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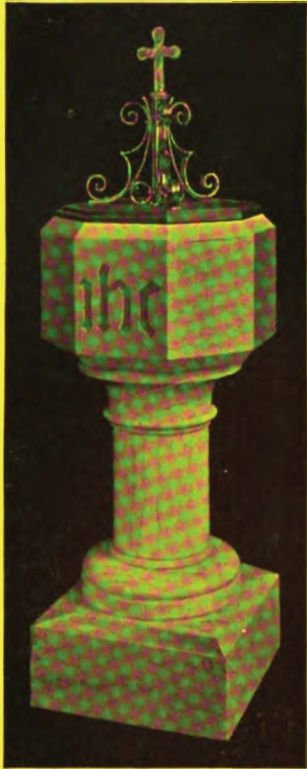
The
Living Church

He is risen,
 e is risen;
 Tell it out with
 joyful voice:
 He has burst His
 three days' prison;
 Let the whole wide
 earth rejoice:
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 ed, man is free.
 Christ
 has won the
 victory."

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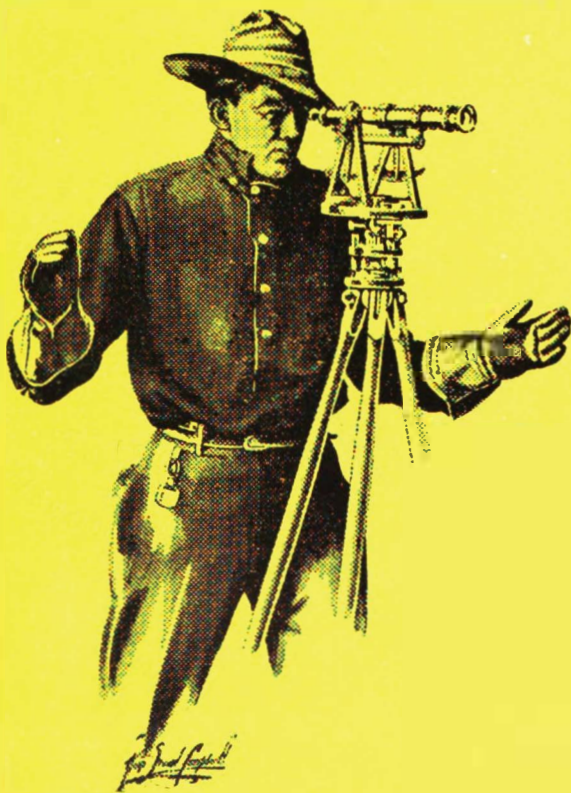
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The Living Church

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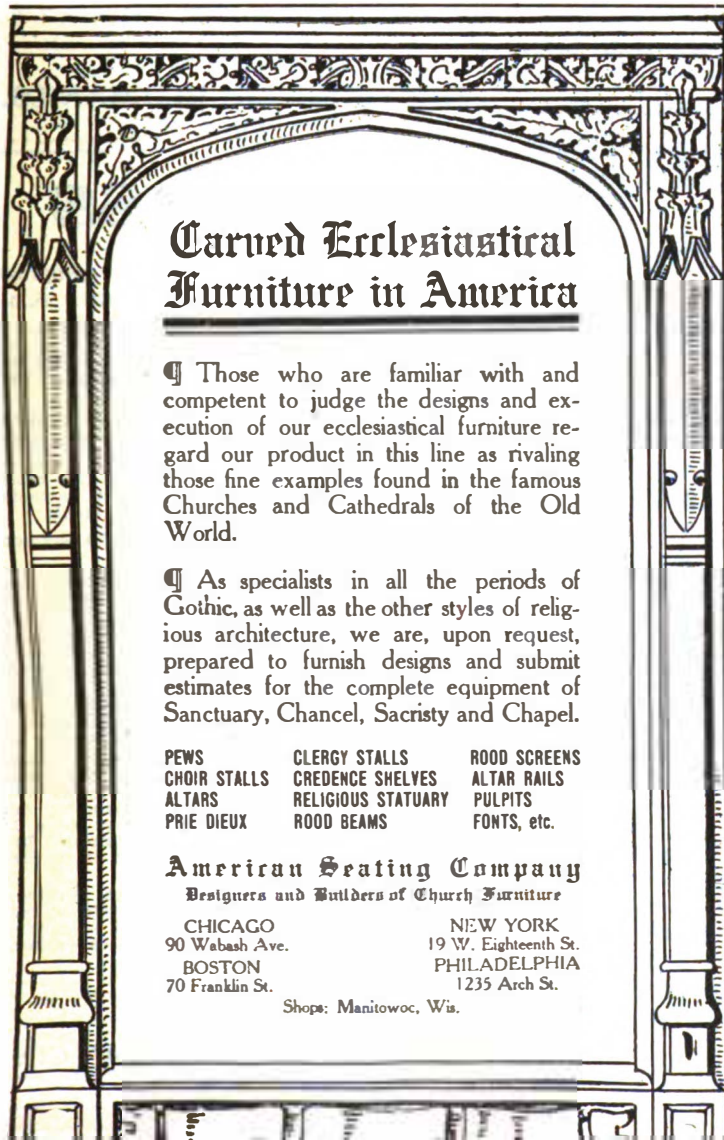
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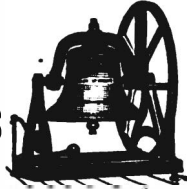
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RISEN WITH CHRIST.

AMONGST the disciples of our Lord were two who were spiritual antipodes—Thomas and John.

Thomas was by nature not only individualistic and disinclined to rely upon the testimony of others, but materialistic. Not only must he see for himself, but the seeing that he did was with the use of his physical, not much with his mental or spiritual, eyes. Consequently when, seemingly, brute force had triumphed over spiritual, he was pessimistic as to the outcome and the report that Jesus had risen from the dead aroused only his skepticism.

At the opposite pole of being was "the disciple whom Jesus loved," he whose head lay on Jesus' bosom at the Last Supper; he who was possessed of the greatest spiritual insight of any of the disciples, coming nearer to understanding Jesus during His lifetime; and he who, after long years of reflection under the influence of the Holy Spirit, gave to the Church that masterpiece of interpretation, the Fourth Gospel. This John wears the unique distinction of having been, so far as the records disclose, the only person who believed in the resurrection of Christ before he ever saw Him, or even heard any testimony to the effect that He had conquered death (St. John 20: 1ff).

John and Peter both ran to the sepulchre on hearing the startling news that the tomb was empty. "Love outran zeal." John got there first; and yet was he the slowest about going inside the sepulchre, though he looked in and "saw the linen clothes lying." He was reflecting on the meaning of things. Finally he went inside, and there he saw, besides the linen clothes lying, "the napkin that was about His head . . . wrapped together in a place by itself." The absence of the Body was negative testimony, though startling in the circumstances; but everything spoke of orderliness, of plan and purpose. All this was to John, though it was not to Peter, as a spark to wood just ready to burst into flame. What he had seen in this Jesus, in His life and in His death and things he had heard Him say which made little or no impression on the others, prepared him for the triumph which actually followed. There beside the empty tomb it dawned on him what must have happened. "He saw (with the inner eye) and believed."

He saw because there was something to see. The resurrection was a resurrection, not a resuscitation. It was not a mere coming back to life; it was the full flower-burst of that life, that true life, spiritual and eternal, which was in Jesus from the beginning and which was overcoming every obstacle, until at last it met and overcame the final effort of sin and death to destroy it on the cross.

THE RELATION OF THE RESURRECTION TO OURSELVES (COL. 3: 4f.).

When we have seen this about the Resurrection, that it was the triumph of spiritual forces; or, as St. Paul put it, that as the death of Jesus was a death unto sin, so His resurrection was a rising unto God, and according to the spirit of holiness; not only the certainty of the event appears, but our own personal interest in the event begins to dawn. We, too, may grip invisible forces by faith, and receive and develop the spirit of holiness; and for us there is a suggestion of triumph.

But more specifically the disciples learned in time through experience that through that death on the cross it was possible for the believer to die to self and sin, and through that resurrection it was possible for the believer to rise, and to seek thereafter "those things that are above"; to mortify the lower lusts and to pursue with ever increasing success the higher things: purity, love, service. We, too, may experience Christ's resurrection—not merely "go to heaven when we die," but get into heaven now, rising on stepping stones of our dead selves to higher things.

A PSALM FOR EASTER.

I.

There is no life like that which nature hath,
 No glory like the light of perfect day;
 No hope like that which, clad in spring's array,
 Doth tune our hearts to holler clime.
 There is no hour for sight, than that bright time
 More perfect, when we look
 On flower, or bird, or tree, or brook.
 And know that God hath made them all sublime.
 Heaven hath this reward for those who seek,
 That God's own glory is in every nook
 And sermons far too deep for human tongue;
 Whose wording findeth human speech too weak,
 And maketh melody sweeter than can be sung
 By human art, the perfect harmony of Heaven.
 This glory which we see is born, not given.
 It is the native essence of the world of love
 Shining to point our souls to God above.

II.

This tender blossom from its roadside place,
 Lifting 'mid squalid weeds its comely face
 And challenging the passing eyes,
 Hath radiance of its own.
 It may not match the queenlier rose,
 Or bless us like the lily. It was sown
 To make this spot a Paradise,
 A garden in a wilderness of weeds.
 They are the best of Heaven's seeds
 Which Nature scattereth that there may be grown
 Even the plainest flower 'mid thorn and stone.
 'Tis beautiful and rare, this meanest bloom,
 Because its workmanship
 Fulfilleth that for which its life was born.
 The simple daisy or the humble broom,
 The common flower of the summer's morn,
 Each is the messenger of purity.
 And what more perfect than sweet purity?
 Not that which groweth in its innocence,
 But that which Heaven crowneth
 Because its life it owneth
 As kept untainted by the stain of sins that be
 Ever besetting the rebellious sense.
 Such is this blossom; such its strength;
 To raise its wistful little face
 Out of the mire, and disclose a grace
 We ne'er had thought to dwell in any place
 But Heaven's throne.
 Yet even this mean setting, weed and mud,
 Hath lost the first harsh roughness since this bud
 Such simple sweetness here hath shown.
 For God doth teach us by His plainest flower
 That purity hath for good the greatest power.
 So on a day like this
 We dare not miss
 A lesson from this roadside bower.
 Yet they who crowned the Master chose the thorn
 And passed the blossom on that fatal morn
 Unnoticed as they tramped to Calvary.

III.

How blithe the bird doth pipe his tune!
 His little throat
 Sendeth its note
 Like silver beam of full-orbed moon
 Dancing o'er the ocean's white-lipped wave.
 Leap, heart, and sing!
 For echoes ring
 Within thy depths of all the joy
 Since time first gave.
 Stirred by yon feathered chorister.
 Like him thy hours in song employ,
 For Heaven's King is served well by praise.
 There is a peace whose rest
 Stillth the trembling achings of the breast
 And sootheth every pain which sorrows raise;
 'Tis that which holy music hath.
 And when, on such a morn, we sing,
 Our hearts forget their bitter sting,
 And Paradise is now, and not an aftermath.
 Alas! that man should dull his ears
 So harmony relieveth not his cares.
 Barren the life
 Where music hath no power over strife!
 Yet they heard not the bird sing tenderly
 Who dragged their Saviour to dread Calvary.

IV.

On such another day as this,
 When nature's impulse stirs the sluggish blood
 And half forgotten dreams are dreamed again;
 When every breath doth bear the fragrance of our bliss,
 And naught of evil tainteth the world's good;
 When, liquid flame to each chill-sprunken vein,
 Love's deep libations are in joy outpoured,
 They crucified the Christ, our Lord.

V.

Up, ever up, into the sky's deep blue,
 So near we reach to grasp it, yet so far
 We must despair, gazeth the eye.
 Our souls, all eager for their native air
 By faith would thither make the body-prison fly,
 And when restrained, from realms they one time knew,
 They bid us stretch our hands aloft
 As if to bring that glory down to strike their chains.
 Over the hilltops hangeth wondrous light
 Which only springtime knoweth, clear and soft,
 Like gold assayed of all its dross,
 Shimmering in the caresses of a moonlit night.
 Each bud, each flower hath its own glory
 Which telleth new the ever welcome story
 Of life arisen from its winter sleep;
 Life, fresh and beautiful, impulsive, deep;
 So far removed from death,
 So full of Nature's breath
 That darkest sin it were to weep,
 And blackest nightmare that a soul should sorrow,
 Or look for any but a joyous morrow,
 Or over painful memory vigil keep.
 Heart beateth to each heart
 And nature telleth we shall never part,
 And "Nevermore," is our soul's reply,
 "Till life eternal maketh us a day
 As bright, as glorious." Ah! how could they
 In such blest season, Satan blinded, say
 "It is expedient that one should die"?

VI.

In yonder cloud with blackness o'er the sun,
 Behold the symbol of the hour of noon
 When heaven hid its face
 Lest it should see that dreadful place.
 Nature was fearful, and the throes of love
 Which He upon the cross bore for our race
 Filled all her being, till her depths did shake
 And set the earth in agony aquake.
 So falleth on the soul from sin
 The gloom of passion and the outraged sense.
 And yet beyond that cloud is God's own day
 And 'tis the canopy of sin which shutteth it away.
 Not all was darkness, for as shineth yonder beam,
 Shedding its glory 'mid this gloom
 Upon the hillside and its leaping stream,
 So shone the light upon the dying Head
 And touched with glory, through the gloom,
 The Master, ere they called Him dead;
 To show to those who watched, that love
 Sustaineth every soul born from above.

VII.

As fall these raindrops on the parched earth
 Cooling the fevered heat which was here anon,
 Sinking to the roots to help give birth
 To new-born life;
 So the Master's words, one by one,
 Fell on the fevered crowd, hot with its strife,
 And stilled the bitter cursing and its cries,
 Its tumults and its mockeries.
 Seven times He spake, and each a benediction
 To turn some coward insult to a use divine;
 A rain whose bounty can have no confine
 But is as endless as the love which gave.
 What time we fill our hearts with fear
 And let the little sins of each lost day appear,
 God sendeth out His rain to clear
 The stains which blemish, and to lave
 The roots of our coarse nature, until they
 With eager mouths shall suck new strength
 And have His nourishment throughout their length.
 Man killed his Saviour, and that Saviour rose
 Between the sin and its reward to interpose
 His life, His love, His sacrifice, that none
 Should fail of peace, loving God's Son.

VIII.

So clearth every storm in life's brief day
 And swift dissolveth all its clouds away,
 Leaving the memory to help each soul
 To look for higher planes and heaven's goal.
 They are no things to be remembered with a shuddering fear,
 These storms which are so interspersed here
 Amid our perfect days;
 For they help to raise
 Eyes which dull beneath too many joys
 To view by contrast what they were so nigh to lose,
 And urge us to regain that perfect poise
 Where love inspireth every sense we use.

IX.

Such is the spring of heaven's own sweet Eastertide,
 Eternal as its Maker, for He dwelleth there
 Where radiance is not of, but in, each breath of air
 And golden peace forever doth abide.
 This bright world is His image faint,
 Despite the cloud and shadow, or such storm
 As man by folly and by sin's restraint

Maketh to hide the beauty and the glory form,
 God turneth into blessing,
 And love for man confessing,
 Sendeth His Son to take our sins and die,
 That we may rise
 Through Him to Paradise.

X.

Not as a pagan let me blindly grope,
 Numbed by a fear that in the coming night
 There be no star to tell the troubled sight
 Of realms whose noon-tide sun is ne'er aslope.
 Be my day's portion that I live and hope,
 Attiring all my soul in Heaven's own light,
 Granted so freely to each neophyte.
 And taking which I cast my horoscope.
 Then in the shadows of the setting sun,
 When fades this earthly glory from the eye,
 And all the busy work of life is done,
 Lit by God's light within, day shall not die!
 But 'mid the darkness I shall feel Him near
 And peaceful wait, till heaven's full day appear.

FREDERICK CROSBY LEE.

EASTER greetings to all!

The Lord is not risen in vain. He has not gone far away from the earth and left us behind. He has not abandoned His little ones here.

The risen Lord is our call to hope and confidence. God reigneth, be the earth never so unquiet. In His hands is maintained the control of the universe.

Lift up your hearts! Lift them even up unto the Lord!
 The blessing of Easter be upon us all!

A PIECE of encouraging news that has not yet been officially told is reported to us in advance in order that we may give it to the Church as an Easter message of hope.

We observed, quite lately, that the offerings for general missions to March 1st showed a deficiency, as compared with those of last year to the same date, of \$36,736.90, and that in spite of the fact that the appropriations for the present year exceed those of last year by more than \$70,000. We are now told that March receipts at the Missions House exceeded those of last year by more than \$20,000, so that the comparative deficiency on April 1st was reduced to \$16,342. This is especially noteworthy in these days of commercial uncertainty.

It shows that the Church *can* do her work. But will she? That depends, not on the answer of a few men, but of many. No one man and no few men in the Church are in position to make up deficits nor are they bound to do so. The Church's work, in this country and in pagan lands, can be done only in so far as we, the Church's children, give the means. Contraction in offerings must inevitably mean contraction in work.

This Easter message is an encouragement. May it spur us all on to do all that we can!

IN our editorial review of the practices for which the authority of Canon 19 is alleged, printed two weeks ago, we anticipated the probability that further explanations could be and would be made of some of these services. The Connecticut service reported never was held. The report that we had received of it was entirely erroneous. The San Francisco evening services which introduced the Jewish rabbi were not by authority or with the knowledge of the Bishop. Our apologies are abundantly extended to every one involved.

It is a pleasure to receive and to print in this issue the explanation from the Bishop of Sacramento in regard to the reported function in his jurisdiction. And we are especially glad to have the explanation contained in our New York Letter as to the strange series of Sunday night addresses that have been given at the Church of the Ascension in that city. We had reported that series only as "questionable," since it seemed obvious that at least the addresses given were not sermons and, whatever else might be said of them, that they did not, at least, involve the "open pulpit." That Mr. Alexander Irvine was a confirmed person and a lay reader had not been reported to us. What defense can be made for the appearance of the deposed priest, Mr. Charles Ferguson, now understood to be an Unitarian minister, does not appear, and, with an entirely receptive mind, none suggests itself to us. But a lay reader is not usually viewed as so formidable a personage that his eccentricities cannot be curbed by his ecclesiastical superiors; and one wishes that these would be so gently dealt with as to leave our churches for the worship of Almighty God. Debates on sociological

problems, apart from the church, are, no doubt, useful at times, nor should we criticise the propriety of bringing into the church for a preparatory service those who are to participate in and to listen to those debates. We can quite see that this was the motive of those who have planned those services, and it was a right motive. But in order that the plan may be wisely worked out in such wise as to be really helpful, it requires a greater amount of discretion and a better presentation of the Christian religion than, apparently, the lay reader who spoke at the Ascension was able to give to it. Indeed the canon on Lay Readers (Canon 21) provides that the lay reader "shall not deliver sermons or addresses of his own composition, unless, after instruction and examination, he be specially licensed thereto for urgent needs by the Bishop." One wonders what could have been the "urgent needs" in this case; but it is a relief to cite some other canon than the nineteenth.

We are very anxious that the Church should be in possession of exact facts in relation to what is being done under Canon 19, and we are trying to present those facts with a view toward discovering what line of action is demanded by them. We welcome correction or explanation of any of these facts as published. It is easy to magnify the abuses of the canon, and it is very easy to overlook the beneficial though negative result of the legislation which has enabled many Bishops quietly to suppress experimental functions that would otherwise reflect little credit upon the Church. The abuses and the value of the legislation must alike be carefully weighed before Churchmen can determine what ought to be their attitude in the next General Convention. In the meantime, everything will depend upon the exercise by the Bishops of the discretion vested in them. It is quite conservative to say that thus far there have been many disappointments in the manner in which it has been used. Happily, there have been many more instances in which the Bishop's discretion has been wholly salutary.

IN these days when there is rather more than the usual strain in the Church, reports printed in the secular papers to the effect that one or another of our clergy has "gone to Rome" or is about to do so, should be viewed with many grains of allowance. The average reporter is, to put it mildly, not a paragon of ecclesiastical accuracy, and the mis-statements of fact that have come to the light during the present unrest have been most vexatious.

These mis-statements reached their height last week when the associated press sent out a report that Bishop Weller, Coadjutor of Fond du Lac, had resigned his Bishopric and gone to St. Louis to "join the Jesuits." Only a little while after the original dispatch was sent it was followed by another saying the report was unfounded. Most papers, of course, "killed" the original dispatch. It had been sent through a mistake in identity between Bishop Weller and another gentleman who had gone to St. Louis to study the "Roman problem" and whose name is somewhat similar to that of the Bishop. Moreover the reputed interview with "W. A. Morehouse, editor of THE LIVING CHURCH," which several papers printed last week with relation to the party with whom Bishop Weller had been confused, bears only the faintest, most distant resemblance to casual observations made by the editor of this journal, with no thought of being quoted.

Yet we are beginning to receive clippings cut from papers that printed the original dispatch. We ask that parties observing the report in print will cut it out and send it to us, mentioning the name and date of the paper from which it is taken. We need hardly say that there is not the first vestige of fact in the report.

Three weeks ago the report was widely published that an estimable priest in Chicago, who had resigned his parish, had entered the Roman communion. Last Sunday's papers contained a denial of the report, inconspicuously printed in small type. Eastern papers lately reported that a New Jersey priest had become a Christian Scientist. This also was untrue, but we have observed no correction of it.

All of which bears out once more the wisdom of what THE LIVING CHURCH has often said in its advertisements: "Don't take your view of ecclesiastical matters from the secular press!"

ANSWERS TO CORRESPONDENTS.

CLERIC.—(1) Churchwardens are bound to supply bread and wine for the Holy Communion at the expense of the parish. (White, *Am. Ch. Law*, pp. 296-299). It is customary for them also to supply a surplice and

[Continued on Page 845.]

NOTES FROM ROME

Pius X. as the Practical Pope

RECENT EVENTS IN THE PAPAL SEE

[FROM OUR EUROPEAN CORRESPONDENT.]

IF Pius IX. was considered by Roman Catholics as the suffering Pope, and Leo XIII. the brilliant Pope, Pius X. is looked upon as the practical Pope.

When Cardinal Joseph Sarto was Patriarch of Venice, this self-made man devoted his attention to religious education. It is characteristic of his entire priestly life that his first encyclical letter was on the necessity of religious education, particularly instruction in the Catechism. It was followed almost immediately after by his letter to the Roman Catholic Bishops of the world on the proper preparation and choice of candidates for the priesthood. He simply commended to others what he himself had put into practice for more than forty years.

Immediately after he became Pope he used to gather hundreds of the people of Rome in one of the gardens of the Vatican on Sunday afternoons, and there preach to them the same explanations of the Catechism as he did to the country folk of his first mission. For he knew, from the fulness of his experience, that if a child knows its Catechism well, then it is thoroughly grounded in its faith, and better prepared to withstand the attacks against it; and likewise, that, for Roman Catholics in general, there is nothing more beneficial than to have repeated Sunday after Sunday what they were taught as children.

Lately a higher course of studies has been prescribed for candidates for the priesthood.

Pius X. is evidently a man of business. When he entered the Vatican four years ago he found the finances of the Holy See in poor shape, the revenues of the Pope had been seriously reduced in later years. The income from France, which had formerly been large, had practically ceased. The Peter's Pence from the United States of America did not bear out the much-advertised generosity of Americans. When he realized this condition of things, Pius X. at once started to economize. The splendor of the Papal Court is a thing of the past. As a result its finances are on a firmer basis. It is stated that the Pope works fifteen and sixteen hours out of every twenty-four.

The great event in Roman Catholic circles last month was the celebration of the fifteenth centenary of the great Oriental doctor of the Church, St. John Chrysostom.

Many Uniat prelates from the near East were present, among them being Mgr. Cyril VIII., Geha; "Greek Melchite Patriarch of Antioch, Jerusalem, and Alexandria, with jurisdiction also over the Greek Catholics of Constantinople." Over two score Cardinals attended the Pope to the Consistorial Hall at the Vatican.

Throughout the ceremonies not only the Uniat celebrants used the Greek, but Pius himself employed the same language in the *Benedictus* and the parts of the chant assigned to him.

When the Orthodox Greek Patriarchs read the Pope's reply to Cardinal Vincenzo Vanutelli, on behalf of those Uniats, they will be amazed to learn how "in truth, the Church, far from showing herself unjust and unfair to the Oriental peoples, has never ceased to treat them with brotherly affection!"

The Cardinal Secretary of State has sent a letter to the president of the Catechetical Congress lately held in Paris, stating "that the Holy Father feels a special satisfaction in seeing gathered together so many distinguished persons of the clergy and the Catholic laity of France in order to examine this most important work upon which depends the full education of the spirit and the infallible direction of the heart for the rising generations."

The Pope never misses the opportunity every year at the beginning of Lent to gather round him the parish priests and the Lenten preachers of Rome, and to address a few words to them on their responsibilities during the holy season. On February 29th the greater part of his discourse was addressed more directly to the parish priests than to the preachers. He dwelt with mournful emphasis on the growing want of faith among the people, and with an energy that could not fail to make a deep impression, on the duty of pastors to work for their people. With the preachers he insisted on the necessity of preaching sermons that should be really instructive.

On February 19th the Pope received in special audience

Father Maria Bernard of the Minor Capuchins, on his return from the mission to Abyssinia, entrusted to him last November, when he was charged by Pius X. to be the bearer of autograph letters to the Emperor and Empress of Ethiopia, and of a mosaic for the Empress. Father Bernard brought back to Rome two lions which the Negus sent as a gift to the Pontiff, and which the Emperor himself had named "Menelik I." and "Queen of Saba." These lions now occupy a special cage in the Vatican gardens.

The immense monument to Victor Emmanuel, rising on the slope of the Capital, has already eaten up not only millions of francs, but a great many streets and palaces and memories of old Rome. And now we learn that in order to systematize it completely more streets and palaces and millions are to disappear.

On Saturday in Ember Week (March 14th), Respighi, Cardinal Vicar of Rome, who is also Arch-priest of St. John Lateran, and administers the diocese of Rome under the Pope, held one of the *ordinary* twelve annual ordinations in the *Basilica di S. Giovanni in Laterano*. There were about 100 candidates for minor orders, 21 subdeacons and deacons, and 5 priests ordained from the North American, Propaganda, and Portuguese Colleges, as well as one Japanese student, together with some members of religious orders.

About a thousand students attended lectures in the *Collegio di Propaganda Fide*. The English college contains twenty students, who wear black gowns. The Scottish college, with thirty students adopts violet soutanes with red girdles and black cloaks. The Irish college contains forty students, who wear black with red lappets and binding. The North American college has 120 students, whose costume is black, with blue lining and red girdles. All students live in college, under the most careful guidance.

The Sacred College is at present composed of sixty-one Cardinals. One of them was created by Pius IX., forty-five by Leo XIII., and fifteen by Pius X. During the present Pontificate nineteen Cardinals have died.

The ecclesiastical hierarchy is composed of fourteen Patriarchs—eight of Latin and six of Oriental rite. There are 184 residential Archbishops of Latin rite, and 16 belonging to the Oriental rites. The residential Bishops of Latin rite are 471, and of the Oriental rites, 52. Besides these there are 89 titular Archbishops and 610 titular Bishops, and 22 Prelatures and Abbeys *nullius dioceseos*. During the present Pontificate the Pontiff has raised five dioceses to the dignity of archdioceses, created eleven new dioceses, two new abbeys and prelatures *nullios*, seven vicariates Apostolic, and eight Prefectures Apostolic.

Father Walsh, O.P., sub-prior of the early Christian Basilican Church of St. Clemente, is delivering a valuable course of fortnightly lectures, in English, on the Holy Land and the City of Jerusalem, during Lent, at the Irish College. The Rt. Rev. Mons. John Vaughan, domestic prelate of the Pope, introduced the lecturer on March 12th. These lectures are being carefully revised for publication.

It is stated at the Vatican that a Brief is about to be issued by Propaganda, granting the petition of Canadian Roman Catholics to have St. John Baptist proclaimed their heavenly Patron.

Mentone.

H. H. JEAFFRESON.

LINES FOR EASTER.

Have you ever on an Easter watched the dawning of the day?
Felt the air with mystery pregnant, as the last stars died away?
Have you seen the tree tops bending, and the grasses' sudden thrill,
Nature quivering at the power of an Omnipotent Will?
Easter wondrous, Easter holy,
Influencing high and lowly.

Have you knelt before the splendor of the altar-candles' glow,
Felt their rays, upon your sinning, all their divine glory throw?
Have you noticed how the flowers breathe a fragrance rarely sweet,
Pouring offering of perfume at the risen Saviour's feet?
Easter sacred, Easter holy,
Beautifying high and lowly.

Have you fasted, prayed, and given; kept a stern and silent Lent?
Do you know the joy of Easter when the forty days are spent?
Is all life denial, suffering, disappointment, longing, pain?
Faint heart, revive, God's Easter message does not come in vain.
Easter loving, Easter holy,
Comforting all high and lowly.

MARCIA LOUISE WEBBER.

ENGLISH CHURCHMEN SHARE OUR EXPERIENCE

The Large Pan-Anglican Offering Draws from Current Receipts

MISCELLANEOUS CHURCH NEWS FROM ENGLAND

The Living Church News Bureau |
London, March 31, 1908 |

THE proposed Great Thank Offering in connection with the forthcoming Pan-Anglican Congress seems to be causing a good deal of dismay in various quarters, owing to its actually involving the abuse of "robbing Peter to pay Paul." Church societies, it is feared, will lose heavily this year, as people are withdrawing their annual subscriptions expressly on the plea that they are going to give the money to the Pan-Anglican Thank Offering. The Rev. Father Benson, S.S.J.E., has recently given Church people forcible warning on this subject. Almighty God, he writes, will accept the money through the ordinary channels quite as fully as if it came through the hands of the Primate:

"If it is given with a mixed motive on the altar of St. Paul's, it will lose its value in God's sight. The annual promise of subscription to the Society is in the nature of a debt to God through that Society. To transfer it or any part of it from its ordinary course because of some sudden appeal for special thankfulness is to pretend to give what has already been given, and therefore is defrauding the divine oblation of its true amount. To give under one head what has been already given under another is to draw near unto God with a lie in our right hand. That which is given on the great day at St. Paul's ought to be entirely free from any previous obligation to give to God through some other kindred channel."

But, secondly, he continues, to withdraw the subscription from the ordinary Society and cast it into the general fund is to inflict a serious injury upon all the missionary work of the Church of England, whose agents are dependent upon those Societies for their annual support:

"It is, therefore a breach of the sixth Commandment to do that which tends to destroy an agency already in existence in order to have the delight of joining in that which, if truly given to God, however small in amount, would be a means of blessing, but if given under false pretence can only bring harm to the giver and all who are associated with it."

The Rev. J. D. Mullins, secretary of the Colonial and Continental Church Society, writes that he knows of cases where not merely individual gifts but collections in church have been refused on this ground. The Great Thank Offering of the Anglican communion for the "Blessings of the Gospel" will be presented to Almighty God in St. Paul's Cathedral on St. John Baptist's day, June 24th next, and will be used "for the speeding of Christ's Kingdom." The 249 dioceses in the Anglican communion are being asked to give £1,000,000.

NOTABLE SALE OF RARE EDITIONS.

One of the most notable book sales in London for some time past took place on Friday and Saturday week, when the library of the late Bishop of Truro, or rather what remained of it, was sold at Messrs. Sotheby's auction rooms. The larger and by far the most valuable portion of the library was inherited by Bishop Gott from his grandfather and great-grandfather, one of whom at least was a great bibliophile. More than 200 items, including some of the rarest treasures from the collection, had been sold privately, but there still remained 595 lots. There were various old Latin service books, including such a unique volume as the Breviary, *Pars Hyemalis*, printed in Paris in 1533; a series of more than forty editions of rare English Prayer Books, among which was Merbecke's *The Booke of Common Praier Noted* of 1550; and an unusually fine set of early English-printed Bibles, beginning with the first edition of Coverdale's Bible of 1535, and including the *Great Bible* of 1541. None among these lots, however, fetched fancy prices. As was to be expected, the most costly gems of the sale were a copy of *The Golden Legende*, by Jacob de Voragine, from Caxton's famous printing press, and the only example known to be in perfect condition; and an early fifteenth century *Biblia Pauperum, sive Historiae Veteris et Novi Testamenti in Figuris*. The Caxton fetched £1,300, and the *Biblia Pauperum* £1,200 (though both prices are far below the estimated values). The first four folios of Shakespeare, of which the third has the rare imprint bearing the date 1663, were "bought in" at £3,850. Merbecke's book realized the sum of only £158.

DEATH OF A SUPPOSED DICKENS PROTOTYPE.

The decease of Mr. William Miles, venerable ex-verger of

Rochester Cathedral, removes a man of exceptional note in his calling in life. He was a personal friend of Charles Dickens, the great novelist, and was generally supposed to be the original of "Mr. Tope" in *Edwin Drood*. Mr. Miles was born so long ago as 1816, and joined the Rochester Cathedral staff at the age of nine, thenceforward holding office successively as chorister, lay clerk, under-verger, and head-verger for seventy-five years, when he was pensioned by the Dean and Chapter. His sons were choristers in Rochester Cathedral along with such eminent musicians and organists as Sir Frederick Bridge of Westminster Abbey, Dr. J. C. Bridge of Chester, Dr. Wood of Exeter, and Dr. Crow of Ripon, and also with Mr. Joseph Maas, the famous tenor. The youngest of his children, Mr. R. E. Miles, has been one of the basses of St. Paul's choir for nearly twenty-two years, as well as a professor of singing at the Royal Academy of Music and at the Guildhall School of Music. R. I. P.!

Dr. J. C. Bridge, mentioned above, has just been appointed to the professorship of Music at Durham University. From 1871 to 1876 he was organist of Exeter College, Oxford, where he graduated in Arts and Music. For upwards of thirty years he has been organist of Chester Cathedral, which office he will continue to hold while discharging his professorial duties at Durham. He is a younger brother of Sir Frederick Bridge. The two brothers are popularly distinguished as "Westminster Bridge" and "Chester Bridge."

CONSECRATION TO THE BISHOPRIC OF ST. ANDREW'S.

The consecration of the Very Rev. Provost Plumb to the Scottish see of St. Andrew's, took place on Lady day at St. Ninian's Cathedral, Perth. The newly-elected Lord Primus was unable to be present owing to an attack of influenza, and his place, as officiant, was taken by the senior prelate of the Scottish Church, the Bishop of Edinburgh. The sermon was preached by the warden of Keble College, Oxford (the Rev. Dr. Lock), who was Dr. Plumb's tutor at Oxford. A noteworthy feature of his sermon was the stress he laid upon the desirability of every laird's house in the diocese sending one of its sons to fill the ranks of the priesthood.

EXCELLENT APPOINTMENT TO ALL SAINTS', MARGARET STREET.

The Bishop of London has appointed the Rev. H. F. B. Mackay of the Pusey House, Oxford, to be the new vicar of All Saints', Margaret Street, and he has, much to the gratification of the congregation, accepted the Bishop's offer. Mr. Mackay is a well-known Oxford man, and has exercised considerable personal influence among undergraduates. He is a man of marked intellectual parts as well as both theological and literary culture, besides being a thoroughgoing English Catholic. He is also an able and brilliant preacher, in which capacity he is already fairly well known in London. How far he is fitted for the practical and administrative side of his new work, I do not know. Mr. Mackay graduated from Merton College, Oxford, in 1887, obtaining a First Class in the Theological School. He served his first assistant curacy while at first in deacon's orders, at the church at which he is now to have the cure of souls, from 1888 to 1891. He has been one of the librarians of the Pusey House since 1896. He has also been for some years chaplain to the London Diocesan Deaconess Institute.

THE BISHOP OF ST. ASAPH'S EDUCATIONAL BILL.

Mr. McKenna, Minister of Education, has met with a rival educational reformer in the person of the diplomatic Bishop of St. Asaph. That Welsh prelate's new Elementary Education (England and Wales) Bill was down for second reading in the House of Lords yesterday, and gave rise to an important debate. This bill is substantially identical with the one which his lordship introduced into the House of Lords in 1904, and which passed without a division the second reading. That bill was drafted upon the lines of our educational *concordat*, the terms of which were accepted by certain prominent Churchmen and Protestant Dissenters in Wales, including, among the latter, Mr. Lloyd-George. Therein an attempt was made to settle the education controversy by recognizing the rights of parents to decide the character of the religious instruction given to their children. The bill which the Bishop of St. Asaph has now introduced (as explained by the Bishop himself) accepts without qualification the two principles of public control and the abolition of religious tests:

"It provides that religious instruction not distinctive of any denomination shall be taught in all public elementary schools. It meets the claims of those who require more than this by providing that denominational instruction shall be given, when asked for by

the parent and paid for by the denomination, during school hours in all schools. This involves on the one hand the concession that simple Christian teaching should be paid for by the State, and that the plan of contracting-out is given up. In return for these very large concessions the bill would establish universal Council Schools with general facilities. Moreover, the Church would be making two other great concessions. The managers of the non-provided schools would give up the appointment of the teachers, while they would transfer their school buildings for the giving of the secular instruction. The abolition of tests would be complete and absolute, so that no restriction can be placed upon the freedom of the teacher as to the undertaking or declining to undertake the religious instruction."

This bill, the Bishop claims, offers terms which all true friends of education could accept without detriment to conscience. But, as far as the Church is concerned in this controversy—and she is the best friend education ever had in this country—I do not believe she will have his bill in anything like the form in which it stands. In yesterday's debate on the second reading, the Primate disclaimed any responsibility for the bill; it did not seem to cover the ground; it was a mere sketch: But then he went on to welcome the bill. Its proposals "took them further along the road towards agreement than any constructive plan which was now before the country." He thought some sort of *prima facie* case had been made by certain organs of the public press (notably the *Times*) in favor of these proposals. And he, therefore, personally, found it impossible, in his keen anxiety for a settlement, to regard the bill with an unfriendly eye, although his regard might be somewhat critical. The attitude of the Government, as expressed by Lord Crewe, was one of benevolent neutrality. He advised the second reading of the bill. It was difficult to see that any injury would be done to education or religion by so doing. But there were many difficulties to be faced before this bill might be regarded as a settlement of the question. The Marquis of Lansdowne, leader of the opposition, was not to be drawn by the Primate and Lord Crewe into supporting the second reading. His line of action was eminently statesmanlike. In view, on the one hand, of the non-committal attitude of the Government, and, on the other hand, of the ambiguities and also serious omissions in the bill, he thought that the effect of taking a vote would only be to accentuate the difficulties which existed upon this important subject. He, therefore, moved the adjournment of the debate. The Bishop of Birmingham, though not in order, observed that they were not justified in surrendering Church schools, which were their strongholds, for what was offered to them in this bill. The debate was adjourned. The bill, therefore, is not dead, but remains dormant on the records of the House.

PORTRAIT PRESENTED TO THE BISHOP OF LONDON.

The portrait of the Bishop of London, painted by Sir Herbert von Hukomer for the portrait gallery of his lordship's predecessors at Fulham Palace, was presented to him in the Egyptian Hall of the Mansion House, City, yesterday afternoon. The Lord Mayor presided, and there was a large assembly of ladies and gentlemen. The Lord Chancellor, on behalf of the 1,500 subscribers, presented the portrait, and the Archdeacon of London spoke on behalf of the clergy. During the eulogies which were passed upon him by successive speakers, the Bishop covered his face with his hands, and, as he afterwards said, presented the "uncommon spectacle," as the *Daily Chronicle* puts it, "of a shy Bishop." The Bishop, in accepting the gift, said he felt shy after a good many years. "I can feel the old symptoms come over me, because, although no one would believe it, I was a very shy boy." It was because they had given him this token of trust and confidence that he should always value it, "and, please God, it shall inspire me to do my duty better in the future."

PERSONAL AND GENERAL NOTES.

Canon Julian, vicar of Topcliffe, has, after further consideration, withdrawn his acceptance of the vicarage of St. Michael-le-Belfer, York.

The Rev. John Martyr Ward, for thirty-five years a Norfolk county rector, formerly Fellow of King's College, Cambridge, recently deceased, left a bequest of rather unusual character. He bequeathed £200 to the authorities of King's College, upon trust to award the income annually to an Eton boy who should best deserve it for reading the lessons in chapel. Eton College is connected with King's, both being founded by Henry VI. of sweetly pious memory, just as Winchester School, or St. Mary's College, is connected with New College, Oxford, also founded and built by the illustrious Bishop William of Wykeham, of Winchester.

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UNIQUE SUNDAY NIGHT EXERCISES AT A NEW YORK CHURCH

Correspondents Write of Alexander Irvine's Addresses and of Subsequent After Meetings

QUESTIONS ASKED BY THE BISHOP PRIOR TO ISSUING LICENSES UNDER CANON 19

Fine Attendance at Lenten Services

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, April 18, 1908

WILL you allow your regular correspondent* to say that whatever may be the feelings of the correspondent who added the last paragraph to the letter of the 6th inst., in which he speaks of not being humiliated by attending the function, etc., at the Church of the Ascension, that so far as your regular correspondent is personally concerned he would feel no hesitation in going had he had the opportunity? However, his remarks as to sensationalism are very much to the point, as the following accounts of eye-witnesses will show. The first account is that of a well-known Church layman who is not at all prejudiced against progress and experiment. The second account, which is contained in a personal letter to your regular correspondent, is from a layman who attends quietly to his religion and lives the life of the ordinary devout Churchman. The first of these witnesses says:

"Since last autumn Mr. Alexander Irvine has been the speaker at the Sunday night service in the Church of the Ascension. For the past four months this service has been followed by an open parliament or after meeting, held in the parish house, and lasting forty to fifty minutes. For the last fortnight or a little longer the New York dailies have been reporting the after meetings at length, and popular interest is much aroused. On Sunday evening, April 5th, Ascension Church had few vacant seats. Two in three of those present were men, and a considerable proportion of the men were Jews. The service was Evening Prayer, partly choral, the rector conducting it. The address was given by Mr. Irvine, who occupied the pulpit and wore a Geneva gown. The address was historical, rather short, and some of it delivered in so low a tone that it was heard with difficulty. No text was given. The speaker began with mention of Christ's atonement, and came down to the present day, referring to the very early Christians, to Luther and to Calvin, to the divisions in Christendom which the Reformation period brought about, and to the Church as it exists to-day. Throughout the address there was mention constantly of the mistakes of Christians. Those who followed Christ as disciples did not understand Him. Those who came later allowed German peasants to starve and burned martyrs at the stake. Those who wrangled over theology two hundred years and more ago exhibited the spirit not of Christ but of the devil. The Church of to-day has not the confidence of the workmen of to-day. With the exception of Quakers, Moravians, and perhaps Anabaptists, the people in the Church to-day do not show forth the temper of Christ or of His teachings. These and similar things were said in a not dramatic or sensational fashion. The most radical things said, or the things said with most effort at effect, were that Christ was not a political economist, and did not presume to provide solutions for problems of everyday public life, and that, viewed in the light of Christianity as lived by Christians since He was on the earth, Christ was not a Christian. Closing, the speaker said he represented the wishes of himself and the rector when he stated that the Church of the Ascension desired, in these meetings, to show vital interest in pressing problems, and to be of real use to mankind. Complaints were better heard than suppressed, and the Church must be in the thick of contentions for the right, or be passed by as not component parts of that which makes for betterment.

"The service concluded, nearly all of the women present seemed to have left for their homes. The men present rushed for the chapel, and with a very few women, crowded it in every part. At this after meeting Mr. Irvine presided and Mr. Grant sat beside his chair. There were no prayers. There were nine speakers, not counting the chairman. One of these speakers, a woman, defended Christianity to the extent that she opposed Socialism because, as she

* The editor should explain this reference by saying that the New York Letter, which is unsigned, is a composite, received from many sources, but with a regular correspondent supplying the greater part of it. This composite nature renders it necessary that no responsibility for the contents of the letter should be attributed to any one person other than the editor, whose, alone, is the ultimate responsibility for all unsigned matter that appears at any time in THE LIVING CHURCH. The editor prefers that New York news be sent direct to our regular correspondent in that city, whose identity will be made known on application; but when it is sent to this office, it is necessarily edited here.—EDITOR L. C.

alleged, all of the leaders in Socialism are atheists. She was given the lie, and the man who gave it was cheered till the windows rattled. Another speaker, a woman also, undertook to shame the chairman, Mr. Irvine, because she charged that the first woman speaker was treated unfairly. The third speaker, a man, denounced Socialism and said he was a labor leader. The other six speakers, all men, gave voice to Socialistic arguments. It was, indeed, a Socialist meeting, with people present and cheering everything that was favorable to their side. As in the address by Mr. Irvine in the church, there was not one word of appreciation for anything good that Christianity may have done. There were, however, frequent attacks on the Church, on the rich, on political conditions, on those in authority, and all of these attacks were applauded vigorously. When one speaker, a Jew, quoted Ingersoll approvingly, the cheering lasted so long he asked the time be not deducted from his five minutes. It was not. Such a thing as a Socialist being also a Christian was called a hybrid and laughed at. Yet at the close Mr. Irvine said he was a Socialist and also a follower of Jesus Christ. The first statement was applauded, the second was not. The atmosphere in both meetings, the one in the church and the one in the chapel, was charged with expectation. People were present expecting a row. There were several references to those out of employment, and demands that the Church, if it amount to anything, compel the rich who belong to it to furnish everybody with a job.

"Breaking up near eleven o'clock, the people filed in streets and subways still wrangling and in no mood save a destructive one. Mr. Irvine is a man of middle age who looks the student and talks the minister. For fifteen years he was a Congregational minister, but left that body voluntarily, and its ministry because he was no longer in sympathy. He has been confirmed in the Church, and is the licensed lay reader of the parish of the Ascension, under its rector. He is not, as some have stated, the deposed priest of the Church who is now a priest of the Russian Church, nor the one who is now a Unitarian minister. He was a writer on Socialist questions after quitting the Congregational ministry until he was discovered by Mr. Grant, and was placed upon the Ascension parish staff, where he now is. Asked for a statement for publication, Mr. Grant advised attendance upon the meetings themselves. They stood, he said, for what he desired them to stand for. Mr. Irvine said both in his address and as presiding officer of the chapel meeting, that he represented the rector and that what was being done had his own and the rector's approval.

The second account referred to, given in a letter to your correspondent, is as follows:

"Last Sunday night, happening to drop into the Church of the Ascension. I was not a little surprised to hear a discourse from the pulpit which was far from complimentary to the Church or to the Christian religion. It was simply a recount of all the evils done in all the ages under the name of religion. It seemed to be an effort to prove that socialism, not religion, was the supreme hope for the world toward the brotherhood of man. However the sermon (?) was well delivered and would have passed, leaving only a slightly bad impression.

"But the after meeting held in, I presume, the chapel of the church, was certainly out of all order, and beyond all decency. To give but one of many instances, giving no names, a woman charged all socialistic leaders with being atheists, free lovers, etc. A man immediately called her a premeditated liar and other far from flattering titles, unrebuked by the moderator of the meeting, who was the man that preached the sermon in the church. The debate, political meeting, or whatever it was, went on fast and furious until half after ten, amid cheers, hisses, laughter, cat calls, and personalities. This was Sunday night, under the charge, at least, of an Episcopal church. An east side primary meeting is less disorderly.

"I write this as a layman, attending this meeting unprepared beforehand. I am a communicant of a church here in New York where at least the Sunday services are conducted with dignity and quiet beauty. Is not this sort of thing a long step in the wrong direction? I can only say in closing, that there was not one single thing in the whole meeting that taught me a good lesson, gave a good thought, or advocated a Christian principle. On the contrary it left a very bad after-taste which does not go away."

AS TO NEW YORK LICENSES UNDER CANON 19.

Applications for license to make addresses under Canon 19 are now systematized in this diocese by the official compilation of a group of questions intended to secure the information which the Bishop requires before issuing licenses. The Bishop's questions cover these grounds:

1. Name of person for whom you desire license?
2. Church or Communion to which he is attached?
3. Occupation?
4. Residence?
5. General reputation?
6. Experience as a public speaker?
7. Familiarity or acquaintance with the subject concerning which you desire his address?

8. Number of times for which you wish him licensed to speak?
9. Any other information concerning him that may throw light upon his record?

LENTEEN SERVICES.

A careful survey of the special services in the New York churches during Lent leads to the conclusion that the average attendance at all of them has been 25 per cent. larger than in previous years. At Old Trinity the noon service every week-day except Saturday has been attended by from 500 to 600 people, nearly all men. At St. Paul's chapel the experiment, which was tried for the first time this year, of having a second service three days a week after the usual mid-day service, has proved most successful. At Grace Church, where the mid-day service is held all the year round, the attendance during Lent has been somewhat larger than ever. At St. Bartholomew's and Christ Church the introduction of the noon-hour week-day service has been amply justified. At the Church of the Transfiguration the daily attendance has been well above the average of former years, amounting probably to 150 or 200.

NOTABLE CONFIRMATIONS.

On Monday evening, April 6th, Bishop Greer made a visitation to Grace chapel, when he confirmed 80 Italians, mostly men. The Bishop preached and his sermon was translated into Italian for the congregation by the Rev. M. K. Bailey. Archdeacon Nelson made an address in Italian. On the 8th, at Christ Church, Bishop Greer confirmed a large class from the parish itself, also one from St. Agnes' chapel, and one from St. Simeon's in the Bronx, together with a former Methodist minister and his wife presented by the Rev. Robert B. Kimber, superintendent of the City Mission Society. This gentleman hopes to be ordained to the sacred ministry and then to devote himself to the work of the City Missions.

REPORTS ON SOCIAL SERVICE.

The committee on Social Service appointed at the last diocesan convention in November has had two meetings at the residence of Bishop Potter—the first March 2nd, the second April 6th. At the first meeting three sub-committees were appointed; on "Labor," with the Rev. James E. Freeman of Yonkers as chairman; the second, on what is called the "Big Brother Plan," with the Rev. Dr. Nichols as chairman; the third, on the "Liquor Question," with the Ven. Archdeacon Nelson as chairman. The first two made interesting reports, the last reported progress.

At the Loomis Sanatorium (for consumptives), Liberty, N. Y., much good work has recently been done through the instrumentality of several Churchwomen of New York, notably Mrs. Richard Irvin. The Rev. C. H. Mead, lately chaplain of St. Gabriel's School, Peekskill, is chaplain. On the 10th a new ward in the hospital was opened, to be called "The Mary Taylor Lewis Ward." It is given by Mrs. George Lewis, and cost \$50,000. At the opening service the address was made by the Ven. Archdeacon Nelson of New York.

ANSWERS TO CORRESPONDENTS.

[Continued from Page 841.]

cassock, though the legal obligation to do so is less certain.—(2) Qualifications for voters in parish meetings in the state of New York are fixed by statute law (chap. 42, Art. II, § 33) as follows: "Only men of full age belonging to the parish, who have been regular attendants at its worship and contributors to its support for at least twelve months, shall be qualified voters." The rector, if he be presiding—as he has the right to do—is the judge of the fact. "Contributors" would be construed to be parties who contribute regularly according to the system adopted for the support of the parish and would not, probably, include those who may occasionally drop an undesignated contribution into the alms basin.

O. W. T.—The reference in Bishop Coxe's *Thoughts on the Services* is not to any exhortation provided especially for Easter, but is a suggestion that the importance of the Easter Communion makes the second of the two exhortations—that beginning on page 242 P. B.—appropriate as a warning. The use of those exhortations has fallen too largely into abeyance among us.

ENGLISH CHURCHMEN SHARE OUR EXPERIENCE.

[Continued from Page 844.]

Mr. Sidney Hugo Nicholson, Mus. Bac., organist of Carlisle Cathedral, was on Saturday last appointed to succeed Dr. H. C. Perrin as organist of Canterbury Cathedral upon his departure for Montreal later on in the year. Mr. Nicholson is a son of the late Sir Charles Nicholson, who was Speaker of the House of Assembly at Sydney. There were about ninety candidates for the post.

HOLY WEEK IN CHICAGO

Passion Music Given in Many Churches

NEW PLANS FOR AND PROGRESS OF DIOCESAN MISSIONS

New Book Issued by Professor Hall

NOT TWO HUNDRED THOUSAND ANARCHISTS IN CHICAGO

The Living Church News Bureau
Chicago, April 18, 1908

HOLY WEEK is observed in Chicago with from three to six services each day in most of the city and suburban churches, and daily celebrations of the Holy Eucharist, except on Good Friday, are the rule in almost every instance. Much Passion music is to be sung by the leading choirs during the week, Dr. Stainer's "The Crucifixion" being chosen more than any other cantata. This beautiful meditation was thus given on the evening of Palm Sunday at the Church of Our Saviour, the Church of the Atonement, and at the Church of the Epiphany. It is to be given also on the evening of Maundy Thursday at St. Peter's Church, and on Good Friday evening at St. Chrysostom's Church and at St. Luke's, Evanston. At the Church of the Ascension, on the evening of Wednesday in Holy Week, parts of Palestrina's music for the "Tenebrae" will be sung, including the three "Responsoria" of the First Nocturn of matins, the *Miserere*, and the *Benedictus*, as well as the "Christus Factus" of Lauds. The "Three Hours' Service" will be almost universal on Good Friday, being taken in nearly every parish and mission by the local clergy. In several of the parishes the evening of Wednesday in Holy Week or of Good Friday is devoted to a special service of preparation for the Easter communion, with questions on the Ten Commandments and suitable hymns and prayers. At the Church of the Epiphany, devotional reunions of the Confirmation classes presented by the rector during the nine years of his incumbency are held at the evening services on Monday, Tuesday, and Wednesday. Recent confirmations have included classes of 70 at St. Ansgarius', 41 at St. James', and 38 at Grace Church, Chicago.

DIOCESAN MISSION BOARD ADOPTS APPORTIONMENT PLAN.

One of the most important steps taken for some time past in the forward movement for diocesan missions has been the adoption by the diocesan board of missions of the apportionment plan, in the effort to bring up the contributions of the parishes and missions to the total of \$25,000 for which Bishop Anderson has often appealed, and which has never yet been reached. A committee was appointed some weeks ago, pursuant to a resolution passed by the last diocesan convention, and a careful apportionment of this \$25,000 was made, following mainly the estimate used in formulating the diocesan assessment, year after year. Opportunity was given, about a month ago, after the first report of this apportionment committee, to make requests for revision, in cases where the parochial authorities desired any changes in the apportionment, and the report of the committee as thus revised was adopted at a meeting of the diocesan board, held on the afternoon of April 8th, so that the next diocesan convention will be in position to rally systematically to this call for raising \$25,000 a year for diocesan missions.

PROGRESS OF THE VARIOUS MISSIONS.

Progress in the missionary field of the diocese has lately included the paying off of mortgages by the Church of the Holy Nativity, Longwood; by St. Mark's, Glen Ellyn; and by St. Mary's, Park Ridge. At Windsor Park (the Rev. Hugh J. Spencer, priest-in-charge) a fine lot has been purchased for \$4,000, and a large payment has been made upon this purchase price. At Farm Ridge, St. Andrew's parish, which is one of the oldest in the diocese, having been organized in 1851, has just completed a new church building, at a cost of about \$4,000. The Rev. A. W. Higby, who is also rector at Streator, is rector of St. Andrew's, which is a purely rural church, standing in the midst of a well-to-do farming community some miles from any town or village. The congregation of St. Edmund's mission, Washington Park, Chicago, which has been under the charge of the Rev. Dr. Herman Page for some months past, has recently moved into its new church, a valuable property lately purchased from one of the denominations for about \$8,700. It cost fully \$15,000, and has been remodelled in the interior for use as a church. This new mission is thus well started in the midst of a community of about 16,000 souls, there being only one other congregation of any kind owning its building in this entire district of Chicago. St. Edmund's has been self-support-

ing from the beginning, which is an unusual record for any mission.

CHICAGO ATHEISTS AND ANARCHISTS.

In a recent edition of THE LIVING CHURCH a quotation from a sermon recently preached by one of our most able Bishops deserves courteous correction. The quotation stated that there are in Chicago "two-hundred thousand persons teaching atheism and anarchy." This is a considerable exaggeration, so the best authorities residing here are convinced. The anarchists themselves claim a following of only fifteen thousand, and most of the atheism which is systematically taught in Chicago is taught by them or their sympathizers. That there are "Sunday schools" in Chicago where atheism and blasphemy are taught in catechisms is unhappily true, but that there are "two hundred thousand persons" thus occupied is a great exaggeration. Chicago is the fourth city in size in the whole world. It has grown from a hamlet to its present enormous size in about seventy years. In its heterogeneous population, which includes peoples of 45 different tongues and languages, almost every well-established superstition and heresy which has ever flourished anywhere for many centuries past is taught by somebody, and if that somebody happens to have any ability as an organizer and speaker, he will have something of a following. So we have here Sun-worshippers, and followers of "the Bab," and Theosophists and "Christian Scientists" and Spiritualists and what not, but we have also a strong representation of every good and fairly orthodox movement in Christian thought. Technically more than one-half of the city is Roman Catholic, though it is interesting to note that many of the teaching atheists and anarchists are lapsed Roman Catholics. We of the Church have a good footing, and a growing influence. Our 25,568 communicants do not make an imposing group among the 2,000,000 or more of souls in this vast city, but we are hard at work, and well organized and splendidly led, and we are standing with remarkable unanimity for the Catholic Faith "as the Lord hath commanded and as this Church hath received the same." And we are not confronted with any 200,000 teachers of atheism or anarchy, though there is scarcely any kind of difficulty which the Church must encounter in modern life, as she makes her progress, which is not a part of our daily conflict and experience.

GENERAL DIOCESAN NOTES.

The Rev. G. F. Danforth, recently ordained at the Church of the Redeemer, Chicago, has been placed in charge of St. Mary's, Park Ridge, and St. Alban's, Norwood Park. The Rev. Marcus J. Brown has been placed in charge of St. John's, Lockport, and Grace, New Lenox. The building of a new trolley line has made it possible to unite the work at Lockport and New Lenox for the first time. The trolley-lines are beginning to help solve the problem of the rural missions of the diocese, in a promising manner. The Rev. Carl A. Nybladh, formerly of Galesburg, Ill., has been placed in charge of Immanuel (Swedish) mission, Chicago, the congregation over which the Rev. Dr. O. A. Toffteen was placed when he first came to Chicago.

Much interest is manifested through the scholarly circles of the diocese, in the appearance of the second volume of the ten-volume-work on Dogmatic Theology by the Rev. Dr. Francis J. Hall of the Western Theological Seminary. This second volume, which was published about mid-Lent, is entitled *Authority*, and is a masterly analysis of this very difficult theme. The book, of course, will be adequately reviewed in due time.

The noon-day services at the Chicago Opera House, during Holy Week, are conducted by the Rev. A. W. Griffin, rector of St. Peter's, and by Bishop Anderson, the Bishop taking the last three days of the week. This has been the most successful series of Lenten noon-day services ever held in Chicago.

The Thursday evening Lenten services at the Church of the Redeemer (the Rev. S. B. Blunt, rector), have been notable in that the visiting preachers have included the Bishop of Milwaukee, the Bishop of Michigan City, the Bishop Coadjutor of Western Michigan, and the Bishop of Chicago.

TERTIUS.

THAT MAN has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure the work that it is capable of; whose intellect is a clear logic engine, ready to spin the gossamer as well as forge the anchors of the mind—one full of life and fire but whose passions are trained to come to heel by a rigorous will; the servant of a tender conscience; who has learned to love beauty, to hate vileness and to respect others as himself; such a one is in harmony with nature; they will get on together. — Thomas Henry Huxley

Henry Yates Satterlee---The Christian Soldier and Bishop

A SERMON DELIVERED IN THE CHURCH OF THE EPIPHANY,
WASHINGTON, ON SUNDAY, MARCH 29, 1908

By the Rev. Randolph H. McKim, D.D., LL.D.

"My father, My father, the chariot of Israel, and the horsemen thereof!"—II. Kings 2, pt. of 12.

THIS was the lamentation of Elisha over the prophet Elijah when God took him to Himself. The two had been walking together, engaged in close converse, when lo! there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elisha went up by a whirlwind into heaven. And Elisha, as he stood transfixed, watching the retreating form of his master, cried out, "My father, my father, the chariot of Israel and the horsemen thereof!"

Something like this, my brethren, was the cry that broke from the clergy and laity of the diocese of Washington, scarcely more than a month ago, when the soul of Henry Yates Satterlee was caught up to heaven as by a chariot of fire and horses of fire! "My father, my father," we cried, "the chariot of Israel and the horsemen thereof!" Our father in God is taken from us! Our diocese is orphaned! He was the chariot of our Israel, and the horsemen thereof! He was our leader, our captain, our head! He was our strength in the battle the Church is waging here against the powers of darkness!

I was not here to witness the outburst of grief of which I speak. I was, as you know, on the Nile, five thousand five hundred miles away, when the stroke of bereavement fell; but I knew it, I felt it, as vividly as if I had been present. That cry of Elisha rose to my lips, and I knew that it was but the echo of what was in the heart of the clergy and laity of our whole diocese. You can imagine my feeling of depression and grief when the cable flashed the news to me two or three days after the sad event—depression, as my mind constantly pictured the bereavement of the Church here; and grief, as I thought of him who was not only my Bishop but my dear and valued friend. So keen was this feeling that I presently lost all interest in my expected trip in Egypt and Palestine and Greece, and felt irresistibly drawn back home again, to bear my part of the burden imposed upon us all, and especially upon the Standing Committee, by our common bereavement.

Instinctively divining that there would be a memorial service on the feast of the Annunciation, the anniversary of his consecration, I made a hurried journey of a thousand miles, from southern to northern Europe, that I might catch a steamer that would bring me here in time to participate in that service.

And now, my brethren, I turn to the sacred task which I have set myself this morning; a task of love indeed, and yet one which I attempt with trembling hand—to pay my tribute, as so many have already done, to the life and labors of our lamented Bishop.

Born January 11, 1843, Dr. Satterlee had completed his fifty-third year before he was consecrated the first Bishop of Washington. After graduating from Columbia College he was ordained deacon in 1865 and priest in 1867. For seventeen years, first as assistant and since 1875 as rector, he ministered at Zion Church, Wappinger's Falls, N. Y.; and from 1882 to 1896 he was rector of Calvary Church, New York City. Twice during this period he was elected to the episcopate, but declined either to be Coadjutor Bishop of Ohio in 1887, or to be Bishop of Michigan in 1889.

Thus, when in 1896 he accepted the call to be our Bishop, he had been actively engaged in the work of the ministry for one and thirty years, and in but two parishes, the one a rural one, the other in the great maelstrom of city life in our commercial metropolis, so that he came to Washington equipped by a long and varied experience for the great task to which in the providence of God he was called.

Of this part of his life much might be said, but I have time this morning for but one remark about it. In both of these parishes Dr. Satterlee made his most conspicuous mark as a leader and an organizer. He showed himself a master of applied Christianity. His heart responded to the cry of sinful, suffering humanity, and he ran to meet it with the Religion of Jesus in his hand, as the balm of Gilead, supremely sufficient for every need. He had the faculty of winning the hearts of the people he was associated with—winning them as life-long friends; and then he had the higher faculty of inspiring them with zeal in the Master's service. When he was called to succeed the great Dr. Washburn as rector of Calvary Church—the man of big brain and ripe and profound scholarship, reckoned the ablest writer and one of the strongest preachers in the Church—there were some who wondered whether the young country rector from Wappinger's Falls could fill such a place. But under the spiritual leadership of Dr. Satterlee, Calvary flourished as never before. His fine personality gathered about him the best elements in the parish, and his contagious zeal fused them into a working force which he wielded with most marked success in a campaign against the sin and misery of New York. Calvary became a working parish to a higher degree than ever before. It began now to reach out more widely into the highways and byways—into the

slums of the city. "Galilee Mission" was organized (not to mention other enterprises) and became a name and a power in New York.

I call attention to this feature of his ministry, because I believe it is the key to the interpretation of his life. It explains his success here in Washington as well as in New York. It was his personality that made him master in all the positions he was called to fill. All through his life we see shining out this power of attaching people to him, of making devoted friends, and then of inspiring those friends to work with him in the great tasks he set himself and them. Undoubtedly he had the talent for organization. Especially it may be said of him that he fulfilled the great Lord Derby's definition of genius: "It consists," said he, "in an infinite capacity for taking trouble."

But the great achievement of Bishop Satterlee was that he never lacked workers to carry out his plans. He raised them up by the force of his personality. They believed in him and they were ready to follow him wherever he led. There was a persuasive eloquence in his life and character that moved and inspired and led those who came within the radius of his personal influence.

I come now to speak of Dr. Satterlee in the last and most important post that he occupied.

BISHOP OF WASHINGTON.

As the first Bishop of Washington he has done a notable work which will link his name for all time with the history of this diocese as an inspiring and organizing force in the critical years of its early life. As I reflect on the last twelve years of Church life in this city it seems to me Bishop Satterlee's personality has counted for much in giving dignity and strength to the Church; in impressing upon it the stamp of a real relation to the needs of the community and of the nation. He has been quick to hear the cry of the prisoner through the Prisoner's Aid Society. His heart has responded to the spiritual needs of the negro race, as when (to mention only one instance) he gave instruction in Christian Ethics to the students of King Hall, once a week during its entire sessions. He has felt the mute appeal of the Army and Navy for more efficient religious ministrations, and has given active personal service in securing fit chaplains for them both. Though a strong Churchman, and never willing to compromise his Church principles, he has maintained most friendly relations with our Christian brethren of other communions, and has reflected the spirit of the Pauline aspiration, "Grace be with all them that love our Lord Jesus Christ in sincerity." He has taken wise and efficient measures for raising the standard of theological education in the diocese, and has labored lovingly and indefatigably for the educational and spiritual welfare of the National Cathedral School. He has been keenly alive to the need of a higher standard of Christian living among the laity, and his voice has again and again been raised, and not in vain, in stern rebuke of the sins and foibles of fashionable society. Yes, he has often spoken in the spirit and power of Elijah in summoning men and women of this city to repentance.

To all this must be added his contribution to the cause of Christian Unity, and to that unity of spirit within the Church, which is so imperatively demanded in the conditions that confront us to-day.

HIS CONTRIBUTION TO CHRISTIAN UNITY.

As to Christian Unity, I think Bishop Satterlee made an important contribution to that great cause by the cordial relations he cultivated with our Christian brethren of other communions. In confirmation of this statement, it is enough to point to the fact that he was accustomed to invite distinguished laymen not of our fold to participate in the services in the Cathedral Close on all the greatest occasions—as the dedication of the Peace Cross, the Missionary Council, the laying of the foundation stone, and the great President McKinley, a Methodist; President Roosevelt, of the Dutch Reformed communion, and Mr. Justice Brewer, a Congregationalist, were invited to address the vast congregations on those memorable occasions.

And then, as to unity within the Church itself, I am sure that our lamented Bishop, while undoubtedly a High Churchman, felt more and more (to use the recent language of the Bishop of London) "that there is far more unity between different parties in the Church than is sometimes realized." With that same noble prelate I believe Bishop Satterlee desired to "cultivate in the Church a Christian spirit of reasonableness and forbearance, and to rise into an atmosphere above the opposing views." He saw and profoundly felt the imperative need in the present crisis of thought, that Churchmen who are loyal to "the Faith once delivered to the saints" should sink their differences on questions of ritual, and present an undivided front against the perilous assaults of Rationalism on the one hand and Romanism on the other. To the movements in the Church in both these directions, I am glad to bear my testimony

that our Bishop was quite distinctly opposed. He stood by the Prayer Book in its natural interpretation in the light of its history, and he was fixed in the conviction that the Church could not tolerate in her ministry men who were no longer loyal to the Catholic Creeds of the ages. It will be recalled that his most important publication bore the title, *A Creedless Gospel and the Gospel Creed*.

I cannot forbear giving utterance here to the aspiration of my heart, that the clergy and laity of the diocese of Washington may ever stand firmly on this principle so dear to the heart of its first Bishop, and be joined together, the High and the Low and the Broad, in mutual trust and toleration, in upholding the great truths of salvation embodied in the Apostles' and Nicene Creeds.

HIS GREATEST WORK—THE CATHEDRAL.

But important as his work has been in all these respects, I think it will be generally agreed that he will be longest and best remembered as the founder of the Cathedral of Washington.

It is true he did not originate the idea of a great Cathedral here. He found it when he came. The Cathedral Board had been organized three years before, in February, 1893. A site had been chosen. A large tract of land had been given. More had been purchased. For three years the enterprise had been before the Church; and the noble gift for the National Cathedral School had been secured through the efforts of a former rector of St. John's Church, the Rev. Dr. George Wm. Douglas. But, for all that, Bishop Satterlee's name will go down to history as the founder of the Cathedral of St. Peter and St. Paul in the National Capital of the United States. And justly. For it was he who breathed life into the idea. It was he who first gave it tangible form and shape. It was he who succeeded in focussing public attention and interest upon it, and first made the Church realize its importance and believe in the possibility of its realization.

I repeat here what I said in a letter to the Standing Committee the day the sad news came to me in Egypt:

"Where is the man who could have achieved as much in these twelve years as he has done for the realization of the idea of the National Cathedral? He possessed a combination of qualities which fitted him in a rare degree for laying the foundation of this great enterprise. His courage was admirable. He addressed himself to his great task as the founder of the Cathedral with a fearlessness born of a living faith in God, and of a deep conviction that the work was God's work. Nothing daunted him. Bravely he toiled on from year to year—never flinching—always hopeful, always seeing the end as an event ordained of God. Then he was a man of steadfast purpose. How patiently, how indefatigably he labored! How steadily he kept to his task! How his whole heart and soul were set upon its accomplishment! How his life and his thoughts centered in it! How he dreamed of it and prayed about it!"

Above all he was a *man of vision*. He saw the City of God in beauty and glory before him, and he gave himself with whole-souled devotion to bring it down to earth—to make it a reality.

It was not indeed given him to see even a small part of the material edifice of the Cathedral actually built. But how much he accomplished, nevertheless!

In the first place, how quickly he saw that the site originally selected was unsuitable, and how wisely he chose the present splendid position! The loss of the ten acres given for the old site, the further loss of the money paid for the rest of the ground, and the large sum necessary to purchase the new site, would have given pause to most men. They did not make *him* hesitate a moment. He was building for all time. Cost was not to be considered. The supreme thing was to secure the best site. And to-day all men see that he decided wisely.

And then how bravely he labored to secure the money to pay for the spacious and commanding site he had selected! He organized committees in several of our large cities and centers of Church life, whose task it was to assist in meeting the interest on the mortgage. By voice and pen he aroused interest in the great enterprise. He inspired confidence in it. By his own unflinching faith in the realization of the plan, he created faith in others. And so, little by little, by large gifts and by small gifts, the great sum was raised and the splendid site freed from debt. His next care was the formulation of the Cathedral statutes—the laying down the lines on which the Cathedral chapters were to be organized and their work done—and the articulation of the relations between the diocese and the Cathedral. A body of statutes had already been drawn up before Bishop Satterlee came to us. Taking these as the basis, he made a fresh and thorough study of the whole subject, in the light of the statutes of some of the oldest English Cathedrals, and recast the whole, with careful adaptation to the needs of our American Church and our American life. The principle on which he proceeded here, he steadily adhered to in all his work for the Cathedral. He built upon the old Anglican foundations, but he cast his work in the new and freer forms adapted to American life. He wished his Cathedral to be an indigenous, American growth, informed, however, by the old Anglican spirit.

And now it was time to address himself to the task of securing an architect and a plan. Characteristically he instituted careful inquiries in England and America before making a decision. He would have only the best talent the Anglo-Saxon race could supply. But he would not have a purely Anglican design. It must not be an exotic, but an American growth. And so he concluded to associate

in the great work that very eminent English architect Mr. Bodley, with an experienced and distinguished American architect, Mr. Henry Vaughan of Boston. Thus he aimed to combine the wealth of English architectural tradition with the genius and spirit of Americanism. The Cathedral of his vision was to be Anglican but not English; it was to be builded on the ancient foundations of the Anglican Church, yet it was to be instinct with the free, modern spirit of American life.

In this way, as you know, the result was reached—that noble plan of majestic proportions and inspiring beauty which the lamented Mr. Bodley and his collaborator, Mr. Vaughan, have produced and which the Cathedral Board has adopted (how thankful one feels that the decision of May, 1895, that it should be built in the Renaissance style, was unanimously reversed in 1907); Gothic, I say, after the type of the most splendid period of its development, yet original in its specific features, bringing together the fourteenth century and the twentieth in one harmonious design.

It was much to have accomplished this—to have secured and paid for that unrivalled site on St. Alban's mount; and then to have obtained such a glorious design, which, when put into execution in some future generation will have made the Cathedral of Washington one of the marvels of modern ecclesiastical architectures.

But Bishop Satterlee did more than this. He made the Cathedral idea a living reality in the National Capital. How often he reiterated that a Cathedral was not a mere material structure, but a spiritual Home, the Father's House, the House of prayer for all people! It was in fulfilment of this idea that he inaugurated the open-air services on Mount St. Alban's. That has already become a sacred spot—more truly "the people's Church" than any spot in Washington. You know how for half the year these services are held in the Cathedral Close, in that marvellous natural amphitheatre, and how the people of the city, without distinction of class or creed, delight to attend them. You know also how, on great occasions, such as the visit of the Archbishop of Canterbury, three years ago, or the laying of the foundation stone last September, the assemblages there have been numbered not by the thousands but by the tens of thousands.

I consider these great open-air services a very remarkable achievement. Said an eminent and distinguished clergyman to me last September, as he surveyed the vast multitude assembled: "I did not believe it possible so to popularize the Episcopal Church!"

This our lamented Bishop did. He had the gift, the genius of rousing popular interest in such special services to an extent I have not observed in any other leader in the Church. Yes, let it be said as his highest encomium: "He has popularized the Episcopal Church in the National Capital of the Republic."

We used to wonder how he found and seized the occasions which could be successfully turned to this end. He seemed to be ever scanning the horizon to discover the approach of some opportunity to focus public attention and public interest on the Cathedral Close. In this way the great project which had seized his affections and fired his imagination was kept before the mind of the people. Interest was not allowed to slumber. And so, the Cathedral of Washington became under his hand a reality and a living force in this community before ever a stone of the material structure was laid. Yes, my brethren, our Cathedral does not stand in the thought of the citizens of Washington merely for a splendid material structure to be erected some day; no, rather does it stand for the idea of organized service to God and man, for concentrated and united effort by the whole Church for the help of the world, for the healing of the hurt of our sin-wounded humanity. Architecture has been defined as "frozen music." Not such is our Cathedral idea. Rather is it the warm, pulsating heart of the Church going out in many forms to heal and bless the world, ministering as it can to the hungry multitudes, whether under the blue dome of heaven or under the fretted roof of a glorious minster, which interprets man's spiritual aspirations in sublime architectural forms, or in some lowly cottage where some priest of the Cathedral staff gives the Body and Blood of Christ to the sick or the dying. Need I say, my brethren, that Bishop Satterlee was able to do all this, because he was not only a man of vision but a man of faith and of prayer? The visions he saw were seen from the mount whither he went up to commune with his God. This was one of the most characteristic features of his life. He silently taught his clergy and his people to believe in the reality and the power of prayer. It was as a man of prayer he stood before us always. Here lay the secret of his profound personal hold on men—the belief which he unconsciously inspired that he lived in communion with God. We said this when that terrible affliction befell; when his only and well beloved son was taken from him in the beauty and glory of his young manhood. So bravely did the stricken father bear it, so wonderfully did he stand up under the blow, that we knew the Everlasting Arms were around him.

I cannot forbear pausing here to note how like father and son were in this respect, nor can I suppress the expression of the consoling thought that they have met again in the light of God and are united in the larger and higher ministries of the Father's House on high.

HIS PERSONALITY AND CHARACTER.

But I must draw to a close this imperfect appreciation of my Bishop and my friend.

Before doing so, let me say that it has been far from my inten-

tion to indulge in extravagant or indiscriminate eulogy. That would ill befit the simplicity and dignity of his character. He was not infallible; human infirmity beset him as it besets us all; but this was true of him, and we all felt it—he never failed in the integrity of his purpose, and in his fixed resolve to find out the will of God, and to do it. We knew that he took everything to God in prayer, and hence, when any of his brethren could not see eye to eye with him, still they never doubted that he was following the divine light as it was given him to see it.

Personally, I did not always agree with him—though the occasions were rare—nor could I always approve of his decisions in diocesan matters. But, as the years went on, I found that the things we did not agree on were the secondary things, often the mere mint, anise, and cummin, while deep down, in the great things, in the fundamental matters of truth and life and creed and work, we were heartily at one. And so we had drawn nearer and nearer to one another in a closer and closer bond of mutual esteem and confidence to the end.

And now, in conclusion, what can I say, my brethren, to complete my imperfect portrayal of the noble man who was our Bishop and our beloved friend, and whom God has taken away from our head to-day?

The scene of last September rises before me as I speak. I see him standing, trowel in hand, laying the foundation stone of the great Cathedral of St. Peter and St. Paul—what a noble and commanding figure he presented!—in the presence of the President of the United States, the Bishop of London, and a great array of distinguished men; surrounded also by that great company of Bishops and clergy and that vast multitude of the citizens of Washington. It was the climax of his career—the zenith of his life. We did not know it then, but we see now that his work was done.

I recall the scene because it presents Henry Yates Satterlee as he will be remembered in the generations to come, as the Bishop who laid the foundation of the Cathedral of Washington.

As such, my Bishop and my friend, I bid you farewell! It was not God's will that you should live to see the building rise in its beauty and its glory before the eye of flesh, but you have impressed your character upon it; you have laid down the lines of its structure; you have fixed upon it the stamp of your personality and of the principles to which you were devoted. On these lines it must and will be builded. Other hands than yours in this and succeeding generations will direct the work you have relinquished at the bidding of the Master, but those lines of yours must be adhered to, those principles must be conserved. If it takes fifty years, or an hundred, to build it, still, when built, it will be the Cathedral which you founded, whose form and fashion your hand directed. Your name, dear and venerated Bishop, will cling to it, as the name of William of Wykeham clings to the venerable Cathedral of Winchester! Yes, for it is due to you, to your faith, to your courage, to your consecrated imagination, to your indefatigable labor, to your splendid optimism, that the idea of this Cathedral has taken root in the minds and hearts of the people; taken such deep hold that there is no longer any question of its realization, no lingering doubt that your splendid vision, our father in God, will come to its full fruition.

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

THE fourth and concluding address in Dr. Mortimer's course at St. Mark's Church, Philadelphia, was given on Thursday evening of last week. These addresses have been given to crowded congregations, larger than any that have been seen in St. Mark's Church for at least ten years, and congregations composed largely of men. The subject of this final address was—

THE OPPORTUNITY AND RESPONSIBILITY OF THE ANGLICAN CHURCH IN THE PRESENT DAY.

We live in times of unrest and of great religious changes, and some are tempted to think that the Church has never before had to meet difficulties so grave. They fear that she may fail, and admit that they are discouraged, if not hopeless. The purpose of my last two Conferences was to meet this discouragement by pointing out that, serious as are the difficulties around us, they are not new difficulties, but while differing in detail that they have been met successfully by the Church in the great crises of her history. Pantheism and Arianism are the prevalent heresies of our time, and these were precisely the heresies which the Church met and conquered in the first four centuries of her life.

Nearly two thousand years have passed since Christianity was founded, but the Church still remains, and her history shows periods of unrest and struggle, generally followed by victory, and then a gradual degeneracy ending in complete stagnation. The study of the past, therefore, should make us hopeful for the future. Stagnation is what is most to be feared, such as prevailed almost everywhere in the eighteenth century. Unrest has generally been the birth-pangs of a new life, and we must pray and work to bring out of the present unrest a stronger and better Catholicity.

THE HOPE OF UNITY.

We need first to examine carefully the dangerous tendencies of the present religious movement, dangerous because they come largely

from the desire to escape that struggle for truth, which is the price we must always be willing to pay if we are to obtain truth.

Two poles are to be avoided. On the one side is the giving up of truth as unimportant, and so drifting into a humanitarian religion, which is a mere parody of Christianity, a religion without truth as its basis. We have an example of this in the so-called "New Theology" of the Rev. R. J. Campbell, minister of the principal Congregationalist Church in London. I say so-called "New Theology," because there is very little that is new in it. It is practically a return to the Pantheism of the Gnostic heresies and the Arianism of the fourth century, only it has not as much Christianity in it as Arianism had.

This represents very well the tendency of sectarianism, with certain honorable exceptions. The Rev. Newman Smyth, minister of the Congregational Church in New Haven, is an example of these honorable exceptions. He has just put forth a striking book. Its title, *Passing Protestantism and Coming Catholicism*, well describes it. It contains an admission that Protestantism is passing, and a fervent appeal for a coming Catholicism which shall not be, of course, Romanism, but a Catholicity in better accord with the Church as founded by Christ and His Apostles.

At the other pole we have Romanism, which is now altogether ultramontane in its official action. We must not judge Romanism by what we see in this country, for here it is tempered by free institutions, and lived by men who have emancipated themselves from much of its superstitions. But what is Romanism in its native habitat, in those countries which have always been Roman, in Italy, in France, in South America, and in the Philippines? The Pope and his Cardinals and the Jesuit order and Jesuit press exist in Italy; but what hold have they on the people? The same question may be asked of France; for the Separatist law in France was not passed by one parliament, but gradually, after many elections, each sending a stronger anti-clerical majority. The action of the French government in breaking with Rome was at least the action of the great majority of the French people, who are nominally Romanists.

Rome meets the present unrest by excommunicating wholesale all who not only write but even think for themselves; not only those who are known by name but the unknown who shall venture in their own conscience to question Papal decrees. The result of this is to drive out of the Roman Church the most earnest and thoughtful of her members or to compel them to become hypocrites in order to remain. Some who are discouraged by the present struggle for truth may go over to Rome, and think to escape the struggle by swallowing what they are taught by an authority which claims to be infallible, but whose claims are contradicted by history, reason, and true Catholicism. To accept either Papal Infallibility or the platform of the "New Theology" is alike intellectual suicide, the surrender of the struggle for truth.

It may be worth while to meet here the argument so often put forth, that because elected by the Cardinals, who represent the Church, the Pope speaks as the representative of the whole Church. This would be a vicious circle at best, since the Cardinals are appointed only by the Pope, and therefore can only represent him by whom they are appointed. But many are unaware of the fact that the Pope has only been elected by the Cardinals since the year 1059. Before that he was elected by all the clergy of Rome, even those in minor orders, and the elections were confirmed by the magistrates and people of Rome. It was Pope Nicholas II., acting under Hildebrand's advice, who conferred the elective franchise exclusively on the College of Cardinals, reserving, however, to the German Emperor the right of confirmation. The Pope, therefore, never represented the Church. He represented for the first thousand years the City and See of Rome.

THE STRUGGLE OF THE MODERNISTS WITHIN THE CHURCH OF ROME.

Between these two extremes of Romans and Protestants stands the Anglican Church. She has steadily claimed to be true to the teaching and practice of the early Church before Christendom became divided. She holds firmly the decrees and Creeds of the General Councils. She has the Apostolic ministry, and it seems to me she alone can afford a ground for union. I said it seems to me, but of course to many others also, and not only those of our Communion. The Rev. Newman Smyth in his book says: "The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches. How it shall heed this call, in what definite and practical ways it may be guided to meet this opportunity, seems to be the first and immediate question of Protestant reunion."

The Anglican Church is not the largest body, but it is scattered all over the world, and represents that race which has especially the colonizing gift. It, therefore, has a unique opportunity and responsibility. The Latin races at home and abroad are losing their Church membership enormously. We see it in this country. It was stated lately that there were two hundred thousand Romanists in Chicago alone who had given up the practice of their religion.

If we are to use our opportunity we must be careful not to make mistakes by acting rashly. We must remember that there is the Greek Church, with its eighty million communicants, rejecting, like ourselves, Roman claims, and while there is no intercommunion yet, there have been most friendly relations between it and the Anglican Church, Greek Patriarchs taking part in the services, and

giving the blessing, in English cathedrals; Greek Bishops attending the ordination of our own Bishops in this country. And it is for the sake of union with this Church that we must be careful in our dealings with Protestantism. An unofficial synod of Greek Bishops, discussing the question of union with the English Church, expressed their hopefulness, but also their desire to have the English Church clear of any taint of sectarian heresy. Some might say: Could not the Greek Church be the medium of union? For several reasons, I think not. First of all there is the intense dislike among them to everything modern, the inability to progress in any way. Then there is their unadaptability to Western thought, the difficulty (which we always find in dealing with Eastern minds) of getting them to comprehend our point of view.

But again we may point out what Newman, when he was in the English Church, taught so well, that the English Church is a *via media* between Protestantism and Romanism. He meant, as we do, the Aristotelian *via media*, the perfect position which errs neither by excess or defect, as extremes always do. In his ethics Aristotle points out that the perfect virtue must always be the mean between two extremes. For instance, in the virtue of fortitude it is the mean between carelessness and obstinacy on the one hand, and cowardice and fickleness on the other. Prudence similarly is the mean between timidity and recklessness. So when we speak of our Church as the *via media* we do not intend a *via media* of compromise between truth and error, but the just mean which lies between the exaggerations of truth. People sometimes mistake recklessness for courage, and timidity for prudence. We may consider the wholesale Papal excommunications recklessness on the one hand, and, on the other, the Protestant abandonment of really Catholic truth, timidity. We desire to take a courageous and prudent position between them, and while holding all that truth upon which the Catholic Church has put her *imprimatur*, we must not teach as of the same value that which is only a matter of theological opinion.

I cannot better end these Conferences than by speaking strongly of the spirit in which we must act. We must realize that *unity* is a thing to be desired, a thing for which our Lord prayed, and for which we must strive; but we must strive in the spirit of charity. We must avoid all bitterness of speech, and the imputing of evil motives to others who do not agree with us, whether they be in our own Church or not. We must have faith in the Church. She has weathered the storms of nearly twenty centuries. We need not fear for her. We must, however, recognize our own personal responsibility with regard to praying and working for unity. How? We might pray for it daily. Then, our work should certainly be disseminating knowledge of the position and teaching of our own Church especially, and pointing out, in a spirit of love, where other bodies seem to us to have departed from Apostolic doctrine. Then we must repent of our own sins and those of the Church. They are the great hindrance to unity. We must not claim that we are and always have been right. We have made grievous mistakes, sometimes in ignorance, sometimes, alas, in bitterness. We must avoid these in the future. And, above all, we must abstain from excited argument, and from uncharitable criticism of those who differ from us.

How glorious if the unrest of the present should lead to the unity of the future!

THE MASTER'S TOUCH.

By MARIE J. BOIS.

VISITING the other day the studio of a large Church school, I spent the greater part of the morning watching with interest the method and ways of the artist in charge of the work. How good it is for us to stop for awhile and to go and gather new ideas in a new sphere; how narrow we should become if wider horizons did not constantly open before us. The studio had a delightful atmosphere of liberty which the ordinary class-room can never have. Individuality reigns supreme there; individual talent, individual taste and ideas are the natural cause of it.

As I sat perched on one of the high stools in the corner reserved to the teacher, watching her at her work on a bust of our late beloved Bishop, I could not help but be struck with the appropriateness of the text: "But now, O Lord, Thou art our Father: we are the clay and Thou our potter; and we are all the work of Thy hand."

Then, as I saw her before the easel of each student, retouching some faint, undecided outline made by a beginner, and admired the quick, clever touch which transformed the blurred drawing into a life-like profile—the *master's touch* seemed to be revealed to me as never before. The artist did not do the whole drawing: a bold stroke here and there indicated to the student what was to be done; corrected here a glaring defect; there altered the expression of a mouth, and—thus encouraged by the kindly criticism and the wondrous change wrought before her eyes, the student started on with renewed ardor and enthusiasm.

But it was when the artist came back to her own work that

the lesson deepened to something more wonderful still. The sculptor's art with its marvellous possibilities had wrought a speaking likeness. To the untrained eye the bust was finished; but as I watched the artist working *patiently, lovingly* on the deepening of one line or the softening of another line, it seemed to me as if I, at last, understood *the meaning of the minor trials of life*, as important in themselves as the first lessons of great suffering.

The first heavy blows which are needed to mould the shapeless clay into a pliable mass awaiting the sculptor's pleasure are succeeded by a careful modeling of each feature, and these in turn are given the finishing touch which alone, perhaps, the artist sees they are in need of. How wonderfully true to spiritual life is the whole process!

Even so, the divine Sculptor is moulding us day by day. *Patently, lovingly* His holy Spirit is working within us to bring out the divine likeness, and though that likeness is marred by our many imperfections and faults, let us not be discouraged, remembering that "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

EASTER CAROL.

Saviour most glorious,
O'er death victorious,
Love hath found out the way;
Sing, heart, with gladness,
Banished is sadness,
Our Christ hath arisen to-day!

Ring, bells, in your glory,
The same blessed story;
Tidings of joy convey,
For sorrow and loss
And pains of the cross
Are victory's wings, Easter Day!

White lilies of beauty
Delight in your duty,
Pure on the altar ye lay;
Your fragrance arise
In prayers to the skies,
The incense of hope, Easter Day!

Little children, rejoice
As ye lift up your voice,
What can His love repay?
Your sweet voices raise
In carols of praise;
Ay, praise Him forever and Aye!

A. F. J.

EASTER.

O bright and joyous morning!
O chief of holy days!
My soul with thee conforming
To God its homage pays.

O glorious Resurrection!
O triumph over death!
In praise of thy perfection,
I raise my feeble breath.

O breath of God! Immortal—
O life! so freely given;
Thou art, on earth, the portal,
That opens into heaven.

O death! may thine appearing—
O grave! may thine embrace,
Find me prepared—unfearing,
To meet thee face to face.

C. W. CONNELL.

ELIZABETH V. VOSELLER, writing in the April number of the *New Music Review*, says: "The child's share in creating a beautiful service once a month (for the children's choir sings every month), for six or seven years, makes him so appreciative of the worship itself that he goes out from that choir a sincere Churchman, devoted to beautiful services, spiritually, musically, and intellectually; and all his life long he will do anything in his power to create and support such appreciation in others. To the uninitiated this doubtless sounds very visionary; but to those who have seen it, it is most practical in every way. The plan was devised a number of years ago, not a hundred miles from New York, and the little town in which the first children's choir of this type was organized is full of beautiful material, vocally and artistically considered. Every year large oratorios are given in a most finished manner, and many of the services from Sunday to Sunday are gems of art. The choirs are unpaid, but their love and loyalty are such that no matter what the day brings forth in regard to weather, they are all assembled, and the music is just as fine for a congregation of twenty as for five hundred.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

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

HE RAISES THE WIDOW'S SON AT NAIN.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XVII and XVIII. Visible Sign, Inward Grace.

Text: St. John 5:25. Scripture: St. Luke 7:11-17.

THERE is still standing a little village on the site of the ancient Nain. It is now called Nein, and is a collection of miserable mud huts, for the most part. There is a steep, rocky road leading up to the place from the plain of Esdraelon. This is doubtless the very same road on which the procession of death met the procession of life and the two were merged into one—that of life. In the face of the rocks that project from the side of the hill there are still to be seen traces of caves and holes which were at one time used for the burying of the dead. Nain is about twenty-five miles from Capernaum, or just about a day's journey, as the narrative here implies that it was. It was less than ten miles from Nazareth, the boyhood home of Jesus. It is quite possible that Jesus knew the widow and her son, just as He had been an invited Guest at the marriage in Cana. There is no mention of any motive for His going to Nain. It was soon after the appointment of the Twelve, and seemingly the day after the healing of the centurion's servant at Capernaum. We cannot be far wrong if we think that Jesus was moved to go thither in order to do this great miracle. It may be that the prayers of the mother had moved with compassion the Heavenly Father, as the sight of her so affected also the Incarnate Son. It is not possible to trace the workings and the influences of spiritual forces; but we can see their results.

It was, very probably, early evening when Jesus and the company with Him drew near to Nain. They had been walking all day. There was with Him not only His disciples, but also a multitude of people following Him. Many of these were friends and disciples of Jesus; others were following Him to see the miracles which He was doing. As they drew near to the village, there was seen coming towards them another procession. It was customary to bury the dead just before sunset, and very soon after their death, often on the same day.

It will be necessary to explain that a funeral procession at that time was a very different thing from one of to-day. All were walking. At the head of the procession walked the man from the synagogue who was in charge of the service. Following him walked the solitary mourner, bowed down with her real grief, then came the young men carrying the bier on which was the dead body of the widow's son, wrapped up in the grave clothes. Sometimes the dead body was placed in an open wicker basket, at other times it was simply laid on a board. There were probably two sets of pall-bearers, who relieved each other from time to time. Following the body came the hired wailers and perhaps some flute players, and after them the company of friends. It was the custom if anyone met a funeral procession to turn and join it as a mark of respect, even though the family was unknown.

As Jesus met the procession He came first to the mother, and was deeply moved with pity as He saw her. He said to her, "Weep not." He knew what He would do, and was sure of the result. Before anything had been done He said this, and the very fact that it was He that said it, made it a power to help. Suppose He had said this and then had postponed the miracle for several days—it would still have been the same powerful word of comfort because coming from Him, although it might not have been accepted. That is what He now says to all His friends who are in mourning and trouble. He speaks the word of comfort and is absolutely sure of His power to turn weeping into joy. And the blessings which He has in store for us are far better than the gift He gave the widow. For the young man was restored to this life, and must again die. The new life unto which Jesus has called all His friends who will obey Him is an eternal life, and lasts forever. Those who so die in the faith have learned to "hear" the voice of Jesus, and He will not leave them asleep.

As the bier came to Him, Jesus touched it. This was enough to make Him, according to the law, "unclean." But

there was a power in His touch which made the unclean lose its power to defile. Instead of the uncleanness passing to Him, His cleanness made pure all that He touched. His quiet command to the dead man was instantly obeyed. All are living unto God. The dead can hear the voice of the Son of Man, and they who obey that voice shall live. This is true in a deeper sense of all those who are spiritually dead—as we all are until we learn to obey the Lord Jesus. To everyone who is so dead, He gives the command which He gave the widow's son, "Arise!"

Jesus gave the young man to his mother. He did not ask him to leave her and come after Him. Here was a case where the young man was needed to support and provide for his mother. At the same time we may be very sure that the young man and his mother became loyal disciples of the Saviour. It meant more for them than a mere restoration to the old life. With the knowledge they now had of Jesus' power the old life they had lived must have become transformed by a new power and the old tasks were done with a new meaning. Surely they must have done much to help on the growth of the kingdom. Quadratus, an early Christian apologist, who wrote in the first quarter of the second century, says that those who were healed by the Lord Jesus and those raised from the dead lived long after Jesus' death, and were a living witness to the reality of His miracles. He also says that some of them lived even to his own day.

The effect of this miracle, which is the first recorded raising of the dead by the Saviour, was widely felt. Fear and awe came upon all those who were present, not because this miracle would seem really any more difficult than the healing of the lepers, for example, but of being of a still higher nature, *proving that Jesus' power was not limited to this life*, it called out a still greater wonder. The fame of this miracle spread far and wide. It reached even St. John in prison. It doubtless reminded the people of the prophets of old like Elijah and Elisha, who had raised the dead (I. Kings 17:23; II. Kings 4:36), but the Old Testament told of no one who had raised the dead by a simple word of command. They all felt that indeed a great Prophet had at last come among them. It did not, however, occur to them that He might be the Messiah. They could think of no one but a king as Messiah. And they did not know that He who was with them was indeed the King of kings and Lord of lords.

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.

IN THE INTEREST OF TEMPERANCE.

To the Editor of The Living Church:

THE letter on saloon regulation in your issue of the 4th inst. suggests to me to report the action taken on the 6th inst. at a meeting of the board of directors of the Chicago Law and Order League.

As is well known, it is the common custom of manufacturers to pay their employees by check, and that on Saturday. The saloons have made it a business to cash these checks. We had an instance quoted to us of the "man behind the gun," the brewer, depositing as much as \$50,000 in currency in a certain saloon at a large centre for this very purpose. The result of course is that the saloon takes a large share of the men's earnings, and that Saturday night is THE time of dissipation, the more so because Sunday gives a chance to sober up for Monday's work. In many cases men do not begin the sobering process on Sunday, but continue drinking.

In view of these well-known conditions the League decided to make an appeal to the manufacturers of the city to pay their men on some other day than Saturday, and that in currency, and thus keep them from banking at the saloon. From the standpoint of business expediency alone the manufacturers ought to assent. They would have a far more efficient force on Mondays. Their action would make for a better Sunday, and do much to disconcert the liquor element.

I write this in hope that the action of the Chicago League may suggest a like course to other bodies in which Churchmen are interested. Churchmen throughout the land cannot afford

to stay out of the big fight which is now on. The saloon is doomed, and we should have a real part in its condemnation.

Very truly,

HERBERT B. GWYN,

Secretary of the Chicago Law and Order League.

"THE OPEN PULPIT."

To the Editor of *The Living Church*:

ADMITTING the soundness of the interpretation of Canon 19 by Bishop Gailor and Judge Stiness, appearing in your issue of the 4th inst., the question arises, How will that interpretation change the practical results of the recent amendment? A new liberty is granted to rectors, with the consent of their Bishops, by canon law. How is it found to be working? Out of about twenty-one cases cited by you, only five can be classed as defensible. In other words, as a result of the recent legislation rectors are actually opening their pulpits to sectarian ministers. Is it, then, so absurd to talk about an open pulpit? It is true, the canon does not authorize it, but we see the inevitable result of legislation that encroaches so closely upon a fundamental principle and law of the Catholic Church.

But suppose a rector chooses to use the liberty now permitted, and at the same time desires to adhere strictly to the letter of the canon. The Rev. Dr. Church, for instance, with the consent of his Bishop, invites the Rev. Dr. Elder, a sectarian minister of high repute, to deliver an address in his church on some special occasion, such as Thanksgiving day or during the Week of Prayer. The pulpit stands invitingly open. Will he politely request his reverend visitor not to enter it? Or perhaps he will feel constrained to say to him something like this: "My dear Doctor, I will have to ask you kindly to refrain, on the present occasion, from taking a text of Scripture. You are a preacher of long standing, accustomed to speaking from texts, but now you are only to deliver an address, and I am afraid that a text would turn it into a sermon." How would good Dr. Church be able, without seeming to be discourteous, to assure himself that the able and eloquent Dr. Elder would not deliver a regular sermon in his church before he got through? I respectfully submit that, when once a preacher enters a church to speak to the people, the question whether he will deliver an address or a sermon is placed beyond the rector's control. Possibly the occasion might sometimes decide that question, yet surely and inevitably, though unintentionally, in nine such cases out of ten the spirit and intent of the canon would be violated.

It will not work. Such legislation as the enactment of this amendment to Canon 19 comes too dangerously near infringing upon that unalterable law of the Church, which requires that those who minister in her congregations shall have had episcopal ordination. In my humble judgment, the best thing to do is to agitate, and work, and pray for its repeal at the next General Convention.

WILLARD G. DAVENPORT,

Rector of Emmanuel Church.

Washington, D. C., April 7, 1908.

"TRUST THE BISHOPS."

To the Editor of *The Living Church*:

IS it not a fair question to ask how far our troubles under Canon 19 are due to our autocephalous Episcopate? How they can be met is the problem. "Who shall decide when doctors disagree?" is being asked on every hand. Plainly our "city is not at unity in itself" and it is vain for us under the present circumstances to be posing as a centre of unity for distracted Christendom. And after all, who is it that is chiefly responsible for the prevailing conditions? The Bishops; yes, the Bishops. Here is the situation, one of their own number being witness, in your issue of last week. The House of Bishops, so one of them declares, rejected most deliberately and unqualifiedly the proposition that, under the amended canon, any one not in communion with this Church should be admitted to her pulpits. According to certain of its members, the House of Deputies did the same thing and gave it into the hands of the Bishops to see that *the thing* was not done. And now *the thing* is done, done with episcopal sanction, done by the only authority under which it can be done, and those who do it declare that it was intended they should have the opportunity of doing it. So we see the House of Bishops divided against itself, the House of Deputies likewise. It is a scandal and an offense.

Meantime it is said, "Trust the Bishops," and that "To doubt the fidelity of the Bishops" is to doubt the "authority

of the Church." No, Mr. Editor, we do not for one moment doubt the authority of the Church. What we doubt is the assumed infallibility of the Episcopate. We are troubled by episcopal infallibility, if not papal infallibility, and we have practically to reckon with ninety odd popes instead of one, many of whom seek to be a law unto themselves, and under our system, what can be done about it? Trust the Bishops! Which Bishop? is just the difficulty. The situation is a melancholy one.

The real question which presses for solution is the constitutionality of the whole wretched business and for which we need a Provincial System to enable the proper settlement of this and other like questions.

It is said truly that no power on earth can license an individual Bishop to violate the fundamental principle of the Ordinal, and yet we see it being done. Trust the Bishops! How is it possible, in the face of this present readiness to avail themselves of canonical loopholes, to escape the obligation of a vow to guard the Church against strange doctrine? Let us stick to the facts in the case. Accusing no individual Bishop of wilful dereliction of duty, it is none the less a fact that each one has taken an oath to banish and drive away strange doctrine and to minister the doctrine, discipline, and worship of this Church as she hath received the same. It is also a fact that any sectarian minister, no matter what his personal piety, no matter how great his learning, is a representative and an official teacher of doctrine strange to this Church and alien to its fundamental principles. To license such an one to enter the Church's pulpit is, beyond the shadow of a doubt, to license the opportunity for the teaching of false doctrine and can by no mental process be construed into a fulfilment of the vow to guard against and banish strange doctrine; it is not guarding against it but openly inviting it and welcoming it. I yield to none in my profound debt of obligation to such men as Milligan, Orr, and others; I stand as with uncovered head before the piety of many souls outside our own communion; nevertheless, facts are facts, and learning and piety, no matter how great, can never supply that one thing necessary, viz., a duly authorized commission to be an ambassador for Christ.

Surely it is time to ask that some steps be taken to cause the offense to cease. It is an offense to see a house, divided against itself, posing as advocate of unity. It is an offense to the Church's own children to see their chief pastors divided in their counsel. It is an offense to see men taking liberties with the established order of the Church of Christ which would be reckoned as absolute disloyalty to a secular institution and destructive of its corporate life. How long would any order or club last if its officers took it upon themselves to disregard its rules of membership and its conditions of privilege and invite any one and every one to enter and enjoy himself without regard to rule or right?

It is a specious fallacy which would seek to make it appear that refusal to surrender our faith in the Church's divine mission is a challenge to the work of God's grace elsewhere. Nothing of the sort. Almighty God is not tied to ordinances, though we are, as a wise Bishop said. The law of charity does not require dispensing with truth. There would seem to be but little to choose between challenges to the grace and the wisdom of Almighty God. Where is the divine wisdom in having created something so useless as the Church if any human substitute will answer just as well? If maintaining the truth of the fact that the Church is a divinely founded and commissioned organization be a breach of the law of charity toward those outside her, if the very fact of her existence be an offense, then a charge is made against Christ Himself, who is responsible for it. If the Church of Christ has not perished from the earth, no excuse under heaven can justify a rival or a substitute. This is the issue at bottom; this is the principle involved in the present distress. Is the Church a human or a divine institution? Is salvation by divine grace or by the development of human nature? Is religion a sentiment or a fact?

Trust the Bishops! Yes, when with *one* mouth they speak out in defense of the faith once delivered, when among them is found no divided counsel, when there is no assumption of individual infallibility, when as true shepherds they care for tender consciences and wounded hearts and take heed that no hurt or hindrance happen to the Spouse and Body of Christ. Gladly will we trust the Bishops when no one of them shall take it on himself to set up his judgment against that of his brethren, so that there shall be one law for all. Then, when Jerusalem is at unity in herself, thither will all the tribes go up, and peace shall be upon Israel.

ALBAN RICHEY.

New York, April 8th, 1908.

To the Editor of The Living Church:

TREAD with much interest in your recent edition of *THE LIVING CHURCH* a letter by the Bishop of Tennessee, in which he counsels Church people to "trust the Bishops." Will you allow me one word of comment from the standpoint of a layman?

The fact that some of the Bishops may by this time feel that a grave mistake has been made by the amendment to Canon 19, or others that undue advantage has been taken of it, does not in any way alter the present condition of unrest and distress which now prevail throughout the whole Episcopal Church in the country. While Bishop Gailor assures Church people that they can "trust the Bishops" in regard to Canon 19, another Bishop has recently asserted in his pastoral letter that he intends to open the pulpits in his diocese as wide as he possibly can. Whatever may be said about the members of the lower House who first proposed the amendment, the responsibility of it and the present distress rests with the Bishops. Twice did they alter the amendment to the canon to their own liking, and if they were so blind as not to foresee its disastrous results, considering also the source from which it came, such ignorance is more than culpable in the spiritual guides and rulers of God's Church. Through the carelessness of a doctor a wrong dose of medicine is given and the results are disastrous to the patient. Not all the explanations under heaven will ever restore confidence in such a physician. At the last two General Conventions the Bishops of the Episcopal Church were given two great opportunities to place themselves on record as to the Church they represent, before the world. One was to vindicate the sacredness of the marriage tie, and the other to assert the Catholic character of the Church. How have they used them? In the first instance by allowing the so-called innocent party at the end of a year to break the seventh Commandment by marrying again, and the second by opening the pulpits of the Episcopal Church to any heretic who may desire to preach in them. Can such a course in the past inspire confidence in the future? I venture to think it will not.

GEORGE HAZLEHURST.

Philadelphia, April 9, 1908.

TELL US WHAT IT MEANS.

To the Editor of The Living Church:

THE Church should speak in no uncertain terms. The world expects the truth from the successor and representative of Christ, and told so simply and so clearly that a child can understand it; the world asks no more, it will accept no less.

The General Convention at Richmond adopted the amendment to Canon 19 of the general canons, and in the public view it is taken as an official act of the Church, expressive of her mind. Hardly three months have passed since it came into effect and the result is a storm burst. Apprehension is in the air. The clamorous complaints from all quarters indicate deplorable disquiet and confusion. The canon may have been adopted in the name of Truth and Unity; but it has proved itself an unfortunate measure, either as a step toward Christian unity or as an olive branch of peace.

On the one hand, by a possible interpretation of the amendment to Canon 19 of the general canons, the Church seems to say to outside brethren: "There is one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." It is true that we are all sheep of many, various, and still increasing number of folds, yet, after all, we are all under One Shepherd. "We are not divided, all one Body we"; in other words, it makes no difference what sort of a schismatic, sectarian, or heretic you are, or whether you recognize the Catholic and Apostolic authority of the Church or no, you may preach to the faithful so long as it seems good to the rector, and the Bishop consents." On the other hand, another interpretation would make the Church say to the outside world: "Unless you are a minister of this Church you cannot make addresses to any of her congregations without the recommendation of the rector and the consent of the Bishop, and then the permission must only be given on special occasions and provided you are a Christian man and a member of this Church."

In these two constructions of the amendment to Canon 19 of the general canons the Church is made to appear indefinite and to speak with a double meaning, and both to lisp and emphasize the Shibboleths of the pro-Protestant and pro-Roman parties. We do not know when or how divided Christendom will be reunited, if ever, but we do know that it will not be brought

about by the use of intentional or unintentional ambiguity of speech.

Under color of the amendment to Canon 19 a deposed priest, a Jewish rabbi, and a considerable number of others not in sympathy or communion with the Church, have been admitted into the sanctuary and permitted to give questionable feed to the flock. This sort of practices is "precisely what," we are told, "it was intended to prohibit." And these abuses to the contrary notwithstanding, Judge Stiness tells us the amendment to Canon 19 has not changed the canon from what it was before; "it has simply made it explicit."

Churchmen have the right to demand the truth above everything else from their spiritual mother; her disgrace or honor, success or failure, is theirs. We hope that at the next General Convention the amendment to Canon 19 will be recast and that its real meaning will be made plain.

SHERMAN COOLIDGE.

Fort Washakie, Wyo., April 7, 1908.

THE SACRAMENTO INCIDENT.

To the Editor of The Living Church:

IN your well-digested, temperate editorial on Canon 19 in the April 4th issue, I was surprised to observe Sacramento mentioned under the title "Open Pulpit," and the statement that in Ascension Church, Vallejo, during the week of prayer, a "sermon" had been preached by a Presbyterian minister.

You will be pleased to learn that this is an error. The special occasion was not a Church service, but an informal prayer meeting at which the highly respected minister referred to was licensed to "make an address." There was no "sermon" or license to preach such, and in fact the rector of the parish did on the Sunday preceding explain fully to the congregation that the courtesy to be extended the visitor was based on the fact that he was a "Christian man" and had no bearing on the question of his orders.

We do not recognize any "Open Pulpit" in Canon 19, nor do I see how anything but confusion and discord can result from "opening" our pulpits.

While I feel bound to respect the request of a presbyter when it is plainly within the definition of the canon, yet I am satisfied this amendment was a hasty, ill-digested piece of legislation destined to be recast or revoked. There was almost no previous demand, agitation, or education leading up to it. There was no conciliar debate, consideration, and formal petition such as preceded the question of change of name or the request of thousands of communicants for permissive use of the revised version. The General Convention was pleased to reject both these petitions, although backed by a majority of clergy and laity in this Church; but this sentimental idea of an "open pulpit," which was not mentioned seriously before Convention save in the columns of a Southern Church paper, and was improvised in form during the rush and hurry of a crowded session, was enacted into law (at least in the present ambiguous amendment), to the complete reversal of our reputation for progressing slowly, and as a united Church rather than in factions.

Believing this legislation at the time proposed to be premature, ill-considered, and likely to prove mischievous, I was one Bishop who did not vote for it.

WM. H. MORELAND.

Sacramento, April 8, 1908.

CHURCHMEN IN SHANGHAI CONFERENCE.

To the Editor of The Living Church:

AFTER a careful study of the Shanghai Conference, and after having read all that has appeared concerning it in *THE LIVING CHURCH*, I wish to say that the attitude and course of Bishop Graves, at that Conference, should be approved and commended. Nay more, I add that the Bishop should have taken the exact attitude he did take and that he would have been unfaithful and disloyal to his Church and to Catholic principles had he been less courageous.

I do not take space to go into my reasons for these statements. I am sure that in due time the Bishop will be fully justified. I yield to no man as a loyal and Catholic Churchman, being such by heredity, study, and a life of missionary service in the Church. I speak also with some knowledge both of conditions in China, and of Bishop Graves personally. It was my privilege to be connected with the China mission for some seven years, as one of the founders and faculty of St. John's College, as secretary of the Standing Committee after Bishop Schereschewsky's resignation, and also as one who was for some time in charge of the work at Wuchang and Hankow. I may

add that I introduced into our China work the Eucharistic vestments, the daily celebration, and the first vested choir. The noon-day prayer for missions started on its world-wide course from Wuchang. Bishop Graves, then Mr. Graves, first came to Wuchang from New York to assist me as deacon at Wuchang. He and Mr. Partridge took up the work after my departure and carried it on in accordance with Catholic practice and principles, as the readers of THE LIVING CHURCH at that time were fully informed, and with the loyal support and hearty endorsement of THE LIVING CHURCH. I mention these things to show that I am writing soberly and advisedly, and that we can safely and surely trust the Bishop of Shanghai, and that it is now more than ever our duty to support him and Holy Church in China.

Sincerely yours,
 Detroit, Mich., April 11, 1908. W. S. SAYRES,
Archdeacon of the Diocese of Michigan.

THE ANGLO-ROMAN UNION AND THE REPORTERS.

To the Editor of The Living Church:

AS I made no charge, I have none to withdraw. I stated what is true, that the Anglo-Roman Union was exploited widely in the newspapers not only in New York but elsewhere, and that my experience led me to the opinion that reporters go only to such meetings when they (not always their editors) are told of them. Mr. Barney's letter does not controvert either of these. It is equally true that when certain men among us have any plan that may startle others or cause comment, the news of this gets into the secular papers. The account of the Anglo-Roman dinner was strikingly accurate, not only in its facts, but in its terminology. These are FACTS. Mr. Barney's inferences I have nothing to do with.

H. P. SCRATCHLEY.
 Bloomfield, N. J.

THE ANGLICAN POSITION.

To the Editor of The Living Church:

IN your editorial entitled "The Anglican Position," in the last number of your paper, you suggest as one of the unique distinctions of the Anglican Branch of the Catholic Church which marks it from other branches and gives it a peculiar glory, the fact that for four hundred years it has kept within its fold Protestants as well as Catholics. You account this one of the glories of our Church.

The arguments to sustain this position of charitable inclusiveness were presented to me by my instructors on our religion. I accepted the position, and have been uneasily trying to digest it for a number of years. I have come finally to a very tentative conclusion, and beg the liberty of presenting this conclusion for your criticism. I shall be glad to be set right if you can show me my error.

We must consider how the Church came to accept this inclusiveness. Certainly before the Reformation she was not inclusive; she had room only for Catholics. Certainly after the Reformation she was inclusive. She became inclusive, then, during the Reformation. If we turn to the Twenty-eighth Article of Religion, we see how she became inclusive. The wording of this Article admits at least two meanings. One is a Catholic meaning, the other is a Calvinistic meaning. In the Catechism we find the same thing true. It says: "The inward part or thing signified in the Lord's Supper is the Body and Blood of Christ which are spiritually taken and received by the faithful"; and again, if we examine the Canon of the Mass, we find the same truth illustrated. Every expression there is carefully worded so as to be "patient of" either one of two meanings: either the Catholic doctrine of the objective Presence of our Lord, or the Calvinistic doctrine of the Presence in the heart of the communicant through the reception of the Bread and Wine.

The conclusion is evident. Under pressure of Protestant forces, the Fathers of the Church deliberately altered the formularies of the Church so as to obscure their meaning, and to make them capable of Calvinistic interpretation. In this way we keep Protestants in the fold.

Of course, I know the argument with which the Catholic replies. Our Church appeals constantly to the Catholic Church for interpretation of her statements, and therefore, where there is an obscure expression, it must be interpreted, not by private opinion, but according to the formularies of the Church Catholic. It gives the Catholic a legal position, and a point of vantage to fight from.

But on the other hand, the Calvinistic doctrine of a subjective reception of our Lord is commonly and openly taught in our Church. The formularies so definitely countenance this position as to make the exclusion from our priesthood of those who believe this doctrine impossible. More than this, every diocesan examiner will tell you that the candidate who professes this doctrine *must be accepted because the formularies admit his position.*

My fundamental objection, then, to this position of the Church as we find it in her formularies, is simply that it is mendacious. It is not an honest position, nor is it a brave position. When people take a heretical position certainly they ought not to be cozened into staying in the Church by a change in the formularies that will admit of an interpretation to justify their heresy. Yet, Mr. Editor, did not the action of our Reformation fathers result exactly in this condition? This it seems to me is not intellectually honest. Consequently, if I am correct in my premises, I must emphatically object to such action being considered by a Catholic paper as one of the glories of the Anglican position.

CHARLES N. LATHROP.
 San Francisco, April 7, 1908.

CARDS SIGNED AT ELIZABETH REVIVAL.

[CONDENSED.]

To the Editor of The Living Church:

IN regard to the letter of Mr. Kennedy in this week's issue of THE LIVING CHURCH, it is fitting that I should make reply for the reason that I was then curate of Christ Church, Elizabeth, N. J., under Dr. Oberly as rector. To me was given the work of calling upon the persons who had signed the cards expressing a preference for Christ Church, during the revival meetings held in Elizabeth. Every one was visited.

The statement of Dr. Oberly regarding those who had signed the cards, their failure to attend church and to communicate on Christmas day, is absolutely correct. The result of those meetings as far as the Church was concerned was *nil*.

The amount of work carried on by the clergy of Christ Church is double that done in the average Protestant parish. What is true of that parish is equally true of any Catholic parish in the American Church. Catholic priests do not neglect individual, personal work while they are giving to God the worship due His holy Name by frequent services. For the success of their parishes they do not need to call in external help from the denominations.

(Rev.) E. G. BOWERS.
 Trinity Church, Newport, R. I., April 11, 1908.

CHURCH WORK AMONG CHINESE IN SAN FRANCISCO.

To the Editor of The Living Church:

WILL you allow me to make a correction in your report of my address before the Woman's Auxiliary Babies' Branch, Junior Auxiliary, and Mission Society in Rochester, N. Y., which THE LIVING CHURCH published in the issue for February 29th, 1908? The reporter said that "There is a hospital in Chinatown which is worth \$125,000." As there is no hospital in San Francisco except our poor, crippled St. Luke's where Chinese are taken, and as I was sent East by Bishop Nichols to ask the Church people to contribute towards the building of a Chinese annex to St. Luke's Hospital, I hope that you will see the great error the reporter has made. I said that the Presbyterians have a working plant of church, school, and rescue house, as well as a home for young men, amounting in the aggregate to at least \$125,000; that the Methodists, Baptists, Christians, Cumberland Presbyterians, and Adventists have plants varying in value from five to seventy-five thousand dollars; but that the Church has never had an investment of even one hundred dollars in property in Chinatown with its 50,000 people. The Church has a remarkable opportunity to reach these people now. She has the confidence of the best of their men. She has a mission which is only limited in its usefulness by its limited means. She can do a great work if she has a proper plant, and that plant should include a hospital worth \$50,000, a settlement house with schools, reading and recreation rooms, work rooms where living wages may be paid poor women, and a chapel with a Chamber of Peace where the dying may be cared for. For all these I ask the prayers of the

1215 Sacramento Street, (Deaconess) EMMA DRANT.
 San Francisco, Cal., April 9, 1908.

LITERARY

RELIGIOUS.

The One Christ. An Enquiry into the Manner of the Incarnation. By Frank Weston, B.D., Canon and Chancellor of the Cathedral, and Principal of the Theological College, Zanzibar. London: Longmans, Green & Co.

This excellent book ought to be welcomed by every true lover of Christianity. It is most thoughtful and suggestive in every page, and therefore does not admit of hurried reading. The author does not claim to have found a final solution of all the mysteries of the Incarnation, but the solution he proposes seems to meet well nigh every difficulty that has as yet been put forward. This solution of his the author subjects to very crucial tests, especially as regards what we have lately come to know about personality. We might suggest that the sub-title of the book, "An Enquiry into the Manner of the Incarnation," does not by any means convey the purport of the book. It is too limited, for the author treats very deeply and fully of the whole Life, actions, miraculous and others, of the Incarnate God, as well as of the limitations of His self-adopted Manhood.

The book consists of fifteen chapters and a valuable appendix. The contents of each chapter are given in a full and elaborate analysis at the beginning of the book; a plan that will be found exceedingly useful for a review of each chapter as it is read. The author has divided his book into two parts: The Problem and The Solution. A very excellent Introduction states the various topics and difficulties of the question treated of. The author, in view of the various theories and opinions put forth of late years, justifies his book in these words: "In any case we may not be silent. In an age whose curiosity has no limits, silence is a tribute to scepticism. Reverence may suggest reserve, but it must be a reserve not of speech but in speech." It may be said that in accordance with this view the whole book is written.

The author gives us a full record of the views of the Incarnation held from the earliest ages of the fathers down to the present day. His statements as to the boundaries within which the enquiry should be conducted are most clearly and amply set down on pages 18 and 19; a brief summary is stated: "We must accept the Creeds of the Universal Church, and the definition of the Council of Chalcedon (Appendix, Note 1) as fixing the boundaries within which it is permitted to discuss the problem"; and the author, we must say, never transgresses them.

He gives an able discussion on the Athanasian, Cyrilline, and Kenotic theories regarding the Incarnation. Some people, to-day, imagine that the discussion as to the Kenosis is modern; on the contrary it is as old as the first great Christian writers of the early centuries. The author's treatment of the various Kenotic theories, extreme and moderate, is most thorough and satisfactory; and, we think, no one can read it without finding light and guidance. We may remark that the old difficulties about the Personality of the Incarnate; His limitations; the two natures; the one will; and other cognate questions are most ably, clearly, and satisfactorily treated. We feel we cannot too highly commend this most excellent book; it is one which every intelligent Christian of every name, lay and clerical, ought to study diligently, with earnest prayer for the illumination of the Holy Spirit.

W. E. COOPER, B.D.

Saint Catherine of Siena. A Study in the Religion, Literature, and History of the Fourteenth Century in Italy. By Edmund G. Gardner, M.A. New York: E. P. Dutton & Co. Price, \$4.00 net.

In this large volume we have an account of the political and religious convulsion in Italy at the time of the Great Schism, and also the life and letters of that remarkable woman, St. Catherine of Siena. While possessing no charms of style or literary grace, this volume seems to be accurate and unbiased. Its chief value is in the series of unpublished letters of St. Catherine which the author has secured.

Incarnate Love. Meditations on the Love of Jesus. By the Rev. Jesse Brett. New York: Longmans, Green & Co. Price, 75 cents.

This little volume contains ten meditations on the love of Jesus—(i) In His Personal Life, (ii) in His Holy Obedience, (iii) in His Relation to Others, (iv) in His Words and Teaching, (v) as a Ministering Love, (vi) in His Prayer, (vii) in His Suffering, (viii) in His Sacrifice, (ix) in His Care for His Own, (x) as the Testimony of His whole Life.

All the Meditations are of a high grade of spirituality, and would be most useful to those who have progressed in the Unitive Way. Mystical Theology is not much developed among Anglican writers, and so this contribution is the more valuable.

The Love Test And Other Sermons, Long and Short: For General and Particular Occasions. By Rev. Cyrus Townsend Brady, LL.D., rector of Trinity Church, Toledo, Ohio. Milwaukee: The Young Churchman Co. Price, \$1.25 net.

This volume shows Dr. Brady's power as a preacher to be quite equal to his power as a writer of fiction and perhaps rather greater. The sermons treat for the most part of the simple subjects appropriate to parochial delivery. Some of them are more especially for newspaper readers and many of them have in one way and another appeared in print. Most of them would be particularly appropriate for lay reading. The volume is a welcome addition to the sermon literature of the Church. A unique feature is the frontispiece portrait of the author with his signature written individually for every copy.

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

This is a most excellent manual of Churchmanship in which are treated those elementary subjects in which Churchmen need to be strengthened. There is also an appendix in which subordinate subjects are more fully explained. Throughout, the volume is one that will be found most useful in parochial work.

The Pastoral Teaching of St. Paul. By W. Edward Chadwick, D.D. Edinburgh: T. & T. Clark. 1907. Imported by Charles Scribner's Sons.

One may find in this book a scholarly, reverent, and inspiring study of the ministerial ideals of St. Paul. The writer does not pretend to give a complete and exhaustive presentation of the great apostle's pastoral teaching. Indeed, he makes almost no reference to the Pastoral Epistles. His aim is rather to bring before us St. Paul at work as a minister of Christ; to show the principles and methods permeating his work, instead of taking up his definite injunctions to other ministers.

The general treatment is conservative and traditional, and there is little that could be called strikingly original in the interpretation of St. Paul's message and personality. Yet the writer seems to have his eyes open to modern conditions and tendencies of thought, and the special needs and dangers of the ministry of to-day. The chapters on "The Love of Souls," "St. Paul on Preaching," "St. Paul on Prophecy," and "St. Paul on Wisdom," are especially stimulating and suggestive to a priest of to-day.

NEW DEVOTIONAL BOOKS.

Several devotional books are received from the English house of A. R. Mowbray & Co., whose American agent is Thomas Whittaker, New York. First of these in importance is, perhaps, *Brevissima: Very Short Meditations for a Year on the Gospel of St. John*, edited by the Rev. Daniel T. W. Elsdale, M.A., rector of Little Gransden. It is a little book with limp binding and with a single page devoted to each meditation, but the thought extracted from each section of St. John's Gospel is treated in such wise as to show how best that thought can be used as a basis for meditation. Those who are not accustomed to make meditations will learn from this mode of treatment how such an act can be performed, while to those who can expand the thoughts into more adequate meditations the suggestiveness of the little volume will be appreciated.

There is a series of thoughtful meditations on the *Magnificat* bearing the title *The Hymn of Praise of the Incarnation*, by the Rev. G. F. Bullock, M.A., late vicar of King's Sutton. The style is deeply devotional, and Father Hollings, S.S.J.E., touchingly introduces the author, who has since passed to his rest. The author had written the entire manuscript so accurately that very little revision was necessary. His meditations were given at a Retreat and are particularly for those well advanced in the religious life, being touched with mysticism, but with many practical lessons always drawn. There is occasionally some suggestion of exaggeration.

By the same author is a series of meditations on *The Prodigal Son*, published with the imprint of the Convent of St. Mary, Wantage. The subject has always been an attractive one for the leader of a retreat, and is here treated with the devotional fullness of which the subject is susceptible.

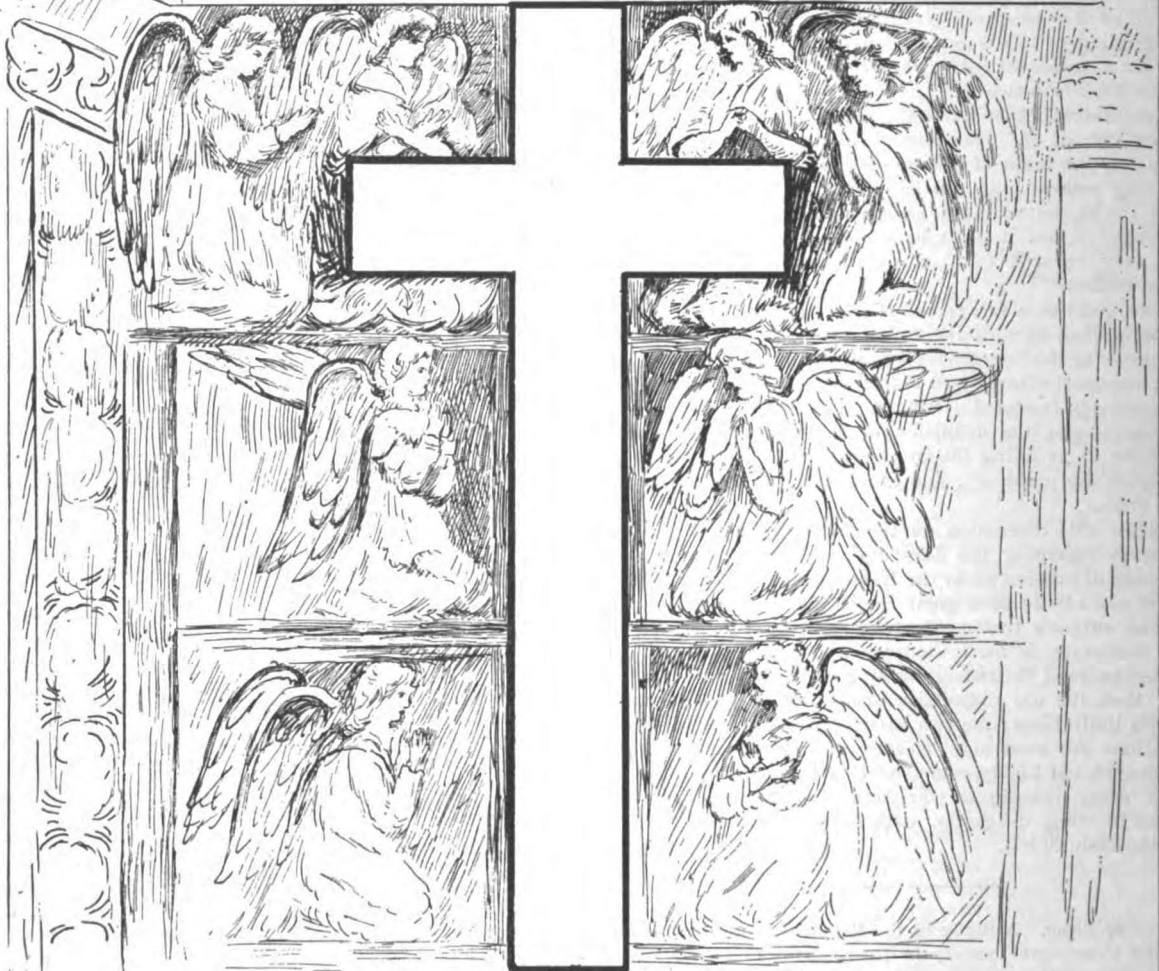
To read *Angels: Their Nature and Service*, by R. W. Britton, M.A., suggests to one the writings of the "angelic doctor." The treatment of the subject of angels is a very pleasing one and the little book one that will be helpful to many.

In *The Land Without a Sun and Other Tales*, by M. A. Curtois, we have a series of what may be called psychological stories with a religious foundation. One hardly knows how to describe them, or precisely what is the motive back of them. They are interesting; one questions whether they are more.

A little booklet of Easter meditations, paper bound, has some happy thoughts drawn from the texts appropriate to the season. It is *The Glory of the King*, by E. Abbott-Smith.

Appropriate to such of the clergy as are accustomed to give meditations and retreats is a useful little paper-bound book, *Advice for Meditation*, by Henry Hollingworth, M.A.

Deck The Altar

With Blossoms Fair

Words by K.A. Fontaine Music by Rev. J.S.B. Hodges

Designed by Martha C. Carter.

Deck the Altar with Blossoms Fair

Words by H. A. La Fontaine. Music by Rev. F. S. B. Hodges.

Easter Carol

Deck the Al-tar with blos-soms fair, Pil-lar and chan-cel with gar-lands rare.
 All ye peo-ple in har-mony sing, Christ our Lord is ris-en a King.
 All ye an-gels in glory on high with glad an-thems fil-ling the sky.

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

All ye lil-lies with in-cense rare filling your fra-grance on the air.
 All ye flow-ers that spring from earth And ye bells that chime the New-birth.
 All who e-ver in Christ's grave lay Shall rise with him on Cas-ter Day.

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

Designed by Martha C. Carter.

AT EARLY DAWN.

At early dawn, to garden fair,
On the first Easter Day,
O'ercome by fears, with angulshed tears,
Three women took their way;
For their sad hearts were mourning
The Master they had known,
"Who shall," said they, "now roll away
From fast-closed door the stone?"

At early dawn, O let us haste
To the dear Saviour's tomb;
And, in our turn, the lesson learn
That shall dispel our gloom;
"He is not here, O Christian,"
The angel's message still;
In Galilee, Him shalt thou see,
If thou wilt do His will.

At early dawn, this Easter Day,
O haste we now, to praise
With one accord, the Risen Lord,
Whose love is ours always;
Where is, O Grave, thy victory?
And where, O Death, thy sting?
From faithful heart shall fear depart,
The Saviour reigns, a King.

HELEN ELIZABETH COOLIDGE.

[Written to the air used for "O Little Town of Bethlehem."]

A FLOWER-LOVER'S FANCY.

BY ERIE WATERS.

LOOK! Nadine, look around. This is one of the finest farms in the district."

Dr. Norwood pointed with his whip to hay fields ready for the reaper; clover heavy with blossoms; field of wheat, oats, and buckwheat in varied shades of green waving in the breeze.

"Those large barns are a sign of prosperity," he said, "and the farm houses, too. But it is a bit sad, because not a child of those who brought it to perfection seems to care for farming. The place is rented, and the widow of the old man—my favorite patient, by the way—lives in that pretty cottage."

"Ah!" came in a long-drawn breath from city-born Nadine as the horse stopped at the gate of a garden, beautiful in its marvellous and artistic blending of color.

"Good morning, Mrs. Chester," rang out cheerily.

As he expected, a grey-haired woman looked up from the rose she was cutting, picked up a basket full of beauties, and walked quickly down the path to the buggy; eager, he knew, to have a peep at his bride.

The keen, kind eyes swept the girlish face, then softened as she reached up to shake warmly the outstretched hand and to put in the basket of roses.

"Will she do, Mrs. Chester?"

Fun and pride sparkled in the young doctor's eyes, as he waited for an answer.

"She will indeed! God bless her!"

So, at the garden-gate a friendship began; a rare, sweet friendship between two flower-lovers. Nadine Norwood asked nothing better than to be left for an hour at the cottage when her husband visited patients further on. Mrs. Chester's flowers were the marvel of the countryside. Her success created no jealousy, for she shared her secrets and her cuttings with every flower-lover.

"No, I am not generous," she would say, digging great clumps of perennials. "They spread so fast, one must divide them. Flower-giving is like affection, you know, dear—the more you give, the more you have."

Many a sweet poetical fancy did Nadine draw from the woman who lived close to God and His loveliest creations. Months passed. One afternoon in the Lenten season found the young wife in the living-room of her friend. The three-sided sun-room at the end was resplendent with blossoms. Here was the now unfashionable fuschia, its glossy leaves showing pink beneath, its crimson and white bells drooping, its woody stem thick with ten years' growth. The old-time sweet-scented rose-geranium found a place with roses, geraniums, begonias, primroses, and many other favorites. Each plant had a history, which its owner loved to tell.

"They are wonderful company for pussy and me," she said, stroking the sleek maltese, "now that we are alone, and the children married and settled in cities far away. Donald—my eldest—promises to come home when he has 'made his pile'; he thinks he would enjoy farming now. He is on the ocean to-day, coming home from a business trip.

"I have the strangest fancies about my flowers," she went

on, encouraged by Nadine's sympathy. "I am superstitious, I fear; but just as sure as a rose, begonia, or a colored geranium blooms, just as certain is there a wedding or a christening where my flowers are welcome. I cannot tell you how often I have cut every one for a neighbor."

"Do you think," was the gentle interruption, "that perhaps you notice it because flowers are scarce in the country?"

"Perhaps, dear; and the pleasant superstition does not trouble me, but the calla-lily does. I've got so now that I almost hate to see a bud coming. Look at it now—three are beginning to show themselves. And"—in an awed whisper—"never once has it bloomed that I have not cut it for one who has gone! A half-open bud has lain on the lily-like, waxen form of a beautiful babe; comforting the mother, too. The fully open, pure blossoms have been placed on the aged whose day's work was done."

"But, don't you think, Mrs. Chester, that it is only a coincidence—that the lilies' time of blooming is in winter when babies and old people are in more danger of slipping away?"

"It may be, dear, but the fear haunts me. Once, when one of my boys lay at the point of death, I watched that lily with an agony of dread. He lived and the bud withered and came to nought. True," she added with a half-ashamed smile—"it was the only time I ever forgot to water it."

At Easter the generosity of the flower-lover was always shown. The treasured plants were taken to the village church to beautify the chancel.

"You are sending them this year, Mrs. Chester; how beautiful they are," Nadine said. "And see! roses and lilies, both. This time, surely, the spell will be broken; they can only bring joy and gladness, in keeping with the joyous day. Something lovely will come to you."

"God grant it, my child!"

But—before Easter eve—bad news came to the lonely mother. Donald was in danger. His ship was a fortnight overdue. Dr. Norwood and Nadine spent every spare moment with their friend. They watched her fading before their eyes.

"It gets on my nerves," the strong-minded doctor grumbled, "to see her watch that lily. Confound it! I wish it had been thrown away years ago."

On Easter eve the blossoms opened wide. Roses and lilies, with the rest, were carefully placed in the sanctuary. They thought the old lady was not fit to go to church on Easter Day; but she set her house in order, and dressed carefully. The doctor almost lifted her into the buggy. As he and Nadine supported her to her seat in church, she whispered: "I am better here. I can pray for him."

Perhaps the music was not the best, cracked voices may have mingled with Nadine's pure soprano, and fresh childish tones. But discord melted into harmony as faith and hope swelled the hearts of earnest worshippers. The sermon—simple, direct, sincere, gave joy and comfort. A shaft of sunlight fell on rose and snowy lily.

There was a little stir before the benediction—a little movement at the door. A hurried step—and someone knelt beside the mother, praying for her son. Lifting her eyes, she saw him near. His arm went round her waist—what cared he for lookers-on!

"Your flowers do you proud, mother," he whispered. "I was saved in time to see them and you. We have come home to stay."

Looking, she saw the little ones and the daughter-in-law she loved.

Service ended, the neighbors joined in the rejoicing. The lily's spell was broken. The fair emblem of a Blessed Resurrection brought no sorrow on Easter Day, but blended with more cheerful blossoms in celebrating a most joyful reunion.

EASTER.

BY HAYWOOD TUPPER.

THE glad solemnity of Easter is again ours. The historic imagination reproduces the eventful past; the "mind's eye" makes the vision its own. Religion has ever been a distant phase of national life. The uncertainty of a future at which man could make only timid guesses made him dependent on a Higher Being than himself, and moved him to unify the present with a destiny of which he was ignorant by appealing for aid of his own pathetic feebleness. So the Hindoo called on Brahma; the Egyptian invoked Osiris; the Greek, Zeus; the Roman, Jupiter; the Norseman, Thor; the Saxon, Woden—we will not

extend the catalogue; in the words of the reverent Lacordaire, "God is popular."

Agreeable to the analogy of "the Church in the wilderness," the first Christians assigned certain seasons to the annual remembrance of the great events in the history of their redemption. Of these seasons the chief was the pascha (of Hebrew derivation, from pescha, meaning passover), which included the celebration of both the crucifixion and the resurrection—the resurgence of life. The early Christians, being derived from, or intimately connected with, the Jewish Church, naturally continued to observe Jewish festivals, though in a new spirit, commemorating events of which these had been the convenient shadowings. The Passover, ennobled by the thought of Christ, the true Paschal Lamb, continued to be celebrated, and became the Christian Easter. Early Church history tells us of Polycarp, Bishop of Smyrna, the disciple of St. John, keeping this sacred feast.

The controversy with regard to determining Easter, owing to the differing cycles of computation, and the preference which one party held for the day of the *week* and the other for the day of the *month*, became distressing in acrimony. While some were mourning in memory of Christ's great passion of sorrow, others were rejoicing in the resurrection of their divine Lord. The Emperor Constantine summoned the Council of Nice, A.D. 325, and it was settled by canon that Easter should fall on the Sunday following the first full moon after the vernal equinox.

By some ancient writers Easter is distinguished as *Dominica gaudii*, the Lord's day of joy. On this holy festival emperors were wont to release all prisoners save some few who had committed crimes of exceptional enormity. They also distributed liberal alms to the poor in imitation of Christ's beneficence; masters showed charity by manumitting their slaves; the Church absolved sinners from the bonds of excommunication; all legal processes ceased for the whole week except those executed in the interests of mercy; the newly baptized wore their white festal garments, representing their heavenly washing, until the octave of Easter on the following Sunday. The observance of the events in the life of our divine Lord by His Church is an unanswerable proof of the truthfulness of the sacred records. Upon what generation could the belief of the resurrection of Jesus of Nazareth have been foisted if the rising from that rock-hewn Judean tomb on the first great Easter morning had not been a glorious reality? Into what generation could have been hammered the credulous acceptance that their fathers and forefathers for centuries ago had kept this holy season of which they had never so much as heard before?

The American believes that our independence was declared the Fourth of July, 1776. On this date we celebrate the anniversary of our national birthday. If this event had never transpired, what generation of Americans living within the last 131 years could have been made to accept a mythical invention bringing to mind on a certain day of every year an event which could be so readily refused if it were not a verity? Our nation is here in existence to prove the historical fact. The Church is here in existence to prove the sacred reality of her Founder's resurrection, for had Christ not broken the bonds of death, proving Himself divine, His claims might have been repudiated as those of a dreamer. One of the apostles, St. Thomas, was material enough to require the proof of vision and touch.

The assurance of the spirit's immortality and the resurrection of the body are the truths which Easter vouchsafes to each trusting believer. The sages of old in the analogies of nature, the rebirth of the year after the death of winter, the developing of the crawling caterpillar into the winged butterfly, etc., read a presage of man's further progress; but the pleasing hope, the yearning for continued existence was a brilliant conjecture, not the beautiful certainty of our confidence, confirmed by Christ arising from the dead and becoming the first fruits of them that slept. Easter witnesses to the continuity of life for the disciple, who, like his Master, must rest in the grave, but who shall be vouchsafed a resurrection, a resurgence of life.

MEN TALK sometimes as if the passage of a ship through the sea or a bird through the air is a fit symbol of man's passage through this world. I do not think so. A better symbol would be the passage of a plough through the soil, leaving a furrow behind. What does the furrow include? All the memory of every beautiful picture and landscape you have ever seen. It includes the memory of every experience, every sweet association, every tie of love, whether of father, mother, wife, or children. All these, whether living or dead, speak to you. They have a voice, a language that you will understand.—George L. Perin.

EASTER.

Born to a low estate and of a fallen line,
Thy youth was passed in tollsome poverty:
Labor and grief in manhood were to Thee
Companions; Thy pure Flesh, the God-head's shrine,
Was sorely marred; Thy soul, by will divine
A sacrifice for sin ordained to be,
Bore all that man's unthankful enmity
And all that spirits evil and malign
Could wreak on Thee of cruel wrong and bane;
Amid the blatant scoff and jeer of those
Who slew Thee guiltless, Thou in mortal pain
Didst bow the head. Yet all too soon Thy foes
Exulted, for their victory to them gave
But shame eternal and an empty grave.

Brownwood, Texas.

(The Rev.) JNO. POWER.

EASTER.

BY STELLA PAUL CRAIG.

THE darkest hour is just before the dawn." As we look back over the world's past, back through the ages to the very beginning of material things, so far as they are known to us, we find that this truth has applied to every great and important event in the history of mankind. We say mankind, and yet we know that back, farther even than that, back to the very formation of the world, this principle was manifested.

The Bible tells us that in the beginning "the earth was without form and void, and darkness was upon the face of the deep," and "God said 'Let there be light,' and there was light." Thus at the very beginning of things we see that out of the depths of darkness sprang the light of material life—sunshine, to give us warmth and health and the beauties as well as the necessities of life.

And do we not find that in all succeeding history the darkness has been followed by light; defeat by success; ignorance and superstition by education and spiritual light, just as surely, just as unflinchingly as the darkness of night is followed by the light of day?

As at the creation of the world, so at the great resurrection, which we are so soon to celebrate, we find that we must follow Christ and His followers: through the dark hours of the Lenten season; the still darker hours of His persecution, trial, and disgrace, and the darkest hours in the history of human events, when death and the grave—oblivion—was apparently His end, and that of the whole world with Him. Oh, what suffering for His relatives and friends, His disciples, and all who had centered their faith in Him, and what sadness it means for all people, for all time, that period of darkness and death. Truly the darkest hour in the world's history had arrived. But was it to be followed by the dawn?

With fear and trembling, bowed with the weight of overwhelming grief, early on the first day of the week, while it was yet dark, Mary Magdalene went and stood before the door of the sepulchre, and lo, the stone was rolled away and the grave empty! What did it mean?

Slowly, after the angels who appeared in the tomb had told her that the Lord was risen, and after Christ Himself had appeared to her and revealed Himself unto her, the great truth began to dawn upon her mind that this was indeed the Resurrection, and that Christ was really the Son of God, the Redeemer of the world; when, later, He appeared to many others, all doubts were removed as to this "great thing that had come to pass."

What joy, then, was borne in upon the hearts of those sorrowing people! What a glory of happiness and hope burst upon the darkness of death and the grave, blotting it out forever! "Oh, Death, where is thy sting? Oh, Grave, where is thy victory?" What a pæan of beauty and glory! Death had been overcome! Sin had lost its power! Hope once more reigned in the hearts of men, and, greatest blessing of all, this hope, this joy, was to be permanent; was to be the sun of the spiritual life of man, as surely as the great orb of day was to be the sun of his material life.

Down through the centuries succeeding the Resurrection we can follow the steady growth of the Christian religion, overcoming all obstacles, defeating persecution, influencing the lives of men, until now we are able to look forward to the present Easter season with confidence and hope, knowing that we have indeed found the true Saviour of the world, and that, in time, all men will love and serve God on earth and praise and magnify Him through eternity.

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; Conv. Miss. Dist. Arizona, Wyoming.
 " 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, Ohio, South Carolina; Church Congress, Detroit.
 " 13—Dioc. Conv., Arkansas, Florida, Los Angeles, North Carolina, Pittsburgh, West Texas.
 " 16—Dioc. Conv., East Carolina.
 " 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.
 " 26—Dioc. Conv., Chicago.

Personal Mention.

THE address of the Rev. C. H. BEAULIEU has been changed from White Earth to Le Sueur, Minn.

THE Rev. VIRGIL BOYER, who for several years past has been the curate of Emmanuel Church, Cleveland, on May 1st will become the rector of the Church of the Redeemer, Superior Avenue, in that city, succeeding the Rev. Hickman Denning, who recently resigned.

THE Rev. H. HARMAN CLEMENT has been appointed by Bishop Olmsted to have charge of St. Paul's Church at Fort Morgan, Colo., and also of the mission at Sterling, Colo.

THE Rev. EDMUND J. CLEVELAND, rector of St. Paul's Church, Peabody, Mass., has received a call to become the rector of St. John's Church, West Hoboken, N. J., to succeed the Rev. George Daniel Hadley.

THE Rev. O. P. COLLOQUE, Ph.D., recently of Calvary Church, New York City, has accepted the rectorship of All Saints', Appleton, Wis.

THE Rev. WILLIAM WHITE HANCE, having resigned as curate at St. Paul's Memorial Church, Tompkinsville, N. Y., may be addressed at Palenville, N. Y.

THE address of the Rev. CHARLES W. B. HILL has been changed to 4318 North Fifteenth Street, Philadelphia.

THE Rev. Dr. J. G. LEWIS has accepted a curacy at Calvary Church, New York City.

THE Rev. GEORGE ADRIANCE MOORE has accepted a curacy at the Church of the Holy Apostles, New York City.

THE Rev. H. T. SCUDDER has taken up his new work at Christ Church, Tarrytown, N. Y.

THE Rev. F. N. SKINNER has resigned his charges in Cumberland county, in and near Fayetteville, N. C., and has accepted a call to the rectorship of St. Paul's Church, Beaufort, N. C., and will take charge of this parish May 1st. All communications for him, personally, or as secretary and registrar, or secretary of the Standing Committee of the diocese of East Caro-

lina, should be sent to Beaufort, N. C., after April 30th.

ANNOUNCEMENT is made that the Rev. WILSON REIFF STEARLY, rector of Immanuel Church, Cleveland, Ohio, has been extended an invitation to become rector of the Church of the Saviour, Thirty-eighth and Chestnut Streets, Philadelphia.

THE Rev. ALLAN McLANE TAYLOR, curate of St. George's Church, East Sixteenth Street, New York, has been called to the rectorship of the Church of the Holy Spirit, Mattapan, Mass., and has commenced work there.

THE Rev. JOSHUA B. WHALING of New Orleans has been called to the rectorate of St. James' parish, Texarkana, Tex.

THE Rev. C. A. WILSON, rector of the Church of the Redeemer, Superior, Wis., has accepted the rectorship of Trinity Church, Baraboo, Wis., and will assume his new duties about the 1st of may.

ORDINATIONS.

PRIESTS.

NEWARK.—By the Bishop of the diocese, the Rev. JOHN JAY BRIDGES. He was presented by the Rev. Louis Shreve Osborne, D.D., of Trinity Church, Newark, the Rev. Thomas H. Sill of St. Chrysostom's Church, New York, read the epistle, and the Rev. L. S. Osborne the gospel.

QUINCY.—On March 15th, the Second Sunday in Lent, in Grace Church, Galesburg, Ill., the Rev. GEORGE SEYMOUR ADRIANCE MOORE. The Bishop of Quincy officiated and celebrated the Mass. The Very Rev. Dean Moore, the father of the candidate, was the presenter and also preached the sermon, which had for its central theme, "Sacrifice." The Rev. James M. Maxon, rector of Grace Church, was the master of ceremonies, and the call was read by him. Canon Behrends, chaplain of St. Alban's School, Knoxville, was the deacon of the Mass. The Litany was sung by the Rev. F. C. Lee, chaplain of St. Mary's School, Knoxville.

DIED.

CATTELL.—April 7, 1908, at Deerfield, N. J., HENRIETTA MAILLARD CATTELL, wife of the late Samuel G. Cattell, M.D.

Eternal rest grant unto her, O Lord.

KELLER.—Entered into Eternal Rest at his home in Lexington, Ky., April 9, 1908, Dr. DAVID KELLER, in his 89th year.

PIERCE.—Entered into rest at Brooklyn, N. Y., on Passion Sunday, April 5, 1908, THEODORA LYON PIERCE, daughter of Mary Louise and the late Luke A. Lockwood, and wife of S. Dewey Pierce. The office for the Burial of the Dead was read at St. Andrew's Church, Stamford, Conn., on April 7th, at noon, and the interment was in the adjoining churchyard.

"Perfect through suffering."

MEMORIALS.

REED A. WILLIAMS, JR.

The rector, wardens, and vestrymen of St. Luke's Church, Germantown, Philadelphia, desire herewith to place on record an expression of their deep sense of loss and sorrow which they feel in the death of Mr. REED A. WILLIAMS, JR., who entered into life on Saturday, March 28, 1908.

Mr. Williams was a native of Philadelphia and for many years a resident of Germantown, and identified with St. Luke's parish, having served on its vestry for a continuous period of thirty years, and rector's warden for twelve years.

He was in eminent degree a gentleman, and as such adorned every association with his fellow-members and made companionship with him a pleasure. Conscientious in the discharge of the many important trusts which he filled as warden and trustee, he rendered most valuable service to the parish. His life was one of singular uprightness and purity, and of deep devotedness and devotion to and in the House of God, and in the interest which he continually maintained in the spiritual welfare and growth of St. Luke's.

While deploring the loss which his death has brought to the vestry personally, and to the

parish, they cherish the memory of a noble example of a Christian gentleman and of his faithful devotion to the Church, both in the parish and in the various interests of the diocese, in which he served with great fidelity. The impress of an attractive personality, in which kindness and gentleness abounded, of a faithful worker and of a humble follower of our divine Master, will be cherished as among the noted heritages of St. Luke's parish, both to uplift and to comfort now that we shall see the face of our friend no more.

May the gracious Lord grant him that rest and peace which passeth understanding, and to be numbered with His saints.

The vestry extend to the family of Mr. Williams the expression of their deep sympathy and appreciation in the loss which has befallen them.

By order of the Vestry,

Attest: SAMUEL UPJOHN, Rector.

FRANK C. GILLINGHAM, Secretary.

March 28, 1908.

GEORGE B. PRENTICE, MUS. DOC.

As the melodies of Eastertide begin to occupy our thoughts, I am reminded of one melodious soul which, since last Easter, has been added to the choirs of Paradise—my classmate and dear intimate friend of college days, GEORGE BASSETT PRENTICE, Mus. Doc., for thirty-three years organist, and for four and a half years organist emeritus of St. Mary the Virgin, New York.

Prentice made a record, and possessed a character which should keep his memory green and his name memorable among the sacred musicians of the American Church.

I think I can claim to have been his closest friend, during his academic years at Trinity college, between 1866 and 1870. We were constantly together—knowing thoroughly each other's habits, principles, ideas, and ideals. I can truly say that his was a rare and beautiful character. He was as pure as an angel, passing unscathed through all the fires of youth.

With a keen sense of humor, entering with enjoyment into the mirthful side of student life—the life of the college world musically, his lips uttered nothing base, and he kept an unsullied, innocent mind. It is a pathetic coincidence that in the last commencement-tide at Trinity, the very day in which his body was carried to the grave, an operetta, which he composed and produced during our college days, was being rendered by the Trinity students as one of the features of commencement week.

He loved the Church, and was looking forward to the priesthood, and if anyone could ever bring to it a manhood without blemish it was he. He was dominated by a refined poetic and artistic sense, hallowed by the sacramental grace of God.

After leaving college, he entered for a short time the Berkeley Divinity School. Circumstances led him to feel that his musical gifts called him to the life of a layman, consecrated to the worship of the Church, to praise the Lord in the beauty of holiness. He became associated with dear Father Brown in the foundation of the parish of St. Mary the Virgin, which became his life work, and St. Mary's musical library, said to be the largest of any parish in this country, was of his formation and selection.

In Europe he had repeated opportunities for study, and to hear the best music and the greatest organists.

A great quantity of ancient and classical Mass music was first arranged for and adapted to the Anglican Service by Dr. Prentice. He also orchestrated several Masses, which are to be heard in St. Mary's only, notably the Wagner Mass from the "Holy Supper of the Apostles." Special tunes for hymns, arrangements from great masters for *Magnificat* and *Nunc Dimittis*, together with many compositions of his own, have made "Vespers" at St. Mary the Virgin beautiful and of national fame.

Racine College honored Prentice with the well-deserved degree of Doctor of Music, and on his twenty-fifth anniversary as Organist he was elected a member of the board of trustees of the parish.

Dr. Prentice's was a beautiful life. Beloved, honored, gifted, his life was a symphony, uttering "Alleluia."

Let his be remembered among the names which the Church delights to cherish.

GEORGE MCCLELLAN FISKE.

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 OFFERED.

CHOIRMASTER wanted; also Parish Visitor. St. Luke's, Racine, Wis. Address: Rev. WALTER G. BLOSSOM, Racine, Wis.

POSITIONS WANTED.

ENGLISH GENTLEWOMAN offers companionship for free passage to England. June or July. Excellent sailor. Hospital experience. Would take charge of invalid or children. References given and required. Address: A. M. T., THE LIVING CHURCH, Milwaukee.

PRIEST, 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.

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

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.

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.

ALLEN AND EASTERTIDE CARD FOR THE SICK, on stiff cardboard (7 x 4½ 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.

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

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.

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

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.

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

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

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

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). 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.

ALL KINDS OF HANDWORK and embroidery solicited. Underwear for trousseaux and infants' layettes a specialty. For prices and particulars, write I. F., Lock Box 15, Lancaster, Wisconsin.

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.

NOTICES.

\$75,000

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

THE BOARD OF MISSIONS

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

It has never lost a dollar of its invested funds.

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

Write to

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. Hereafter 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 or-

dinary 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.

INFORMATION AND PURCHASING BUREAU.

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

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

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

THE LIVING CHURCH

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

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street,
with Lyceum Stationers.

ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

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Scranton, Wetmore & Co.

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LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

ATLANTA, GA.:

Norman E. Murray, 20 Dunn St.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Letters to His Friends. By Forbes Robinson, Late Fellow of Christ's College, Cambridge, and Examining Chaplain to the Bishop of Southwell. Edited with an Introductory Notice by his brother Charles. Fifth Impression. Price, \$1.00 net.

In Christ's Name. Four Addresses Delivered to Candidates for Ordination in the Chapel of Fulham Palace, Advent, 1907. By F. Homes Dudden, D.D., Fellow of Lincoln College, Oxford, Examining Chaplain to the Bishop of London. With a Preface by the Lord Bishop of London.

HORACE COX. Windsor House, London.

Crockford's Clerical Directory for 1908. Being a Statistical Book of Reference for Facts Relating to the Clergy and the Church; with a Fuller Index of facts relating to the parishes and benefices of England and Wales and Ireland, and to the charges, missions, etc., of Scotland and the Colonies, and of Europe, North Africa, and the Mediterranean, than any ever yet given to

the public. Fortieth Issue. Two Volumes. Price, twenty shillings.

GENERAL COUNCIL PUBLICATION BOARD. Philadelphia.

The Passion Story as Recorded by the Four Evangelists; together with Psalms and Prayers Suitable for the Services of Holy Week. By Rev. S. E. Ochsenford, D.D. Second Edition, Revised and Enlarged. Price, 75 cents net.

An Explanation of the Common Service. With Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms. Second Edition. Revised and Enlarged. Price, 75 cents.

THOMAS Y. CROWELL & CO. New York.

Our Rich Inheritance. By James Freeman Jenness. Price, 30 cents net.

Lilies of Eternal Peace. By Lillian Whiting, author of *The World Beautiful*. Price, cloth, 75 cents net; limp leather, \$1.50 net.

The Christian Faith and the Old Testament. By John M. Thomas, President of Middlebury College. Price, \$1.00; postage, 10 cents.

HOUGHTON, MIFFLIN & CO. Boston.

On the Training of Parents. By Ernest Hamlin Abbott. Price, \$1.00 net.

Leaf and Tendril. By John Burroughs. Price, \$1.10 net.

RICHARD G. BADGER. Boston.

Home Memories. Eli Barber.

PAMPHLETS.

Romanism and Catholicism Not Synonymous But Distinct and Dissimilar. By the late Bishop of Springfield. Published by the Rev. Andrew Gray, D.D.

The Holy Catholic Church. A Sermon Preached in All Saints' Church, Portsmouth, Ohio, Sunday Morning, October 14, 1906, by the Rector, the Rev. J. D. Herron.

(From the Transactions of the St. Paul's Ecclesiological Society. Vol. VI.) *Concerning Three Eucharistic Veils of Western Use.* By the Rev. N. F. Robinson, of the Society of St. John the Evangelist. Printed for the Society by Harrison & Sons, Printers in Ordinary to His Majesty, St. Martin's Lane, London.

THE CHURCH AT WORK

WILL EXERCISE THE MINISTRY OF HEALING.

RESIGNING his parish of All Saints' Church, Orange, N. J., the Rev. J. Woods Elliott will exercise his priesthood through the practice of the gift of healing of bodily diseases, believing thoroughly that this gift is a latent part of the possession of the priests of the Church. Mr. Elliott is stirring up that portion of the Spirit of God that is within him, and with marked effect. Speaking of his purpose, Mr. Elliott says:

"Our Lord left power to His ministry to put mankind in harmony with the law of Being by which all things were and are created, sustained, and governed in their activities, and anyone who will submit to this law, which is first, of our love to God and to all men, and in the second to agreement with one whose office and ministry it is to heal the sick and cast out devils, will most assuredly find himself to be an accordant note in the symphony of life. The great sin of the world, the source of man's woes both of body and environment, is unbelief. I find, too, that this ministration of healing the body also heals the soul. It simply sloughs off the bad passions from the heart and shows that sin is not so hard to get rid of as some have all along made us believe. We find, in a word, that Christ's burden is light and His yoke easy."

Reports in several secular papers to the effect that Mr. Elliott had become a Christian Scientist are, of course, untrue.

THE CHURCH ORGANIZED IN INTERIOR CHINA.

ANOTHER long step forward has been taken in the history of the Church in China in general, and in the work of the American Church Mission there in particular.

The first general conference of the district of Hankow, called by the Bishop, and embracing delegates of the Chinese laity together with all the Chinese and foreign clergy, and the few foreign lay workers who speak Chinese, assembled at Hankow on the 12th of February, and before adjourning on the 18th adopted a form of constitution and a few fundamental canons for the Church in the district of Hankow. The constitution and canons will, of course, have to receive the sanction of the Bishops of the Church in the United States, but they already have the

sanction of the Bishop here, and are not likely to fail of sanction there.

The first article of the constitution fixes the faith, order, and allegiance of the Church in this region, defining it—most satisfactorily—as follows: "The Holy Catholic Church in the district of Hankow is in communion with the Protestant Episcopal Church in the United States of America, and is subject to the jurisdiction of the Bishop of that Church appointed for Hankow."

Further articles provide for a synod of the district, to meet triennially in regular session (and oftener if specially called), the synod to be composed of the Bishop, the clergy, both Chinese and foreign, and lay delegates, both Chinese and foreign. The Bishop is to preside and no action of the synod to take effect without his consent.

The synod is to elect a Standing Committee (which is not the Council of Advice, provided for by the canons of the Church in the United States, but an additional feature, an organ of its own), its special office being to consult with the Bishop as to matters concerning the Church in the district. It is not specified whether this Standing Committee shall be composed of Chinese or of foreign members or of both. That is left to the free election of the synod at each meeting, the constitution only providing that the committee shall embrace four clergymen and four laymen.

Of canons, only three were adopted, one defining the membership of the synod, one concerning the membership of the Standing Committee, and one on amendments. It was, naturally, the canon on membership that aroused the most discussion, and the debate was most interesting, intelligent, illuminating, and encouraging.

The canon as reported by the committee appointed to draft the scheme provided that "every congregation numbering fifty actual communicants may elect one deputy, and every congregation numbering one hundred or more may elect not more than two." But "no such deputies shall have a vote unless the congregation contribute, apart from school and hospital fees, sufficient money to pay all its current expenses" (not including salaries of clergy, catechists, and Bible women), an additional sum, equal to \$1.00 each year for every communicant, to a general fund for the salaries of clergy and catechists, or to other funds directed by the Bishop.

It was felt that this was making a large demand in a country so new in the faith as China is, and so poor in this world's goods. Yet those who are building up the Church here realize that it would be a great mistake not to emphasize the truth that the Church in any land must give to God for His use according to the temporal means of its members, and that, on the temporal side, the power to vote on questions of administration should be granted to those who contribute the means rather than to those who do not.

It was interesting to see that the best speaking was on this side, and most gratifying to find that, in the end, by a large majority and without any opposing vote, the canon was carried, only reducing the required sum from \$1.00 to "one half-dollar." So the newly forming Church here has put itself on record as voluntarily restricting its own privileges for the sake of right principles. One of the Chinese catechists, who at first had thought the provision hard, finally announced his change of conclusions in an excellent speech and saying: "It may be a little hard for us, but it is for a good end, and we cannot expect to gain good things without hard work."

Another pleasing thing appeared in the election of the "Standing Committee." Although the canon leaves the synod free to elect either Chinese or foreigners, the very first ballot elected two Chinese and one foreigner among the priests. Another foreign priest had almost a majority, and was forthwith elected unanimously, by acclamation. Three Chinese laymen and one foreign layman were elected in the same way by one ballot and by acclamation. It is a significant indication that the Chinese Church is not yet imbued to any great extent with a hostility to the foreign element working in its midst, and it prognosticates real harmony for many years to come even till the work of the foreigner perhaps is done, and the Chinese Church can stand alone.

The conference, which had opened with a Quiet Day on the 12th, ended with a Quiet Day of meditation and intercession on the 18th. A united service of the congregations in the three cities, Hankow, Wuchang, and Hanyang, was held in the Cathedral on Sunday, the 16th, and largely attended. There were four addresses, two by Chinese, one by the Bishop, and one by the Rev. Mr. Lee of Anking. The Chinese addresses, no less than the foreign, were notably good, and no

speaker overran his appointed time of fifteen minutes. The conference also elected delegates to the General Conference which is to meet in Shanghai in 1909 for the purpose of organizing the whole of the Anglican communion in China.

All meetings were held in the English Church of St. John the Evangelist, in the Concession at Hankow, which was more convenient than the large and cold cathedral, where there is no room of moderate size for such an assembly. The granting of that privilege is also a good sign, showing the cordial feeling of the foreign community towards the Chinese Church; a sign not to be undervalued in this land, where so often foreign residents are scornful or even hostile towards the mission work.

RECTORY FOR MARTINSVILLE, ILL.

MUCH INTEREST was created a few years since in the work of the little mission of Grace Church, Martinsville, Ill., which was built almost exclusively through the work of one woman, who earned the money by working for it in various ways. It is a pleasure to



NEW RECTORY AND CHURCH—GRACE CHURCH, MARTINSVILLE, ILL.

learn that a rectory has now been added to the property of the church, at a cost of over \$1,500. It was built of concrete brick, is two stories high, contains nine rooms, and is heated and lighted by natural gas. The funds for the rectory were raised entirely by work, none being solicited or given.

ORGANIZED MISSION STUDY CLASSES.

MANY parishes in Western New York have been actively interested in the organized study of missions during Lent, and the work of the several classes is drawing to a close. Almost without exception the official course on China recommended by the educational secretary has been studied, using for a text book Miss Richmond's *American Episcopal Church in China*, supplemented by Dr. Arthur H. Smith's *Uplift of China*, and a carefully selected reference library obtained from the Educational Department. Some classes are finishing the course with an afternoon devoted to lantern pictures, illustrative of the subject, and so fixing the mental picture.

While the short season allows only a cursory glance into the vast subject, the supplementary reading has been general and it is certain that the interest aroused will induce individual members to continue the reading begun in class. It has been remarked that gifts for missions and willingness to work for them have increased since the study of missions has spread a broader and more intimate knowledge of the great undertaking of the Church in far-off lands and within our own great country, and of the need of greater gifts of money and of service to the work.

In the large centers of Rochester and Buffalo there have been conducted interparochial classes with gratifying attendance and increasing interest. Geneva, Bath, Westfield, Catherine, Phelps, Mayville, and Niagara are a few of the towns where parish classes have been maintained, the leader in one case being the rector of the parish.

UNDER CANON 19.

THE GRATEFUL news is received that the report of the service at Watertown, Conn., in which a Methodist preacher was said to have delivered the sermon, was wholly unfounded. The report was made to us in definite form and we had no reason to suspect its accuracy until last week, when we reported, by authority, the fact that the Bishop of Connecticut had refused to issue a license for the Methodist minister, and it now appears that there was no visiting preacher at all. Our apologies are tendered to all concerned in the misleading report.

AT TRINITY CHURCH, Pawtucket, R. I. (the Rev. Frank Appleton, rector), ministers

WITH RESPECT to the report in certain secular papers to the effect that a sectarian minister delivered a Lenten sermon in Christ Church, Ballston Spa, N. Y., diocese of Albany, we learn that neither the Bishop nor the Bishop Coadjutor issued any license for such an address in that parish, nor has either of them issued any other license under Canon 19.

FROM THE PACIFIC ISLANDS.

A LETTER from Bishop Willis, who holds up the standard of the Cross in far-away Tonga and other islands in the southern Pacific, tells of the occurrences in those islands during the year 1907. The year, says Bishop Willis, has been marked by a series of epidemics, beginning with the dengue fever, which was not widespread; then came the whooping cough, to which the Bishop and many other adults, as well as children, succumbed; and after he had been laid up with this disease for two months, he was attacked with a fever after the order of influenza. The Bishop has no clerical assistants in the work, but five native lay readers render services in different places and he has a native student in the Divinity School at San Mateo, Calif., who is studying for holy orders but will not be ready to be ordered deacon for one and a half years. A church was erected during the year in the island of Mougua-One and a day school is maintained at Nukualofa. An edition of the Psalter in the Tongan language has been made. The different islands and places mentioned in his report are so wholly unfamiliar to Americans as to convey little impression, and one discovers only that the Bishop pursues his lonely work in faithfulness. He has no stipend from any source, though he mentions having heard indirectly a report that the S. P. G. intends to appropriate one for him. Presumably Bishop Willis will be under the episcopal direction of the newly appointed Bishop for Polynesia, who is shortly to be consecrated in England. It seems unfortunate that the English Church does not confer upon him technical episcopal jurisdiction at least in the islands wherein he is working.

AN EXPERT IN STAINED GLASS.

A DISTINGUISHED visitor to the United States is expected to arrive during the present week in the person of Mr. Walter R. Tower, cousin and successor of Mr. C. E. Kempe, the distinguished English expert in stained glass. Mr. Tower comes to this country for the purpose of investigating atmospheric conditions in America with relation to their effect on stained glass. He will be at the Holland House, New York City, for a time, and will afterward visit those localities in which Mr. Kempe had placed his glass.

ARCHDEACON BRYAN ON THE WORK IN PANAMA.

THE VEN. HENRY B. BRYAN, Archdeacon of Panama, who is spending a brief vacation at his former home, Garden City, L. I., preached at the little mission of St. Paul of Tarsus, Rockaway Beach, on Sunday afternoon, April 5th, and on the evening of the same day filled the pulpit of the Church of the Messiah, Greene Avenue, Brooklyn. He speaks encouragingly of the work on the Isthmus of Panama, which is already yielding good results. Three congregations of Church people are now in the Canal Zone and more missions will be started just as soon as helpers can be found to look after them. Of the healthfulness of the locality, he says that it will compare favorably with most Northern cities, there being very few cases of fever in the hospitals and hardly any contagious diseases. The Canon will return to the Isthmus on November 7th.

PRAYER FOR THE LAMBETH CONFERENCE, 1908.

THE FOLLOWING special prayer has been set forth by the authorities of the Lambeth Conference:

O Lord God Almighty, Father of Lights and Fountain of all Wisdom: we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the Bishops now [to be] gathered together in Thy Name. Grant them grace to think and do such things as shall tend most to Thy glory and the good of Thy Holy Church: direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that, the true Catholic and Apostolic Faith once delivered to the saints being maintained, Thy Church may serve Thee in righteousness of living and in all godly quietness, through Jesus Christ our Lord. Amen.

HOME PROVIDED FOR MISSION WORK.

AN IMPORTANT adjunct to the missionary cause of the diocese of Central Pennsylvania was completed at South Bethlehem a few days ago when the keys of the newly-constructed Leonard Hall, a home for young mission workers, were handed over to the Bishop. The need of just such a building has been felt for years. Last year the Bishop announced that through the gift of \$20,000 from Eckley Coxe, Jr., of Drifton, the structure was made possible. The land was then donated by Mr. and Mrs. Garret B. Linderman. The plan called for the erection of a home wherein young men, while pursuing courses of study at Lehigh University, could do missionary work in the diocese under the direction of the Bishop. The idea is to send them out every Sunday into the surrounding towns to help start churches, and perform other missionary duties. Thirty young men can be accommodated in the building, and to run it an endowment of \$100,000 is being raised.

The building is named after Bishop Leonard of Utah, who was a near friend of Bishop Talbot. The Rev. G. W. Van Fossen of Tamaqua will have charge of the building, which will be dedicated next month.

ALTRUISTIC WORK OF CHURCH-WOMEN.

A JOINT BOX of clothing, completely outfitting the thirty Indian boys of St. Elizabeth's School, Standing Rock, S. D., for next winter, was exhibited at the parish house of St. Paul's Church, Buffalo (the Rev. J. A. Regester, D.D., rector), on Monday afternoon, April 6th. A short service and address by the Rev. John Mills Gilbert, assistant to the rector, preceded the box-packing. The gifts were spread on the tables placed about the large assembly hall and represented the Lenten work of nearly all the branches of the Woman's Auxiliary in the Buffalo district, which includes also the out-of-town parishes of Gowanda, East Aurora, Lockport, North Tonawanda, and Niagara Falls. Mrs. W. Bowen Moore, secretary, and Mrs. Harrison W. Blake, box-directress of the district, have been untiring in their efforts to secure this generous contribution, which they packed and shipped immediately after it was inspected by the large number of representative Auxiliary women who were present. A very conservative estimate of the value of the box shows it to be more than \$700. The Rochester district of the Woman's Auxiliary has undertaken a similar work for the Indian girls of St. Elizabeth's.

A WORK somewhat out of the usual order has been undertaken by St. George's Church, Bridgeport, Conn. (the Rev. Howard B. Ziegler, rector). It has a society for girls, whose chief work is the making of infants' layettes. This society was organized by the rector for that purpose about two months

ago, and now the young ladies are ready to provide layettes upon the application of any competent person or organization, for cases where no provision has been made. The articles are made entirely by the girls, under the direction of Miss Smith, their adviser, a professional nurse. It is the purpose of the church to do as much institutional work of value to the community as possible.

THE RECENT meeting of the Woman's Auxiliary in the Convocation of Macon was not only well attended but was very enthusiastic. The ladies of this Convocation have pledged their full part towards the various scholarships taken by the Woman's Auxiliary in the diocese.

THE WOMAN'S AUXILIARY of Christ Church, Springfield, Mass., will send one or more barrels of clothing, shoes, etc., to negroes in the South during Easter week.

NEW CHURCHES AND OTHER IMPROVEMENTS.

LOUISIANA.—The town of Homer, in northern Louisiana, was visited last fall by the Rev. Charles Thorp, rector of Christ Memorial Church, Mansfield, on which occasion he found one male communicant and a lady desirous of confirmation. On April 5th he visited the town again and held Evening Prayer in the Methodist church, which was crowded. After the service Mr. Thorp called a meeting of those interested in the Church. Owing to a recent influx fourteen communicants were found to be present, all males but two. A mission was organized and a building committee was chosen. The Rev. Mr. Thorp then purchased a lot, 108¾x200 feet, for \$700. The building committee met at 4 P. M. the same day and decided to build a church that will cost \$3,000, and the church will be built and ready for services by the fall. The whole transaction occupied exactly forty hours.

MICHIGAN.—Work on the building designed ultimately for the parish house of St. Joseph's Church, Detroit, is progressing rapidly. It will serve for the present all the purposes of a church, and the hope is to have it ready for the first service on Easter day. The building is about 35x70 feet. It has a basement which will serve for a Sunday school room. The ground floor has, besides the auditorium, a choir room and the rector's study. The chancel will be on a raised platform against the south wall. The building is of concrete blocks and will hold about two hundred and fifty people. The rector has himself assisted in the work of building.

OHIO.—At the present time there is an unusual amount of activity in the matter of church building in the diocese. The new Emmanuel Church, on Euclid Avenue, Cleveland, is nearing completion and will be occupied on Easter. The rector, the Rev. Wilson K. Stearly, is arranging for special commemorative services for the week of Easter. St. Paul's Church, Akron, is under roof and progressing rapidly and the rector, the Rev. Dr. S. N. Watson, hopes to have the building ready for occupancy in the fall. Ground will be broken in a few days for the new church building of St. Paul's parish, Norwalk (the Rev. Arthur Dumper, rector), which, when completed, will be one of the handsomest churches in the diocese. The work of erecting the Church of the Transfiguration, Mt. Gilead, will also begin shortly. St. Philip's Church, Cleveland, at the corner of Denison Avenue and West Thirty-third Street, is to be raised and turned around to face on the Avenue and a basement for Sunday school purposes will be built beneath it. Many other improvements of lesser importance are also being made in different parishes.

WESTERN MASSACHUSETTS.—A new rectory is in process of construction for Christ

Church, Springfield, the old one having been demolished.

WESTERN NEW YORK.—On Monday, March 30th, Archdeacon Ayres purchased for St. Paul's mission, Darien Centre, the property of the Adventists in that place, consisting of a lot 52x106, a church building with tower in which is an excellent bell, and furniture—all for \$520 cash, receiving the deed therefor. At a service held by the Archdeacon on the following Thursday evening, the congregation pledged \$200, which, with \$150 now in bank, will be used to make necessary repairs and to put in proper chancel furnishings.

THE DEATH RECORD.

THE REV. ERSKINE MASON RODMAN, rector emeritus of Grace Church, Plainfield, N. J., died suddenly of heart disease on the morning of Passion Sunday. Mr. Rodman had been ailing for a few days, but his condition was not regarded as serious. Since going to that diocese in 1870, he had taken an active part in diocesan life. He was formerly Rural Dean of the Convocation of New Brunswick and as such did much to further the missionary work of the diocese. He was rector of Grace Church thirty-three years, and for the last five years had been rector emeritus, though still active and doing regular parish work. His death occurred during the service at church, and was announced to the congregation by the rector, the Rev. E. Vicars Stevenson, who offered prayer for the departed soul. Mr. Rodman was born in New York in 1830, and was an M.A. of Columbia College. He graduated from the Virginia Theological Seminary in 1854, in which year he was made deacon by Bishop Meade, and was ordained priest the following year by Bishop Johns. Before becoming rector at Plainfield, he held cures in Virginia and New York. For four years he was secretary to the Board of Missions. He leaves a son and daughter.

The funeral was held from Grace Church, Plainfield, on April 8th. The church was crowded with parishioners and others, the clergy of the diocese and of the local congregations also attending. The opening sentences of the office were read by Dean Baker, the lesson by the Rev. M. A. Croft, the committal was by the Rev. E. Vicars Stevenson, Mr. Rodman's successor at Grace Church, and the other prayers were by the Rev. Dr. Neilson and the Rev. John Edgecumbe.

THE DEATH occurred on April 2d, at his home in South Bethlehem, Pa., of the Rev. FREDERIC MAYER BIRD, a retired priest of the diocese of Central Pennsylvania. He was ordered deacon by Bishop Clark in 1868 and priest by Bishop Stevens in 1869. He served as rector of St. Peter's Church, Spotswood, N. J., from 1870 to 1874. In 1881 Mr. Bird became connected with Lehigh University, serving in the capacity of chaplain and likewise holding a professorship. His literary labors included contributions to encyclopaedias and a volume of poems, and he was from 1893 to 1898 an editorial writer for *Lippincott's Magazine*.

THE REV. FREDERIC HUMPHREY, D.D., rector of St. John's Church, Havre de Grace, Maryland, died on April 1st, of pneumonia. He had recently resigned his rectorship of the parish, to take effect on May 1st. The funeral took place in Havre de Grace on the Friday following his death, and was conducted by the Bishop of Maryland. Mr. Humphrey was ordained deacon in 1862 by Bishop H. W. Lee, and was advanced to the priesthood in the following year.

THE REV. JOSIAH B. PERRY, D.D., rector of Trinity Church, Natchez, Miss., former rector of St. Andrew's Church, Washington, died suddenly at Natchez on Tuesday, April 7th, and was buried from St. Andrew's Church, Washington, on the following Friday after-

noon, at which there was a large gathering of clergy and friends of the dead priest. Mr. Perry was ordered deacon in 1875 by Bishop W. B. W. Howe, and priest at Natchez, Miss.

FUNERAL services for the *rector emeritus* of St. James' Church, Cambridge, Mass., the Rev. Dr. EDWARD ABBOTT, were held on the 7th inst. from that parish and were attended by many Church people as well as residents of the university city who had long been brought into intimate touch with this popular clergyman. Bishop Lawrence officiated, assisted by the Rev. Robb White, Jr., the rector of the parish, and Archdeacon Samuel G. Babcock. The choir took part in the service, and the hymns used were of Dr. Abbott's own choosing—"Tarry with me, O my Saviour," and "Peace, perfect peace." At the conclusion of the service the body was borne by the active bearers and escorted by the vestry from the chancel to the west door and through the Abbott Memorial Porch. The body was taken to Brunswick, Me., for burial in the family lot.

THE REV. DAN LEWIS, professor of Systematic Theology in the Church Divinity School at San Mateo, Cal., died suddenly from heart failure on Saturday morning, April 4th. The burial service was held on Monday, April 6th, the interment being in Iona Churchyard in Cypress Lawn cemetery, the Bishop and the Rev. J. O. Lincoln officiating. Professor Lewis was educated at St. Bees, and from thence entered Trinity College, Dublin, where he graduated with the degree of Bachelor of Arts in 1879. He was ordained deacon in 1872 and priest in 1874. He served as curate at Kimberworth, Yorkshire; St. Nathaniel's, Windsor; St. Julian's, Shrewsbury, and at Wrexham and Talysarn, in England, and then as missionary at Fort Qu'Appelle, N. W., Canada, from 1883 to 1887. In 1888 he came to the United States, where he served successively at Bloomington, Ill.; Denver, Col., Johnstown, Pa., and Victor, Col.

CHURCH ENDOWMENT IN CENTRAL NEW YORK.

ZION CHURCH, McLean, has received an addition to its endowment fund of \$1,000 through the legacy of a Miss Bertha Hill. Miss Hill was a refined gentlewoman, engaged most of her life in teaching in select schools. The last few years of her life had been spent in retirement at McLean. The value of starting endowment funds is well illustrated in this instance. Zion Church had a small fund which invited or suggested the legacy of Miss Hill. But one parish in the diocese has a good endowment, Trinity Church, Utica, it having been endowed many years ago by Trinity parish, New York. But many of both town and rural parishes in the diocese have modest beginnings of endowments, which appear to act as reminders to devout persons to add to the fund of their parish church, or some parish to which they are bound by special ties.

CONSECRATION OF THE REV. DR. REESE.

CONSENT having been received by a majority of the Standing Committees and Bishops to the consecration of Dr. Reese as Bishop of Georgia, the Presiding Bishop is about to take order for the same. The consecration will probably be held in Christ Church, Savannah, on the feast of SS. Philip and James.

ANOTHER EFFORT TO ELEVATE THE MOUNTAIN WHITES.

THE LATEST EFFORT to elevate the poor mountain whites of the South is the establishment among the Blue Ridge mountains, in the missionary district of Asheville, of a Farm and Industrial School for Boys. The

greatest need of these people is education. The Church must go among them, but it must take the schools with it. There are already enough boys in and around St. Paul's mission, Burke county, to fill the new school, and in the five stations of the Morganton Associate Missions nearly a hundred more are waiting. The land for the site of the church and the school has already been selected and is only waiting to be purchased. It is a very good farm of 100 acres and may be had for \$2,000. This figure does not include the cost of the necessary farm equipment—live stock, tools, etc.—which will amount to \$400. The erection of a school building, from plans made with a view to its future enlargement, will cost \$1,500. There is a small house already on the property which can be made habitable as a rectory at a cost of \$450.

Contributions should be sent to George C. Thomas, treasurer Board of Missions, Church Missions House, Fourth Avenue, New York, with the object for which they are intended indicated. The Rev. Malcolm S. Taylor, who has been selected to take charge of St. Paul's mission, will also gladly receive contributions at 175 Ninth Avenue, New York City.

FUNERAL LEADS TO BAPTISM.

AT ST. JOSEPH'S CHURCH, Rome, N. Y., on the evening of Passion Sunday, three men were baptized by the rector, the Rev. A. L. Byron-Curtiss. The noteworthy feature of occasion is that two of the men had the previous week, without collusion, come to the rector and asked to be received into the Church, each giving as his reason the impression that had been made upon him by a funeral of a communicant of the parish in the church a fortnight before.

DELEGATES TO THE PAN-ANGLICAN CONGRESS.

ATLANTA.—The Rev. Troy Beatty, rector of Emmanuel Church, Athens, has signified his acceptance of the Bishop's appointment as delegate to the Pan-Anglican Congress, and will sail about the end of May.

CONNECTICUT.—The Bishop has appointed the following clergymen as delegates to the Pan-Anglican Congress: The Rev. Dr. G. Brinley Morgan and the Rev. J. De Wolf Perry, Jr., of New Haven; the Rev. Arthur J. Gammaek of West Haven; the Rev. Drs. William H. Lewis of Bridgeport and F. W. Harriman of Windsor.

KANSAS CITY.—The Rev. Daniel G. Mackinnon, rector of St. Mark's Church, Kansas City, and Mrs. Mackinnon have been appointed delegates to the Pan-Anglican Congress. Mr. Mackinnon will leave for Europe about the 1st of May to join Mrs. Mackinnon, who is making a tour of Europe.

MASSACHUSETTS.—Bishop Lawrence, who himself will leave Boston at the end of May for the Lambeth Conference, has named as delegates the Rev. Dr. Charles L. Hutchins of Concord (who is already abroad), the Rev. Dr. Daniel D. Addison of Brookline, the Rev. Dr. Max Kellner, professor in the Episcopal Theological School at Cambridge, and Mr. Charles G. Saunders, one of the most prominent laymen in the diocese, who will go in place of the Rev. Dr. William Greenough Thayer of Southboro, who has been unable to accept the Bishop's invitation.

OHIO.—The Bishop has appointed the following persons as delegates to the Pan-Anglican Missionary Congress: The Rev. W. H. Jones of Gambier, the Rev. Abner L. Frazer of Youngstown, the Rev. G. P. Atwater of Akron, the Rev. J. J. Diman of Mansfield, Mrs. W. A. Leonard of Cleveland, and Mrs. Homer Knapp of Painesville. They expect to sail for England early in June.

The Rev. George P. Atwater will also act as chaplain to the Bishop during the Lambeth Conference.

PITTSBURGH.—The Rev. Amos Bannister, delegate from this diocese to the Pan-Anglican Congress, will sail from Philadelphia by steamer *Frisland* on May 30th.

SOUTH CAROLINA.—The following have been appointed by the Bishop of South Carolina to represent the diocese at the Pan-Anglican Congress: The Rev. John Kershaw, D.D., the Rev. W. P. Witsell, the Rev. James M. Magruder, the Rev. H. J. Mikell; Mr. Robert W. Shand, Mr. Thomas W. Bacot, Dr. William H. Johnson. To represent the Woman's Auxiliary; Mrs. A. R. Heyward, Miss Mary C. Pinckney, Miss S. P. Carroll.

WESTERN MICHIGAN.—The Rev. Roger H. Peters and the Rev. Albert L. Murray have been appointed delegates to the Pan-Anglican Congress from this diocese. Other appointments will be made later. The Bishop Coadjutor has appointed the Rev. Francis R. Godolphin to act as his chaplain during the Lambeth Conference.

DEATH OF HARVARD'S OLDEST ALUMNUS.

THE DIOCESE of Massachusetts has lost one of its oldest communicants in the death on April 9th, at Boston, of Charles Henry Parker. Mr. Parker was in his 92d year and was a grandson of Bishop Samuel Parker of Massachusetts, who for many years before his elevation was rector of Trinity Church. He also enjoyed the distinction of being the oldest alumnus of Harvard College, and for many years was actively associated with Trinity Church, as had his family for two generations. For thirty years he was warden and vestryman of the parish. Mr. Parker was born in Boston on May 2, 1816. His father was Samuel Dunn Parker, district attorney of Boston in 1838 and a prominent member of the bar. He was educated in the Boston Latin School and was graduated from Harvard College in 1835. He read law for three years in his father's office and was admitted to the bar in 1838. He was for many years treasurer of the Boston Port and Seamen's Aid Society and the Massachusetts Bible Society, and vice-president of the Home for Aged Women. He also took an active part in the erection of the present Trinity Church and served on the building committee. He was one of the fifteen incorporators of the new Cathedral and, strangely enough, died on the morning of the day that the corporation met for formal organization. At the funeral, which was held on the forenoon of the 11th inst., at Trinity Church, the Rev. Dr. Mann officiated, the vestrymen and others were honorary pall bearers, and the burial was at Mount Auburn.

With the death of Mr. Parker the honor of being the oldest living graduate of Harvard falls upon one of the Church's revered clergymen, the Rev. Dr. James Ivers Trecothick Coolidge, now 90 years of age, a resident of Cambridge, and *rector emeritus* of the Church of St. John the Evangelist, Hingham. The Rev. Dr. Coolidge was formerly a Congregational minister, but was priested in the Church a number of years ago. He was graduated from Harvard in the class of '38. He studied at the Harvard Divinity School and was pastor of the old Purchase-Street Church for several years. Then he decided to study for holy orders, and served his diaconate at St. John's Church, Providence, R. I. He returned to Boston and was for several years in charge of St. Matthew's Church, South Boston. Later he accepted the honor of headmastership of St. Mark's School at Southboro, where he remained for a number of years.

TWO REMARKABLE CONFIRMATION CLASSES.

AT EMMANUEL CHURCH, Cumberland, Md., on Passion Sunday, the Rev. William Cleveland Hicks, rector, presented a class of seventy persons to the Bishop for the "laying on of hands." Of these, forty-six persons were adults, of whom but twenty-one had been baptized and trained in the Church; one was a Roman Catholic, while forty-eight came from eleven different Protestant bodies, thirty-two having been Methodists.

THE CONFIRMATION class at All Saints' Church, Atlanta, Ga. (the Rev. Z. S. Farland, rector), on Passion Sunday numbered fifty, twenty-six of whom were men. There were five Presbyterians, three Methodists, two Baptists, and one Campbellite among the number.

PLAN TO INCREASE THE EASTER OFFERING.

AT ST. MARK'S CHURCH, Cleveland, Ohio (the Rev. Charles Steele Davidson, rector), a novel plan has been worked out by which to increase the size of the Easter offering, which will be applied to parish needs. The rector divides the whole effort into five divisions, as follows: An offering is asked from every family and is collected in "bee hives," distributed for the purpose by the vestry; every confirmed member of the congregation is asked to make a personal offering and any others who are willing to do so; every Sunday school scholar was given a nickel, as "a talent," to invest and turn in the proceeds of his offering at Easter; all the church societies, except the missionary, are working to give a "chapter offering"; finally, pledges toward the payment of a note owed by the church are expected to yield a considerable sum. The rector and vestry are confident of success as a result of their plan.

OF INTEREST TO MEN AND BOYS.

SOCIAL CHRISTIANITY nearly expresses the idea actuating the work carried on among men and boys by Grace Church, Wabash Avenue, Chicago, and to facilitate this work a large suite of rooms, which have been fitted up in the parish house adjoining the church, will be opened on April 20th. The work is fundamentally of a religious character, and is a part of Church work, but is not used as a lever to force people into the Church. As a result of the clubs many boys and young men have gone voluntarily into the Sunday school and Church who were not before interested. In fitting up the rooms the dingy quarters most of the club members come from have been borne in mind, and the aim has been to cultivate the artistic taste. There is a large billiard room in warm Indian yellow, with weathered oak wainscoting and furniture. Through a large arch with grill work of arts and crafts design, one enters the reading room, where there is a cheerful red brick fireplace and ample book shelves. From the reading room immense doors open into a spacious gymnasium in yellow and brown. At the rear are shower baths, which will be constantly used, since cleanliness is one of the cardinal principles to be instilled into the youngsters. There is a kindergarten on the third floor, with baths in connection. Every morning at 10 o'clock breakfast is served to the children, many of whom are so poorly nourished that they are unable to do the work without this meal.

THE REV. THOMAS W. COOKE of St. Andrew's Church, Dayton, Ohio, is holding interesting Sunday afternoon meetings for men at the parish house. At these afternoon meetings the study of the Bible is taken up. The meetings have grown very popular, and being informal, appeal to men of every sect and creed. No strict Church discipline is adhered to, which for many adds to the popularity of the meetings. There are about fifty

regular attendants at the meetings now, which number it is believed will be increased in a short time.

MEMBERS of the chapters of the Brotherhood of St. Andrew from the Church of the Holy Apostles, Holy Communion chapel, and St. Paul's Church, Philadelphia, have for some time past been holding services with an address each Sunday afternoon in the Marine Barracks at the League Island Navy Yard. As a result of these services a number of the marines have lately been presented for Confirmation.

THE KNIGHTS OF ST. PAUL continue to flourish, as chapters have recently been organized at St. Paul's parish, Butte, Mont.; Advent parish, Coraopolis, Pa.; St. Luke's parish, Detroit, Minn.; Zion parish, Rome, N. Y.; Trinity parish, Ottumwa, Iowa; Christ Church, Waterloo, Iowa; St. Paul's parish, Willimantic, Conn.; Trinity parish, Carbondale, Pa., and Grace Church, Bay City, Mich.

CATHEDRAL CHAPTER UNDER FORMATION FOR MASSACHUSETTS.

THE INCORPORATORS of the Cathedral for the diocese of Massachusetts, made possible through the generosity of Miss Mary Sophia Walker of Waltham, met at the Bishop's residence on the afternoon of the 9th inst. to make further progress toward formal organization. Mr. Charles G. Saunders, who has made a close study of ecclesiastical law, was elected chancellor, and the Rev. Dr. Addison of Brookline, clerk. The constitution as offered at last year's diocesan convention was formally adopted with a few minor amendments, and everything is now in readiness for the formation of the Chapter, which practically will be accomplished at the next diocesan convention, which meets at Trinity Church on May 20th and 21st. At that time the convention will elect three clerical and three lay members, two for one year, two for two years, and two for three years; and these, with the Bishop and Archdeacon, who are perpetual members of the Chapter, and the chancellor and clerk just elected, will comprise the working body.

CHURCH NEWS OF THE NATION'S CAPITAL.

THE COMMITTEE in charge of the Satterlee Memorial fund reports most encouraging success. It consists of Canons Harding and Bratenahl, Messrs. Thomas Hyde, Charles Glover, George Truesdell, Dr. Reeves, and General Wilson. The committee has just received a gift of \$5,000 from a friend of the late Bishop. So they have now in hand over \$41,000. This committee has received the permission from all the Bishops, in response to their request, to present this cause in their dioceses. After Easter Canon Bratenahl contemplates visiting the Cathedral associations in many dioceses, which were organized by Bishop Satterlee, and stir them up to lay hold of the work anew in order that fresh inspiration may result in more than a beginning of the great National Cathedral. There are several local churches and congregations whose offering for this purpose have not yet been received.

IT IS A PLEASURE to write about the new turn of affairs at old Grace Church, Washington. The Rev. W. J. D. Thomas has taken hold of affairs there and now all the unfortunate prospect of the sale of the church has been permanently prevented. Funds have been raised and the congregation gathered together once more and new life has sprung up on every side. Grace Church, Georgetown, is still looking for a rector. The condition at St. Michael and All Angels' remains the same. Both the churches are cared for by *locum tenens*.

ST. PAUL'S CHURCH, Washington, had its

second day of intercession on Friday, April 10th. All day long continuous intercessory prayer was offered by faithful souls, according to an outline arranged by the rector and the ladies. This second opportunity was even more largely made use of than the first. There can be no doubt as to the great blessings to be derived from such a continuous stream of prayer.

RETREATS FOR WOMEN.

A DAY'S RETREAT was given at St. Katharine's School, Davenport, for the older girls and the women of the different parishes in Davenport, Moline, and Rock Island on Tuesday, April 7th. The conductor was the Rev. Marmaduke Hare, M.D., rector of Grace Cathedral, Davenport, whose meditations were found most helpful to the large number of ladies who attended. This is the annual Lenten retreat provided by the Sisters of St. Mary for the Church people in these three cities.

ON THURSDAY, April 9th, a retreat for women was held at St. Mark's, Capitol Hill, Washington, D. C. The Rev. Dr. Devries, the rector, conducted the quiet hours. There was a large attendance and all the women expressed themselves as greatly benefited by the retreat.

DEDICATED TO GOD'S SERVICE.

THE DEDICATION of the memorial altar and reredos lately erected in Christ Church, Germantown, Pa., occurred on Palm Sunday. The services were conducted by the rector, the Rev. Charles H. Arndt, and the sermon was by the Rev. John C. Falkner, D.D., rector emeritus. The altar is of Caen stone, built in Gothic design and beautifully carved, and panels on either side bear the following inscriptions:

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

"TO THE GLORY OF GOD, AND IN LOVING MEMORY OF MY HUSBAND,
WALTER J. CROWDER.
EASTER, 1908."

Mr. Crowder was a former vestryman and superintendent of the Sunday school.

ON PALM SUNDAY the fine new parish house of the chapel of the Mediator, Philadelphia, was opened for worship. The morning sermon was preached by the Rev. Samuel Appleton, D.D., rector emeritus, and the evening sermon by the Rev. Nathaniel S. Thomas, rector of the parish. Mr. George C. Thomas was present at the afternoon session of the

**ENGLAND SAYS
NO ALUM
IN FOOD**

and strictly prohibits the sale of alum baking powder—

**So does France
So does Germany**

The sale of alum foods has been made illegal in Washington and the District of Columbia, and alum baking powders are everywhere recognized as injurious.

**To protect yourself against alum,
when ordering baking powder,**

Say plainly—

ROYAL BAKING POWDER

and be sure you get Royal.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar. It adds to the digestibility and wholesomeness of the food.



Sunday school and addressed the 300 scholars in attendance.

THE Church of the Good Shepherd, Binghamton, N. Y., is the recipient of a fine censer, which has been blessed, and it is the intention of the rector, the Rev. C. A. Bull, to have the incense offered on all the great festivals.

THE BISHOP of New Jersey on April 9th consecrated the new parish hall of the Church of the Ascension, Atlantic City, of which the Rev. J. H. Townsend is rector.

CONGREGATIONAL MINISTER CONFORMS TO THE CHURCH.

THE REV. I. H. DEAN, pastor of the Congregational Church at North Brookfield, Mass., has signified his intention of entering the ministry and will prepare for ordination in Detroit. He is a graduate of Yale University and Union Theological Seminary and a post-graduate of the University of Pennsylvania. This is the place of worship, it will be recalled, that voluntarily went over to the Church some two years ago, transferring all its property (it had a handsome stone place of worship) to the diocese of Western Massachusetts.

MISSIONS.

THE MISSION conducted by Father Huntington and Father Officer of the Order of the Holy Cross, at St. Peter's Church, West Chester, New York (the Rev. Dr. Frank M. Clendenin, rector), was greatly blessed and wrought a great spiritual stirring up in the parish. St. Peter's is one of the oldest parishes in the diocese, dating from Colonial times.

A NEW MISSION will be opened at Irvington, Baltimore, on the first Sunday in May. Services will be held, under the direction of the general missionary, in a commodious tent erected on the site that has been secured for a future church. The work will be begun with a celebration of the Holy Communion, and Sunday school and evening services will be regularly held thereafter.

THE FIRE AT CHELSEA, MASS.

THE SERIOUS fire that destroyed so much property at Chelsea, Mass., last Sunday did no damage to the property of the Church in that city. St. Luke's parish, of which the Rev. Edward Booth Young is rector, has recently erected a new church building, which was out of the path of the fire. Three-fourths of the parishioners, however, are homeless, and a large relief work must be done. The rector has promptly opened a relief station and, with other citizens, is hard at work in the effort to relieve distress.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Misfortunes of the Rector of Trinity Church, Bessemer.

DOUBLE MISFORTUNE has come of late to the rector of Trinity Church, Bessemer, the Rev. Innis O. Adams. Mr. Adams' eldest daughter was obliged to submit to an operation for appendicitis in February, and six days later the rectory burned, entailing a considerable loss in personal effects, though the loss to the real estate was met by insurance. The rectory will be rebuilt at once.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Three Hours' Service Used a Quarter of a Century.

THE THREE HOURS' SERVICE to be conducted on Good Friday in St. Barnabas' Church, Troy, N. Y., by the rector, the Rev. George A. Holbrook, will be its twenty-fifth observance in that parish.

ATLANTA.

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

Holy Trinity, Decatur, Free from Debt—Illustrated Mission Lectures at Atlanta.

BY THE concerted action of the members of the vestry, Holy Trinity Church, Decatur (the Rev. H. W. Ticknor, deacon in charge), has been freed from a debt that has been hanging over it several years.

MUCH INTEREST is being taken in the illustrated lectures on the mission field that are being given at St. Luke's Church, Atlanta (the Rev. C. B. Wilmer, D.D., rector), by the Rev. Hudson Stuck, D.D.

CONNECTICUT.

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

Good Friday Proclaimed a Fast Day by the Governor.

THE CHIEF EXECUTIVE issued his usual proclamation, appointing Good Friday as a fast day: "That we may keep with reverence a sacred observance inaugurated by our forefathers to acknowledge our gratitude and indestructible faith in God; and that we may never fail to look to Him for strength and direction to do what is right in this great age of American civilization, I hereby appoint the seventeenth day of April as a day of devotion, of fasting and prayer, solemnly urging the people of our commonwealth to concentrate their minds in devotion and their hearts in humility, renewing their faith in Him who is the Rock of Ages 'upon whom our hopes depend'; for by that faith our ancestors founded a home of civil and religious freedom; and by that faith alone shall this republic prevail and its achievements be made perpetual."

THE REV. DR. LUTHER, president of Trinity College, has been chosen to act as temporary chairman of the Republican State Convention, to be held at Hartford on May 5th and 6th, to elect delegates to the National Convention at Chicago. According to the usual custom, Dr. Luther will be, as well, chosen permanent chairman of the convention.

LOST \$300

Buying Medicine when Right Food was Needed

Money spent for "tonics" and "bracers" to relieve indigestion, while the poor old stomach is loaded with pastry and pork, is worse than losing a pocketbook containing the money.

If the money only is lost it's bad enough, but with lost health from wrong eating, it is hard to make the money back.

A Mich. young lady lost money on drugs, but is thankful she found a way to get back her health by proper food. She writes:

"I had been a victim of nervous dyspepsia for six years and spent three hundred dollars for treatment in the attempt to get well. None of it did me any good.

"Finally I tried Grape-Nuts food, and the results were such that, if it cost a dollar a package, I would not be without it. My trouble had been caused by eating rich food such as pastry and pork.

"The most wonderful thing that ever happened to me, I am sure, was the change in my condition after I began to eat Grape-Nuts. I began to improve at once and the first week gained four pounds.

"I feel that I cannot express myself in terms that are worthy of the benefit Grape-Nuts has brought to me, and you are perfectly free to publish this letter if it will send some poor sufferer relief, such as has come to me."

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

GIRL WAS DELIRIOUS

With Fearful Eczema—Pain, Heat and Tingling Were Excruciating CUTICURA ACTED LIKE MAGIC

"An eruption broke out on my daughter's chest. I took her to a doctor, and he pronounced it eczema of a very bad form. He treated her, but the disease spread to her back, and then the whole of her head was affected, and all her hair had to be cut off. The pain she suffered was excruciating, and with that and the heat and tingling her life was almost unbearable. Occasionally she was delirious, and she did not have a proper hour's sleep for many nights. The second doctor we tried afforded her just as little relief as the first. Then I purchased Cuticura Soap, Ointment, and Pills, and before the Ointment was three-quarters finished every trace of the disease was gone. It really seemed like magic. Mrs. T. W. Hyde, Brentwood, Essex, England, Mar. 8, 1907."

The

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By The Rev. ALEXANDER C. HAVERSTICK

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

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

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

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

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

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

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

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

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By mail \$1.10

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

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CENTRAL NEW YORK.

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

Successful Lenten Experiment at Chadwicks Mills—St. John's, Clayville, Awaiting Consecration—New Choir Installed at Auburn.

St. GEORGE'S, Chadwicks Mills (the Rev. A. J. Schrader, priest in charge), has had, for the first time in its history, week-day Lenten services with visiting clergy as preachers. The experiment has proved successful, large congregations from this little industrial village filling the church at each service.

St. JOHN'S CHURCH, Clayville, has just discharged the last monetary incumbrance on its new church building so that it is ready for consecration at the convenience of the Bishop.

St. PETER'S CHURCH, Auburn has installed a choir of males only. The choir-master is Professor Edward E. Scovil, who has long aimed for a vested choir of men and boys. The new choir made its initial appearance on Palm Sunday. There is no doubt but that the choir will be maintained in uninterrupted high standing and usefulness.

GEORGIA.

Stained Glass Window Broken by Savannah "Toughs."

DURING a pitched battle between white and colored "toughs" in the vicinity of St. Paul's Church, Savannah, at the hour when the congregation was assembling for the evening service, a pistol shot damaged a memorial window in the west end of the church. The window was made by the Royal Bavarian establishment of Munich, and is one of the finest in the South. It will probably be necessary to remove the entire panel which was injured and send it to the manufacturers for the replacing of the broken parts.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Lecture by Rev. Dr. Van Allen Before the Church Club.

ON THE EVENING of March 30th, the Rev. Dr. van Allen of Boston addressed the Church Club of Long Island on the subject, "The Reformation." In his address he showed the distinction between the English and the Continental Reformations and the continuity of the English Church.

The following officers were elected: President, William S. Hubbard, M.D.; Vice-Presidents, George Foster Peabody, P. R. Jennings, James Sherlock Davis; secretary, Walter H. Young; treasurer, William B. Dall; Trustees, James Sherlock Davis, Edwin A. Marschalk, Clement B. Asbury, Alfred S. Hughes, Percy Lichfield. In retiring from the office of president, which he had held for four years, and which he declined to accept again on account of pressure of other duties, Mr. Davis thanked the members for the honor conferred upon him in electing him to the high place for four successive terms.

LOS ANGELES.

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

Noonday Addresses at the Pro-Cathedral.

A COURSE of noonday addresses was given at St. Paul's pro-Cathedral, Los Angeles, by the Rev. Alford A. Butler, D.D. They were commenced on March 23d and the last one was given April 16th. The series was a very comprehensive one, covering a large range of vital religious and social topics.

MARYLAND.

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

New Principal for Diocesan School for Girls.

MISS ANNA L. LAWRENCE has been appointed principal of the Hannah More Acad-

emy (the diocesan school for girls) in place of the Rev. Joseph Fletcher, whose resignation takes effect at the close of the spring term.

MASSACHUSETTS.

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

Bequest to Christ Church, Waltham—Death of Mrs. W. H. Winthrop—Indisposition of the Bishop.

THROUGH the will of Mrs. Margaret Fales of Waltham, widow of the Rev. Thomas F. Fales, for many years rector of Christ Church in that city, the parish receives \$5,000 outright and at the death of the testatrix's sister, who receives a like amount outright, the real estate is to revert to the church. The rest of the estate is left to this same sister, and at her decease is to revert to the trustees of donations of the Church in this diocese, to be used for the benefit of Christ Church. The real estate is valued at \$6,000 and the personal property \$60,000.

MRS. WILHELMINE H. WINTHROP, widow of the Rev. Edward Winthrop, died at her home in Newton Centre on the 6th inst. For more than twenty-five years she was organist of old Christ Church in the historic North End of Boston. Mrs. Winthrop was 72 years of age and had played the instrument at the above-named parish up to within a few months of her death.

SO HEAVY have been the demands upon the time and strength of Bishop Lawrence that it was not difficult for a severe cold to fasten itself upon him and the result was that he could not take the noon service at St. Paul's Church, Boston, on the 11th inst. The Bishop had been preaching a remarkably forceful, simple course of talks at St. Paul's

DIDN'T KNOW

That Coffee Was Causing Her Trouble

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for one's self is to quit the coffee for a while, at least, and note results. A Virginia lady found out this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life, up to a year and a half ago, I had been a coffee drinker. About ten years ago, I had dyspepsia so bad that often the coffee I drank would sour on my stomach and I could not retain it.

"Severe headaches and heart weakness made me feel sometimes as though I were about to die. After drinking a cup or two of hot coffee, not knowing it was harmful, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich, snappy flavor was delicious.

"I have been using Postum about eighteen months, and, to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

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

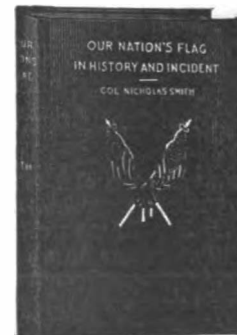


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all the week, his themes being such as touch the daily life of the common people in the most intimate manner. That same forenoon also he was obliged to cancel his engagement to officiate at the funeral of Charles Henry Parker at Trinity Church. His enforced rest for the day was on the advice of his physician.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Meeting of Detroit Clericus.

AT A MEETING of the Detroit Clericus, held on April 6th in the Episcopal rooms, there were twenty-five present. The Rev. William Gardam read an excellent paper on "The Life of George Herbert."

MILWAUKEE.

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

Illness of the Rev. A. L. Bumpus—The Rev. E. V. Shayler at St. James', Milwaukee.

THE REV. ARTHUR L. BUMPUS, rector of St. Mark's Church, Milwaukee, is lying ill at Knowlton Hospital. The physicians are in doubt as to the exact nature of the complaint, but it is thought it may be an attack of typhoid fever. Latest advices from the hospital stated that his condition showed a slight improvement.

ALL-DAY conferences were delivered at St. James' Church, Milwaukee, on one day last week by the Rev. E. V. Shayler, rector of Grace Church, Oak Park, Chicago. They were most stimulating aids to the spiritual life.

MISSOURI.

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

Lenten Services in St. Louis and Ferguson.

THE RECTOR of St. Peter's Church, St. Louis, the Rev. David Claiborne Garrett, has been giving a series of short, practical sermons on Sunday evenings during Lent on "The Church and Human Relationships." The Rev. Father Hughson, O.H.C., the Rev. Arthur Brittain, hospital missionary, St. Louis, and the Rev. Edmund Duckworth, rector of St. James', St. Louis, have been the preachers at the Brotherhood of St. Andrew Lenten services at the Garrick Theatre during the past week. Father Hughson visited St. Stephen's, Ferguson, on Wednesday last. He conducted an afternoon service for boys and girls and also preached in the evening. St. Stephen's congregation considers it a great privilege to have had him with them.

NEBRASKA.

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

Memorial Gifts to Grace Church, Columbus.

DURING the past few months several handsome memorial gifts have been presented to Grace Church, Columbus (the Rev. A. J. Westcott, rector), including a brass lectern given by Mrs. C. D. Evans. At his annual visitation on April 28th, the Bishop has promised to bless an artistic rood screen, given by the Bishops, clergy, relatives, and friends in memory of Florence Lucy Westcott, beloved wife of the rector, who entered Paradise on April 28, 1907. Grace Church has a growing men's club, which now numbers over fifty members and is a great power for good in the parish.

NEWARK.

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

Work of the Rev. J. J. Bridges.

THE REV. JOHN JAY BRIDGES, who has just been advanced to the priesthood by the Bishop of Newark, was formerly a Presbyterian minister, and in that capacity had charge of the Fewsmith Memorial Church, where he was very successful. During his diaconate he has had charge of Trinity Church, Arlington, and the seating capacity of the edifice

has been doubled, and stalls for the choir and clergy have been added, all being completed in time for the ordination.

NORTH CAROLINA.

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

Commencement of St. Agnes' Hospital Class, Raleigh.

THE COMMENCEMENT exercises of the graduating class of nurses of St. Agnes' Hospital, Raleigh, N. C., were held Thursday evening, April 2d, at St. Augustine School. The institution is for the training of colored nurses, and demonstrations of their efficiency in their chosen profession were given by the graduates. Bishop Cheshire made an address in which he eulogized the colored nurse and asserted that the work was one to which she was peculiarly adapted.

OHIO.

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

Papers Read Before Cleveland Clericus—Lenten Services at the Cathedral—The Diocesan Convention.

A REGULAR meeting of the Cleveland Clericus was held at Trinity Cathedral House, on the afternoon of Monday, April 5th, after luncheon, following the noon-day Lenten service at the Lyceum Theatre. An exceedingly thoughtful paper, entitled "The Foolishness of Preaching," was read by the Rev. Arthur Dumper, rector of St. Paul's Church, Nor-

AN AMERICAN DISEASE.

Professor Battle, of London, Says That the Spread of Appendicitis is Due to an American Food Product.

Is appendicitis one of those numerous ailments that are traceable to American habits of eating and living? America has the distinction of contributing a number of diseases to the long list of ailments that afflict the human family—diseases which the Old World doctors claim they never heard of before. Is appendicitis one of them?

European doctors were doubtless familiar with such a disease, but certain it is that it was not prevalent up to twenty years ago. Dr. Samuel Fenwick found only nineteen cases of diseases of the appendix mentioned in the post-mortem records of the London Hospital in a period of forty years ending in 1884.

If the spread of this disease may be traced to American soil, what is the cause?

In a remarkable lecture delivered at St. Thomas' Hospital, London, William Henry Battle, F.R.C.S., declared his belief that the spread of appendicitis "was due to the worldwide use of American steel-rolled flour." And the London *Lancet* says, "We are inclined to think there may be good foundation for Professor Battle's theory."

Whether this theory is correct or not, we do know that modern white flour is largely starch, and that a prolific source of appendicitis is "starch indigestion," which sets up fermentation in the intestines, finally culminating in a diseased condition of the vermiform appendix. We also know that a good way to avoid intestinal fermentation is to eat an easily digested, ready-cooked, whole wheat food such as Shredded Whole Wheat Biscuit and Triscuit. This food contains all the nutritive elements of the whole wheat, including the cellulose, or bran coat, of the wheat berry, which is so necessary to promote peristalsis or "bowel exercise," and the lack of which leads to constipation and finally to appendicitis. It contains no yeast or any kind of ferments or "flavors." Science never produced a food that is so admirably adapted to the prevention of appendicitis and other intestinal derangements as Shredded Wheat. This fact is confirmed by hundreds of doctors who prescribe it. Try it for breakfast with milk or cream. Your grocer sells it.

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walk, and the Rev. Charles C. Bubb, rector of Grace Church, Cleveland, gave a carefully prepared review of the Rev. Professor Francis J. Hall's recent book, *Dogmatic Theology, Part I, Introduction*. A brief address was also made by the Very Rev. Paul Matthews, dean of St. Paul's Cathedral, Cincinnati. Considering the fact that this meeting was held in the midst of the activities of the Lenten season, there was an unusually good attendance of the clergy.

GOOD ATTENDANCE characterized the Lenten noon-day services at the Lyceum Theatre, Cleveland, for the week commencing Monday, April 6th. The speakers for the week, with their subjects, were: Monday, the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati, "Ask, Seek, Knock"; Tuesday, same speaker and subject; Wednesday, the Very Rev. Frank Du Moulin, Dean of Trinity Cathedral, Cleveland, "With God in the World"; Thursday, the Bishop of Niagara, Temptation"; Friday, the Rev. Gerard F. Patterson, rector of the Church of the Incarnation, Cleveland, "The Necessity of Perfection in the Spiritual Life."

THE FIFTH and last of the united Lenten services of the Cleveland parishes was held at Trinity Cathedral on Wednesday evening, April 8th, the preacher being the Bishop of Niagara, who is the father of Dean Du Moulin of the Cathedral. Bishop Du Moulin's sermon, which was extempore and unusually evangelical in character, was on the text, "Let not your heart be troubled: ye believe in God, believe also in Me." Bishop Leonard, Dean Du Moulin, and several of the city clergy were in the chancel. The result of the new plan of holding united Lenten services, rather than small, poorly attended services in the separate parishes, as was the result in former years, has been eminently successful and satisfactory to the Bishop and the city clergy.

BISHOP LEONARD has appointed Tuesday, May 12th, at Trinity Cathedral, Cleveland, as the time and place for the assembling of this year's diocesan convention. This is two weeks earlier than the convention of the diocese of Ohio has met at any time in the past five years and is rendered necessary by the fact that Bishop Leonard will sail the latter part of the month for England to attend the Pan-Anglican Council and the Lambeth Conference.

PENNSYLVANIA.

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

An Appeal for the Negro Work in Philadelphia—Diocesan Convention Preacher Selected.

THE CHURCH LEAGUE for Work Among the Colored People has put forth an appeal for \$10,000 to secure a site for St. Augustine's mission, Sixteenth and Thompson Streets, Philadelphia, where a large number of colored people reside. The Rev. M. McDuffey faithfully ministers to the present congregation, which has 50 communicants and 130 Sunday school pupils.

THE BISHOP of the diocese has selected the Rev. Herman L. Duhring, D.D., superintendent of the city mission, as the preacher at the 124th annual diocesan convention, which meets in the Church of St. Luke and the Epiphany, Philadelphia, on Tuesday, May 5th. Dr. Duhring is the managing editor of the *American Church Sunday School Magazine*.

VERMONT.

A. C. A. HALL, D.D., Bishop.

St. James', Woodstock, Opened for Worship—Lecture on St. Catharine at Burlington

ON TUESDAY, March 31st, Bishop Hall visited St. James' Church, Woodstock (the Rev. C. S. Lewis, rector), and gave the open-

ing service of the new parish church, under very favorable auspices. The parish is to be congratulated on its success in this worthy and desirable enterprise, and all will gladly anticipate the speedy consecration of the handsome edifice.

AMONG the many services and instructions during Lent of St. Paul's parish, Burlington, conspicuous was a lecture, with stereopticon views, on the "Life and Service of St. Catharine of Siena." The lecture was given by Miss Lucy W. Torrey.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Death of Mrs. Margaret F. Roy—Archdeacons to Convene.

MRS. MARGARET FAY ROY, the oldest resident of Niagara Falls, died recently at the home of her son, the Rev. James Roy, LL.D., rector of the Church of the Epiphany, that city.

THE ARCHDEACONRY of Buffalo will convene in St. Mary's Church, Buffalo, on Tuesday, April 28th, at 9:30 A. M., and that of Rochester in Rochester on the 29th.

WYOMING.

Bishop Pleased With His Reception—Appointments.

BISHOP FUNSTEN has just completed his first tour of the state and has expressed himself as much gratified by the reception he received in every town he visited and that he believed the reorganization which had resulted in a new Wyoming district according

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KEMPER HALL, Kenosha, Wis.

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

to state lines, was already having its effect in strengthening the Church. Confirmation was held in each of the churches visited, although some of the visits were on necessarily short notice. At Cooper arrangements were made for the Rev. James A. Tancock of Douglas to carry on the work for the present, as the Rev. J. L. Craig, after eleven years faithful work, is leaving for a larger parish at Anaconda, Mont. The Bishop has won the hearts of the people of the Church throughout the state, and there are many who are glad to have a Bishop so experienced in Western ways to give the start to the forward movement of the Church in Wyoming.

THE BISHOP has appointed following officers and committees for Wyoming: Hon. T. Seddon Tagliaferro, Rock Springs, chancellor; Mr. A. C. Jones, Laramie, secretary. Council of Advice: Rev. Messrs. R. L. Harris and A. G. H. Bode; Messrs. A. E. Roedel and Frank S. Burrage. Examining Chaplains: Rev. Messrs. A. G. H. Bode, John Roberts, and J. L. Craig.

CANADA.

What Our Sister Church Across the Border is Doing.

Illness of Canon Baker.

NEWS IS RECEIVED of the serious illness of the Rev. Edward H. M. Baker, canon of St. George's Cathedral, Kingston, in the diocese of Ontario. Canon Baker's illness began early in March and has effectually prevented his active work during Lent. Canon Baker is in American orders, having taken his theological studies at the General Theological Seminary, after which he was ordained in 1853 and spent his diaconate at St. Mark's Church, Philadelphia. Since then he has been engaged in work in Canada.

Diocese of Quebec.

DURING the absence of Bishop Dunn in England in the summer, the Rev. Canon von Ifland, rector of St. Michael's, Bergerville, will act as commissary for the diocese. The Bishop leaves Quebec May 15th, and as he wishes to be back in Quebec for the centenary celebration, he will only stay in England over the opening of the Pan-Anglican Congress, leaving Liverpool July 9th.—CANON WALTERS has been visiting the parishes on the Gaspé coast, and the Baie des Chaleurs, to awaken interest in the Pan-Anglican offering, and contributions are coming in.—THE consecration of the new oratory of the Venerable Bede, attached to the Divinity House, Bishops' College, Lennoxville, took place March 11th. It was erected by Mr. and Mrs. William Mackenzie, of Carleton Hill, N. J., as a memorial to a member of their family, the Right Rev. Charles James Stuart, D.D., second Bishop of Quebec from 1826 to 1836.

Diocese of Niagara.

AT THE March meeting in Hamilton of the Laymen's Missionary League and Social Club, much interest was shown in the address of the Rev. Mr. Westgate, missionary on furlough from East Africa. At the Sunday services in the various parishes afterwards, laymen gave addresses on behalf of the movement. Dr. Hoyles, K.C., of Toronto, spoke at All Saints' and St. George's.

Diocese of Toronto.

AT A meeting held April 1st, in St. James' school-room, Toronto, of the Anglican Young People's Association, the question whether a convention of the society should be held this year or not was discussed. It was thought that in view of the many important meetings taking place this year, the General Synod at Ottawa, the St. Andrew's Brotherhood Convention at Hamilton, and others, it would be better to defer a convention for the whole Dominion until next year, but to hold one only for the diocese of Toronto, in the autumn of this. The decision was to be sub-

mitted for the approval of the Synod committee.—THE corner-stone of the new parish house for St. John's, Norway, was laid by Archbishop Sweatman, April 4th. St. John's company of the Church Boys' Brigade acted as a guard of honor on the occasion, and received the Archbishop on his arrival. The new building, which will be very well equipped in every way for a centre to the parish work, is to cost about \$16,000.—THE NEW mission established at Wychwood lately has been dedicated to St. Michael and All Angels.

Diocese of Ottawa.

BISHOP HAMILTON presided at a meeting in St. George's parish hall, Ottawa, in the first week in April, when Miss Connell, head deaconess of the Church of England Missionary and Deaconess' Training School, Toronto, gave an address. The contributions of St. George's congregation to the General Mission Fund of the Canadian Church are the largest of any parish in the diocese.—THE ANNUAL meeting of the diocesan board of the Woman's Auxiliary will be held in the Lauder Memorial Hall, Ottawa, May 19th, 20th, and 21st. Special efforts will be made to augment the Thanksgiving offering, which is to be devoted to the education of missionaries in both the Canadian and foreign fields.

Diocese of Algoma.

THE Junior Woman's Auxiliary of the diocese has presented a font, engraved with the name J. W. A. of Algoma, to the Rev. McQueen Baldwin, for his parish of Toyohashi, Japan.—THE DIOCESAN triennial Woman's Auxiliary meeting is to be held in October this year, instead of June, as usual, on account of the absence of the Bishop and Mrs. Thornloe at the Pan-Anglican Congress. The meeting will be held after their return.

The Magazines

A CHANGE of ownership of the *Atlantic Monthly* is announced whereby the magazine is no longer owned by Messrs. Houghton, Mifflin & Co., but by a new corporation organized as the Atlantic Monthly Company. It is stated, however, that no change in the general conduct of the magazine is contemplated and Mr. Bliss Perry continues in the editorial chair, which he has adorned for so many years.

BLACKWOOD'S *Edinburgh Magazine* for March is a noteworthy number for one thing at least. Mr. Charles Whibley, who has

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THERE ARE some evils that go practically uncondemned that are about as intrinsically base as those which rank with robbing or breaking a bank. The work of the demagogue who, with his pen on his paper or his tongue on the hustings, persistently for months or years prefers charges of guilt, of pillage, plunder, extortion, enriching themselves at the expense of the people, against enterprises that are not only vitally and inseparably connected with the business of the country, but the prosperity of the whole, and not only so, but upon which the very existence of much of the business of the country is absolutely dependent, without a proper knowledge of the facts upon which the ruinous charges are preferred, is unjust and unrighteous. When the working of the enterprises is impaired, and worse, when they are wrecked, the guilt before God is as great as the thoughtless or malicious story that wrecks a bank. Both should be crimes and punished, as they are sins before God, before whom all the guilty will be called to account. Yet such is the distortion of morals, or the false standard that prevails, the thing may be done with impunity. There is not even an appreciable loss of good name thereby. This is our complaint. The tone of public sentiment needs to be raised so that popular opinion, which protects the country from so many dire evils, may protect us from this most unjust and injurious evil.—*Presbyterian Standard*.

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A WELL-KNOWN Bishop relates that while on a recent visit to the South he was in a small country town where, owing to the scarcity of good servants, most of the ladies preferred to do their own work. He was awakened quite early by the tones of a soprano voice singing "Nearer, my God, to Thee." As the Bishop lay in bed he meditated upon the piety which his hostess must possess which enabled her to go about her task early in the morning singing such a noble hymn. At breakfast he spoke to her about it and told her how pleased he was. "Oh, law," she replied, "that's the hymn I boil the eggs by—three verses for soft, and five for hard."—*Gazette (Tasmania)*.

IT IS NOT to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven, as a God-made man, that the poorest son of Adam dimly longs. This dim longing for what is noble and true, the still small voice which calls to one imperatively in moments of temptation, is the safeguard which, if hearkened to, not only protects one in severe trials of manliness and womanliness, but also incites to the formation of a fine character, without which all acquisitions, all graces and accomplishments, all talents and all learnings, are but its sounding brass and a tinkling cymbal.—*Thomas Carlyle*.

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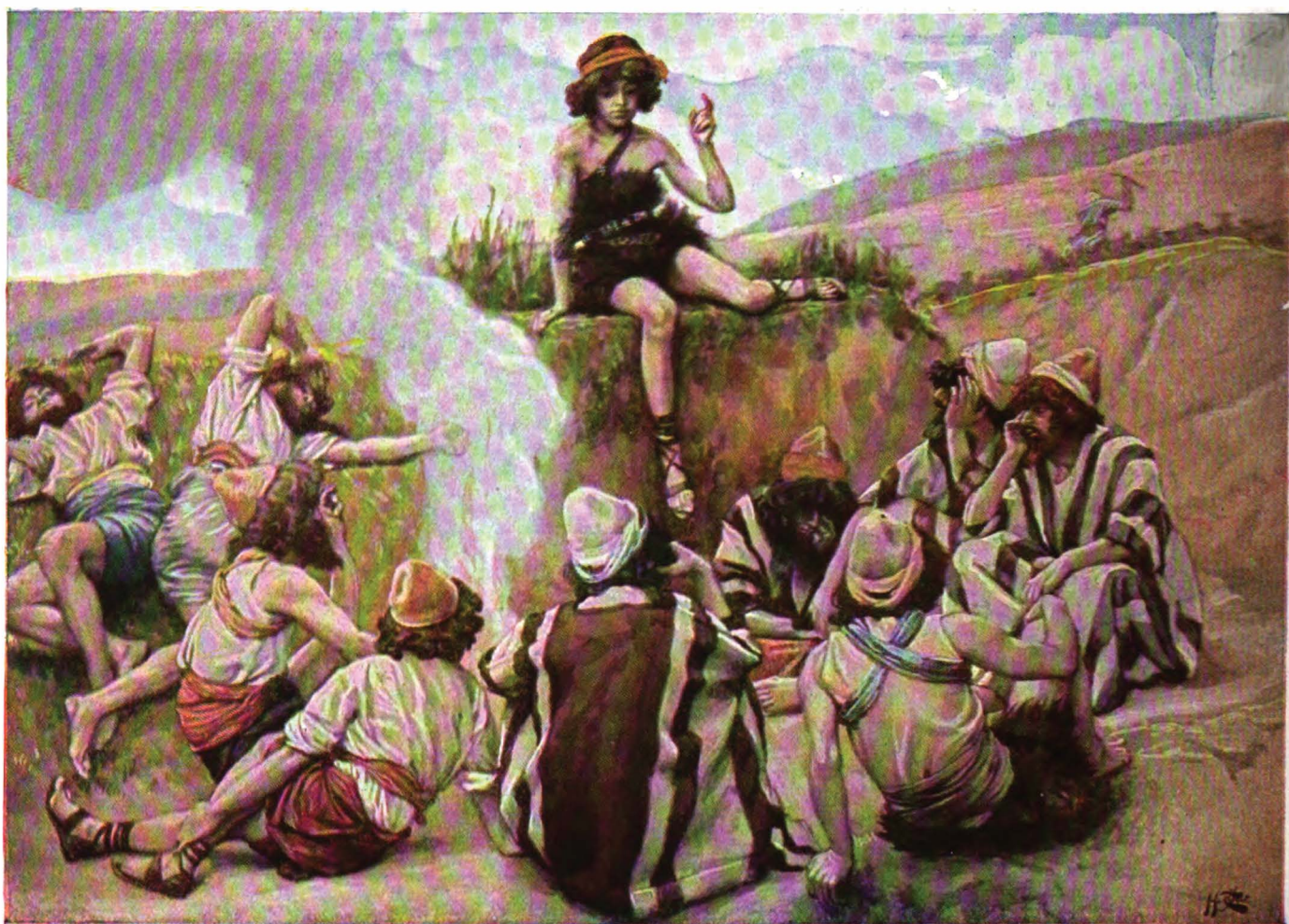
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