

The State Historical Society

# The Living Church

VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—APRIL 11, 1908.

NO. 24

2 & 3 BIBLE HOUSE, NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

## THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

## ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

## THE LIVING CHURCH ANNUAL

A Church Cyclopaedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

## EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

## Communion Sets



### CHALICES—With Patens.

Ecclesiastical goods suitable for church and chapel requirements, beautiful in design and elegant in workmanship, are described and illustrated in our Special Communion Ware Catalogue. Made by the makers of the well known "1847 ROGERS BROS." Silver Plate that Wears, the quality of this Communion Ware is assured. This Special Communion Catalogue will prove of special interest to clergymen of every denomination and all church officials, and a copy will be sent upon request. Ask for "Special Catalogue 91."

MERIDEN BRITANNIA CO., Meriden, Conn  
(International Silver Co., Successor.)

## 6% Railroad Equipment Notes

A railroad can be in default on its mortgage obligations without interrupting its operations. It cannot be in default on its equipment notes without losing its rolling stock. For this reason the Courts have held that it must pay its equipment obligations before even the interest on its first mortgage bonds.

A description of a 6% issue of these notes will be found in our Circular No. 621 G.

*Send for it.*

## Peabody, Houghteling & Co.

(Established 1865)

181 La Salle Street  
Chicago

# SPAULDING & Co.,

Representing the Gorham Co.'s  
Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze and Brass.  
Memorial Windows and Work in  
Marble and Wood given Special  
Attention

SEND FOR OUR NEW CATALOGUE  
Jackson Boulevard and State St., CHICAGO

### CHURCH VESTMENTS

EMBROIDERIES, SILKS,  
CLOTHS, FRINGES,

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING

263 Fourth Avenue New York



### INEXPENSIVE VESTMENTS

of cloth simply ornamented. Send for Circular to  
Miss BERTHA M. MOSES,  
578 Amsterdam Ave., New York.  
Refer by permission to the  
RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

### CHURCH FURNITURE and SUPPLIES

Ecclesiastical Carvings

AMERICAN SEATING COMPANY



EVERYTHING FOR THE CHURCH

FOND DU LAC CHURCH  
FURNISHING COMPANY

FOND DU LAC • WISCONSIN

### MONUMENTS

SEND FOR FREE BOOKLET

Gothic Crosses a Specialty

CHAS. G. BLAKE & CO.

729 Woman's Temple, CHICAGO.



## BELLS

Steel Alloy Church & School Bells. Send for  
Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET,  
(West Troy), N.Y.

The Old Reliable  
Meneely Foundry,  
Established  
nearly 100 years ago.

CHURCH,  
CHIME,  
SCHOOL  
& OTHER  
**BELLS**

Stained Glass Memorial Windows  
Photos, designs and samples submitted free. Write  
today for our printed matter and question blank. \*  
Flanagan & Biedenweg Co., 58 Illinois St., Chicago



### EASTERTIDE Memorial Gifts

Can be selected from our  
large stock or by Special  
Design from WOOD, METAL, STONE or MARBLE,  
ART GLASS, MOSAIC or EMBROIDERY. Order  
promptly. Illustrated data on request.

J & R. LAMB  
25 25 27 SIXTH AVE  
NEW YORK

### CLERICAL COLLARS

Waterproof

Made in four widths

11 1/2"-14 1/2"-16 1/2"-18 1/2"

Furnished in

Dull Linen Finish

Celluloid or Rubber

These Goods can be

washed with soap and

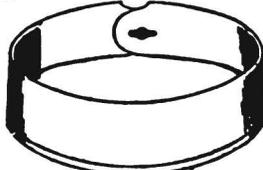
water (hot or cold

and put on at once.

Price 25c, post paid

Address

(Ecclesiastical Dept.)



CENTRAL SUPPLY COMPANY

NOT INCORPORATED

ASSOCIATION BUILDING - CHICAGO



### R. GEISSLER

86 West 8th Street, New York

STAINED GLASS,  
FURNITURE,  
SILVER WORK,  
BRASS WORK,  
MARBLE WORK.

EMBROIDERIES, FABRICS

MEMORIALS FOR THE CHURCH AND  
CEMETERY

### CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.

Sale of Sample Stoles, reduced. Send for particulars.

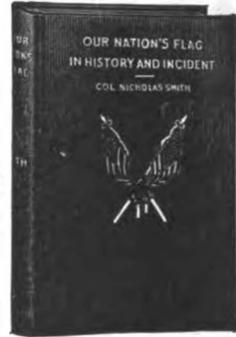
EMMA HAYWOOD, 128 West 91st St.  
New York

## Our Nation's Flag In History and Incident

By COLONEL NICHOLAS SMITH

A handsome 12mo. Cloth, Gilt Top. With Many Illustrations. Price \$1.00 net; Postage 10 cents

THIS volume contains the true story of Old Glory. It is a book of unusual interest and value, for the following reasons:



It supplies much that is lacking in other works on our Nation's flag.

It gives a concise and straightforward treatment of the many banners used in the early part of the American Revolution.

It gives synopses of the curious and interesting debates in the American Congress relative to the alterations of the flags of 1796 and 1818. These synopses have never been published in

any book on the flag.

The volume contains more valuable historical incidents with which the starry banner has been associated and more eloquent apostrophes to, and paragraphs about, the flag than all other books on that subject combined.

Order through any bookseller, or direct from the publishers

THE YOUNG CHURCHMAN CO.

MILWAUKEE

WISCONSIN

### BY COLONEL NICHOLAS SMITH

STORIES OF GREAT NATIONAL SONGS. Com-

prising the National Songs of all Countries; also the Songs of the Civil War on both sides, giving accounts of origin, etc. By Col. Nicholas Smith. Price, \$1.00 net. Postage 10 cts.

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## OXFORD PRAYER BOOKS AND HYMNALS

TEN EDITIONS

ON

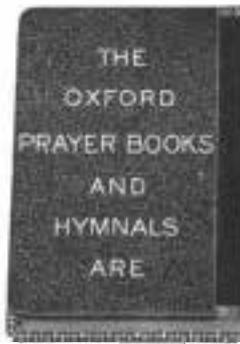
FINE WHITE

AND

OXFORD

INDIA PAPERS

For Sale by All  
Booksellers



Recently Issued

THE OXFORD

ELONGATED

RED

RUBRIC

EDITIONS

Send for Cata-  
logue

### NEW EDITION OF THE ALTAR SERVICE

Beautifully printed on Oxford Fine White Paper

OXFORD UNIVERSITY PRESS, American Branch, 91 and 93 Fifth Avenue  
New York City

## Service Book for Sunday Schools

The Sunday School Chorister.

Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 82nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cts. and 2 cts. respectively.

"This addition to Sunday School Hymnals contains many new hymns, tunes, and litanies which will make it popular with teachers and scholars. The Christmas and Easter carols are especially good, and help to make the book a desirable one for Sunday Schools."—*Living Church*.

THE YOUNG CHURCHMAN CO.  
MILWAUKEE, WIS.

## Books on Topics of Interest

FORD, HAROLD, M.A., LL.B., B.C.L.

*The Art of Impromptu Speaking*; without MR. or Notes; or, How to Attain Fluency of Speech. Second American Edition. Net, .75; by mail, .80.

*The Decadence of Preaching*. An indictment and a Remedy. Net, .75; by mail, .80.

*The Principles of Oratory*; or, Vocal Delivery on a Scientific Basis and its relation to "Clerical Sore Throat." Net, .50; by mail .55.

The Young Churchman Co.

Milwaukee, Wisconsin

# The Living Church

VOL. XXXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 11, 1908.

NO. 24

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

### OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).  
Chicago: 153 La Salle Street (Advertising headquarters).  
New York: Thomas Whittaker, Inc., 2 and 3 Bible House.  
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

**SPECIAL NOTICE**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS :	807
God in History—Change in the Business of The Young Churchman Company—"They All Forsook Him and Fled"—Crime a Sin and not a Misfortune—Churches Loaned for Evangelical Revivals—No License Granted for an Open Pulpit in Connecticut—Summer Services—Summer Schools of Theology—Sunday Rest.	
RELIGIOUS INSTRUCTION IN ITALIAN SCHOOLS. European Letter. Rev. H. H. Jeaffreson	811
NORWICH CASE IN DECEASED WIFE'S SISTER ACT. London Letter. John G. Hall	812
BISHOP GRAY IN JERUSALEM. The Bishop of Southern Florida	813
MINOR HAPPENINGS IN NEW YORK CHURCHES. New York Letter	814
WORK OF CHICAGO CITY MISSION STAFF. Chicago Letter. Tertius Dr. Mortimer's Conferences on "THE PRESENT RELIGIOUS UNREST"	815
THE CENTENNIAL OF THE SEPTUAGINT IN ENGLAND. Rev. John Wright, D.D.	816
THE SOCIAL MISSION OF THE CHURCH. III. Very Rev. Selden P. Delany	817
THE CASE OF OKLAHOMA. The Bishop of Oklahoma	818
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	819
CORRESPONDENCE :	820
Candidates for the Ministry (Rev. Walter E. Bentley)—In Their Historic Sense (Rev. W. E. Cooper)—Sacredness of Parochial Lists (Rev. George W. Babcock)—Dr. McGarvey on Canon 19 (Rev. Irving P. Johnson)—Cards Signed at Revivals (S. T. Kennedy)—Protestantism in the Church (Henry Leverett Chase)—Old Testament Chronology (Rev. G. Merser)—The Anglo-Roman Union and the Reporters (John W. Barney)—As to Recent Practices Under Canon 19 (Rev. G. Woolsey Hodge)—Philadelphia Churches in Evangelical Revival (John A. Powell)—Church History in Public Schools (T. T. Chave)—A Work of Prayer (Rev. James O. S. Huntington, O.H.C.).	
TWO TENDENCIES. The late Rev. W. W. Silvester, D.D.	823
LITERARY	824
THE CENTURION'S SOLILOQUY. (Poetry.) Leonora Sill Ashton	825
JESUS AS KING OF MIMICRY	825
ISAIAH AND THE WARRIOR FROM EDMOM. Rev. George Downing Sparks	826
HOLY WEEK. The late Rev. James A. Bolles, D.D.	826
PERSONAL MENTION, ETC.	827
THE CHURCH AT WORK	829

## GOD IN HISTORY.

THE Philosopher Plato speculated on what would happen to the perfect man, should such appear in this world and come into collision with the forces of wickedness. The Prophet Isaiah, not content with speculation, draws a picture of the Man of Sorrows, acquainted with grief, the suffering servant of Jehovah, bearing the sins of others, and through His own death working out their redemption (St. Matt. 27: 1ff).

The Gospel for the Sunday next before Easter (St. Matt. 27: 1ff) gives the simple narrative, unadorned by literary art or rhetorical device, of One who made actual the speculation of philosophy and the visions of inspired prophecy. The "Word," dreamed of by philosophy and dimly seen by prophecy, "was made flesh." All and more than had ever been imagined of spotless goodness, of perfect devotion, of sublime trust, on the one side; and, on the other, incredible malice, cowardice, meanness, intensified by a peculiar perversion which marked the worst instance the world had ever known of the psychological law that "the corruption of the best makes the worst."

Jesus was doomed from the beginning. There could not be any compromise between light and darkness—especially the darkness of those whose light is darkness: between the spirit of the Good Shepherd and the spirit of the hireling; between the spirit of self-sacrifice and the spirit of self-aggrandisement. The Pharisees must serve the people instead of lording it over God's heritage; they must do God's will in simplicity and cheerfulness instead of actually using God for self: in other words the Pharisees must give up being Pharisees—or they must get this troublesome Jesus out of the way.

Nor would the people stand by Him against His enemies—the people whose false leader alternately bullied and flattered them.

Even His own disciples "forsook Him and fled."

That, too, was inevitable. We none of us know, especially at that time no one knew, how much of one's advocacy of a cause, one's loyalty to a leader, depends on adventitious aids of respectability and promise of worldly success, and how little on love of truth.

And so the end came at last. Every earthly prop is taken away; the hour of darkness came and evil was suffered, unmoled, to work its infamous will.

And yet out of the gloom came hints of light. One might have almost prophesied that one who so died with such blessings for His enemies, with such trust in the Father, was not going down into failure absolute and irredeemable. A Roman soldier standing by, exclaimed: "truly this was a Son of God!"

If we seek for resemblances between the martyrdom of Jesus and all other martyrdom, we shall find them. But the differences are greater than the resemblances. The story of the death of Socrates, for instance, was a parallel, and it will never cease to touch the heart and inspire the moral courage of the world; but no one has ever succeeded, by the light of Socrates' death, in reading into the heart of God. But we have learned to see in Jesus (Phil. 2: 5ff) at once an unveiling of God's love to us and the true law of life for us all. The law of self-sacrifice is written not only in the story of evolution, of human history, and of Jesus, but in the nature of ultimate Being—of God. Let the mind be in you which also was in Christ Jesus, who, though in the form of God, regarded not His equality with God as a prize to be matched, but emptied Himself of His divine glory, took upon Him the condition of a servant, being made in the likeness of men, and in fulfilment of that condition and likeness became obedient unto death, even the death of the Cross: wherefore God hath highly exalted Him!

May we both follow the example of His patience and be made partakers of His Resurrection.

**T**HE Young Churchman Company has changed the local form of its business in Milwaukee by discontinuing the general book store which it has maintained for many years. This step is due to no lack of appreciation and support from book buyers in Milwaukee, but to the continued increase and consequent encroachments upon space, of the publishing department, which has, from the first, been the main portion of the business of The Young Churchman Company. Growing from the foundation of *The Young Churchman* in 1870, at that time a small, monthly paper for merely local circulation, the business has increased until the company has now the largest publishing house exclusively for Church literature in this country, and its publications are sent throughout the civilized world. The circulation of its periodical publications alone, weekly and monthly, is nearly an hundred thousand. In its large printing office, which occupies the entire third and a part of the second floor of the Montgomery Building Annex, the large presses—some of them being among the largest made—are constantly occupied in the production of the books and periodicals of The Young Churchman Company. Few who have entered the general bookstore maintained for many years past at 412 Milwaukee Street have realized how small a part of the activities of this company was therein comprised.

And beside the continual crowding of space that could be devoted to the general bookstore by reason of the encroachments of the publishing department, the local business was left without a manager by the death of Mr. William A. Morehouse last summer. These causes have now led to the closing up of that department.

There will still be maintained a wholesale and retail "Church Book Store" at which the Churchly publications of The Young Churchman Company and religious literature of other publishing houses will be on sale. Bibles and Prayer Books, theology, devotional reading, Sunday school requisites, Christmas, Easter, and Reward cards, will be plentifully in hand. A new site has been selected, and the stock is, at this writing, in course of removal to the new and larger store at

484 MILWAUKEE STREET.

Here the public will be welcomed, the refined taste of persons devotionally inclined will find much to give pleasure, the clergy will be able to congregate more freely and to find religious literature ready for their inspection; and the editorial and business offices of the company will be located on the ground floor, thus obviating the "climb" to the present editorial quarters. The new store is larger and more conveniently arranged than the old one, and the members of The Young Churchman Company ask that it be made the convenient meeting place for the clergy and Church people from out of the city and for those within. Its opening for business will be about May 1st.

The printing department remains, as formerly, in the Montgomery Building Annex.

#### "THEY ALL FORSOOK HIM AND FLED."

**O**F all the sad story of the Passion, these words embody the greatest depths of sadness.

One expects the rest of the story. It is not strange that the world, the flesh, and the devil crucified Jesus Christ. There was an inherent antagonism between them. There was no place for neutral ground. The world had to tread Jesus Christ under its feet or lose its ascendancy over a great portion of mankind. The devil was never shrewder than when he perceived that the battle fought on Calvary meant a fight to the finish. One had to win all and the other to lose all. And so he witnessed his triumph, short-lived though it was, when he beheld Jesus Christ upon the cross.

But the disciples! Who would have supposed that, at the final test of the most momentous turning point in history, they would have lost courage and fled! Victory—eternal, complete,

unquestioned—was only three days distant. They had followed their Master during many dark days and through serious crises, and had not weakened. They had seen Him beside the grave of Lazarus and when the multitudes hurled stones at Him. They had been with Him when the mob acclaimed Him as King and when they cried "Crucify Him!" They had been faithful when He was resting quietly in that peaceful home in Bethany and on those nights wherein He had no place to lay His head. They had seen Him surrounded by crowds and also when He had sought retirement in prayer. They knew of that scene when the Spirit had descended at His baptism, and some of them had witnessed the glory of His transfiguration.

And now, "they all forsook Him and fled."

It was the darkest hour, just before the dawning. Three years had been insufficient to teach them what three days would now reveal. They had almost been "faithful unto death"; and then—"they all forsook Him and fled."

What mountains of anguish they must have brought upon their Lord! Beholding the vista of all the world and all time from the pinnacle of the cross, He saw—the only One who did see—the triumph of Love. He saw the long succession of martyrdoms, of contests for the faith, of missionary triumphs, the kingdoms of this world slowly becoming the kingdom of the Lord. He saw death swallowed up in victory. He saw an eternal organism springing out of His own side, built on the foundation of apostles and prophets, and spreading into all lands. He saw ahead of Him an army of an hundred and forty and four thousand having the Father's name written in their foreheads. He heard the voice of many waters, the voice of a great thunder, the harpers harping with their harps. He heard that new song that none others could learn but the hundred and forty and four thousand. But in the immediate foreground He looked down from the cross, to cast a parting benediction upon His disciples. They were not there. They had all forsaken Him and fled. And yet they were the foundation stones upon which the new fabric was to be erected.

He could not wipe away the tears that filled His eyes, for His hands were fast riveted to the bars of wood. He should wipe away all tears from the eyes of His loved ones, but they would allow His own tears to blind Him first. His arms were wrenched in the unnatural position in which they had been fastened and His muscles were torn with the unnatural weight which hung from them. Oh yes, men might have assuaged somewhat of that agony. They could have moistened His lips. They could tenderly have wiped His face and eyes. But—they had all forsaken Him the night before and fled. They were, for the most part—especially the men—still missing.

And so He hung on in silence. And the eternal purpose of God was being fulfilled, in God's way, while those upon whom He had showered His choicest blessings were fleeing.

Now THE CHURCH is the Body of Christ. She is the rib taken out of the Master's side. She cleaves to Him and is one flesh with Him.

In the world she has tribulation. Heresies have lashed her, schisms have torn her; but a bone of her has not been broken. The Bride of Christ is all glorious within; but only the eye of faith can see it.

His disciples are subject to strange tendencies to panic. The more spiritual they are, the more intellectually keen, the more likely is it that sometime a huge, black question mark stares down upon them. They try to say "I believe," and a mocking interrogation point blots out the very name of God. They approach the altar to receive the Bread of Life, and a little black devil leers at them and puckers his very features into a question mark. Faith reels; the grounds upon which they have been certain of their belief shake as in an earthquake. If they are yet capable of prayer, it is that prayer which wrings mind and heart and soul in agony as it passes the lips: "My God, my God, why hast Thou forsaken me?"

Let no one suppose that those who persevere in the service of their God are always free from the agony of doubt. Upon none of us does the sun always shine. Why are "clouds and darkness round about Him"? Why not always light and peace and loveliness and certainty? Why?

It is no sin when any of us is thus assailed by doubt. Sometimes the mind and soul seem atrophied. The things of eternity, which had seemed most of all secure as very foundation lines in our mental horizon, are suddenly obscured. The opium dream of agnosticism steals over us. Is there a God? Is He a God of love? Is it worth while to try to stem the cur-

rent and swim upstream? Why not float, float, float, wherever the stream will flow?

How do I know there is a God? Why do I care? Is not God but the sum total of all nature? Is not the flower, God? Is not humanity, God? Am not I, God?

How do I know? Amidst all the jarring claims of philosophy after philosophy, religion after religion, how can I say any longer, "I believe"?

Or, perhaps, the question mark obscures only a part of the vision. Happy, he, who sees through a part of the mist, even though he sees not all that is before him. Perhaps the question is only as to this American Church; the Anglican communion; the Catholic Church. Is it worth while to hold up the idea of historic Christianity, when the mass of Christendom seeks a basis of unity apart from it? Is the Catholic Church worth while? Is there anything to Christianity except a subjective religion of emotionalism that may, or may not, make me better, or bring God nearer?

Or this: Is the Church in which I was baptized, confirmed—ordained, possibly—any part of the historic Kingdom of Jesus Christ? Has my life all been a mistake? Was I a deluded fool all these years to think I was in the communion of the Catholic Church, when all the while I have but followed my own imaginations? Have the sacraments that I have received all been imaginary sacraments? Was I only eating bread when I dreamed I was partaking of the Body of Christ? Was it wine when I thought it the Blood of my Lord?

Oh, the awful weariness, the frightful sense of desolation that steals over one when these question marks loom large before his vision, and nothing is sufficient to wash them away! The mind cries out, not for certainty, but for one ray of light; for guidance in just the next step, lest one stumble and fall into hopelessness.

"Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on!  
The night is dark, and I am far from home,  
Lead Thou me on!  
Keep Thou my feet! I do not ask to see  
The distant scene; one step enough for me."

AT WHAT STAGE of this mental condition is one justified in abandoning the communion that has been his refuge during many years of life?

It will seem insufficient to any who may have reached this condition to answer, Never, nor should we do so. Rather would we enumerate the conditions which one must convince himself are real, before he can be justified in abandoning the communion in which, by the grace of God, he has been placed.

He must convince himself that the Anglican communion has so successfully expelled the Holy Spirit from her, that her condition is not only totally false but also entirely irreparable.

It is not enough to believe that all or some part of the Anglican communion has made serious mistakes. The blindest man who reads history must perceive that every part of the Church has sometimes been wrong. If Athanasius had decided that he could no longer remain in communion with a Church that tolerated Arianism in high places, where would have been the orthodoxy of the see of Rome?

The story that, somehow, appeals to men in this state is that of St. John the Divine hastily leaving the baths when he learned that Cerinthus, the Gnostic heretic, was present therein. Did it ever occur to any who quote this story as justification for abandoning a communion that tolerates heresy, that when the Holy Spirit inspired holy men to write "for our learning" much that occurred in the Acts of the Apostles, no evangelist was inspired to write down this little incident in the life of St. John?

It is barely possible that the lesson usually gleaned from this incident is not one that is really "for our learning." Perhaps Cerinthus could not really have contaminated the disciple whom Jesus loved if St. John had treated him more as his Master treated Judas Iscariot, or even as He treated Simon the Stone. Whether so or not, it is certain that St. John never abandoned the communion of the Church because he found heretics in it; and that there were plenty of these in the Church is evident, among other places, from St. Paul's epistles.

Yes, the doubter must prove to himself that the Anglican communion has banished the Holy Spirit from it before he can be justified in leaving it. If the condition is simply serious, so far from excusing secession, it lays double duty upon him who is enlightened. If a few Catholic Churchmen abandon their positions, how much harder does it make it for the rest of us to hold ours? If many abandon theirs, how near to impossible—

except that the Holy Spirit does not join those who forsake Him and flee—how near to impossible does it make it for those who remain, to win the fight? If—though the conjecture be an impossible one—all Catholic Churchmen abandoned the Anglican communion, so that that communion should cast away her apostolic orders and lose the sacraments that had once been hers, would not the blood of countless generations to come be upon those who had proved faithless? Can a man save his own soul by imperilling the souls of many others, even of posterity? He that seeketh his life—shall he find it? Or lose it?

Even to a man in that mental condition that we have described, it must be evident that he cannot repeal his relationship to other men. By Baptism he is, whether he will or not, united not only to Him who is the Head, but to all those who are his brethren. He cannot say that his acts concern only himself. In the measure that God has given him influence over other men—and every man has some influence—he is responsible, before God and to God, for the manner in which he exerts that influence.

BUT—

"They all forsook Him and fled."

There was a psychological moment when the disciples could have been of more comfort to their Lord, no doubt, than at any other stage of their discipleship; and that—the moment when they were needed—was the moment they all took to forsake Him and flee.

Do any of us likewise?

IS it true that—

"It is the tradition in the churches to ascribe the existence of crime to the perversity of the individual, but the evidence is now complete and may be understood by any who will take the trouble to examine it, that crime is largely a social product."

So it is maintained in *Charities and the Commons*, in the course of an editorial leader entitled "The Need for a Religious Awakening."

If the latter part of the sentence is intended as a denial of the position of "the churches" expressed in the former part, we question it.

"In an ideal community," says the same article, "there will be no such thing as professional crime." Yes, but the "ideal community" is simply the community from which sin has been abolished. Sociologists never can produce that community.

The social reformer who substitutes environment, heredity, social conditions, or anything else, for *sin*, is making a huge mistake. He is confounding temptation with succumbing to temptation.

We may thus illustrate it in tangible form.

The drunkard may be tempted by his heredity, his environment, his evil associates, the bad social conditions in which his lot is cast, to drink to excess and so to commit the sin of drunkenness; but the act of entering the saloon, of drawing a nickel from his pocket, of lifting a glass to his lips, is a voluntary act of a free agent and thus—if the effect of the act be the sin of drunkenness—is a sin.

Moral workers should seek to do two things, and not to confound them.

One is to remove bad environment, to correct evil heredity, to improve bad social conditions. This is the work of sociology and political economy. It will greatly diminish—not altogether abolish—the temptation to the grosser forms of sin.

The other is to counteract the temptation which is derived from these conditions, so long as they exist. This is the work of religion. That, only, can cope with the temptation itself.

The very fact that men whose lives have been lived in comfort and in luxury, fall into sin—and sometimes they are the worst criminals—disproves the contention that sin will disappear with the correction of social abuses.

THE serious nature of the incident whereby three of our churches in Philadelphia were loaned, by consent of the two Bishops, to sectarians for use in their general revival, can hardly be over-stated. A correspondent tells in this issue some of the particulars of the meetings held therein, in which it appears that no vestige of a Churchly character remained except the bare and deserted altar and the strangely incongruous appointments of a church edifice.

And yet at least one of these three churches had, we understand, been consecrated and solemnly set apart for the sole

worship of the Protestant Episcopal Church. In diverting a consecrated church from that sole worship there was created a breach of trust such as bears, in the commercial world, a very ugly name, and to which are attached very serious penalties in the criminal code of every civilized nation.

It must be remembered that church property is trust property, to be administered always in accordance with the trust deeds, prominent among which are the letters of consecration. We have no doubt that any parishioner might have obtained an injunction from a court to restrain the trustees from violating the trust; and it is not impossible that a parishioner who may have sought the church for private or public worship and found it diverted from the purpose set forth in the trust, might now recover damages at law. Courts have a way of looking very strictly at the administration of trust property.

It is a pleasure to know that one early result of this diversion of St. Andrew's Church is the greatly enlarged attendance at the neighboring Church of the Transfiguration and at other near-by churches. One of St. Andrew's communicants asks us to advise what action he ought to take. Our reply is that he should take letters of transfer to another parish. We should leave nothing undone to show the clergy of these parishes that loyal Churchmen give them no support in their action. Those, be they Bishops or other clergy, who do these things, must realize that they are dividing the Church and bringing much grief to many sincere Churchmen.

In contrast with this incident in Philadelphia stands the mission conducted in New Haven last January by the fathers of the Holy Cross, of which the *Holy Cross Magazine* for April relates the details. There the Church was invited to join in a general evangelistic revival under the direction of these same evangelists who were at the head of that in Philadelphia. Instead of doing so, the New Haven clergy determined to hold a general mission during the revival period, and the Holy Cross fathers were placed in charge. Preliminary services were held in nine churches and the mission proper followed in the three central churches, Trinity, Christ, and St. Paul's. Preparations were made on a large scale, and the work was abundantly blessed. Not only was everything accomplished that could have been expected (from the popular point of view) from participation in the general revival, but vastly more. The Church stood for Churchliness and, it cannot be doubted, was respected for doing so.

Thus do the New Haven and Philadelphia instances stand in direct contrast. It seems incredible that any one can question which action was right.

IT is a pleasure to be able to state that the instance of a sectarian minister preaching in the church at Watertown, Conn., which was reported last week in these columns, was one for which no license had been granted by the Bishop of the diocese, and, indeed, one for which license had been directly refused. Whether there was any error in the reputed fact of the service being held according to our report we cannot at this writing say positively. It was so reported to us; and it was because we felt how improbable it was that the Bishop of Connecticut, with two or three other Bishops in this list, could be involved in the licensing of sectarian ministers to preach in our churches, that we incorporated a cautionary remark in our editorial review of the incidents to the effect that we were "treating only of *prima facie* facts as reported to us, without forgetting that possibly some circumstances might be added that would alter the view of some of the cases." That our confidence was in this instance not misplaced becomes apparent from this correction.

We learn, too, that the Bishop of Connecticut has refused several other applications for licenses under this canon. The same information has come to us from other places. We know definitely of a number of such events that have been prevented by the canon. Indeed where negative are compared with positive results from the amendment to the canon, we are confident that we are right in stating that, beyond doubt, the canon has in fact been a restriction to a much greater extent than it has played into the hands of those who would invite sectarian ministers to preach in the pulpits of the Church.

Those who, quite rightly, denounce the abuses for which the authority of the canon is alleged, should not fail to credit the canon for the abuses that it has prevented. Our problem is to find a way to secure the latter without the former, and the problem must be solved.

WITH the approach of warm weather, the perennial problem of summer services recurs; and it becomes necessary to remind not a few Christians of luxurious habits that the obligation of worshipping God in the way He has ordained does not cease with July 1st. We rejoice to note the increasing number of summer churches by the sea and in the mountains, where the Lord's own service has due prominence as the obligation for Sundays and holy-days; and we suggest that good Churchmen can help still further to improve matters by searching out those resorts where such provision is made, or by demanding it of the negligent clergy. It is painful, however, to find absolute disregard of explicit law as to sacred things, such as appears on a card announcing services last summer at Magnolia, in the diocese of Massachusetts. We copy:

"All are cordially invited to these services; and members of other Churches are welcomed to the Communion.

"Clergyman in Charge, REV. THOMAS L. COLE."

One cannot help recalling the famous story of Bishop Philander Chase and his reverend son-in-law, who so far forgot himself as to utter a similar invitation in the great Bishop's presence.

"Sammy," said the Bishop, "read 'em the rubric at the end of the Confirmation Service!"

"Sammy," discomfited, did so.

"Now," said the Bishop, "if any of you are 'ready and desirous to be confirmed,' march up!"

We doubt not that the Bishop of Massachusetts will echo the same invitation to the good unconfirmed people who gather at Magnolia—and will, we hope, repeat the rebuke for the lawless priest.

ONE very hopeful opportunity that comes to the clergy of our own day in much greater degree than it came formerly, is that of developing their spiritual and intellectual powers through the means of summer schools, such as are arranged in various places. In the present issue the preliminary outline is given of such a summer school to be held in Oxford during the latter part of July, and of another in Albany, N. Y., during the latter part of June. It is a pleasure to know from the authorities at Oxford that our mention of these lectures in previous years has brought to them a number of students from America. The Albany school has heretofore been attended by about fifty of the clergy, who have been benefited by the courses arranged for them. This, however, is not adequate to the value of the course and a much larger attendance ought, it would appear, to be reached. Indeed it is hardly possible for the school to be self-supporting and therefore to be permanent unless the attendance be greater.

It cannot be amiss to suggest that such of the clergy as may find it possible should make plans thus early to be in attendance at one of these summer courses, whether at home or in the mother country.

A REQUEST is made by the International Federation of Sunday Rest Associations of America that the week beginning April 26th—the First Sunday after Easter—be observed as an "International Lord's Day Week." It is not convenient and would not often be useful for Churchmen to break into the liturgical calendar which is familiar to them by arranging special days and seasons as they are so often asked to do by those outside. A more appropriate occasion for treating of the observance of Sunday—the weekly anniversary of the Resurrection—could not, however, be found than Low Sunday, when the great remembrance of the Resurrection has already been made, and the lesser remembrance appropriate to the weekly feast would be timely.

Churchmen cannot, of course, make their plea for the observance of Sunday identical with that which is made in the Protestant sects. To us, the observance of Sunday means, primarily, the worship of Almighty God in His appointed way; secondly, that physical and mental rest and relaxation which nature demands. Beyond that, the observance of much of the once customary Scotch-English abstinence from specific sports is, no doubt, expedient, and some of it useful, but not much of it really a matter of obligation.

We shall best succeed in enforcing proper Sunday observance by laying stress upon what people should do upon that festival day, rather than upon what they should not.

## RELIGIOUS INSTRUCTION IN ITALIAN SCHOOLS

### Not to be Withdrawn by Law

#### MODERNISM AND THE EXCOMMUNICATION OF LOISY

[FROM OUR EUROPEAN CORRESPONDENT.]

I FELL into a rather grave error about the recent debate in the Lower House of the Italian Parliament on religious instruction in elementary schools. The matter before the House was not the better legal provision for such instruction, but a motion that such instruction should entirely cease. I am thankful to say that the motion was thrown out by a large majority, but the matter still remains in too much uncertainty. It may be taken as certain that the people of Italy desire that their children shall be brought up as Christians, but there may be need of further legislation to secure this result.

I have not written lately about the controversy with Modernism. It cannot be presumed that my readers will take the interest in the matter which I take myself, and I am loth to weary them with details how this man has been silenced and that man has escaped censure. Further, as I regard Modernism not as the badge of an extreme party but as a part of a widespread movement, of which I see traces in many men who are hardly obnoxious to the Vatican, I do not care to dwell much on the more conspicuous instances. Moreover, it is certain that the air is less stormy than it was a few months ago. Such questions as Religious Instruction in Italy and ecclesiastical reorganization in France have drawn Christian men together in defence of the common faith. For example, a friend of mine, a deputy, who is undoubtedly an advanced Modernist, has been fighting enthusiastically for religion in the schools side by side with some who would brand him as a heretic. I cannot be surprised, then, if some people treat Modernism as having collapsed like a pricked bubble. Cardinal Ferrari, the Archbishop of Milan, claims for his flock, with the exception of a minute handful, exemption from the disease, and even rebukes the readiness of some newspapers to charge with heresy persons of undoubted orthodoxy. Archbishop Bourne, of Westminster, writes in similar terms of his diocese. No doubt these prelates speak from far better information than my own; yet I doubt whether their optimism is justified. A short time ago the Encyclical affirmed that the disease was widely spread among priests and laymen; a few have been silenced; few, if any, have retracted; and it is not easy to believe that the host has melted away.

One at least of its captains has been smitten. Alfred Loisy has been sentenced, at the special instance of the Pope, to the greater excommunication. We can hardly be surprised, for he has recently committed himself not only to a long and difficult examination of the Gospels but also to some *Simple Reflections on the Decree of the Holy Office*. These at least were intelligible. Not only are his writings banned, but he is absolutely cut off from the Church, the faithful are forbidden to hold intercourse with him, and I am informed that even if he should recant he can never be restored to the ministry. He has not recanted, and the papers say that many persons express their sympathy with him.

It is quite possible to feel sympathy without agreement. For my own part, I have never been slow to regret certain acts of some of the Modernists, and although I have not been a careful reader of Loisy's works I should be sorry to be identified with them. I do not, indeed, suppose, with the *Tablet*, which bases its charge upon statements of an atheist paper, that Loisy denies the Godhead of our Lord. But I believe in the historicity of the Gospels. I believe that our Saviour came into the world with a clear declaration of His Divine Personality, and that His disciples recognized in Him from the first a Teacher sent from God in a sense in which the phrase could not be used of Moses or of the Baptist. I do not believe, if Loisy does, that our faith in His deity rests on the accumulated experience and the developed inferences of many Christian centuries. I do not affirm that Loisy may not have fallen into grave errors, nor that his errors may not deserve summary condemnation. Yet I maintain that condemnation is a less satisfactory way of dealing with errors than refutation. If Loisy had been a member of the Anglican communion his works would have raised a keen discussion. Many would have met him with learning equal to his own; and probably the most impressive criticism would have proceeded from those who were more or less in sympathy with his methods. While accepting what is

solid in his results they would have refuted his fallacies. We should have waited for truth to prevail. But this, we are told, is to live in Babel, and in submission to Rome we can escape from confusion. Perhaps; but at what cost? Of course if there is not a grain of truth in the critical study of Holy Scripture, the sooner the whole mass of falsity is swept into the fire the better; but there are probably few intelligent persons who think the critics are wholly wrong. What truth there is to be garnered from them must be sought by careful and candid examination. Summary condemnation strikes teaching in the mass; and those who are most fit to discriminate are afraid to speak lest they also may be found to have transgressed the line of what authority will tolerate. The hammer of the Vatican welds together Loisy and Batiffol and Minocchi into a solid lump of Modernism in order that it may crush them all; whereas it is from their mutual friction that light might be evolved. Moreover, when a man is stricken, generous minds are less inclined to criticise him.

After a useful career of seven years the *Studi Religiosi* has ceased to appear, perhaps because moderation and learning are no safeguard against repression. Some of the writers have issued the *Vita Religiosa*, a magazine of shorter essays which is of less value than its predecessor. Two of the editors of *Il Rinnovamento* have, in spite of censure, declared their intention to continue their publication. The third editor—perhaps I should rather say, the first—Don T. Gallarati Scotti, in a noble letter to his late colleagues, has withdrawn; he does not blame their action, nor does he retract his convictions; but while he holds it an imperative duty to be faithful to conscience, he does not find it his duty to adopt a particular method of publishing his views against the commands of authority. We may entertain equal respect for those who continue and for him who resigns the editorship of this able review. Whether it is indeed to continue I cannot say. No number has reached me since last December, and a phrase in Cardinal Ferrari's Charge is taken to mean that the publication is likely to cease. I hear a report that eleven Bishops have forbidden their clergy to read the *Giornale d'Italia*, which has recently done excellent service to the cause of religious instruction, but I do not find in its columns any reference to this act of moral suicide.

From the *Giornale* I borrow an account of an admirable lecture of Gallarati Scotti on the Death of Socrates. The philosopher was condemned on the charge of corrupting the young men of Athens by his criticism of traditions which had become antiquated. To later ages it has been evident that Socrates was the author of a great advance in morality. While the lecturer considers the death of Socrates in a truly historical manner, and carefully avoids the insincerity of using an ancient event as a mask for a present-day question, it is evident that he sees a parallel between the Greek moralist and those who are now endeavoring by their use of criticism to bring about a moral regeneration. M. Paul Sabatier, the historian of St. Francis, has been delivering in London three lectures on Modernism. Although he is not a Roman Catholic he is full of reverent affection for the Roman Church, and is on terms of intimate friendship with many of the French and Italian clergy, and by no means exclusively with those who are called Modernists. Indeed he has received marked favor from the present Pope and from his predecessor. Though the persons under whose auspices he gave the lectures were perhaps for the most part not those who accept the Creed, I hope that he has had opportunities of observing that many English Catholics regard the movement in the Roman Church with interest, if with some anxiety. It cannot be said that our Continental brethren generally grasp the position of the Anglican Church as tending to the reconciliation of tradition and freedom; nor can we assert that Anglicans as a rule correspond to the position which Christ has assigned to them.

HERBERT H. JEAFFRESON.

Mentone, March 16, 1908.

### ANSWERS TO CORRESPONDENTS.

A. B.—The series of *Oxford House Papers*, three series, are very suggestive in the way of lectures to workmen, or as the basis of such lectures. The topics of each series are enumerated in the catalogue of The Young Churchman Co.

IN THE CONDUCT of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—*Selected.*

## NORWICH CASE UNDER DECEASED WIFE'S SISTER ACT

### Religious Status of Persons Married Under that Act Before Sir Lewis Dibdin's Court

### ENGLISH SYSTEM OF SALOON LICENSE DESCRIBED

#### Missionary Bishop Named for Polynesia

#### GERMANS WILL VISIT ENGLAND IN THE INTEREST OF RELIGIOUS UNITY

The Living Church News Bureau  
London, March 24, 1908

IN a recent letter I stated that the Bishop of Norwich had been so ill-advised as to hale before Sir Lewis Dibdin's Court one of his clergy for refusing to admit to the Blessed Sacrament a man and woman who had been joined together under the Deceased Wife's Sister Act. I perceive now by the light of fuller information that I was mistaken as regards the exact position of the Bishop in the case, and I therefore gladly herewith withdraw that accusation against his Lordship. But at the same time I cannot but express my very deep regret, and in this I must be also sharing the feeling of multitudes of both clergy and laity, that the Bishop of Norwich should have assented, even with the express approval of the priest concerned, to the suggestion of the would-be aggrieved male parishioner that the question of admitting the said parties to the Blessed Sacrament should be referred to such a court as that presided over by Sir Lewis Dibdin, and have formally sent the case to that court. As if this most important matter—one, not among the things of Caesar, but among the things of God—could be rightly referred to and settled by a court of Parliamentary origin! Even if Sir Lewis, in giving his decision, took his stand on the Christian Law of Marriage and held that the vicar of Eaton (Canon Thompson), in exercising the discipline of Christ and His Church, was justified in repelling these parties from Holy Communion, his "decision" would not have the least particle of spiritual validity. It must always be borne in mind that the ancient Court of Arches as a Court Christian is now in abeyance; that the office of Dean of Arches has been merged, without the Church's concurrence, in that of a Judge under the Public Worship Regulation Act. Sir Lewis Dibdin's Court, like Lord Penzance's formerly, submits to the authority, and is absolutely bound by the decisions of the Judicial Committee of the Privy Council. It is, therefore, not a proper court to deal with matters concerning the sacred doctrine and discipline of the Catholic Church. As to the question in general of admitting to the Blessed Sacrament persons who are living together in a relationship prohibited by Holy Scripture and the Canon Law of the Church under the penalties of incest, there seems to be in the minds of some Church people an extraordinary confusion and obliquity of thought. It is wholly inconsistent and inadmissible to argue, as even certain persons high in position in the Church seem disposed to do, that a union between a man and his deceased wife's sister must not be contracted in God's holy house, but it is quite a different thing to exclude such parties from the Sacrament of the Altar. Canon Knox Little hit off this strange view when presiding the other day at a meeting of the Worcester Branch of the English Church Union. "The altar," he said, "was to be denied to marriage (so-called) on the Saturday, but allowed on the Sunday for the highest Sacrament of the Church." The Canon of St. Basil says in effect that a man who contracts a union with his deceased wife's sister must be excluded from Holy Communion for seven years and until he repents—*i.e.*, until he breaks off the unlawful connection with his wife's sister. This part of the law of the early Church is still part of the canon law of the Church of England.

#### CHURCH COUNCIL TO CONSIDER DECEASED WIFE'S SISTER BILL.

The resolution of the Canterbury House of Laymen, at its recent session, which expressed the hope that the Representative Church Council might be assembled before the meeting of the Lambeth Conference in order to consider the situation arising out of the Deceased Wife's Sister Act, has apparently had the desired effect. It is now announced that the two Archbishops have summoned a meeting of the Representative Church Council, to be held at the Church House, Westminster, on May 7th and 8th, in lieu of the meeting previously announced for November. Canterbury Convocation meets on the two previous days in the same week.

#### DISCUSSION OF LICENSING AND EDUCATION BILLS.

The two principal Government measures before Parliament are the Licensing Bill and the Education Bill; and while Churchmen are practically united in opposition to the latter measure, they are far from being in accord as regards the merits of the former one. There is a large body of opinion—voiced conspicuously by the two leading organs of the Church press—that the new Licensing Bill is, on the one hand, unjust to brewers, publicans, and brewery share holders, and, on the other hand, would do little to remove the evils connected with the sale of intoxicating liquors. But without approval of the bill as it stands, I should think that Churchmen might very reasonably agree that it is capable of being made the basis of a good "Temperance" measure. In passing, it may be well to give a brief account of our licensing system, and I cannot do better than to quote from a correspondent of the *Church Times*, who makes out a strong case for Mr. Asquith's bill.

The licensing system was first introduced to take the place of the former system of free trade in ale and beer, and no one was permitted to sell these liquors without a license, which the justices were authorized to grant or refuse. No compensation was awarded to those who had formerly sold these liquors and were refused a license. This legislation continued without essential change down to 1904, when Mr. Balfour's Government, without any previous intimation, and in opposition to the great current of public opinion, gave to the license holders a continued interest in their business, which had for centuries been dependent upon the discretion of the justices. "In plain English, the basis of the licensing system, which had been one of public policy and morals, was exchanged for one of private profit and emolument." Two courses were open to Mr. Asquith (on behalf of the Government): either to revert to the ancient system of annual licenses and the absolute discretion of the justices, or to accept the principle of compensation for a limited period. He adopted the latter course; and allowed a continuance of the compensation period for a term of fourteen years, at the end of which there should be a reversion to the state of all private interests in licenses, and a reduction of one-third of the existing licenses should ensue by a process of annual reduction attended by payments which could not be entitled to the name of compensation. "By the fourteen years' time limit 'the trade' will continue to receive a compensation to which it was never legally entitled till 1904; and at the end of that period, instead of being 'ruined,' as is predicted by its friends, it will then be placed upon the legal basis it occupied prior to 1904." Now, whatever may be the defects of this bill, its essential principle is certainly not one of glaring injustice or robbery.

#### BREWERS THREATEN THE CHURCH.

For the moment the attitude of the Episcopate on the Licensing bill is occupying a good deal of public attention, the majority of whom have extended a general welcome to the bill. In a very large meeting of the Central Council of the Church of England Temperance Society, held at Westminster last week, presided over by the Archbishop of Canterbury, and representative of all the dioceses, and attended, among others, by nine diocesan Bishops and eight Bishops Suffragan, resolutions were passed (the first being proposed by the Bishop of London) giving the bill "in general a hearty support" and also approving of the principle of a time limit, while suggesting a fair and reasonable extension of the limit, and offering certain suggestions as to the amendment of the bill in other respects. The Bishops of Chichester, Bangor, and Manchester, however, have come out wholly in opposition to the bill, while the Bishop of Bristol objects to a time limit. The rich brewers throughout the country are in a state of *furor* over the attitude of so many of the Bishops in support of the bill, and have threatened reprisals against the Church, in the event of the bill becoming law—namely, to withdraw their accustomed contributions to the voluntary offerings of the Church. It is highly satisfactory to note that the official Church will not be bribed into opposition to the bill by such despicable threats. "Let us make it as plain as words can make it," said the Primate recently when addressing a deputation of "Temperance" reformers at Lambeth, "that we do not want one-half penny to be given to us by anybody if they imagine that by so giving it they can make us abate a jot in our endeavors that we make for the cause which we hold so dear."

#### EXTENT OF THE BISHOP OF LONDON'S JURISDICTION.

The Rev. T. C. Twitchell, vicar of All Hallows, East London Docks, has been nominated by the Archbishop of Canterbury, acting in conjunction with the Bishop of London, to be-

come Missionary Bishop of Polynesia. The old story—perhaps thought by some people to be a cock-and-bull one—that the Bishop of London's jurisdiction extends to Polynesia is quite true. The Bishop of London will transfer to the Bishop-designate of Polynesia all his jurisdiction in that part of Oceania.

#### GERMAN ROMAN AND PROTESTANT CLERGY TO VISIT ENGLAND.

It is announced in the newspapers that a visit to England of the representatives of various religious bodies in Germany, including the Roman Church, is being organized for the last days of May. The movement is connected in its origin with the Peace Conference at the Hague, where delegates presented a memorial to the Conference from various religious bodies in this country, the United States, and Germany. It was subsequently resolved, with the concurrence of the British Minister and the German Imperial Chancellor, to organize a visit to England of representative German Protestant ministers and German Roman clergy. The Council of the federated Protestant Dissenting bodies in this country asked, and is receiving, the coöperation of Churchmen, Romanists, and Protestant Dissenters, and the Archbishop of Canterbury, the Bishop of London, and Dr. Bourne, the Roman Archbishop, are all stated to have expressed their approval. The result is that probably over 100 German Protestant ministers and German Roman priests and professors are to arrive in London on May 27th. On the following day, Ascension day, "special services" are to be held in St. Paul's and the Romanist Cathedral at Westminster, after which the Lord Mayor will entertain the visitors at the Mansion House, and subsequently they will proceed to the House of Commons. On Friday they will travel to Cambridge on the invitation of the University authorities, and on Saturday the Bishop of London will give a garden party at Fulham Palace. On Sunday there will be "special services" at Westminster Abbey, the Roman Cathedral, and Westminster (Protestant) chapel. On Monday, June 1st, there will be a conference in the Albert Hall, both German and English representatives taking part. The king has invited the party to visit Windsor Castle on Tuesday, and on the evening of that day they will leave England for their return to Germany.

#### PERSONAL AND GENERAL NOTES.

The Dean and chapter of York, who a year or two ago appointed the Rev. Canon Julian to the vicarage of Topcliffe, have now presented him to the vicarage of St. Michael-le-Belfrey, in the Cathedral city of York. Canon Julian is the author of the well-known and very valuable *Dictionary of Hymnology*.

The Rev. V. S. S. Coles, principal of the Pusey House, Oxford, has, acting on medical advice, gone into a nursing home for three or four weeks.

At the West London Police Court one J. B. Tyler, aged 56, described as a stationer, lodging in Kensington, having been charged on a warrant with obtaining a cheque for 31s. 3d. by false pretences (personating a priest) from the curate-in-charge of the parish of Aldbourne, Wiltshire, where he went to do duty as a *locum tenens*, and with forging and uttering a number of documents for the purpose of procuring his ordination as a missionary in Northwest Canada, has been committed for trial at the Central Criminal Court. It appeared in evidence that the accused had been making for some time extraordinary efforts to secure admission to Holy Orders at the hands of the Archbishop of Canterbury and the Bishops of London and Southwark for the purpose above mentioned.

J. G. HALL.

### BISHOP GRAY IN JERUSALEM.

JERUSALEM, First Week in Lent, 1908.

IN view of my proposed visit to the Holy Land, the House of Bishops, assembled at Richmond, in General Convention, gave to me a commendatory letter to Anglican and Eastern Bishops. In Constantinople our stop of twenty-four hours I found too short to arrange all the formalities necessary to obtain an interview with the Greek Patriarch residing there. But in Jerusalem, where we spent five days, the Right Rev. Bishop Blyth, who, during the twenty years of his episcopate in this city, has done a wonderful work in building up the English Cathedral, with large and flourishing schools, secured for me an interview with His Beatitude, the Greek Patriarch, here.

Accompanied by his Lordship of Jerusalem, together with a number of fellow Churchmen, travelling on the *Arabic*, we were received by the Patriarch and his staff in the great reception

hall of his palace. I presented the letter, which he received graciously and then, through an interpreter, we carried on a very earnest conversation.

First of all, I ask your attention to a few notes made by Bishop Blyth himself, who has had many interviews with Bishop Damianos. He declares that this one went far beyond any that he had known, in its character, and strongly expressed approbation of the great movement according to our blessed Lord's will, towards a restored unity to His Kingdom throughout the world. His rapidly written note is as follows:

"A number of travellers from the steamer *Arabic* were received by His Beatitude, the Patriarch of Jerusalem, at an audience in his great hall. They were fellow-travellers with Bishop Gray of Southern Florida, who was the bearer of a letter from the House of Bishops of the Church in America. He is on his way to the Lambeth Conference. His Beatitude expressed his willingness to receive the party, which had some priests of the American Church, as well as lay members of the same.

"The Patriarch received the Bishop of Southern Florida (who was introduced to him by the Anglican Bishop in Jerusalem, who accompanied the party) with great cordiality, and on learning from him that he was the deputy from 100 Bishops of the American communion, he expressed delight at the fraternal greetings to His Beatitude and the part of the holy Catholic Church which he represented. He expressed his hope that the Bishop of Southern Florida would bear to the House of Bishops his reply.

"The Patriarch gave to each of the travellers a necklace of much beauty and his photograph. He said how welcome to his mind was the hope that in God's time there would be union, according to our Lord's will, amongst the members of the Catholic Church, at last, and he thought that such an expression of good will from so large a body of Bishops was a matter of great consequence.

"The Bishop of Southern Florida replied with much feeling, and all who were present were greatly pleased with the reception given them by one of the great Thrones of the Christian world. Before they left, the Patriarch knelt down in their midst, offered a short prayer, and gave his benediction.

"The meeting was a most striking one and can never be forgotten by any of those present."

After the meeting, Bishop Blyth did not hesitate to say that it was far in advance of any interview he had witnessed before, and that it ought to be made widely known in the Anglican and American Church, and he felt sure it would have a marked influence at the Lambeth Conference.

The five great ancient Thrones of the Catholic Church are Jerusalem, Antioch, Alexandria, Constantinople, and Rome. That he of Jerusalem, first of them all, should have knelt down in the midst of our party and prayed, and then have given his solemn benediction, was the most striking step towards unity he had ever known. God be praised for the brightening dawn of the coming day!

The official reply of the Patriarch has not yet been received, but he promises to convey it to me through the hands of the Lord Bishop in Jerusalem.

Yours faithfully for Christ and the Church,

WM. CRANE GRAY,

Bishop of Southern Florida.

### FOR CHURCHMEN, IN TIMES OF UNREST.

"What do you think of the Storm, Pilot?  
Shall we master the weather?"

"That depends a good deal, mates,  
Whether you pull together:  
That depends a great deal, mates,  
Whether you pull together."

"What do you think of the Night, Pilot?  
Will the stars ever come out?"

"That depends a good deal, mates,  
Whether you look about.  
They may be shining there, mates,  
Shining on your lee,  
If you look to the offing, mates,  
What can you hope to see?"

"What do you think of the Shore, Pilot?  
What do you think of the Shore?"

"Think? Nothing at all, for I know, mates,  
That there the storm will be o'er,  
I have read in a certain book, mates,  
Which I very well believe,  
That our gallant vessel, there, mates,  
No storm can ever grieve."

JOHN MASON NEALE, D.D.

O FRIEND, never strike sail to a fear! Come into port greatly, or sail with God the seas. . . . He has not learned the lesson of life who does not every day surmount a fear.—*Ralph Waldo Emerson*.

## MINOR HAPPENINGS IN NEW YORK CHURCHES

### Various Aspects of Work as Shown Last Week

#### ARCHDEACON BRYAN TELLS OF HIS WORK IN PANAMA

The Living Church News Bureau,  
New York, April 6, 1908

THE largest Confirmation class in the history of the French Church of St. Esprit has recently been presented by the rector, the Rev. A. V. Wittmeyer. The affairs of this parish are improving, although there are serious conditions soon to be met. The church building in West Twenty-seventh Street used to be in the center of a large French population, and the members of the congregation lived near the church. Now the French quarter exists in its old form no longer. There are several French quarters, and many of them a long way from L'Eglise du Saint Esprit. Notwithstanding this discouraging feature, the rector, who has been in charge for thirty years, says that the prospects of work amongst French speaking people in this city are brighter than ever. The parish is well organized, with athletic clubs, schools, etc., and the young Frenchmen take an active interest in the development of the work.

Archdeacon Bryan of Panama paid a flying visit to New York last week to try to make some better financial arrangements with regard to a mortgage on Church property in Colon and also to try to get two more priests for the work. The Archdeacon reports 187 recent Confirmations. New missions have been founded at Gatun and Christobol. There are now ten missions for West Indians, of whom there are about a thousand communicants; and three mission churches for Americans, viz., St. Luke's, Ancon; Trinity, Culebra; and St. Mary's, Empire. The Archdeacon reports that the work on the Canal, upon which there are at present employed 33,000 persons, is making splendid progress.

On Sunday, the 5th inst., the Rev. R. S. Mansfield, rector of Christ Church, Suffern, kept the thirtieth anniversary of his ordination to the priesthood. Archdeacon Nelson preached the sermon at the morning service, and represented Bishop Potter. Mr. Mansfield is one of the assistant secretaries of the diocese.

The West Side Ministerial Association, an organization which the Rev. Robert L. Paddock was largely instrumental in founding during his rectorship of the Church of the Holy Apostles, last week called a special meeting for men at the west side Y. M. C. A. rooms. Two hundred and fifty men were present, representing respectively the churches of the Holy Apostles, Holy Communion, St. John the Evangelist, St. Chrysostom, the Ascension, and St. Cornelius'. The object of the meeting was to confer on the best means which these laymen could adopt for doing real service to the Church in these west side districts, especially in reaching men. Great enthusiasm was shown and it was resolved unanimously by the men present that they would use every endeavor to promote work amongst men in their respective parishes.

The Rev. Wm. Bernard Gilpin began his work at Trinity Church, Hoboken, on the Fourth Sunday in Lent. The officers and teachers of St. Agnes' chapel Sunday school, New York, last Friday afternoon presented him with a gold watch as a token of their esteem and appreciation of his work as priest-in-charge of the Sunday school while curate of St. Agnes' chapel. Dr. Manning returned from his visit to Philadelphia, where he had been preaching at the St. Stephen's mid-day services, to make the presentation. The Rev. F. C. Lauderburn has been appointed curate at St. Agnes' chapel.

The Lenten Quiet Hours (3-5) of the diocesan associates of the Girls' Friendly Society were held this year at the Church of the Epiphany, Thirty-fifth and Levington Avenue (the Rev. W. T. Crocker, rector), on Tuesday, March 31st. The conductor was the Rev. Charles Mercer Hall of Kingston, N. Y. His addresses were on "Progress in the Spiritual Life" and "The Three Eminent Good Works of Prayer, Fasting, and Almsgiving."

In the course of "Canon 19 functions" that has been in vogue at the Church of the Ascension for some weeks, as already reported, Mr. Alexander Irving spoke last Sunday night on the suggestive question, "Was Jesus a Christian?" Your correspondent did not deem it necessary to humiliate himself by attending the function in order to discover what the speaker might say, and doubts whether sensationalism of this nature is valued by anybody in New York or elsewhere.

## WORK OF CHICAGO CITY MISSION STAFF

### Round of Services in City Institutions

#### DEANERY TO BE ERECTED FOR WESTERN THEOLOGICAL SEMINARY

The Living Church News Bureau,  
Chicago, April 6, 1908

POSSIBLY few persons are informed as to the large numbers of people who are ministered to each week or month by the City Mission staff of priests and sisters and deaconesses. There are nine institutions where services are now held from once a week to once a month, and three more where services are held irregularly by appointment. At Dunning (3,600 inmates of various kinds), services are held as follows: in the Poor-house, every Thursday, at 2 p. m.; in the Consumptives' Ward every Thursday at 3:30 p. m.; in the Insane Asylum, every other Sunday at 3 p. m. The average number present at the Sunday services is about 400. At Cook County Hospital, Chicago (862 patients), service is held every Sunday at 9:30 a. m., the choir and other helpers being supplied by the Church of the Epiphany and St. Andrew's Church. Visits are made by the clergy and deaconesses all day, every Tuesday, in the County Hospital. At the County Jail, in Chicago, service is held for men every other Sunday at 9 a. m., and for women, at 3 p. m. The average attendance of men is about 450. At the Home for Incurables (258 patients), services are held every Wednesday and Sunday, at 3 p. m., the music being led by members of Christ Church, Woodlawn, and other south side parishes, as well as by some students from the University of Chicago. At the House of Correction, which is the Chicago city jail (the "Bridewell"), probably the largest congregation of prisoners in the United States assembles for the Sunday services, the average attendance of men being 1,100, and of women about 150. The hour is usually 1:30 p. m. for the men, and always 3 p. m. for the women. At the Home for the Friendless (an institution for children), service is held every Wednesday at 5 p. m., and once a month on Sunday at 5 p. m. The average attendance is about 200. The Old People's Home is visited every Wednesday, and service is held on the fourth Sunday in each month. At the Chicago Refuge for Girls, service is held on the first and fourth Sundays in each month, at 3 p. m. At the Martha Washington Home, service is held every Thursday afternoon at 4 o'clock. The Holy Eucharist is celebrated in each of these institutions at least once a month. All this work is carried on by Dean Sumner, Canon Moore, the Rev. H. R. White, the Rev. Dr. J. F. Long, and the Rev. L. B. Hastings, assisted by the Sisters of St. Mary, and by Deaconess Clare and Deaconess Elizabeth. In addition to these services, all those at the Cathedral are conducted by the clergy of the City Mission staff, there being at least five Cathedral services each Sunday, and three each weekday. A harder working force of clergy and helpers, doing a more varied, incessant, and useful work, it would be difficult to find.

The work at Dunning is of especial pathos and interest. Men from almost every walk in life are there, either in the poorhouse, or some other department. One of the clergy lately met a graduate of Oxford University, England, in the poorhouse. About 75 per cent. of the derelicts attribute their failure to the drink habit. The services of the Church are eagerly welcomed by all these congregations. The singing at the great "Bridewell" services is at times remarkably good. Several hundred of the men join heartily in the familiar hymns, with great reverence and earnestness; and the simple service of verses, creed, psalms, and prayers, is heartily entered into by nearly all of the prisoners. Jailer Whitman, of the House of Correction, prizes the leadership of the Church so highly, that now and then, when he desires an extra service for his men, he usually sends for some parish priest of the diocese, in case he cannot secure one of the City Mission staff.

#### LENT STUDY CLASS.

The last session of the Lent Study Class, on Saturday, April 11th, will be addressed by members of Emmanuel Church, La Grange. Mrs. Harley Mitchell will read a paper on "The Historic Creeds." Mrs. John Tilton's theme will be "The Position of the Greek Church as Regards the Anglican Church." Mrs. D. B. Lyman will read a paper on "The Mormon Teachings," and Mrs. Philip C. Bergen will close this remarkably fine series of Lenten papers with a discussion of "Christian Science." The books of reference recommended include Pal-

mer's *Dissertations on Subjects Related to the Orthodox or Eastern Catholic Church*; the *Proceedings of the Bonn Conference in 1874-1875*; Hyde's *Mormonism: Its Leaders and Designs*; Folk's *The Mormon Monster*; Dr. P. C. Wolcott's *What is Christian Science?* Dr. F. S. Jewell's *The Claims of Christian Science*; and Whitney's *The Integrity of Christian Science*. This has been in every way the best series of meetings ever held by Chicago's "Lent Study Class."

#### JUNIOR AUXILIARY PLANS.

If the plans which were discussed at the April meeting of the Chicago Branch of the Woman's Auxiliary for the strengthening of the work of the Junior department shall be followed up by the various parishes and missions, the work will be largely increased during the coming year. Mrs. F. O. Granniss of Wheaton is the vice-president in charge of the Juniors, and Mrs. Joseph K. Lewis of Evanston is the corresponding secretary. They both addressed this April meeting, as did also Sister Clare, of the City Mission staff, and Mrs. J. H. Hopkins, who presided. The most important suggestion made at this meeting was that strong efforts should be centered in enlisting the interest of the girls of high school age in the Junior department, and that systematic work should be done to convince clearly these older girls that the Junior department is not only for the younger children of the grammar school grades, but for them as well. The details of this suggestion included the plan of turning all parochial guilds of girls of high school age now already organized, into local branches of the Junior Auxiliary, without change of officers, as is often done in missions, when the Woman's Guild meets as the Woman's Auxiliary once or twice a month, with the same officers. The work of the Juniors was thus widely discussed at this well-attended monthly meeting, on Thursday, April 2nd.

#### MISSIONARY PROGRESS AT NORWOOD PARK.

Further progress in the diocesan mission field is that at St. Mary's mission, Norwood Park, where the Rev. M. J. Brown has for a year or more been priest-in-charge. The church building has been moved across the street to a large corner lot, which has been fully paid for. A foundation of cement has been laid, giving the building twice its previous room-space. A new heating plant has been installed, and a new altar has been ordered. The Lenten visiting priests at St. Mary's have included the Rev. J. H. Edwards, the Rev. D. L. Goodwin, the Rev. C. H. Young, the Rev. E. H. Merriman, and the Rev. C. E. Deuel.

#### GIFTS TO CHURCH OF OUR SAVIOUR.

Several gifts have lately been made to the Church of Our Saviour, including a set of purple hangings for the chapel altar and chancel, a white dossal for the church, and lace frontals for both the altar and the credence table in the church.

#### DEANERY FOR WESTERN SEMINARY.

The buildings of the Western Theological Seminary are soon to be increased by the addition of a residence for the Dean and his family. Three parties, interested at once in the estate of the Seminary and in the convenience of the Dean and his household, have placed the sum of \$11,000 in the hands of the executive committee of the Seminary, for the erection of this deanery. This will be a great addition to the equipment of the Seminary. The names of the generous donors will be withheld, at their request, for the present.

#### NOTES.

The Board of Directors of the Church Club of the diocese have arranged that the subject of theological education, particularly in its relation to the Western Theological Seminary, shall be the theme of the evening at its next dinner, to be held on May 12th.

Word has been received from Miss Whitcombe, who has just gone from the Church of the Ascension, to work as a missionary in the Philippines, that she sailed from San Francisco on the *Liberia* about the middle of March. Just before her departure from Chicago a large number of her friends in the Ascension parish met her at the parish house, and the next day, which was Ash Wednesday, was her last day in Chicago. An illustrated lecture on the Philippines and the Church's missionary work in this district was given at Ascension parish house on the evening of Thursday, April 2nd, and the numerous attendance evidenced the special interest which Miss Whitcombe's connection with this part of the Church's mission field has aroused in the parish.

### DR. MORTIMER'S CONFERENCES ON "THE PRESENT RELIGIOUS UNREST."—III.

INTEREST grows, week by week, in the conferences given by the Rev. A. G. Mortimer, D.D., at St. Mark's Church, Philadelphia, and the attendance is representative not only of the parish but of the Church in the entire city. The third conference, given last week, was on—

#### THE CRISIS OF THE THIRTEENTH AND SIXTEENTH CENTURIES.

The Church's life contains many crises but the three most prominent, from a theological point of view, have been the age of the heresies, which produced the General Councils; the age of philosophic speculation in the twelfth and thirteenth centuries, which led to the scholastic system of theology; and what we commonly call the age of the Reformation, which, though assigned to the sixteenth century, had its beginnings some two centuries earlier.

Last week we dealt with the first of these periods, and saw how, under the guidance of the Holy Ghost, the Church developed her General Councils as a final authority in matters of faith. To-night we are briefly to review the other two periods. In many respects they were not unlike our own day, for they were times of great unrest, brought about by tremendous changes in modes of thought and life. She met the first, and completely triumphed. She refused really to meet the second until it was too late, and the injury done was irreparable.

Towards the end of the twelfth century a great movement in the life and thought of western Europe took place, largely the result of the return of the Crusaders bringing much that was new and attractive from Eastern civilization, but especially bringing to the notice of the universities of the Church the Arabian and Greek philosophy, which was tinged with Oriental superstition, mysticism, and, especially, with Pantheism.

Before this period the Church had only the most clumsy and elementary philosophical knowledge; such traditions of the later Roman civilization as could be gathered from the writings of St. Augustine, and the sketches of Aristotle's logic by Cassiodorus, Boethius, and others. The physical, metaphysical, and ethical writings of Aristotle were practically unknown until they were brought to the attention of students in the Arabian commentaries of Abicenna, Averroes, and the Jewish writings of Maimonides.

These commentaries were tinged with a mystical Neo Platonism and Oriental Pantheism. They were, however, very attractive, and opened out new vistas of study, and soon became the rage amongst those who considered themselves intellectual. The result was frightful corruption of both morals and faith. The University of Paris at this time was the most prominent in Europe, and many of the professors, throwing to the winds the restraints of the Church, vied with one another in the invention of new theories which were entirely un-Christian. Indeed, the story of those times reads like that of the German universities in the past generation.

Most of these new theories were based on the crudest and rankest forms of Pantheism. Some taught that the active intellect of man was nothing less than God Himself. Others maintained that the will is not free; that there is but one intellect for all men; that all lower things are under the necessary influence of the heavenly bodies; that the world is eternal; that there never was a first man; that God cannot bestow immortality; that the soul corrupts; that God does not know individual things. Most of these views were taken from the Arabic commentators on Aristotle, the result being that the study of Aristotle was forbidden by the Church. This, however, did not in the least stop the reading of these books.

About this time, that is, in the early part of the thirteenth century, the great Franciscan and Dominican movements began to restore vital religion to the Christians of Europe; and whilst the majority of the friars went out into the highways and hedges to preach, some specially gifted went to the universities to study; among them St. Bonaventura and St. Thomas Aquinas. Aristotle's works were known mostly in Arabic translations. The first step, therefore, was to obtain Greek originals, and, since few could then read Greek, to translate them into Latin. St. Thomas studied Aristotle's philosophy and mastered it, and re-stated, so to speak, the doctrines of the Church in the terms of Aristotelian philosophy.

This was the beginning of the scholastic system of theology. St. Thomas and others took the weapon which was being used against the Church, Greek philosophy, and made it the servant of the Church. These men satisfied the restless intellects of the educated, while their brethren went out and preached the Gospel to the poorer classes. And so came about that great revival in the thirteenth century, which reached alike the intellectual and the poor, which touched and reformed faith and morals, and for a time restored life and learning to Christendom. In this battle with the forces of pagan philosophy and Oriental luxury the Church was completely victorious, because she fairly faced her opponents, and won them to her allegiance.

Now we must pass to that epoch commonly called the age of the Reformation. It is necessary, however, to point out that the revolution of the sixteenth century in the ecclesiastical and political spheres was the result of forces which had manifested themselves at least two centuries earlier, but which the Church had put off dealing with until it was too late. The zeal of the mendicant friars accomplished

much, but only for a short time. Their earnestness waned, and the Church became even more corrupt and worldly, and this was especially the case in the highest places. The Pope and Cardinals were among the worst. Utterly worldly, working chiefly to further political and monetary interests, they shocked the conscience of Christendom.

It has been said that the first note of the Reformation was struck in 1327, when Marsiglio of Padua put forth his book, *Defensor Pacis*. This was the beginning of that conciliar movement which was so many times defeated and rendered abortive by Papal intrigues, and which might have saved the Church as the General Councils did in the fourth century.

Marsiglio sets forth that the Papal primacy has corrupted the Church, for the Pope interferes with elections, sets aside the rights of chapters, and appoints Bishops who cannot speak the language of the people over whom they are set as shepherds, and who simply aim at gathering money from their flocks. Simony abounds, and on all sides may be seen the proofs that the plentitude of the Papal power is the root of corruption in the Church.

Marsiglio's book followed the form of Aristotle's *Politics*, and produced results so clear, so bold, and so systematic, that it remained a great store-house for the writers of the next century. John XXII. was Pope at this time, and the way the Papacy was then regarded may best be seen by extracts from the writings of two of the greatest ecclesiastics of the day.

Michael of Cesena, the General of the Franciscan order, appealed from the Pope as a heretic "to the universal Church in a General Council, which, in faith and morals, is superior to the Pope, since a Pope can err in faith and morals, as many Roman Pontiffs have fallen from the faith; but the universal Church cannot err, and a Council representing the universal Church is likewise free from error."

The other, William of Occam, the "Invincible Doctor," as he was called, an Englishman by birth but professor in the University of Paris, also attacked the Papal claims. He said: "It is not necessary that there should be one Primate over the Church, for the head of the Church is Christ, and by its union with Him the Church has unity. This unity would not be lessened if there were different rulers over different ecclesiastical provinces, as there are kings over different nations." Occam opposes the Papal claims to temporal monarchy and spiritual infallibility, and appeals to Holy Scripture and the beliefs of the universal Church as alone of absolute validity.

In 1378 began the great schism, when there were always two Popes and at one time three. It lasted thirty-six years, and was indeed a scandal to Christianity. It led to attempts to reform the Church through councils. The first was at Pisa, in 1409, when both Popes were deposed by the council, and a third was elected. On his death John XXIII. was elected; but the Council of Pisa failed to accomplish any real reformation. It was followed by the Council of Constance, 1414 to 1418. This council also deposed a Pope, John XXIII., but the Papal intrigues of Martin V. rendered practically nugatory the efforts of the council at reform. The Council of Basle followed. It was in constant collision with the Pope, Eugenius IV., whom it suspended, and, after sitting for twelve years, gradually lost all power. Meanwhile the Pope was holding a council of his own at Florence, 1439, in which he attempted a reunion with the Greek Church. It ended, however, in failure, as the Greeks repudiated their action as soon as they got home.

Two more councils were held: the Fifth Lateran, at which nothing was accomplished, and finally, when too late to repair the troubles of the Church, the Council of Trent was summoned in 1545, and, after interruptions, closed in 1564. Those who took part in the earlier sessions were sincerely desirous of a real reformation which might meet the pressing difficulties of the Church. The Jesuits, however, obtained control of the council, and, while it did something in the way of reformation, it was very inadequate, and its action was too late to win back those who had been alienated from the Church, for one nation after another had broken away. First the Germans under Luther, in 1517; then the Swiss under Zwinglius, in 1519; Denmark and Sweden followed in 1525, and the Netherlands in 1581, while in 1533 the breach between England and Rome took place. Europe displayed a sad spectacle of disunion, and the seeds of sectarianism then sown have produced terrible fruits, until now there are something like three hundred Protestant sects.

In England the Reformation took place without any break of continuity or any formal recognition of schism. Peter Martyr, Martin Bucer, John a Lasco, and other Continental reformers who ministered in England, were in Roman orders. The Reformation began well, but soon became a mere political movement for enriching the courtiers and nobles with the spoils of the Church. It is not, however, my purpose to follow what you all know, the incidents of the Reformation. If we apply to it our Lord's test, "By their fruits ye shall know them," we must judge it to have been most disastrous. Even the Church of England threw overboard treasures which she has been striving in the past century to regain. In the eighteenth century religion seemed to be dead almost everywhere. There were doubtless individual saints, but throughout Europe the corporate life of the Church was at its lowest ebb.

We are now in the throes of another crisis. The future is in God's hands, but the responsibility for action rests largely with us. There are three dangers, of which I would speak next week: Acting

rashly and making irreparable mistakes, as was done, for instance, in the Vatican Council by the declaration of Papal Infallibility; refusing to act at all, and so putting off the evil day, as was done by the Popes in the two centuries which preceded the Reformation; or acting in panic and surrendering the most precious heritage of the Church, as was done by the Protestants in the sixteenth century.

## THE CENTENNIAL OF THE SEPTUAGINT IN ENGLISH.

BY THE REV. JOHN WRIGHT, D.D.

ONE hundred years ago there was issued from the press of Jane Aitken of Philadelphia the first translation into English of the Septuagint. The translator was Charles Thomson, the Secretary of State under Washington. The importance of the work cannot be overrated. The Septuagint was the Bible of ancient times and the version from which Christ and His disciples quoted. It was the basis from which the Vulgate and other leading translations were made. The faithfulness of Thompson's version has been recognized by prominent Bible students. Orme and Horne both speak of it in commendable terms, and a modern scholar refers to it as not only "notable for its sound erudition and scholarly care, but also for its singular freedom from traditional renderings. Wherever it was possible to translate a theological term with breadth and freshness it was done, but only where an honest latitude was allowed by the original."

The value of the book after these many years is attested by the fact that it was freely consulted by the revision committee in their version of 1881. The Philadelphia edition is now very scarce, as there has been no reprint in this country and copies can be had only occasionally at the breaking up and sale of some collector's library. The English seem to be more appreciative on this point than we, as Mr. S. F. Pells published a reprint of the Philadelphia book at Hove, England, in 1904 and again in 1907.

We have reason to be proud that America was the first to give to the world an English translation of the Septuagint, and we should hasten to honor the translator, who was in this land among the first patriots and scholars. It is said of him that he refused any salary for his first year in office as Secretary of State and declined a reelection in 1789, that he might devote his time to the translation of the Septuagint, which work consumed twelve years of his life.

During this centennial year, would it not be wise for Congress to recognize this splendid work of a Continental patriot by issuing a special edition of this English translation of the Septuagint? There is precedent for this. In the Library of Congress there is a little book put together by Thomas Jefferson by cutting verses from the Gospels taken from Greek, Latin, French, and English Testaments. This is often spoken of as "Jefferson's Bible," but he labeled it "The Morals of Jesus." By vote of the Fifty-seventh Congress this book was reproduced, and 9,000 copies issued in 1904. The impressions were widely distributed and sought for eagerly. The book was interesting as showing the personal belief of Jefferson and the estimate he had formed of Christ. But how much wider interest is centered in the translation of the Septuagint by Thomson, since it appeals to English-speaking people everywhere! That a statesman could give his thought to such a work as this is worthy of record.

Charles Thomson was gathered to his fathers in the 95th year of his age, after a most unselfish life, devoted chiefly to patriotism and scholarship. Happy the nation that can keep green the memory of this consecrated man.

DR. G. EDWARD STUBBS, writing in the April issue of the *New Music Review*, says: "At a lecture on the ecclesiastical compositions of the sixth century, which was delivered not long ago by Mr. Frere, the warden of Mirfield, at Sion College, England, melodies from the ancient neum notation were sung, and analyzed, with the object of showing how "the recitation type can be traced through the various vocal embellishments" that were supposed to have been more or less in use in those early days. If we are to believe all that has been written about it, this neum system discounts, in ambiguity and general haziness, the proverbial puzzle so frequently attributed to the Chinese. Most of us have been taught that neums were shorthand scratches that were very often musical enigmas to the persons who wrote them! We do not believe they can be interpreted with any degree of lucidity—much less do we believe they can be accurately translated into modern notes.

## THE SOCIAL MISSION OF THE CHURCH.

BY THE VERY REV. SELDEN P. DELANY,

Dean of All Saints' Cathedral, Milwaukee.

### III.—THE CHURCH AND THE WORKING-CLASSES.

It cannot be denied that the working-classes are becoming more and more estranged from the Church, as from all forms of organized Christianity. The unions are often in open antagonism to the Church. This antagonism is not lessened by the frequent failure of churches to have their printing, building, and other kinds of work done by union men. The recruits to the Socialist party from the ranks of the working-classes generally leave the Church and consider Socialism as their religion. This leakage into Socialism is especially noticeable from the Roman Catholic Church, as Socialists will not consent to send their children to the parochial schools.

#### WHAT THE WORKING-CLASSES ASK OF THE CHURCH.

Now what is their grievance against the various forms of organized Christianity? They believe in organized labor; and many of them believe in the common ownership of the means of production and distribution. Why do they not believe in organized Christianity and common worship? In other words, what do the working-classes ask of the Church?

Mr. Carl Thompson, a leader of the Social-Democratic party in Milwaukee, and an assemblyman in the Wisconsin Legislature, answered this question the other day as follows:

The working-classes ask simply that Church people live up to the example and teachings of Jesus Christ, or even of the prophets of the Old Testament, who said very little about the life beyond the grave, but very much about establishing a better social order in this world. He claimed there were two aims in the Gospel of Christ: the regeneration and salvation of the individual; and the regeneration and salvation of society by establishing in this world the Kingdom of God, which, according to Mr. Thompson, means the triumph of Social-Democracy.

#### THE CHURCH'S REPLY.

What ought to be the Church's reply to this demand of the working-classes? I say, what ought to be, rather than what has been, or what is; because the Church has not yet, so far as I know, made any official reply to the above demand. I can only give what I think ought to be the Church's reply. I could not pretend to speak authoritatively or representatively.

#### THEY HAVE A WRONG IDEA OF THE CHURCH.

In the first place may we not say that they have a mistaken conception of what the Church on earth is? Their very objection that we are not all like Christ and living out His Gospel, is based on the assumption that the Church militant here on earth should be a select company of perfect saints. In reality it is a great army, a motley throng fighting against evil hosts, seen and unseen. It contains a few ideal soldiers, but lots of shirkers, cowards, and common, weak, ignorant men. It goes without saying that not all the rank and file are as good fighters as the Commander of the army.

Or we may compare the Church to a hospital. Just as a hospital exists for sick people, to help them get well; so the Church exists for sinners, to help them to become saints. Both hospital and Church fail in some cases and succeed in others. But it is surely no valid objection to a hospital that it is not filled with people in the full glow of perfect health. Neither does it seem a valid objection to the Church that all its members are not living up to the example and teachings of Christ.

#### LET THEM COME AND HELP US.

There are many in the Church who are trying conscientiously to live up to the teachings and example of Christ; that is, they are trying to achieve the ideals of individual and social righteousness which He proclaimed. If we are not making a sufficiently evident success of it, then let the working-classes come into the Church and help us to do better, instead of standing outside and hurling stones at us.

If the Church is not doing what she ought to do to-day in the working out of a better social order; it is very largely the fault of the large numbers of the working classes who have left the Church. They leave the burden of supporting and extending the Church chiefly in the hands of the employing classes, and then accuse the Church of the great crime of being made up mostly of the friends of the employing classes. The proletariat withdraw from the Church and then complain that in sympathies and membership the Church is a *bourgeois* institution.

The spokesmen of the working classes continually remind us that the Church originally was a working-class institution. Its Founder was a working man and so were most of His apostles. Later on, they claim, the Church was captured by the capitalist classes. We may question the reality of this capture, but let us admit for the moment the truth of the charge. Then we may compare the Church to a ship which has been boarded by pirates, who have gagged and bound the members of the original crew. The working-classes of to-day, outside the Church, may be compared to a lot of friends of the original crew who jeer at the ship because she is being run by pirates, when they ought to rush to the assistance of their friends, and throw the pirates overboard.

#### THEY NEGLECT THE REGENERATION OF THE INDIVIDUAL.

The working-classes assert that the Church emphasizes only one side of the Gospel of Christ, that which has to do with the salvation and regeneration of the individual; and that she neglects the other side, which has to do with the regeneration of society. This charge inevitably calls up the old proverb, "People who live in glass houses shouldn't throw stones." For the working-classes make the same mistake of which they accuse the Church; that is, they neglect one side of the Gospel of Christ; only they neglect the other side, which has to do with the regeneration and salvation of the individual.

The leaders of the working-classes must realize already that this work of saving and regenerating the individual cannot long be neglected with impunity. It must go along with the efforts to bring in a better social order. For even if an ideal social, industrial, and economic order were established tomorrow, there would still be the awful fact of human sin to reckon with. There would still be selfishness, hatred, lust, covetousness, pride, envy, idleness, and drunkenness. There would still be grafters and self-seeking politicians. Consequently there would still be the need of spiritual regeneration and divine forgiveness, the spiritual food of the Body and Blood, and the power of the Holy Ghost. It was to supply these permanent needs of human nature that our Lord founded His Church. It would seem therefore wiser and more far-sighted for all social reformers to stay in and work hand in hand with the Church.

It is a slanderous charge to say that the Church thinks and speaks only of a heaven hereafter, and teaches us to submit to sufferings here because that will increase our rewards there. As a matter of fact the Church gives us salvation from sin and disease here and now, and takes away the sting of suffering now. Yet she never fails to put spiritual things, eternal things, first. She teaches us that the amount of our wages, the clothes we wear, the things we eat, and the houses we live in, are not the chief things in life; for "a man's life consisteth not in the abundance of the things he possesseth."

#### THE CHURCH SHOULD NOT TELL US HOW TO VOTE.

As for the political programme of the Social Democratic party, I can see no reason why any good Christian should not vote for its principles and candidates. But it would be folly to expect the Church as a body to declare in favor of any one political party. Instead, she teaches her children the law of God, the principles of individual and social righteousness; and she bids them go forth and use their God-given judgment to decide which party and which candidates stand more clearly for those principles. God forbid that the Church should ever shackle human freedom to the extent of telling us how to vote.

#### THE CHURCH TO THE PROLETARIAT.

In conclusion, I cannot better express my conception of what ought to be the reply of the Church to the demands of the Socialist section of the working classes, than by quoting some words from a speech of M. Jaurés, the eminent leader of the Socialist party in France. He is addressing himself to the Roman Catholic Church, and tells the Church what she might have said to the workers, to the proletariat, if she had only known the day of her visitation. But alas, that Church has in reality taken a very different attitude. May God grant that the Anglican Church may have the wisdom and the inspiration to make some such reply as is found in these ringing words of M. Jaurés:

"On the very morrow of the social revolution, even if it realizes all your dreams of justice, nay, especially if it realizes them, I shall await you. For you will prove the narrowness of human life with the more certainty that you will have exhausted all its possibilities. Yes, sons of the people, act, toil, prepare the future. Still, on the morrow, I, the Church, await you. In the communism that goes farthest and deepest there will still subsist the narrowness of

egoism, the sombre impenetrability of the closed soul. I, the Church, will set before you, not cooperation, not harmony, but the ardent fusion of hearts in the life-centre of an incomparable Personality. In spite of all, there remains one great individualist, Death, who settles the accounts of all, but who settles accounts with each, and who shatters all social and human solidarities on the hard edge of the tomb. Well, beyond this crisis, beyond this shadow, I, the Church, have caught a glimpse for you. I have announced for you the sublime reconstitution of human solidarities in the ample bosom of a renovated world. And since your science establishes the constant ascent of Nature from form to form, from stage to stage, moved by an ideal which is in my eyes a transcendent force, I, the Church, have anticipated the most audacious hope which this law of ascending evolution could suggest to you, and I bring you a promise of life which the revolutionaries of thought and action have never equalled. Therefore act, advance, urge your claims; I will not strike with the rods of a maddening absolutism the vast democracies moving like the sea; I will not lay the weight of a stagnant immobility on this ocean, stirred by the wind which comes in from the deep, and which, perhaps, is only the Spirit of God passing on the waters, of which my ancient books have spoken; but on the tops of all the swelling waves I will place the light of a superhuman hope."

### THE CASE OF OKLAHOMA.

By THE RT. REV. F. K. BROOKE, D.D.,

*Missionary Bishop of Oklahoma.*

**P**ERHAPS you can give place to a statement of the conditions and needs here in this new state. When the Men's Thank Offering was planned, I hoped to get quite a sum for the "plant" of our work here. When it came in and was (apparently) as we hoped, at least, perhaps \$400,000 or \$450,000 of it, for distribution, with the usual grasping spirit and hopefulness of a Missionary Bishop I asked gifts for churches and rectories, our greatest needs, that aggregated what looks now like a startling sum of \$34,000. I had hoped, I confess, for \$25,000. This (in my shortsightedness, for we see our own needs most clearly) I did not think much, for several reasons. First, we have here 1,420,000 people. That is double the population of any other domestic district, so far as I know, and quadruple that of many of them. Second, because things have grown up so fast here, much less, it seemed to me on careful observation, had been put into the "plant" here in Oklahoma than in any other district west of the Mississippi. We have no schools. We have only one hospital, and the total foreign money put into its plant is under \$10,000 in thirteen years. We have no large churches save one or two lately built by the parishes themselves and being paid for by them. Large towns, where the Church people are too few and poor to build adequate churches, are yet struggling along with the small, cheap frame chapels with which they began six or ten or fifteen years ago. Their work is handicapped hopelessly by the lack of plant in the way of church, parish house, and rectory suited to their needs.

Church people there cannot possibly replace these poor churches without aid. In three or four such towns it had been my hope to stimulate local effort by such generous gifts as \$3,000 or \$4,000 and to so get, perhaps, churches costing \$8,000 to \$10,000, very seriously needed. Also to provide (always with all possible local effort) better rectories and more of them, giving \$500 or even \$800 in some places. Of course this was hoped and planned for with the idea and hope that there was really going to be a big offering available for a forward movement that would really increase the Church's plant and machinery in all her fields, so that, for awhile at least, her Missionary Bishops would cease to be as "the daughter of the horse leech," and at least for "plant."

In these hopes I rather supinely, and as it seems now, foolishly, made no appeals last fall or this winter. I have not been in the East, save a modest five days after General Convention, and have made no appeals. Now I must, at least in a mild way. For, in the distribution of what could be divided among the hungry missions, not designated or needed to restore depleted reserves, Oklahoma only gets \$7,000 of the M. T. O., instead of its (perhaps grasping) hope of at least \$25,000. Not only must I appeal and state our case in this way, but also we must be patient with a very sad disappointment.

For I had genuine hopes of a real forward movement, of putting the Church in some large towns in position really to do her work with something like moderate efficiency. Perhaps it was fatuous, but was it not natural when we remember all that was said, while the big offering was being worked for, about

strengthening the "plant"? Was it silly to hope that Oklahoma, with its million and a half of people, its weakness as to financial ability, its small proportion of "Episcopalians" (only 2,200 communicants, and not 1,500 of those by immigration) would be a large gainer in such an effort? Perhaps it was. At any rate we have been disappointed. We must wait and I must try some other way to get larger gifts.

Of the designated money it is but just to say that the hospital (All Saints', McAlester) did receive \$1,000, and there was another \$100 for Indian work.

There is no criticism of those who distributed what could be distributed of the offering. I am sure they did justly, as they saw the whole field. The money was not there, as we hoped it would be. Otherwise this newest and largest domestic field would have received, doubtless, what it really deserves and what it has always lacked, prompt, large gifts to equip properly the Church for her work.

So there is nothing left for me to do but state the case and ask every one who can to help me. Not less than five or six large towns need, at once, gifts of from \$3,000 to \$4,000 each. If they do not receive such aid, the Church must drag far behind all other bodies in its work for a good many years to come. Smaller gifts of from \$500 to \$1,000 are needed in other places.

I do not ask in large hope and expectation, I confess. But I ask because I must, to do my duty and to fulfil a part of my responsibility to this field. I cannot come to older parts of the country to beg aid for it. There is too much to do here and there is no one who can do it but the Bishop. I ask in hope, if not in assurance.

Men and women also are needed. Two priests, two or three student workers, two or three deaconesses, all these could be employed and fairly, though not luxuriously, supported, at once. We want some single men with fair academic education, some experience as lay readers and evangelists, moderate learning and much common sense and devotion, to come and work while they prepare for orders in the Kansas Theological School. But we want them to come, not because it is a way for preparing for orders that is thus open to them, but because they want to do mission work in Oklahoma.

May God move some generous souls to give generously to us, and some brave and faithful men and women to come to our aid.

### GETHESEMANE.

Close beneath Thy cross I stay,  
Kneeling lowly let me pray,  
Here with Thee at close of day.

Grant that with Thee I may be,  
And all sin and evil flee,  
Drawing near Gethsemane.

Through Thy bitter "Passion-tide,"  
Jesu, let me e'er abide,  
Safe within Thy wounded side.

In this night of agony,  
May I live it close with Thee,  
Kneeling at Gethsemane.

In Thy trial let me see  
Loving hands stretched forth to me,  
Pleading for my soul set free.

Looking to that awful tree,  
Saviour, make me more like Thee,  
Trusting in Gethsemane.

RALPH HENRY HAYDEN.

To CONDUCT our business honestly, to take the right public stand on some questions, our behavior to our neighbors, our proper treatment of our fellow-workers and of those over us and under us, may have in it more of religion than the saying of a prayer or the giving of an offering of money to the Church. The Church trains us for our everyday life. Our profession on Sunday must be made good during the week. Our faith must stand the test of our workaday life. We must be religious rather than do religious acts. We must be wholehearted, true, real, consistent, the same man or woman in church and at home, in the closet and on the street. Nowhere must we act a part. Otherwise we are hypocrites, and no class of persons were so offensive to Jesus as these.—*Reformed Church Messenger.*

How CAN people help loving things, when they are full of life magnetism, that even a finger touch gets the thrill of?—*Selected.*

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

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

**HIS GLORIOUS RESURRECTION.**

FOR EASTER DAY.

Catechism: XVI. "Parts." Text: I. Cor. 15:20. Scripture: St. John 20:1-18.

**T**HE teacher should also read the parallel accounts, St. Matt. 28:1-10; St. Mark 16:1-11, and St. Luke 23:56, 24:12. From these it appears that Mary Magdalene was not alone when she came to the garden for the first time on that Easter morning. We may readily make the different accounts harmonize in their main points if we suppose the order of events to have been somewhat as follows: When Mary Magdalene saw that the stone was rolled away, she turned and fled, as related by St. John. The other women went on, gradually drawing nearer until they found courage to look into the tomb, and saw the angels there, and heard their message. In the meantime, Mary Magdalene had carried word of the open tomb to St. Peter and St. John. Outrunning her, they came to the garden shortly after the women had left. Mary Magdalene did not arrive the second time, being exhausted from her run, until after the two men had left. Then she came, and was the first to see the risen Lord. Shortly afterwards, He appeared to the other women as they were still on their way to their homes.

The great significance of the visit of St. John and St. Peter to the tomb lies in the strange power of the witness of the "place where the Lord had lain." The angel had directed the attention of the women to the same sight, but they were evidently too dazed by the presence and words of the angel really to sense the strange sight upon which they looked. After the men had seen the sight, Mary Magdalene also looked into the tomb and saw what they had seen, but neither did she take note of the wonderful witness. To the two men no angel appeared. The sight was permitted to tell its own story, and they, *when they saw the place, were convinced without any further proof that He was risen from the dead.* St. John himself tells us that when he looked at that sight, "he saw and believed"; while St. Luke, the careful historian, records that after St. Peter looked, "he departed to his home, wondering at that which was come to pass."

Nor does St. John leave us in doubt as to just the very reason why they were convinced as they carefully noted the condition of things in the empty tomb. He has written it plainly enough, and yet his meaning has only recently been brought out. Earlier commentators were misled by their own preconceived misconceptions. They supposed that the linen clothes showed that they had been carefully folded and put away, indicating leisurely action on the part of the risen Lord. Whereas, the words rightly read, tell us something much more wonderful than that. The clothes, as they were seen by these two men, were a proof that Jesus was risen from the dead. No other supposition would explain them. For they had not been unrolled; they were exactly as they had been wrapped about the dead body of the crucified Saviour, only the body was not in them. The long rolls of cloth which had been bound about the body had not been disturbed. The napkin that was about the head, *"as it had been wrapped separately"* from the other clothes, so it was found *"in a place by itself,"* i.e., just where the head had been.

The clothes were a witness unanswerable to the truth of the resurrection, because just as the restored Lazarus had to be released by others from the grave clothes, so no one could have been removed from these clothes and leave them in the condition in which they were found. And we can readily understand how this must have been so, as soon as we consider the fact that the resurrection body of the risen Lord must have been entirely different from the old one. What St. Paul speaks of in I. Cor. 15:52, had taken place. In a moment, in the twinkling of an eye, there had been a change. The old body, material, corruptible, had been changed into the glorious body, incorruptible and spiritual. As Jesus rose from the dead and His body was thus changed, the old grave clothes were left there empty, and He also left the tomb empty. When, later, an angel came and rolled away the stone, it was so found. No wonder

the two foremost disciples were convinced of the reality of the Resurrection. Because they did not need to have this evidence supplemented by the sight of the risen Lord Himself, they were the first ones to know of the great fact of the Resurrection.

The coming of the Magdalene and her experience with the risen Lord, brings out another interesting subject for study.

Why did Jesus appear to her first of all the disciples? Why did He speak to her as He did, when she would have embraced Him? The answer to the first question undoubtedly lies in the fact that she needed most to see Him. To St. Peter He did not appear in order to convince him of the Resurrection, because He already knew that; but because St. Peter needed some assurance that he had not been entirely cut off from his connection with the Saviour, by his denial. To the Magdalene he appeared because the poor woman in her distraction needed Him.

The whole narrative shows that she was in a dazed condition. Neither the clothes with their witness, nor the angels, made any impression upon her. When Jesus appeared to her she did not know Him. There may have been nothing remarkable in this, however, as in His resurrection state He was not always recognized by His best friends. And yet the story seems to imply that she ought to have known Him. When He finally called her by name, however, her eyes were opened. She ran to Him, and embraced Him. This is evident from His words to her, which mean, "Be not clinging to Me," etc.

Of these words there have been many explanations. The simplest seems the best. When she saw Him, she had not rightly grasped the idea that He was really risen from the dead. As she heard His voice, she thought for the moment that He had come back to the old life. His words are designed to correct this impression. He would not have her think that He had come back to the old life and the old relationship. The message He sent by her agrees with this interpretation. He sends word that He is about to ascend to His and their Father. There is to be a way in which the disciples who had known Him in the flesh may cling to Him, but that cannot be until He has ascended to the Father. He would then be with them, and ready and able to answer every need. Now He had not come back to the old life.

There are some practical lessons running through the story. It illustrates well the fact that God's truth and God's ways are much more wonderful than most of us realize. It is only those who make use of the faith-faculty who get the richest life and the truest knowledge. The Resurrection was a fact before anyone had seen the risen Lord. It was only St. Peter and St. John who knew it as a fact before the submission of that compelling evidence. They had learned from their knowledge of Jesus to look for the meaning of things. They "saw and believed." How much we would miss of life if we did not have faith!

Then, too, those who were blessed that Easter morning were giving some evidence of their love for their Master when they received the rich blessings that came to them. The women who showed their love by coming at dawn to the tomb were each and all privileged to meet and worship the risen Lord. The two men who came on the word of the Magdalene were made glad by knowing that He was indeed risen from the dead. That same evening, those of the disciples who were gathered together at the appointed time and place met the risen Christ, but St. Thomas, who was absent, did not see Him, neither could he believe. If we would receive the rich and wonderful blessings which Jesus has given us, we must do our lower part. We must come to meet Him. It is no more than to be expected that those who are the most faithful in their obedience to Him and His Church will receive the greatest spiritual blessings. We are all very keen to see that we get our share of earthly riches. Shall we not also "covet earnestly the best gifts"? As there are certain conditions upon which alone earthly riches may be obtained, so we must fulfil the conditions upon which the receiving of the truer riches depend. The disciples who were rewarded the first Easter morning remind us that the command to love God is still the first and great commandment.

TO THE WOODS:—Whoso goeth in your paths readeth the same cheerful lesson, whether he be a young child or a hundred years old, comes he in good fortune or in bad, ye say the same things, and from age to age. Ever the needles of the pine grow and fall, the acorns on the oak, the maples redden in autumn and at all times of the year the ground pine and the pyrola bud and root under foot. What is called fortune and what is called time by men, ye know them not. Men have not language to describe one moment of your life.—*Ralph Waldo Emerson.*

## 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.

### CANDIDATES FOR THE MINISTRY: A NEW SUGGESTION.

To the Editor of *The Living Church*:

HOW frequently nowadays we hear the lament over the dearth of candidates for the Holy Ministry. Letters pour in from every quarter attempting to solve the problem and yet it remains unsolved. We earnestly offer the Litany petition, and while there is a slight increase, "yet there is room" and the laborers are still "few." Why not follow the parable to its logical conclusion? Why not obey its specific command in regard to the increase of the clergy as we do that of the laity—"Go out into the highways and compel them to come in"?

I desire to draw the earnest attention of my brethren, both clerical and lay, to one great "highway" that has been sadly neglected and ignored. I mean that of the dramatic profession. This, I am sure, would prove grand recruiting ground (especially nowadays) and for many reasons, among which let me state the following:

First.—Few young men enter the dramatic profession through the love of money. If they do, they soon leave it or enter its business ranks as managers, etc., and forsake the artistic impulse for love of the financial. The truly artistic (like the truly devout) are usually devoid of the money sense. This, I beg to remark, is the reason most commonly advanced to account for the prevailing dearth among the clergy; the sphere of "business" holds out a more flattering reward (at least here below) and certainly a securer future. But to the young man of fine taste and high ideals—the young man the Church so badly needs and does not always get—business as commonly understood (and mismanaged) is most distasteful. There are scores of such in the actors' calling who, for lack of a guiding hand—for lack of, not an "open pulpit" so much as *an open door to get into the pulpit*, are simply throwing their lives away when they might be devotedly serving Christ and His Church if they had the chance and did but know the way.

I speak what I do know. Many years of professional experience, followed by my work in the Actors' Church Alliance and the Actors' Church Union in Great Britain and Ireland, added to nearly a dozen actors whom I have been privileged to help directly towards the ministry, gives me, at least, a living experience that surely counts for something.

Secondly.—The first requisite of an actor is that he should know how to open his mouth. Think what this would mean in and to the American Church if all our clergy possessed that first and most requisite qualification! No more lingering deaths of a murdered though "matchless Liturgy," droning, prosing, and drowsing expelled from the pulpit and in the general decay of family Bible reading. God's Holy Word read as it deserves to be read, thus enabling Him, at least once a week, to speak to His people afresh.

Remember our Lord's mountain sermon and how He "opened His mouth" (St. Matt. 5:2). Dramatic delivery, it seems, was not beneath His notice, and His gracious words so vividly spoken were remembered and recorded years after and they still "live." And we, His followers, are sent as heralds and to preach "from the housetops," and sometimes we are not heard beyond the front rows. Oh, that we all even knew how to *open our mouths*, or, at least, would not consider it indecent or improper to do so.

I know there are dangers in what I propose (none know better); but for many years I have been convinced something should be done, and to this end I have inserted a standing advertisement in the leading Dramatic Journal of this country and already have received replies and "still they come." What shall I do with those who offer themselves? Will any of my Right Reverend Fathers welcome them upon my recommendation, following my personal examination and test as to worth, fitness, and ability? That great and good master in Israel, dear Bishop Huntington, took me from before the footlights (after Phillips Brooks had shaken my dramatic allegiance), and, under God, made me and my associates what we are to-day. Who, I ask,

will be his successor in the good work? My appeal is to the whole Church, and as it may be a question of "first come, first served," I anxiously await a reply. WALTER E. BENTLEY.

Ascension Rectory, Kent Street, Brooklyn, N. Y.

P. S.—My latest living example was a man who had passed twenty-six years on the stage, and who, after three years' hard training, is now in charge of his own work, highly esteemed, and they who know him best, love him most. W. E. B.

### IN THEIR HISTORIC SENSE.

To the Editor of *The Living Church*:

IS there not an overpowering fallacy in the minds of Protestants both inside and outside the Church, viz., the putting their own meaning into the Bible and Church words they use? Take for example, "the holy Catholic Church." Now surely we are to put that meaning into these words which was entertained by those who put them into the Creed, not that which modern ideas attribute to them. Any one who does this last ought at once to acknowledge that he does not actually and truly accept the really-meant assertion of the Creed.

It is wholly a modern idea that the Catholic Church is only a congeries (*vide* dictionary) of all truly converted persons, of no denominational name, or any such name. Not long ago it was ruled in a court of justice that the term Protestant could not be recognized as a legal term; it would be necessary to specify the particular portion or sect to which it was sought to apply the term. W. E. COOPER.

### SACREDNESS OF PAROCHIAL LISTS.

To the Editor of *The Living Church*:

THE clergy are frequently requested for the names and addresses of members of their congregations by various business enterprises, ranging from the house selling Communion wines and offering 10 per cent. on all wines recommended and ordered for the sick and convalescent by the clergy, to the patent medicine concern which appeals to human feelings of the clergy to place a sure cure within reach of the suffering within their parish and acquaintance.

From the increasing number of these it would seem that some must have been thoughtless enough to have given encouragement to this practice. Perhaps we of the clergy need to realize the sacredness and confidential character of our communicant lists, but certainly we need to teach the business world that such names and addresses are as sacred and confidential as any professional clientage or business house's confidential mailing lists.

These requests are insults and the business house that requests them ought to be tabooed. We owe it to our people to regard as strictly confidential these lists, and to teach their sacredness to an over-zealous, if not indiscreet, business enterprise. GEORGE W. BABCOCK.

### DR. MCGARVEY ON CANON NINETEEN.

To the Editor of *The Living Church*:

I HAVE just read a pamphlet written by Father McGarvey of Philadelphia on Canon 19 and I have a question to put to the author of this pamphlet.

As Father McGarvey well states in his pamphlet, as a priest of the Church he has a commission to offer sacrifice, to preach the faith, and to rule the Church.

It is in this last capacity of his priestly duty that I propose to address this question.

He certainly occupies the position of a leader, a ruler, a captain in the King's army.

He, more than most priests, by his natural ability, by his position of trust, by the fact that he is Father confessor to a number of other priests, is a marked leader in this army. As he gravely informs us, the Church is passing through a crisis; and he is a trusted leader of the Church, commissioned by her to lead men.

He has ably pointed out the danger that threatens the Church; he has ably shown how the enemies of the Church without and within are striving to undermine the Church's faith.

He points out very clearly how the General Convention of 1907 may have passed such legislation as may result in the betrayal of the Church's teaching function.

As a priest of the Church and as a leader of the Church it

is his duty to be in the van of the fight, to drive away the Church's enemies, whether within or without her borders.

But as a leader of the Church commissioned to lead, he is like a captain who, in the face of the enemy, has turned to those over whom he has been placed as a leader, and has graphically pointed out to them the dangers that lie before them, the strength of the enemy, the treacherous within our own ranks, the weakness of our own resources; and then, having delivered himself of this information to the enemy as well as to his own troops, he wrings his hands and utters helpless lamentations, saying "The Church will never again be the same as it was." Not one word of encouragement, not one call to arms, not one brave or courageous word does this captain give to those who look to him for leadership.

Is it surprising that some who look up to him should desert the ranks, as they have already done? Is it surprising that there are rumors of more desertions amongst those who look to him for leadership? Is it surprising that others who realize the danger as much as *he*, should be infinitely more disheartened at such a betrayal of the commission to rule the Church of God in this crisis, than at the possible betrayal of the Church's teaching function? The latter betrayal is problematical, the former seems to me to be actual—as one who pledges himself to fight for the faith against all the enemies of holy Church, I call upon Father McGarvey not to forget the rallying cry—"Be strong and of a good courage"—which should be the call of every loyal priest who has sworn to fight as a captain in the King's army, and has been so commissioned. My question to Father McGarvey is this:

As a leader of the Church, do you think that you are loyal to the third commission of your priesthood in uttering such a lugubrious wail as the pamphlet which bears your signature? and as a priest of the Church, do you approve or disapprove of the desertions that are taking place among those who look to you as a leader?

Faithfully yours,

Gethsemane Parish,

IRVING P. JOHNSON.

Minneapolis, Minn., March 28, 1908.

### CARDS SIGNED AT REVIVALS.

To the Editor of *The Living Church*:

I SHOULD like to ask the Rev. Dr. Oberly, through your paper, how many of those cards were followed up by any of his Church workers?

It is a well-known fact that cards signed at revival services must be followed up by Church workers, or else the services are of but little benefit.

Many who sign the cards are not quite ready to push their way into the Church, where they would very willingly be led in and with far-reaching results for all concerned.

Like the time of Confirmation, this is a very critical time for those (especially so) who have but recently taken any interest in, or been brought up under, Church influences.

Respectfully,

Albert Lea, Minn., March 30.

S. T. KENNEDY.

### PROTESTANTISM IN THE CHURCH.

To the Editor of *The Living Church*:

SOME cannot agree with your dictum that a dispassionate reading of English history induces the "feeling that the separation between England and Rome was inevitable, altogether apart from the royal policy."

It is historically unthinkable that the Church could have been deliberately "nationalized" except by the intervention of a king who, whatever his vices, was an able despot, and besides, curiously honored before the eyes of the Church by the papal title of Defender of the Faith.

It was no slight thing for the lords spiritual to brook the will of a monarch bent on having his way ecclesiastically. Opposition meant death, as in the case of Fisher, who alone declined subserviency.

Again the Bishops and dignitaries were led to believe that annates and other dues which had theretofore accrued to the Papacy were to remain in their hands; they never dreamed that the king would demand these and more for his own enrichment.

It is to be noted that once the papal chain was broken, the Church lay helpless for the loot of king and noble; and in the next reign a prey of protestantizers.

But if, officially, the Church was thus "nationalized"—the lay people were not to any extent ready for the revolution. A

dispassionate reading finds them tolerably happy in their parish churches, and better informed in the scriptures than their Continental brethren, and better shepherded, too, despite the patent need of clerical reform.

Of course it has ever been the fashion of protestantizers to decry the character of the pre-Reformation clergy, but there were many *pour* *personnes* who were loved and respected by their parishioners.

Generally speaking, it may be said that the common folk were living the life of the times, which were rude and merry, fortified by the sacraments, and ready even to rise in revolt for the maintenance of Catholic faith and practice. Indeed it almost seems on the eve of the Reformation that the common people—outside the larger towns at any rate—were unready for a change.

Again you say: "The Church of England might have put all Protestants, out of her fold as did the European Churches," etc. Imagine the Church in the reign of Edward VI. attempting such a course! Once more a dispassionate reading of English history makes one realize that it was only the providence of God that kept Catholics in the Church in those times when Cranmer vacillated daily, but ever arrived nearer to continental Protestantism, when altars were cast down and the Real Presence denied by those high in ecclesiastical authority.

Quite aside from the Puritan revolt and its successful issue in the Commonwealth there have been periods when the light of Catholic teaching—sacramentally at least—was not burning very brightly in England. Certainly your article would give a different impression. The calm way in which you speak of "having held the Protestants in the Church" when, for generations, our immediate forbears gloried in the name "Protestant" and were at least successful in foisting the name officially on "this American Church"—is almost humorous to the dispassionate reader of history. And to-day imagine, for example, the fulminations of the Very Rev. the Dean of Canterbury if he were told of his being courteously held in the Church until such time as he became Catholicized!

I think, indeed, most of us have met clergymen nearer home who still consider Protestantism a rather dominant note of the Episcopal Church. There are some of these clergy in the Virginias to-day, if one may judge from recent letters in the *Southern Churchman*.

In regard to "postponing the discussion of all sorts of questions looking towards reunion with Rome," there would seem to be considerable discussion on just now.

The Anglo-Roman Union may or may not be opportune, but if it has done nothing more, it has at least made a start—and a brave start in the face of much opprobrium—towards the reunion of Christendom, an effort chimerical, if you please, but still perhaps as legitimate as those efforts made by others in the direction of the Orthodox East or of those toward our brethren quite outside the visible Catholic Church.

St. Louis, Mo.,

Yours respectfully,

March 30, 1908.

HENRY LEVERETT CHASE.

### OLD TESTAMENT CHRONOLOGY.

To the Editor of *The Living Church*:

IN your issue of March 21st, Mr. McElroy, writing about Bible chronology, asks the question: "Has it ever occurred to any writer on this subject that an astronomical date might be found?"

I beg leave to answer that in Greswell's book, *The Three Witnesses*, the author shows that the three measures of time, Solar, Lunar, and Sidereal, met on the meridian at midnight of April 25th, B. C. 4004 (present calendar) and further that they did not meet again until 60,000 years previously.

Among many other dates given by Greswell are the following:

- B. C. 4001—April 5—The Fall of Man.
- B. C. 3922—April 5—Death of Abel.
- B. C. 1959—April 5—Call of Abram.
- B. C. 1966—April 5—Birth of Isaac.
- B. C. 1933—April 5—Sacrifice of Isaac.
- B. C. 4—April 5—Birth of our Lord.
- A. D. 30—April 5—The Crucifixion.

If Greswell's calculations be not correct, they can be disproved by astronomers or by mathematicians, while as a matter of fact, they have been in part, at any rate, verified, thus—an eclipse mentioned by Dion must have occurred on August 1st, A. D. 45, and another mentioned by Pliny, on April 30th, A. D.

59, according to Greswell's reckoning, and both of these dates are shown in Pingre's tables.

I am sorry to add that I have not a copy of the book, and do not remember the name of the publishers. I read it and made notes about 1870.

G. MERSEY.

Toronto, Canada, April 2, 1908.

### THE ANGLO-ROMAN UNION AND THE REPORTERS.

*To the Editor of The Living Church:*

**O**VER the desk of every writer in a certain newspaper office hangs a card giving the three requisites of journalism as follows: 1, The Facts; 2, The *Facts*; 3, The **FACTS**. If the Rev. Mr. Scratchley of Bloomfield, N. J., had kept this injunction in mind, he would not have written in his communication to your issue of March 28th: "A dinner to discuss Anglo-Roman Union would have passed unnoticed if the reporters had not been told to be on hand."

As an officer of the Union and one of those present at the dinner, I am in a position to deny absolutely the truth of this statement if, as was evidently Mr. Scratchley's intent, the charge is made that the reporters were invited or told to be present by any persons identified with the meeting or its purpose. The entrance of the reporters upon our gathering was an undesirable and unwelcome surprise. Newspaper publicity was, I know, the very thing our chairman most wished to avoid. The real cause of the appearance of the reporters was the publication by two Philadelphia newspapers of extravagant and sensational accounts of the proposed meeting the day before it took place. The reporters who presented themselves had evidently been "told to be on hand" by their city editors. Recognizing that they were present in the legitimate pursuit of their business, both courtesy and self-defense dictated the giving to the representatives of the New York press a brief, but correct, account of what actually took place.

JOHN W. BARNEY.

Jersey City, N. J., March 28, 1908.

### AS TO RECENT PRACTICES UNDER CANON 19.

*To the Editor of The Living Church:*

**W**ILL you allow me through your columns to say a word which may make for peace and do something to allay the apprehensions of those among us who are so much exercised over the amendment to Canon 19?

As one who thoroughly believes in the principle that universal acceptance is the true test of what should be taught and practised in the Christian Church, I can see nothing contrary to this Catholic principle in the canon as it has been amended. The practice of the Church prior to the Reformation, and since then, our ordinal, form for making deacons; our canons, in regard to lay readers, other immemorial customs of the Church, in the permission of laymen to speak in our churches, all recognize the inherent power of Bishops to license those not in full orders to make addresses to our congregations. The late amendment simply recognizes that right and puts certain restrictions on its exercise. To say that it is not restrictive is nonsense, for it is absolutely prohibitive of any of our clergy or church wardens allowing any one not in orders to speak, as some have undertaken to do. And the Bishops by consenting to the passing of this canon have limited themselves in the exercise of their power which previously they might have used at *any time*, to "special occasions."

It is said that any ingenious Bishop or rector could easily get up a "special occasion" whenever he wanted to. True, and so can any law that was ever enacted be misinterpreted and abused. But the words "special occasions" mean something, and any court would insist upon a fair, honest interpretation being put upon them. They were meant to be restrictive. It cannot be said that this amendment was for the purpose of throwing open the doors of our pulpits as an ordinary thing. It is only on "special occasions" and with the license of the Bishop that any one not in Holy Orders can be allowed to speak in our churches. The purpose of this license is restrictive, it is to make one, who will be intelligent and impartial, the judge whether the occasion is a proper one and the person to speak on it a proper one.

But it is said it sanctions the Bishop in permitting any "Christian" man to preach any doctrine he may choose in our churches. It does nothing of the kind, any more than it would sanction his permitting a notoriously immoral man to teach immorality. It supposes the Bishop will exercise judgment and

discretion in his action. That is the purpose of putting it in his hands. The Bishop is bound by his consecration vow to be "ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine," and he would certainly be violating that vow if he deliberately authorized any one to teach in the Church what was contrary to her doctrines.

The most ordinary courtesy would prevent any one asked to speak in one of our churches doing so. And the Bishop should assure himself before giving his consent that he was one who could be trusted, or if he had any doubt about it he could specify in issuing his license that nothing was to be said contrary to the doctrine, discipline, or worship of the Church.

And as to his having no control over the person licensed, why no control could be more autocratic. He need not license any one unless he wishes to, and if he is not satisfied with the one licensed he can withdraw his license, or not issue it again. He acts absolutely, with no need of trial, or notification, or appeal.

But it is said the Bishops have been licensing persons deposed and unbaptized and who have preached against our doctrines and practices, and under the sanction of this canon have turned over our churches not only for addresses, but for services extending over weeks, contrary to our teachings and practices.

If that is so, then it is clearly contrary to this canon and the discipline of the Church. And the remedy is, not to repeal the canon—which would imply either that the Bishops have no power to permit any one not in orders to speak in our churches, or that the clergy can invite any one they choose to do so—but to hold individual Bishops responsible for their actions. If any manifest violation of the canon by a Bishop occurs, the resort would be first to a respectful petition against its repetition. If that is not sufficient, then, in default of any provincial court, an appeal can be made to the House of Bishops or the General Convention, or in a gross case, a presentment for trial.

I cannot but think that all the unrest that has been manifested in regard to this amendment to Canon 19 is utterly unnecessary, and the airing of these grievances in papers and pamphlets most unwise and unsettling to persons who do not understand the principles involved. And I cannot possibly understand how any one can contemplate abandoning the Church simply on the ground of the passage of a canon which may possibly in rare cases be misinterpreted or abused, and deliberately enter a communion which all his life he has regarded as most seriously in error, and which demands as terms of communion both beliefs and practices for which Catholic authority cannot possibly be found.

G. WOOLSEY HODGE.

Philadelphia, April 4th, 1908.

### CHURCHES IN EVANGELICAL REVIVAL.

*To the Editor of The Living Church:*

**A**S my letter is about the parishes in Philadelphia that took part in the Evangelistic meetings, it would not be proper to head this "Under Canon 19" after reading your very able editorial in this week's issue of THE LIVING CHURCH.

In the first place Churchmen should understand that it was St. Andrew's Church, West Philadelphia, where these meetings were held, and not St. Andrew's, Philadelphia. They are two separate parishes. There are a number of communicants in the parish of St. Andrew's, West Philadelphia, who feel much hurt about the whole thing. The writer was a member for over twenty years and has always kept in close touch with the progress and work.

Under the previous rector, for many years the Catholic faith was taught and things were done decently and in order, and Churchmen can imagine how the feelings of many of the members have been sorely hurt by the recent revival meetings held in this church.

I have recently received a letter from a personal friend in the parish, and I quote a part:

"These meetings have been supposed to include eight congregations, among them the Hicksite Quakers, who are Unitarian in belief. Every night our chancel is filled with men, women, and girls who sit in chairs with their backs to the altar and laugh and talk out loud quite frequently. The ministers, including our rector (not vested) sit during prayers as do all the choir, all reverence is gone. These people probably do not mean to be irreverent—they don't know any better. Nor do they feel about the altar and holy things as we do. All this hurts my feelings and it will be a long time before the altar and pulpit will be the same as formerly to me."

They also used the pulpit for their speaking or preaching, which was clearly illegal. The rector also mixed these meetings right in with his Lenten services, the cards having a full an-

nouncement of the meetings each evening, Sundays included.

Now St. Andrew's, like all other parishes in the American Church, was incorporated and formed and the church building erected with the understanding that it was to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America. Surely those who have given their time and offerings in support of this parish never intended or expected that the church would be completely handed over to the sectarians for their revival meetings.

Some of the communicants say it was an outrage. Others that their feelings have been hurt and sorely tried at such practices. Altogether there is much distress among many old and faithful members of the parish.

JOHN A. POWELL.

Pittsburgh, Pa., April 3, 1908.

### CHURCH HISTORY IN PUBLIC SCHOOLS.

To the Editor of *The Living Church*:

AS a teacher of general history I note with sympathetic interest what your correspondents have to say about misrepresentations of Church history in standard text books. The grievance is not to be denied. Some years ago, in Boise, Idaho, at the Teachers' Institute, I well remember how the instructor—a Presbyterian, as we often were told—castigated me before a hundred fellow-teachers for saying, in answer to a question, that the Norman Conquest had, among other effects, an influence on the subsequent history of the Church of England. The lady was at first amazed, then amused, and finally explained to the assembly that "some Episcopalians"—*some*, mind you—"insist that their Church existed before the Reformation." But our claim was dismissed as not even respectable enough to benefit by the neutralities of a non-denominational gathering; in short, it was not under the protection of the state law forbidding religious issues to be debated. No appropriate rejoinder occurred to me at the time; but I proceeded forthwith to formulate the following proposition, as being neither unfair to my own convictions nor discourteous to others:

First, Church history cannot be treated as a *bare narrative*, but necessarily enters the mind in conjunction with some *philosophy of history*, however obscurely or confusedly conceived. Mere narrative is sterile; in fact, it is virtually impossible. We can no more dissociate history from its hermeneutic than we could reduce biography to successive statements of what happened to muscles, bones, and nerves.

Second, the philosophy of history adopted (albeit unconsciously) to interpret Church history is necessarily a theology and contradicts every other theology. (There can be no "federation" among opposing principles!)

Third, at the time of the Reformation the question of what constitutes a Church in the New Testament sense of the word and of all related issues, was variously interpreted along the lines of five mutually-exclusive philosophies. At present the status of the question remains the same except as one group or another has changed its principles. (I omit here the enumeration.)

Fourth, therefore it is entering the realm of pure theology for a teacher to undertake to pronounce on the merits of the chief issue of the Reformation. The teacher oversteps the bounds of neutral instruction if he does more than outline, without insinuation, the conflicting principles and point out the sources of information; he *may*, however, inculcate the individual necessity of *some* decision.

Fifth, to decide for or against denominations that officially claim the Catholic name is to usurp functions that the claimants themselves attribute either to a Pope or to an Ecumenical Council of Catholic Christendom.

For a conspicuous example of a violation of these five principles, I refer to Myer's excellent histories. They are authoritative in Arizona high schools.

Yours sincerely, THEODORE T. CHAVE.

### A WORK OF PRAYER.

To the Editor of *The Living Church*:

THIS seems a fitting time at which to bring before your readers the "Association for Prayer on Behalf of the Condemned" (those condemned to suffer capital punishment). A similar society in England numbers nearly a thousand members. Applications for membership and names of those condemned, with date set for their execution, can be sent to W. A. Buchanan, secretary A. P. C., Platt Clove, Greene Co., N. Y.

West Park, N. Y. JAMES O. S. HUNTINGTON, O.H.C.

### IMPENITENT.

Three crosses stand up dark against the sky,  
Bearing the fearful burden in their span  
Of helpless victims, raised before the ban  
Of fierce, reviling crowds, which pass them by  
In careless sin, and Heavenly Love defy.  
O Christ! who hangs between, Thy mercy can  
Of the vile thief make a repentant man,  
And promise him that Paradise is nigh.

Alas, alas, that we refuse Thine aid  
To lift from us the woful pain of sin.  
Had the thief been as callous, hard as we,  
When at Thy feet his trespasses he laid,  
Would he have heard the Voice which called him in  
To the repose of blest eternity?

ANNE M. FLEMING.

### TWO TENDENCIES.

BY THE LATE REV. W. W. SILVESTER, D.D.

HERE seem to be two chief tendencies in the American Church to-day.

In one of them, while the practical religious life is conscientiously believed in and brought before men, its chief characteristic is its firm and unflinching maintenance of doctrinal truths.

The other tendency is to fall away from doctrinal standards and to lay stress upon religious action among men. What does this semi-secular movement mean? It aims to renovate the world, to put religion into all questions of the day, social, political, scientific, etc., as if religion were simply a great system of morals, as if its first business were to make our civilization and society, as such. In substance it tries to make the world into a Church, thereby losing much now regarded distinctively religious and the work of the church. This so-called "broad" movement is a revolt from the "strong creeds of the past," and the assertion is made that the doctrines of the past which have induced hitherto "the craving for salvation and touched the aspirations of life with a Christian color," cannot be counted on for the coming generation. I do not, I cannot believe it. If the Saviour and Redeemer is left out of the Church's teaching, and "the Sufferer" and "Friend" substituted for them, the chief idea of the Church will be lost, and men will learn to feel there is no need of changing their lives to holiness, if there is no Saviour, no salvation, no future brought into the consideration of life's problem.

You cannot make the world into a Church. Her charter is for a more circumscribed organization. She is a body called out of and separated from the world that she may be holy and blameless before God. Her members are inheritors of a spiritual kingdom. Their first business, their chief aim, is life with God—the saving of the individual soul from the power and guilt of sin, the infusing themselves with God, that the spirit of their lives may become God-like. The Church is in danger if she makes her *chief aim* the renovation of the world, pressing religion into every secular question. The spiritual life of her clergy and people will decay. There are signs of it now under the liberalism of to-day's religion. The Church has kept the power of her divine life by her steady contemplation of the heavenly—by its members dwelling in God. If it shall change and give its strength to deal almost exclusively with morals in the world, it must pay the penalty. Ceasing to dwell in God as the fountain of life, her priests will gradually lose the inspiration of any true work whatsoever. We know individually if we do not fill ourselves with God how careless and rugged our life becomes.

We make no contention against the Church for doing her legitimate work, or against her members showing their religion in everything they do. It would be a poor Church, and poor members, without this manifestation of spirit; but we protest with all our strength against the fashion of the times which secularizes religion; which ignores or lowers its standards of truth; which professes to have outgrown creeds; which places the foremost meaning of religion under the head of some outward ministrations, some outward duty done; and which virtually assumes that dwelling in God is not the supreme and necessary principle of spiritual life and of the eternal kingdom of God.

If a time in the Church's life shall ever come when she shall not nourish herself in God, and make this thought the chiefest of her teaching, her worship will become formal, her members will become less careful to maintain godly conduct, and her charitable ministrations will diminish.

This must be the position of the Church. She must dwell in God, in order that God may dwell in her.

# LITERARY

## AMERICAN CHURCH HISTORY.

A magnificent set of books in three volumes is *History of the Episcopal Church in Narragansett, Rhode Island*: Including a History of Other Episcopal Churches in the State. By Wilkins Updike. Second edition: Edited, revised, and enlarged by the Rev. Daniel Goodwin, D.D. With a Transcript of the *Narragansett Parish Register*, from 1718 to 1774; an 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. Illustrated by fifty full-page portraits in photogravure after old paintings by Copley, Smibert, Feke, Stuart, St. Mèmin, etc.; together with six full-page views in photogravure of historic localities, and several facsimiles. In three volumes (over 1,400 pages), small 8vo, boards, \$15.00 net. Boston: D. B. Updike. Though primarily a reprint, as indicated in the title, the volumes are so fully enlarged and adorned with new illustrations and new matter as to present substantially a new work, to which, however, the old wood cut illustrations from the former edition are reprinted in an appendix. The volume is primarily useful as a history of Church and State, of society and individuals, in Rhode Island, but so interwoven is the history of the American Church and nation with the early history of the New England colonies, that the interest in this work is in no sense local. The list of families named prominently in the volumes comprises many of those that have been instrumental in making American history. The history begins at the beginning of the 18th century and is brought down to the middle of the 19th, with special papers carrying it still further. Among those special papers are the parochial histories of Trinity Church, Newport; St. John's Church, Providence; St. Michael's, Bristol; and St. Paul's, Narragansett, together with editorial notes. The book is an invaluable contribution from original sources to the history of the United States.

Scarcely less valuable for its historic interest, though of much less extent, is a newly published *History of Truro Parish in Virginia*, by Rev. Philip Slaughter, D.D. (George W. Jacobs & Co., Philadelphia, \$1.50 net). This is the historic parish in Fairfax County, Va., of which Pohick church is the original seat. The matter was compiled largely from ancient records of the parish, which after being lost for three-fourths of a century, finally came into the author's possession, and from which in a large part this history was written, as the last literary work of the distinguished historian. It is now published under the competent editorship of the Rev. Edward L. Goodwin, historiographer of the diocese, and is a valuable addition to Virginia history.

There is at length received the biography of Richard Hooker Wilmer, which has been eagerly anticipated. It is published in a handsome volume of more than 300 pages bearing the title *Richard Hooker Wilmer, Second Bishop of Alabama: A Biography*. By Walter C. Whitaker, rector of St. John's Church, Knoxville, Tenn. (George W. Jacobs & Co., Philadelphia. \$2.00 net). The subject is one of the most interesting figures in the history of the American Church. Bishop Wilmer was the only Bishop consecrated by authority of the Church in the Confederate States during the Civil War, and therefore the question of his status in the post-bellum Church was that upon which hinged many of the questions that seemed to stand in the way of reunion of the Church in the North and the South. From his position in the South, therefore, no less than from his personal standing, Bishop Wilmer bore an important part in the history of the day. The narrative is admirably told by the historian and the volume is one of intense interest from cover to cover. Few subjects in nineteenth century American ecclesiastical history give the opportunity for so interesting a biography.

More modest in scope than these cloth bound volumes are two pamphlets published in behalf of the Cathedral of the diocese of Washington, which are received, with a handsome photogravure delineation of the late Bishop and facsimile of his autograph. These pamphlets, it is explained, were prepared by Bishop Satterlee with the intention of distributing them personally among the clergy and friends of the Cathedral with which his name will be inseparably connected. The first of these, *Washington Cathedral and the Working Out of an Ideal*, gives the Bishop's conception of the place of a Cathedral in our ecclesiastical system and the story of the Cathedral that is to be built at the national capitol. *Handbook of Washington Cathedral*, published by the authority of the Bishop and Chapter of Washington, the second, is such a guide book as is useful to those expecting to visit the Cathedral grounds, and includes as well the constitution of the Cathedral Chapter, an explanation of the organization, and some accounts of great services that have been held on the Cathedral site, including those at the time of the International Convention of the Brotherhood of St. Andrew last fall, with fine illustrations. An attractive appendix contains small portraits of the signers of the Declaration of Independence, arranged according to their ecclesiastical affiliation, in which the preponderance of

Churchmen is clearly shown. The group contains the pictures of 33 described as "Episcopalians," 12 as "Congregationalists," 5 as "Presbyterians," 2 as "Quakers," 1 a "Baptist," and 1 a "Roman Catholic."

In this connection attention may wisely be called to the recent Canadian publication, *The House of Bishops*, compiled by Owsley Robert Rowley (Morton, Phillips & Co., Montreal). This handsomely printed pamphlet embodies the portraits of all the Canadian Bishops in half tones and contains a biographical sketch of each of the list and the succession to the Episcopate of the several Canadian dioceses. There are also appended the portraits of the present Archbishop of Canterbury, the Bishop of London, and of Dr. Inglis, Bishop of Nova Scotia from 1787 to 1815, the first colonial Bishop of the Church of England.

## THE ROMAN CURIA.

*Procedure at the Roman Curia.* By the Very Rev. Nicholas Hilling, D.D. New York: Joseph F. Wagner. Price, \$1.75.

The volume before us was originally written in German and now appears in an English translation, adapted to the conditions of the Roman Catholic Church in the United States, and published under due ecclesiastical authority. The author, who is a professor in the University of Bonn, begins his book with a very interesting outline of the development of the Papacy and the Curia on the executive side, from the earliest times down to the present Pontiff.

As the Anglican Churchman reads this sketch, he notes the gradual development of the Papal claims and how from the exalted status of an Ecumenical Pastor and Father of Christendom, the Bishop of Rome sank to an Italianized *Pontifex Romanus*, claiming at once to exercise temporal dominion as a petty Italian prince, and authority over the whole Church Militant and all the temporal kingdoms of this world as Christ's vicar.

It was the Papacy thus secularized and Italianized that precipitated the religious revolution of the sixteenth century. This Italianized political Papacy treated or rather temporized with Henry VIII. in his matrimonial affair, and it is not too much to say that this played the chief part in the rending asunder of the *Ecclesia Anglicana* and the *Ecclesia Romana*.

The second part of the work treats of the Constitution of the Roman Curia. The term *Curia Romana* is taken over from the old Roman law, and is found first applied to this administrative body of the Roman Church, in the *Ordines Romanorum* of the tenth century. The Curia—to quote from the author—is the organic complex of the supreme administrative bodies of which the Pope makes use: (1) for the guidance of the Universal Church, (2) for the government of the Episcopal See of Rome, and (3) for the government of the Papal States (until 1870).

This *Curia Romana*, with all its political and legal machinery, with its lawyers and canonists, with its officials and agents, fees and taxes, has been the bane of Christendom for centuries. Into it have flowed for centuries the rights and prerogatives of the Bishops of the Latin Churches, until we see in the book before us how the Latin episcopate has very largely become the mere agents and underlings of the Curia. It is in truth a vast piece of machinery, very complicated, and, as history makes plain, open to the influence of the basest kind of partisan and personal intrigue and influence. And one cannot help asking, as one reads of the several congregations and procedure and legalities, Is this Curia in reality the creature of the Pope, or *vice versa*?

The various forms of petition for, and granting of privileges, faculties, dispensations, and absolutions give one a good idea of the machinery of the Curia. We note with special interest the petition for a dispensation from the fast before Communion on the ground of ill health and the license to take "*aliquid per modum potus*"—some liquid food—before receiving Holy Communion. It ought to be added that the Ordinary of the person so applying must endorse the petition. There is no tax, but the agent's fee for this dispensation is set down as 5.50 *lire*. The procedure in marriage processes is set forth at great length, and in fact, almost every species of petition or dispensation is given in proper and legal form in this work.

The Anglican Churchman, reading this book, can hardly help saying to himself, Here is the Pope set forth as the executive head of a world-reaching piece of politico-ecclesiastical machinery, a *Pontifex Romanus*, rather than the Ecumenical Father and Pastor of all Christians, which is the vision of the pro-Romans. However glorious and beautiful the vision, the dull reality is the *Curia Romana* and its heavy atmosphere. The canonist, lawyer, and student of ecclesiastical history will find Dr. Hillings' 350 pages full of information very interesting and valuable. J. A. C.

PLEASANT SMILES, gentle tones, cheery greetings, tempers sweet under a headache or a business care or the children's noise; the ready bubbling over of thoughtfulness for one another, and the habits of smiling, greeting, forbearing, thinking in these ways; it is these above all else which makes one's home "a building of God; a house not made with hands," these that we hear in the song of "Home, Sweet Home."—William C. Gannett.

## THE CENTURION'S SOLILOQUY.

This day of dread is done.  
How peacefully the 'customed darkness moves  
And hides the earth with looked for restfulness.  
Not so that other cloud which fell at noon  
And wrapped the sun in that, its glorious hour;  
With densest shadow, till the light could pierce  
No fold of it. All earth was hushed; the birds  
And other winged things did cease their songs;  
Man's clamor, which had shouted itself hoarse,  
Then hushed with fear. No sounds were there save two:  
The crying of the wretches on the hill,  
And the strange words that center Figure spake.  
These last were those which made the darkness dread  
With ghostly fear. For HE so still and grave  
Before the mockery, the pain, the scorn—  
HE talked as though to some one far away  
Yet near; some mighty one who seemed to hold  
The earth within His hands. "FATHER," prayed He,  
"FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO."  
What words were these for one upon whose brow  
The thorn-crown pressed? To whom spake He? From whence  
Came that majestic power, conquering pain?  
Once did He cry "I THIRST," but yet methinks  
'Twas not for healing potions for His hurts;  
The cry came deeper still, as from a heart  
Long—strung to highest harmonies—denied  
Their matchless music; as from out a soul  
Made wide and reaching as the sky itself,  
Yet empty of the love for which it craved.

No one within that motley crowd but stared  
With hatred on that tender, yearning face,  
Save two or three who stood beside His cross.  
To one of these, a sad-eyed weeping one,  
He spake: "WOMAN, BEHOLD THY SON." And to  
A youth with fair, sweet brow, all scarred with grief,  
"BEHOLD THY MOTHER, SON;" and to his home  
The young man led the weeping one away.

Only those few to weep for Him, and His  
The thought for them. What brought Him there beside  
Those dying thieves? Why chose they Him to kill  
And let Barabbas, the arch-robber, go?  
"He said He would be king;" That was their cry;  
And can there be no kings save those who wear  
The courtly robe, and live in wealth and ease?  
Who rule with jewelled sceptre? Who as right,  
Claim what they will, not thinking of the ones  
Who lose? Oppression, selfishness, and greed—  
These are the fruits of kings. But what of that,  
The spirits' realm, the home of mind and soul?  
Is there no king within that hidden court  
Where no sound is? Where strife, though fierce and long,  
Makes silent combat? Is there no king there  
To guide the ghostly warriors on their way?

"No king but Caesar will we have," they cried—  
That maddened throng, His fellow countrymen.  
But what said He, while yet He walked this earth?  
"THOSE THINGS WHICH UNTO CAESAR DO BELONG,  
GIVE UNTO CAESAR, BUT TO GOD THE THINGS  
WHICH UNTO GOD BELONG."

Strange words are these,  
As all He ever spake. And then again—  
"NOT OF THIS WORLD MY KINGDOM IS." For this  
They crucified Him, and they called His blood  
Upon their children's heads and on their own.  
What if some after age shall hear His words  
And, living by them, learn an ampler truth  
Than we of this world know?

What if the realm  
Of which He speaks be where mankind shall learn  
The things it longs for; see them face to face,  
And read a wider page than earth can turn?

But lo, the night is falling deeper still.  
Thus was it only yet more dread and dark,  
When from that cross arose the awful cry  
As of a soul in torments; of a heart  
Breaking with loneliness and pain: "MY GOD,  
"MY GOD," it rang in bitter accents, "WHY  
"HAST THOU FORSAKEN ME?"  
No ear has heard  
Nor can it ever hear again such grief  
Gathered within one cry. And then as though,  
Moved to its very depths, the earth shook forth  
Such thunderings and earthquakes, each one feared  
For safety, save the Man still hanging there.  
For Him all grief was o'er, and like a prayer  
There came upon the air His parting word,  
Whispered to that same unseen Mighty One:  
"INTO THY HANDS MY SPIRIT I COMMEND."

O, such the weakness of man's little sight,  
Of his faint hearing, holy things and sounds  
Scarce reach his senses. But a breath there was  
Upon the air that spake a conflict won;  
That waked my soul to strange, new wonderings;  
That trembled into vague, mysterious hope;

That left me and still keeps me here beside  
This empty cross.

How like a throne it stands!

"TO-DAY IN PARADISE WITH ME," He told  
One sorrowing sinner, "THOU SHALT BE."  
He has not ceased to live. His word can never die.  
Set free from that sad, pain-tossed body, now  
His spirit breathes above the earth to-night,  
And in the world, like some soft winged bird,  
It seems to move again, as when He spake  
In gentle tones to weak and sorrowing ones  
And made them strong; as when He preached to men  
Of wondrous and yet simple things to do;  
As when He lifted up a little child  
And bade men be as innocent as one.  
Nay, not of earth was He. Truly this man  
Was, though I may not understand, THE SON OF GOD.

LEONORA SILL ASHTON.

## JESUS AS KING OF MIMICRY.

A GOOD FRIDAY STUDY.

IT is now quite widely accepted by scholars that the mockery and brutal treatment of Jesus of Nazareth by the Roman soldiers, early in the morning, prior to His crucifixion, was in reality an extemporized or well-planned *mimicry play*, carried out, not for the purpose of venting spite and hatred upon the Person of Christ, but to show the Romans' contempt of the Jews. It was a widely spread custom to hold such plays as Saturnalia festivities, the central idea being to exhibit the power and majesty of the Roman Empire, in comparison with the weakness of other nations, in the form of burlesque.

Such stage mockeries were very popular at the time of Christ, and the Greek and Roman theatres could present no more attractive and enticing a play than one having for its primary object the casting of obloquy and contempt upon the Jewish race. When the Jewish King Agrippa visited Alexandria, in Egypt, the howling, derisive Gentile mob at once published their contempt for him in a public comedy, or burlesque play, in which they treated the effigy of the king after the fashion described in the Gospels as having been visited upon Jesus, whom the populace had hailed as the "King of the Jews" in their mistaken enthusiasm.

In every great Roman centre in the East, where the Jews were numerous, especially in the Roman garrison towns and cities, the authorities took special delight in catering to popular anti-Jewish hatred by fostering the presentation of anti-Jewish comedies, and as late as the third Christian century the Jewish rabbi of Cæsarea, a strong Roman city, is recorded as having raised a public protest against the perpetual and humiliating theatrical presentations carried on there, in which the Jews were held up to the scorn and ridicule of the Gentile world.

Anti-Semitism was just as pronounced in those days as it is in Russia in the twentieth century, but it took more of the form of mimicry and burlesque than of cruelty and wholesale massacre, and just as the modern Russian government fosters anti-Semitism among the Russian soldiery, so the Roman power was not averse to fostering those popular burlesques in which the Jews were held up to the derision of the Gentile populace. Especially did the Roman soldiery present their anti-Jewish burlesques at the time of the Roman Saturnalia, when they let loose their passions in wild excesses, without let or hindrance on the part of the government or of the military authorities.

We have often wondered why the Roman soldiers were permitted by their officers to insult and assault Jesus in the presence of King Herod, without even a protest. King Herod had no authority in Jerusalem, and Jesus had been sent to him only to satisfy the visiting king's desire to see the miracle-working Man of Galilee; but no sooner had the captive Jesus appeared in Herod's presence than the latter's bodyguard were permitted to fall upon Him with all the apparent insult of which a debased soldiery were capable, including the arraying of Christ in royal robes, His crowning with a crown of thorns, His blindfolding, not to speak of the slapping of His face (or, rather, boxing of His ears), His whipping, and the bending of the knee in mock homage to the burlesque Jewish King!

Now all these features of Christ's humiliations (preceding His sentence to death by the lawful authority, Pilate) are known to have been the accompaniments of every burlesque Roman play in which ridicule of the Jews and their kingdom was the main object, and the conclusion naturally is that the Roman soldiers, in the abandon of the Saturnalia season, and while visiting Jerusalem for a few days, were simply enacting a brutal kind of anti-Jewish burlesque, its mockery and scorn

of the Jews as a nation. It is not necessary to believe that Jesus' treatment as the King of Mimicry was planned out long before its occurrence, but rather that it was hurriedly concocted and very easily staged in the Roman barracks, because the soldiers were well acquainted with such doings, and had the comedy of anti-Jewish mimicry at their tongue's end. It was the acknowledged privilege of the Roman soldiers in garrison towns to conduct such stage mimicries, and thus is explained the utter silence of the Roman military officers when "Herod's men of war" set Jesus "at naught."

The explanation of these crucifixion scenes, while satisfying and helpful to students of the Bible, does not, of course, minimize the fact that Christ suffered intensely in mind and body as the central figure of the comedy, as the King of Mimicry in the Roman barracks at Jerusalem. It was only after thus figuring as the burlesque King of the Jews that the lawful officer, Pontius Pilate, sentenced Christ to death on the Cross. The German savants, Wendland and Reich, and the Frenchmen, Parmentier and Cumont, are foremost in recognizing Jesus as the King of Mimicry in the hands of Herod's "Men of War."

### ISAIAH AND THE WARRIOR FROM EDMOM.

BY GEORGE DOWNING SPARKS.

**T**HE poetry of the Jewish people is noted among other things for its intense passion. The hot sun of the desert has burnt its way into their lyrics to that extent, that we who read them thousands of years afterward can yet feel their author's throbbing and exulting joy.

Think of the mad enthusiasm of the rescued Israelites, as they stand on the shore of the Red Sea, and fling across the storm-driven waves their wild paean of victory: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is a man of war; the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy."

Or, that magnificent battle hymn, the Sixty-eighth Psalm: "Let God arise, and let his enemies be scattered; let them also that hate him flee before him. Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God."

Bearing on what has just been written, we shall be prepared to appreciate Isaiah's picture of the warrior from Edom, as given to us in the first six verses of the sixty-third chapter bearing his name. As we read the words, we almost shudder at their savage fury; and yet the imaginative force displayed in them is so magnificent that we forget everything else.

The scene briefly is this: The Prophet—a faithful watchman—is looking out and down one of the rocky gorges which lead to Edom, the hereditary enemy of the chosen people. As he gazes, suddenly, on the heights beyond, he sees a mighty figure.

"Who is this?" he cries, as the unknown stranger rapidly approaches. "that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?"

"I that speak in righteousness, mighty to save," is the answer thrown back to the Prophet on his watch-tower.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" again asks the spokesman of Jehovah.

"I have trodden the wine-press alone," comes the reply, "and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore my own arm brought salvation unto me and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

Who was this mysterious Stranger? Isaiah tells us exactly Who He was. He was no other than Jehovah Himself, taking the guise of an Israelitish chief. He comes from Edom a conqueror, stained with the blood of His enemies.

Nearly six hundred years afterwards, St. John in Patmos,

separated from home and kindred by "the salt, estranging sea," comes across this identical passage of Isaiah. After pondering over it and with the realization that Jehovah had sent His only begotten Son into the world, he incorporates the thought of the Prophet into his own awful picture of the triumph of the true Messiah: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire—and he was clothed with a vesture dipped in blood—and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God."

### HOLY WEEK.

BY THE LATE REV. JAMES A. BOLLES, D.D.

**T**HERE has always been a Holy Week in the Church of God—always, as well under the Law as under the Gospel, one entire week consecrated to religious solemnities, by Almighty God Himself, having its origin in the Paschal Week of the Old Dispensation, foreshadowing the suffering of Christ, and continued in the Christian Church to commemorate those sufferings. And as in the one week the pious Jew looked forward to the atonement symbolized in the Passover Lamb to be revealed in the fulness of time, so in the other the pious Christian looks back upon the stupendous mystery as finished; and under both dispensations, the real subject of the week is, "The Lamb slain from the foundation of the world." Yes, for fifteen hundred years before the coming of Christ, there was a Holy Week in the Church of God. Year after year, the Jewish nation gathered within the Temple, to be nearer the altar of their faith. There they rehearsed the story of their redemption from Egypt; there they heard the miracles of their deliverance read; there the Paschal Lamb was slain, and the mystical supper eaten; and so, from century to century, it continued until the great week arrived, when the types and symbols disappeared, and the true Paschal Lamb was slain.

If, for fifteen hundred years, it was dear to the faithful, as the shadow of good things to come, can it be possible that it is no longer dear as the week commemorative of the actual fulfillment? The supposition is impossible. We know it is not so. We know from the undoubted testimony of all history, that as the week came around, so filled and crowded with the most sacred and affecting recollections of the sufferings of Christ, the early Christians rescued it from all common and worldly purposes, and made it commemorative of all the mysterious agonies of the Saviour's cross and passion. They crowded their temples and places of public worship; they listened to the story of the Redeemer's condescension and love, as read to them from the inspired record of the Prophets and Evangelists of our Lord; they followed Him through all the painful steps of His humiliation and sufferings, from Gethsemane to Calvary, and into the very tomb of Joseph of Aramathea, watching the portals of the grave, until the glorious Easter morn awoke and proclaimed His victory over death and hell.

From pain to pain, from woe to woe,  
With loving heart and footsteps slow,  
To Calvary with Christ we go.  
See how His precious Blood  
At every station pours;  
Was ever grief like His?  
Was ever sin like ours?

We adore Thee, O Christ, and we bless Thee,  
Because by Thy Cross and precious  
Blood Thou hast redeemed the world.

### A HYMN FOR GOOD FRIDAY.

Holy Cross! my Saviour bearing,  
Done to death for love of me,  
On the blood-stained earth despairing,  
Who shall save me? Who but He?  
He, the smitten and rejected,  
Scorned by simple and by wise,  
Jesu! Saviour! Long Expected!  
World-redeeming Sacrifice!

Tree of speechless shame and sorrow!  
Cross of glory and renown!  
Nought of splendor thou couldst borrow  
From the monarch's jewell'd crown!  
Royal gems may glow and quiver,  
But the rays that make thee bright  
Come from Him who is for ever  
God of God, and Light of Light!

RICHARD OSBORNE.

## Church Calendar.



- Apr. 5—Fifth Sunday (Passion) in Lent.  
 " 12—Sunday (Palm) before Easter.  
 " 13—Monday before Easter.  
 " 14—Tuesday before Easter.  
 " 15—Wednesday before Easter.  
 " 16—Maundy Thursday.  
 " 17—Good Friday.  
 " 18—Saturday. Easter Even.  
 " 19—Easter Day.  
 " 20—Monday in Easter.  
 " 21—Tuesday in Easter.  
 " 25—Saturday. St. Mark, Evangelist.  
 " 26—First Sunday (Low) after Easter.

### CALENDAR OF COMING EVENTS.

- April 29—Dioc. Conv., Louisiana, Arizona.  
 " 30—Dioc. Conv. Delaware.  
 May 5—Dioc. Conv., Pennsylvania, New Jersey.  
 " 6—Dioc. Conv., Mississippi, Tennessee; National Conference of Church Clubs, St. Louis.  
 " 7—Conv., Miss. Dist. of New Mexico.  
 " 9—Dioc. Conv., Kentucky.  
 " 11—Dioc. Conv., Southern Virginia.  
 " 12—Dioc. Conv., Dallas, Harrisburg, Kansas City, Long Island, South Carolina; Church Congress, Detroit.  
 " 13—Dioc. Conv., Arkansas, Florida, Los Angeles, North Carolina, Pittsburgh, West Texas.  
 " 17—Conv., Miss. Dist. of North Dakota.  
 " 18—Conv. Miss. Dist. of Honolulu.  
 " 19—Dioc. Conv., Central Pennsylvania, Iowa, Newark, Rhode Island, Western New York.  
 " 20—Dioc. Conv., Alabama, Maryland, Maine, Massachusetts, Nebraska, Southern Ohio, Virginia, Washington. Primary Council Eighth Dept., Portland.  
 " 23—Dioc. Conv., East Carolina.  
 " 26—Dioc. Conv., Chicago.

## Personal Mention.

THE REV. ISAAC T. BAGNALL has resigned his charge of Trinity Church, Fulton, Ky.

THE REV. C. H. BEERS, after a few weeks' residence in Bramwell, W. Va., left on April 1st for the diocese of Connecticut, to be rector of St. Paul's Church, Bantam.

THE REV. WILLIAM BLOMQUIST, rector of St. Ansgarius' Church, Minneapolis, has declined a call to Sault St. Marie, Canada, and will remain in his present field of labor.

THE REV. RICHARD COX, who for the past three years has been priest in charge of Weyburn, Sask., in the diocese of Qu'Appelle, has resigned and will be instituted by Bishop Morrison as rector of Christ Church, Crookston, in the diocese of Duluth, on May 3d, which will also be the fifth anniversary of his ordination to the diaconate.

THE REV. J. G. EWENS of Holy Trinity parish, Manistee, who has been seriously ill for several weeks, is now recovering.

THE REV. JOHN D. GILLILAND, rector of St. Peter's, Plymouth, Conn., has returned from a sojourn in the South, much improved in health, and has resumed his labors in the parish.

THE REV. P. N. McDONALD entered on the rectorship of St. Paul's Church, Sistersville, W. Va., on April 1st, having resigned his mission work on the Kanawha.

THE REV. F. S. MOREHOUSE, who has had charge of St. Paul's Church, Rugby, N. D., for four years, has resigned to accept work at Cheshire, Conn.

THE address of the Rev. HERBERT PARRISH is No. 40 Crafts Road, Chestnut Hill, Mass.

THE address of the Rev. T. S. RICHEY is changed from Highland Park, Ill., to 921 Thirtieth Street, Wilmette, Ill.

THE REV. CHARLES L. SLEIGHT, for seven years rector of Grace Church, Waterford, N. Y., has been called to the rectorship of St. James' Church, West Somerville, Mass., recently vacated by the Rev. Glenn Tilly Morse. It is un-

derstood that the Rev. Mr. Sleight will accept the call.

THE REV. CHRISTOPHER P. SPARLING, rector of St. John's Church, Louisville, Ky., has resigned. He leaves for the diocese of Niagara, Canada, on May 1st.

### ORDINATIONS.

#### DEACONS.

VIRGINIA.—On March 27th, at St. John's Church, Richmond, GUY DOUGLAS CHRISTIAN, by the Bishop of Virginia. The Rev. William Meade Clark presented the candidate, and the sermon was preached by the Rev. R. A. Goodwin, rector of St. John's Church, Richmond, of which he was for many years a devoted member. Other clergy participating were the Rev. Messrs. G. O. Mead, Thomas G. Darst, J. J. Gravatt, and the Rev. John Moncure, D.D. Mr. Christian has for several years been engaged in Church work, and has recently been in charge of St. John's parish, West Point, Va.

#### PRIESTS.

KANSAS.—On the Fourth Sunday in Lent, in St. John's Church, Parsons, by the Bishop of the diocese, the Rev. ROWLAND OLIVER MACINTOSH. The Rev. Douglas Hobbs preached the sermon and presented the candidate, and the Rev. H. M. Carr, D.D., and the Rev. A. S. Freese assisted in the laying on of hands.

KENTUCKY.—The Rev. MILTON R. WORSHAM, who has charge of the mission at Shelbyville, was ordained to the priesthood on Tuesday, March 31st. The service was held at the Cathedral. The Rev. R. McCready preached the sermon, and Dean Clark presented the candidate.

NEWARK.—On Thursday, April 2d, in Grace Church, Orange, the Bishop of the diocese advanced to the priesthood the Rev. MORGAN ASHLEY (son of one of the vestrymen of the church), who has spent his diaconate in charge of St. Paul's mission, Butler. He was presented by the Rev. Charles T. Walkley, rector of the parish.

Also, at the same time and place the Rev. HORATIO K. GARNIER who, in connection with his graduate studies at the General Seminary, officiates at St. Paul's Church, Montvale. The candidate was presented by the Rev. Henry B. Wilson. The Bishop preached the sermon.

NORTH DAKOTA.—On March 26th, at St. James' Church, Grafton, the Bishop of North Dakota advanced to the priesthood the Rev. FREDERICK A. MARTYR, deacon in charge of the mission. The candidate was presented by the Rev. J. K. Burleson of Grand Forks who, with the Rev. R. Currie of Park River, and the preacher, united in the imposition of hands. The sermon was preached by the Rev. R. C. Johnstone, a presbyter in the orders of the Scottish Episcopal Church, now canonically resident and engaged in the diocese of Rupert's Land. Mr. Martyr will continue in charge of the Grafton field, where for a year he has done faithful and effective work.

### DIED.

DOUGLAS.—Entered into rest at Delta, Colo., March 1st, 1908. Rev. WILLIAM TAYLOR DOUGLAS, eldest child and only surviving son of the late Rev. W. K. Douglas, S.T.D., aged 49 years.

"How beautiful are the feet of them that preach the gospel of peace."

SOMERVILLE.—Entered into life in the early morning of Ash Wednesday, March 4, 1908, at Clifton Springs, N. Y., Rev. GEORGE S. SOMERVILLE, rector of Old Falls Church, Va., in the 50th year of his age.

"For he looked for a city which hath foundations, whose Builder and Maker is God."

WETHERBY.—In Burlington, Vt., March 28, 1908, Mrs. PAULINA (BAILEY) WETHERBY, aged (nearly) 84 years. She was the widow of Farwell Wetherby of Cambridge, Vt., where she had been one of the oldest members of the mission of the Holy Apostles.

### MEMORIALS.

#### WILLIAM PANCOAST BARBER.

MINUTE ADOPTED BY THE VESTRY OF CHRIST CHURCH, ELIZABETH, NEW JERSEY, AT A SPECIAL MEETING, HELD ON THE FOURTH SUNDAY IN LENT, 29TH MARCH, 1908.

The vestry of Christ Church, having heard with profound sorrow of the passing away of

their beloved friend and brother, the senior warden of the parish, WILLIAM PANCOAST BARBER, whom God called to Himself on Wednesday, 18th March, A. D. 1908, place on record their appreciation of his long service, his devotion to duty, and his sterling character.

Mr. Barber was connected with the parish from boyhood, being the son of one of the founders and first vestrymen of Christ Church; and during his long connection with it he served as chorister, choirman, lay reader, teacher and superintendent of the Sunday school, treasurer of the parish, vestryman and warden. For the thirty-eight years that he was a member of the vestry he was a wise counsellor and a staunch upholder of the rector. The faithfulness of his service to the parish was exceeded only by his love and fidelity to the Church. He was ever a zealous defender of the Catholic Faith.

In his life he was conspicuously devout, upright, and conscientious, a man without guile, consistent, pure in heart, and faithfully fulfilling all his duties to God and man; his influence for good was marked and widespread; and he was the best-loved man in the parish, being in every sense a noble example of a true Christian gentleman who lived his religion. We are grateful to have had the privilege of knowing him and of testifying to his wonderful spiritual life.

In his death the vestry has lost a much-valued friend and associate; the parish one of its oldest and most faithful members, whose example is worthy of emulation; and his family a loving and devoted husband and father.

May he rest in peace, and may perpetual light shine upon him.

To his bereaved family we respectfully offer our heartfelt sympathy in their great loss, and our prayers that theirs may be the peace "which passeth all understanding."

H. H. OBERLY, Rector,  
 CHARLES TOWNSEND, Warden,  
 WILLIAM B. MOREWOOD,  
 CHARLES W. IRWIN,  
 MORTON S. LEWIS,  
 J. HAMILTON P. CONOVER,  
 HARRIMAN N. SIMONS,  
 AUGUSTUS W. SCHWARTZ,  
 Vestrymen.

Christ Church, Elizabeth, New Jersey,  
 The Fourth Sunday in Lent, 29th March, 1908.

### 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 cents per word.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS WANTED.

**P**RIEST, who will be free to accept work about May, would like to hear from any Bishop, Rector, or Vestry who may need his services. Reference to wardens and the highest authority of the Church. Address: D. C. L., LIVING CHURCH, Milwaukee, Wis.

**P**UPILS wanted for Plano. Accompanist. Playing for dancing. Prices reasonable. Miss SHEAHAN, 117 W. 62nd Street, New York.

**P**OSITION in church for organist of wide experience. Good soloist and choir-director. Will substitute for summer months. Address: "K," care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST—Eleven years' experience, good preacher and organizer, desires Parish or Mission. Address: W. W., THE LIVING CHURCH, Milwaukee, Wis.

**A** PRIEST, 30 years old, single, engaged in educational work in the East, would like to correspond regarding *locum tenency* work. Available from June 15th to September 15th, or reasonable portion of that time. Address: "LOCUM TENENS," care 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. NORTON, 67 University St., Montreal, Canada.

#### PARISH AND CHURCH.

**THE WORDS OF THE CRUCIFIXION** (Stalner's), 10½x5¼ inches, for the pews. Edited by the Rev. Maurice J. Bywater. Postage paid, \$3.00 per hundred; printed in bold type. QUICK PRINT PUBLISHING CO., North Yakima, Wash.

**CHURCH PLANS.**—If about to build, send 2-cent stamp for booklet of "Church Plans and Designs." Address: MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Correspondence solicited.

**BOOKLET: Thoughts During the Administration of The Holy Communion.** In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, publisher, 251 Fourth Avenue, New York. Price, 10 cts. or \$1.00 per dozen, postpaid.

**A LENTEN AND EASTERTIDE CARD FOR THE SICK**, on stiff cardboard (7x4½ 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.

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

**CATHOLIC SERVICES IN LOS ANGELES.** Cath. 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.

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

**PIPE ORGANS.**—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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

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

#### CHURCH EMBROIDERY.

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

#### UNLEAVENED BREAD.

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

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

#### WINTER RESORTS.

**RESTHAVEN, SAINT AUGUSTINE, FLORIDA:** Opened to limited number of guests. Sunny, cheerful house, near City Gates and old Spanish Fort. Homelike and quiet. Open fires, new

plumbing, sulphur baths, wide verandas. Block from car line. Diet kitchen. Particular attention to the convalescent and delicate.

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

#### HEALTH RESORT.

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

#### TRAVEL.

**EUROPE.—COMPREHENSIVE SUMMER TOUR**—\$165. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, Box X 3178, Boston, Mass.

#### MISCELLANEOUS.

**WIT AND HUMOR OF THE PARSON.** After Lent you will want a copy of the Rev. Dr. Mallett's book for "Blue Monday." Bishop Whitehead says: "Read it with genuine interest and amusement." Commended everywhere by clergy and religious press. Cloth, \$1; paper, 50 cents. Address: F. J. MALLET, Sharon, Penn.

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

**FORTY DOLLARS** for introducing *The Sign of the Cross*. ANCHOR PRESS, Waterville, Conn.

**LINEN LACES** from four cents a yard. Write for samples, stating requirements. THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.

**BARIES' LAYETTES MADE TO ORDER.** Reform Patterns and directions for 40 garments, long and short, 25 cts. Catalogues. MARIE L. CHARLES, Linden, Mich.

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

#### NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,

#### THE BOARD OF MISSIONS

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.  
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

#### NEW NAME.

After March 18, 1908, the only legal name and title is THE GENERAL CLERGY RELIEF FUND. Thereafter the former name, i.e., "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church in the United States of America," should not be used.

#### ENDOWMENT.

There is, for generous Churchmen and Churchwomen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but it would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

"And the King shall answer and say unto

them, verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through all the time to come.

#### GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. MCCLURE, Assistant Treas.,  
The Church House, Philadelphia.

#### BOOKS RECEIVED.

THOMAS WHITTAKER. New York.

*The Seven Words from the Cross.* A Course of Meditations. By the late Frederic Watson, D.D., Fellow and Theological Lecturer in St. John's College, Cambridge; Vicar of St. Edward's, Cambridge; Hon. Canon of Ely. Edited by C. B. Drake, M.A., Rector of Leverington. With a Preface by the Lord Bishop of Ely. Price, 80 cents net.

*The Sermon on the Mount, As Viewed From the Modern Standpoint.* A Series of Addresses. By the Rev. J. R. Cohm, M.A., Rector of Aston Clinton (Late Fellow of Jesus College, Oxford). Price, \$1.40 net.

*The Christian Life Here and Hereafter.* Being a Selection from the Sermons of the Late Frederic Watson, D.D., Fellow and Theological Lecturer in St. John's College, Cambridge; Vicar of St. Edward's, Cambridge; and Hon. Canon of Ely. Edited by C. B. Drake, M.A., Rector of Leverington. With a Preface by the Lord Bishop of Ely. Price, \$2.00 net.

"*The Pathway of the Cross.*" Addresses and Devotions for the "Three Hours," and for Private Meditations. By the Rev. G. T. Shettle, L.A., Vicar of St. Catherine's, Birkenhead (author of *A Handbook for After Meetings*). With an Introductory Note by the Ven. H. B. Hodgson, M.A., Vicar of Berwick, Archdeacon of Lindisfarne. Paper cover, 40 cents net.

STATE DEPARTMENT. Madison, Wis.

*Tabular Statements of the Census Enumeration and the Agricultural, Dairying and Manufacturing Interests of the State of Wisconsin.* Also Alphabetical List of the Soldiers and Sailors of the Civil War Residing in the State, June 1, 1905. Compiled and Published by Authority of Law Under Direction of Walter L. Houser, Secretary of State.

*Biennial Reports of the Secretary of State.* Commissioners of Public Printing and the Superintendent of Public Property of the State of Wisconsin. For the Fiscal Years Ending June 30, 1905, and June 30, 1906.

*Wisconsin Census Enumeration, 1905.* Names of Ex-Soldiers and Sailors Residing in Wisconsin, June 1, 1905. Compiled from the returns made by the County Clerks to the Secretary of State, as provided by Chapter 45, Revised Statutes, 1898. Alphabetically Arranged. Compiled and Published by Authority of Law Under Direction of Walter L. Houser, Secretary of State.

E. P. DUTTON & CO. New York.

*The Life of Antonio Rosmini-Serbatì.* Translated from the Italian of the Rev. G. B. Pagani, Provincial of the Institute of Charity in Italy. Price, \$3.00 net.

*An Apostle of the North.* Memoirs of the Right Rev. William Carpenter Bompas, D.D., First Bishop of Athabasca, 1874-1884. First Bishop of Mackenzie River, 1884-1891. First Bishop of Selkirk (Yukon), 1891-1906. By H. A. Cody, B.A., Rector of Christ Church, Whitehorse, Y. T., Canada. With an Introduction by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land. Price, \$2.50 net.

LONGMANS, GREEN & CO. New York.

*Authority Ecclesiastical and Biblical.* By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, Ill. Price, \$1.50 net.

*The Sacrament of the Altar.* By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. (The Oxford Library of Practical Theology.) Price, \$1.40 net.

**A. N. MARQUIS & CO. Chicago.**

*Who's Who in America.* A Biographical Dictionary of Notable Living Men and Women of the United States. 1908-1909. Founded 1899. Founded and Edited by Albert Nelson Marquis. Revised and Reissued Biennially. Vol. V. Price, \$4.00 net.

**FROM THE AUTHOR.**

*The Making of a Churchman.* By Ernest Vincent Shayler, Rector of Grace Church, Oak Park, Ill.

**CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.**

*The Japan Mission of the American Church.* Church Work in the Dioceses of Tokyo and Kyoto. Robert W. Andrews, Missionary Priest.

**LOTHROP, LEE & SHEPARD CO. Boston.**

*Principles of Psycho Philosophy.* By Charles B. Newcomb, Author of *All's Right with the World, Discovery of a Lost Trail.* Price, \$1.40 net, postpaid \$1.50.

**THE RELIGIOUS PUBLISHING CO. Chicago.**

*The Unfolding Life.* A Study of Development With Reference to Religious Training. By Antoinette Abernethy Lamoreaux. With Introduction by Marlon Lawrence. Price, 75 cents net.

**PAPER COVERED BOOKS.****THOMAS WHITTAKER. New York.**

*An Instruction for Candidates for Confirmation.* By the Rev. John P. Peters, D.D., Rector of St. Michael's Church, New York. Price, ten cents.

*A Manual of Instruction for Confirmation Candidates and Young Communicants.* By the Rev. George W. Shinn, Newton, Mass., Author of Manuals on the Prayer Book, Church History, and Collects, Epistles, and Gospels. Price, 20 cents.

**PAMPHLETS.**

*Around the World for the American Bible Society.* Being Twelve Letters Descriptive of a Visit to the Society's Agencies in the Far East. By John Fox, D.D., Corresponding Secretary. Published by American Bible Society, New York. 1908.

*Roosevelt and the Money Power.* Responsibility of Dishonest High Finance for the Panic of 1907. By John C. Albert. (Sudwarth Printing Company, New York). Price, 10 cents.

# THE CHURCH AT WORK

**PROGRAMME OF THE CHURCH CONGRESS.**

DETROIT, MICH., MAY 21ST TO 15TH INCLUSIVE.

TUESDAY, MAY 12TH, 10 A. M.

Opening Communion Service. Address: The Rt. Rev. Charles D. Woodcock, D.D., Bishop of Kentucky.

TUESDAY EVENING, MAY 12TH.

TOPIC I.—*"The Relation of Christianity to Mental and Spiritual Healing."*

Writers: The Rev. Elwood Worcester, D.D., The Rev. H. C. Swentzell, D.D.

Speakers: Dr. H. R. Hopkins, Professor Joseph A. Leighton, Ph.D.

WEDNESDAY MORNING, MAY 13TH.

TOPIC II.—*"The Constructive Value of the Higher Criticism."*

Writers: The Rev. L. W. Batten, D.D.; the Rev. E. M. Paddock.

Speakers: The Rev. Lester Bradner, Jr., the Rev. Prof. H. E. W. Fosbroke.

WEDNESDAY EVENING, MAY 13TH.

TOPIC III.—*"The Civic Mission of the Church."*

Writers: The Rt. Rev. Henry C. Potter, D.D., Mr. Henry George, Jr.

Speakers: The Bishop of Chicago.

THURSDAY MORNING, MAY 14TH.

TOPIC IV.—*"The Influence of History Upon Theology and Religion."*

Writers: The Rev. H. P. Nichols, D.D., the Rev. Frederick J. Kinsman.

Speakers: The Rev. E. S. Drown, D.D., Prof. R. M. Wenley, Ph.D., the Rev. William Clark, D.C.L.

THURSDAY EVENING, MAY 14TH.

TOPIC V.—*"The Relation of Christendom to Heathen Nations."*

(a) *Missions and Commerce.* Writer: The Rev. H. R. Hulse.

(b) *Missions and Diplomacy.* Writer: The Rev. L. S. Osborne.

Speakers: The Rev. R. F. Alsop, D.D., Mr. John W. Wood.

FRIDAY MORNING, MAY 15TH.

TOPIC VI.—*"The Place of Organized Christianity in Modern Life."*

Writers: The Rev. F. I. Paradise; the Rev. H. W. Wells.

Speakers: The Rev. W. L. Robbins, D.D.; the Rev. W. R. Breed, D.D.

FRIDAY AFTERNOON, MAY 15TH.

TOPIC VII.—*"The Place of Character in Salvation."*

Writers: The Rev. Chas. H. Babcock, D.D.; The Rev. John Henry Hopkins, D.D.

Speakers: The Rev. Langdon C. Stewardson, D.D.; the Rev. C. B. Wilmer, D.D.

It will be seen that the above programme is not quite complete, but the few vacancies will be filled in the course of a fortnight. Clergymen expecting to attend the Congress will do well to inquire of the General Secretary concerning railway rates, as under certain conditions liberal concessions will be made. The best regular rate

is \$13.50 from New York via West Shore and Wabash Railways.

G. A. CARSTENSEN,

General Secretary.

Riverdale, New York City, March 30, 1908.

**INHIBITION IN THE DIOCESE OF QUINCY.**

A STRANGE incident occurred at Kewanee, Ill., in the diocese of Quincy, late in March. It appears that a priest of the diocese of Long Island, the Rev. Wm. A. Wasson of Riverhead, N. Y., was advertised to speak in the interests of the Liquor Dealers' Protective Association in the opera house on Sunday evening, March 29th. The rector of the church in Kewanee, the Rev. George R. Hewlett, thereupon asked the Bishop to inhibit Mr. Wasson from speaking within the boundaries of his parish. The Bishop promptly wired the facts to the Bishop of Long Island, who thereupon wired to the Rev. W. A. Wasson, forbidding him to speak without the consent of the local clergyman. The Bishop of Quincy also wrote Mr. Wasson, asking him to refrain from speaking unless with the consent of the rector, and warning him under no circumstances to speak as a priest of the Church in the interests and in the pay of any liquor dealers' association. Notwithstanding this prohibition from his own Bishop and the Bishop having jurisdiction, as also from the rector of the parish in which he was to speak, Mr. Wasson delivered his address, explaining at the outset that he was not speaking in his capacity as a clergyman. "The address," says a local paper, "was the usual denial that prohibition prohibits, and the claim that the saloon regulated by law is a legitimate business. A fierce attack was also made on the insincerity of those pushing the local option movement, and they were said to be animated with a blind, unreasoning hatred, and not with the spirit of Christ, which they claim to possess."

It need hardly be said that Churchmen cannot admit the claim that a priest of the Church can divest himself of his orders and speak as though he were not a priest, while in this particular case also he had been advertised as a clergyman. Mr. Wasson is said to receive remuneration for his services as a speaker from the Liquor Dealers' Protective Association. He is also rector of Grace Church, Riverhead, L. I.

**UNDER CANON 19.**

IN ROANOKE, VA., diocese of Southern Virginia, we have two churches; the Rev. W. H. Milton, D.D., is rector of St. John's, and the Rev. Archer Boogher is rector of Christ Church. On the last Sunday evening in March the pulpits of both these churches were occupied by Methodist ministers, the occasion

being simply that a Methodist conference was holding its sessions in that city. Bishop Randolph preached and confirmed a class at St. John's in the morning and urged the people of the parish to attend the evening service in large numbers in honor of the auspicious occasion. It is stated, however, that congregations were light in both cases.

AT ST. DAVID'S CHURCH, Austin, Texas (the Rev. Thomas B. Lee, rector), ministers of various denominations have made addresses at Wednesday services during Lent. This is the only instance of the kind that has occurred in the diocese of Texas under the present canon. A year ago the rector of Christ Church, Houston, made a similar experiment, but the result was disappointing and it has not been repeated this year.

WE ARE AUTHORIZED to say that a transaction at Watertown, Conn., reported under this head in last week's issue, was wholly without the knowledge or consent of the Bishop of the diocese, who had received a request to issue such a license and had declined to do so. The restrictive nature of the canon is further shown in the fact that several similar requests have also been refused by the Bishop of Connecticut. He has informed inquirers that they must show not only that there is a "special occasion" for any license under the canon but also that there is a special message which the desired speaker can give.

ON A RECENT Sunday morning the Rev. Frederick N. Jackson, a Presbyterian minister, preached, by invitation of the rector (the diocese has no Bishop), in Christ Church, Savannah, Ga. The Ecclesiastical Authority of the diocese was not a party to the invitation.

**PROTEST TO THE BISHOP OF MASSACHUSETTS.**

AN AFFECTIONATE and respectful letter, signed by a considerable number of priests and laymen of the diocese of Massachusetts, has been sent to the Bishop of that diocese, expressing the hope that the interpretation of Canon 19 may, in that diocese, be such as not to increase the pain and uneasiness felt by many Church people where it is interpreted in such a manner as to impair belief in the essential values of our Apostolic ministry.

**SERVICES AND MEETINGS FOR MEN.**

CHICAGO.—The Rev. E. V. Shayler of Grace Church, Oak Park, Ill., requested the men of his parish to attend an early celebration, at 7:30, on the Third Sunday in Lent. There was no music, no address, simply the Eucharist, and 169 men responded to the call.

LONG ISLAND.—The Federation of Men's Clubs of Brooklyn held a service on the even-

ing of April 3d at St. Timothy's Church, Howard Avenue (the Rev. C. A. Brown, rector). There was a very large attendance of men, who listened with much interest to an address by the Rev. Clarence Jones, rector of St. Mary's.

The Long Island Local Assembly of the Brotherhood of St. Andrew held a conference and service at the Church of the Redeemer, Brooklyn, on the evening of April 2d. There was a Junior Brotherhood meeting at 4:45 and an address by the Rev. Father Sill, O.H.C., followed an hour later by a Senior conference and address by the Rev. Floyd Appleton, rector of St. Clement's. At 8 P. M. there was Evensong and an address by Father Sill, who urged every Brotherhood man to prepare himself to receive early the Blessed Sacrament at the celebration on Passion Sunday morning, when the Bishop was expected to celebrate the Holy Communion.

LOUISIANA.—At a meeting of the lay members of several churches in New Orleans in the chapel of Christ Church Cathedral, on the evening of March 26th, the Men's Forward Movement was fairly launched on what is believed to be a career of usefulness. Several speakers of prominence were present and made addresses, and from the interest shown there is every reason to believe that the new movement is to be a success. The principal speaker of the evening was the Rev. R. W. Patton, who is helping to organize the movement throughout the state. The other speakers were: The Rev. J. D. La Mothe of St. Paul's Church, Rev. Beverly E. Warner, D.D., of Trinity Church, Orloff Lake, Francis Shields, and Mr. Nathan of the Prisoners' Aid Society. Bishop Bratton of Mississippi was among those present.

The Bishop of Texas delivered an interesting address on "Unity and Duality of Truth" at Christ Church Cathedral, on Wednesday night, April 1st. The lecture was under the auspices of the Church Club.

MARYLAND.—The members of all the Baltimore lodges of the Shield of Honor attended services at the Church of the Messiah, Sunday afternoon, March 29th. About 500 of the members of the order formed in line and marched to the church in a body. The services were conducted by the Rev. Peregrine Wroth, the rector. Several selections were sung by the choir and hymns were sung by the members of the order. The sermon was delivered by the Rev. Edwin Wroth.

NEW JERSEY.—The special services for men, held under the auspices of the Ministerial Association of Elizabeth, in an effort to reach the unchurched, have been so well attended that they are to be continued for three more Sunday evenings.

OHIO.—The Men's Club of St. Andrew's Church, Elyria, met on the evening of March 30th and listened to an excellent address by the Rev. C. A. Dowell, the rector of the Church of the Redeemer, Lorain.

PENNSYLVANIA.—At the annual meeting of the Pennsylvania Society of the Sons of the Revolution, held on Friday, April 3d, in Philadelphia, the Rev. George Woolsey Hodge, rector of the Church of the Ascension, was elected chaplain. The Rev. Rogers Israel, D.D., and the Rev. Horace E. Hayden were elected to the Board of Management. A fund of \$9,512 has been gathered towards the erection of a statue to General Anthony Wayne, whose body lies in St. David's burying ground.

PITTSBURGH.—At the April meeting of the Men's Club of St. John's Church, Sharon, Pa., Mr. Thomas D. West, a well-known ironmaster and writer on industrial themes pertaining to the iron and steel business, spoke as president of the Anti-Accident Association. Mr. West has embodied his views on this humane reform in a book which will soon be published. It is Mr. West's idea to make the

prevention of accidents a duty of the state government. He believes that cognizance now taken by state officials of matters of this sort is entirely inadequate, and that it does not afford sufficient protection either for life or property. It is believed that the law applying to workshops and factories, for which regular inspection is required, could be so extended as to include all lines of business. The plan is to provide for city, borough, and township boards, whose duties would be the prevention of all accidents within their respective jurisdictions, while a state board would exercise a general supervision.

#### THE OBSERVANCE OF LENT.

CONNECTICUT.—Lenten preachers at St. Andrew's Church, Meriden, are the Rev. Messrs. Arthur P. Greenleaf, Edward G. Reynolds, William H. Garth, Ellis Bishop, John N. Lewis, Jr., and the Rev. Samuel Hart, D.D. Among the Lenten services at St. George's, Bridgeport, the children's service is a particular feature, and always more than fifty children are present. The daily Lenten services are better attended than ever before. In the parish of Christ Church, Roxbury, a daily service in the village is sustained during Lent, with an additional service each week at the railroad station, a mile and a half away, and also in the "North" school district. This plan has been carried out for some years past, and the rector, the Rev. Walter D. Humphrey, seems to have solved the difficult problem of Lenten services in a rural parish.

KENTUCKY.—The noon-day services at Louisville have been sustained with unflagging interest. The Rev. Samuel S. Marquis, D.D., of Detroit was the principal speaker last week, and made a profound impression. At the service at St. Paul's he dealt with the question of the "Mental and Religious Healing of the Sick." His subject at the noon-day services was "Power, Its Sources and Channels." The Rev. Mr. McCready also made two addresses. The subject was "Present Conditions in Kentucky." Bishop Talbot and the Rev. William J. Bedford-Jones, in their addresses, made strong appeals for genuine Christianity. The subject of the latter was "A Spiritual Interpretation of the Parable of the Prodigal Son." Bishop Talbot's subject was "The Meaning of the Cross." Special services have been held at the Church of the Epiphany and St. Stephen's with most satisfactory results.

MILWAUKEE.—The following are the speakers and subjects for the noon-day services in the Stephenson building, Milwaukee, held under the auspices of the Brotherhood of St. Andrew: Passion Week—Monday, the Rev. Geo. F. Burroughs, St. Andrew's Church, "Sowing and Reaping"; Tuesday, the Rev. S. P. Delany of the Cathedral; Wednesday, the Rev. Walter G. Blossom, St. Luke's, Racine; Thursday, the Rev. William Austin Smith, St. Paul's Church, "Character—a By-Product"; Friday, the Bishop of Michigan; Saturday, the Rev. Charles H. Linley, St. Stephen's Church, "Conscience." Holy Week—Monday, Rev. J. G. H. Barry, D.D., Dean of Nashotah House; Tuesday, the Rev. A. A. Ewing, Grace Church, Madison; Wednesday, the Bishop of Milwaukee, "The Day of Silence"; Thursday, the Missionary Bishop of Nevada; Friday, the Rev. Frederick Edwards, St. James' Church; Saturday, the Rev. A. L. Bumpus, St. Mark's Church, "A Life Saver's Creed."

OHIO.—The noon-day Lenten services, in the Lyceum Theatre, Cleveland, continue to be well attended. The speakers for the week beginning Monday, March 30th, were the Rev. John Henry Hopkins, D.D., rector of the Church of the Epiphany, Chicago, and the Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland. The subjects of the Rev. Dr. Hopkins' addresses were as follows:

Monday, March 30th, "The Challenge of the City"; Tuesday, March 31st, "The Challenge of the Church"; Wednesday, April 1st, "The Challenge of Jesus Christ." The Rev. Mr. Stearly's subjects were: Thursday, April 2d, "The Tragedy of Failure"; Friday, April 3d, "The Tragedy of Refusal." In spite of most inclement weather there was a large congregation at Trinity Cathedral, Cleveland, at the fourth of the United Lenten Services, on Wednesday evening, April 1st, when the preacher was the Rev. John Henry Hopkins, D.D., rector of the Church of the Epiphany, Chicago. His sermon was a presentation of the need of a belief in Christ, added to his inevitable belief in a Supreme Being. Bishop Leonard, Dean Du Moulin, and a number of the local clergy were in the chancel. At the service on April 8th, the preacher will be the Bishop of Niagara.

WESTERN NEW YORK.—The attendance at the noon-day services at St. Paul's Church, Buffalo, is much larger this year than it has been at any previous year.

WEST VIRGINIA.—Special Lenten preachers at Trinity Church, Huntington, Friday evenings are the Rev. Drs. S. S. Moore and R. D. Roller, the Rev. Messrs. P. N. McDonald, J. Howard Gibbons, and Arthur M. Lewis of the diocese of West Virginia; J. D. Herron of Southern Ohio, and F. Van R. Moore of Lexington, Va. The services are well attended, and the rector is expecting to present a class of twenty-five persons for confirmation on Palm Sunday.

#### B. S. A. CONVENTION PRAYER.

THE FOLLOWING prayer has been authorized by the Bishop of Milwaukee for the coming convention of the Brotherhood of St. Andrew in Milwaukee:

O Heavenly Father, grant that the mighty power of the Holy Ghost may so rule and inspire the hearts and lives of the members of the Brotherhood of St. Andrew with wisdom, zeal, and love, that they may earnestly and courageously strive to promote Christ's Kingdom, until men everywhere acknowledge Him their Master and King.

Guide and bless the coming convention of the Brotherhood to Thy glory and the salvation of souls, through Jesus Christ our Saviour, who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

#### GIFTS, MEMORIALS, AND BEQUESTS.

TRINITY CHURCH, New Orleans, reports receiving a bequest of \$1,000 from the estate of the late James T. Hayden.

IN DISPOSING of an estate valued at \$200,000, the will of Samuel J. Magarge of Philadelphia provides that a portion is to revert to the Episcopal Hospital.

GRACE CHURCH, Baldwinsville, Central New York, has received an exquisitely and especially bound altar service book, presented by the Hon. Jacob Amos in memory of his wife.

A GRACIOUS gift to St. Barnabas' Hospital, Newark, N. J., is \$6,000 from Mrs. Robert F. Ballantine of Newark, to make provision in a room for any graduate nurse of the Training School, working in or near Newark, in need of hospital treatment.

FOUR CHANCEL windows with the four Evangelists as the central figures, were unveiled on April 2d, in Grace Church, Orange. They have been given in commemoration of the rectorship of the Rev. Dr. Alexander Mann, and not without thought also of the long rectorship of his uncle, the Rev. Dr. Schuyler, for whom the chancel of the church was made a memorial.

BY THE WILL of the late John Scholes St. Simeon's Church, Philadelphia, receives

\$5,000; the Episcopal Hospital, for the endowment of a free bed, \$5,000; St. Luke's Church, Kensington, \$500, and the House of Rest for the Aged, Germantown, \$250. Mr. Scholes was for many years rector's warden at St. Simeon's and a devout and consistent Churchman.

MRS. C. R. HUSON of Cambridge, Mass., formerly a member of St. Mark's Church, Coldwater, Mich., has presented to the latter parish a most beautiful and costly set of purple hangings for the altar and other chancel furnishings. With the red set which she is now preparing, will be completed sets of the four colors which this generous friend of the parish has contributed to her former house of prayer. This is said to be the finest set of hangings in the whole diocese.

THE HOME GUILD in connection with the Children's Home, New Orleans, has among other gifts received an altar book and chancel carpet as memorials to Miss Josephine Hannon, a former secretary.

THE VESTRY of Trinity Church, Huntington, W. Va., has presented a set of vestments to James Davis Gibson, eldest son of the rector, who is soon to be ordained deacon.

#### NEW CHURCHES AND OTHER IMPROVEMENTS.

MASSACHUSETTS.—St. John's Church at Franklin is soon to have a new structure, for which the rector, the Rev. Guy W. Miner, is working hard. The new building will be of concrete, which is getting to be a very popular material, largely because of its durability. The Rev. Mr. Miner has established his own concrete plant and he is raising the money for the edifice by disposing of concrete blocks at a dollar each. Eventually it is hoped to have a parish house.

The foundation stone of the new mission church for negroes at the south end of Boston, which will eventually include the two congregations of St. Augustine's and St. Martin's, will be laid by Bishop Lawrence on St. Mark's day (April 25th). The money for the new building is coming in slowly but great encouragement is found in the fact that several large donations have come from friends of the cause, notably F. W. Hunnewell, \$1,000; John G. Wright, \$500; the Rev. Dr. van Allen, \$50; and Howard Stockton, \$100.

MINNESOTA.—St. John's mission, Linden Hills, Minneapolis (the Rev. Harry B. Heald, priest in charge), has lately paid off all the indebtedness on its property, and is contemplating the expenditure of about \$1,000 on the improvement and enlargement of its present building. The priest in charge has recently bought a small home near the chapel, so that he may be near his people. In a few years it is expected to be a strong, self-supporting parish.

St. Philip's Church, St. Paul (the Rev. A. H. Lealtad, priest in charge), is enlarging and improving its present building. As this church is under the fostering care of the City Mission Society of St. Paul, the Rev. C. H. Shutt, rector of St. Peter's Church, St. Paul, is raising the necessary funds and superintending the improvements.

NEW JERSEY.—Christ Church, South Amboy (the Rev. H. W. P. Pearse, rector), has been greatly improved by the installing of new oak pews and the entire re-flooring of the church in hard wood. A fire in the parish building threatened its destruction on March 31st, but fortunately was discovered just as the congregation was leaving the church after a Lenten service, and quick work by the men led to its control before serious damage had been done.

SOUTHERN VIRGINIA.—Christ Church, Norfolk, has decided to build a new church on its lots in Ghent, on Olney road, at a cost of

\$100,000. The present edifice and site will be sold, and the proceeds will be used towards defraying the expense of the new church.

VIRGINIA.—A belfry is now being built to St. John's Church, Columbia, and the church is being otherwise enlarged and beautified. Heretofore the bell has hung in a small, detached wooden tower in the rear of the church, an inconvenient arrangement, especially in bad weather.

WESTERN MICHIGAN.—Eight hundred dollars has been given from the Missionary Thank Offering made last fall at Richmond for the new church edifice at Belding. The people there are putting forth their efforts to remodel and adapt a church building of the Methodists, which they purchased last fall and moved into town. With the \$800 thus received they hope to fit up the basement for parish house purposes and use the church proper for religious worship. This gift will be a great help to them in their efforts.

#### ALBANY CATHEDRAL SUMMER SCHOOL.

ARRANGEMENTS are being made for the sessions of the Albany Cathedral Summer School the last week in June, from Monday afternoon, June 22d, to Saturday morning, June 26th. Among the lecturers this year are the Rev. Dr. Kinsman of the General Theological Seminary, who is to give three lectures on the Principles of Anglicanism; the Rev. Dr. Nash of the Cambridge Theological Seminary, who gives four lectures on the First Epistle of St. John, and the Rev. Dr. Elwood Worcester, whose subject is the Emmanuel Church Movement. Dr. Worcester will give two lectures and a conference. The Rev. Philip M. Rhinelander will give two lectures on Comparative Religion. The other lecturers will be announced later.

For further information, apply to Canon Schlueter, The Deanery, Albany, N. Y. Rooms will be assigned in order of application when accompanied by the registration fee of \$5.

#### PROGRESS OF BISHOP SATTERLEE MEMORIAL FUND.

THE BISHOP SATTERLEE Memorial Fund is now over \$35,000, and it is hoped to make this \$50,000 by Easter. The largest offering thus far comes from Epiphany Church, Washington, but it was largely due to two donors.

#### ADDITIONAL BISHOP NEEDED FOR MINNESOTA.

THE GROWTH of the diocese of Minnesota demands that there shall soon be additional episcopal oversight, either by way of division, Coadjutor, or Suffragan (if such be sanctioned by the general Church). There is a strong dislike in many quarters of the diocese against the Suffragan plan, and it is most likely that it will unite on the Coadjutor plan. The Bishop feels strongly that before any action is taken there must be a material increase in the episcopate endowment fund. An active committee has been appointed, and in the last two weeks \$4,000 has been raised, of which \$3,000 is in cash. The Bishop has requested that on the Sunday before the Council offerings in all the parishes be taken for this fund.

#### SPECIAL SERVICE FOR SCANDINAVIANS.

THE SWEDES, Norwegians, and Danes, members of the Scandinavian Society of Philadelphia, which celebrated the 139th anniversary of the society last week, attended a special service, being a part of the celebration, in Old Swedes' Church, Gloria Dei, Swanson Street (the Rev. Snyder B. Simes, rector), on Tuesday night, March 31st.

#### DEATH OF THE REV. EDWARD ABBOTT, D.D.

THE DEATH of the Rev. Edward Abbott, D.D., rector emeritus of St. James' Church, Cambridge, Mass., and a priest of much distinction in his diocese and throughout the Church, occurred suddenly at the Boston Homeopathic Hospital last Sunday night, following an operation. Dr. Abbott, who was a brother of Dr. Lyman Abbott, editor of *The Outlook*, was born at Farmington, Me., July 15, 1841. He was graduated at New York University in 1860, and after studying theology at Andover, he became a Congregational minister. For some years he was editor of *The Congregationalist* and then of *The Literary World*. It was while serving in the latter capacity that he was attracted to the claims of the Church, and abandoning his denominational environment, was ordained deacon in 1879 and priest in 1880 by Bishop Paddock of Massachusetts. He was rector of St. James' Church, Cambridge, almost from the beginning of his ministry in the Church, and has at various times served as vice-dean and as dean of the Eastern Convocation, member of the Standing Committee of the diocese, deputy to General Convention, and president of the Cambridge City Mission. He declined an election as Missionary Bishop of Japan in 1889. Dr. Abbott was distinguished in the world of letters, not only for his earlier editorial work, as already mentioned, but also through his books treating of religious, historical, and biographical subjects. Among the latter were his *Memoir of Jacob Abbott*, and later a *Life of Phillips Brooks*. He received the degree of D.D. from New York University in 1890. He was chaplain of the Massachusetts senate during one session, while in the Congregational ministry. Dr. Abbott retired from active work a few years ago, since which he has lived quietly at his home in Boston.

#### OFFICERS OF AMERICAN CHURCH SUNDAY SCHOOL INSTITUTE.

THE ANNUAL meeting of the American Church Sunday School Institute was held in the Church House on Friday, April 3d. The Bishop of West Virginia was elected president, and the following five Bishops vice-presidents: Drs. Nichols of California, McVickar of Rhode Island, Webb of Milwaukee, Darlington of Harrisburg and Spalding of Utah; Secretary, the Rev. H. L. Duhring, D.D.; Treasurer, Mr. George W. Jacobs; Chairman of the Executive Board, Mr. George C. Thomas.

#### ACTIVITIES OF OHIO CHURCH-WOMEN.

THE GIRLS' FRIENDLY SOCIETY of Cleveland, Ohio, has recently purchased a piece of property, two and a half acres in extent, containing a fine grove and suitable buildings, which will be used for a G. F. S. holiday house. The property is located at Salida Beach, on the shore of Lake Erie, near Mentor, Ohio, famous as the home of ex-President Garfield. It will afford a splendid place for the summer vacations of working



girls from the city. It can be reached by electric car from Cleveland in a trifle over an hour. Bishop Leonard, Dean Du Moulin, and the Rev. W. R. Stearly of Emmanuel Church, Cleveland, are actively interested in the project.

AT GRACE CHURCH, Cleveland (the Rev. Charles C. Bubbs, rector), a "Quiet Day" for women, particularly for members of the Woman's Auxiliary, was held on Tuesday, March 31st. A celebration of the Holy Communion was held at 10:15 A.M., at which Bishop Leonard was the celebrant. He was assisted by a number of the local clergy. The meditations were given by the Rev. John Henry Hopkins, D.D., rector of the Church of the Epiphany, Chicago. They were four in number and were upon the following subjects: "The Duty of Teaching the Ignorant and of Correcting Offenders"; "The Duty of Giving Thanks with the Joyous and Sympathizing with the Afflicted"; "The Duty of Bearing Personal Injuries with Patience and Forgiveness"; "The Duty of Intercessory Prayer." Luncheon was served in the parish house of Grace Church, after which an address was delivered by Mrs. J. H. Hopkins, president of the Woman's Auxiliary in the diocese of Chicago, on the subject of woman's work for missions. Over a hundred women were present at the sessions.

AT A MEETING of the Woman's Auxiliary, held at St. Paul's Church, Cleveland (the Rev. Walter Russell Breed, D.D., rector), an address was delivered by the Very Rev. Frank Du Moulin, Dean of Trinity Cathedral, on "The Sevenfold Missionary Opportunity of the Present Day." He said that missions are not merely the sphere of the Church's activity but they are the very life of the Church. The parish which is not missionary in its spirit is dead. It is the chief loser by its failure to do its share in carrying on the missionary work of the Church. He then spoke of the sevenfold opportunity which modern missionaries and missionary workers have over all past generations since the beginning of human history.

#### SUMMER LECTURES FOR CLERGY AT OXFORD.

ARRANGEMENTS have been made whereby American clergymen, with those of the Church of England, are entitled to participate in a course of lectures to be delivered at Oxford, July 20th to 31st. There will be lectures daily, morning and afternoon, between the dates mentioned, except for a recess on the intervening Saturday from 1 o'clock until the following Tuesday morning. The courses are as follows:

##### FIRST WEEK—MORNING LECTURES.

- DR. DRIVER (2 lectures), "Some Selected Psalms."  
 DR. ILLINGWORTH (1 or 2 lectures), "Modernism."  
 DR. LOCKE (3 or 4 lectures), "The Education of St. Paul."  
 DR. ORTLBY (3 lectures), "The Conception of God in the Prophets."  
 CANON BEECHING (2 or 3 lectures), "English Sacred Poetry."

##### SECOND WEEK—MORNING LECTURES.

- DR. DRIVER (1 lecture), "Some Recent Discoveries."  
 DR. PLUMMER (4 lectures), "The English Church in the Eighteenth Century."  
 DR. SANDAY (2 lectures), "The Bearing of Criticism on (a) the Events of the Gospel History and (b) the belief in the Divinity of our Lord."  
 THE REV. H. L. GOUDGE (4 lectures), "The Epistle of St. James."  
 THE REV. D. STONE (3 lectures), "Eucharistic Doctrine and the Canon of the Roman Mass."

ACCOMMODATION. The clergy who attend may either (i) be lodged and boarded at an inclusive charge, without wine, of 6/- a day at Keble College, Wycliffe Hall, or possibly St. Stephen's House. Those who wish for this accommodation should communicate with Dr.

Kidd, who will reserve rooms in order of application; or (ii) apply to the authorities of their own college for the use of rooms, etc., there; or (iii) get, through the secretary, the names and addresses of lodging-house keepers, with whom all arrangements as to cost, etc., must be made direct, and not through the secretary.

FEES. The fee for attendance at the lectures is £1 for the whole time, or 15/- for either week. This fee should be sent, with the application for a ticket, to the secretary, the Rev. Dr. Kidd, St. Paul's Vicarage, Oxford.

#### CENTRAL NEW YORK.

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

#### Feast of the Purification at Syracuse—Personal.

ON THE feast of the Purification of the B. V. M. services in honor of the day at Syracuse were so arranged that all the rectors of the city and a number from out of town gathered in Trinity Church for a *missa cantata* at 11 o'clock. The Rev. H. N. Hyde, rector, was celebrant, the Rev. Dr. Hudson read the Gospel, and the Rev. Dr. Beauchamp, the senior priest of the diocese, the Epistle. The altar was beautified with lights, flowers, and palms.

THE BISHOP of the diocese has appointed the Rev. James Empringham, rector of St. Paul's Church, Syracuse, as delegate to the Pan-Anglican Conference.

#### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

#### Personal Mention.

THE REV. WM. CARSON SHAW, rector of Trinity Church, Carbondale, Pa., has been appointed by Bishop Talbot a delegate to the Pan-Anglican Congress. He will also accompany the Bishop as his chaplain to the Lambeth Conference, sailing from Philadelphia on May 30th.

#### INDIANAPOLIS.

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

#### Delegates Appointed to the Pan-Anglican Missionary Conference.

THE FOLLOWING persons have been appointed delegates to represent the diocese in the Pan-Anglican Missionary Conference: The Bishop, the Rev. J. E. Sulger, the Rev. E. A. Neville, the Rev. Paul Faude, Mrs. Francis.

#### KENTUCKY.

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

#### Death of Mr. William Robinson of Louisville.

THE CHURCH in this diocese has sustained a severe loss in the sudden death of Mr. William Robinson, an active worker and vestryman of St. Paul's Church, Louisville. He was stricken with apoplexy on the street, and died in a store a few minutes after. It was just prior to the noon-day service at the Board of Trade Building, and he was on his way there. His rector, the Rev. John Mockridge, was to have made the address, but hastened to him, and the Bishop took his place, making a strong appeal to those present on the shortness and uncertainty of human life.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Sermon to Syrians.

THE BISHOP of Jerusalem, a native of Syria, preached in St. Paul's Church, College Point, Long Island, on Sunday, March 29th. A large number of Syrians and Armenians who are employed in the silk mills in the locality attended the service.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

#### Lectures at New Orleans Churches—Mission at New Iberia.

DR. JAMES H. DILLARD, a communicant of the Church and a member of the Church Club, delivered the third of the lectures under the auspices of the Church at St. George's Church, New Orleans, on Wednesday, April 8th at 8 P.M. His subject was "New Education." Some very instructive and interesting lectures, on the invitation of the Catholic Club, have been delivered this Lent at St. Anna's, New Orleans, by the rector, the Rev. E. W. Hunter, the subjects being "The Real Presence," "The Apostolic Ministry," "Human Probation," and "The Inspired Scriptures." As these lectures were well reported by the secular press, their influence was general as well as parochial.

THE REV. W. E. W. DENHAM gave a mission at Epiphany Church, New Iberia, lately, the results of which have been excellent.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Lectures by the Bishop on Christian Education—Archdeacon Robinson on the Passion Play.

THE BISHOP spent the Second Sunday in Lent at Oldtown, and in the evening, at the City Hall, addressed an audience assembled under the auspices of the local Ministers' Association that crowded the place of gathering to the doors. The audience is said, indeed, to have been the largest of a religious character ever held in the city. Having been formally welcomed by the mayor of the place, the Bishop was introduced by the Ven. George S. Robinson, Archdeacon of the Penobscot, who presided, and his subject was "Christian Education." The City Council, the Superintendent of Schools, and over fifty teachers, together with many representatives of fraternal orders, were present, and the address was received with great satisfaction. During the week of Mid-Lent Archdeacon Robinson and the Roman clergy of the city delivered lectures in the City Hall on the Passion Play, and on every occasion the hall was filled to its capacity. The Archdeacon has now given eight years to missionary work in northeastern Maine, and during that time has taken no vacation.

#### MASSACHUSETTS.

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

#### Boys Burglarize Dorchester Church—Death of Mrs. Margaret Fales.

ST. JAMES' CHURCH, Roxbury, and St. Mary's, Dorchester, were recently entered by a gang of boys, but not much of value was stolen. Two boys were later arrested, charged with the crime. The pilfering of church edifices of other denominations is laid at their door also.

MRS. MARGARET FALES, widow of the Rev. Thomas F. Fales, for forty years rector of Christ Church, Waltham, died at her home in that city on March 30th. She was more than 80 years of age and had resided in Waltham for half a century. The Rev. Mr. Fales has been dead for a number of years.

#### MILWAUKEE.

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

#### Addresses at St. James', Milwaukee, Have no Connection with Canon 19.

SOME QUESTIONS having been asked in regard to the canonical status of certain addresses given at St. James' Church, Milwaukee, on sociological questions on several successive Friday evenings, it is proper to say that these have not been given in the church or at Church services. They are given in the

auditorium of the parish house and are comparable with other addresses on secular subjects before various men's clubs that are common in all parts of the country. They have not the remotest connection with Canon 19 nor with any other canon.

In view of the fact that various unfounded reports as to strange occurrences alleged to have taken place in the diocese of Milwaukee have repeatedly been put into circulation during the past few months, it is suggested that persons interested should verify such reports in instances where they appear, on the face of them, to be questionable or improbable.

**NEWARK.**

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

**Christ Church, Newark, Accepted as Pro-Cathedral.**

CHRIST CHURCH, on the east side of Newark, of which the Bishop is rector and the Rev. A. A. Jaynes vicar, has been accepted as the pro-Cathedral. The act of permitting the formation of the Cathedral Foundation has passed one House of the Legislature. As only general legislation is possible in New Jersey, the act permits a Presbytery, Conference, Classis, as well as a diocesan Convention to act in this matter. The first action upon the Cathedral Foundation has been to establish a mission for colored people on the southeast side of Newark.

**NEW JERSEY.**

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

**The Coming Diocesan Convention—Travel 28 Miles to Church.**

THE 138TH Convention of the diocese will be held in Christ Church, New Brunswick, on May 5th and 6th. On the first evening of the convention a meeting will be held under the auspices of the Sunday School Commission of the diocese.

AT A RECENT visitation of the Bishop to St. John's Church, Somerville (the Rev. Charles Fiske, rector), two of the candidates confirmed were a man and his wife who had driven 28 miles (fourteen and return) to be presented. The candidates live in the country, with St. John's as their nearest parish, and with no railroad communication except on week-days, when they can come for the holy day and other services.

**OLYMPIA.**

FREDERICK W. KEATOR, D.D., Miss. Bp.

**Appointment by the Bishop.**

THE REV. CHARLES H. H. BLOOR of Everett, Wash., has been appointed as chaplain to the Bishop to accompany him to the Lambeth Conference and has also been appointed as a delegate from Olympia to the Pan-Anglican Congress.

**PENNSYLVANIA.**

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

**Coming Annual of the Christian Social Union—Church History Company Sued.**

THE ANNUAL meeting of the Christian Social Union will be held in the Church House, Philadelphia, Tuesday, April 28th, the Bishop Coadjutor presiding. John M. Glenn, director of the "Russell Sage Foundation," will make an address, and the annual report will be read by the president of the Union, Clinton Rogers Woodruff.

MRS. ELLA M. A. STEVENS, widow of the Rev. C. Ellis Stevens, former rector of old Christ Church, Philadelphia, has instituted suit against the Episcopal Church History Company, a New York corporation, to recover money alleged to be due her husband's estate. Dr. Stevens contracted with the company, it is alleged, to write a history of the Church and prominent clergy and laity, for

which he was to receive \$50 a week. He is said to have worked on the history from July, 1904, until his death, August 28, 1906, and the widow is suing for the sum of \$3,500 for said labors.

**WASHINGTON.**

**King Hall Theological Seminary to be Opened—Election by the Standing Committee—Personal.**

OLD KING HALL Theological Seminary for colored candidates for holy orders will undoubtedly be opened in the near future. As formerly, it will be in connection with Howard University. The Rev. S. H. Bishop of New York is in Washington conferring with the Rev. Dr. McGrew, rector of Silver Spring parish, concerning this work. The funds to carry on this institution successfully are assured, and if Dr. McGrew will assume charge of it, King Hall will once more become a power as a divinity school, as in former days.

NOW THAT Dr. McKim has returned to the diocese he has resumed his old office of president of the Standing Committee, and Canon Harding has resumed his duties as secretary. The Standing Committee has elected as delegates to the Missionary Conference to be held in London next June, the Rev. Roland Cotton Smith, D.D., rector of St. John's, Washington, and the Rev. William Brayshaw of Congress Heights. The list of delegates is now complete, those reported some time ago being the Rev. W. J. D. Thomas, Archdeacon Williams, Rev. F. B. Howden, and Rev. Dr. C. Ernest Smith.

THE REV. DR. HERBERT SCOTT SMITH has just celebrated his ninth anniversary as rector of St. Margaret's Church, Washington. The debt of \$85,000 has been reduced one-half.

**WESTERN MICHIGAN.**

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

**Progress of the Mission at Grand Ledge—Services Provided at South Haven.**

THE WORK at Grand Ledge, which Bishop McCormick opened in the winter as a mission, begins with bright prospects of success and growth. Last month, when the missionary from a neighboring city went to hold his monthly service, he found a choir of eighteen voices, all vested in cassocks and cottas, ready to conduct the musical services with dignity and reverence.

IT IS EXPECTED that regular services will now be held at South Haven, Church of the

**REVIVED**

**Old-Time Health, Eating Grape-Nuts**

"I had been sick for 10 years with dyspepsia and a lot of complications," wrote an Ark. woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 lbs. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased 8 lbs. in 8 weeks and I shall always eat Grape-Nuts, as it is far pleasanter than taking medicines." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

**SKIN TROUBLES CURED**

**First Had Itching Rash—Threatened Later With Blood-Poison in Leg  
RELIED ON CUTICURA REMEDIES**

"About twelve or fifteen years ago I had a breaking-out, and it itched and stung so badly that I could not have any peace because of it. Three doctors did not help me. Then I used some Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent and began to get better right away. They cured me and I have not been bothered with the itching since, to amount to anything. About two years ago I had la grippe and pneumonia which left me with a pain in my side. Treatment ran it into my leg, which then swelled and began to break out. The doctor was afraid it would turn to blood-poison. I used his medicine, but it did no good, then I used the Cuticura Remedies three times and cured the breaking-out on my leg. J. F. Hennen, Milan, Mo., May 13, 1907."

**True Religion is a Life**

not a belief. To-day the figure of Jesus Christ looms larger to the world than it ever did before.

Read and send some one a copy of

**THE WORDS AND PERSONAL RELIGION OF JESUS**

Best pocket size 25 cts. postpaid

FAITH PUBLISHING CO., P. O. Box 1547, Boston, Mass.

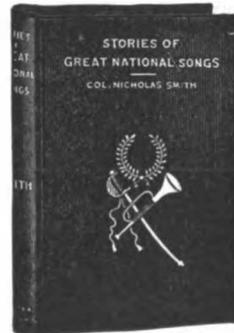
**Stories of Great National Songs**

By COLONEL NICHOLAS SMITH

12mo Cloth, Gilt Top, Illustrated, \$1.00 net; Postage 10 cents

BEING a complete and comprehensive account of the origin and influence of the National songs and battle hymns.

Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," "Columbia, the Gem of the Ocean," "My country, 'tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*



**The Young Churchman Co.**  
Milwaukee, Wis.

**Hints on Building a Church**

An Album of Modern Church Architecture. By HENRY PARR MASKELL, author of "Notes on Church Planning," etc. Cloth, \$1.50 net. Postage 12 cents.

This is a very useful and very practical series of papers bearing on all phases of the erection of a Church and profusely illustrated. The papers were originally published in (London) *Church Bells*. Their scope is not exclusively English, and a number of the illustrations are of American buildings.

Address  
The Young Churchman Co., Milwaukee, Wis.

Epiphany. A postulant for holy orders has been secured to reside there during his studies, and with the assistance of rectors from neighboring parishes he will care for the Church's worship.

THE SIXTY-SIXTH semi-annual conference of the diocese will be held the last of April at St. John's parish, Ionia. With one exception a conference of this character has been held twice each year during the episcopate of Bishop Gillespie.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAYATT, Bp. Coadj.

#### Delegates Appointed to the Pan-Anglican Congress.

BISHOP PETERKIN has appointed the Rev. Edmund Pendleton Dandridge, a special student of theology in Oriel College, Oxford, Eng., from the diocese of West Virginia, to represent that diocese at the Pan-Anglican Congress.

#### CANADA.

#### Word and Works of the Various Dioceses.

##### Diocese of Huron.

THE DIOCESAN Synod has been called this year at an earlier date than usual, to admit of the Bishop and delegates going to the Pan-Anglican, and will meet May 26th.—THE ANNUAL meeting of the diocesan Woman's Auxiliary commenced March 31st with a corporate Communion in St. Paul's Cathedral, London, and a sermon by the Bishop. The business session opened in the afternoon in Cronyn Hall. A feature was the short service of fifteen minutes in St. Paul's Cathedral, with which each day was commenced. There was a Quiet Hour on the afternoon of the last day, April 2d, and a general missionary meeting on the evening of the 1st.

##### Diocese of Ontario.

A GENERAL ordination will be held in St. George's Cathedral, Kingston, by Bishop Mills, on the Second Sunday after Easter, May 3d.

WEEKLY study classes on the Pan-Anglican Congress are being held during Lent in the parish of St. George's, Kingston.—AN INTERESTING service was held in St. Paul's Church, Kingston, on St. Patrick's day, March 17th. There was special music, and an address on the life of the patron saint.—THE OLD Trinity Church, Merrickville, is being taken down to make room for the new building. It has been in use for over seventy years. The last service was held in the old building, March 15th, and was very solemn. During the singing of the *Nunc Dimittis* the rector and procession left the church, carrying with them the vessels for Holy Communion, the font, and service books.

##### Diocese of Columbia.

DURING the absence of Bishop Perrin in England in the summer, the diocese will be administered by the Ven. Archdeacon Scriven.—THE Lenten services in St. Stephen's Church, New Denver, seem to have been taken advantage of to a great extent by the miners and railway men resident in the district.

##### Diocese of Ottawa.

THE ENLARGEMENT and improvements in St. Matthew's Church, Ottawa, are to be commenced at once. St. Matthew's is only ten years old, but very rapid progress has been made in the building up of the parish. The improvements in the church will cost over \$7,000. The branch of the Woman's Auxiliary of the parish is a very active one.

##### Diocese of Toronto.

THE CONGREGATION of St. Barnabas' Church, Chester, hope to celebrate the jubilee of the parish on St. Barnabas' day, June 11th,

by presenting a fund of \$1,000 as a memorial for extension work.

MORE THAN eleven thousand dollars was given by the members of St. Paul's Church, Toronto, to the Missionary Society of the Canadian Church, on a recent Sunday, probably one of the largest offerings ever made by a single congregation at one time in a Canadian church.—THE SERMON at the ordination of St. Alban's Cathedral, Toronto, March 15th, was given by the Rev. C. V. Pilcher, of Wycliffe College. Archbishop Sweatman conducted the service, and Bishop Reeve was also present together with a large number of the clergy. The clerical delegates to the Pan-Anglican Congress from Toronto diocese are, in addition to the Archbishop, Archdeacon Sweeny and Canon Tucker. Miss Tilley, president of the diocesan Woman's Auxiliary, goes to represent that body.

##### Diocese of Montreal.

IN CHRIST CHURCH CATHEDRAL, Montreal, on the Fourth Sunday in Lent, March 29th, the vicar, the Rev. Dr. Symonds, preached on the coming tercentenary celebration at Quebec, and dwelt upon the good effect the sight of the figure of the Angel of Peace, planted upon the ground of the last conflict of the two races which now make a happy Canadian people, would have.—AT THE monthly meeting of the Diocesan Board of the Woman's Auxiliary on April 2d, after a discussion on the desirability of raising the stipends of the women missionaries, who are acting as matrons or teachers in the Indian work in the Northwest, it was decided that for several reasons it was not advisable at present to make any change.

##### Diocese of Niagara.

A TOUCHING tribute to a former rector has just been installed in Trinity Church, Chip-

#### THEY GROW

#### Good Humor and Cheerfulness from Right Food

Cheerfulness is like sunlight. It dispels the clouds from the mind as sunlight chases away the shadows of night.

The good-humored man can pick up and carry off a load that the man with a frown wouldn't attempt to lift.

Anything that interferes with good health is apt to keep cheerfulness and good humor in the background. A Washington lady found that letting coffee alone made things bright for her. She writes:

"Four years ago I was practically given up by my doctor and was not expected to live long. My nervous system was in a bad condition.

"But I was young and did not want to die, so I began to look about for the cause of my chronic trouble. I used to have nervous spells which would exhaust me and after each spell it would take me days before I could sit up in a chair.

"I became convinced my trouble was caused by coffee. I decided to stop it and bought some Postum.

"The first cup, which I made according to directions, had a soothing effect on my nerves and I liked the taste. For a time I nearly lived on Postum and ate little food besides. I am to-day a healthy woman.

"My family and relatives wonder if I am the same person I was four years ago, when I could do no work on account of nervousness. Now I am doing my own housework, take care of two babies—one twenty, the other two months old. I am so busy that I hardly get time to write a letter, yet I do it all with the cheerfulness and good humor that comes from enjoying good health.

"I tell my friends it is to Postum I owe my life to-day."

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



EMIL PAUR, Conductor of the Pittsburg Orchestra, formerly Conductor of the Boston Symphony Orchestra, the New York Philharmonic Orchestra, Composer, and one of the world's greatest living Musicians, writes as follows concerning

#### Mason & Hamlin ORGANS

EMIL PAUR.

"After having used in my house for several years one of your Two Manual Pedal-Bass Liezt organs, I desire to express to you my sincere admiration for the instrument. I certainly have never played an organ—with the exception of large pipe organs—which is its equal, and I congratulate you on building an organ which I believe to be the most perfect instrument of its class, combining as it does, beautiful variety of tone color, splendor of full organ, and capacity to stand in tune.

"For small churches, the music room, and the salon, it is unquestionably the organ, par excellence."  
(Signed) EMIL PAUR.

Send for catalogue 0, describing styles for all purposes.

Mason & Hamlin Co.  
BOSTON.

#### For Easter Gifts

### The St. Agnes Mystery Plays

I.

#### The Little Pilgrims and the Book Beloved

By MARIE E. J. HOBART

With 6 half-tone Illustrations. Square 8vo, cloth extra. Net \$1.00. By mail, \$1.08.

"... published in very attractive form . . . it will help all . . . to feel the divine beauty of the teaching of the Prayer Book and the meaning of the Church's Mission to all the world."—Dr. W. T. MANNING in *The Spirit of Missions*.

II.

#### The Vision of St. Agnes' Eve

By MARIE E. J. HOBART

With 4-half tone Illustrations. Square 8vo, cloth extra. Net, \$1.00. By mail, \$1.08.

"... full of instruction for young and old in churchly ways and ideas."—*St. Andrew's Cross*.

LONGMANS, GREEN & CO., New York.

## Easter Cards By Mail

Special attention is invited to our new and attractive stock. To those ordering by mail we offer the following Sample Packets, composed of a selection of the neatest and most chaste of the new publications of the year.

No. B—12 Easter Post Cards, Violets, assorted . . . . .	\$0.25
No. C—12 Easter Post Cards, silver backs, various styles of cross . . . . .	.25
No. D—12 Easter Post Cards, embossed crosses, with small views in colors . . . . .	.25
No. E—3 Easter Post Cards, watered silk backs, hand-painted flowers . . . . .	.25
No. F—6 "Quality" Post Cards, excellent printing, best gilt bevel edge cards, each with a choice Easter sentiment . . . . .	.25
No. 2—6 New Easter Cards, conventional and popular designs . . . . .	.25
No. 4—12 New Easter Cards, conventional and popular designs . . . . .	.50

No duplicates. All new designs from the Catalogues of Hill, Raphael Tuck, etc.

Remit stamps for sums under \$1.00.

Send for Easter Catalogue

### THOMAS WHITTAKER Inc.

2 and 3 Bible House " NEW YORK  
Corner Fourth Ave. and Ninth St.

#### A PLAIN TE DEUM

Anthem, Full Harmony, no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies 25 cts.

CHAS. D. BELLOGG.  
105 East 22d St., New York City

pewa. A prayer desk, designed by the present rector, and the work carried out by the hands of some of the parishioners, has been placed in the church in memory of the late Canon McKenzie, for nine years its rector.

*Diocese of Qu'Appelle.*

FOUR were ordained to the priesthood, and nine to the diaconate, at the ordination in Regina, March 15th, by Bishop Grisdale, being the largest ordination ever held in the diocese. The sermon was preached by the warden of St. Chad's College, the Rev. R. C. Little.

## Music

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

A correspondent asks whether abbreviated versions of the *Benedicite* can be used without rubrical violation. During Lent, when the *Benedicite* is sung in a great many churches in place of the *Te Deum*, there is a great temptation to shorten it, and especially in churches where the services are very long—for example, where Morning Prayer, Litany, and Holy Communion are combined in one service.

Shortened forms of the *Benedicite* are permitted by some rectors, but license of this kind is generally found only in churches where there is more or less laxity of Prayer Book discipline.

Yet we find that in places where Holy Communion is sung every Sunday after Morning Prayer, making a very long service, abbreviations of any kind are avoided. It is in churches where the Communion service is only sung once a month that we find various liberties taken with rubrics. We know of a number of churches where the psalms for the day are abbreviated, not by the substitution of a selection, but by omitting certain portions of the regular psalms, according to convenience. In such churches the "shortening" process is quite readily applied to any part of any service.

Within the last few years efforts have been made by some composers to abbreviate the *Benedicite* by providing music for the words "Bless ye the Lord; praise Him and magnify Him forever" only at the end of a group of sentences. Such versions of this Canticle are, strictly speaking, unubrical. Other composers try another plan. They assign the first part of each verse to different voices, so that the words "praise Him," etc., are in reality sung by certain members of the choir after every verse. This method is, we suppose, permissible. Nevertheless the impression produced upon the listener is that an ingenious invention has been made, for the express purpose of getting through the Canticles in the shortest possible time!

The most rapid way of singing the *Benedicite* in a dignified manner is by means of an appropriate Gregorian tone. This plan reduces a large part of the Canticle to recitation, and avoids the loss of time ordinarily incurred in "measured music."

Settings in triple time are often very long. This is one great objection to the impressive setting by W. T. Best, who was the celebrated organist of St. George's Hall, Liverpool.

There is an excellent setting by Maunder in A, which is quite brief. We can recommend another by Stainer, Winn and Walker. Both of these are published by the Novello firm. The number of settings which are very melodious, but also lengthy, are almost without end. Among the best of them are those by Sir George Martin.

Among the new cantatas suitable for Lent are, "It is Finished," by Angelo M. Read, and "The Darkest Hour," by Harold Moore (Novello). Among the older works are

"Olivet to Calvary," Maunder; "Penitence, Pardon and Peace," Maunder; "The Last Night at Bethany," Lee Williams; "Gethsemane," by the same composer; and "The Crucifixion," by Stainer.

The custom of singing complete works of this kind during Lent and Holy Week is constantly growing. We particularly commend to the attention of organists and choir-masters the new and admirable work by Harold Moore.

Among the new Easter anthems issued by the H. W. Gray Co. (sole agents for Novello & Co.) are "Why seek ye the living among the dead," by F. S. Converse; "Christ our Passover," by Horatio Parker; "I am the Resurrection," by Clifford Demarest; "Now late on the Sabbath Day," by Frank E. Ward; "Upon the first day of the week," by Myles B. Foster; and "He that spared not His own Son," by F. E. Gladstone.

Among the excellent service lists sent to this department are those of St. John's Church, Bridgeport, Conn., Mr. William P. Twaddell, organist and choir-master; the Church of the Incarnation, New York, Warren Hedden, Mus. Bac., organist and choir-master; St. Paul's Church, Baltimore, Mr. Miles Farrow, organist and choir-master. space is wanting for a full description of these lists, but they all indicate a very high grade of choral work.

A spirited performance of Gounod's "Redemption" was given on the evening of March 11th, by the Festival Choir of the Cathedral of St. John the Divine, New York, at the Synod Hall on the Cathedral grounds. The chorus on this occasion was augmented by the choir of boys and men from the Cathedral. Mr. Walter Henry Hall, organist and choir-master of St. John's, and director of the Festival Choir, had his vocal forces under admirable command, and the only thing lacking for a perfect performance was the play-

### Summer Camps.

**CAMP POKEGAMA** For Girls in Northern Wisconsin  
Saddle horses, motor boat, land and water sports, athletics. Music. Nature Study. Tutoring for School or College. Constant care. Cultured Companions. Mr. and Mrs. E. SHERWOOD BISHOP, East Division High School, Milwaukee, Wisconsin.

### Schools of Theology

#### NEW YORK.

**The General Theological Seminary**  
CHELSEA SQUARE, NEW YORK.

The next Academic year will begin on Wednesday, September 16th, 1908.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

### Schools for Boys

#### INDIANA.

## HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address

Rev. J. H. McKENZIE, Box K, Lima, Ind.

#### ILLINOIS

## St. Alban's

Knoxville, Illinois.

A Church School for Boys. Location, sanitation, equipment, methods, masters, unsurpassed. Much attention given to each boy. Gymnastic and Manual Training. Younger boys in main building, with Matron; older boys with Headmaster, in cottage. Diploma admits to leading Colleges. Write for illustrated Year Book. Rev. C. W. LEFFINGWELL, D.D., Rector, LUCIEN F. SENNETT, B.A., Headmaster.

### School for Boys

#### WISCONSIN.

### Racine College Grammar School.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

### Colleges and Schools for Girls.

#### CANADA

## Bishop Bothuno Colloge OSHAWA, ONT.

In care of the Sisters of S. John the Divine.

For terms and particulars apply to THE SISTER-IN-CHARGE

#### ILLINOIS

## ST. MARY'S KNOXVILLE, ILLINOIS

A Church School for Girls and Young Ladies. The Course extends two or three years beyond the High School. Training in Social Life and Domestic Science. Nearly forty years of success. One hundred students from twenty States. For illustrated Year Book, address the Rector, the Rev. C. W. LEFFINGWELL, D.D.

### WATERMAN HALL

The Chicago Diocesan School for Girls  
STCAMORE, ILLINOIS

The Nineteenth Year began September, 1907. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

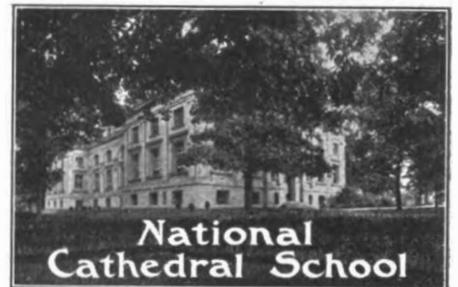
#### NEW YORK

## Saint Gabriel's School

PEEKSKILL-ON-HUDSON, N. Y.  
BOARDING SCHOOL FOR GIRLS

Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address THE SISTER SUPERIOR.

#### WASHINGTON, D. C.



## National Cathedral School

#### FOR GIRLS

St. Alban, Washington, D. C.  
Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.  
THE BISHOP OF WASHINGTON  
President Board of Trustees  
MRS. BARBOUR WALKER, M. A., Prin.

#### SISTERS OF ST. MARY

### SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassidy, Des Moines, Ia. Address THE MOTHER SUPERIOR.

### 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.

ing of the orchestra. There was a large and enthusiastic audience, and the opinion expressed on all sides was that this new chorus had made a most commendable beginning.

The soloists were Miss Marie Stoddart, soprano; Miss Charlotte St. John Elliott, soprano; Miss Margaret Keyes, contralto; Mr. Daniel Beddoe, tenor, and Mr. Herbert Witherspoon, bass.

Mr. Felix Lamond, organist and choir-master of Trinity chapel, Trinity parish, presided at the organ.

An interesting feature of the concerts to be given by this recently formed organization will be the singing of the boy trebles of the Cathedral. It is very seldom that trained boy sopranos are heard in public performances, in contrast with female voices. On this particular occasion the choristers sang remarkably well, proving to the uninitiated and skeptical that the voices of well-trained boys and women are identical in tone quality.

#### SOME RESULTS OF THE OXFORD MOVEMENT.

IN THE course of an address before the Walsall (England) branch of the English Church Union, the chairman the Rev. S. G. W. Maitland, said: "If they carried their minds back to a hundred years ago, they could imagine what the state of religion in the country was then. The clergy was drawn almost entirely from the so-called upper classes. They were often thrust into holy orders in order to fill a family living. The hunting parson was a great feature of a hundred years ago, and it was by no means a rare occurrence for a parson to be seen intoxicated, whilst gambling was another vice which was prevalent among the clergy. Of course there were a few men among the clergy of a very different sort, men of quite saintly character, such as those who were the leaders in the Oxford or Tractarian movement, from which the Catholic revival had its origin. The growth of this movement in the latter part of last century was most remarkable. In 1882, for instance, the Holy Eucharist was celebrated daily in only 123 churches, compared with 613 in 1898; in 1882 the vestments were used in 336 churches, but in 1898 in 2,026; in 1882 incense was used in 9 churches, and in 1898 in 381; in 1882 altar lights were used in 581 churches, but in 1898 in 4,334. Further, in 1882 the eastward position was observed in the case of 1,662 churches, compared with 7,044 in 1898. In 1882 the number of churches with all seats free was 1,098, and in 1898, 3,767; and, finally, the number of churches open all day in 1882 was 1,121, against 4,282 in 1898. Those records were for nearly ten years ago, and he should be very much surprised of those figures had not doubled since then. Those were some of the results of what was known as the Oxford Movement."

DR. SHEEPHANKS, Bishop of Norwich, who presided over the Church Congress at Norwich, England, lived a life of the greatest hardship during his missionary career, which took him among the gold miners and Red Indians, to the sacred cities of Mongolia, and to the innermost haunts of the Mormons at Salt Lake City. At a parochial gathering he once referred as follows to those arduous times: "If any lady here wants a lesson in simple cookery—how to make flapjacks or cook bacon—let her come to me and I will teach her. It was said of a certain king that he was fit to be a king because he had blacked his own boots, and taking that reasoning, I am more fit to be a Bishop than anyone here. I will tell you why—because I have cobbled my own boots and mended my own breeches, and I have known, when a missionary, what it is to sleep on the ground for months at a stretch without even a blanket to lie upon." —Church News (Tasmania).

EVERY once in a while some author imagines that he has found a substitute for the Church, a new panacea for all the ills of the sinful flesh. He finds all sorts of faults with the present condition of things. He has much to say about man-made creeds, and the thralldom of beliefs, the evils of a paid ministry, and the shackles of heredity. He sees the masses out of the Church, that they are not thronging her aisles, and then proceeds to blame the Church; he discovers an overwhelming percentage of young men who are more attracted by the street and the club than by the sanctuary, and, of course, the sanctuary is to blame, and, as a consequence of all this there is no salvation for the human race through the Church as at present constituted. Then he launches his wonderful cure-all, and the sodden masses only need to take a dip, like Naaman of old, in the clear, flowing Jordan of his discovery, when, presto! all their leprosy will depart, and their "flesh will come again like the flesh of a little child." It would seem as if Christ and His apostles have a great deal to answer for in establishing the Church as a means of mankind's regeneration. The world should have waited and consulted some of these "prophets of Babylon." The Church, evidently, is not reaching the full measure of her possibilities, but because a few shingles are loose on the roof, or a window broken in the attic, is no reason why the old home should be torn down.—United Presbyterian.

THE REV. C. H. GRUNDY tells the following story: The chaplain of a large private asylum asked a brother clergyman to preach to the inmates on a Sunday during his absence. Before going away, he said: "Preach your best, for, though insane on some points, they are very intelligent." So he talked to them of India, and of heathen mothers who threw their dear little babies into the sacred river Ganges as offerings to their false gods. Tears streamed down the face of one listener, evidently deeply affected. When asked by the preacher afterwards what part of the sermon had touched his heart with grief, the lunatic replied: "I was thinking it was a pity your mother didn't throw you into the Ganges."—Church News (Tasmania).

## Books for Good Friday



### Seven Steps to the Cross

Being Seven Meditations suitable for Lent, and more particularly for Good Friday. By REV. ERNEST BRADLEY, Rector of St. Paul's, San Rafael, Cal. 12 mo, cloth, 60 cents net. (New). By mail 66 cents.

### The Seven Words from the Cross

A Course of Meditations, by the late FREDERIC WATSON, D.D., of Cambridge, England. With preface by the BISHOP OF ELY. Edited by REV. C. B. DRAKE. 12mo, cloth, 80 cents net. (New). By mail 88 cents.

### The Pathway of the Cross

An entirely new set of Addresses and Devotions for "The Three Hours," with suggested Hymns on the "Seven Last Words." By REV. G. T. SHUTTLE, Vicar of St. Catherine's, Birkenhead, England. With Introduction by ARCHDEACON HODGSON. 12mo, boards, 40 cents net. By mail 45 cents.

### The Chief Virtues of Man

Taught in the Seven Words from the Cross. Preached in St. Mark's Church, Philadelphia, Good Friday, 1903, by ALFRED G. MORTIMER, D.D. 16mo, cloth, 75 cents net. By mail 82 cents.

## Three Hour Services

### Good Friday

Compiled by REV. CHARLES L. PARDEE. 12mo, paper, 5 cents net; per hundred, \$4.00 net. This new Good Friday service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, and for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal.

### The Veneration of the Cross

Compiled from the Sarum Ritual of St. Osmond, Bishop of Salisbury from 1078 to 1099, and adapted to the Three Hours' Service of Good Friday. By REV. JOHN WRIGHT, D.D. 5 cents; per hundred, \$4.00 (New).

## THOMAS WHITTAKER, Inc.

2 and 3 Bible House - New York

## Have You Money To Loan

**6% Net** Carefully selected First Mortgage Loans. Interest paid promptly every six months. Over 22 years experience. Absolute satisfaction in every particular. We make loans with our own money and have papers all complete to turn over to investors. Large assortment always on hand. Write for references and information. PERKINS & COMPANY, Lawrence, Kansas.

## Nelson's Prayer Books and Hymnals

IN 400 STYLES

They represent the highest art of the bookbinder, working with the choicest materials. Printed on white and also Nelson's India paper, famous the world over for its thin and opaque qualities.

White Bindings for Bridal Gifts and Dainty Oblong Editions

Prices 60 cents and upwards

### The Teachers' Prayer Book

With an introduction, Analysis, Notes, and a commentary upon the Psalter, by the Rt. Rev. Alfred Barry, D.D., D.C.L., Canon of Windsor and Assistant Bishop of London. This edition is adapted to the use of the Church in the United States, and is issued with an introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. Prices \$1.25 to \$2.00.

### Holy Bible with Apocrypha

and Marginal Readings Adopted by General Convention

Authorized to be read in Churches and Issued by Authority of General Convention.

Prices \$1.75 to \$4.00

Catalogue and Specimen pages mailed free. Books sent postpaid on receipt of price, by

THOMAS NELSON & SONS, Publishers, 37 East 18th St., New York

"WHERE DIRT GATHERS WASTE RULES"  
Great Saving Results from the use of

# SAPOLIO

Digitized by Google