis, president of the Southern Confederacy. The subject of this window is Christ in the house of Mary and Martha. About fifty Confederate veterans and a hundred or more representatives of the Daughters of the Confederacy from several states were present at the service.

The sentences, creed, and prayers were read by the rector, the Rev. C. B. Crawford. The lesson was read by the Rev. H. H. Sneed of Gulfport, himself a Confederate veteran. Addresses were made by the Bishop of the diocese, by Mrs. Stone, president-general of the Daughters of the Confederacy, and by the rector. The Bishop in his address paid an eloquent tribute to the women of the South. He also spoke of the historic character of the Church of the Redeemer, stating that it might aptly be styled the Westminster of the South.

The rector in his address spoke of the various memorials which had been erected in the church, mentioning especially the Communion service presented by Mrs. Hayes and the window by Mr. Harry Howard, given in memory of his sister, the subject being our Lord bidding the weary and heavy laden come to Him for rest. The subject he thought an appropriate one inasmuch as the church itself was erected by Mr. Howard in memory of the revered and esteemed Dr. Hinsdale, one of the rector's predecessors.

PHILADELPHIA PRIEST SECÉDES.

LAST WEEK the Rev. John B. Haslam, an assistant priest at St. Elisabeth's Church, Philadelphia, but canonically connected with the diocese of Chicago, was received into the Roman communion in New York. Mr. Haslam is a Canadian and was ordained by the Bishop of Toronto in 1889, both as deacon and as priest. His early ministry was spent in Ontario and British Columbia. He was after-

ward for a time priest in charge of the Cathedral in Chicago, where he did excellent work in the slums about the Cathedral, and for the past few years has been at St. Elisabeth's.

A few months ago a letter from his pen was printed in the correspondence columns of THE LIVING CHURCH, which showed such virulence and bitterness as are seldom exhibited by a priest, and in which he made several directly untrue statements concerning the position of THE LIVING CHURCH and its editor. The fact was subsequently pointed out to him in a kindly way, and he declined to withdraw the words. Some wonder was expressed that the editor would permit his columns to be used for so violent an attack upon himself, particularly as this was the third issue in successive weeks that letters were published from the same party, yet in the last, curiously enough, Mr. Haslam charged that the editor had "established a sort of *index* and rigidly abstained from publishing any communication setting forth the other side of the question," and that he "admitted" having done so. The editor replied simply that he wished to show every possible consideration to men who had worked themselves into such a condition. Mr. Haslam's perversion has been anticipated for some little time.

DEATH OF REV. JAMES A. UPJOHN.

AN AGED and retired priest of the diocese of Fond du Lac, the Rev. James A. Upjohn, passed to his rest at his home near the see city on March 6th. He was the son of the distinguished architect, whose ability in that line has been inherited by several of his descendants: the brother of the Rev. Dr. Samuel Upjohn of Germantown, Philadelphia, and of Sister Anna Hobart, widow of Bishop Brown; and the father of the Rev. Doane Upjohn of Plymouth, Wis. The deceased priest had been in poor health for a number of years and had lived a retired life in Eldorado, near Fond du Lac. He was something over 70 years of age. The body was taken to St. Augustine's chapel of the Cathedral, where it rested until the funeral services, which were held on Saturday at the Cathedral, the Bishop saying the burial office and Dr. Rogers celebrating the requiem Eucharist. The committal was said by the Rev. Doane Upjohn at the cemetery.

PROFITABLE SESSION OF CLEVELAND CLERICUS.

A WELL-ATTENDED meeting of the Cleveland Clericus was held at Trinity Cathedral House, March 2d, with Dean Du Moulin in the chair. At the previous meeting a committee had been appointed to report a plan for interesting the Sunday schools of the diocese in the Holy Cross Home for Crippled Children, in Cleveland. The report of the committee was adopted by the Clericus. It provides for the securing of birthday offerings from the children of the Sunday schools in the diocese and this money is to be deposited until the total sum of \$2,500 is reached, when the income will be used for the support of a child in the institution. After routine business of the meeting, the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, read an essay entitled "The Preacher and His Message." His paper was enthusiastically received by the clergy present. The Rev. Gerard F. Patterson, rector of the Church of the Incarnation, followed with a review of Dean Slattery's book, *The Master of the World*, which was carefully prepared. After luncheon, which the clergy

had together in the Cathedral House, the Rev. Thomas Jenkins of Ketchikan, Alaska, made a stirring missionary address, in which he set forth the great need of men in his vast district.

TO VISIT EUROPEAN CHURCHES.

BISHOP JAGGAR, who has been placed in charge of American churches on the Continent of Europe, will sail on May 9th to begin his visitations and will be assisted by the Rev. Frank Poole Johnson, assistant minister of St. Paul's, Boston. Mr. Johnson is a graduate of Amherst College and has been instructor of English and elocution at Harvard. After graduating at Union Theological Seminary he was ordained in New Orleans, and was engaged in work in that city until he went to assist Bishop Jaggar at St. Paul's, Boston.

ACCEPTS RACINE WARDENSHIP.

THE ACCEPTANCE of the wardenship of Racine College has been received from the Rev. William F. Shero, Ph.D., who has been elected to that position. Dr. Shero has resigned the rectorship of his present parish at Lancaster, Pa., to take effect May 1st, and will enter at that time upon his new work.

PRAYER ON BEHALF OF CLERGY RELIEF.

THE BISHOP of Pittsburgh has issued the following prayer, to be used in behalf of the movement for raising \$5,000,000 as a Clergy Relief and Pension Fund:

O Almighty God, from whom cometh every good and perfect gift, and in whose strength Thy little ones go forth as the mighty; Send Thy blessing, we most humbly beseech Thee, upon this Commission, and prosper Thou their undertaking. Make them to perceive and know what things they ought to do, and give them grace faithfully to perform the same. Open the hearts of all those whom Thou hast made stewards of Thy bounty, that they may devise liberal things in behalf of the ministering servants in their years of age and infirmity. Raise up many friends for the work. Encourage our hearts and strengthen our hands, for the benefit of Thy Church, and the glory of Thy Holy Name. Through Jesus Christ our Lord. Amen.

PRAYER BOOKS PRESENTED TO STEAMSHIP LINE.

BISHOP MACKAY-SMITH has been the means of having a supply of Prayer Books placed upon all the vessels of the North German Lloyd and Bremen lines. The Bishop, being a passenger lately upon one of these boats, was unable to conduct a Church service properly owing to the absence of the Prayer Book.

ANOTHER DAILY EUCHARIST IN OHIO.

IN THE Church of Our Saviour, Akron, Ohio (the Rev. George P. Atwater, rector), a daily celebration was begun Ash Wednesday, which is held every morning at 7:15. The attendance so far has been good. A special letter was addressed to the congregation by the rector, explaining the blessings to be derived from this service and publishing a special intention for each day of the week. On Shrove Tuesday night, at the special invitation of the men's club of the parish, an address was given by Mr. T. E. Smith, general secretary of the Guild of All Souls, upon the general subject of the Oxford Movement, under the title "What is High Church?" Thirty men were present, including several of the vestry. The speaker outlined the reasons for the rise of the Catholic Revival and explained its signs to-day and how far these may be found in almost every parish and

mission of the Church. The number and character of questions asked at the conclusion of the address showed an astonishing interest in the subject by the club membership.

CALLED TO PHILADELPHIA.

THE REV. CHARLES C. PIERCE, D.D., chaplain of the U. S. Army, and recently stationed at the barracks at Washington, D. C., has been called to and accepted the rectorship of St. Matthew's Church, Eighteenth and Girard Avenue, Philadelphia, to succeed the Rev. J. Henning Nelms, who lately accepted the rectorship of the Church of the Ascension, the pro-Cathedral in Washington. Dr. Pierce was formerly a Baptist minister and was ordained to the ministry of the Church by the late Bishop Thomas of Kansas in 1894. He served as chaplain in the Philippines for a number of years and was elected Bishop of that missionary jurisdiction, but, owing to the state of his health at that time, declined. Chaplain Pierce is much sought after as a helpful preacher and is a good sound Churchman.

PHENOMENAL LENTEN ATTENDANCE AT PHILADELPHIA.

THE ATTENDANCE at the noon-day Lenten services for business people, held under the auspices of the Brotherhood of St. Andrew at St. Stephen's and old St. Paul's Churches, Philadelphia, has never been so good as this year. By actual count at the services held in these two churches on Ash Wednesday over 2,000 persons were in attendance and hundreds were turned away. Similar daily services at the same hour are being held at old Christ Church, Second and Market Streets, and at St. Thomas' Church (African), Twelfth Street, below Walnut.

THE WORK AT ST. JOSEPH'S, ROME, N. Y.

AT ST. JOSEPH'S CHURCH, Rome, N. Y., the old ex-Roman Catholic parish so well known in the tradition of the American Church, the uninterrupted rectorship of nearly fourteen years on the part of the Rev. A. L. Byron-Curtiss is bearing fruit. When he took charge there in 1894 there were barely thirty families, of which the majority were old people, who had tenaciously clung to the parish through many trials. Since his advent he has paid off the debt of 1876 and secured the consecration of the church in 1898, and also erected a rectory and guild hall in 1900. He has practically built up a new parish, having chanted the requiem over all but eight of the old ex-Roman Catholics. The work is now simply among the poor and unattached of Rome, existing on its merits and usefulness to the community. As an example of the vigorous work maintained it is sufficient to say that thirty were confirmed last November, of whom half were ex-Lutherans.

STRANGE EXPERIENCE OF TWO PRIESTS.

THE REV. WILLIAM INGLIS MORSE of the Church of the Incarnation, Lynn, Mass., had a strange experience one evening lately. A gentleman rang the doorbell (the house was dark and apparently the inmates were away), and when the maid went to the door, a well-dressed man with cane and glasses rushed by her and entered the dining-room. The Rev. Mr. Morse and his wife were in the library at the time, and upon the rector approaching the man, the latter called the clergyman by name and said he had come to make a social call. Mr. Morse reluctantly told him that he did not know him, but the man said he was one of Mr. Morse's parishioners, gave his name, said that he resided on a certain street in Lynn, and that Mr. Morse

should not remember him was not surprising as a busy rector met so many people, etc. Somewhat embarrassed, the clergyman invited his visitor to take a seat, and for a half-hour the two conversed on topics pertaining to the Church, the stranger being familiar with local parish activities. He even referred to the new edifice which the society was contemplating building and expressed his intention of helping financially. After the visitor had taken his departure the Rev. Mr. Morse telephoned the police, and from the description given, it would seem that the gentlemanly appearing visitor was wanted for numerous thefts perpetrated in Lynn lately. Strangely enough, the very next night the Rev. James P. Franks of Grace Church, Salem, a neighboring city, was visited by supposedly the same man, and somewhat uneasily he entertained the man for a brief period.

WASHINGTON CLERICUS PLANS MEMORIAL TO LATE BISHOP.

AT A recent meeting of the Clericus, where all the clergy of the diocese were requested to be present, whether members or not, Archdeacon Williams outlined plans for holding a great memorial service of Bishop Satterlee on the feast of the Annunciation, March 25th, the twelfth anniversary of the consecration of the beloved departed Bishop. There are to be two services, one at the pro-Cathedral at 11 A. M., the other at the Church of the Epiphany at 8 P. M. Bishop Mackay-Smith has been chosen to preach the memorial sermons. He will address both congregations, and having been so closely associated with Bishop Satterlee, no one is more worthy or acceptable to Washington people generally than he. Besides all this, prominent clergymen and laymen, feeling inspiration in the Cathedral work of Bishop Satterlee, are endeavoring to raise funds to build as a memorial the Bethlehem Chapel of the Nativity in connection with the Cathedral foundation. When this matter was so ably presented to the clergy by Archdeacon Williams there was a grand and hearty seconding of it. And so, on Sunday, March 15th, and the Sunday following, offerings for this purpose will be received at all the churches and will be finally laid on the pro-Cathedral altar, March 25th. Fifty thousand dollars is needed for this purpose.

NOTABLE SESSION OF CHRIST CHURCH MEN'S CLUB, ROCHESTER.

ON THE evening of February 27th, 150 members attended the fourteenth annual banquet of the Men's Club of Christ Church, Rochester, in Wilder Memorial Hall of the parish house. The event proved one of the most successful in the history of the club. A nominating committee appointed by the president, Mr. J. H. Quine, presented the names of the following as officers for the ensuing year: President, Dr. P. W. Neefus; Vice-Presidents, J. H. Boucher, W. H. Dunn, Mark E. Way, A. E. Partridge, I. V. A. Snyder, and W. H. Carter, Secretary, W. F. Hart; Treasurer, Walter R. Beckley. The toastmaster of the evening was Dr. Neefus. The first toast on the programme was responded to by Surrogate Selden S. Brown, chancellor of the diocese. The subject was "Responsibility for Influence." Judge Brown touched upon the influence for good that could be exerted by such a body as the Church Club.

The Very Rev. Frank Du Moulin, Dean of Trinity Cathedral, Cleveland, spoke on "The Debt of Modern Civilization to Religion." Referring to what civilization had done for the world, he declared the opening years of the twentieth century as the age most full of opportunity for beneficent action. President Rusk Rees of Rochester University responded

to the toast "The Gentleman in Politics." He took Washington as his model of a gentleman, and dwelt on his life. A silent toast was drunk to the memory of the thirteen members of the club who have died during the year. When a toast was called for the Rev. A. J. Graham, rector of Christ Church, now absent in Europe regaining his health, it was given with a rousing cheer.

The Rev. J. W. D. Cooper, curate of the parish, made a short address and delivered a message from the absent rector.

LEGACY FOR DISABLED CLERGY FUND.

THE LATE Mary P. Thorne of Philadelphia left the sum of \$8,000 to the Christmas Fund for disabled clergymen of the Church.

VICTIMS OF THE COLLINWOOD HOLOCAUST.

IN THE frightful Collinwood public school fire, which occurred on Ash Wednesday, several children of a growing mission station, which is known as St. Stephen's, lost their lives. Collinwood is a suburb of Cleveland, Ohio, which it adjoins on the west. The Rev. Gerard F. Patterson, rector of the Church of the Incarnation, Glenville, Cleveland, is in charge of the mission at Collinwood and gives it a service each Sunday. There is also maintained a promising Sunday school. Owing to the fact that the burned school building was on the opposite side of the town from St. Stephen's and that the children of our Sunday school attended for the most part a different public school, the loss of life in the Sunday school was much less than it otherwise would have been. Mr. and Mrs. Thomas Turner, members of the parish, lost three sons, aged 14, 10, and 6 years, respectively. The triple funeral was held on the evening of Thursday, the Rev. Mr. Patterson officiating, and the burial was at Oswego, N. Y., the former home of the family.

In the work of relief of the stricken families, the Rev. Charles Wilson Baker, rector of St. Philip's Church, Cleveland, has been and is rendering efficient service. The Rev. Mr. Baker's residence is located at Villa Beach, a portion of Collinwood lying along the lake shore, and less than a mile distant from the scene of the appalling catastrophe. Mr. Baker has organized the work of supplying relief of the stricken families, many of whom, on account of the recent shutting down of industrial plants, are in destitute condition. He has done effective work among the merchants and business men of the city of Cleveland, securing clothing, provisions, and financial assistance.

LENTEN ARRANGEMENTS IN OHIO.

IN MANY parishes of the diocese special courses of Lenten sermons and addresses have been arranged for. As already stated in these columns, the Cleveland Clericus has arranged for a uniform series of Sunday morning sermon topics, in all of the churches whose rectors are willing to adopt the plan, as well as for a series of united Wednesday evening services at the Cathedral, with all the parishes of the city participating. Most of the parishes of Cleveland and vicinity have signified their intention of following both of these united efforts. Some of the parochial courses arranged for are as follows:

At St. Paul's Church, Cleveland, the rector (the Rev. Walter Russell Breed, D.D.) is delivering a series of addresses on "The Episcopal Church"; on Tuesday afternoons a course on "The Trial and Death of Jesus," and on Thursday afternoons a series on "Some Devout Classics of the English Church," in which latter course will be considered such works as Thomas à Kempis' *Imitation of Christ*, Jeremy Taylor's *Holy Living*

and *Dying*, and Keble's *Christian Year*. At Emmanuel Church, Cleveland (the Rev. Wilson R. Stearly, rector), the Sunday evening course is on the general subject "What Episcopalians Believe," with the consideration of such points as the Church, the Scriptures, the Ministry, and Worship. On Monday evenings there is a course of lectures to men on "The Religion of Israel," and on Tuesday evenings a similar course for women. On Thursday afternoons is given a stereopticon lecture on "The Life of Christ," and on Friday evenings a series of addresses on "The Apostles' Creed." A special course of Tuesday evening sermons is being given by visiting clergymen at St. Paul's Church, East Cleveland (the Rev. Frederick B. Avery, D.D., rector). They comprise the Rev. Walter Russell Breed, D.D., the Very Rev. Frank Du Moulin, LL.D., the Rev. Charles C. Bubb, M.A., the Rev. Robert J. Freeborn, and the Rev. Charles S. Davidson. St. Paul's Church, Akron (the Rev. Samuel N. Watson, D.D., rector), is having a Thursday evening Lenten course of special sermons, with the following preachers: The Rev. Wilson R. Stearly, the Rev. Arthur Dumper, the Very Rev. Frank Du Moulin, LL.D., the Rev. Holmes Whitmore, the Rev. Henry E. Cooke, and the Rev. Walter Russell Breed, D.D. At St. Paul's Church, Painesville (the Rev. Hunter Davidson, rector), the following are the special preachers: The Rev. Gerard F. Patterson, the Rev. Robert J. Freeborn, the Rev. George I. Foster, the Rev. Hickman Denning, the Rev. Charles F. Walker, the Rev. Walter R. Breed, D.D., the Rev. L. E. Sunderland, the Rev. Chas. S. Davidson, the Rev. Ransom M. Church, and the Rev. George F. Williams. The following courses have been arranged for at Christ Church, Warren (the Rev. Henry E. Cooke, rector): Sunday mornings, "The Five Sermons of Christ"; Sunday evenings, "The Christian's Power"; Monday afternoons, "The Witness of Love"; Tuesday afternoons, "Meditations on the Pursuit of Happiness"; Wednesday afternoons, "The Mysteries of the Kingdom"; Thursday afternoons, "The Bible Clock," and Friday nights, "Comments on the Cross."

MISSION PROGRESS IN DIOCESE OF DALLAS.

MINERAL WELLS is a town of 7,000 inhabitants. For over ten years the Rev. Edwin Wickens has been trying to plant the Church, with only a week-night service about ten times yearly. Through the endeavors of the ladies a lot has been purchased for \$500, situated on the side of a mountain. A lady from El Paso made her home there, and being a "Daughter of the King" and an earnest worker in the Woman's Auxiliary, gave to the Church for temporary use (until a building could be erected) the basement of her house for a chapel. This has been put in good order—an altar given by a Virginia lady, an organ purchased, chairs and seats provided, lights, and the building is very comfortable. After holding services for ten years in rooms over a jail, rooms over drug stores, schoolrooms, pavilions, etc., this simple building is very precious in the eyes of the priest and people. The mission is out of debt. Mr. H. C. Rast recently gave this mission a richly carved gilded cross for the altar. Some ladies in New Orleans gave a set of altar linen.

ST. MARY'S CHURCH, Hillsboro, suffers from removals. It has a very large lot in a most eligible location for a church, and is in hopes of building a church to cost about \$4,000. The present chapel will be made into a rectory. The Rev. Edwin Wickens, who has been in charge nearly seven years, only gives one Sunday monthly, but the congregation now hopes for services two Sundays.

HOLY SPIRIT MISSION, Graham, is situated far out on the frontier. It has been ministered to by the Rev. Edwin Wickens for some ten years. After years of struggle a new church is now in course of erection on a fine site, given by Colonel Graham, the founder of the town. This building will be very plain, and is to be erected without debt. The membership here is composed of persons of German origin, Northern people, and a few from the Southern states. No provision is yet made for chancel furniture, only an altar promised by the missionary as his personal gift.

AGED PHILADELPHIA RECTOR PASSES AWAY.

THE REV. JOSEPH R. MOORE, rector of the Church of the Resurrection, Broad and Tioga Streets, Philadelphia, died on the morning of Ash Wednesday, of heart disease at the age of 73. Mr. Moore was born in Philadelphia, and graduated from the West Philadelphia Divinity School. His first charge was the colored congregation of the Church of the Crucifixion, and for years he had been a member of and largely interested in the work of the Colored League. His rectorship at the Church of the Resurrection covered a period of thirty-eight years. The burial office was rendered in the church on the afternoon of Saturday, March 7th, the Bishop of the diocese officiating, assisted by the following clergy: The Rev. Messrs. Hill, Steinmetz, Cole, and Dean Groton. About forty of the clergy, vested, were present at the services.

CHURCHLY SPIRIT OUTSIDE THE CHURCH.

THE MIXED choir of the Second Presbyterian congregation at New Albany, Ind., on Sunday, March 1st, assumed for the first time cassocks and cottas. At Trinity Methodist church, in the same city, and on the same Sunday morning, the choir, which is also to wear vestments, sang St. Clave's Mass in G.

THE WILL OF THE LATE BISHOP WORTHINGTON.

THE WILL of the Right Rev. George Worthington, late Bishop of Nebraska, was presented for probate at Pittsfield, Mass., on March 6th. The estate is estimated to be worth \$100,000 and is to be given to the widow for use during her lifetime. Upon her death bequests are to be distributed, which include \$500 each to the Clarkson Memorial Hospital, Omaha; Brownell Hall, Omaha; the diocesan fund for the disabled clergy, and the widows and orphans of clergymen in the diocese of Nebraska; Hobart College, Geneva,

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There can be no comforting confidence when eating alum baking powder food. Chemists say that more or less of the alum powder in unchanged alum or alum salts remains in the food.

N. Y.; the General Theological Seminary, New York; and \$15,000 to the Domestic and Foreign Missionary Society. Ten thousand dollars is to be set aside as the Bishop Worthington fund, the income to be used for diocesan missions.

NEW RECTOR FOR SPRINGFIELD, MASS.

THE REV. C. M. MURRAY, formerly rector of Holyrod Church, New York City, has accepted election to the rectorship of St. Peter's Church, Springfield, Mass., and begins work there March 15th. Mr. Murray is a graduate of the General Theological Seminary and was assistant at Mt. Calvary Church, Baltimore, and afterward missionary at St. Michael's, Wilmington, Del., before going to New York.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Devotional Meeting of Utica Clerical Union.

THE UTICA Clerical Union, composed of clergy residing within reasonable distance of Utica from both Central New York and the diocese of Albany, were treated to a most helpful pre-Lenten devotional meeting on March 2d, conducted by the Bishop of Central New York. It was held in the chancel of Grace Church, Utica. The Rev. A. L. Byron-Curtis is president of the union.

CONNECTICUT.

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

Services at the Churches During Lent—Memorial Tablet Placed in St. James', New Haven—Deaths.

LENTEN SERVICES.—At St. James' Church, Derby, the Bishop of Central Pennsylvania will be the preacher on March 19th. At New Milford, St. John's and All Saints' parishes will hold united services. At St. Luke's, Bridgeport (the Rev. E. Livingstone Wells, rector), there will be a special course of sermons on Sunday evenings. St. Mary's Church, South Manchester (the Rev. Manning B. Bennett, rector), among other distinguished special Lenten clergy, will have Bishop Brewster on April 16th. At St. James' Church, Winsted, besides the usual Lenten services in the parish church, two others weekly are provided at places outside.

A TABLET in the form of a cross has recently been placed on the chancel wall of St. James' Church, New Haven, in memory of the Rev. Alonzo N. Lewis, at one time rector of the parish.

A SPECIAL service under the auspices of the Brotherhood of St. Andrew, was held at St. Paul's, Willimantic, on the evening of Sexagesima Sunday.

MR. SAMUEL H. CLARK, an old and honored resident of Marbledale, was found dead in his bed on the morning of Quinquagesima Sunday. He was a vestryman of St. Andrew's Church. Another recent death is that of ex-Mayor Lyman D. Mills, at Middletown. He was a member of the vestry of the Church of the Holy Trinity.

DELAWARE.

Noonday Services at Wilmington—Visit of Bishop Whitehead—Notes.

NOONDAY services for the business men of Wilmington will be held as usual in St. Andrew's Church every Tuesday, Wednesday, Thursday, and Friday during Lent.

ON SEPTUAGESIMA Sunday the Rt. Rev. Cortlandt Whitehead, D.D., visited Trinity parish, Wilmington. In the morning he preached in Trinity Church, on the parable of the Laborers in the Vineyard, and at night in old Swedes', on the "Kingdom of God."

THE CLERICAL BROTHERHOOD held its March meeting at Trinity rectory, Wilming-

ton. The Rev. Kensey J. Hammond read a paper on "The Present Situation in the Diocese."

IN IMMANUEL parish, Wilmington, the rector is holding brief services ever Monday, Wednesday, and Friday in Lent at the dinner hour at Rockford Mills. These services were well attended last year, giving encouragement to hold them again.

HARRISBURG.

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

Recommended to the Bishop.

AT A regular meeting, held in Harrisburg, March 3d, the Standing Committee recommended to the Bishop as follows: Rev. Thomas R. Yates of Williamsport and Rev. Ernest A. Rich of Blue Ridge Summit, deacons, to be ordered priests; Wm. H. Benford, Thurlow Washburn Null, and Martin Luther Tate to be ordered deacons, and William Powell Hill as candidate for holy orders.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Fourth Confirmation Class in Ten Months.

AT ST. PAUL'S CHURCH, Sunday, March 8th, the Bishop of Indianapolis confirmed the fourth class presented by the Rev. Edmund A. Neville within ten months, with a total of over fifty, mostly adult, candidates.

IOWA.

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

Convalescence of Bishop Morrison—The Work at Eagle Grove—Personal.

THROUGHOUT the diocese there is a feeling of pleasure that the Bishop is again able to make his visitations. His health has sufficiently improved to make this possible, and clergy and laity alike rejoice in this evidence of returning strength.

AS AN evidence of the value of continued and patient labor in the mission field the recent confirmation of twenty-three candidates at Eagle Grove is a striking proof. This station has for several years past had only occasional ministrations on a week-day evening. Latterly the Rev. N. F. Douglas with earnestness and zeal has paid regular visits monthly to this station. And now after the course of years as a witness to the fidelity of the faithful few this large class is the result and the mission is entering upon a new era in its history. Iowa has many such small stations where faithful work is being carried on, and in which some day results like the above are likely to occur.

THE REV. ALLEN JUDD has presented his resignation to the vestry of St. John's Church, Clinton, and at their earnest request has consented to remain until Easter. Mr. Judd went to this parish three years ago and has done most faithful and untiring work there. He leaves with the sincere regret of his people because of ill health. For awhile he will reside in Des Moines and take such temporary duty from time to time as the Bishop may assign to him. Mr. Judd is one of the oldest clergy in point of service in the diocese, and has been unceasing and untiring in his missionary labors. Many stations in the mission field have at one time or another been under his care and his abundant labors have been blessed and been fruitful.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Steps Taken for Church Extension in the See City—Grace Church Out of Debt.

A FEW evenings ago the Bishop invited the clergy and two laymen from each church in Kansas City to meet with him with a view to Church extension in the city. An organization was effected and aggressive steps

will be taken to expand the Church in unoccupied portions of the city.

GRACE and St. Paul's churches, Kansas City, recently held a united service in the former's house of worship to celebrate the payment of the last indebtedness of Grace Church. Almost all the members of both churches as well as old members of Grace Church who have since become affiliated with other congregations were present. The Bishop of North Dakota, a former rector of Grace Church, preached the sermon. Dr. J. A. Schaad, the present rector, had charge of the services. The choirs of the two churches, including more than seventy voices, rendered the Communion service from the Mass of St. Cecilia. Fourteen months ago the parish was in debt \$11,000. The last note of \$1,500 was paid off in January. Besides paying off this debt in the last year the church has paid all of its running expenses and established a settlement at Twenty-fourth Street and Bellevue Avenue at a cost of \$2,000.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Profitable Session of Convocation.

THE WINTER meeting of the Convocation of Los Angeles (including Orange county as well as Los Angeles county and city) was held on February 25th and 26th, in St. Luke's parish, Los Angeles (the Rev. Robert L. Windsor, rector). Nearly all the clergy within the convocation were present, the attendance being not less than thirty; but hardly half a dozen of the congregations were represented by their lay delegates. At all the public services, of which there were three during the session, the people of St. Luke's were present in large numbers. The reading of a paper on "The Cathedral System of the Church of England" by the Rev. Dr. Herbert E. Bowers, rector of All Saints', Los Angeles, was followed by a discussion which indicated that when a Cathedral system is to be established in Los Angeles it will come as a practical effort to meet present conditions, rather than as the importation of ready-made methods lingering in other lands as survivals of mediaeval conditions. The church was filled for the evening missionary service, at which strong addresses were made by the Rev. Henry Badger, the president of the Convocation, Archdeacon M. M. Benton of Kentucky, and the Rev. George Cornell of Sioux Falls, S. D. The Rev. Joseph McConnell was elected to succeed Mr. Badger, whose term of office had expired.

MARYLAND.

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

Lenten Mission at St. Thomas', Garrison Forest—Noonday Services at Baltimore.

A MISSION is to be held for ten days, March 11-19th, at St. Thomas' Church, Garrison Forest, to be conducted by the Rev. Charles Mercer Hall, M.A., of Kingston, N. Y. A postal card, with a picture of the beautiful church, announcing the event has been issued by the rector, the Ven. Hobart Smith. The church is the oldest in Baltimore county and one of the oldest in the state, the original parish lines including the greater part of three counties.

NOONDAY services are being held regularly at the Church of the Messiah, Baltimore, during Lent. They begin at 12:20 and close at 12:50, and addresses are made by different clergymen.

MASSACHUSETTS.

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

Professor Kellner on the Book of Job—Special Preachers at Trinity Church, Boston—Growth of Epiphany Mission, Dorchester.

PROFESSOR KELLNER of the Episcopal Theological School, Cambridge, is giving a course of lectures on the Book of Job, in

Trinity Church, Boston, on the afternoons of the first five Mondays in Lent. The subjects are as follows: March 16, "The Book of Job as a Theodicy"; 23, "The Prose Epic of Job"; 30, "The Poem of Job: The Problem"; April 6, "The Poem of Job: The Debate and the Solution."

SPECIAL PREACHERS at Trinity Church, Boston, during the Lenten season include for Sunday nights, Bishop Lawrence, March 8th; the Rev. Dr. Hodges, Dean of the Episcopal Theological School, March 15th; the Rev. W. T. Manning of St. Agnes' Chapel, New York, March 22d; Bishop McVickar of Rhode Island, March 29th; the Rev. Dr. Nash of the Theological School, April 5th; the Rev. Sherrard Billings of Groton, April 12th; and the Rev. Dr. Mann, the rector, April 19th. At Emmanuel Church the preachers on Thursdays are: The Rev. Dr. Addison of Brookline, March 5th; the Rev. Dr. Brown of the Episcopal Theological School, March 12th; the Rev. Dr. Hodges, March 19th; the Rev. John W. Suter of Winchester, March 26th; the Rev. Frederic Palmer, April 2d; and the Rev. Philip M. Rhinelander of the Theological School, April 9th. At the Church of the Advent these are the Sunday evening preachers: The Rev. Reuben Kidner, March 8th; the Rev. William Groughn Thayer, March 15th; the Very Rev. Dean Vernon of Portland, Me., March 22d; the Rev. William H. Falkner, March 29th; Bishop Lawrence, April 5th; and the Rev. John McGaw Foster, April 12th. At this parish there is an interesting course of Friday afternoon lectures by the Rev. Philip M. Rhinelander on "Studies in the First Epistle of St. John."

THE MISSION of the Epiphany at Dorchester, of which the Rev. Thatcher M. Kimball is in charge, is making rapid strides, and already, though formed not much more than a year, has almost outgrown its present quarters. There are now more than 130 communicants and a Sunday school of more than one hundred. The rector in charge has been able to assemble a strong list of preachers for Thursday evenings during Lent, and these include the Rev. Mr. Rhinelander, the Rev. Mr. Foster, the Rev. Charles H. Mockridge of Roxbury, Archdeacon Babcock, and the Rev. Dr. Mann of Trinity.

ARCHDEACON HUDSON STUCK of Alaska is in the East and attracting large audiences wherever he tells of his missionary experiences. He is to give an illustrated lecture in Boston on the evening of March 17th.

MILWAUKEE.

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

Memorial Window Presented to St. Paul's Chapel—Lenten Services.

A MEMORIAL WINDOW for the chapel of St. Paul's Church is shortly to be presented by a donor whose name is not given out. It is being made by H. E. Goodhue of Cambridge.

Among visiting preachers at St. Paul's Church during Lent are the Rev. Dr. Barry of Nashotah, on the evening of Ash Wednesday; the Rev. Frederick Edwards, rector of St. James' Church, on Wednesday evening, March 11th; Dean Delany of All Saints' Cathedral, on Wednesday, March 25th, the festival of the Annunciation; and Dr. Robinson, who will then have been consecrated Bishop of Nevada, on Sunday morning, March 29th, the Sunday following his consecration, which will be taken as a missionary Sunday for the parish.

Speaking of the mid-week Lenten services on Wednesday evenings, the rector, the Rev. William Austin Smith, tersely says, in his parish paper: "We urge you to come. We want the men to come with their families. We want those to come who have perhaps neglected their Church during the past year. It will help you. It will help the Church. It will help your neighbors. You can't make

a great service, however hard you try, out of two or three gathered together in a chapel intended to hold 200."

THE MORNING sermons during Lent at St. Stephen's Church (the Rev. C. H. Linley, rector) are on the general subject of the Church; on Wednesday evenings there is a course on the Beatitudes. At St. John's Church (Rev. James Slidell, rector) the ill health of the rector makes necessary some diminution in the number of services, which, however, includes afternoon or evening services on four days of the week in addition to the Sunday services. Mr. Slidell will be assisted to some extent by the Bishop and others of the clergy, and hopes to get through the season without breaking down completely, as unhappily it was feared a year ago he might do.

NEWARK.

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

Twenty-one Years' Rectorate Celebrated at Grace Church, Jersey City.

ON SUNDAY, March 1st, Grace Church, Van Voorts, Jersey City, celebrated the twenty-first anniversary of the Rev. George S. Bennitt, D.D., as rector. There were two celebrations of the Holy Communion, special music, and the rector preached from the same text he did twenty-one years ago. Grace Church has more than held its own, notwithstanding it is a downtown parish, from which there are constant removals to better residential sections, for the 200 communicants he found now number 623. The entire mortgage indebtedness on the parish buildings has been paid, the organ rebuilt and enlarged, a vested choir established, and a great many improvements made, and the interior furnishings replaced by memorials. The establishing of an endowment fund has been begun, and the completion of the tower, and the remodeling of the Sunday school building into a parish house, for which considerable money

LIGHT BREAKS IN

Thoughtful Farmer Learns About Coffee.

Many people exist in a more or less hazy condition and it often takes years before they realize that coffee is the cause of the cloudiness, and that there is a simple way to let the light break in.

A worthy farmer had such an experience and tells about it, in a letter. He says:

"For about forty years I have had indigestion and stomach trouble in various forms. During the last 25 years I would not more than get over one spell of bilious colic until another would be on me.

"The best doctors I could get and all the medicines I could buy, only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me and that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad. that maybe coffee was the cause of my trouble.

"I began to drink Postum instead of coffee and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had spell of bilious colic since.

"My appetite is good, my digestion never was better and I can do more work than before for 40 years.

"I haven't tasted coffee since I began with Postum. My wife makes it according to directions and I relish it as well as I ever did coffee, and I was certainly a slave to coffee."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

3 CURES OF ECZEMA

Woman Tells of Her Brother's Terrible Suffering—Her Grandchild and Another Baby also Cured.

CUTICURA PROVED INVALUABLE

"My brother had eczema three different summers. Each summer it came out between his shoulders and down his back, and he said his suffering was terrible. When it came on the third summer, he bought a box of Cuticura Ointment and gave it a faithful trial. Soon he began to feel better and he cured himself entirely of eczema with Cuticura. A lady in Indiana heard of how my daughter, Mrs. Miller, had cured her little son of terrible eczema by the Cuticura Remedies. This lady's little one had the eczema so badly that they thought they would lose it. She used Cuticura Remedies and they cured her child entirely, and the disease never came back. Mrs. Sarah E. Lusk, Coldwater, Mich., August 15 and September 2, '07."

The Churchman's Ready Reference

By The Rev. ALEXANDER C. HAVERSTICK

This is a book of over 300 pages, and the 28 chapters treat of over 500 topics. It is invaluable for the Churchman who wishes to look up topics about the Bible, the Prayer Book, Sacraments, Symbolism, Death and Resurrection, and many other subjects. The late Bishop of Delaware (Dr. Coleman) wrote the Preface, which is here given in full:

"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

(Signed) LEIGHTON COLEMAN.
Bishopstead, Wilmington, Delaware."

This Book is nicely bound in red cloth, at \$1.00 net.
By mail \$1.10

A Parish Priest in buying one recently said: "I am going to show this around, and get as many of my laity as I can to buy copies for themselves."

LENT IS THE TIME

to push such books for the instruction of the people.

Our Lent Catalogue gladly sent to all applicants.

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MILWAUKEE, WIS.

has already been given, it is hoped will soon be accomplished. The members of the parish expressed their congratulations at a week-day parish supper, when the rector and Mrs. Bennett were their especial guests.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Special Preachers at St. Andrew's, Manchester.

THE SPECIAL preachers for the week evenings in Lent at St. Andrew's Church, Manchester, are as follows: The Rev. R. M. D. Adams of Stafford Springs, Conn.; the Rev. L. C. Manchester, D.D., of Lowell, Mass.; the Rev. O. W. Craig of Laconia; the Rev. W. S. Emery of Tilton; the Rev. G. R. Hazard of Manchester.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Progress of the Church at Murphy.

A MOST interesting letter has been written to the *Calvary Evangel*, New York, anent conditions in Murphy, N. C., and the struggle of the Church to obtain a foothold there among a Protestant or indifferent people, by the Rev. F. Mowbray White. At the first service, last September, he was greeted by a "congregation" consisting of "one old maid, one old bachelor, and a gray-haired widower." The congregation has steadily increased, however, and now numbers between thirty and forty, and is often over the latter figure. A club hall, or parish house, is an urgent need, but the amount needed (\$3,000) seems almost prohibitory to the poor mountain people, and help is solicited.

OHIO.

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

Lent at Trinity Cathedral—Lectures for Benefit of Holy Cross House.

AS THE Lenten season opens much activity is evident throughout the diocese, especially in the way of additional services, often with special preachers, in the larger parishes. At Trinity Cathedral, Cleveland, in addition to the special united services of all the city parishes on Wednesday evenings, Dean Du Moulin is delivering on Sunday afternoons a series of addresses on "The Church's History and Worship." The subjects of his addresses at the daily 4 o'clock services will be as follows: March 4-7, "Temptation," 9-14, "Some Elements of Christ's Character"; 16-21, "Some Silences of Christ," and 23-29, "Some Sayings of Christ." On Thursday, March 5th, an all-day meeting for devotional purposes, was held at the Cathedral for the Daughters of the Church and the Woman's Auxiliary.

AT TRINITY Cathedral hall, Cleveland, on Monday mornings during March and April, a course of six lectures will be delivered by prominent lecturers, on sociological, scientific, and musical subjects, for the benefit of the Holy Cross House, Cleveland. This latter institution is a home for crippled children, founded a number of years ago, since which time it has done a splendid work for these little unfortunates. Although not actually under diocesan control, Holy Cross House is one of the recognized institutions of the diocese.

PENNSYLVANIA.

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

How Lent is Observed in the Philadelphia Churches—Bible Reading Contest of Divinity School Students—Notes.

A SOMEWHAT novel series of addresses on Wednesday evenings during Lent is announced at St. James' Church, Philadelphia (the Rev. W. C. Richardson, D.D., rector), as follows: The Relations of the Church:

March 4, To the Aged Clergy, Rev. A. J. P. McClure; March 11, To Civic Problems, Rev. Floyd W. Tomkins, D.D.; March 18, To City Missions, Rev. H. L. Duhring, D.D.; March 25, To Local Philanthropy, Mr. Ewing L. Miller; April 1, To Protestant Religious Bodies, Rev. Samuel Upjohn, D.D.; April 8, To the Reclamation of Criminals, Rev. H. Cresson McHenry; April 15, To Other Branches of the Catholic Church, Rev. Clarence W. Bispham.

On Monday afternoons there is a series of missionary addresses and on Fridays addresses on liturgical subjects.

AT ST. CLEMENT'S CHURCH, Philadelphia (the Rev. Charles Hutchinson, rector), the annual Lenten Retreat for parishioners was held on Ash Wednesday, with addresses at 10, 12, and 3 o'clock by the rector. On Sunday afternoons during Lent, at 4 o'clock, conferences are being held upon the subject of "Missions."

ON THE Friday evenings during Lent special services for men only are held in the chantry of the Church of the Holy Apostles, Philadelphia (the Rev. W. S. Thomas, rector), the addresses being made by the following laymen: Robert H. Gardiner, Hubert Carleton, H. D. W. English, John W. Wood, and Edw. H. Bonsall.

AN INTERESTING contest was held on Wednesday of last week when the fifteen students of the Philadelphia Divinity School competed for the St. Peter's Church prize for the best reading of the Bible and of the service of the Church. Mr. George C. Thomas, one of the judges, announced that the prize of \$50 would be awarded three of the competitors, namely, Messrs. Groton, Schick, and Paynter.

THE MISSION Extension Committee of the Germantown Convocation is considering means and ways towards enlarging the building of St. Ambrose's mission, which has for about a year past been in charge of the Rev. Jules Prevost, lately a missionary in Alaska.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Mission at Trinity Church, Patton—Noonday Meetings—Notes.

THE REV. R. S. RADCLIFFE, rector of Grace Church, Ridgway, held a mission in Trinity Church, Patton, from February 16th to 26th, inclusive. Great interest was shown in the services, and it is thought the spiritual life

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

of the members of the parish was deepened and intensified.

THE NOONDAY meetings being held at Trinity Church, Pittsburgh, during Lent, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, had a very successful beginning on Ash Wednesday, when a congregation of over five hundred assembled. The penitential office was read by the chaplain of the Brotherhood, the Rev. R. N. Meade, and the Bishop of the diocese made an address on "What Sort of a Lent Shall We Have?" Two innovations have been made this season in the conduct of the service, one a choir of twelve men, vested, to lead in the singing of the hymns, and the other the playing of a hymn on the chimes while the people are assembling for the service. Both of them add to the attractiveness of the services. The addresses during the remainder of the week were made to large congregations by the Rev. G. B. Richards of Buffalo. During the week of March 9-14 the preacher was the Rev. J. Thompson Cole of Ogontz, Pa.

THE PITTSBURGH branch of the Woman's Auxiliary held its March meeting in Trinity parish house, on March 4th. At the conclusion of the routine business, addresses were made by the Rev. F. C. Taylor, concerning Alaska, and by the Rev. L. F. Cole, Archdeacon of the diocese, on Diocesan Missions.

THE REV. F. C. TAYLOR, missionary from Alaska, is spending the month of March in the diocese. During the first week he made missionary addresses at Emmanuel and Christ Churches, Allegheny; and at Calvary, St. Andrew's, and St. James' Memorial Churches, Pittsburgh. During the second week he visited Uniontown McKeesport, Homestead, Washington, Sewickley, Butler, and St. John's and St. Paul's, Pittsburgh.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.
Present for Trinity Church, Rock Island.

A HANDSOME vestment case has been placed in Trinity Church, Rock Island (the Rev. Granville H. Sherwood, rector), as a memorial to the late Miss Sara A. Wright, who departed this life August 27, 1907. For twenty years Miss Wright was a faithful communicant of this parish and was one of the founders of the Vestment Guild, which placed the memorial.

VERMONT.

A. C. A. HALL, D.D., Bishop.
A Busy Lent at St. Paul's, Burlington—The Bishop's Programme.

THE LENTEN programme of St. Paul's Church, Burlington, may serve as a sample of the programmes of the larger parishes, and of the smaller ones in proportion. For instance, it begins Lent with six Ash Wednesday services, including two celebrations, and three sermons or addresses. On each day of Lent there are from three to four services, with instructions especially on the Beatitudes to the old and young, with two weekly celebrations besides those on Sunday. In Holy Week the average is three daily services, with frequent celebrations, besides the Three Hours service. At Easter, four services, with two celebrations. On the Friday evenings in Lent Bishop Hall gives sermons on our Lord's Passion as set forth by St. Paul.

THE BISHOP'S itinerary for Lent, until Holy Week, includes Wednesday evening sermons in Trinity Church, Rutland, and Friday evening sermons in St. Paul's Church, Burlington. He is to officiate in St. Albans on Palm Sunday and Holy Week, and on Easter at Middlebury. On the preceding Sundays in Lent he is to be at the following places in consecutive order, viz.: Montpelier, Brattle-

boro, Northfield, St. Johnsbury and Lyndonville, Bellows Falls.

DURING Septuagesima and Sexagesima weeks Bishop Hall invited two groups of clergy to his house at Rock Point, Burlington, for the purposes of devotion, study, and conference, with special reference to Lenten work. Bishop Hall is preaching this Lent at Trinity Church, Rutland, on Wednesday evenings, and at St. Paul's, Burlington, on Friday evenings, the subjects of his sermons being "Different Aspects of Our Lord's Passion as Presented in St. Paul's Epistles."

THE REV. CHARLES W. COIT, rector of St. Paul's parish, Windsor, has been asked to perform the duties of chaplain for three months in the State Prison, which is located at Windsor.

WASHINGTON.

Delegates to the Lambeth Congress—The Standing Committee—Meeting of Bishop Claggett Club—Funeral of Crosby Noyes.

ARCHDEACON WILLIAMS, Rev. F. W. Howden, and Rev. Dr. C. Ernest Smith are the clerical delegates from this diocese to the Lambeth Congress, which convenes in London, England, June 15-24.

CANON ALFRED HARDING, D.D., is the presiding officer of the Standing Committee of this diocese, which is now the ecclesiastical authority. Archdeacon Williams is the secretary and the other clerical members are the Rev. T. J. Packard and the Rev. Dr. R. H. McKim. The lay members are Messrs. C. H. Stanley, Melville Church, and J. A. Gordon.

THE BISHOP CLAGGETT CLUB held its postponed meeting in Trinity parish hall on March 2nd. The Rev. F. B. Howden presided. The death of the Bishop took away all heart for the usual paper, and instead general discussion prevailed. Among others present were the Rev. Messrs. W. J. D. Thomas C. Ernest Smith, D.D., C. S. Abbott Wm. M. Pettis, D.D., G. C. Carter, J. W. Clark, G. F. Dudley, C. E. Buck, G. C. Graham, W. R. Bushby, and Wm. Taylor Snyder.

AT THE BURIAL of Crosby Noyes, who was said by President Roosevelt to have been "one of the two or three leading citizens and most distinguished men of Washington," the ser-

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I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My brain was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

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vice was held in St. Thomas' Church, Washington, and was conducted by the Rev. C. Ernest Smith, D.D., rector, except that the chaplain of the Senate, the Rev. Dr. Edward Everett Hale, a Unitarian minister, read the lesson and delivered a short eulogy. This is said to have been in accordance with Mr. Noyes' own desire.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Special Preachers for Lent at Christ Church, Rochester, and St. Paul's, Buffalo.

THE SPECIAL Lenten preachers at Christ Church, Rochester (Rev. A. J. Graham, rector), are Rev. J. W. D. Cooper, March 4th; Rev. C. Morton Sills, D.D., March 11th; Rev. Murray Bartlett, March 18th; Archdeacon Davis, March 25th; Rev. W. W. Jennings, April 1st; Rev. F. Lippitt, April 8th. The choir will sing Gounod's "By Babylon's Wave," on the Third Sunday in Lent, and Stainer's "Crucifixion" on Maundy Thursday night. The complete list of special preachers at St. Paul's, Buffalo, should include the following: March 21st, Rev. J. T. Lodge; March 23d, Rev. M. Woolsey; April 4th, Rev. P. W. Reed; April 6-7th, Rev. W. Lord, all of Buffalo.

CANADA.

Itemized Accounts of Christian Activities of the Various Dioceses.

Diocese of Fredericton.

IT HAS been learned with sincere regret that the Rev. J. E. Remington-Jones, priest in charge of the mission Church of St. John Baptist, St. John, N. B., has been compelled, owing to his health, to tender his resignation, which goes into effect in May. It is not yet definitely known who will succeed him.—THE BISHOP has appointed the Rev. Dr. W. O. Raymond, rector of St. Mary's, St. John, to be Archdeacon of St. John.

Diocese of Westminster and Kootenay.

IT IS feared that owing to various causes the thank offering of the diocese to be presented at the Pan-Anglican Conference will not be so large as could be wished. The whole of it was voted at the last diocesan Synod, to the funds of the S. P. G. It has been suggested that the Lenten offerings in the various parishes should be devoted to this object.

Diocese of Quebec.

THE ENGAGEMENTS of the Rev. Dr. Pater-son Smyth, rector of St. George's Church, Montreal, have all been cancelled for the present, owing to his illness.—THE clerical delegates to the Pan-Anglican Conference are the Bishop, the Dean of Quebec, and the Archdeacon of St. Francis.

Diocese of Rupert's Land.

THE FORMAL dedication of the new organ in St. Peter's Church, Winnipeg, took place February 23d. The service was conducted by the Very Rev. Dean Combes. The choir was vested for the first time on this occasion.

Diocese of Calgary.

THE CONFERENCE of the St. Andrew's Brotherhood for the Province of Alberta, held in Calgary in the middle of February, was a great success. Over one hundred delegates registered, and the great responsibilities of the West were seriously discussed. It was decided that an effort should be made to raise \$2,000 a year for the work.

Diocese of Toronto.

THE SUBJECT of the mid-day addresses during Lent in St. James' Cathedral, Toronto, is the Ten Commandments.—CANON BALDWIN, rector of All Saints' has been seriously ill, and obliged to cancel his engagements.—SOME beautiful memorial windows have recently been placed in the Church of St. Mary

the Virgin, Dovercourt, and the choir has been vested.

ST. PAUL'S CHURCH, Toronto, intends to raise \$15,000 this year for missions. The laymen of the congregation are enthusiastic in laying their plans.—ARCHBISHOP SWEATMAN, presided at the annual meeting of the Deaconess and Missionary Training House, February 4th. Many graduates of this institution are doing mission work in distant countries.

Diocese of Huron.

THE ANNUAL meeting of the diocesan Woman's Auxiliary will take place March 31st, April 1st and 2d, in London.—THE congregation of Holy Trinity, Lucan, has unanimously decided to build a new church, to cost about \$10,000. One member of the congregation is to give \$1,000.

Diocese of Yukon.

SERVICES in the various mining camps have been carried on with much activity during the winter and Bishop Stringer has been very busy visiting the different missions.—ST. PAUL'S Cathedral, Dawson, has now become entirely self-supporting.

Diocese of Ottawa.

THE COURSE of lectures given by Canon Kittson in the Lauder Hall, Ottawa, on Jerusalem, was concluded before Lent began.—ARCHDEACON BOGERT, rector of the Church of St. Alban the Martyr, Ottawa, has had a severe illness, but is better.—THE number of communicants in the parish of St. Paul's, Almonte, has more than doubled in the last five years.

AT THE February meeting of the diocesan branch of the Woman's Auxiliary in the Lauder Memorial Hall, Ottawa, the very interesting account of the Convention at Richmond, Va., was finished. The junior branches of the Woman's Auxiliary in Ottawa have combined to purchase a bell for the church at Cleresholme, Alberta. The triennial meeting of the Woman's Auxiliary for the whole of Canada will be held next September in Ottawa.

Diocese of Keewatin.

ST. JOHN'S CHURCH, Fort Frances, has been without a rector since the New Year, but the new incumbent will enter on his work the 1st of April.—THE diocesan missionary's efforts on behalf of the mission funds have been attended with success, and good collections have been made for foreign missions in many parishes. Bishop Lofthouse is still in England.

SHE WAS a droll little figure of a girl with a quaint old face, that showed too early the lines of care and work, and her clothing betokened a poverty-stricken home. Evidently not much of brightness had touched her life, but her face always lightened up when she mentioned her school or her teacher. "Why is it that you love your teacher so well?" she was asked one day. Her eyes shone and her lips smiled happily as she replied, "Because she's glad to me!" What a tribute was that! What an evidence was that of a happy heart that radiated its gladness! If we cannot bring other offerings of much value to the children and the poor among us, how blessed are we if we can bring gladness!—Estelle M. Hart.

IT IS not the sunshine, or any other tangible why, that accounts for the pleasantness of old house corners. It is the pureness and the pleasantness that have clustered there; the very walls have drunk these in.—Mrs. A. D. T. Whitney.

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