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THE FORGIVENESS OF SINS.

INTO the midst of a body of men huddled together behind closed doors because of abject fear, came Jesus, on the evening of the first Easter Day (St. John 20: 19f), from the Invisible World—that world into which the souls of men had been passing generation after generation; that world which had haunted the human race; the "ills they knew not of" causing more distress than "the ills they had."

And what was His greeting, what the message Jesus brought to the known from the unknown, the living from the dead? Spite of the "Melancholy Dane," *One* traveller has returned from "the bourn" of that "undiscovered country" and brought us a message of good cheer.

It is deeply significant that the first words uttered by this Messenger from beyond the tomb are as familiar as household words—nay, are household words, as much so as "good-morning" or "how-do-you-do?" They are in fact the ordinary Jewish salutation, "Peace be unto you!" How admirably adapted to make us feel at home, in advance, so to speak, in that world whose entrance is guarded by the king of terrors!

And yet, how full of meaning is the phrase, "Peace be unto you"! Lightly we take on our lips words whose fulness of meaning only eternity can reveal and not even eternity can exhaust.

The peace of which the Risen Christ was herald was nothing less than peace of victory after strife; the peace of harmony in life attained at last; the peace of God which passeth all understanding.

And after all, is not this the deepest want of all men? Is it not what all men consciously or unconsciously, by ways intelligent or blind, are seeking?

This life of peace has its beginning, its development, and its consummation.

It has its beginning. We must start right. This beginning is variously described as reconciliation, as justification, or forgiveness of sins.

(1) We must first of all believe in Jesus Christ, who died for our sins and rose again for our justification. The death of Christ, as of one nailed to the cross by sinful men, reveals to us the heinousness of all sin, its essential nature as rejecting the movement of God's truth and God's love toward us. There are many sins, but there is only one sin—separation from God. Seeing what sin is and rejecting sin for ourselves, we ally ourselves, in accepting the Risen Christ, with those forces which gained for Him the victory over "the lust of the flesh, the lust of the eyes, and the pride of life" (I. St. John 5: 4ff). Such faith gives us fellowship with God, union with the source of our being and life.

But (2) the fulness of this life demands fellowship with other believers in the Church. It was to the assembled group that the Message came, "Peace be unto you." It is "our faith" and not merely "my" faith, that St. John tells us "overcometh the world."

One result of this full-hearted acceptance of Christ's Resurrection and the entrance into fellowship with other believers, is that what was before accepted on testimony becomes matter of personal experience. The forces that were efficient for Jesus' Resurrection are now at work in ourselves. "He that believeth hath the witness in himself."

And from this vantage ground of faith and experience it becomes possible to pray with assurance of more and more perfect fulfilment, that God, who gave His only Son to die for our sins and rise for our justification, will enable us to put away the leaven of malice and wickedness that crucified the Lord and to serve Him in that pureness of living and truth that brought about "His mighty Resurrection."

MANY American Churchmen will visit England during the approaching summer. We are requested to state that the Churchly firm of Messrs. A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, London, W., are ready to place any conveniences at the disposal of travelling Churchmen, and will receive mail matter addressed in their care for any who may so desire. They invite Churchmen to call upon them and to make their London house a gathering place and a convenience. The Messrs Mowbray are now the leading retail Church booksellers in London, and their house is most conveniently situated in the heart of the best shopping district of the west end, adjacent to the large drygoods house of Peter Robinson. Copies of THE LIVING CHURCH and also the book publications of The Young Churchman Company will be found here on sale, the Messrs. Mowbray being the English agents for this company.

The publishers beg to suggest to American Churchmen not to allow themselves to be out of touch with ecclesiastical news and thought during their summer abroad. THE LIVING CHURCH will be mailed to any foreign address on request, postage being charged in addition to the subscription price.

PROFESSOR HALL ON "AUTHORITY."

PERHAPS there is no subject upon which so many thinking men are sadly at sea, as that of the ultimate basis of Authority, not only in religion but in the state as well. In the latter, current doctrines range all the way from socialism to anarchy, and Mr. Jefferson's famous *dictum* that "all government rests on the consent of the governed" seems sometimes to totter in the balance. In the Church, the question is ultimately that which divides Vaticanists from Anglicans, Anglicans from Protestants, and Christians from Rationalists. The Bible, the Church, Human Reason—precisely the order in which these three factors in religious authority should be stated and the exact value to be attributed to each—this is the problem which, if solved, would leave at least no intellectual barrier to the unity of Christendom.

The second volume of Professor F. J. Hall's series on Dogmatic Theology* is therefore, no doubt, the most important of the series which he has essayed to supply, and which will be such a monumental contribution to the scholarship of the American Church. It treats of the subject which the Anglican communion has been forced, by the unique circumstances of her place in Christendom, to examine anew, and concerning which she has framed some conclusions different from those which have been reached in other Catholic communions. It is perhaps not too much to say that these conclusions reached by our theologians constitute the chief Anglican contribution to Catholic thought. This is saying much; for few, wherever they are placed in the religious world, will deny to the Anglican communion a large measure of enlightened scholarship. It is an especial service to the whole Church that Dr. Hall has performed, therefore, in his admirable discussion of this subject; a discussion, indeed, which seems to leave nothing unsaid and to constitute, in a wholly uncontroversial way, the brief for the Anglican position. Sometime, please God, this may be the unanimous position of a reunited Catholic Church.

Passing rather quickly over the philosophical questions which underlie all authority and which one would have been glad to see more fully discussed, Dr. Hall reaches, in his third chapter, the subject of Ecclesiastical Authority. He discriminates between divine and human authority in the sphere of divine truth only as the one is "intrinsic" and the other "derivative." The position which he gradually postulates and builds up is that ecclesiastical authority is final to the extent of infallibility, but in a limited sphere. Both ecclesiastical and biblical authority are derivative, both are "divinely guaranteed," and both "infallible within their appointed range, and supremely determinative for Christian believers" (p. 65). He spends some time in defining and defending the infallibility of the Church, testing it by many methods and answering cogently the various difficulties that suggest themselves. The

Church is more than a collection of fallible men, since it is also the body of Christ energized and guided by the Spirit. He distinguishes between the living voice of the Catholic Church in teaching and the same voice in framing new definitions, which latter do not generally become necessary. The promise of the protection of the Holy Spirit to the Church is one that is consistent with the existence of heresy and of a time-serving spirit in the episcopate within the Church, such as is shown by history to have prevailed during various periods. The dogmatic office of the Church is exercised through her official agents. These are primarily the Bishops; not as though these constituted an independent body, but representatively and constitutionally as organs of the Catholic Church. They are empowered to speak for the Church, but only as each represents the mind of all. The dogmatic method of the Church is to define what has been handed down to the Church from the beginning as truth. This is consistent with the adoption of new terms, which may be borrowed from metaphysical sources. Tradition in the Church is not only oral but is also comprised in the sacraments and liturgies of the Church, wherein the truth has been handed down from the earliest days.

The author discusses the authority of councils, showing that even general councils may err and that they are an important but not a necessary nor an infallible organ of the Church. They are "extra-constitutional expedients" (p. 133). Then comes the inevitable question of the authority of the papacy, in which the climax of the argument is reached, since the Anglican position stands or falls by the ultimate question of the authority of the papacy. Perhaps no concise statement of this subject in Anglican literature excels that which Professor Hall gives to it. He shows the human causes for the rise of papal power, not denying a providential element in that rise, and after discovering how this power has been built up, he examines the limits and extent of papal authority. He rejects the Vatican claims because "they are not primitive, either in origin or acceptance, and they have never received the acceptance of the entire Catholic Church" (p. 159); they are not scriptural; the papal system of authority breaks down in several parts, as in the fact that the authority of the papal see has been used in heretical interests, and that it is impossible to distinguish *ex cathedra* utterances; and because the Vatican claims subvert the infallibility of the Church by transferring it to a single see. "The Vatican system," he says, "is inevitably provincial in working, and Italian Rome is no longer the microcosm of the intellectual life of the Church, as it was in the days of Irenæus, but is dominated by a Curia which exhibits conspicuous incapacity to understand anything that innovates upon its own scholastic and purely provincial traditions" (p. 167). Each of these objections is treated at some length; and the sum total of the argument contained in the chapter on the papal see, to which previous chapters gradually rise, is overwhelming.

Not less important, and hardly less directly an Anglican contribution, is the writer's consideration of biblical authority. He succeeds in doing that which so many have essayed to do and have often failed; that is to say, in harmonizing the undoubted position of the Church to the effect that "the Bible is the Word of God" with the recognition of the manifold elements which make up the books collected in the sacred scriptures. He examines the various theories of inspiration, showing that in holding that "the sacred writers were not all inspired in the same degree" (p. 180), it does not follow that the present authority of the several books of scripture is not equal. It is erroneous to measure the present authority of the several parts of the Bible by their edifying quality, and the authority of the whole is not dependent upon the degree of spirituality or even upon the degree of inspiration enjoyed by the several writers, but upon the fact that "God has made the whole to be His Word" (p. 182). There follows a series of very careful definitions upon this most difficult question, from which it appears that the Bible is unqualifiedly to be accepted as the Word of God, while that term does not cover all that had sometimes been commonly accepted as involved therein. This subject reaches its climax in his seventh chapter, entitled Criticism. The author shows the ground whereupon the literary or higher criticism has been opposed by conservative theologians, "partly because those who are expert in that field are believed, in many instances, to be controlled in their generalizations by rationalistic presuppositions, and partly because some of their conclusions have been thought to militate against the divine authority of the Bible" (p. 221). This opposition must not be so construed as "to repudiate the right or deny the value of a

* *Authority, Ecclesiastical and Biblical.* By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago. New York: Longmans, Green & Co. Price, \$1.50 net.

truly scientific literary criticism" (p. 222). He recognizes that "the deepest anxiety has been created by the growing belief among thoughtful men of every Christian land that the Scriptures do in fact contain many inconsistencies in their narratives which seem incapable of reconciliation, and embody many historical assertions, especially in the early chapters of Genesis, that simply cannot be harmonized with modern historical and scientific knowledge" (p. 226). A dilemma does undoubtedly follow from that recognition, whereby, according to certain theories of plenary inspiration that have sometimes been widespread, one must "either deny the validity of modern views of ancient history and cosmogony *in toto*, or else abandon the divine authority of Holy Scripture" (pp. 226-27). He meets this issue frankly and clearly, and does so in a manner that is both coherent and satisfactory. He faces the difficulties by "examining the alleged ecumenical authority of the view that the inerrancy of the sacred writers in all their positive affirmations must be believed by those who accept the divine authority of Holy Scripture in all its parts" (p. 231). He finds no sufficient evidence that such an opinion has dogmatic authority, and though it is ancient, it seems to him not to have become established as the voice of the Church. This serious question he examines in detail and builds up his argument without evasion of any part of the difficulty. His conclusion, concisely stated, is "that, except when the exactness of a biblical narrative is seen to condition the truth of its divine purport, we are not required to defend the inerrancy of the sacred writers in history and cosmogony in order to maintain without compromise the doctrine of plenary inspiration, as signified by the proposition, 'The Bible is the Word of God,' and 'has God for its principal Author.' Without feeling compelled hastily to accept the latest hypotheses of scientists, we are in a position to wait patiently and without fear for whatever results may be finally established by modern scholars" (p. 236).

This scholarly treatment of the subject, alive to the necessity of recognizing the commonly accepted cosmology of the day and the dictates of experts in history and the sciences, establishes the tenability of the Church's doctrine of Biblical Inspiration—the teaching that the whole Bible is the Word of God—without placing that doctrine in antagonism with the serious thought of the day. When one observes in a current magazine a treatment of the same subject by one of our Bishops, in which the true desire to "reconcile religion with science" results in only limited success, he realizes what is the pressing need for such a careful, scholarly adjustment of recognized difficulties as this which Professor Hall has given us. The paper of the Bishop of Michigan in the *American Magazine* for April is, indeed, much less open to criticism than was his unhappy address on the Bible given soon after his consecration. It is constructive even while it is destructive, and positive rather than negative. It is quite to the Bishop's credit that he should have given this more careful treatment to the subject at his leisure; but it is, notwithstanding, an unsatisfying treatment, wholly lacking that patient adjustment of truth with truth which characterizes Professor Hall's volume; and it contains some very unhappy statements such as would be impossible to one who had really mastered his subject.

Thus have we reviewed this volume by stating somewhat more fully than we are generally able to do what is the line of argument which the author takes. We do so because these two branches of the subject of Authority—Ecclesiastical and Biblical—are those which result in the most serious divisions and difficulties of the day. That all Churchmen will welcome this careful examination of the questions in such wise as to shirk none of the difficulties we are confident. Indeed we believe that in this consideration Dr. Hall states most adequately and most accurately the answer of the Anglican communion to the questions that divide Christians to-day, and that on substantially the lines of his answer must be built up the position that will ultimately prove the factor that will unite Christendom.

WELL, well! The editorial eyes have been submitted to a vigorous rubbing!

It all comes about through some new views of our good old friend Henry VIII.

The Roman contention that that excellent worthy "founded" the Church of England is well known. Often have those sweet and charitable intimations that he abandoned the "Catholic Church" and set up another "Church" been whispered in our ear. No matter that they have been disproved over and over again; the genuine, polemic controversialist is not suscep-

tible of being corrected, and the same story is told anew in the very next chapter.

And now comes one "James Cardinal Gibbons" to exploit this same Henry VIII, of pious memory, as a doctor and theologian of the Church. There is announced by the Roman Catholic house of Benziger Brothers, the publication of a new work in the original Latin and in translated English, being *Assertio Septem Sacramentorum; or, Defence of Seven Sacraments*, by Henry VIII., King of England; re-edited with an introduction by the Rev. Louis O'Donovan, S.T.L. Preceded by a preface by His Eminence James Cardinal Gibbons, Archbishop of Baltimore.* Says the publishers' announcement:

"Father O'Donovan here gives us a learned commentary on a rare and extremely interesting book. He shows us Henry VIII. in the days when he was a Catholic beau-ideal, in mind naturally clever, an accomplished linguist, a learned theologian, a faithful son of the Church."

And Cardinal Gibbons says:

"The editor goes to the root of the matter of contention between Catholics and members of the Church of England, showing in Henry's own words that he who later became the first head of the Protestant Church in England was, together with all the people of England in those olden days, truly Catholic and violently opposed to Luther and his destructive and murderous reform."

True—and untrue. Henry VIII. lived and died an avowed Catholic, though neither Roman nor Anglican Catholics have been sufficiently proud of the fact to desire to herald it generally in this wise. It is misleading to say, as some of our own writers have said, that Henry VIII. was a *Roman* Catholic, since, as the term is used to-day, there were no Roman Catholics in England until the Papal schism was created in the reign of Queen Elizabeth. All English Catholics were English Churchmen, at least until after the days of Henry VIII.

But it is perfectly true that the theology of King Henry VIII. was precisely that of other Churchmen, whether in England or in Italy, and it was as a *pronounced Catholic* that he and the Church of England repudiated the Papal Supremacy. Cardinal Gibbons can hardly believe that Henry VIII. himself would have accepted his (the Cardinal's) statement that the king "later became the first head of the Protestant Church in England." Henry VIII. became, in a temporal sense, the "Head" of the same Catholic Church in England of which he was always a member, into which he was baptized in infancy, and in communion with which, after a sinful life, he died and was buried. The Latin Mass alone was used in England throughout the reign of that erratic king.

Yes, let Cardinal Gibbons assist in proclaiming to the world the fact that Henry VIII. was a doctor and theologian, upon whom the Pope expressly conferred the title "Defender of the Faith"; and then if the Cardinal would more fully clear away some of the other misapprehensions of history, let him correct his own unhappy language, in the concluding half of the sentence quoted above.

But it is a little amusing to have Henry VIII. held up to us in this wise as a doctor of theology by a Roman Cardinal.

THERE have been some who have maintained that we entirely misunderstood the purport of resolutions treating of the "Chinese Church," the "Chinese Protestant Church," etc., which were adopted at the Shanghai conference of missionaries last year. These are generally, if not invariably, men who have not read the official record of the conference, upon which our statements of fact were based, but who assume that we *must* be mistaken as a matter of course.

As showing one outcome of what there transpired, and, therefore, how the resolutions of the conference were understood by at least some of its members, we reproduce the following from the *Episcopal Recorder* (Ref. Ep.), April 9th:

"From Chentu comes news of a brave attempt at Protestant reunion, that West China, with its hundred millions of people, may know but one Church. At Chentu, with a population of several hundred thousand, a conference of 150 missionaries, representing nine societies, was held at the end of January, for the purpose of discussing 'one Church for West China.' Impetus was given to the movement by the recommendation of the Shanghai Conference that all missions kindred in their Church polity should be united. After a lengthy discussion, covering all the points, the Chentu Conference unanimously resolved that 'This Conference adopts as its ideal one Protestant Christian Church for West China,' and at once took a practical step towards its realization. It resolved that the various Churches should recognize the transfer of members. To this even the Bishop of the Anglican Church agreed. A standing committee was formed, consisting of two members of each mission in West China, to

consider how the ideal of the Conference could be reached. The work is bearing fruit. The Mission Primary Schools have joined, and land for an Union University has been purchased and large sums of money are already in hand."

The Anglican Bishop referred to is evidently Bishop Cas- sels, the only English Bishop recorded as taking part in the Shanghai conference. His interpretation of what is involved in the action of the conference is quite borne out by the records.

Of course American Churchmen have no control over the missions of the English Church; but we suggest that, for the guidance of missionaries, the whole body of the Anglican episcopate at the Lambeth Conference might well define, once for all, whether Anglican Christianity is hereafter to be esteemed as a factor that may, without loss, be fused with the Protestant sects, and whether Anglican missionaries are justified in entering into a "comity" that assumes that communicants are interchangeable between the Church and the various Protestant missions. The definition should be so plainly enunciated that foreign missionaries may understand it, and those in China may then be invited to elect whether they will be members of the "Chinese Protestant Church" or of the holy Catholic Church.

Churchmen will realize that deplorable as are mistakes made in the mission field, they cannot in themselves commit the Anglican Churches to a policy of schism.

IT would be difficult to give a better interpretation to the much-discussed nineteenth canon than that which the Bishop of Los Angeles has given, as printed on another page. In spite of a group of Holy Week functions in which sectarian ministers were introduced as speakers, we can discern a clearing of the atmosphere. More and more of the Bishops are advising their clergy that the canon means precisely what it says and must not be taken to mean something else.

It is not a creditable incident of this controversy that in a number of instances parochial clergymen have taken the matter into their own hands and invited outside speakers to address their congregations, without the slightest reference to the canonical restriction which leaves the matter in the hands of the Bishop solely. This is lawlessness pure and simple, and we should be glad if an example might be made of some of the offenders. A Bishop would be fully justified, in such cases, in publishing the facts, even where he did not care to proceed to further action under the canons relating to ecclesiastical discipline; and the clergy thus offending must of course realize that they are thereby setting an example of deliberate disobedience to their people; that they are disobeying the law in a particularly cowardly manner, since the public will assume that the Bishop, rather than the offending priest, is to blame; and that they are giving to each and every one of their parishioners and of their associates in the diocese the opportunity to present them, the offenders, for trial for disobedience to the law, in such wise as at least seriously to embarrass themselves and to mar their future usefulness in the ministry.

DOES the Church, as such, *care* about the moral movements of the day?

The question is thrust upon one in reading Dr. Green's thoughtful paper on The Chautauqua Movement, printed in this issue.

The Head of the Church certainly cares; and if the Body is not to be esteemed false to the conceptions of the Head, one is forced to the conclusion that the Body—the Church—*must* care, however apathetic individual members may be.

It was said not many years ago that the day of public speaking was past; but the Chautauqua movement has undoubtedly established a new forum in America, and has builded it so rapidly that many of us have not realized its importance. Undoubtedly these Chautauquas are centers from which the American people are taking their ideas, political and social, secular and religious. Should not our clergy evince more interest in them?

How seldom do we find the local rector a factor in this movement! And yet one would suppose that it would be his pleasure no less than his duty to promote such means of extending knowledge and culture, and to see that the Church was not left out in the presentation of religious subjects. Dr. Green believes that the guiding hand of the Bishop would frequently be welcomed. May we not answer that our Bishops would be glad to extend it?

The gospel for society may not be overlooked with impunity if the Church and her clergy would not be negligible quantities in building up American culture.

THROUGH the courtesy of rectors of many churches, copies of THE LIVING CHURCH are regularly offered for sale at some convenient place about the precincts of the church; and this not through the initiative of our publishers, but through that of the clergy themselves, who so frequently appreciate the great importance of building up a constituency intelligent in matters pertaining to the Church.

Some have asked what means are found most convenient in effecting such sales. We believe that the simplest and best plan is to place a box in some convenient place over a table or shelf bearing copies of the paper, and place over it a sign reading: "Drop a nickel in the box and help yourself to a copy of THE LIVING CHURCH." It is found that many people are glad to do this; for there are not a few who are glad to keep abreast of the discussion of Churchly topics and of happenings in the Church—who are unwilling to "take their view of matters in the Church from the daily papers"—who find it more convenient to purchase by the copy than to subscribe by the year. Our publishers are always ready to arrange for such sales, providing for payment only of copies actually sold.

And we feel very grateful to those of the clergy who are making the attempt.

A CORRESPONDENT has pointed out the mortifying error whereby the Easter cover of THE LIVING CHURCH displayed in elaborate text letters the alarming proclamation: "Death has conquered," instead of "Death is conquered." We trust the error did not shatter the faith of any of our readers either in the Resurrection or—if it be not irreverent to add—in THE LIVING CHURCH.

Errors will always occur with greater or less frequency in the haste with which weekly papers are of necessity made; but it is a strange freak of nature that such errors should seem to occur more frequently in large letters than in small ones.

TRAINING.

By MARIE J. BOIS.

DID it ever happen to you, dear reader, to find yourself under the supervision of an utterly unsympathetic person, someone who at every point of contact does not fail to hurt your feelings, and yet, to whom you must submit, at least for the time being? How your whole being revolts against the needless chafing! How much easier your task would be were that person removed out of your way! What waste of strength and energy in the frequent struggles occasioned by the disagreeable person. So you think—and you long for the thorn to be removed from your flesh, sure that you could do ever so much better if it were not there.

But—could you? The *immediate* results might be more satisfactory in your eyes, but what of the *ultimate* results? What of the training of your character as a Christian, the fitting of the "lively stone" in the building which groweth unto an holy temple in the Lord?

The *sharp angles have to be removed*, and the more it hurts, the more necessary are the hard blows. He, the wise Architect, knows just *where* He wants that "lively stone," and *how* He wants it. "Shall the clay say to him that fashioneth it: What makest thou?"

Let us then stop complaining; let us take to Him the sharp inward struggles, never sharper than when caused by our being unfairly treated. What bitter tears it did cost me some years ago! and yet, to-day I see His wise, loving hand using the sharp instrument which I well-nigh hated, shaping, training me, and—love and adoration fill my heart—for I now realize how much I needed the *painful but salutary training*.

And so, dear reader, *whatever* the difficulties in your path, *whoever* you have to deal with, in patience possess your soul, and "let us not be weary in well doing, for in due season we shall reap, if we faint not."

TO BE GLAD of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than your dislikes; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit in God's out-of-doors—these are guide-posts on the footpath to peace.—Henry Van Dyke.

THE ENGLISH DIOCESE OF GIBRALTAR

How the Bishop Gives Oversight to Anglicans Throughout the Mediterranean Basin

RISE AND PRESENT VALUE OF EUROPEAN CHAPLAINCIES

[FROM OUR EUROPEAN CORRESPONDENT.]

AT the present time the Bishop of Gibraltar is paying his annual visit to the English churches on the Riviera; and I think my readers may be glad of a little information about those churches.

It has, I imagine, been at all times the custom for an ambassador, accredited to a foreign court, to take with him a chaplain; and I can hardly conceive it probable that such a priest regarded himself as subject to the Bishop of the city to which he went. As the ambassador's house came to be considered as belonging to the territory of the prince who sent him, so it is probable that his chaplain did not seek permission to minister from a local prelate.

In the reign of Elizabeth the growth of English commerce led to the establishment of "factories" in foreign lands; and the merchant adventurers who founded them usually took with them a priest to minister to their families. Differences of language would have made this advisable, even if there had not been the religious difficulty caused by the lack of Catholic worship in some such places, and in others by the refusal of the local clergy to admit English Catholics to the sacraments. In Russia and in Protestant countries such priests were generally welcomed; but in most places under papal authority they were often excluded. The first place in Italy to allow Anglican worship was Leghorn, which was founded on the principle of religious liberty.

Early in the nineteenth century, when the Continent was thrown open by the fall of Napoleon, another sort of English visitors flocked across the channel. Some came for a tour, some for permanent residence; they came for the sake of a sunny climate, or in search of beauty, or because in those days living was cheaper than in England. And many of these persons were desirous of the religious aids which they could not obtain at the local altar.

It is obvious that such chaplaincies were exposed to special dangers. A trading company or a group of sojourners might quite conceivably engage a person who was no priest at all, or who was unworthy to minister. A curious substitute for ecclesiastical discipline was introduced, I believe in the reign of Charles II., by which all such priests were supposed to be under the authority of the Bishop of London; as if his duties at home left him singularly free to supervise a district as wide as the world! Americans will remember how a similar device left the New World without ministers to confirm or to ordain, and went near to making the American Church impossible. Strange to say, this anomalous arrangement survives in the chaplaincies of northern and central Europe, which are still regarded as subject to the Bishop of London; though for the supervision of them he has the very efficient aid of Bishop T. E. Wilkinson.

For English Christians in the Mediterranean basin, a different method was adopted when, in 1842, the diocese of Gibraltar was constituted. The Bishop's jurisdiction covers the Anglican congregations in Spain, Portugal, Italy, Greece, Turkey, North Africa, and the southern parts of France and Russia. Only Palestine, Egypt, and Cyprus are under the care of the Anglican Bishop in Jerusalem. Perhaps the area may be roughly calculated at 2,000 miles by 400; but the mileage which must be covered in a visitation of it is immensely greater. In some parts there are all the modern facilities of travelling, but in Spain the roads are few and the railways far fewer, and to reach the shores of the Caspian is a tour from which many a hardy man might shrink. Nevertheless the present Bishop, Dr. W. E. Collins, who was consecrated in 1904, succeeds in visiting every station in this vast area at least once a year.

There are some persons who find objection to this exercise of jurisdiction in places already possessing a Bishop. There was some wisdom as well as wit in the conversation of Pius IX. when an Anglican church was consecrated in Rome, that he had not known that Rome was in the diocese of Gibraltar. And no doubt it is ideally desirable that in each Christian city there should be but one Bishop. Yet what is ideally desirable may be practically impossible. It should be remembered that jurisdiction, being a spiritual authority, is primarily rather over persons than over places. It is possible that the confusion in

the lists of the early Bishops of Rome may be due to a double episcopate, for Jews and for Gentiles. In some parts of eastern Europe, which are occupied by diverse races of various languages and of somewhat fierce nationality, there are Bishops whose dioceses overlap one another. But the best justification of our practice lies in the circumstances of the case. Here are numbers of English Catholics who can in no way be provided with the sacraments and other means of grace, unless they submit to claims which they believe to be false. Are they to starve, or are they free to have priests to minister to them in the present distress? And if they may have priests, may they not lawfully have a Bishop to minister Confirmation and to exercise discipline? The Bishop and priests let it be clearly known that they are sent only to their own people, and do not make converts among the natives of the countries where they minister; and in this their position differs essentially from that of Roman priests in England. These are sent not only to minister to Italians or Frenchmen, but to draw Anglicans away from obedience to the Anglican Bishops. The Russian Church has priests and churches of her own in many large English cities; but they, like ourselves, minister only to their own people, and we welcome them as honored Christian brethren. In the same way we should welcome an Italian priest if he came to minister only to Italians. And I can bear grateful witness to the kindly welcome which an Anglican priest often receives from his Roman brethren when once they understand that there is no intention to proselytize.

I think I am free to tell a little story. The Bishop of Gibraltar was calling, as is his wont, on the Bishop of a town which he was visiting, in order to explain the purpose of his visit. He was received with the warmest kindness; and his host said: "When we are visited by a prelate like yourself it is our custom to assign to him one of our clergy to act as his chaplain for the time. I therefore ask you to accept the services of this young priest so long as you are staying in my city." I am sure that the chaplains under our Bishop are careful to avoid all semblance of proselytizing; but candor compels me to own that some of the laity are less careful, and that there are cases in which their kindness of heart leads them to support institutions which are opposed to the Church of the country. Italians know little of the various religious bodies in England—I have lately seen an excellent review in which Mr. Campbell of the City Temple is quoted as "an eminent Anglican writer"—and it is not strange that we are classed together with various bodies which do proselytize. I remember the surprise of a learned layman when I told him that there was no such things as "Anglican Italians"; and how a saintly Franciscan said: "Why, I thought you were greatly set upon making converts!" It is surely our duty to make clearly known that the Anglican priest on the Continent is there to minister to Anglicans. Two sisters on a begging tour stayed at my house at Fiesole. As they were leaving they caught sight of my altar ready for the Holy Eucharist, and proposed to attend Mass. They were told that the Bishop of Fiesole would not approve of their doing so, and that I had promised him not to admit Italians. "We should never tell him," they said; and when they were still refused, they said: "What, you make us go out in this rain to find a Mass where we can? We shall complain to the Bishop!" I do not know whether they did so, but I should have been grateful to them for such a vindication of my principles.

In earlier days the founders of an Anglican chaplaincy were in many places indebted to some Protestant body for the loan of a place of worship. We ought not to be ungrateful for such an act of Christian courtesy; yet I am thankful that, so far as I am aware, the last instance in the diocese of Gibraltar in which an English congregation occupied such a place of worship came to an end last year at Siena. There were obvious difficulties in arranging the times for diverse services, and sometimes there were difficulties as to ornaments which seemed to one congregation suitable and to the other undesirable. I remember how, years ago, when the English were allowed the use of the Evangelical University church at Bonn, the chaplain brought in a board with the Ten Commandments, which he placed in front of the crucifix which is the universal ornament of a Lutheran altar; and the Waldensian pastor at Siena objected to arrangements for kneeling, which seemed to him superstitious. But a more serious objection was that the common use of a place of worship seemed to be an admission of agreement in doctrine, which caused scandal to many people.

Another error which I should be glad to see corrected is the use of an ordinary drawing-room in a hotel for Anglican services. There may be cases in which this is inevitable for

the time, but it is surely unseemly that the Sacred Mysteries should be celebrated in a room which was used a few hours before for conversation and dancing. Moreover, a great influx of travellers of many nationalities has recently set in, and it seems hardly courteous to dispossess the German or Russian guests in order that the English should use the room for worship. It is not very long since in some countries the building of Anglican places of worship was forbidden, or at least only permitted on condition that they bore no outward sign of their purpose; and this is the reason why, at such places as Pisa and Bagni di Lucca, the English church has the appearance of a rather fantastic private house. But under brighter auspices the Anglican congregations have now in most places a seemly, and in some a beautiful, house of prayer. The freehold of these is usually vested in a society at home; and this is held by the Foreign Office to constitute a secure tenure. In a few cases in France, however, an *Association Cultuelle* has been formed in accordance with the Law of Separation.

I will postpone some remarks about the work of a Continental chaplain to another letter.

Mentone, March 20, 1908. HERBERT H. JEAFFRESON.

a Yorkshire village, £50. The diocese of Melanesia is selling native curios for its thank-offering. A single mission among the poorest of the blacks in the Bahamas has raised 5 guineas.

Nothing is said in the official bulletins of any promised offerings from the United States. Many American dioceses have appointed delegates. Will they go empty-handed?

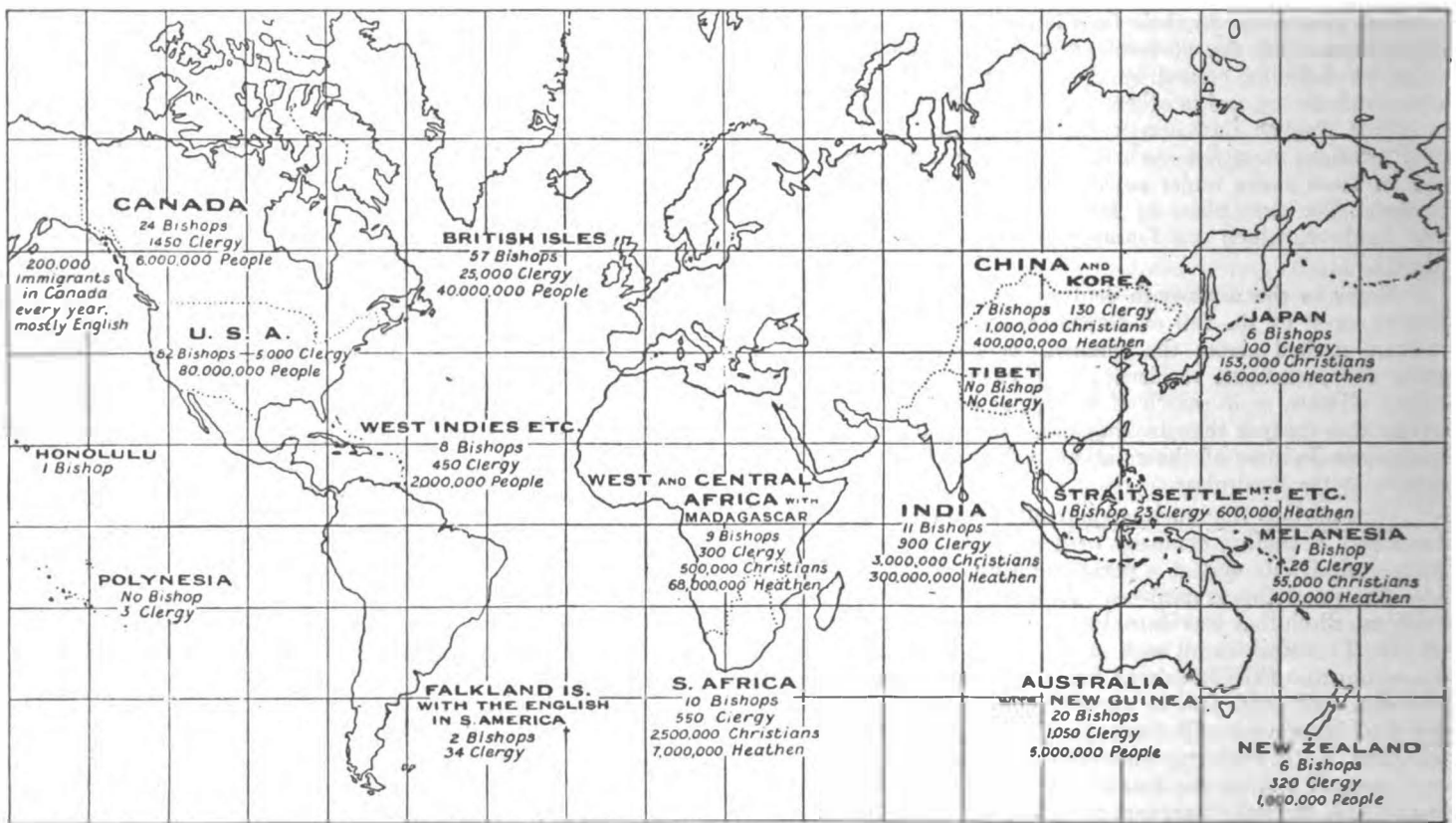
A monthly bulletin is published in the interests of the Congress with the title, *Pan-Anglican News-Sheet*. A map of the world showing the distribution of the Anglican communion and its hierarchy, reproduced herewith, is printed by Messrs. G. W. Bacon & Co.

THE LAMBETH CONFERENCE.

OFFICIAL ARRANGEMENTS.

THE following are the official arrangements as to the order of proceedings at the approaching Lambeth Conference, subject to any modification which may be found necessary. The Pan-Anglican Congress, which is independent of the Lambeth Conference arrangements, will be held in London from Monday, June 15th, to Wednesday, June 24th.

MAP OF THE ANGLICAN COMMUNION.



G. W. BACON & Co. LTD. 127, STRAND LONDON

THE PAN-ANGLICAN MISSIONARY CONFERENCE.

PREPARATIONS made for the Pan-Anglican Missionary Conference to be held in London in June are very elaborate. The General Committee asks the press to coöperate in spreading the request that in every church throughout the Anglican Communion there should be special intercession for the Congress on Trinity Sunday. Arrangements for a corporate communion at St. Paul's Cathedral have been abandoned by reason of the impossibility of communicating all who would be expected in one place, and every church in the three London dioceses—London, St. Albans, and Southwark—is asked to coöperate in a general corporate communion, to be held at all those churches on the morning of St. John Baptist's day.

The Thank Offering to be presented is looked forward to with great expectancy. Some locally-made assessments for the purpose include the following:

A single diocese in Australia, £4,000; the diocese of Fredericton, New Brunswick, by no means the wealthiest or largest of the Canadian dioceses, £4,000; the diocese of Huron, £4,000; the diocese of Pretoria, South Africa, £50,000; a rural archdeaconry in England, £5,000; the diocese of Truro, £5,000; several home dioceses, £10,000 each; the borough of Portsmouth, £1,000; a country town of 3,000 people in England, £800; a working-class parish in Woolwich, in spite of its great poverty, £100; a country parish of 400 people, £100;

PRELIMINARY.

SATURDAY, JULY 4TH.—Reception at Canterbury of the Bishops attending the Conference. At 8 A. M. there will be a celebration of the Holy Communion in Canterbury Cathedral, and also in St. Martin's Church. The Bishops will also be invited to luncheon in St. Augustine's College. 3 P. M.—Reception of the Bishops in Canterbury Cathedral.

SUNDAY, JULY 5TH.—11 A. M.—Celebration of Holy Communion in Westminster Abbey. The sermon will be preached by the Dean of Westminster.

PROCEEDINGS OF THE CONFERENCE.

Celebration of Holy Communion in Westminster Abbey daily at 8 A. M. (Also in the Chapel of Lambeth Palace for those residing there.) Prayers in Lambeth Palace Chapel at 10:30 A. M. daily. The Sessions of the Conference will be held in the Library of Lambeth Palace. Those Bishops whose names are enclosed in square brackets have not yet intimated their acceptance of the invitation to speak.

MONDAY, JULY 6TH.

11 A. M.-1:30 P. M.—After the President's opening address, discussion of subject: "The Christian Faith in Relation to Modern Thought, Scientific and Philosophical." Invited speakers:—Archbishop of Armagh, Bishop of Calcutta [Bishop of Southern Virginia], Bishop of Southwark.

2:30 P. M.-5 P. M.—Discussion of subject: "Reunion and Intercommunion." (a) Episcopal Churches. (b) Non-episcopal Churches (c) Report of Committee appointed to consider the question of the *Unitas Fratrum*. Invited speakers:—Archbishop of Melbourne, Bishop of Aberdeen [Bishop in Jerusalem], Bishop of Quebec [Bishop of Tennessee], (c) Bishop Mitchinson.

TUESDAY, JULY 7TH.

11 A. M.-1:30 P. M.—Discussion of subject: "Organization Within the Anglican Communion." (a) A Central Consultative Body. (b) A

Tribunal of Reference. (c) The Relations of Primates and Metropolitans in the Colonies and Elsewhere to the See of Canterbury. (d) The Limitations of the Authority of a Diocesan Bishop. Invited speakers:—Archbishop of Brisbane, Archbishop of Capetown, Archbishop of Toronto [Bishop of Albany], Bishop of Gibraltar, Bishop of Salisbury.

2:30 P. M.—5 P. M.—Discussion of subjects: "Supply and Training of Clergy." Invited speakers:—Bishop of Gloucester, Bishop of Massachusetts [Bishop of Rangoon]. "Interchange of Service at Home and Abroad." *E.g.*, Temporary Foreign Service; Cautionary Regulations: Colonial Clergy Act. Invited speakers:—Archbishop of Rupertsland [Bishop of Grahamstown], Bishop of London, Bishop of Rochester.

WEDNESDAY, JULY 8TH.

11 A. M.—1:30 P. M.—Discussion of subject: "The Moral Witness of the Church in Relation to:—(a) The Democratic Ideal. (b) Social and Economic Questions." Invited speakers:—(a) Bishop of Hereford [Bishop of New York], (b) Bishop of Birmingham [Bishop of Chicago], [Bishop of Newcastle (New South Wales)].

2:30 P. M.—5 P. M.—Discussion of subject: "Religious Education in Schools." Invited speakers:—Bishop of Killaloe [Bishop of Louisiana], Bishop of Manchester [Bishop of Perth (W. Australia)].

THURSDAY, JULY 9TH.

11 A. M.—1:30 P. M.—Discussion of subject: "Foreign Missions." (a) The Growth of the Church on Racial and National Lines. (1) Asia. (2) Africa. (3) America. (b) Correlation and Coöperation of Missionary Agencies. Invited speakers:—(a) Archbishop of the West Indies [Bishop Graves (Shanghai) [Bishop of Natal] [Bishop of Uganda], (b) Bishop of St. Albans.

2:30 P. M.—5 P. M.—Discussion of subject: "Prayer Book Adaptation and Enrichment." (a) Rubrics, Text, Lectionary. (b) *Quicunque Vult*. Invited speakers:—[Bishop Awdry (South Tokyo)], Bishop of Chester, Bishop of Lebombo [Bishop of Pretoria] [Bishop of Vermont].

FRIDAY, JULY 10TH.

11 A. M.—1:30 P. M.—Discussion of subject: "Marriage Problems." (a) Divorce. (b) Prohibited Degrees. (c) Artificial Restriction on Population. Invited speakers:—(a) Bishop of Bristol [Bishop of Rhode Island] (b) [Bishop of Connecticut], Bishop of Exeter (c) [Bishop of Lahore], Bishop of Ripon.

2:30 P. M.—5 P. M.—Discussion of subject: "Ministries of Healing." (a) The Unction of the Sick. (b) Faith-healing and "Christian Science." Invited speakers:—[Bishop Weller (Coadjutor of Fond du Lac)] [Bishop of Wellington, Bishop of Winchester].

SATURDAY, JULY 11TH.

11 A. M.—1:30 P. M.—Discussion of subjects: "The Conditions Requisite to the Due Administration of the Holy Communion." Invited speakers:—Bishop of Ossory, Bishop of Oxford [Bishop of Southern Ohio]. "Report of the Committee on Communities and Deaconesses." Invited speaker:—Bishop of Reading. Resolutions will also be moved on:—(a) International Peace. (b) Sunday Observance. (c) The Opium Question. Invited speakers:—(a) Bishop of Ripon (b) [Archbishop of Sydney] (c) Bishop of Durham.

FURTHER ARRANGEMENTS.

MONDAY, JULY 13TH, TO SATURDAY, JULY 25TH.—Meetings of the various Committees appointed during the first week's Sessions.

MONDAY, JULY 27TH, TO WEDNESDAY, AUGUST 5TH.—Second group of Sessions of the Conference, to receive and consider the Reports of the various Committees.

THURSDAY, AUGUST 6TH.—Concluding service in St. Paul's Cathedral. The Devotional Day for Bishops will be held at Fulham Palace on THURSDAY, JULY 23RD. The addresses will be given by the Bishop of Calcutta, Metropolitan of India.

FOR THE thorn-crown is still a crown, and its very thorns blossom. Sacrifice is not an end in itself. If sacrifice were the supreme good, hell, which is the sacrifice of soul as well as of body, would be the heaven of heavens. Sacrifice is for satisfaction. It finds the life it loses, and lives an ampler life by dying. It is the soul's mode of assimilation—reaching out over the world and taking the world up and turning it into the soul's own conscious empire. That empire is as broad as the soul's interest, sympathy, service; and the broader the empire the more imperial the soul, whose altruism is but another name for alter-egoism. That ego reigns throughout, as the divinest image of that God who is the I of the universe. Its industry, morality, art, religion, combine, to show forth this godlikeness or godliness of individuality. The perfect Race-man is the perfect individual man, Jesus, the Son of Mary, and every other Mary's son, who by like consciousness becomes a younger brother of Christ.

And as sure as Christ is Christ, civilization must worship more and more, with all manner of tribute, His law of divine individuality. Individuality divine sits on the judgment-seat of History, and summons the ages before it. The custom, fashion, statute, policy, or creed that cannot stand there must soon sink into historic perdition. By "there" I do not mean a place, but the soul, the soul's self as the world's judge and standard of judgment. Nothing is true for me unless true to me; nothing is right over me unless right in me. I am the source of my obligations. The Family I own must be my Family, the State my State, the God my God. The dog-star has no claim to my allegiance, nor would God have if he were only the God of the dog-star. I owe it to myself to be a good father, a good citizen, a good man. I cannot be less without blaspheming my own divinity. The sin of my sin is that it makes me mean. I must not commit sacrilege against myself. I may sacrifice everything else, but I cannot sacrifice my soul. Character sacrificed, sacrifice has lost moral rank and reason, and is but wanton suicide.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

BISHOP LEADS MIDNIGHT DEMONSTRATION IN LONDON SLUMS

Drunkards are Rounded Up and Urged to Reform
COMPROMISE EDUCATION BILL IS UNPOPULAR

Further Trouble in the Diocese of Newcastle

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, April 7, 1908

THE Bishop of London, on Saturday night last, joined the Church Army in what was termed "a midnight rally to round up drunkards" in the slums of Westminster and Pimlico, and his Lordship appears to have entered with characteristic enthusiasm into the demonstration. About 11 o'clock (to quote from the *Times*) some 300 Church Army workers gathered in the school room of the Church of St. James-the-Less, Pimlico, where they were joined by the Bishop and his chaplain. The Bishop had discarded his tall shovel hat for a soft one, and also wore a crimson muffler. Outside the schools a procession was formed with the Bishop and a brass band in front, flanked by some 30 torch bearers, while here and there in procession were banners, on which were passionate appeals to drunkards. The band led off with "Onward, Christian Soldiers," and the procession proceeded on a tour through the very meanest of the slums in Westminster and Pimlico. While those in the procession sang hymns—with addresses at intervals, usually outside public houses, from the Bishop and others—numerous energetic scouts, including a number of women, invaded the side streets and the bars, persuading people, particularly those who had "more than enough," to join in the procession or "to come and have another drink"; those who accepted being given a cup of tea or coffee. "The demonstration was a surprise to the slum dwellers, who far from showing any signs of hostility, appeared to be considerably impressed, and the Bishop was frequently cheered. Naturally there was a considerable amount of banter, which was given and taken in the most good humored way." It was not until past 1 on Sunday morning that the procession returned to the Church schools, and so many recruits had been gathered that the building could scarcely hold them all. Intense excitement prevailed, and the Bishop had some difficulty in obtaining a hearing. Addressing the assembly, he emphasized the meaning of human brotherhood. They had brought torches through the streets, he said, because they were bringing "the broad messages of cheer and hope." It was not a happy thing to go home with nothing in one's pocket, owing to its having been spent on drink, and finding one's "missus" sad and the children without boots on. He urged them to take the pledge. The Bishop then proceeded to a room upstairs, when he addressed another gathering, and personally took pledges from a number of working men. During the singing of a hymn some men in the room broke out into the chorus "For He's a Jolly Good Fellow," and this eventually drowned the hymn. Three cheers were given to the Bishop before he left to go home. "That a Bishop," says the *Daily News* editorially, "should lead such a procession in person is an evidence of the enormous revolution which this generation has seen in the methods and spirit of the Church. The unconventionalities of a Wesley and a Whitefield seem staid by comparison."

COMPROMISE EDUCATION BILL UNPOPULAR.

The new and sinister propaganda for compromise upon the education question, at almost any price, which owes its initiative to the Bishop of St. Asaph's bill, is being vigorously exploited by quite a number of the leading organs of both the Conservative-Unionist and Radical press throughout the kingdom. The possibility of what is so glibly called a "friendly settlement" is regarded by these journalists, and other such like compromisers among ministerialists and other parties in and outside of Parliament, as having been materially strengthened by the speeches, delivered yesterday week in the House of Lords, of the Lord Primate and Lord Crewe. But this is manifestly becoming more and more a delusive hope. The Bishop of St. Asaph's proposals are being denounced and repudiated by those who represent the militant and dominant forces within the Church, and also by those who speak for the Romanist Dissenters. The Standing Committee of the National Society (the old established Church Society for promoting the education of the poor in the principles of the Church) have already met and resolved that they cannot recommend Churchmen to accept the Bishop's bill as a satisfactory contribution towards a peaceful

settlement, and calls upon them to oppose it, "as subversive of sound religious teaching, unjust to the supporters of denominational schools, and unequal in its treatment of the rights of parents." The Parents' League Committee and the London Council of Church School Managers and Teachers have also formally expressed their disapproval of the principles underlying the "St. Asaph" bill, and urged all supporters of Church education to meet it and the Government bill (Mr. McKenna's) with equal opposition. Two of the Bishops, their Lordships of Manchester and Birmingham, have come out very strongly in the *Times* newspaper against their Welsh colleague's policy of surrender. The bill finds favor with the *Record*, but is condemned outright by the *Church Times*, the *Church Family Newspaper*, and the *Tablet* (Romanist), while not acceptable to the *Guardian* as it stands.

LAMENTABLE STATE OF AFFAIRS IN DIOCESE OF NEWCASTLE.

Public attention has again been drawn to the unhappy situation in the diocese of Newcastle owing to the rigid Protestant and Erastian attitude of the new Bishop. A deputation has recently waited upon his Lordship with a memorial signed by 1,671 adult persons (two-thirds of the names those of men) living in the district of the mission of the Holy Spirit, Newcastle, earnestly praying his Lordship to reconsider his refusal of a license to the new premises of the mission. The Bishop is reported to have said to the deputation that it was no use coming to him with that petition. "You ought to see Mr. Jackson, and get him to obey the law [Privy Council law] . . . I cannot do anything in the matter. It rests with him." They then pointed out that there were twenty churches in the city that were doing the same as they were at the mission. These were let off. His Lordship's reply to this was: "If twenty churches broke the law it was no reason that he should sanction another and make twenty-one of it." The deputation mentioned that the late Bishop Lloyd sanctioned all they had done at the mission. His Lordship "sharply interrupted," and said he did not want Bishop Lloyd's name mentioned. They finally asked if there was any hope of a settlement. His Lordship mentioned a letter received from Mr. Jackson, and spoke of a diocesan meeting to be held shortly, where "no doubt this matter would be brought up," but he did not see how he could do anything so long as the "law" remained as it was. The petitioners have sent a further communication to the Bishop, in which they say they ask for justice. "Be just all round." His Lordship has replied expressing his regret that the petitioners could not take a juster view of his position. A further attempt to bring peace to the mission has been made by the priest-in-charge (the Rev. Vibbert Jackson), but that has also proved a failure. Mr. Jackson had offered to give way to his diocesan on the following points—the disuse of the crucifix on the altar, the tabernacle for Reservation, the "Stations," and the wafer bread. But his Lordship's requirements went still further: they also included the disuse of the Mass vestments. A practical and highly significant comment on the Bishop's hostility to this mission is the action of the Executive Committee of the Newcastle Church Extension Committee. At a meeting of the committee, held on the same day as that on which the correspondence which passed between the Bishop and the mission priest appeared in the local newspapers, with the Bishop in the chair, a large sum of money was unanimously voted in support of this mission.

THE LATE BISHOP OF BOMBAY.

The Society of St. John the Evangelist, in the current number of the *Cowley St. John Evangelist*, express their deep feeling of thankfulness that the three points which their Fathers in India brought before the Metropolitan in their case against the late Bishop of Bombay—namely, the questions whether celebrations of the Blessed Sacrament of the Altar could be legally insisted upon on Good Friday and Easter Even, whether the bringing of baptized but unconfirmed children to join in the parochial offering of the Holy Sacrifice could be legally forbidden, and whether the bringing of such children to be thus present necessarily involved any doctrine contrary to the formularies of the Church of England—were one and all decided in their favor. Their Fathers were, therefore, looking forward hopefully and happily to the peaceful development of their mission work. On March 2nd they were saddened by the news of the Bishop's decease at his residence in Poona, where he had returned after the formal adjournment of the Metropolitan's Visitation. Almost up to the very last the Bishop had continued his work in spite of great pain and suffering, being carried in to be present at committee meetings and taking Con-

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HOLY WEEK IN NEW YORK

Evidences of Devotion Manifested on All Sides

FORTUNE LEFT TO ST. LUKE'S HOSPITAL

The Living Church News Bureau,
New York, April 20, 1908

NOT in many years, if ever, has New York known such a Holy Week as the one which ended in the Easter of 1908. Attendance at religious services of all kinds—even of the Jew, whose Passover was then at hand—was far beyond that of previous seasons. Stainer's Crucifixion was given an unusually large number of times, and by far more choirs than usual. In all cases crowds listened to it that were limited only by the size of the churches. Such was the case when it was given twice during Holy Week in St. Paul's chapel of Trinity parish. In old Trinity on Good Friday Father Huntington was the preacher. Even the steps leading to the pulpit had occupants, and as many persons stood throughout the entire service as the space at the rear of the pews would hold. In Holy Trinity Church, Brooklyn, where the addresses were given daily by the rector, the attendance was twenty to thirty per cent larger than last year. Celebrations of the Holy Communion on Maundy Thursday night were not general, but they were held in St. Ann's, Brooklyn, and St. George's, Manhattan, with a few others. In the first named almost every seat in the church had an occupant, and a very large number received.

To the end of Lent the noonday services commanded large numbers of worshippers. Especially was this the case at Grace Church, where during Holy Week seats were often not to be had. The smaller churches shared in the general interest. Dean Groton of Philadelphia Divinity School was at Calvary Church on Good Friday, and Prof. Rhineland of Cambridge at St. Agnes' Chapel of Trinity parish. In some seasons, 'isms of one sort or another have been heralded, often with really able people to proclaim them. For the last two or three years, and especially during the Lent just ended, there have been almost no parodies of serious things. For the most part there has been a reverent spirit abroad, and so far as one may judge, a sincere desire to serve God and to know more of sacred things.

SEMINARY STUDENTS KEEP SHOP.

The Church Students' Missionary Association chapter of the General Seminary adopted this year a new method of work. It divided its membership into groups of seven or eight. One of these groups started a store in a dormitory building, where books and various articles required by students were kept for sale. Students tended shop, and after the lunch hour sometimes two were needed to wait on customers. It is admitted that more tobacco and fewer books were called for than had been expected, but the store has been a success, and about \$500 profits will be turned over to the chapter's pledge for missions. It is purposed to increase the size of the store next year, and to keep it in the hands of a student group. Another of these groups has projected plans for a Settlement in Chelsea, and a meeting is to be held on April 27th to consider the matter. The Seminary commencement has been set for June 3rd.

DEPARTMENT COUNCIL SUMMONED.

As senior Bishop in this Department, Bishop Doane of Albany has just issued a call for the primary meeting of the Council of this Missionary Department, the Second, consisting of the jurisdictions in New York, New Jersey, and Porto Rico. The date is fixed for October 14th and the place Christ Church, New York City, where the Council will open with a celebration of the Holy Communion.

FORTUNE FOR ST. LUKE'S HOSPITAL.

St. Luke's Hospital will come into possession of a fortune of \$2,000,000 to \$3,000,000 through the bequest of William Wheeler Smith of New York. Mr. Smith was an eminent architect, and left valuable properties in Wall street and other parts of lower Manhattan. Without near relatives other than his wife, who survives him, he consulted with the president of St. Luke's corporation, Mr. George MacCulloch Miller, and arranged with his wife for the disposition of his property. He fixed upon the annuity of \$8,400 for his wife, who expressed herself satisfied and so left matters that executors and St. Luke's managers are able, without delay or friction, to proceed with plans for Hospital enlargement. Among the plans is one for the erection of a sanitarium for convalescents, to be located in the country not far from the city. It is said that a site has already been offered and that an early meeting of the managers

will consider plans for the buildings. Under the will the money is to be used chiefly for the poor. The managers are, however, not great hampered by conditions.

OTHER BEQUESTS.

By bequests made by Miss Clemence L. Stephens of New York the following institutions receive money in amounts ranging from \$1,000 to \$5,000; St. Thomas' Church, for a free bed in St. Luke's Hospital, the City Mission Society, the Church Temperance Society, the Orphan Asylum, the Sheltering Arms, and the Society of St. Johnland. There is also a bequest of \$10,000 to the Home for Incurables.

PERSONAL.

The Rev. A. S. Winslow, for several years with the City Mission Society, New York, becomes assistant at Intercession Chapel, Trinity parish, on May 1st.

The Rev. Dr. H. H. Oberly of Christ Church, Elizabeth, N. J., gave a series of five lectures on the Papacy on the Wednesday evenings in Lent this year. There were more interest and larger numbers present than for several years.

The Rev. Alleyne C. Howell, formerly assistant at St. John's Church, Yonkers, and in charge of Grace Chapel of that parish, has taken charge of Grace Church, Middletown, N. Y., for a brief period, while the rector, the Rev. F. S. Smithers, Jr., is abroad.

BISHOP LEADS MIDNIGHT DEMONSTRATION IN LONDON SLUMS.

[Continued from Page 882.]

firmations. "He will be," writes one of their Fathers, "the first Bishop of Bombay to die in India, and that in itself is an honor." "I think," writes another Father, "every one feels that God has closed the book upon the whole series of events since last February [a year ago] and it is not to be opened on one side or the other." The Bishop really meant to pursue, writes Father Puller, a peaceable policy if he had lived. "He sent a message to me, asking me to come and see him at Poona, when I got there. I should have gone to see him to-day." Father Puller further writes that he hoped to be able to utilize his time on board ship (in returning to South Africa), so as to finish copying out his long speech delivered during the hearing of the Fathers' case before the Metropolitan, with a view to its publication. He expected to sail from Colombo on March 23rd, and hoped to be at St. Cuthbert's (Griqualand) by Good Friday.

GENERAL AND PERSONAL NOTES.

The hearing of the case of "The Bishop of Exeter v. Anwyl" (vicar of All Saints', Plymouth) before Sir Lewis Dibdin, has, at the request of the promoter, been allowed to stand over until July. In view of the vicar's recent compliance with all the Bishop's directions, it seems a pity that the proceedings against him have not been stopped altogether. In the course adopted he is likely to feel a sort of sting.

The bogus clergyman, J. B. Tyler, the circumstances of which case I referred in a recent letter, has been sentenced to five years' penal servitude. It is said also that he had been convicted in 1891 of obtaining money and forging documents in circumstances similar to those alleged in the present case.

The late Rev. George F. Holden, vicar of All Saints', Margaret Street, who left an estate valued at about £30,000 net, bequeathed the gold pyx presented to him by the Communicants' Guild of his former church, St. John's, Wilton Road, to the All Saints' Community.

To-day is the Primate's sixtieth birthday, his Most Rev. Lordship of Canterbury having been born on April 7, 1848.

J. G. HALL.

"I FOUND the air so different," said a pedestrian, "when I changed and walked on the road along the top of the hill, instead of by the road in the valley below. It was so much more exhilarating. I could speed along without half the sense of weariness." Is not that the way with many Christians? Some travel always by the valley road, and miss the joys and privileges of the few who journey on the crest of the hills. We tread the path where the mists of doubt and unbelief linger, we are weighted down by the "don'ts" and exactions. But there is a place, if we will but climb to it, where we may walk so close to the Master's side that the clouds of unbelief lie far below our feet. We can no longer doubt because we "know wherein we have believed." We have no longer a sense of self-denial over the little things we have not to do, because we desire only to know His will and to please Him. It is the people of the hills of privilege who enter into the heritage "Peace I leave with you, My peace I give unto you."—*East and West.*

LENT AND HOLY WEEK IN CHICAGO

How the Observance of the Season Has Improved in Recent Years

NEW CHURCH OPENED AT GLENCOE

The Living Church News Bureau
Chicago, April 20, 1908

GOOD Friday was marked by cool, clear weather in Chicago, and the attendance at services was in many cases unusually large. Reviewing the general features of the observance of Lent in Chicago, during the past eight or ten years, it is evident that there has been an increase of opportunity for both worship and study, and that the Church now is incorporating into her Lenten rule more varied and effective methods than were commonly in use even ten years ago. For instance, during Holy Week it is now quite common for public services of special preparation for the Easter Communion to be held at some evening hour, and this has been found to be a most helpful addition to the regular service lists of the week. An ever increasing number of choirs now sing one or more Passion cantatas on Sundays or week-nights during Passion-tide, or even during the earlier weeks of Lent. This year about twenty of the choirs, city and suburban, have sung from one to six of these Passion cantata services, and we have given the details of many of these special services in previous letters. A few years ago only three or four choirs undertook to do this kind of work. Since the noon-day services were moved from the small halls of earlier years to the large theater which has been rented for the past three Lenten seasons, the attendance has nearly trebled, and a beginning has been made thus towards impressing people other than Churchmen with the fact of Lent. Ten years ago there was no Lent Study Class. This department of the Woman's Auxiliary work has now become a permanent feature of Lent, and the vote has already been taken to continue the study of the Prayer Book at the sessions of this class next Lent. We have missed this year the interesting and instructive lantern lectures on Church History which Bishop Scadding made so popular and so successful during more than one Lenten season, while he was rector at La Grange, but ten years ago these had not been discovered, and they can fairly be included in the enumeration of recent additions to our Lenten schedule. As an interparochial opportunity this year, their place was taken by the remarkable Conferences held by Bishop Weller at Grace Church. It is impossible to say how much real self-denial is practised by our Church people during these six weeks, and sometimes it seems that the newspapers would have it that "society" does not pay much attention to Lent, save by changing the mode of its activities. There are but few instances, however, in which Chicago clergy have been willing to solemnize marriages during Lent, and this year has seen fewer Lenten weddings than those of some previous years. The great majority of our clergy publish in their pastorals or in their parish papers that they will under no circumstances officiate at Lenten weddings.

An especial feature of Holy Week in Oak Park was the Passion Service held by the Rev. E. V. Shayler, rector of Grace Church, Oak Park, in the Warrington Opera House, on the evening of Maundy Thursday. A large number of the Tissot pictures of the Passion were thrown upon the screen by a powerful stereopticon, and there were several hymns on the Passion which were also exhibited on the screen, the singing being led by twenty choirs of ten members each, recruited from the communicants of Grace parish, the accompaniments being supplied by piano, cornet, trombone, and violin. This service was arranged especially for the unchurched residents of Oak Park.

The Protestant denominations are paying in Chicago more and more attention each year to at least parts of Lent. This year the Congregationalists and others held daily services during Holy Week, and some special devotions on Good Friday were held in more than one Protestant place of worship. The choirs of many of these congregations sang Passion cantatas, at times, during Lent, which is almost as new a feature with some of them as the adoption of vested choirs of boys and girls.

It has not been practicable to gather accurate data as to the proportions of the daily congregations of our Church people at the Lenten services, but in many instances there has been undoubtedly an increase this year over last, and it is probable that most of the parishes have at least held their own.

Among the larger Confirmation classes recently presented, in addition to those mentioned already, should be included the class at Grace Church, Oak Park, numbering 71 candidates;

that at St. Thomas' (colored) Church, which numbered 63, the class at St. Luke's, Evanston, of 85, that of the Cathedral, 50, and that at Epiphany, Chicago, numbering, for the year, 82 candidates. In nearly all of these larger classes it is the rule that many candidates come from the Protestant denominations, and many also from Rome. Thus there were 9 from Rome in one of the above mentioned classes. Of the class at St. Luke's, Evanston (the Rev. George Craig Stewart, rector), 19 were men and 38 were women, making a total of 57 adults, with 25 children. During the present rectorate of less than four years, 255 persons have been confirmed in this parish, and the communicant list has increased from 280 to 680.

NEW CHURCH OPENED AT GLENCOE.

The new church of St. Elisabeth's, Glencoe, was first used for service on Easter Day. This beautiful building is a memorial to the mother of the rector, the Rev. Luther Pardee. It takes the place of St. Paul's Church, Glencoe, and the last service in St. Paul's was the 6 A. M. Easter Eucharist, the first service in the new church being the 7:30 Easter celebration immediately following. Archdeacon Toll and Canon Moore were the preachers on Easter Day, and during Easter week there will be a service every evening at 8 o'clock, the visiting preachers being as follows: Monday, the Rev. A. G. Richards of Lake Forest; Tuesday, the Rev. Dr. John Henry Hopkins of Epiphany, Chicago; Wednesday, the Rev. E. A. Larrabee of Ascension; Thursday, the Rev. Dr. James S. Stone of St. James'; Friday, the Rev. Dr. P. C. Wolcott of Trinity, Highland Park; Saturday, the Rev. E. R. Williams of Kenilworth. On the morning of Low Sunday, Bishop Anderson will consecrate the new church, and the preacher at the evening service will be the Rev. George Craig Stewart of St. Luke's, Evanston. Three organ recitals will be given during Easter week, namely, on Tuesday evening, by Mr. L. N. Dodge, organist of St. Mark's, Evanston; on Wednesday evening, by Ernest Sumner, organist and choirmaster of St. Luke's, Evanston; and on Thursday evening, by Dr. P. C. Lutkin, Dean of the School of Music, Northwestern University, Evanston.

The account of our Easter festival in Chicago will be given in our next letter. TERTIUS.

THE BISHOP AND THE BIBLE.

BY THE REV. CHARLES MOCKRIDGE, D.D.

IT is but a short time ago that the Right Rev. C. D. Williams, D.D., Bishop of Michigan, in an address before the Y. M. C. A. of Detroit, characterized the Book of Jonah, unless rightly understood, as a "magnificent fish story," and as the Bishop did not show what he meant by "rightly understood," I took occasion to point out in the *Detroit Free Press* that our Saviour probably understood it aright when, according to St. Matthew, whose inspiration will scarcely be doubted, he made the very part of it which related to the fish a type of His own approaching Resurrection (12:40). It seemed to me deplorable that a Bishop of the Church should characterize a Book specially held sacred in the New Testament by a light and slangy expression—a fish story—and by letters which I received afterward I found that many others thought so likewise.

The Bishop, however, still has epithets of the same kind for other books of the Old Testament; for in an article called "The Bible—Have We Lost It?" published in the April number of the *American Magazine*, he calls the Book of Esther "godless and bombastic," and the Book of Ecclesiastes "pessimistic and agnostic."

The definition given of the word "godless" in Webster's Dictionary is "having or acknowledging no God, without reverence for God; impious, wicked." The Book of Esther, whatever its shortcomings may be, scarcely deserves epithets of this kind. It is true the word "God" is not found in the book; but that is not a sufficient reason for stamping it as godless, especially as many of our best divines have seen plainly in it the Hand of God, and His protective power over His people. The marvelous preservation of the Jews, with all their sacred oracles, at a time when their complete extinction was resolved upon by the rulers of Persia, as told in the Book of Esther, has been regarded by some of our best thinkers as a clear case of the leadings of God's Providence; and if the Hand of God may be seen in a book, is it fair to call it "godless," because the name of God is not there?

It is, however, when we come to the Book of Ecclesiastes that the Bishop appears to be most at fault, for a careful study of the meaning of the book, taken as a whole (and that is the

only fair way to judge of any treatise), will show that it is neither "pessimistic" nor "agnostic." And does not any one incur grave responsibility in characterizing any book of the Bible as "agnostic,"—a modern term, first used, we believe, by Huxley, to denote one who holds himself as ignorant of God or of anything which may concern a future life? Because a man will hold no belief in God or in anything else which we regard as sacred in religion he is known in the common parlance of the day as an agnostic. Such a man used to be called an infidel. It is much the same thing, and if we have an agnostic book in the Bible, it is time that we know it.

But a careful consideration of the Book of Ecclesiastes, which in many respects is one of the most beautiful books in the Bible, will reveal the fact that we have in it the strugglings of an honest soul searching for God, and after much wrestling within himself, arriving triumphantly at a knowledge of Him, and this surely ought to put him far beyond the smallest suspicion of anything approaching agnosticism. Here we have a Hebrew Qoheleth or "preacher" who finds everything around him vanity—"vanity of vanity, all is vanity,"—and with a view to discovering the chief good he plunges into mirth and pleasure. Possessed, evidently, of great wealth, he built for himself houses, with vineyards, gardens, and parks and fruit-trees of every kind, with tanks of water to water the groves; with men-servants and maid-servants and many herds of oxen and sheep (more than all who were before him in Jerusalem), with silver and gold and the treasures of kings and of kingdoms, with men-singers and women singers, and "fair concubines," with nothing that his eyes desired withheld from him, with no pleasure restrained, with every joy for his heart as his portion—when he turned to look on it all, it was still "vanity, vanity, and vexation of spirit." Yet even in this stage of his search he was not an agnostic, for he speaks of the "travail that God had given to the sons of men to be exercised therewith." He is then a voluptuary, but evidently not without a belief in God, though as yet that belief has not dominated him.

But it grows stronger as he proceeds, for he says (chapter 3:10): "I have considered the task which God hath given to the sons of men, to exercise themselves withal: He hath made everything beautiful in its season: He hath also put eternity into their heart. Only they understand not the work of God from beginning to end." And again (verse 14): "I found that whatever God hath ordained continueth forever: nothing can be added to it and nothing taken from it; and God hath so ordered it that men may fear before Him." These are not the words of an agnostic. And furthermore, even in the early stage of his struggle, he shows faith, not only in God but in divine worship, for he says (verse 1): "Keep thy foot, when thou goest into the House of God, for it is better to obey than to offer the sacrifice of fools. . . . Do not force thy heart to utter words before God, for God is in heaven and thou upon earth," etc.

In fact such expressions of trust in God are numerous, and yet at times he is dejected, as when he says (6:12): "Who knoweth what is good for man in life, the brief day of his vain life which he spendeth as a shadow? And who can tell what shall be after him under the sun?" But he soon finds his feet again and speaks of God as the Maker and Controller of all things (6:14).

And so the struggle goes on—at one time the cry of "vanity, vanity, all is vanity," and at another, "Cast thy bread upon the waters, for in time thou mayest find the good of it." At one time hopeful, as when he says, "Even if a man should live many years, he ought to rejoice in them all"; at another time despondent, as when his words are, "Remember that there will be many dark days, yea that all that cometh is vanity."

Towards the last, as old age seems to be upon him, he gives his advice to the young: "Rejoice, O young man, in thy youth"; and what shadow of agnosticism is there in his well-known words: "And know that for all these things God will bring thee into judgment"? And this is repeated with an emphasis which cannot be misunderstood when he says words which are clearly not the words of an agnostic: "Remember now thy creator in the days of thy youth, when the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them," and when he shows us that his struggle is all over, and that all is well for those who believe in God and a future life. His memorable words at the end of the book are enough in themselves to show that his faith in God and a life to come is something well fixed and established in his mind. They are words which in themselves should have shielded him from any such charge as that of agnosticism. They are:

"Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty of man, for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." A man who thus believes in God and a future judgment is surely a long way removed from an agnostic.

With regard to other parts of the Bishop's article, it would be easy to show that what he says about the earth being the centre of the universe, and the firmament being a mass of solid matter, making a sort of dome, or roof, above the earth, with windows, trap-doors, etc., in it to let down the rain, and lights (planets and stars) placed in it to illuminate the earth is not in accordance with the facts as related in the first chapter of Genesis. Such descriptions and expressions are gratuitous. The word "firmament" means chiefly "expanse," and corresponds to our word "heaven," which we may apply to our own atmosphere or to the infinite space beyond us. We may speak of the birds of heaven or the stars of heaven, and as far as our sun and moon are concerned, they are placed in the "expanse" or heavens, to give us light by day or by night. "God made the stars also"—but the amount of "expanse" (firmament) necessary for their formation is not mentioned. The Bishop knows, of course, that the undignified interpretation of this matter given by him is not accepted by many of the best commentators that we have.

What the Bishop says with regard to the dreadful things of the Bible, such as he has mentioned in detail, and which were done with the approbation and sometimes by the direction of the Almighty, and which are inconsistent with our ideas of mercy and goodness, is, of course, a serious matter, and has always been regarded as such, just as the terrible things which happen now, under the sway of an all powerful and good God are a puzzle to many.

It is to be borne in mind, however, that the Hebrew writers had a way of attributing everything to "the Lord." He, as they regarded it, was the Author and Controller of all things. Even the lofty Isaiah tells us that God said of Himself, "I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil: I the Lord do all these things" (45: 6, 7).

And this, to some extent, would account for the principle underlying the things referred to. Everything was from the Lord. He was supreme—even Satan could do nothing without His permission, as may be seen, for instance, in the opening chapters of the Book of Job. There was none of the Ormuzd and Ahriman theory among the writers of the Old Testament, no warring of a good power against an evil one, without any assurance as to which will eventually triumph, but God was omnipotent. And after all, what better theory can be held than this? Do not we Christian people instinctively hold it? We pray to God to deliver us from evil, from war, pestilence, and famine, from battle and murder and sudden death, and all such horrors, which shows that we believe that God controls them; and in times of terrible disaster we are taught to bow before God and say, "Thy Will be done." This alone can throw some ray of light upon the dark pages of the Old Testament, that God can and does utilize all things to carry out His ends, and one comfort it brings with it is that in the end omnipotence will duly assert itself.

Bishop Williams seems to think that he has a new Bible; but it is not as new as he supposes. Many of the criticisms he refers to were made long, long ago from the days of Porphyry and Celsus down to our own times. But the Bishop still has the old Bible, treat it as he may. It is the Bible of his forefathers and is still supreme, while modern critics argue and wrangle about it.

Of course there is a judicious way of using the Bible and an unwise and even improper way. The practice of taking a text of Scripture as a guide without reference to its surroundings and its context cannot be commended. Indeed it is this very practice which led the Bishop himself to call the Book of Ecclesiastes the "work of an agnostic"; taking from it a few words here and there without considering their bearing upon the whole lesson designed to be taught.

But with this caution many of us can thank God that we still have our good old Bible, and we pray that we may be careful never to speak harshly or flippantly of any part of it, but that we may ever reverence it as the "Word of God."

ALWAYS respect your teachers. Those who give you knowledge, convey to you inestimable wealth—in fact, the sole wealth which man may increase and jealously guard without shame.—*Giusti*.

THE FIRST STEP TO GREATER CHURCH GROWTH.

By JOHN H. STOTSENBURG.

CO make our Church the great Church of America, what reforms and improvements to that end should be considered, adopted, and enacted?

As one who loves the Church and would heartily rejoice if its communicants could be increased from 871,862 to 8,000,000 and its clergymen from 5,329 to 50,000, I will make some suggestions for the consideration of the Bishops, clergymen, and laity. The first suggestion considered in this communication is that the Church greatly needs

A HOUSE OF DEPUTIES PROPERLY EQUIPPED FOR LEGISLATIVE BUSINESS.

What is wrong in that legislative department? I assert that the House of Deputies is too large—that by reason of its ever increasing size, it is not merely an impediment but a positive preventer of legislation for the good of the Church. Of course I know that the day will come when Bishops, priests, and people will cry aloud against the present system and insist on its abolition. The Churchmen of the cities who have to provide for the General Convention will also then enter their protest against the burdensome infliction.

Take for illustration a General Convention consisting of 634 deputies in session for three weeks only and summoned under the Constitution to legislate for the good of the Church. The deputies individually desire to do great things for the Church, but in the multitude of advisers, the shortness of the session, and the constant stream of eloquence which rages and devours like a flood, nothing can be accomplished. Therein perhaps lie safety and slow moving conservatism, but not growth and progress. With every addition of a diocese, the weaker and more worthless becomes the governing power. If there were 500 dioceses, the Church would then have a governing legislative power of 500 Bishops and 4,000 deputies. The very statement of the size of such a legislative body shows the absurdity, the inutility, the ridiculousness of such a law-making body. Think for a moment of a legislative body composed of 4,000 talking men, all ready and anxious to talk! Think, also, of the zealous Churchmen in our great cities who will be expected to provide an auditorium and entertainment for so great an assembly!

I admit that such a congregation of deputies would be a good creator of eloquent speeches and Churchly enthusiasm, but speeches and enthusiasm can be obtained at any great missionary meeting. If any zealous and enthusiastic Churchman will take the trouble to study the journals of the General Convention, he will discover how little the Church does in its legislative capacity once in three years with very much ado.

The Constitution declares in its first Article that "In all deliberations of the General Convention, freedom of debate shall be allowed." Freedom of debate might do in a small body like the General Convention of 1789, but now as soon as it is found that by reason of the much speaking, action cannot be had upon an important measure, it is referred to a commission. As there is no certainty that the deputies on that commission will be returned to the next General Convention, and as the members thereof are generally widely scattered, the referred subjects may not receive the attention which they deserve. But even if they do, the matter comes up again after the lapse of three years to be again postponed or referred or laid over for want of time. Such has generally been the fate of all proposed amendments to the Constitution and of all plans for a more perfect and better way of conducting business. The next Convention is the storehouse or repository for the slowness or laches of the preceding one, and it in its turn, after its precious three weeks have been spent in much speaking, will discharge its accumulated burden of proposed reforms upon its unlucky successor.

Liberty is given by the fourth section of the first Article of the Constitution for a reduction by canon to not fewer than two deputies in each order. Such a reducing canon ought to be enacted at the next Convention.

I suggest that the matter of the enactment of such a canon should be considered in the various diocesan councils and that they should memorialize the next General Convention to reduce the number of deputies, and that the deputies from each diocese should be instructed to vote for such a reform.

The House of Bishops is always ready to transact business, and the House of Deputies would become as prompt and efficient if a reduction of the number of deputies to a working basis could be had.

AS SEEN FROM THE PLATFORM.

BY THE REV. THOMAS E. GREEN, D.D.

I.—THE CHAUTAUQUA MOVEMENT—AN OPPORTUNITY THE CHURCH IS MISSING.

EVER since I passed nine delightful and profitable days in company with your editor in crossing from Tilbury docks to New York, I have been dwelling, with more or less of determination, upon the cordial assurance he gave me that I might have a place in your columns whenever I had anything of interest, not to say of profit, to discuss.

Several times I have been induced to comment upon conditions, and upon particular events, as I came upon them in the somewhat strenuous life that I lead—but its very strenuousness has effectually prevented. You see when one lectures six nights in each particular week—speaks in addition once—and sometimes twice on the Sunday, it is inclined to absorb most of one's time, not to mention one's physical and cerebral possibility.

The circumstance which is the direct cause of this communication is perhaps of sufficient moment to account for my sudden activity.

I am continually, almost weekly, in receipt of letters from persons, many of them clergymen of the Church, who write to inquire as to the best method of "getting on the platform." Some have lectures that have "attracted attention"; others are sure they could prepare addresses that would be popular and much in demand. All want to know if I will kindly assist in opening the way for them to a public hearing. Many of these letters are from personal friends; many again are from entire strangers.

I chanced the other day to be lecturing in New Haven, Conn., on the "Public Lecture Course" of Yale University.

When I reached my hotel, I received my mail, which had been accumulating for several days, and in it there were four such letters. Or at least there were three just such letters, and a fourth very germane. This fourth was from a Bishop of the Church; two of the other three were from Church clergymen. The Bishop is a personal friend, and I am sure he will allow me the liberty that I take of using his inquiry as a text for a suggestion, an appeal. I scarcely know what to call rightly what should come from an humble, peripatetic elucidator, to the several members of the dignified bench to whom it is addressed.

My right reverend friend had received an invitation from the programme committee of a Chautauqua assembly to be held the coming summer within the bounds of his diocese, to preach a Sunday sermon and deliver a Monday address, and he wanted to know what I thought a suitable topic for the one, and what, in general, I thought about the propriety of the other. The which, after a spontaneous act of thanksgiving, I proceeded to answer in enthusiastic terms. And hence follows what I want to say:

No one, save possibly those of us most intimately associated with it, has any adequate idea of the growth of the Chautauqua movement. From its inception, in the early '70's at Chautauqua, N. Y., where the then Dr. Vincent and Lewis Miller organized the first of these summer schools for the study of the "Word and Works of God," the movement has grown, particularly during the last decade, until during the summer of 1907 there were over 600 of them in the United States, the larger part in the Middle West. Iowa had the most, Illinois second, with Wisconsin, Ohio, Indiana, Missouri, Kansas, and Nebraska each having scores of greater or less magnitude.

That they have become a most potent and lasting factor in the intellectual, moral, social, political, and religious life of the day, no one who is at all observant of present conditions and dynamics will for a moment doubt.

They furnish audiences numbering literally thousands—I speak frequently to audiences of from three to five thousand—made up of the best, most thoughtful people, listening, not by any compulsion, gathered, not by any sense of duty, but assembled by choice, eager for the message to be delivered.

Upon the platform there stand from day to day many of the representative men of the nation. In political life senators, congressmen, governors; in civic life, judges, skilled economists, journalists: in scholastic life, college and university presidents, specialists along every line of investigation, essayists, authors, poets, artists, travellers: in religious life many of the representative men of all the great denominations, all glad of a hearing before such audiences as are obtainable nowhere else; and yet with just here and there an isolated instance, I

am the only man of the Church whose voice is ever heard on the Chautauqua platform.

I sat by a friend—a banker and a Church warden—in an audience of five thousand people, listening to a magnificent address by the pastor of a great church in New York City. He had swayed the vast throng in a wonderful way. On all sides, men's faces were alight with inspiration, as he pleaded for civic honesty, personal righteousness, temperance, and purity. My friend turned to me and said: "Why is it, Dr. Green, that we never hear our Bishops before these great audiences? Why is our Church not interested and concerned in these great opportunities?"

What was there to say? I can't answer the question to myself.

Here and there I have met a Bishop locally who has seen the opportunity and risen to it. Bishop Brooke in Oklahoma, Bishop Gailor in Tennessee, Bishop Graves in Kearney—these three I recall; there may be others that I don't recall, but no one had a more attentive and grateful hearing than they, and hundreds of Church folk in the audiences rejoiced in that their Church was in touch with a great dynamic of culture and uplift. It was worth while if only for that.

Now I don't mean that our Bishops are to "go on the platform." I know that is far beneath traditional dignity, although St. Paul in the market place, or on Mars Hill, came very near appearing on the "public bema"—but I do mean, that in any one of twenty dioceses there are dozens of these great Chautauquas to whose platform a more than cordial welcome awaits the Bishop in whose cure it is—if he will only let it be known that he is in the slightest degree interested, and would come. And he can not only face a larger audience in that one day than he faces probably in the aggregate in three months, but he can destroy the impression that always brings a cynical shrug of the shoulders in its expression: "Oh, the Episcopal Church isn't interested in these things."

And she isn't!

There is the pity of it. There is our lack of grasp, our deficiency of statesmanship. She isn't.

In every impulse for advance, for uplift, every movement for civic betterment, every influence for social and intellectual improvement, this Church might, ought not only to cooperate, she might lead; and so rightly dominate. She simply doesn't; and it is no wonder that in the average town and city of this great Middle West—let us sadly confess it—leadership swings past into other hands and we occupy a place of respectable mediocrity, if not of confessed inferiority.

And it is because we simply do not take our opportunity. Because our clergy have been taught by a system so antique and out of date that it is worm-eaten and mouldy, that *Aves* and *Pater Nosters* are their normal and consistent task, and that anything like touch with the burning, sizzling, effervescent *now* is a sort of profanation.

Did we not have a pastoral a few years ago, urging us to become thoroughly conversant with current questions and problems? What has become of it?

I must keep the other two letters for another day. May Heaven pardon the temerity and assumption of this!

NO CHILDREN are so unfortunate as those who are victims of unintelligent affection; whose wills are never trained, whose purposes are never crossed, who never bear the yoke of discipline, and who are allowed to grow into men and women without self-control, or the ability to concentrate and direct their own powers. This evasion of the authority imposed on fathers and mothers is a prolific source of crime, disorder, and misery in this country.—*The Outlook*.

WE ARE beginning to realize that here among us there is a problem of the unchurched masses. Often the very people who most need to have a gospel of love and light refuse absolutely to darken the doors of a church. The great Socialist movement has among its leaders men who openly oppose the Christian religion. Said Marx: "The idea of God must be destroyed; it is the keystone of a perverted religion." Taking into our midst the anarchist from Russia, the Socialist from Germany, from everywhere those who hate any form of government, we need not be surprised that our presidents are in danger of their lives. But these open opponents of religion are scarcely less harmful to our country than are the ones who walk through life "just as if Christ had never lived, just as if Christ had never died." The ministry alone cannot save the world. The whole Church, the men of the Church, the women of it, must realize the awful need of being "about the Master's business" before the great untaught hosts will have anything to do with religion.—Mrs. F. L. TOWNSEND, in *The Christian Advocate*.

CHRISTIANITY IN CENTRAL AFRICA.

THE influence of Christianity at the present moment upon masses in Central Africa is well illustrated by the following example given by Bishop Tucker of Uganda. He said lately, in *Mission Chronicle, Church of Scotland*:

"Let me give you just one instance of the power of the Gospel to touch men's hearts and lives. Some seven years ago an attempt was made to enter that long-closed country of Ankole, on the west of Uganda. All previous attempts had failed. Previous to making this one I arranged for prayer to be offered at two hundred centers throughout Uganda on the eve of St. Andrew's day, in connection with the Day of Intercession throughout the Christian world. After a fortnight's journey it so happened that Dr. Cook and I found ourselves outside the capital of Ankole. We gathered our Christian followers together, and offered prayer at the throne of grace, asking for blessing on the entry into the capital on the morrow. The morrow came, and we made our entry, and the king and his chiefs and a great host of savage followers came down to greet us. It was a strange sight. There was the king and his chiefs and these savage followers of his with their greased bodies and weird head-dress, with shields in their hands and spears stuck in the ground in front of them; and there at the back were the medicine-men of the country, the greatest power in Ankole, in all their hideous guise as servants of the devil. I explained to the king why we had come, and that we were messengers of the Most High, and that we craved permission to teach him and his people what we believed to be the way of salvation. For three days the arguments went forward, and the conflict—for it was nothing less—was waged between ourselves and those medicine-men who were at the back of the king. I do not know that in the whole course of my missionary experience I have ever had such a sense of conflict upon me as during those three days. But gradually the opposition died down, and at the end of the third day the victory was won, and permission was given to us to teach and preach and to leave our evangelists in the country. We left two noble-hearted men behind us, and went on our way, and then we waited anxiously for tidings. First of all came the news that one and another was under instruction, then that the king was being taught, then that the prime minister, then other chiefs, and so on. Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said, 'Now, after all that you have told us of Jesus Christ and His salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them.' 'No,' said the evangelist; 'if you do not believe in them, destroy them before your people. If we take them your people will say we are going to use them for our own benefit.' The king ordered a fire to be made in front of his enclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire. 'For this purpose was the Son of God manifested, that He might destroy the works of the devil.' Since then the king and his prime minister and a large number of others have been baptized, and on the last occasion when I was in Uganda I laid hands in Confirmation on the king and many of that old-time savage horde in the presence of a congregation of some 700 gathered in a church built by the native Christians themselves."

And the following is a remarkable summary of the Church's work in his diocese:

When he first entered Uganda, he found a native Church of about 200 members. "That little band," he says, "has grown to a mighty host of over 60,000." The sixty communicants of seventeen years ago have become 16,000. The single place of worship has become mother of more than 2,000 churches, among which the Cathedral will accommodate about 5,000 people. Forty-two thousand children are taught in the Christian schools. Moreover, the entire work of the native Church (schools, churches, and native ministry) is maintained by the natives themselves. This is a wonderful record, and the tide does not cease to flow. Last year, Bishop Tucker records, 9,100 persons were baptized into the Church in Uganda.

The African races have, as might be expected in people just emerging from savagery, their characteristic defects; they certainly have characteristic compensations, besides that which is the basis of all human nature, the image of God, and the capacity to receive Christ. For instance, they are not merely teachable, but generally I think we find them eager for instruction. A former chaplain of Cuddesdon wrote of his Kaffir pupils in theology, "I thought the Cuddesdon men were keen, but they were nothing to these men, who hunger for instruction." Again the solidarity of their tribe-life has prepared them to receive and appreciate the mystery of the Christian Brotherhood and to welcome the discipline of the Church. At a Sunday Eucharist in our missions after the first prayers the minister goes from the altar to the west end of the church,

where the hearers, catechumens, and penitents are kneeling in their appointed places near the door, and prayers are said by him with the whole congregation for those who are for a time separated from, and for those not yet admitted to the Holy Mysteries, and then they are dismissed with words of encouragement and blessing. The case of any Christian native who has given scandal by public and grievous sin is often brought before a meeting of the elder communicants, and the pastor takes counsel with them as to the punishment to be inflicted before the offender is restored to Communion; and in the mean time, during perhaps a year or more of penance, the offender sits among the penitents, and is dismissed before the Communion. At the end of his discipline he makes a public acknowledgment, and is publicly absolved and restored to Communion. The ancient discipline which the Book of Common Prayer regrets as out of use in our times, you find in full force in native missions in Africa. And you observe a surprising readiness to submit to the sentence of the Church—the Christian people with the priest, under the guidance of their Bishop.—REV. G. CONGREVE, S.S.J.E., in *The East and the West*.

THE NICENE CREED AND THE SCRIPTURES.

A correspondent of *The Lutheran* sent in the following to that paper as "an indication of what may done in the way of meeting what the editor characterizes as a challenge to defend the Nicene Creed by means of Scripture only. In almost every instance the references might be multiplied many times. Those that are given, however, are plain and explicit in almost every instance. The one or two not plainly explicit are clearly and reasonably scripturally inferential.

I believe in:

One God—Deut. 6:6; Mark 12:29.

The Father—I. Cor. 8:6.

Almighty—II. Cor. 6:18.

Maker of heaven and earth—Gen. 1:1.

And of all things visible and invisible—Col. 1:16.

And in one Lord Jesus Christ—I. Cor. 8:6.

The Only-begotten Son of God—John 3:16; 17:5.

Begotten of His Father before all worlds—Heb. 1:2, Col. 1:17.

God of God—Phil. 2:6; John 10:30.

Light of Light—John 8:12.

Very God of Very God—Heb. 1:8.

Begotten, not made—John 1:18.

Being of one substance with the Father—John 14:9.

By whom all things were made—John 1:3.

Who for us men and for our salvation—I. Tim. 2:6.

Came down from heaven—John 6:38.

And was incarnate—John 1:14.

By the Holy Ghost—Luke 1:35.

Of the Virgin Mary—Matt. 1:18-20.

And was made man—John 1:30.

And was crucified—Acts 2:36.

For us—I. Cor. 1:13.

Under Pontius Pilate—Matt. 27:26.

He suffered—I. Peter 2:21.

And was buried—I. Cor. 15:4.

And the third day He rose again—I. Cor. 15:4.

And ascended into heaven—Acts 1:9.

And He shall come again—Acts 1:11.

With glory—Matt. 24:30.

To judge the quick and the dead—II. Tim. 4:1.

Whose kingdom shall have no end—Luke 1:33.

And I believe in

The Holy Ghost—Luke 3:22.

The Lord—Acts 5:3, 4.

And Giver of Life—Rom. 8:11; Job 33:4.

Who proceedeth from the Father—John 14:26.

And the Son—John 15:26; Gal. 4:6.

Who with the Father and the Son together is worshipped and glorified—Rev. 4:8.

Who spake by the prophets—Acts 28:25; Heb. 1:1.

And I believe Church—I. Cor. 12:12-14.

One—Eph. 5:27.

Holy—*ib.*

Catholic—Eph. 3:15; Rev. 5:9.

Apostolic—Eph. 2:19-20.

I acknowledge one Baptism for the remission of sins—Acts 2:30.

And I look for the Resurrection of the Dead—Acts 24:15; I. Cor. 15:52.

And the Life of the world to come—Mark 10:30.

BE DILIGENT and faithful, patient and hopeful, one and all of you; and may we all know, at all times, that verily the Eternal rules above us, and that nothing finally wrong has happened or can happen.—*Thomas Carlyle*.

BILLBOARDS AND DEMOCRATIC ART.

BY CLINTON ROGERS WOODRUFF.

IN one aspect of the question billboards have a fundamental connection with the movement for democratic art, which is all too frequently overlooked. While public spirited men and communities are devoting their thought and means to the erection of great popular art galleries for the education and advancement of public taste, they allow to go unrebuked a defacement not only of the city but of the landscape, "God's handwriting."

How can we realize the ideal, now and again, and fortunately with increasing frequency preached, to make our cities in themselves works of art, if we permit the profanation of the sky-line and the elimination of dignity, through the unrestrained and unregulated use of the vicious billboard? Cities spend tens and hundreds of thousands for beautiful public buildings, for parks and parkways and playgrounds, and then allow the bill poster to use them as a background for his flaming advertisements. Is it right? Is it fair to those who get all their conceptions of beauty and art through public means, to have the poster placed on a parity with such undertakings? And yet what other conclusion can the untutored mind reach than that both are equally artistic, both are equally desirable, or why should they be permitted to continue in this juxtaposition? A few months ago J. Horace McFarland, the president of the American Civic Association, showed in concrete form through the medium of undeniable photographs in a popular magazine, how the capital city of the nation was brutally disfigured in this very manner. Under the caption, "And this is at the nation's capital," he furnished a striking commentary on the inadequacy of the effort to make Washington "the Paris of America." Why plan many millioned railway terminals and great boulevards and wide stretching vistas, if they are to be obscured or belittled or surrounded by great, glaring billboards? Such a policy deals a blow to democratic art that not a dozen art galleries will overcome. The one is seen and noted by thousands, the others by dozens or scores at most.

Expressing the sentiment of tens of thousands of residents of Washington, as well as visitors, *The Pathfinder* urges the "powers that be," the Commissioners of the District, to remove "the disgraceful beer and whiskey signs which dominate Pennsylvania Avenue;" not only are these signs an intrusion on the eye, but they are an offense to the moral sense of the community. Americans visit their capital for inspiration, for uplift, and to have that occasion availed of to force one's attention to the sale of goods about which so many have conscientious convictions is little short of an outrage. *The Pathfinder* comments with justifiable sarcasm upon the "perfect propriety" of having such glaring signs to "persuade persons to guzzle liquors" while, in Washington, a man who shoots a suffering dog is arrested!

In Great Britain, where the campaign against objectionable advertisements has been carried on for a score of years, success has crowned the patient efforts of the group of public spirited men of which Mr. Richardson Evans has long been the active leader. In the discussion of the bill recently enacted into law, the Earl of Balcaries declared while the measure was on passage through the House of Lords:

"What we claim is that the landscape does not belong to the man who chooses to pay a few shillings for it per annum, but is an asset of the people at large. The same principle applies to open spaces and places. The sky sign is a most objectionable form of advertising. There is the flash-sky sign which dominates the whole of the embankment. A well-known hotel has a big illuminated sign which flashes down the Mall into the very windows of the sovereign in his palace. Such advertisements are merely seizing the opportunities of the tax payers' expenditure on space and utilizing it."

This measure has three objects: First, the regulation and control of boardings and similar structures used for the purpose of advertising when they exceed twelve feet in height. Second, the regulating, restricting, or preventing of the exhibition of advertisements in such places and in such manner or by such means as to affect injuriously *the amenities of a public park or pleasure promenade, or to disfigure the natural beauty of the landscape.* Third, preventing the affixing or otherwise exhibiting of advertisements upon any wall, tree, fence, gate, or elsewhere on private property without consent of either the owner or occupier, previously given in writing.

This is certainly not a very drastic law, but it establishes a valuable precedent. It is a recognition of the need of legislation. It is an official effort to curb the evil. It is an important and effective opening wedge.

It is indeed time that there was a general anti-billboard crusade throughout the country, and the American Civic Association is to be encouraged and supported in its efforts to co-ordinate the numerous local campaigns, and in its active campaign of education and its legislative work. As a step toward arousing a wide-spread interest in this campaign, and as a natural corollary of its campaigns for the preservation of Niagara and for "a better and more beautiful America," the Association secured the consent of the Commissioners of the State Reservation at Niagara to distribute the following circular at the Falls:

"The Commissioners of the State Reservation at Niagara and the American Civic Association are anxious to learn, so far as possible, how the enjoyment of visitors to Niagara is affected, if at all, by the large advertising signs exhibited in the vicinity of the Falls. You are therefore respectfully requested to answer the following questions, and to deposit this card in the box provided at the Goat Island shelter close to the end of the bridge, or, if more convenient, to mail it. Pencils will be found attached to the desk beside the box:

- "1. Had you been, before receiving this card, at a point from which the advertising signs on the Canadian side of the Gorge near the end of the bridge are visible?
And had you noticed them?
- "2. Do you find the presence of the signs, on the whole, pleasing, displeasing, or indifferent?
- "3. Do you think that seeing the signs under such circumstances has affected you favorably or unfavorably toward the articles advertised?"

The returns so far, we are advised, are almost unanimous against the use of billboards at Niagara and in expressing an intention to refrain from buying articles which are advertised in an objectionable way, and such we believe will be the verdict of the American people when the case is placed fairly and squarely before them.

Have we any right to talk of a city beautiful so long as we allow the unrestrained poster in our midst? And yet we hear from time to time of ambitious undertakings to create a city beautiful, with never a word about the billboard.

So it is refreshing to find, as we do in Providence, public spirited citizens making strides to improve conditions, and asking the question: Are the billboards in the city of Providence objectionable? Do they offend against good taste? Are they frequently in juxtaposition to buildings or lands which suffer from their presence? Is it distasteful to read of amusements, foods, patent medicines, drinks, and all sorts of merchandise in letters a foot high, in all colors of the rainbow?

The present condition of affairs in that New England capital is so bad that an advertising man or a bill-poster stepping from a train at Providence, would come out of Union Station, and looking toward the right would behold a sight which would cause him to thrill with joy unrestrained. He would see, unobstructed and unimpeded, a galaxy of monstrous signs, one above another, which no one can help seeing, and his envy of the sign painters and billboard men would turn him green with envy. Exchange Place, which his eye would thus light upon, is considered by those who know and are qualified to pronounce upon it, the "ideal spot"—save the mark—in the whole United States for the display of loud advertisements which all who pass must see!

The Young People's Temperance Union of Chicago purposes to offset the baleful influences of immoral posters by "capturing the billboards and reaching the millions outside for Christ and the temperance cause." Arguments for total abstinence and prohibition are to be made on the posters by means of the latest cartoons, printed statistics, and direct appeal. Those behind the movement promise that the general effect will be unique and even startling. "Wipe out the liquor traffic and you will wipe out 80 per cent. of all crime," is a sentence appearing on one billboard. The title is "Personal Liberty," and Liberty is pictured draping back the American flag from a scene showing poverty as the result of saloons. Another poster entitled "The Real Race Suicide" depicts a home scene, while watching above is a vulture representing the saloon. On still another the picture of a hobo will be shown. On the telephone pole against which he is leaning are the words: "Whiskey did it; that is all," and Archbishop Ireland's warning: "The great cause of poverty is drink." More boards will be erected at strategic points in the city as soon as the necessary funds are forthcoming, and soon the drunkard can not take his morning constitutional without bumping against a pictorial appeal to his reason and conscience.

This may be "fighting the devil with his own weapons," but

that is always a doubtful policy, because he knows so much better how to use them. Moreover if the billboards are objectionable for the reasons set forth, their use in a moral crusade will give them a standing and respectability that will be difficult to overcome. The fact that the Public Park Association of Providence resorted to them to create public opinion in favor of a proposed loan for parks, although it used them within bounds, has been very generally cited by bill-posters as an argument in their behalf.

If the billboard is an offence, to the æsthetic tastes an eyesore, and a nuisance in general, it is a secondary matter what its message is. "If," as one commentator puts it, "the apostles of good in the world find that billboard advertising pays and that it is worth while to put their truths before the people in that way," they are only confirming other advertisers' opinion of the worth of the billboard as an advertising medium, and making a bid for the erection of still more of the so-called nuisances."

OUR FOURTH VIEW OF DEATH.

BY ROLAND RINGWALT.

CHILDHOOD sees the cold form of the departed, shrinks from the darkened room, and dreads the prospect of a separation from play and sunshine. A year or two later the child learns that great numbers of men will risk any peril provided gain, ambition, or love of adventure urges them to the hazard. Subsequently everyone learns that extremes meet, that there are devout souls who long to depart and be with Christ, and that others, maddened by pain or disgrace, yearn to leave this world, heedless of the world that is to come. It might be added that there are invalids who do not take any view of life, who simply float out like abandoned boats on an ebbing tide.

Everybody knows that death is dreaded by the gay, despised by the reckless, and desired by the aged saint and the atheistic suicide. But the fourth view of death does not come to us until we have lost many of our companions and felt many a pang. Gradually we see that death is a factor of ceaseless activity and all-pervading importance; that all human affairs are influenced by it. The immature mind rarely considers death, and the diseased fanatic broods over it incessantly, but the mind of sane reverence considers the incessant working of the law which now causes a leaf to fall and now tells a monarch or a multi-millionaire that his soul is required. All men expect to die, yet no man can form the crudest estimate of the weight death has had in shaping his mind, his circumstances, his thoughts, words, and deeds.

We hear the voices of farmers and the sound of agricultural machinery, but we know that the results of seed-time and harvest are due, in great part, to events that occurred long before husking parties and McCormick reapers. The rains of past ages filled the springs, the snows covered the meadows with warm counterpanes, the glowing heat of many summers did their work; millions of leaves fell from the branches, multitudes of beetles and earth-worms buried their prey under ground, not knowing that they fertilized the soil. From the dawn of creation nature has been at work, and the past gives us the present, the dead makes the living, decay is the cause of growth, it is because so many things have passed away that all things are become new. Every wave that ever rose and fell has entered into the make-up of the coast line of to-day. The glory of the forest and the grandeur of the mountain are what they are because the past has done its work.

It is not possible for any man to reckon his indebtedness to those who preceded him; but we live to little purpose unless we remember our Lord's saying, "Other men have labored, and ye have entered into their labors." What would art and literature be without the legacies that come down down from Greece and Egypt? Our courts, our armies, our great roads owe much to the influence of Rome. Many a healthful tendency in our modern life comes in direct line from Alfred the Great. Here we can see the lineal descent, but in other cases it is no less certain though less palpable. Western settlers irrigate barren tracts because their predecessors conquered the Indians. Men of mediocre capacity and resolution make long journeys because steam and electricity have robbed travel of its vague terrors until it is scarcely possible for the modern man to imitate Abraham, who went forth, not knowing whither he went. Perhaps we all have some envious moments in which we covet vast legacies, and we forget the vast legacy that has already descended to everyone who lives in a country with railroads, telegraphs, telephones, electric cars and lights, free li-

braries, public schools, free lecture courses, the dispensary, and the hospital within easy reach of his dwelling. A great many people died before we won all these.

Occasionally we see that heredity is at work. We see the likeness of a friend in some old family portrait, or we are troubled by an ailment which annoyed our great-grandfather. But in a thousand ways death makes or unmakes somebody's future. A merchant dies, and an old clerk is thrown out of employment. A sea captain falls overboard, and the first mate takes command. A weak man, who generally keeps sober to please his wife, becomes a sot after she is no longer at his side. A sturdy young fellow, with a fondness for wild oats, is awed and steadied by his father's death. A lazy man inherits a fortune, and quits work, to lounge from his boarding house to the saloon and back again. A young spendthrift's supplies are cut off, and he develops the manhood that lay dormant for years. Death enables one man to leave an uncongenial employment, to change his residence, to give his children opportunities their father never had. Death throws on another man the burden of caring for a sick relative, and the cares already heavy grow heavier. Verily, death works strange alterations in the lives of those who come from earth and must return to it again.

No one in making up a list of prominent Americans would omit George Washington and Thomas Jefferson. Washington owed a great deal of his military reputation to the bullet that killed Braddock, and turned the young subaltern into the leader who saved the remnant. He inherited a fine estate because his older brother died, and the death of Mr. Custis meant that Washington, the future husband of the widow, was to be a man of broad acres and wide influence. Courage, discretion, patience, resolution, George Washington had all these, and yet with them all would he have had the chance to display them on so large a field unless Braddock's death had proved his soldierly qualities and his marriage had given him social prestige?

Peter Jefferson died while his son Thomas was a boy, and his death may have largely directed his son's career. The lad could pursue his own plans and studies more freely than most sons of country gentlemen, and it is more than likely that the many-sidedness of Jefferson is due to this liberty. He was fond of law, he delighted in the classics, he was an amateur philosopher, he had some knowledge of music, he learned all he could learn about natural history, and he reveled in agricultural experiments. The whole character of Jefferson suggests a man who from youth had followed his own bent, or turned from bent to bent as he pleased. The death of his father-in-law increased his wealth, and gave him a social standing which he turned to good account in politics. In all our history no other public man was so aided by death as Jefferson. When a pistol shot rang out, when Burr killed Hamilton and by so doing politically killed himself, Jefferson was freed from the giant Federalist whom he hated and the crafty Democrat whom he suspected. In one moment Hamilton and Burr were removed from his path. Years of careful effort might not have balked their opposition.

If death affected the careers of men so powerful as Washington and Jefferson, it is worth while to look for its influence on average men. The rises and falls of life, the successes and failures, the promotions and discharges that enter into the talk of the day are largely the result of death. Military records tell us that a captain becomes a major because a major died; but in law, in medicine, in the church, in commerce, the same law holds good. Death lightens our burdens or adds to them, makes us richer or poorer, reconciles the long estranged or parts the friendship of years. Is it not the greatest factor in human affairs? Is not the hour of death a foreshadowing of the day of judgment?

NOT FOR MY WAGE, but for myself I do my deed. My deed is *me*, and, like an artist's proof, bears the signature of my character. I will not squander my soul to swell my purse. I can give my fellows no better gift than my best self. I am their bank for all that is in me, and increase their dividends by increasing my stock. A bankrupt character benefits nobody. The workman who loses his pride of work, loses his sense of honor. He kills the man to save the laborer, whose labor is hardest when it is only labor—labor without soul. No toil is so tiresome as loafing, no loafing so tiresome as that which loafs in work. Beggar not your manhood. It matters not how you beg, whether from a person or a State; so far as you get without deserving, and hang around for aid, you are a beggar. A soup-house will be no less a soup-house by having the extent of a Commonwealth, and calling its State-soup pay.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

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 HEALS THE SICK OF THE PALSY.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XIX. Requirements. Text: St. Matt. 9:2. Scripture: St. Mark 2:1-12. See also St. Luke 5:17-26; St. Matt. 9:1-8.

THIS remarkable incident occurred during the time that Jesus was making His headquarters at Capernaum (St. Matt. 4:13-16). Before Easter we studied of the first Sabbath day after His coming there, when the day ended with the healing of all the sick and maimed who were brought to the house where Jesus was staying. The next morning He was found by His disciples out on the hills, praying and communing with God. When they told Him that there were crowds of people looking for Him, He said that He must go on to the next towns; and so began a journey throughout the synagogues of Galilee (St. Mark 1:35-45). It was when He came to Capernaum again that the man with the palsy was brought to Him.

One of the main things to be brought out in this lesson is one which the people present must have learned. This poor man, paralyzed and helpless, had something worse than the palsy. There was something which he needed more than he needed healing. As Jesus looked into the face and heart of the sick man as he finally was lowered down before Him, He who "knew what was in man" saw and answered the greater need first. The first thing He did for the man was to forgive his sins.

An interesting and by no means improbable conjecture may serve to emphasize this point. Since the nature of this man's illness was such as to imply that it was of somewhat long standing, we may ask ourselves why it was that he had not been brought that Sabbath evening when all the rest of the sick in Capernaum were brought. From the fact that Jesus first of all forgave him his sins, may we not guess that it was the fact that had been afraid to come on account of his sinfulness? Doubtless he felt that his sickness had been a just punishment for his sins. When he heard of what Jesus had done he had held back and refused to let himself be brought, because, not knowing Jesus, he did not believe that He could and would help a sinner such as he. May not this also account for the persistence of the four friends? They had a better knowledge of Jesus, and they had persuaded the man to let them bring him. If he had come reluctantly at last, may not this be the reason why they would not risk turning back? They were afraid that if they did not get to see Jesus this time, he would not let them bring him again. When finally he was in the presence of Jesus, the Master saw what was troubling the man's mind, and relieved him of any further anxiety at the outset. This supposition at any rate fits in well with the facts, and will help to make your pupils realize the personality of the man better. It is an interpretation which was suggested to me some time ago by Dr. Butler.

Under any interpretation, the earnestness and persistence of the four friends is worthy of emphasis. They were convinced that Jesus, and He alone, could help the poor man. They took some trouble to get him to Jesus. Doubtless they would have been glad to be in the crowd which was listening to His words. Instead, they were moved to action in behalf of their friend, by what they had come to know of Jesus. They succeeded in bringing him to the place where Jesus was, and then refused to be thwarted by any of the obstacles that confronted them. Teachers will readily see the analagous position in which we are all placed, who have come to know of the Saviour's love and power. There are many right at hand who are in need of the salvation which He, and He alone, can give. There are untold millions in other places and other lands who have the same need. Are we helping to bring them into the presence of Jesus? Or are we in the position of the listening crowd—selfishly eager to hear the words which fall from Jesus' lips, but not willing to put them into practice enough to make way for the coming of the needy? Let the teacher bring out in his own way—by questions and home illustrations—the beauty of that service which brings the friends who can be so easily influenced, and

which also is mindful of the needful ones in every land, and does not neglect to claim at least a prayerful and financial share in the work that is being done for them.

When Jesus forgave the man's sins, there was naturally adverse criticism. From the parallel accounts we learn that not only were scribes or "doctors of the law" present, but also Pharisees from Judea and Jerusalem as well as those of Galilee. These seem to have exchanged significant looks—there is no mention of any reasoning except "in their hearts." No need of words to call attention to what they considered blasphemy. For there could be no doubt but that the power to forgive sins rested with God alone. They had been brought up to know that forgiveness of sins could only be had after very elaborate compliance with God-given ordinances. They were right in thinking that this power belongs to God only.

Jesus answered their unspoken thoughts. He offered the miracle as a proof of the reality of what He had done. To forgive sins was impossible for men; but so was it impossible for any man to cure paralysis by a word. The effect of the first act could not be at once seen. The effect of the one offered as the proof must be apparent at once. After His first question, there was doubtless a pause, but no answer to His question. Then He cured the man to prove that his sins had really been forgiven. By the success of the miracle Jesus proved that the Son of man really had the power He claimed, and had brought it to earth.

It would seem to be a fitting thing to add also that Jesus left this power upon the earth. After His resurrection, He gave it in a very solemn manner to the Church as represented by the Apostles and disciples (St. John 20:19-23). Read the account carefully and see that He there gave a solemn charge and mission, the Gift of the Holy Spirit, and the power to remit and retain sins. His words certainly mean something. They cannot be explained away. As it is the officers of an organization that exercise the authority which belongs to it, so it is in the Church. The Church, through her officers, certainly has the power to forgive sins. This power is exercised through the Sacraments, and by the priest officially giving the Absolution. Study such passages as St. Luke 24:47; Acts 2:38; 10:43; St. Matt. 26:28; 18:15-18; I. Cor. 5:5; I. Tim. 1:20, and the form for Absolution in the Prayer Book.

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.

"THE CHURCHMAN" AND CANON NINETEEN.

To the Editor of The Living Church:

A FRIEND has called my attention to the sharp criticism in *The Churchman* of my letter on the amendment to Canon 19, and I have this to say, viz:

(1) My statement was that, after weighing the language of the preface to the Ordinal and the rest of the Prayer Book, and after reviewing the debates in the Church of England from A. D. 1536 to A. D. 1744, "my conviction is, that there is no authority in the Episcopal Church, vested in any man or set of men, which can permit a person not regularly ordained by a Bishop to preach a sermon, *i. e.* to expound Scripture or doctrine to the congregation."

I am glad to admit that I overlooked the canonical provision that a lay reader, "a male communicant of the Church," "after instruction and examination," may, "for urgent needs," be specially licensed to deliver sermons of his own composition. And the reason why I overlooked this was, that my experience of the practical working of the canon is that lay readers have to submit their written sermons for inspection and approval, and that this does not really amount to preaching, but is rather equivalent to reading a prepared homily.

I am dense enough to hold that this peculiar exception does not invalidate my argument, that expounding Scripture and the doctrine of the Church is properly a ministerial function.

(2) With regard to Canon 15, I referred to it in order to

show that "preaching" was enumerated among the priestly and ministerial functions, and that "making an address" was not so enumerated; that therefore, in conceding to any unordained person the privilege of "making an address" we were not conceding the right to officiate or perform a ministerial function.

As for the emphasis put upon the distinction between "licensed" and "ordained" in Canon 19, I have a right to interpret the canon by the Constitution and interpret it as meaning the "licensing" of men in foreign orders and who were not ordained in this Church.

As a matter of fact the original of this canon was passed in order to protect the people in the various congregations of the Church from "strangers" pretending to be clergymen of the Church of England, and it had no special reference to unordained men in the Church or out of it.

(3) As to the argument from Ecclesiastical History, in which I am charged with being entirely in error and uninformed, when I claim that preaching, *i. e.* expounding Scripture and doctrine, has been regarded by the Church as a ministerial function, I beg to say that I have good authority on my side.

In spite of the conclusion of the Bishop of Salisbury that "there has been at least a tradition that laymen might preach with Episcopal permission (the Bishop is responsible for the capital letter, which *The Churchman* omits), yet I am bound to say that the tradition is very "attenuated," to borrow *The Churchman's* courteous adjective. Whatever inference may be attempted to be drawn from the exceptional and extraordinary permission by Alexander of Jerusalem to the head of the Catechetical School of Alexandria, and immediately challenged by Origen's Bishop, is more than offset by the emphatic declaration of Pope Leo the Great "that monks or other laymen, however learned, shall not be allowed to usurp the right of teaching or preaching, but only the priests of the Lord" (Ep. 60, A. D. 450); and St. Jerome, more than once, denied to monks, as laymen, the right to teach and preach.

All I contend for is that from the Apostolic Constitutions to the canons of the Council of Trent there is a continuous recognition of the solemnity of preaching, as a ministerial function, in spite of exceptions under extraordinary and peculiar circumstances. And this does not exclude the exercise of the "gift of prophesying" by any man who could show that he was miraculously inspired of God.

(4) The last editorial speaks of my distinction between "sermon" and "address" as "attenuated reasoning."

The rudeness of this kind of phraseology does not add weight to the argument but indicates a constitutional habit of mind. I still, though humbly, contend that "making an address" does not involve the right to expound Scripture and the doctrine of the Church.

Valesius, in his comment upon the "address" of Pope Liberius (A. D. 360) makes this distinction; and St. Thomas Aquinas (*Summa* 3, 67) does the same.

(5) My conclusion is, that when the House of Bishops deliberately omitted the word "sermon" and substituted the word "address" in the proposed amendment to the 19th canon, they were not guilty of "attenuated reasoning," but made a distinction, perfectly clear and intelligible to every loyal Churchman.

The editor of *The Churchman* seems to desire to ignore and ridicule this distinction and to advocate the right, under the amendment, of any Bishop to invite preachers of whatever type or conviction to expound doctrine and Scripture to the congregations of the Episcopal Church.

The result of such an attitude, I firmly believe, will be not only to nullify the canon, but to arouse the righteous and justifiable indignation of the great majority of our priests and laymen, who do believe in sacraments and the sacramental character of the Church, and who will repudiate, with deep disgust, this attempt, by indirection, to foist upon them expositions of Scripture and dogma by men who, whatever be their sanctity of life and keenness of intelligence, systematically ignore and repudiate some of the most precious and vital elements of the Catholic faith. To make my meaning clearer I may say that the most eminent Protestant minister in America to-day—the editor of the most popular religious newspaper on the continent—from whom we should all be glad to hear at any time upon subjects relating to social, municipal, and political reform, calmly declares that he expounds Scripture so that it means that "a man may put away his wife for one crime, but an impartial tribunal may dissolve the marriage bond for various reasons, besides the one crime mentioned in St. Matthew." It

is conceivable that such an eminent divine might be invited "on a special occasion" to "make an address" in church on one or more of the many practical problems of government, wherein his expert knowledge, evidenced in his published works, has made him an authority; but I contend that it is a far different matter to invite even so illustrious a person to expound Scripture and doctrine of the Church to our congregations. Surely it is unnecessary for me to multiply such illustrations. We thank God, as Mr. Gladstone said, that all Christian denominations have preserved unchanged so great a part of the elementary and fundamental truths of Christianity; but we are not yet ready to pass a law granting explicit authority to anyone—not even to our Bishops—to invite any man who calls himself a minister of the Gospel to expound Scripture and doctrine, *i. e.* to preach, to our congregations.

In spite of anything the editor of *The Churchman* may say, I do not believe that we have passed any such law, or that the amendment to Canon 19 justifies any such interpretation.

THOMAS F. GAILOR.

THE SACRAMENTO INCIDENT UNDER CANON NINETEEN.

To the Editor of *The Living Church*:

IN your recent article on "Canon 19 in Theory and Practice," the Ascension Church, Vallejo, Cal., is put in class V. of the violations of the canon. Now the facts are totally different from the implications of your article. The evening was one on which we rarely have a public service. The people who filled the church were from all the Christian organizations of the city, and among them many of our Church people, but it could not in any sense be called a "congregation of this Church." The ministers present were seated in the choir. The rector wore a black cassock, as is his custom in conducting "mission" or other special services during the week.

The rector opened and closed the service, using the Prayer Book form. The "address" could not have been called a sermon without violence to all rules and marks of sermon construction, and substance.

The Presbyterian minister who delivered the address is a Yale man, of the highest standing as a Christian gentleman, who thoroughly understands the Church's position, and who did not consider it as a recognition of his orders. The rector explained to his congregations on the previous Sunday that the question of orders was not involved. That the minister was going to deliver an address under license from the Bishop, and that all that was recognized was the Christian character and worth of the man and not his orders. Finally the rector has never been a Presbyterian, as stated in your article. He came into the Church from the Baptists, and primarily because of the Church's historic position and Catholic heritage, and has not the slightest idea of recognizing orders not recognized by this Church, but sees clearly the need in this navy yard town of the coöperation of "all who profess and call themselves Christians."

I suggest that you get the facts from the other rectors classed under V. and there may be occasion to revise that editorial.

Cordially yours,

Vallejo, Cal.,

THOMAS PARKER BOYD,

April 10, 1908.

Rector Church of the Ascension.

[We are glad to give place to the foregoing explanation and correction. In the editorial mentioned it was explicitly stated that we were treating of "prima facie facts as reported to us, without forgetting that possibly some circumstances might be added that would alter the view of some of the cases."—EDITOR L. C.]

CANON NINETEEN FUNCTIONS AT HOUSTON, TEXAS.

To the Editor of *The Living Church*:

IN the last number of THE LIVING CHURCH, April 11th, you have stated on the authority of somebody who knew nothing about what he wrote, and who did not even take the trouble to seek for information easily within his reach: "A year ago the rector of Christ Church, Houston, made a similar experiment"—(that of having other Protestant clergymen join with him in making the addresses at the mid-day Lenten services or prayer meetings at Christ Church)—"but the result was disappointing, and it has not been repeated this year."

I do not like to be put in a false position before the Church by your paper, or rather a correspondent of your paper. Will

you, please, therefore, do me the justice to insert this letter in your next number in order that people interested may know that whoever wrote that notice did not care enough about accuracy and reliability of statement or have sufficient fairness of consideration for the rector of Christ Church to make a single word of inquiry of him regarding the matter he was proposing to tell the Church about?

What is stated is not true as far as the results referred to are concerned. The other Protestant clergymen of Houston, my brethren in the Christian ministry, did join with me in making these addresses; and the results were altogether satisfactory to the rector of Christ Church and to everybody else immediately concerned, except possibly one or two, or perhaps three or four, members of or sympathizers with the so-called "Catholic Party" in the Protestant Episcopal Church.

I am glad to have this year also four of my Protestant brethren to join with me in making the addresses at these special prayer-meeting services during the last week of Lent.

Houston, Texas,
April 13, 1907.

Sincerely yours,

P. G. SEARS,
Rector of Christ Church.

"TRUST THE BISHOPS."

To the Editor of *The Living Church*:

I WRITE to protest against a statement that is frequently made, that we can "trust our Bishops." One hears this statement frequently of late in connection with the amendment to Canon 19. I do not believe in the sentiment thus put forth, without limitation. I am glad to believe that we can trust many of our Bishops, and, probably, a majority of them, but we cannot reasonably trust all of them. One of our most esteemed Bishops very recently made the announcement that we can "trust our Bishops," and came near pronouncing an anathema on all who do not concur in his view. I believe that this same Bishop published a letter practically approving the action of the first committee that investigated the Crapsey case and decided not to present him for trial. It is very nice to say that our Bishops are all fine fellows and we can trust them, but is such a statement, without limitation, true? I assert that it is not and never was true. When our Lord was arrested, just before His crucifixion, every one of His chosen apostles forsook Him and fled, and one denied Him thrice with curses, and Judas had just betrayed Him into the hands of His enemies. These apostles were our first Bishops, yet at a crucial moment not one of them proved to be really true to our Lord. One reading the history of the Church in the fourth century will hardly conclude that the faithful could afford to trust their Bishops at that time. The infamous treatment that Athanasius received at the hands of Bishops is enough to prove that Bishops cannot always be trusted. We hear much about the immorality and crimes of some of the Roman Popes, yet we know that they, too, were Bishops. Let us come down to our own times and Church. Not a great while ago a Bishop of one of our Southern dioceses left our communion and joined that of Rome and our House of Bishops deposed him. A little later another Southern Bishop abandoned our communion and assisted in starting a new "Church" and was deposed. A little later a Bishop in the Middle West was accused of gross immorality and was deposed. These men were Bishops and were found to be unworthy to be trusted and they were deposed by our House of Bishops. What I have stated shows that some Bishops are unworthy to be trusted. It has always been so and will be until the end of time. Some are unworthy, but the majority may be trusted. The Bishop who recently condemned any one who should not agree with him that our Bishops may be trusted, said that Canon 19 does not authorize the permission to preach *sermons* in our churches by outside ministers. I agree with him there, but what do other Bishops do and say on this point? The Bishop of Montana recently said that he intended to permit such ministers to preach sermons in our churches in his diocese, and that if any one did not like such action, he suggested that he be put on trial. In the dioceses of New York and Massachusetts we are told that sectarian ministers are permitted to preach sermons in our churches.

So we have Bishops against Bishops, some holding one way and some another. Can we afford to trust any of these Bishops, and, if so, which ones? There is nothing new in this. Recently a Bishop, who is almost an Archbishop, published a large book in which he gave an account of his work as Bishop, and in this book he said that he invited a "Bishop" of one of the de-

nominations to preach in a church in his jurisdiction, and this "Bishop" accepted the invitation and preached a sermon that the Bishop who invited this violation of law did not like.

Some years ago, a wealthy railroad man died, and a Methodist preacher preached his funeral sermon in one of our churches in the presence of the Bishop of the diocese and with his consent. These last two instances of violations of Canon 19 occurred before it was amended.

I yield to no one in esteem for Bishops, but I dissent from the statement of the Bishop of Tennessee that we can trust our Bishops to prevent violations of Canon 19 or any other canon. This must be so, because some Bishops are authorizing the preaching of sermons while others say that that is unconstitutional.

All men are sinners and all make mistakes, and Bishops are men, and were laymen. Canon 19 should be recast at the first opportunity so as to exclude, *by express terms* that even Bishops cannot ignore, sectarian ministers from officiating, preaching, or delivering sermons, addresses, or lectures in our churches. I believe that such action will be taken.

La Grande, Ore., April 13, 1908.

WM. M. RAMSAY.

CHURCH BUILDING IN KANSAS.

To the Editor of *The Living Church*:

PLEASE let me express my deep gratitude to the Church Building Fund of the Church for their kindness to the diocese of Kansas in extending their help in building nine churches to the amount of \$1,800 in gifts. All of these churches are constructed without debt with the gift of the commission as the last payment. The churches are at Yates Center, Augusta, Cedar Vale, East Topeka, Kansas City (St. Peter's), Blue Rapids, Fort Scott, West Wichita, and Osawatimie.

I feel that it is due to the Commission and Church people generally that they should know how much we at the working end of the line are dependent on the last kind gifts of the Church Building Fund to secure our mission churches. May God put it into the hearts of the well-to-do to remember in their wills the American Church Building Fund! The Commission has its offices at the Church Missions House, New York City. The Rev. J. Newton Perkins, secretary, will be glad to send a report of the work. Affectionately,

Topeka, Kan.,
April 16, 1908.

FRANK R. MILLSPAUGH,
Bishop of Kansas.

ADDRESSES IN LIQUOR INTERESTS.

To the Editor of *The Living Church*:

MY attention has been called to an article in a recent issue of your paper in reference to the Rev. Wm. A. Wasson, an Episcopal rector of this place, who has been speaking in various states in the interest of the rum sellers. I have seen extracts from his speeches as delivered at Rochester, N. Y., Louisville, Ky., Aurora and Decatur, Ill.

He has used my name in his speeches. What he has said about me does injustice to the truth, and the same is true in reference to his statement about Riverhead, where Mr. Wasson is located. He can do no harm here, where he is known, but posing as a clergyman, he may do harm where he is not known and the falsity of many of his statements is not known.

I send you a copy of resolutions unanimously adopted here; also a copy of a few remarks made by me in the State Capitol at Albany, N. Y., in reply to Mr. Wasson, who spoke there in favor of rum drinking and rum selling. Yours truly,
Riverhead, N. Y., April 17, 1908. GEO. F. STACKPOLE.

CARDS SIGNED AT ELIZABETH REVIVAL.

To the Editor of *The Living Church*:

YOUR correspondent, Mr. S. T. Kennedy, asks how many of the cards sent to me after a certain revival were followed up by any Church workers. My answer is that all were investigated by the clergy of the parish, both personally and by letter, even two cards which bore false addresses, and probably fictitious signatures, as the names could not be found in the city directory. Respectfully yours,

Elizabeth, N. J., April 15, 1908. O. OBERLY.

LITERARY

SOCIAL QUESTIONS.

Christianity and the Social Order. By R. J. Campbell, M.A. New York: The Macmillan Co. 1907.

In this book the author of *The New Theology* sets forth the social implications of his teaching. He attempts to show that the principles of Christianity correspond very closely with the principles of modern Socialism. He starts out by claiming that the "Churches" of to-day have lost the masses, and that they have done so because they have forgotten their own origin, namely, the attempt to establish the Kingdom of God here in this world. He traces the development of this idea of the Kingdom of God in Jewish history, in primitive Christianity, and in present-day Christianity. By the Kingdom of God he means a social order in which every individual would be free to do his best for all and find his true happiness therein. But this, he says, is the fundamental principle of Socialism also. Therefore the only hope for the Churches is to go back to their original position by espousing the cause of Socialism. The rest of the book is devoted to an exposition of modern scientific Socialism.

The book is written with a good deal of dash and enthusiasm, and contains very few dull pages. There is also a good deal of dash in the way the author arrives at certain conclusions. One feels that he has not weighed carefully enough all the statements of our Lord in regard to the Kingdom of God. In estimating the meaning of Christ's teaching, he leaves out entirely the Gospel of St. John, and does not scruple to leave out any statements in the Synoptics that do not square with his own conclusions.

It is a pity that the many good things Mr. Campbell has to say about the social and economic aspects of Christianity should be vitiated by being linked with the sophistries of the "new theology." Yet it is only fair to say that he does not deny a place in the Socialist movement to those who have not taken up with the "new theology." In fact he admits that many of the most devoted adherents of the Socialist movement in England are sacerdotalists. He goes even further, and says: "I regard the Catholic idea of a visible, universal fellowship as nearer to the spirit both of ancient Christianity and modern Socialism, than is individualistic Protestantism."

SELDEN P. DELANY.

New Worlds for Old. By H. G. Wells. New York: The Macmillan Co. 1908. Price, \$1.50 net.

Whatever one may think of *When the Sleeper Wakes* and *In the Days of the Comet* and his other extravaganzas of scientific prediction, there is no doubt that Mr. Wells has produced in this volume a valuable contribution to the discussion of the Social Question. In the first chapter he states: "In discussing Socialism with various sorts of people, the writer has necessarily had, time after time, to encounter and frame a reply to a very simple seeming and a really very difficult question: 'What is Socialism?' It is almost like asking 'What is Christianity?' or demanding to be shown the atmosphere. It is not to be answered fully by a formula or an epigram. Again and again the writer has been asked for some book which would set out in untechnical language, frankly and straightforwardly, what Socialism is and what it is not, and always he has hesitated in his reply. . . . Some day, no doubt, such a book will come. In the meanwhile he has ventured to put forth this temporary substitute, his own account of the faith that is in him."

For moderation, good sense, and clearness the book deserves hearty commendation and a careful reading.

SOME RECENT PAMPHLETS.

A collection of two sermons preached in Christ Church, Detroit, February 9 and 23, 1908, by the Rev. William D. Maxon, D.D., rector, is published with the title *Some Words on the Gospel of Health*; and in a separate pamphlet is a third sermon on the similar subject of *The Secret of Health*, by the same author. These three sermons treat of the relation of physical health to the spiritual world and are in many respects suggestive. The subject is one that is of special interest to many at this time.

Three pamphlets by the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, Pa., are lately published. Two of these are sermons on the general subject, *The Church of the Living God*, of which the first is described as *The Question Stated*, and the second as *The Necessity of a Church*. Both these are admirably presented and are such literature as is abundantly needed at the present time. The third pamphlet is entitled *Some Considerations on The Proper Interpretation of the Amendment to Canon XIX*. It treats of the subject in the light of the interpretation that has in some places been given to the canon in practice. This practical interpretation is, indeed, most serious and must have the attention of the Church, which, indeed, is being given to it. Our own judgment in the matter has been so fully expressed in the editorial pages that it is hardly necessary to treat of it further.

The Rev. Andrew Gray, D.D., has reprinted in a single pamphlet three excellent papers by the late Bishop Seymour, entitled, respectively, *Romanism and Catholicism not Synonymous but Distinct*

and *Dissimilar; Confession, The Real Presence, and the Visible Head; and Why Flee to Rome?*

An *Office for the Burial of Infants and Little Children*, set forth by the Bishop of Fond du Lac, is admirably compiled and includes the office in the church, the introit, collect, epistle, sequence, gospel, and prayer for the Holy Eucharist, and the services at the grave.

The novelty of a distinctly parochial catechism is published for the Church of St. John the Evangelist, Boston, and is entitled *Catechism for the Children of Jesus*. In this are treated the things pertaining to the Kingdom of God through those things which appeal to the senses in the services of the Church and in the sacred edifice and its appropriate ornaments and the parochial institutions of that parish.

There has lately been published by James Parker & Co., London, a pamphlet entitled *The Best Religion to Live and Die In*: a few plain notes by an old Hospital Chaplain. Though anonymous, the signature A. B. to the preface identifies the author as the Rev. Arthur Brinckman, chaplain of St. Saviour's Hospital, London. The work, extending through 74 pages, is a defense of the Church of England as against rival systems and especially against the Church of Rome as presented in England. Mr. Brinckman shows conclusively the sufficiency of the Church of England to satisfy the spiritual aspirations of Christian people, and suggests reasons abundantly why it would be improper for such people to affiliate themselves with those of other religious systems. Much space is given to the Roman controversy, in which Mr. Brinckman is perhaps the best informed authority among the English clergy. Whenever there are references to evils found within the Roman Communion, they are established by abundant citations of authorities.

Excellent service is being done by Messrs. Longmans, Green & Co. in reprinting in cheap form a number of the best of recent religious literature in paper cover. These reprints sell at 25 cents per volume, and include at the present time the following list of works, each of which is invaluable and each of which, though a number of them are recent, has made a permanent place for itself in Anglican literature. The volumes of the series are as follows:

Studies in the Character of Christ. An Argument for the Truth of Christianity, by Charles H. Robinson, M.A., Honorary Canon of Ripon and Editorial Secretary of the S. P. G., 169 pages; *Some Thoughts on Inspiration*, by J. Armitage Robinson, D.D., Dean of Westminster, 64 pages; *Some Thoughts on the Athanasian Creed*, by Dean Robinson, 74 pages; *Some Thoughts on the Incarnation*, by Dean Robinson, 64 pages; *Historical Character of St. John's Gospel*, by Dean Robinson; *Some Elements of Religion*, by H. P. Liddon, D.D., sometime Canon and Chancellor of St. Paul's, 268 pages; *Roman Catholic Claims*, by Charles Gore, D.D., Bishop of Birmingham, 223 pages.

MISCELLANEOUS.

In Korea with Marquis Ito. By George Trumbull Ladd, LL.D. New York: Charles Scribner's Sons. 1908. Price, \$2.50 net.

While lecturing in Japan upon educational and philosophical subjects, Professor Ladd of Yale University, already well known to the Japanese by reason of two previous visits to Japan, was invited by the Marquis Ito, the Resident-General in Korea, to visit that country, there to observe the prevailing conditions and to make such suggestions as might help to solve the difficult problem of how best to establish good government in Korea and to secure good relations between that country and Japan.

The invitation was accepted and the author spent two months in the "Hermit Kingdom," where he was given every possible opportunity to see and know. The result is embodied in the present volume, the first part of which is a narrative of personal experiences and the second a critical and historical inquiry.

No such careful and judicial account of Korean life and political conditions was ever before written, and the result is to convince the reader of the moral and political degradation of the Koreans and of the good faith of the Japanese in their efforts to establish good government under their protectorate.

The work of the foreign missionaries is told with fairness and appreciation, and the "Great Revival" of 1906-1907 is described. It appears to have been characterized by the same extraordinary emotional and hysterical convulsions as were exhibited in the great Kentucky revival of a hundred years ago, and its effect upon the religious life of the people is similar.

"In fine," writes Professor Ladd, "the Japanese protectorate under the present Resident-General, and the foreign Christian missionaries with their native converts, command the two sources of power and influence which must unitedly work for the unlift of the Korean nation."

ANTHOLOGIES of poetry have become so plentiful that one hardly knows whether there is room for new additions to these volumes. The classics of English poetical literature from Chaucer's time are contained in the volume, *English Quotations*, by Robinson Smith (E. P. Dutton & Co., New York). The poets treated are those that one would naturally expect to find in this volume, but the method of collation whereby very brief extracts are gathered from many poems makes the volume less convenient for actual use. It is a volume for reference rather than for reading, and an elaborate word-index facilitates it for such use.

THE CALLING OF JESUS.

A LEGEND.*

One day when glittering skies of heavenly blue,
With filmy clouds were shadowed here and there,
And roses touched with shining drops of dew
Were scenting all the rapt, expectant air,
Some Eastern mothers, 'neath the olive shade,
Talked of their babes who prattled, laughed, and played.

The Blessed Virgin sat among them there,
And all would learn what gifts uncertain Fate
Might bring their children. "Tell me, sweet, my fair,
How wilt thou spend thy future? What thy state?"
Quickly the answer came: "A dyer shall I be;
To tint rich stuffs alway delighteth me."

Another spoke: "What sayest thou, dear one?"
"A jeweler I'll be, with gems to play
That shine like stars in heaven, or like the sun
That glows with wondrous brightness night and day."
The third made answer: "Gallant soldier, I,
With shining armor, trumpets sounding high."

"My boy, what thinkest thou?" and he said low:
"A gardener I would be and odors breathe
From roses and from lilies fair that blow,
And into garlands I would gladly wreathe
These blossoms sweet with incense rich and rare
As floateth it from censers through the air."

Thus answered they, till Mary, questioning, said:
"What dream'st Thou of the future, my dear Son?"
Then spake the Child Divine, and bent His head:
"Whate'er My Father willetth shall be done.
King of the Jews I know I am to be,
Worshipped throughout the world eternally."

At this they laughed, and Mary with them, too,
Because of this Child's pride; but mockingly
One woman asked: "Thy throne? Thinkest Thou 'tis true?
Is it of silver, gold, or ivory?"
With solemn mien the child said: "Follow Me,
And see the wood of which My throne shall be."

Amazed they followed, saddened, sore afraid,
Until within a forest, near a stream,
They saw an oak. The Holy Child then laid
His hand thereon, while through its leaves a gleam
Of sunlight made a halo round His head;
"Behold, this is My throne," He meekly said.

And the Lord Jesus wept. But they apart,
The Virgin and the others, shed no tears,
Nor understood they why with tender heart
The gentle Child should harassed be with fears.
They knew not that all nations of the earth
Should by the Cross of Christ receive new birth.

The golden day had faded, and the air
Was flooded with a solemn, silvery light,
Save where the shadows, creeping here and there,
Told gray and grim forebodings to the night.

But we to-day a glad evangel sing,
Our Christ is on His throne! An ever-living King!
FRANCES GORDON.

* The original legend here told in English verse is inscribed in Latin in an ancient German convent. From the Latin it has found its way into French in M. Mendès' work, *L'Evangile de L'Enfance de Notre Seigneur Jesus Christ*, from which latter it is translated and versified by the present author.

THE STORY OF THE EASTER LILY.

By JANE A. STEWART.

THE beautiful Easter lily which now gladdens the eye as a special feature of the Easter decorations was scarcely known a quarter of a century ago. The story of the introduction of the Easter lily into the United States is a very interesting one. It is related that in the summer of 1880, a young man from the Bermudas, who was a travelling salesman, visiting a small town near Philadelphia, chanced to notice a lily in bloom.

"Oh, there is our lily!" he exclaimed with delight, mistaking it for the Bermuda lily, which it closely resembled. But the Pennsylvania flower, he found on closer examination, was not nearly so fragrant, not so productive as that of Bermuda. On hearing of this, his host expressed a desire that some bulbs be sent him. This was done some months later and thus, the story goes, the Bermuda lily made its advent into the United States.

Another account places the introduction of this regal lily in the year 1875 through a Philadelphia lady who, it is declared,

visited Bermuda that year. Delighted with the sweetness and beauty of the Bermuda lilies, she brought some bulbs home with her to see whether she could grow them, and distributed them to her friends, among whom was a scientific floriculturist. The last named, it is said, began the production of the lily on a large scale, visiting Bermuda and introducing the lily extensively.

It is probable that both of these stories have foundation in fact. Beginning about twenty-five years ago, the lily won its way to wide favor, spreading throughout the United States. The Bermudans took up the cultivation of the lily in an extensive way. And now, it is said, almost the entire island is a great market-garden of Easter lilies to supply the world.

How this beautiful lily happened to be growing in the Bermudas is another story. Considerable credence is given to the statement that the early English settlers brought the bulbs with them when they first settled the islands. The English, the story goes, got the lily from the Chinese in 1820.

The American florists, previous to the introduction of the Bermuda lily, had always had lilies for Easter. These were principally the calla, or Egyptian lily and the "*longiflorium*" of China. But the lily as an emblem of Easter did not come into its present vogue until the arrival of the Bermuda beauty. The lily of Bermuda at once took first rank among flowers of its class, not only being a more sure but also a more profuse bloomer, often having anywhere from five to twenty-five flowers on a head. A photograph is shown of a Bermuda lily having borne no less than fifty-two flowers.

The reason for this prolific bloom, it is said, is found in the climate of Bermuda, which is very warm and moist, owing to the proximity of the Gulf Stream. The soil, too, is a black alluvial deposit and very rich. The lily farms are very small, four acres being considered a large farm. This is due to the rocky foundation which limits cultivation of the soil. The fields are well described as little valleys or pockets which, in the spring, are a mass of lilies. These bloom there about Easter time and then rest until August, when the buds are ready for shipment.

When the buds arrive in the United States in the early fall, they are planted out of doors until November 1st or a little later, if the weather permits. Having sprouted, they are taken indoors and nurtured in exact temperatures, that they may bloom about Easter. The flower is of such a disposition that its blooming can usually be arranged for a certain time, the only thing liable to upset calculations being an unusually early winter.

Attempts have frequently been made to grow the Bermuda lily in apparently favorable localities in the United States, without any special success. California, Florida, and South Carolina florists have all tried their hands at it. But nowhere does the lily bloom as in Bermuda, from whence large quantities of bulbs are now annually sent to Europe, Great Britain, and the United States.

The intelligent work of the Department of Agriculture is promoting a solution of the problem of reducing the cost of the lily. A flower closely resembling the Easter lily has been brought from the Philippines, which has been crossed with the Bermuda variety, producing a remarkable hybrid bearing as many flowers to the plant as the Bermuda lily, and which it is said can be produced at much less expense.

A beautiful legend is associated with the origin of the Easter lily. Tradition states that into a humble chapel with wooden pews, and filled with poor and lowly worshippers, an aged, travel-stained, and ragged stranger entered one Easter Sunday during service. Received with cordial sympathy and attention, he was escorted to the best seat near the altar. The story, as beautifully put in verse, runs:

"But when the congregation rose,
The simple service o'er,
Behold! the stranger cast aside
The tattered rags he wore;
Before them stood an angel clad
In robes of dazzling white,
Crowned with the glory of a star
And ringed with burning light.

"He took the garland from his brow—
Celestial blossoms pale,
And laid them in the barren space
Within the altar rail;
And passing thence across the fields,
Where April winds were chilly,
He left behind a heavenly gift,
The peerless Easter lily."

THROUGH THE GATE OF THE ENCHANTED GARDEN.

BY MARCIA LOUISE WEBBER.

NO, I do not care for Robert Browning's poems. Intellectual people may understand and appreciate them, but they are not for ordinary people."

How often do we hear this idea expressed in different ways! Although the following paragraphs are written because of this frequent reiteration; they are done so—not so much to defend a favorite poet, as in a spirit of generosity. I wish others to enjoy the great privilege of being a reader of Browning. To the vast number who remain outside this enchanted garden of verse, those afraid to open the gate, through knowledge of their inefficiency to name and appreciate the rare blossoms within, and those who grope blindly for the latch, because they are training their eyes to look up to a gardener superhuman and white blooded, I would say this:

It is true that within the garden are strange plants whose genus is known only to those who delve constantly about the roots of such; and there are rare blossoms whose perfume can be detached only by trained nostrils, so subtly is it hidden within its own foliage. However, side by side with these rare plants are flowers whose names are known even to children, and whose fragrance is as familiar as it is sweet. Enter the garden, you who are afraid. You need not attempt to pluck the strange blooms at first, for you will find your hands full of the single flowers that you love.

To you who think that the gardener is not human as you are, I would say that there are few poets who comprehend the thoughts and passions of every day life to such a marvelous degree, and who are able to write their comprehensions in a manner that makes the poem seem written for you alone. White blooded? I can think of no more fitting reply than a quotation from the poet's wife:

"Some 'Pomegranate,' which if cut deep down the middle,
Shows a heart within, blood-tinctured, of a veined humanity."

Speaking of flowers, naturally reminds me of the first line of "The Patriot" which is the first poem that I recommended to the reader. Browning himself has given it the sub-title "An Old Story," and as such, it is not hard for any one to understand. We read of it in novels, we see it every day in our newspapers: the story of "Roses, roses all the way," and at the end the roses turned to stones. Read it. You may not realize it, but the gate will have opened a bit for you.

Then try "The Lost Leader," the stirring meter of which will appeal to you at once. Read it a second time and surely you will feel the bitterness and the pity that throb within the lines. There is nothing that you may not understand in this second "old story." The first is of an ungrateful multitude turned against one who has worked for them; the second is of an ungrateful man turned against those who have worked with him.

Have you lost a dear one, and do you know how the most simple associations awaken memories? Read, "May and Death," and you will find your pain assuaged for a moment in wonderment of the man who understands. As the Aeolian harp speaks in response to the touch of the winds, so you who mourn may feel that the perfect chord answers.

Are you of those who fear death? When you have read, "Prospice," the dormant courage in you will rise instantly to the clarion call. The most sluggish blood moves quicker at the reading, the most despairing heart feels itself lighter, and the most cowardly feel thrilled with a desire to, "Taste the whole of it."

Do you know what it means to love without reward, to make attempt after attempt to win what you desire, and to fail at each attempt? In, "Life In a Love," such a story is told as briefly as you may ever find one—but what a world of pain and endurance and perseverance it reveals! Every line is vibrant with a master touch, and a motto for every new year, a medicine for every weakness, is contained in the two lines:

"To dry one's eyes and laugh at a fall,
And baffled, get up to begin again."

If you would read the same story which breathes another form of optimism, look at, "The Last Ride Together." I admit that there is much in this poem that breathes of resignation to the inevitable, that is the despairing cry of, "All men strive and who succeeds?" but there is something stronger and nobler too. It is another expression of a verse in Holy Scripture which says: 'Take no thought for the morrow, for the morrow will take care

for the things of itself." Browning would tell us to forget the storm and pain of the past, to enjoy the present beauty that is given us, with a childlike trust for the future.

Are you musical? Have you dreamed of becoming a famous musician? Have you worked hard in your chosen vocation, only to awaken to the bitter truth that you may have a little talent, but not genius? However, there is no reason to be discouraged because your place is only the "C. Major of this life," because—

"What is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonized?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in but that harmony should be prized?"

And not only to the musical does this poem appeal. It strikes a responsive chord in many a human heart. To me, "Abt Vogler" is one of the most beautiful, one of the strongest, of Browning's poems.

I might mention many, many more of the shorter poems, such as "My Star," "Evelyn Hope," "My Last Duchess," "Rabbi Ben Ezra," and "Childe Roland," but perhaps now that you have walked for some time in the enchanted garden, you may prefer to discover familiar flowers without help. There is one poem that stands on the borderline between the short ones and the long ones, and I shall call your attention to it in conclusion.

"Saul," is a word picture of a familiar Bible story, and so deftly and correctly is it sketched that you are able to see the mad King and the gold haired shepherd lad as vividly as if you stood before a masterpiece in an art gallery. The songs that make up the poem are exquisite in themselves; the nature songs, the songs of man, and the religious songs. There is a love of nature expressed throughout that shows a new phase of the poet's mind, and a love of the Christ that exalts the reader's mind. After you have read "Saul," you will be ready for the longer, more difficult poems.

May I hope that you have felt by now how human and red blooded the gardener is, and that you are so joyous over finding your favorite blossoms in the garden that you will dare to seek for the strange plants, for the hidden fragrance? You may have to pluck the blossoms more slowly, and sometimes you may feel that you cannot care for certain ones, but persevere and reward will come. Read between the lines in, "In a Balcony," study the wonderful character sketches in "Pippa Passes"; ponder over the more heavy meaning in "Paracelsus and Sordello"; and at the end, to fully appreciate the development of the genius you have met, read "The Ring and The Book."

I have not endeavored in the above paragraphs to enter into any discussion or criticism of the poems of Robert Browning, but to enter into detail of a few, that I may be fortunate enough to alter for one reader the allegation in the opening paragraph. Almost any of us can recall some person of our acquaintance who is regarded by many as unapproachable, because they are not able to find the key to the character. So to you who have formerly regarded this great poet as unapproachable, let me sum up my words in one closing sentence. The key which will open for you a volume of Robert Browning's poems, is the knowledge that whoever you are, whatever your place in life may be, he has a message for you alone; the understanding that he understands; and a willingness to believe in the highest form of optimism, which, after all, is alembicated into two lines:

"God's In His Heaven—
All's right with the world."

"SING, O HEAVENS, AND LET EARTH REJOICE!"

Sing, O Heavens! Jesus lives again,
Victor over every grief and pain.
Sing His praises! Let the joyful song
Through the ages echo sweet and strong.

Sing, O Heavens! Souls redeemed, sing,
Through the universe the carols ring.
Jesus lives, Who conquered death and shame!
"Blest forever be His holy Name!"

Earth, rejoice this happy Easter day!
Hail the King triumphant on His way!
Echo angels' songs in heights above;
Offer Him the tribute of your love.

Sing, O Heavens, and let Earth rejoice!
Praise the risen Lord with mighty voice.

Church Calendar.



April 25—Saturday. St. Mark, Evangelist.
 " 26—First Sunday (Low) after Easter.
 May 1—Friday. SS. Philip and James.
 " 3—Second Sunday after Easter.
 " 10—Third Sunday after Easter.
 " 17—Fourth Sunday after Easter.
 " 24—Fifth Sunday (Rogation) after Easter.
 " 25—Monday. Rogation Day.
 " 26—Tuesday. Rogation Day.
 " 27—Wednesday. Rogation Day.
 " 28—Thursday. Ascension Day.
 " 31—Sunday after Ascension.

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., Indianapolis, 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, Missouri, 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. HENRY L. BADGER is changed from Pomona, Cal., to 2118 Estrella Avenue, Los Angeles, Cal.

THE Rev. ALANSON Q. BAILEY of Hartwell, Ohio, has accepted a call to St. Paul's Church, Jeffersonville, diocese of Indianapolis, and will begin his rectorship there on May 1st.

THE Rev. W. GORDON BENTLEY, rector of St. Stephen's Church, New Hartford, N. Y., has been extended an invitation to become rector of St. John's Church, Passaic, N. J., to succeed the Rev. L. W. S. Stryker.

THE Rev. J. H. BROWN has resigned the rectorship of St. Mark's Church, Malone, diocese of Albany, and is living in Antwerp, N. Y. The Rev. HARRY A. BARRETT has been called to the rectorship of St. Mark's Church and will begin his work there after his ordination to the priesthood.

IT IS announced that the Rev. EDMUND J. CLEVELAND of Peabody, Mass., will succeed the Rev. George D. Hadley of St. John's, West Hoboken, N. J., who becomes rector of St. John's, Jersey City, on May 1st.

THE Rev. JOHN T. CROWE has resigned St. Luke's, Fort Collins, Colo., and accepted the charge of the Church of the Holy Trinity, Bramwell, W. Va., and its associated missions. He will reside at Bramwell and will take charge at once.

THE Rev. A. E. FILLMORE, rector of St. John's Church, Mankato, Minn., has tendered his resignation to the vestry, to take effect May 15th, after which date he will become rector of St. Martin's Church, Fairmont.

ARCHDEACON HOLDEN, who has been ill since last October, has recovered sufficiently to resume his duties as rector of St. James', St. James, N. Y. He conducted the service and preached on Palm Sunday.

THE address of the Rev. R. L. KNOX is changed from Reynolds, Ill., to Crivitz, Wis.

THE Rev. JOHN A. LINN, rector of St. Paul's Church, Mishawaka, Ind., has been advised by his physician to take an ocean trip. He left New York for Porto Rico on Saturday, April 18th, and will be gone about two months. The Rev. J. N. RIPPEY, M.D., will have charge of the parish until his return.

THE Rev. H. E. MARTIN, curate of Zion Church, Morris, N. Y., will enter upon his duties as rector of St. Peter's Church, Hobart, N. Y., early in June.

THE Rev. T. H. M. OCKFORD has resigned the rectorship of Christ Church, Morristown, N. Y., to take effect May 12th, and has accepted work in the diocese of Vermont.

THE Rev. M. S. RUNKLE, for three years past the Bishop's chaplain in charge of the Church of the Angels, Garvanza, Los Angeles, Cal., has resigned and expects to return to the East. His address after May 15th will be Cedar Rapids, Iowa.

THE address of the Rev. C. E. SHAW, which was formerly Hancock, Ind., has been changed to Fair Play, Washington county, Md.

THE Rev. WILLIAM M. SIDENER has been appointed priest in charge of Holy Cross Church, Fort Plain, and the Church of the Good Shepherd, Canajoharie, diocese of Albany.

THE Rev. MARCUS ALDEN TOLMAN of Bethlehem, Pa., accompanied by his wife, and by Miss FANNIE M. BUTLER of Mauch Chunk, Pa., expects to sail for Europe on the 30th of May, to be gone until October.

THE Rev. MILTON P. WORSHAM, rector of St. James' Church, Shelbyville, Ky., has tendered his resignation, to take effect May 1st. It is understood he is considering the taking up of work in the Southwest.

ORDINATIONS.

PRIESTS.

NEWARK.—On April 4th., at Trinity Church, Arlington, the Rev. JOHN J. BRIDGES, by the Bishop of the diocese. He was presented for ordination by the Rev. L. S. Osborne, and the sermon was preached by Archdeacon Cameron. Mr. Bridges has been in charge of Trinity Church since October 1st, 1907.

OKLAHOMA.—On Palm Sunday, in St. Paul's Church, Oklahoma City, the Bishop advanced to the priesthood the Rev. JOSEPH WEBSTER WATTS. The Rev. Dr. J. M. D. Davidson presented the candidate, the Rev. A. B. Nicholas of Guthrie being the preacher. The Rev. Mr. Watts is in charge of missions at Paul's Valley, Sulphur, and Lindsay.

TOKYO.—On the Second Sunday in Lent, the Bishop of Tokyo, in his Cathedral, advanced to the priesthood the Rev. TSUTAGORO KATADA. The sermon was preached by the Rev. Allan W. Cooke of Sendai, and the candidate was presented by the Rev. W. F. Madeley, under whom he has been working at Wakamatsu for the past year and a half. Mr. Katada is now to take charge of Grace Church, Tokyo.

DIED.

AMES.—Entered into life eternal, in his 70th year, on Tuesday, April 14, 1908, at Ware, Mass., JOHN HUBBARD AMES, for some time a resident of Stamford, Conn., and later of St. Paul, Minn.

PERCE.—At Chews, N. J., Monday of Holy Week, in communion with the Catholic Church, Miss KATE PERCE, for many years a faithful communicant of St. John's parish, Chews, N. J. At 6 A. M. she received the Blessed Sacrament and passed into Paradise a short time later. The Burial Office was said in St. John's Church at 10 A. M., Wednesday of Holy Week, and interment was made in St. John's cemetery.

May she rest in peace, and may perpetual light ever shine upon her. Amen.

WOOD.—Entered into rest, on Sunday afternoon, March 22, 1908, at Erie, Pa., JAMES WOOD, the beloved husband of Hannah Aveyard Wood, aged 62 years. The funeral services were held in St. Paul's Church at Fort Haven, Pa., March 26th.

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

MEMORIALS.

THOMAS WITHERS DRESSER, M.D.
 MARGARET DOREMUS DRESSER.

In loving memory of THOMAS WITHERS DRESSER, M.D., of Springfield, Ill., who entered into rest on April 27th, 1907; and of his wife, MARGARET DOREMUS DRESSER, who entered into rest on April 24th, 1907.

"They were lovely and pleasant in their lives, and in their death they were not divided."

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.

THE RECTOR of St. Peter's, Niagara Falls, N. Y., wants a priest who will take care of the parish during the summer. Offered: rectorry and compensation.

RECTOR WANTED; Church of the Redeemer, Superior, Wis. Salary \$900-\$1,000. No rectorry. Address: D. E. ROBERTS, Superior, Wis.

PARISH AND CHURCH.

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

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

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.

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.

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.

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

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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. MACWILLIE, Chevy Chase, Md.

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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.

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.

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MRS. BRODNAX will receive orders for researches, coat-armour, etc. Address: 24 Woburn Place, London, England.

MISCELLANEOUS.

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

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.

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

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

NOTICES.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury. Further particulars will be found in Leaflet No. 912. Send for it.

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

NEW NAME.

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

ENDOWMENT.

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

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

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

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

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

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

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:

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

BOSTON:

- Old Corner Bookstore, 27 Bromfield Street.

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

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

BALTIMORE:

- Church Book Store, 317 N. Charles Street, with Lycett Stationers.

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

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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.

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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.

THOMAS Y. CROWELL & CO. New York.

Pioneers in Education. Montaigne and Education of the Judgment. By Gabriel Compayré. Correspondent of the Institute; Director of the Academy of Lyons; Author of *Psychology Applied to Education, Lectures on Pedagogy*, etc. Translated by J. E. Mansion. Price, 90 cents net.

Paths to the Heights. By Sheldon Leavitt, author of *Psycho-Therapy, As Ye Will*, etc. Price, \$1.00 net; postage 10 cents.

The Young Malefactor. A Study in Juvenile Delinquency, Its Causes and Treatment. By Thomas Travis, Ph.D. With an Introduction by the Hon. Ben B. Lindsay, Judge of the Denver Juvenile Court. Price, \$1.50 net. Postage 15 cents.

NEW YORK PRAYER BOOK AND BIBLE SOCIETY. New York.

Libro De Oracion Comun (Prayer Book in Spanish Language).

THE MACMILLAN CO. New York.

The Atoning Life. By Henry Sylvester Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. Price, \$1.00 net.

The Common Sense of the Milk Question. By John Spargo, author of *The Bitter Cry of the Children*, etc. Price, \$1.50 net.

GEORGE W. JACOBS & CO. Philadelphia.

Problems of the Spiritual. By the Rev. Arthur Chambers, Associate of King's College, London, Vicar of Brockenhurst, Hampshire, England. Author of *Our Life After Death, Man and the Spiritual World*, etc. Price, \$1.00 net.

FUNK & WAGNALLS CO. New York.

The Next Step in Evolution. The Present Step. By I. K. Funk, D.D., LL.D. Price, 60 cents.

HENRY HOLT & CO. New York.

The Comments of Bagshot. Edited by J. A. Spender. Price, \$1.25 net.

Over Against Green Peak. By Zephine Humphrey.

PAMPHLETS.

Reformed Episcopal Orders Examined. By a Clergyman of the Protestant Episcopal Church.

Origines Eucharisticae. A Study of the Liturgy Under the Light of Recently Published Documents. By A. E. Alston, Rector of Earl's Framingham, Norwich, and Zouch H. Turton, Perpetual Curate of St. Mary's, Southtown, Great Yarmouth. (Wells Gardner, Darton & Co., Ltd., London.)

Our Own Missionary Diocese of California. Letter from Rev. John Williams Nichols, Shanghai, China.

The Divine Sovereignty. In Nature and in the Church, and the Apparent Position and Call of the Anglican Communion as Typified in the Old Testament. Respectfully Dedicated to His Grace Randall, Lord Archbishop of Canterbury. By S. C. (The Church Printing Company, London.)

THOSE homelier wildflowers, which we call weeds; yellow jappanned buttercups and star-disked dandelions, lying in the grass, like sparks that have leaped from the kindling sun of summer; the profuse daisy-like flower which whitens the fields, to the great disgust of liberal shepherds, yet seems fair to loving eyes, with its button-like mound of gold set round with milk-white rays; the tall-stemmed succory, setting its pale blue flowers aflame one after another; the red and white clovers; the broad, flat leaves of the plantain—"the white man's foot," as the Indians called it;—those common growths which cling themselves to be crushed under our feet and our wheels, making themselves so cheap in this perpetual martyrdom that we forget, each of them is a ray of the divine beauty.—*Oliver Wendell Holmes.*

LET A MAN start out at breakneck speed in the morning, pushing and driving and hurrying as if it were a matter of life and death to accomplish a given task before noon, and he will generally end by working himself into a fever of anxiety and harassing care before night. and the man who, under any pretext whatever, whether for the sake of wealth or learning or pleasure, has pursued this mad, rushing, whirling method of life for fifteen or twenty years, will find himself thoroughly disqualified for the normal enjoyment of life thenceforward to the end of his days.—*George L. Perin.*

THE CHURCH AT WORK

THE REV. R. E. BROWNING TO WORK IN CHINA.

ON JUNE 24th the Rev. Robert E. Browning of the diocese of Washington will leave New York for China, to work under Bishop Graves. The diocese will lose one of the best equipped of its younger clergy when he departs for his far distant mission field. Mr. Browning received his early training at Bladensburg Academy, Maryland, and from there went to St. Stephen's College, Annandale, N. Y., graduating A.B. in 1904. After the usual preliminaries, Bishop Satterlee ap-



REV. R. E. BROWNING.

pointed him a candidate for holy order and he entered the Theological Seminary in Virginia, from which he was graduated in June, 1907. At solicitation of Bishop Graves and others he has been induced to take up the work necessarily left off by the death of the Rev. Arthur Mann of St. John's College, Shanghai. This work is most important and will give full play to Mr. Browning's abilities. As the assistant of the Rev. Mr. Pott, much administrative work will come to his share and in Mr. Pott's absence he will be at the head of the college there. Mr. Browning will also have much teaching to do, for which he is well qualified; but his most important work will be in connection with the training of native candidates for the sacred ministry. He will soon be advanced to the priesthood. After leaving the seminary he was appointed secretary to the Bishop of Washington and remained in that position until the death of the Bishop last February. Besides his many duties as secretary, he was also the curate at the pro-Cathedral and did excellent work there. It is understood that besides the many duties mentioned, Mr. Browning will also act as secretary to Bishop Graves.

BROOKLYN PROTESTANT CHURCHES OBSERVE HOLY WEEK.

IT IS INTERESTING to note that the denominations are "keeping Lent" to the extent of holding special services during the last week of the forty days' fast. Not so very long ago they paid not the slightest attention to Holy Week or to any of the fasts or festivals of the Christian year. It may be regarded as an encouraging sign of the times that they now consider it spiritually helpful to them to withdraw from the world for even one week in the course of the year. Now we have the announcement that the First Baptist Church of Brooklyn will hold service every night, Saturday excepted; the Central Congregational Church will have services on Monday evening and Wednesday afternoon and evening; the Tomkins Avenue Congregational

will hold services every night and on Thursday night the Holy Communion will be celebrated; the South Bushwick Reformed Church will likewise have daily services. A number of others might be mentioned in which it is announced Holy Week services will be held daily or on alternate days.

LEAVES FOR NEVADA.

ON THE DAY following Easter, Bishop Robinson left Wisconsin for Nevada, where he will begin episcopal visitations at once. His successor at Racine College, the Rev. Dr. Shero, will be in residence May 1st. Bishop Robinson has been actively engaged on Sundays as well as on other days since his consecration on March 25th. On the Sunday following that event he preached a missionary sermon in St. Paul's Church, Milwaukee, in the morning. During the week he addressed the Woman's Auxiliary of St. Paul's Church on the work in Nevada, and on the following Sunday morning preached at St. James' Church, Milwaukee. He preached on Palm Sunday in the morning at St. Luke's Church, Racine, and at St. John's Collegiate Church in the evening, in which latter place he confirmed his first class, consisting of fifteen young men. He gave the address at the noonday service in Conservatory Hall, Milwaukee, on Maundy Thursday, and on Easter celebrated Holy Communion and preached his final sermon to the students of Racine College, his subject being "The Resurrection."

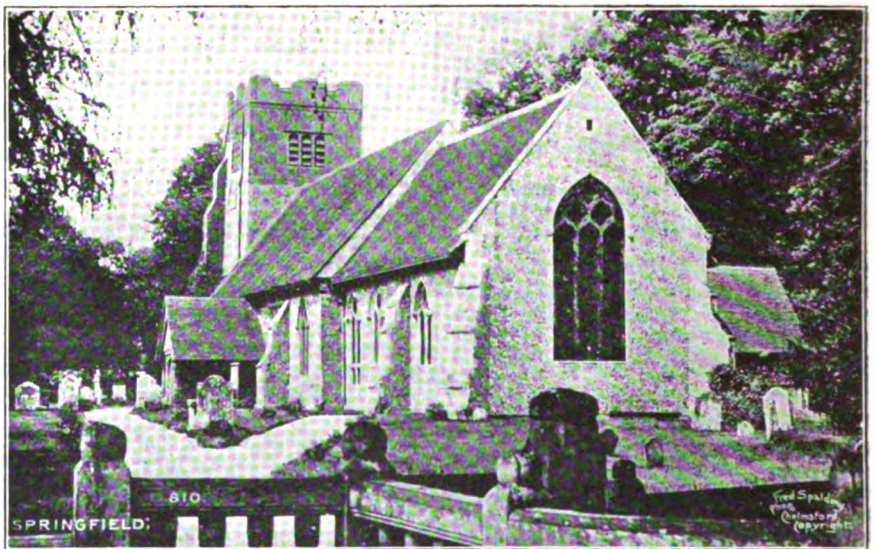
In the offering taken at St. James' Church for work in Nevada, there was contained a little piece of metal which conveyed to those who saw it no very distinct impression of what it might be. It was shown to the visiting Bishop, who suggested, with a perceptibility that must forever restrain Nevadans from viewing their Bishop as a "tenderfoot," that it was probably a nugget of gold. The nugget was accordingly assayed and shown to be of

Reno, which will be the Bishop's see city, has the State University and a Carnegie library, with all the conveniences of an old city and, as well, with one of the largest gambling saloons in the world. There is, however, a movement on foot in the city to get rid of gambling. The Bishop told entertainingly how a mining camp is established and told the story of Rawhide, which in a few months has grown to a population of 7,000 men with about 160 frame buildings, and those who cannot be accommodated in the buildings live in tents in the desert. He has already been requested to send a missionary to Rawhide and hopes to do so at once. Speaking of the great expense of living in Nevada, much in excess of what it is in the older parts of the country, he cited the instance of our missionary at Goldfield, who finds that living in that place is so high that he is unable to have his family with him and the latter are, therefore, living in a small country town in California. The Bishop asked that the prayers of the members of the Woman's Auxiliary of Milwaukee might follow him in his new work in Nevada, which, he said, would be of more assistance to him than anything else they could give.

Bishop Robinson leaves hosts of friends in the diocese of Milwaukee, wherein he has spent a large portion of his priestly life.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE BISHOP made his first visitation to the mission of St. Mark's, Springfield, Mass. (the Rev. C. E. Hill, priest in charge), recently and administered Confirmation. During his address he outlined a plan to change the name of the mission from that of St. Mark's to All Saints'. This change, which was accepted by the mission at a meeting after the service, is a happy one, as it binds together the parish church of All Saints' in



ALL SAINTS' CHURCH, SPRINGFIELD, ENGLAND.

that metal and was sold for \$7.50, the amount being added to the offering.

In his address before the Woman's Auxiliary at St. Paul's Church, mentioned above, Bishop Robinson spoke of the difficulties encountered by the early missionaries in Nevada and especially of the lonely work of Bishop Whitaker, who moved constantly from mining camp to mining camp, getting congregations wherever he could obtain a hearing. There are now permanent towns as well as mining camps and some of them are very attractive.

Springfield, England, and the mission of All Saints', Springfield, Mass. An added interest attaches to the change in the fact that William Pynchon, the founder of Springfield, Mass., and for whose native town in England the city in Massachusetts was named, was a communicant and at one time warden of the parish church. It is proposed to model the new church building to be erected for the mission on the design of the old parish church, a fine example of English Gothic architecture, as seen by the illustration given

herewith. A local architect is already working on the plans.

THE MEMBERS of Christ Church parish, Chattanooga, Tenn., worshipped for the first time on Palm Sunday in their handsome new church edifice, which has been in course of erection for four years. The church is not yet fully completed. It will take five or six years to accomplish this in every detail. There is a great broad screen of three arches to go between the choir and nave of the church. The pipe organ will be placed during the summer. It is probable that an organ will be one of the memorials given the church. The rector, the Rev. W. C. Robertson, is in correspondence with some friends in regard to such a gift. The church will have a number of memorials. The pulpit of oak and brass is a memorial to Mr. and Mrs. Elbert T. Sevier, both faithful and devout members of the parish. The cross at the altar is a memorial to Mrs. Williams, mother of Paul Williams. The brass vases are memorials to Mary Ann Virgin, mother of a member of the parish. The eagle lectern is a memorial to the father of Mrs. Louis Mattan, who was at one time a member of the parish. The mural and brass rest is a memorial to Mrs. George A. Chapman. The altar in the Lady chapel will be a memorial to Emily Theone Hawk, daughter of Mr. and Mrs. M. P. Hawk, devoted members of the parish. The Eucharistic lights will be a memorial to Edith Sevier. The processional cross will be a memorial to Overton Lea, Jr., given by his sister, Mrs. W. C. Robertson.

THE FOLLOWING changes, alterations, and improvements have been effected recently at St. Peter's Church, Auburn, N. Y.: The work in the chancel was under the direction of Cram, Goodhue & Ferguson of Boston, and consists of marble tile flooring and marble steps and treads, a parapet, and choir stalls of oak, handsomely carved. The choir floor has been lowered, while the sanctuary floor has been raised, thus bringing the altar to the proper height above the floor of the nave. The pulpit has been taken out of the chancel, and placed in the nave. The walls of the chancel have been re-tinted and the wall of the nave freshened. Vestment cases have been built in the chapel, which is used as a choir room, and both chapel and church have been fitted with electric lights. On Palm Sunday, when the vested choir made its first appearance, the grand old church, seating 1,000 people, was thronged with worshippers. The sermon was preached by the assistant rector, the Rev. Norton T. Houser. The Rev. John Brainard, D.D., rector for forty-three years, is confined to the rectory most of the time by the infirmities of age, but rejoices at the advancements of the parish. All the improvements noted have been paid for by the free-will offerings of the people. It is worthy of note that the "chapel" mentioned is the original parish church in which Bishop De Lancy was consecrated, and the rectory of St. Peter's is where Bishop Hobart died.

THE SIZE of the lot of St. Mark's Church, Waterville, Maine (the Rev. George B. Nicholson, priest), has been enlarged by one-half by a recent purchase. A substantial house stands on the land thus secured, which, when remodelled, will take the place of the present rectory. A new church and a parish house are planned, and it is hoped that they will be accomplished facts in the near future. Waterville is the seat of Colby College, a prominent Baptist institution, and an increasing number of the students attend St. Mark's. The present edifice is too small for the needs of the mission, and an adequate new one, with a proper equipment, will help greatly to forward the work of the Church in this growing educational and manufacturing centre of over 10,000 souls.

IT IS PROPOSED to begin this summer the building of a church to cost \$1,000, and later

a rectory, at Black Mountain, a few miles east of Asheville, N. C. One Church family of several communicants resides at Black Mountain, but there are several hundred permanent residents, and the place is fast becoming the center of attraction for hundreds of tourists in the summer. A site for the church has been selected by the Bishop of Asheville and the Rev. A. DeR. Meares, who visited the place for the purpose. Subscriptions in aid of the above object will be thankfully received by the Bishop or Mr. Meares.

A NEW ORGAN, which is giving great satisfaction, has been placed in St. Michael's Church, Auburn, Maine (the Ven. H. P. Seymour, priest). The work of the mission is steadily broadening. A probationary branch of the Girls' Friendly Society, with fifteen members, was recently organized.

THE NEW guild hall recently added to Christ Church, Gloversville, N. Y., was dedicated a short time since. The hall is 40x21 feet and is furnished in a modern manner. The Rev. Malcolm S. Johnston, the rector, officiated at the dedicatory service.

GROUND was broken on April 14th at Forest Hill, near Manchester, Va., for a new church to cost \$3,000. Work will be rapidly pushed and the edifice is expected to be ready for occupancy within a few months.

MEMORIALS DEDICATED AT CHRIST CHURCH, GERMANTOWN, PA.

A MEMORIAL altar and reredos were dedicated on Palm Sunday at Christ Church, Germantown, Pa. They are the munificent gift of Mrs. Crowder as a memorial of her



NEW ALTAR AND REREDOS.
CHRIST CHURCH, GERMANTOWN, PA.

late husband, Walter J. Crowder, sometime vestryman of the church. The work was executed by E. Maene, of Philadelphia, from designs of the architect, George T. Pearson of Philadelphia. The steps of approach to the paces are of Indiana stone, and the remainder of the structure is of Caen stone from France. The style is perpendicular Gothic, the central feature being a cross in central panel, overhung by an enriched canopy, over which is the upper part of a window portraying in stained glass the "Ascension." To give appropriate setting to the reredos, the chancel walls have been redecorated in bronze tone from the architect's designs.

The altar is of extremely simple and dignified treatment, having an *Agnus Dei* carved in the central front panel, the remaining ornament being merely a carved border on the four edges of the front, on which rests the mensa, a plain slab six inches thick but slightly moulded on edge, with carved heads of cherubs in the moulding. The retable is

entirely plain, save for the inscription in raised Gothic letters, "He that Eateth of This Bread Shall Live Forever."

The reredos is composed of a terminating pedestal at each side on which stand statuettes of the "Recording Angel" and "Angel of Peace" respectively, over which are traceried half octagon canopies with crockets and cresting. Adjoining these terminals towards the centre are beautifully carved half relief panels, that on the Gospel side being the "Annunciation," after Botticelli's painting, and on the Epistle side, the "Resurrection" after Axel Ender's painting. Each is surmounted by flat pierced canopies, back of which are electric lights to effectively define the carvings. The central panel is a large plain surface cross, and is given proper emphasis by a background of carved oak leaves. Over this cross is the main canopy, half octagon in form, the climax of all ornament, composed of open perpendicular tracery and crockets interwrought, carved pendants, and crowned by a stone cresting and finials. Electric lights in this canopy serve to give due effect to the lace-like tracery. The idea dominant in the design was to create a memorial in which effective outline should be combined with enriched and plain surfaces in such proportion as to present a not too elaborate, but dignified and Churchly composition, to be a fitting climax to the chancel's adornments.

NOTABLE BAPTISMAL SERVICE AT HEMPSTEAD, L. I.

AN INTERESTING event occurred at St. George's Church, Hempstead, on Palm Sunday, when the Rev. Dr. Snedeker, rector of the parish, baptized eighteen infants, said to be the largest number ever before baptized in the church at one time.

BISHOP PADDOCK IN EASTERN OREGON.

BISHOP PADDOCK began his work in Eastern Oregon by spending a week in each of the principal places wherein the Church has been organized and conducting what practically amount to a mission in several of these places. He spent a week in Baker City, a week in La Grande, a week at Pendleton, and then a week at The Dalles. Taking La Grande as an instance of his work in each of these places give an indication to the manner in which he has begun. He gave afternoon addresses successively on Baptism, Confirmation, Holy Communion, and Prayer, and in the evenings spoke on the subject "The One Holy, Catholic, and Apostolic Church." With two services each day there were increasing congregations throughout and an excellent class for Confirmation will be presented on his return. At Pendleton he confirmed a class of twenty-five at his first visit.

Other progress is reported from La Grande. New pews have been ordered for the church; and a set of Eucharistic vestments has been presented and used at early celebrations.

A CONGREGATIONAL CONFIRMATION.

THE REV. JOHN LEWIS CLARK, pastor of the Bushwick Avenue Congregational Church, Brooklyn, has instituted a "Confirmation" service, something which may finally lead to a yearning for the real thing on the part of the persons "confirmed," and perhaps the pastor himself.

He has written a suitable service, which he comments on by saying: "I have made free use of any forms at hand and yet a good portion of it is original and performed with a view of meeting the wants of our own church. It works with us. I do not know how it would work elsewhere." At his initial Dr. Clark "confirmed" eighteen boys and girls.

The opening words of the new service are calculated to cause the Pilgrim fathers to turn over in their graves. They are as follows: "Confirmation is an ancient rite of the Church, established by the apostles themselves, as when by prayer and laying on of their hands, those previously baptized into the name of the Lord Jesus Christ received the gift of the Holy Spirit. This sacred rite, in the case of those baptized in infancy, implies the confirming or strengthening of the grace imparted in baptism. Baptism brings the child into covenant relations with the Church, the parents or guardians believing for the child. Confirmation signifies that the child, having now come to years of discretion, believes for himself, and openly before the Church confirms and ratifies the godly act of parents or guardians in lending him to the Lord, of which baptism was the sign or seal. The crowning glory of confirmation, followed by a public reception into the fellowship of the Church, is to be divinely qualified to come to the blessed Communion table, our crucified and risen Lord Himself being the gracious Host."

UNDER CANON 19.

THE EDITOR asks that it be understood in all reports of functions under this head, that it is generally impossible for correspondents to know whether addresses herein reported week by week are given by license of the Bishop under the canon, or in defiance of the provisions of the canon. The plain language of the canon in restricting authority to issue any such licenses to the Bishops, had led the editor at the outset to assume as a matter of course that any such incidents were held under episcopal sanction, but events prove that in a number of these cases the Bishop is not even consulted. Such are instances of pure lawlessness on the part of the clergy, and in the impossibility of separating the one sort from the other, the functions when reported to this office are of necessity included together under this head.

A UNION SERVICE was held on the evening of Good Friday at St. John's Church, New Haven, Conn. (the Rev. Stewart Means, D.D., rector), at which a sermon treating of our Lord's threefold office of Prophet, Priest, and King was delivered by the Rev. J. Luther Seiber, pastor of the First English Lutheran Church, New Haven, and the lesson was read by the Rev. Frank R. Lucky, pastor Humphrey Street Congregational Society. The rector was vested in his cassock only and the two sectarian ministers wore no ecclesiastical vestments. The preacher spoke from the choir platform and not from the pulpit.

ST. PAUL'S CHURCH, Kansas City, Kan. (the Rev. L. G. Morony, rector), has combined with local Congregational, Methodist, and Presbyterian churches in the observance of what is designated on the official bulletin of services as "Passion Week Service—Monday-Friday, April 13-17," the dates comprising a part of Holy Week. According to the leaflet announcement, these services were held at noon at St. Paul's parish house on the four days, when addresses were given by the four ministers, including our own rector; at the First Congregational Church on the same evenings, when the speakers were exclusively sectarian ministers; and "Passion Services" from 12:15 to 3 o'clock on "Friday," which was not designated as Good Friday, at the First Presbyterian Church, when addresses were given on the Seven Last Words by a Methodist Bishop, Presbyterian, Congregational, and Baptist ministers, and by the rector of St. Paul's Church. It should be noted in this connection that none of these joint services were held in a consecrated church and, therefore, they are probably construed as not technically under the provisions of Canon 19 and presumably were not held by license of the Bishop.

AT ST. PAUL'S CHURCH, Oakland, Cal. (the Rev. Alexander Allen, rector), at the regular evening service on Palm Sunday, the address was delivered by Dr. Annie G. Lyle, a woman doctor, on "The Girl Problem in San Francisco." It is probable the address was not given by license of the Bishop under the canon.

THE ADDRESS at the Good Friday service at Trinity Church, Columbus, Ohio, diocese of Southern Ohio, at the noon hour, was given by Dr. Washington Gladden, the distinguished Congregational minister, whose subject was "Why Do I Believe in the Future Life?" The invitation was given jointly by the clergy of our three parishes in Columbus and with the consent of the Bishop.

DURING Holy Week addresses at midday services at Christ Church, Houston, Texas (the Rev. P. G. Sears, rector), were given by Presbyterian, Methodist, and Baptist ministers.

RECENT DEATHS AMONG THE CLERGY.

THE REV. WALTER MITCHELL died at Poughkeepsie, N. Y., on April 15th. He was 82 years old and was a graduate of Harvard University in the famous class of 1846 and then studied law and engaged in its practice for some years, but having decided that it was his duty to undertake the work of the ministry in the Church, he entered the Berkeley Divinity School, and after a course of study there, was ordained by Bishop Williams in 1858. His first Church work was in Stamford, Conn., from which he was called to St. Mark's Church, Philadelphia. Having already an appointment at the Berkeley School as lecturer on the relations of science to revelation, which he held from 1866 to 1872, he became in 1869 assistant in the Church of the Holy Trinity, Middletown, and was elected rector of the parish in 1872. He retired from this office after four years. Later he held rectorships in Vermont and New York and became in 1900 chaplain of Kenyon College at Gambier, O. His residence of later years has been in New York and Poughkeepsie. The degree of master of arts was conferred upon him by Trinity College in 1868. Mr. Mitchell was a man of fine literary powers. In 1889 he published *Bryan Maurice*, in which he gave a scarcely veiled picture of Bishop Williams and the life at Berkeley. The volume was well received at the time and it was republished some years ago as containing a reply by anticipation to some of the arguments advanced in *Robert Elsmere*. Another novel under the title of *Two Strings to His Bow*, was published in 1894.

THE DEATH occurred on Wednesday of last week in Montreal of the Rev. WILLIAM WRIGHT, M.D., a curate at the Church of St. John the Evangelist, Montreal. Dr. Wright was distinguished rather for his medical services to the world than as a priest of the Church, having taken orders in middle age. He achieved marked distinction in the former capacity, having graduated in 1846 at McGill College, Montreal, and devoted much of his life to the cause of research and education in medicine. He was *emeritus* professor of *Materia Medica and Therapeutics* since 1883 at McGill, and for half a century had been connected with various learned societies in connection with his specialty. He was ordained deacon in 1865 and priest in 1871, both by the Bishop of Montreal. His diaconate was spent as curate at the Church of St. James the Apostle, Montreal. He was rector of St. Stephen's, Lachine, for the next two years, after which he resided in Montreal, serving as curate at the Church of St. John the Evangelist, and continuing his work in medicine. He was author of books on *Treatment of Aneurism of Arteria Innominata*, and *Freedom of the Church of England*, and was

for several years joint editor of the *Medical Chronicle*. Dr. Wright is survived by two sons, both in holy orders, one of whom, the Rev. Clement B. B. Wright, Ph.D., is canon and chancellor of All Saints' Cathedral, Milwaukee; and the other, the Rev. Robert W. E. Wright, rector of Lennoxville and rural dean of Sherbrooke in the diocese of Quebec, Canada. Dr. Wright was buried on Good Friday. His age was 80 years.

THE REV. HARRY GWYNNE SMITH died in Washington, Kan., on April 12th, after being in the priesthood but two months. He was brought to Fond du Lac, Wis., his old home, for burial. The body lay in St. Augustine's chapel of the Cathedral until the funeral, which was held on Wednesday, April 15th. The services were conducted by the Rev. Canons Sanborn and Rogers, and the committal was in Rienzi cemetery. There survives a widow, both parents, and one brother. Mr. Smith was ordained deacon on January 25, 1907, by Bishop Millsbaugh of Kansas and was priested early in the present year.

THE DEATH occurred on Monday in Passion Week of the Rev. CHARLES E. DOBSON, rector of St. John's, Dickinson, N. D. Mr. Dobson was ordained priest by Bishop Howe in 1880 and worked for a time in Pennsylvania. He was the founder of the Church work in Dickinson many years ago. For some time he was in Montana, where he was rector of the Church of the Incarnation, Great Falls, returning to North Dakota to take charge of Park River, and later of Dickinson. He was an accomplished musician, vocal and instrumental, and also a practical man of affairs, as also a most faithful and devout priest.

MEMORIAL AND OTHER GIFTS.

AN ADDITION is being built to The Home for Consumptives, Denver, a Church institution for lung and throat sufferers, which was founded thirteen years ago by the Rev. F. W. Oakes. During that time he has developed an effective plant. To-day the Home has a fully equipped hospital, cottages where families may be together, and accommodations for 150 people. There is a chapel where daily services are held and a nurses' home given by Mr. W. D. Sloane and furnished by Mrs. R. T. Auchmuty. The addition now under construction is a workshop where convalescents may find diversion. It is in the centre of the group of twenty-two, and easy of access from all. It will be surrounded by a garden and pergola, and its large, airy rooms, balconies, and verandas will be fitted for rug weaving, drawing, carving, embroidery, and light sloyd work. Those who need financial assistance will be able to find light employment as well as diversion. The building is given by Mrs. Samuel W. Bridgman and Mrs. John Innes Kane, in memory of their mother, Mrs. William C. Schermerhorn, who for years was a zealous friend of the Home.

AT THE Easter morning services at All Saints' Church, Atlanta, Ga., a memorial window of unusual beauty was unveiled to the memory of Elizabeth King Pate. It is the first of a series of windows which will, in sequence, illustrate scenes in the life of Christ and His ministry in pictorial and symbolic form and present a comprehensive narrative of the gospels. The memorial was designed by Frederick Wilson and was executed by the Tiffany studios, New York. The window is gothic in its general form and detail, and consists of three large panels with smaller lancets above. The subject of the design is "The Annunciation to the Virgin," and represents the appearance of the angel Gabriel to the Blessed Virgin, as described in the first chapter of the Gospel of St. Luke.

A WINDOW from the Tiffany studios has been placed in St. John's Church, Boonton.

N. J., and was blessed on Easter day. The subject is The Good Samaritan. The inscription is:

TO THE GLORY OF GOD
AND
LOVING MEMORY OF
FRANCIS DAYTON CANFIELD,
FIRST RECTOR OF THIS CHURCH.
"THEN SAID JESUS UNTO HIM:
'GO AND DO THOU LIKEWISE.'"

The window is a very handsome one and will ever be a source of joy to the people of the parish, and especially to those members who remember their earliest rector and his work. Of these some remain to testify, while many have gone before.

AN ARTISTIC memorial window has just been installed in Christ Church, Waltham, Mass. (the Rev. Francis E. Webster, rector), and it represents the Nativity. In the left panel are the figures of the Holy Mother and the infant Jesus with angels hovering about. In the right panel is a group of angels with instruments, while the upper portion of the window is filled in with shafts of light radiating from the Star of the East. The coloring of the window is rich and brilliant. The lower portion is in light tones of green, blue, and pink, changing to golden tints above. The window was designed by Frederick Wilson and executed in Favrille glass by the Tiffany studios in New York. In the panels in the lower portion of the window are inscriptions to the memory of Frank Henry and Mary Ella Perkin.

WITH THE early celebration of the Holy Communion, at 6 o'clock, on Easter day, the new chancel of Emmanuel Church, Cleveland (the Rev. Wilson R. Stearly, rector), was first used. This beautiful addition to the new church has been under construction for the better part of the past year. A special service of benediction will be held on Wednesday, April 22nd, at which addresses will be made by Bishop Leonard, the Rev. Walter R. Breed, D.D., rector of St. Paul's, and the Rev. Albert B. Putnam, rector of St. Mark's Church, Mauch Chunk, Pa., a former rector of the parish.

IN THE Sunday school room of St. John's Church, Cleveland (the Rev. Ransom Moore Church, rector), which is also used for the purpose of week-day services, a black walnut altar and reteros, the gift of St. John's Church, Auburn, N. Y., has been installed. The room has recently been repaired and re-decorated. Mr. Church was the rector of the latter parish for several years before going to Cleveland a year ago. There have also been received from two parishioners, as memorials, a large silver and gold baptismal bowl and shell, made by Geissler of New York.

A MEMORIAL WINDOW was unveiled on Easter day in St. James' Church, Philadelphia (the Rev. William C. Richardson, D.D., rector). It is the gift of Mrs. J. F. Smith in memory of her daughter, Anna M. Zimmermann, and was designed by Frederick Wilson under the direction of Louis C. Tiffany. The handsome window consists of three panels and represents scenes pertaining to the history of the Christian Faith and contains figures of the angel Gabriel, Virgin Mary, St. Ann, St. Agnes, and the Christ Child and a lamb.

A PLAIN processional cross, very massive and handsome, with no decorations except the inscriptions cast in plain letters, has been given to the Church of the Resurrection, Fern Bank, diocese of Southern Ohio, by Mr. Charles W. Short, who was for many years senior warden of the church. On the obverse side of the cross is the first stanza of the 359th Hymn; on the reverse is "Sacred to the memory of Mary Dudley Short." Mr. Short and his wife were most closely identified with the work of the parish from its beginning.

AN IMPRESSIVE service occurred on the evening of Palm Sunday at St. Lydia's mission, Brooklyn, when two handsome oak chancel chairs were presented by John W. Burnett in memory of his aunt, Mrs. E. Burnett Crawford. A credence table, to harmonize with the chairs and altar, was also presented by the Rev. George V. Dickey in memory of the children of St. Lydia's who have been called beyond. These gifts were a total surprise to the congregation. They were dedicated to the Rev. G. V. Dickey.

ON PALM SUNDAY at St. Paul's Church, Albany, N. Y. (the Rev. Roelif H. Brooks, rector), there was dedicated the fifth memorial window erected during the last two years. The subject is "Christ at the Home of Mary and Martha." The window is erected to the glory of God and in memory of Adam Van Allen and his wife and of Elizabeth M. Barker. It is the gift of Garret A. Van Allen. The design is an original one by Frederick S. Lamb.

A LARGE memorial window of unique design has been ordered for old St. John's Church, Brown below Third Street, Philadelphia, in memory of the late lay assistant, James McCullen, Jr. The St. Charles Society, of which he was a member, started the fund. The window will shortly be consecrated with the fine new organ lately installed.

ST. LUKE'S CHURCH, Germantown (the Rev. Samuel Upjohn, rector), has just lost by death one of its most faithful laymen, Reed A. Williams, Jr. Mr. Williams was a vestryman at St. Luke's for thirty years, twelve of which he acted as warden. By his will St. Luke's receives \$3,000.

SEVEN very fine mural paintings of the Fra Angelico angels have been placed over the altar of Holy Trinity Memorial chapel, Spruce Street, Philadelphia, and were unveiled and dedicated on Easter Day.

TRINITY CATHEDRAL, Cleveland, O., has received the gift of a handsome bronze sanctuary rail from Mrs. Frank Billings of Cleveland, and also a carved oak sedelia from an anonymous donor.

BY THE WILL of the late Mrs. Elizabeth Zinn of Cincinnati, \$3,000 was left to endow a bed at the Children's Hospital of the diocese of Southern Ohio and \$2,000 was given to the diocesan Girls' Friendly vacation house.

A TABLET has been placed in St. Paul's Church, Petersburg, Va., in memory of the late beloved rector, the Rev. Dr. O. S. Bunting. The memorial is a mark of love and respect from the congregation.

THE LATE Jane McHone of Philadelphia left \$2,000 of her estate to the Domestic and Foreign Mission Society of the Church and \$100 to the Church of the Redemption.

NOTABLE CONFIRMATION CLASSES.

SOME notable Confirmation services, as regards number of confirmed, have lately been held in Philadelphia. At St. Simon's Church (the Rev. Edgar Cope, rector), 71; at the Church of the Saviour, of which the late Rev. Dr. Bodine and the Rev. Cassius M. Robert were rector and associate rector, 80; and at the Holy Apostles (the Rev. Nathanael S. Thomas, rector), 98, sixteen of the latter being presented by the Rev. Mr. Burch, one of the efficient staff of the city mission, his class having been formed from persons unattached to any parish.

ON PALM SUNDAY, at St. Paul's Church, Cleveland, Bishop Leonard confirmed a class of 38, mostly adults. Included in the class were a number of former Presbyterians, Congregationalists, Methodists, Lutherans, and Roman Catholics. On Maundy Thursday a class of 54 was confirmed at the Church of the Ascension, Lakewood, O., of which the

Rev. George Fred Williams is rector. In the class were many adults, including several husbands and wives, and a considerable number of former denominational adherents, mostly Presbyterians.

ON PALM SUNDAY forty-four persons were confirmed in Grace pro-Cathedral, Indianapolis. A family of three others, belonging to the same class, was presented three weeks earlier by special arrangement on account of the expected absence of one member. Of the whole number of forty-seven, sixteen had been baptized just previously, eight of them, men and boys. Only fifteen of the entire class could be said to have had Church bringing up. Twenty-six were adults, nine men and seventeen women. The rest were young people, eleven male and ten female. Altogether fifty-eight have been presented for Confirmation in this church within a year.

NEW WINDOW IN SALEM (MASS.) CHURCH.

EASTER COMMUNICANTS of Grace Church, Salem, Mass. (the Rev. James P. Franks, rector), enjoyed the privilege of viewing the new window installed to the memory of Benjamin Henry Fabens, the gift of his widow, Mrs. Fabens. The memorial occupies a position over the door of the edifice and it has for its subject St. John the Divine. The figure is shown seated. In his left hand he holds the chalice, his traditional emblem, and his right hand is slightly raised in an atti-



NEW WINDOW,
GRACE CHURCH, SALEM, MASS.

tude of instruction. The coloring of the work is in soft tones of blues and greens, the drapery of the figure is in white and light golden tints and the background is a mass of luxuriant foliage with brilliant sky effects. The whole is set in an ornamental framing of architectural character. In the panel in the lower portion of the window is this dedicatory inscription:

TO THE GLORY OF GOD
AND
IN LOVING MEMORY OF
BENJAMIN HENRY FABENS
1848 1907

The window was designed by Frederick Wilson and executed in Favrille glass by the Tiffany studios of New York.

PRIMARY COUNCIL, EIGHTH MISSIONARY DEPARTMENT.

THE PRIMARY COUNCIL of the Eighth Missionary Department, which includes the dioceses of the Pacific coast and those of Idaho, Nevada, Utah, and Arizona, will be held in Portland, Ore., from May 20th to 22nd, inclusive. On Wednesday evening a general

mass meeting will usher in the session, at which the Bishop of Oregon will preside and addresses will be made by the Rev. Arthur S. Lloyd, D.D., general secretary of the Board of Missions; the Ven. Archdeacon Pentreath of British Columbia, and the Bishop of Salt Lake. On Thursday, at St. David's Church, after a celebration of the Holy Communion, the conference session of the Council will be held, and addresses made by the Rev. L. C. Sanford, departmental secretary, and by Bishop Funsten; in the afternoon the Bishop of Spokane, Judge George H. Williams of Portland, and W. A. M. Van Bokkelen of San Francisco. Then will follow intercessions for the growth of the missionary spirit throughout the Department. At 7 P. M. the Church Club of Portland will give a banquet to the Department, at which the Bishop of Oregon will preside and brief speeches will be made. On Friday at the Conference Session "The Needs and Opportunities Within the Department as Seen by the Bishops" will be discussed by the Bishops or their representatives. In the afternoon a visit will be made to St. Helen's Hall, where an address will be made by the Bishop of Nevada. The afternoon will be taken up by discussion of "The Apportionment Plan," speakers to be the Rev. N. B. W. Gallwey, the Rev. J. P. D. Llwyd, and the Rev. A. K. Smith. A general mass meeting presided over by the Bishop of Oregon at 8 P. M. will conclude the session, at which the Bishop of Olympia and the Rev. Arthur S. Lloyd will speak, the farewell words being spoken by Bishop Scadding.

THE OBSERVANCE OF LENT.

GEORGIA.—St. Mark's Church, Brunswick, has had a daily celebration since Ash Wednesday, and midday services lasting fifteen minutes for busy people daily, besides daily Evening Prayer. There were good congregations at every service, especially at Holy Communion every morning. Good Friday there were large congregations at all of the services, especially at the Three Hours' service, which was preceded by Morning Prayer, Litany, and Pro-Anaphora at 11 A. M. The rector, the Rev. R. E. Boykin, took all the services.

INDIANAPOLIS.—All reports would indicate more than usual interest in the Lenten services in Indianapolis generally, but particularly has this been true of the daily noon-hour gatherings in Christ Church. Heretofore such business people's services have been held during the latter half of the Lenten season only, but this year the entire period was covered and the response has been gratifying. Every Friday morning between Ash Wednesday and Holy Week the Churchwomen have held union meetings in Christ Church parish house, under the auspices of the Woman's Auxiliary, the objects being both devotional and educational. The experiment proved very successful in every respect.

MASSACHUSETTS.—Good Friday services in the Boston parishes were largely attended, especially the Church of the Advent, Trinity, Emmanuel, St. Paul's, St. Stephen's, and the Church of St. John the Evangelist. At the Advent the Very Rev. Frank Vernon, dean of St. Luke's Cathedral, Portland, Me., had the Three Hours' service and his spiritual and convincing manner and his impelling voice made a deep impression on the large congregation. It had previously been made known that money would be received for the Chelsea sufferers at all of the day's services, and the plates at the door of the edifice were piled high by the time the large congregation had filed out. The Rev. Francis Boyer had the altar service at 11 o'clock.

At St. Paul's Church there was a service of the Three Hours, the first, if memory is correct, ever held in that edifice. It was in charge of the rector, the Rev. William Howard Falkner. The Rev. G. M. Brinley of Concord, N. H., conducted a similar service at

St. Stephen's. The Rev. Dr. Mann preached at Trinity and the Rev. Dr. Worcester at Emmanuel, and at both of these forenoon services there were unusually large congregations.

MISSOURI.—The Bishop of the diocese was the speaker at the closing services of the Brotherhood of St. Andrew at the Garrick Theatre. The noonday Lenten services have been an unqualified success, and arrangements are already in hand for next year.

LONG ISLAND.—Palm Sunday in Brooklyn churches was duly celebrated. At St. Paul's, Clinton Street (the Rev. W. E. L. Ward, rector), there was a great congregation at the midday Mass. A palm blessing service and procession preceded the Eucharist and it was long past the noon hour when the services ended. Similar services were held at St. Martin's, President Street, and St. Jude's Blythebourne. Less ornate but very inspiring services were held at the Church of the Redeemer, St. Timothy's, St. Luke's, and St. Michael's. Additional Lenten services are being held in nearly all the parishes during Holy Week and, in many instances, there is preaching night and morning. The custom of celebrating the Holy Communion on the evening of Maundy Thursday is still adhered to, although it is by no means so general as it once was.

OHIO.—Holy Week was well observed in all of the Cleveland parishes. In number the services exceeded the totals of former years. At Trinity Cathedral there were four daily services all the week. On Good Friday the Cathedral services were as follows: At 7 A. M., in place of a celebration of the Holy Communion, there was an intercessory Litany; at 10:30 A. M. Morning Prayer was said, followed by the "Three Hours' Service" from 12 to 3 o'clock. At this latter service there was an immense congregation, taxing the capacity of the building to the utmost. In the evening there was a full Cathedral service, with a sermon on "Pilate," by the Rev. L. E. Sunderland of the Cathedral staff. At this service also there was a very large attendance. Other parishes of the city showed corresponding activity. In addition to the Prayer Book offices the "Three Hours' Service" was held at Emmanuel, St. James', and Holy Spirit, and at St. Paul's, East Cleveland. On Good Friday night Stainer's Crucifixion" was sung by the choirs of St. Mark's and Good Shepherd, Cleveland, and Ascension, Lakewood. At Grace Church, Cleveland, Gounod's "Redemption" was sung and at Emmanuel Church, Cleveland, there was a special devotional service, consisting of "The Story of the Cross" (Hymn 106), interspersed with passages from the four Gospels giving the story of the Crucifixion. The Brotherhood of St. Andrew noonday Lenten services, which have been held in the Lyceum Theatre, Cleveland, were brought to a successful termination with the service on Good Friday. The speakers for the closing week were: Monday, the Rev. Walter R. Breed, D.D.; Tuesday and Wednesday, Bishop Leonard; Maundy Thursday, the Rev. Dr. Breed; Good Friday, the Rev. Charles Steele Davidson. The attendance throughout the week was unusually good.

PENNSYLVANIA.—The attendance at the Lenten services in all Philadelphia parishes has been greater this year than ever before. The same can be said of the midday services held under the auspices of the Brotherhood of St. Andrew for business people. At St. Stephen's, in the heart of the business section, the number reached over 25,000. At old St. Paul's, in the midst of the offices of bankers and brokers, the number was 10,000, and at old Christ Church 8,000 were recorded. At the same time sectarian revival services were in progress. At nearly all the 110 parishes and missions of the Church in Philadelphia, the Three Hours' service was held on Good Fri-

day and, the weather being ideal, the attendance in each case was large. There were fewer instances than on former occasions of evening celebrations of the Holy Communion on Maundy Thursday, many churches having renditions of Stainer's "Crucifixion" and other musical services of a like nature on that night.

SOUTHERN OHIO.—The Lenten noonday services at the Lyric Theatre, Cincinnati, closed with the service on Good Friday, conducted by Bishop Vincent. From the first service until the closing one the attendance was larger than in any previous year. On several occasions, it was impossible for the theatre to hold all those who wished to attend. The total attendance during the services was 20,700, and the daily average was 828. The addresses of the clergy were most excellent and were listened to with marked attention. An especially gratifying feature was the large number present of those who were not of our communion.

WASHINGTON.—All the services of Holy Week were unusually well attended this year, not only in the city, but the reports from the country parishes are the same. There were an increased number of services in all the churches this Lent. Most of the city churches had daily Eucharists and the rest on both Wednesdays and Fridays. Another great help to Churchmen of Washington has been the communicants' meetings in many churches, where a quiet hour has been spent under the rector's leadership, which cannot but be productive of greater spiritual growth. The oratorio "Olivet to Calvary" was rendered in several churches this week and the music was very helpful and inspiring.

OF ESPECIAL INTEREST TO MEN.

IT IS ENCOURAGING to report that a deep and general interest is being taken in the suggestion of the Inter-Brotherhood Conference that the first week in Advent next shall be observed by Christians of every name throughout the world as a season of special prayer for the coming of the Kingdom and that Christians everywhere may be brought to recognize their personal responsibility to hasten it. Our Board of Missions has voted to urge this great effort on the attention of all its missionaries, and letters of approval, many of them very cordial, have been received already from the Presiding Bishop, the Bishop and the Bishop Coadjutor of Albany, the Bishops of Pennsylvania, South Dakota, and Dallas, the Bishop Coadjutor of Western Michigan, the Bishops of Montana, New York, New Mexico and Arizona, Ohio, California, Georgia, Massachusetts, Lexington, Los Angeles, Connecticut, Sacramento, Minnesota, Maine, Chicago, Long Island, Western Massachusetts, Porto Rico, Central New York, Salina, Quincy, Utah, Harrisburg, and Oregon. Many of them have promised to urge it in their convention addresses this spring. The Archbishop of the West Indies will urge it on the Brotherhood and the churches under his jurisdiction, and the Bishop of Stepney promised to ask the coöperation of the Church of England Men's Society. The other Brotherhoods in the United States are cordially endorsing the plan as fast as their executive committees meet. Word has already been had from the Presbyterian Brotherhood and from the men's movement of the Church of the United Brethren in Christ of their formal approval, with informal assurances from the officers of almost all the others. Several of them will present the matter to their national conventions to be held this spring, and to the general assemblies or conventions of their denominations.

THE ANNUAL Layworkers' Conference of Maryland will be held in St. Peter's parish house, Baltimore, on Thursday, May 14th, the Bishop of the diocese presiding. The special subject for discussion is the plan formulated

and set forth by the Church Laymen's Missionary Congress in New York last January, and embrace the following suggestions: Church Workers' Commons; Corp. of Missionary Speakers; Workers' Annual Missionary Conference; Church Extension; Going Outside of Church Wall; Men Trained to Raise Money for Missions; Men's Missionary Societies. This conference will be held under the auspices of the Laymen's Missionary League of Maryland.

THE CHRISTIAN STUDIES SOCIETY, an inter-parochial lay organization of the Church in the city of Albany, N. Y., and vicinity, is about to enter its third year of existence. It was organized in the fall of 1906 by Clarence M. Abbott of Albany for the study of the history, doctrine, and worship of the Church. The regular meetings have been informal. A course of subjects is arranged for the season, and the members, after selecting a topic, prepare a paper or read a selection from some authority. The reading of papers is followed by a general discussion of the subject under consideration. The course this season has been on the "Anglican Church."

DURING the Lenten season several members of the Brotherhood of St. Andrew in Manhattan assisted greatly in rendering the Sunday evening services at St. Lydia's, Brooklyn, in some instances travelling long distances. Among those thus assisting were Fred C. Kurz, secretary New York local assembly; F. G. Shelby, travelling secretary; H. W. Harvest of the Junior Brotherhood; G. A. Ely, president of the Junior Brotherhood, and F. C. Morris and Mr. Dunbar of St. Ann's chapter, Brooklyn.

THE ANNUAL meeting of the Christian Social Union will be held on Tuesday, April 28, 1908, 3:30 p. m., at the Church House, Philadelphia. The speakers will be John M. Glenn, Esq., director of the Russell Sage Foundation, and Clinton Rogers Woodruff, Esq., president of the union. The Bishop Coadjutor of the diocese of Pennsylvania will preside.

THE LAYMEN'S FORWARD MOVEMENT has been organized with twenty men in the parish of the Church of the Redeemer, Biloxi, Miss.

BISHOP COADJUTOR FOR MARYLAND.

NOTICE is given by the Bishop of Maryland of his intention to make request at the convention of the diocese to be held in Emmanuel Church, Baltimore, on May 20th, for the election of a Bishop Coadjutor; and that if favorable action is taken by the convention he will immediately afterward call a special convention for the purpose of electing a Bishop Coadjutor, to be held immediately after the adjournment of the annual convention, to-wit, on May 21st.

THE BISHOP OF LOS ANGELES INTERPRETS CANON 19.

THE BISHOP of Los Angeles has given an official interpretation of Canon 19 in the following letter:

"BISHOP'S OFFICE, 253 So. Olive St.,
Los Angeles, California.

April 14, 1908.

"MY DEAR SIR:—In view of certain incidents which have occurred since the meeting of the General Convention at Richmond and which are likely to result in an unedifying controversy, I think it wise, in advance of any application to me under Canon 19, to issue a statement which bears directly upon such decision as I may be asked to make in the future.

"In the first place, my license to officiate within a church of this diocese will only be given to a person professing the faith of the Nicene Creed.

"In the second place, my ruling will be

that a special service must be one arranged for the attainment of some end not reached by the usual services of the Church. The framers of this canon did not contemplate the introduction into our Church of ministrations supplementary to those of our own clergy, which should be sufficient. They desired, however, to provide for such exceptional addresses as hitherto had been made without proper canonical sanction.

"As this canon originated in the House of Bishops, I know that the principles which I have enunciated in the foregoing statement are those which led the Bishops of the American Church to vote unanimously for its passage.

"Believe me, sincerely yours,

"JOSEPH D. JOHNSON,

"Bishop of Los Angeles."

MISSION TO COLORED RACE AT CHILLICOTHE, OHIO.

THE VEN. JAMES H. DODDSON, Archdeacon of the Columbus Convocation, recently concluded a mission at Chillicothe, Ohio. It was in many ways a great success. St. Mark's is a colored church and almost the entire colored population was aroused. For many years the colored people of Chillicothe have heard of nothing but Baptists and Methodists; some even thought that the Episcopal Church was an organization started in recent years, some time since the Civil War. The Archdeacon's instructions were a revelation to many. There were four services each day: Holy Communion at 8 A. M., prayers for missions at noon, instruction in the ways of the Church at 4 P. M., and Evensong and sermon at 8 P. M. The first three services were well attended and at night there was standing room only. It is too early to speak of results, but it is confidently expected that the seed sown will bring forth much fruit.

OPENING OF THE NEW PRO-CATHEDRAL AT HAVANA.

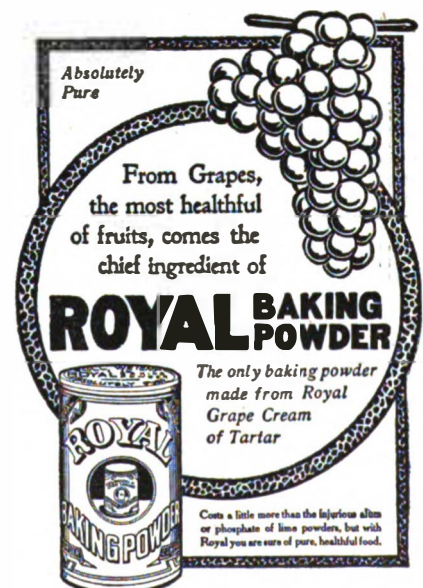
AT LAST, after roaming from hotel parlor to lobby, to a rented store, and thence to a temporary building, a noble house of worship has been erected, through the indefatigable effort of the Bishop and the Dean, aided by the self-denying labors of the congregation, and assisted by the generous gifts of friends in the United States. On Palm Sunday this splendid building, which is to be the pro-Cathedral, was opened with solemn services, conducted by the Bishop and the Dean, assisted by all the clergy of Havana, together with those of Matanzas, Bolondron, and Guanabacoa. The first service was a Celebration in English, at which the Bishop was the celebrant, assisted by the Dean. This was followed by a Celebration in Spanish, at which the Rev. M. F. Moreno was the celebrant, assisted by the Rev. Francisco Diaz of Matanzas. At 10 A. M. Matins was said, the sermon being by the Bishop. The procession consisted of the postulants, the candidates for holy orders, the clergy from Matanzas, Bolondron, and Bacuranao, Canon Morell, the Rev. A. T. Sharpe, warden of the seminary, Archdeacon Steel, Dean Colmore, and the Bishop. The church was trimmed throughout with palms. The large congregation more than filled all the seats, and many people stood throughout the entire service. Large delegations came from Matanzas, more than fifty miles away, and from Macagua, more than one hundred miles. A very fine musical service was rendered by a large chorus choir, under the direction of the choirmaster, Mr. Ernest Smith. The Bishop preached the sermon. The offerings for the building fund amounted to nearly \$1,500, besides those for current expenses.

This building is the culmination of years of waiting, prayers, self-denial, and hoping almost against hope, on the part of the congregations of Havana, and it now stands as

a monument of their exertions and faith. It also represents the good taste and judgment, as well as skill of the architect, harmonizing perfectly as it does with its surroundings. It is in the "Spanish Colonial" style, with its severely plain interior walls of great height, and mighty semi-circular arches, with absolutely no ornamentation except that which will adorn the reredos. Without, it is equally severe, with the exception of the great portal, and the upper part of the tower, where the wonderful "Churrigueresco" work has been massed with very striking effect. The chancel departs from the usual Spanish churches in that it is much deeper, so as to make provision for a large choir. The building is fireproof, being constructed of reinforced concrete, and having a tiled floor; the only woodwork in the whole building being that of the doors and the windows. A very striking effect is made by the inserting of panels of colored tile, or "azulejos," into the cement work of the upper part of the tower. The building is 105 feet in length, 40 feet in breadth of nave, or 50 feet including the baptistery, and 71 including the choir room and sacristies. It is at present furnished only with the old furniture of the old chapel, including the altar. It is intended that the new furniture shall be from the designs of the architects, and that everything in the building, even the pendant electric brackets, shall be in perfect harmony with the intention of the edifice.

CHURCH PEOPLE AIDING CHELSEA SUFFERERS.

THE FIRE at Chelsea, Mass., continues to be the leading topic of conversation throughout the diocese of Massachusetts, and, to the credit of its clergy and laity, contributions from Churchmen have been turned in in generous amounts. While St. Luke's Church in that city was not within the fire zone, as already announced in this paper a week ago, many of its parishioners lost their all. The old wooden church formerly occupied by the parish before taking possession of its beautiful concrete church was completely destroyed. Since the conflagration none has worked harder than the Rev. Edmund Booth Young, the rector, and these new labors coming so closely upon his recent convalescence from illness makes a severe demand upon his physical condition. All the parishes have been contributing not only money but clothing for men, women, and children, and Holy Week was indeed a busy one in the most philanthropic way for everyone in Greater Boston.



EASTER DAY AT HOLY APOSTLES' CHURCH, PHILADELPHIA.

THE EASTER services of the Church of the Holy Apostles at Twenty-first and Christian Streets, Philadelphia, were more largely attended than on any previous Easter Day. The number of communions made was 909, of which more than two-thirds were at the early celebrations. The offerings of the congregation for church expenses amounted to \$4,547.18, and in the evening the Sunday schools and Bible classes presented their Lenten and Easter offerings for missions, amounting to \$11,994.57, which is over \$2,000 in excess of last Easter. The offerings of the Sunday schools of the Memorial chapel of the Holy Communion for missions amounted to \$1,721.90, which is an increase of \$140.

NASHOTAH STUDENTS NOT PRO-ROMAN.

IN VIEW of the reports that are being circulated in regard to the effect of Canon 19 upon the student body at Nashotah House, it may be well to state the facts. Nashotah House consists of two schools: the Seminary, in which are men studying for Holy Orders; and the Preparatory Department, in which are men preparing for the Seminary. It has been found necessary to send away from the Seminary one man, a member of the junior class, for Pro-Roman tendencies. Two members of the junior preparatory class withdrew to enter the Roman Church. These were men who were sent to the Seminary last fall from Eastern parishes. The remaining student body of Nashotah has no sympathy with the Pro-Roman movement. Two clerical instructors in the preparatory department also entered the Roman communion, as already stated.

CONSECRATION OF DR. REESE.

IT IS ANNOUNCED that the consecration of the Bishop-elect of Georgia will take place the latter part of May in Christ Church Savannah. It is hoped that the Presiding Bishop will officiate. The Bishop of Tennessee will be the preacher. Dr. Reese has replied to the invitations from different places, that the exigencies of the work will require that Savannah be chosen as the See.

HOLY WEEK AND EASTER IN MILWAUKEE.

THE MOST perfect weather imaginable that greeted the dawn of Easter in Milwaukee, aided in giving the fullest opportunity for the observance of the day, and the opportunity was embraced by congregations that, as usual, crowded all the churches. The number of communions is generally reported to have broken the record, especially at St. John's Church, where more than 400 people received the Blessed Sacrament during the day, most of them at the early celebration. The Easter offerings also were large, that at St. Paul's reaching an amount something in excess of \$6,000, being, it is believed, the largest Easter offering ever made in a Milwaukee church. Holy Week congregations similarly were excellent and the week was observed with the usual solemnities. At All Saints' Cathedral the Bishop blessed the oils for unction on Maundy Thursday at the High Celebration. The Three Hours' Service was quite general on Good Friday, the meditations being given by the Rev. Dr. Barry of Nashotah at All Saints' Cathedral; by Prof. Fosbroke, also of Nashotah, at St. James'; and by Bishop Webb at St. John's. At St. Mark's Church, the serious illness of the rector, the Rev. A. L. Bumpus, made it necessary for the daily services of Holy Week to be omitted, but the services of Palm Sunday were taken by Prof. Fosbroke, Bishop Webb officiated and administered Confirmation on

the evening of Good Friday, and the Rev. Arthur Piper, D.D., of Racine, conducted services on Easter. The noonday services at Conservatory Hall under the auspices of the Brotherhood of St. Andrew were remarkably well attended during Holy Week, though the attendance during Lent generally was not very large, this being the first year that these services have been held daily throughout the season. The Bishop of Milwaukee was speaker on Wednesday noon, the Bishop of Nevada on Thursday noon, the Rev. Frederick Edwards on Good Friday, and Dean Delany on Saturday.

ALBANY.

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

Mission Started at Hartwick.

THE REV. THOMAS S. KILTY, rector of Christ Church, West Burlington, has opened a mission at Hartwick. He reports an attendance of about sixty at the services and believes that there are good prospects of a permanent work in this place.

VOLUMES OF SERMONS

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And Other Sermons, Long and Short, for General and Particular Occasions. By the Rev. CYRUS TOWNSEND BRADY, LL.D., rector of Trinity Church, Toledo, Ohio. Author of "The Bishop," "American Fights and Fighters," etc. With frontispiece portrait and individual autograph of the author. Cloth, \$1.25 net. Postage 12 cts.

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Books to be read by adult candidates for Confirmation or others requiring instruction on the Church.

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ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop. Personal Mention.

THE REV. THOMAS D. WINDIATE of St. Paul's Church, Fayetteville, has been appointed delegate to represent the diocese at the Pan-Anglican Congress, and expects to sail on May 30th.

ATLANTA.

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

Death of Miss Julia E. Howell.

MISS JULIA ERWIN HOWELL, the young daughter of Mr. and Mrs. Clark Howell, Jr., the editor of the Atlanta Constitution, and a communicant of All Saints', Atlanta, died recently after a short illness.

CENTRAL NEW YORK.

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

Thieves Rob Choristers of St. Paul's Church, Syracuse.

AN EXCEEDINGLY annoying and detestable act of petty thievery was effected at St. Paul's Church, Syracuse, on Good Friday. While the twenty-five members of the choir were in the chancel, thieves gained entrance to the robing room and rifled the pockets of all the garments the choristers had laid aside to don their vestments, in a few instances articles of clothing being taken. The police were notified, but have no clue.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Delegates to the Pan-Anglican Congress.

THE BISHOP of Lexington and Mrs. Burton sail for England on May 16th to be present at the Pan-Anglican Congress and Conference. He has nominated the Rev. H. E. Spears of Trinity Church, Danville, as one of the delegates. Mr. and Mrs. Spears sail May 30th on the Friesland.

MAINE.

ROBT. CODMAN, D.D., Bishop.

The Work of St. Paul's Church, Brunswick.

THE INTERIOR of St. Paul's Church, Brunswick (the Rev. Louis A. Parsons, rector), is being redecorated. Owing to the fact that Brunswick is the seat of Bowdoin College, the Church's work in the town is not confined to the regular population, but extends to many of the students. During the century and more of its existence it has graduated over forty men who have entered the Church's ministry.

MASSACHUSETTS.

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

Personal.

THE REV. DR. WILLIAM COPLEY WINSLOW of Boston was elected president of the Hamilton College Alumni Association in New England at its recent annual dinner in that city. He was also elected vice-president of the Hobart College Alumni Association of New England at its recent dinner, of which the Rev. Dr. Alexander Mann is president.

MILWAUKEE.

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

Condition of the Rev. A. L. Bumpus.

THE REV. A. L. BUMPUS, whose serious illness was reported last week, is now much better and was reported last Saturday to be out of danger. Early last week he was obliged to submit to a serious operation, and considerable anxiety attended the few days following it. Though weak, he is now gradually regaining strength.

PENNSYLVANIA.

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

Good Friday Offerings Devoted to Colored Mission in Philadelphia.

THE BISHOPS of the diocese issued a pastoral letter, asking that the churches devote their offerings on Good Friday to the building fund of St. Augustine's mission for colored folk, Philadelphia, in charge of the Rev. Henry McDuffy.

WASHINGTON.

Book by the Rev. W. L. Devries to Further the Late Bishop's Ideas.

A BOOK called The Foundation Stone Book, has just been published by the Rev. W. L. Devries, Ph.D., a canon of Washington Cathedral. Its object is to take up the Cathedral publications where the Bishop left off and carry on these ideas further while the time is ripe. Dr. Devries is well qualified for such a task from his long and close personal association with Bishop Satterlee. The book opens with the best memorial account of the dead Bishop yet seen, and then Dr. Devries outlines all the plans, arrangements, and hopes that occupied the attention of the Bishop concerning the Cathedral from the first, and carefully carries the reader through all the steps towards their completion, to the crowning point of the Bishop's life—the laying of the foundation stone of the great National Cathedral. The object and aim of the bereaved diocese at present is gone into, namely: the raising of the fund for the Satterlee Memorial chapel of the Nativity, which will be a part of the great Cathedral structure. The book is most delightfully written, and will well repay the reading.

COFFEE EYES

It Acts Slowly but Frequently Produces Blindness.

The curious effect of slowly daily poisoning and the gradual building in of disease as a result, is shown in numbers of cases where the eyes are affected by coffee.

A case in point will illustrate:

A lady in Oswego, Mont., experienced a slow but sure disease settling upon her eyes in the form of increasing weakness and shooting pains with wavy, dancing lines of light, so vivid that nothing else could be seen for minutes at a time.

She says:

"This gradual failure of sight alarmed me and I naturally began a very earnest quest for the cause. About this time I was told that coffee poisoning sometimes took that form, and while I didn't believe that coffee was the cause of my trouble, I concluded to quit it and see.

"I took up Postum Food Coffee in spite of the jokes of Husband, whose experience with one cup at a neighbor's was unsatisfactory. Well, I made Postum strictly according to directions, boiling it a little longer, because of our high altitude. The result was charming. I have now used Postum in place of coffee for about 3 months and my eyes are well, never paining me or showing any weakness. I know to a certainty that the cause of the trouble was coffee and the cure was in quitting it and building up the nervous system on Postum, for that was absolutely the only change I made in diet and I took no medicine.

"My nursing baby has been kept in a perfectly healthy state since I have used Postum.

"Mr. ———, a friend, discarded coffee and took on Postum to see if he could be rid of his dyspepsia and frequent headaches. The change produced a most remarkable improvement quickly."

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CURE AT CITY MISSION

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"A young woman came to our city mission in a most awful condition physically. Our doctor examined her and told us that she had scabies (the itch), incipient paresis, rheumatism, etc., brought on from exposure. Her poor body was a mass of sores from scratching and she was not able to retain solid food. We worked hard over her for seven weeks but we could see little improvement. One day I bought a cake of Cuticura Soap and a bottle of Cuticura Resolvent, and we bathed our patient well and gave her a full dose of the Resolvent. She slept better that night and the next day I got a box of Cuticura Ointment. In five weeks this young woman was able to look for a position, and she is now strong and well. Laura Jane Bates, 85 Fifth Ave., New York, N. Y., March 11, 1907."

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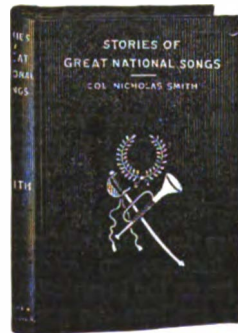
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Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which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



The Young Churchman Co.

WESTERN NEW YORK.

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

Prohibition by the Bishop.

THE BISHOP has forbidden the Rev. George C. Richmond to celebrate Holy Communion on the stage of the Corinthian Theatre, Rochester, according to the announcement of Mr. Richmond's intention to do so on Maundy Thursday in connection with the noonday services he had held at that place during Holy Week. After his intention to celebrate Holy Communion at the theatre had been made known, the clergy of Rochester held an informal meeting at the parish house of St. Luke's Church and unanimously memorialized the Bishop to prohibit the holding of that service. The Bishop thereupon issued an admonition to Mr. Richmond, forbidding him to celebrate Holy Communion at the place mentioned.

WYOMING.

JAS. B. FUNSTEN, D.D., Miss. Bp. in Charge.

Programme of the Coming Convocation—Progress in the Diocese.

THE FIRST annual Convocation of the Missionary District of Wyoming will be held at St. Matthew's Cathedral, in Laramie, on April 29th to May 1st. There will be a meeting of the Woman's Auxiliary on Wednesday, with addresses by Dean Bode, the Rev. J. Roberts, and the Rev. Dr. Onderdonk. The convocation sermon will be preached by the Rev. J. A. Tancock. On Thursday there will be addresses on Sunday School work and in the evening a general missionary meeting.

BISHOP FUNSTEN has just returned from a 3,000-mile trip through the diocese, during which he confirmed over a hundred candidates. A rectory has recently been built at Douglas, of which place Rev. J. A. Tancock is rector. Improvements are being made to the Cathedral plant at Laramie, among which is the fitting up of the basement of the Cathedral for Sunday school rooms and parochial use. At St. Mark's, Cheyenne, of which the Rev. R. L. Harris is rector, a handsome house has been purchased for a rectory; the confirmation class here numbered forty-four. The outlook for the Church in the diocese is considered to be excellent.

CANADA.**News Notes of the Various Dioceses of Our Sister Church.****Diocese of Fredericton.**

BISHOP RICHARDSON sails for England on Saturday, April 25th, to attend the Pan-Anglican Congress and Missionary Conference. Others from this diocese who will attend are the Ven. Archdeacon Forsythe, Chatham; Ven. Archdeacon Raymond and Mrs. Raymond; the Rev. G. A. Konhring and Mrs. Konhring, Miss Ethel Jarvis of St. John, and the Ven. Archdeacon Newnham of St. Stephen.—AT A MEETING of the Executive Committee of the Synod on April 8th, the Ven. Archdeacon Newnham reported that twelve divinity students, three of whom would be supplied by the Colonial and Continental Church Society, would be stationed in vacant parishes during the summer. The Rev. Canon Harrington was placed on the Standing Committee to replace the Ven. Archdeacon Raymond, who now becomes an *ex-officio* member. The committee on the incapacitated clergy fund decided to continue the pension to Rev. Dr. Hunter, now in England. The Rev. G. A. Konhring and the Very Rev. Dean Schofield were admitted to the benefits of widows' and orphans' fund.—OWING to the absence of Bishop Richardson and a number of the diocesan clergy at the Pan-Anglican Conference, the Synod will not meet till October.—THE REV. W. R. HIBBARD, at present principal of the Grammar School at Bethier-Haut, near Montreal, is to be the new principal of Rothesay College for Boys. He

will succeed Principal I. E. Moore and will take charge in June, at the close of the summer term.

Diocese of Montreal.

IT IS FEARED that the the visit of Sir Frederick Bridge, the great English organist and conductor, to Montreal, will not be in some respects the pleasure to Anglicans that was hoped for. It had been arranged to have the festival of music in Christ Church Cathedral, and to charge for the seats, but Bishop Carmichael has refused the use of the church unless the promoters are willing to depend for remuneration on the offertory. There were other difficulties. It is stated that the festival being held so soon after Easter is a mistake, as the church choirs were all too busy preparing for their Easter work. St. George's choir refused to undertake any part, and the organist, Mr. Illsley, said it was very unfortunate such a time had been chosen, as there was no one whom the Church of England choirs would feel more honored in helping than Sir Frederick Bridge.—HOLY WEEK was marked by a large number of daily services in the city churches. On Good Friday the Three Hours' service was given out in St. John the Evangelist and the Church of the Advent. Bishop Carmichael held a confirmation on Palm Sunday in the Church of St. James the Apostle.

Diocese of Ontario.

THE DEATH of the Rev. Canon Baker took place April 10th, at his son's residence near Guelph. He had held several charges in the diocese, and of late, though on account of his age (80 years) he had retired from active work, he had assisted in the services of St. James' Church, Guelph. He at one time assisted at St. Mark's Church, Philadelphia. He received deacon's orders in 1853, and priest's in 1855.—BISHOP MILLS leaves Canada May 5th, and will be away for several months.

Diocese of Toronto.

THE 31ST of May is to be observed throughout the diocese as the day on which the thank offerings for the Pan-Anglican Congress are to be presented and special services will be held. A meeting will be held early in May, to bid farewell to the delegates

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to the Congress.—AT ST. LUKE'S CHURCH, Toronto, a processional cross was dedicated and used for the first time on Palm Sunday.

Diocese of Moosonee.

BISHOP HOLMES has just returned from a lengthy trip up near the Arctic Circle, and he was able to be present and to dedicate the new Church of St. John the Evangelist, at Chappleau, March 29th. Many gifts have been sent for the furnishing of the new church. The brass alms dish was given by the Indian women of the Bible class in the parish.

Diocese of Ottawa.

SPECIAL SERVICES in connection with the movement to commemorate the Quebec Battlefields are to be held May 24th. Bishop Hamilton brought the matter before the clergy and it was approved. The churches are to be supplied with special offertory envelopes and reference will be made to the work of the association.

Diocese of Niagara.

THE PRAYER DESK, lectern, and pulpit of brass, presented to St. Thomas' Church, Hamilton, by Mr. C. Grantham, were dedicated March 29th.—ARRANGEMENTS for the convention of St. Andrew's Brotherhood, to be held in Hamilton the first week in October, are completed.

Diocese of Quebec.

BISHOP DUNN held three confirmations on Palm Sunday in the city churches in Quebec.—THE WORK of the Cathedral Guild during the past year has been very successful, more than \$1,000 having been spent by the society in beautifying and improving the sacred building.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 21 West 81st St., New York.]

The Lenten season that has just passed has been notable for a great many special musical services. Of late years there has been a growing tendency toward making Lent a sort of musical "opportunity." At no time of the year are there so many organ recitals, and performances of elaborate anthems, cantatas, and selections from oratorios.

Indeed we may even say that *musical fasting* during the penitential season is practically unknown in many of our churches. Lenten service lists show a general drift toward musical enrichment, with the exception perhaps of the Communion Office.

In churches where there is a weekly choral Eucharist, we find in some cases a reduction and simplification, partly through the substitution of a hymn for the Gloria in Excelsis, and partly through the use of settings that are not particularly joyful or brilliant. But the average Lenten service list, in city churches supporting choirs of reputation, is, as a rule, as elaborate as in the Christmas and Epiphany seasons. This tendency is especially noticeable in the music selected for Evensong.

Various explanations are offered in excuse. One is that some extra effort should be made to attract people to church when "social functions" are temporarily suspended, and when withdrawal from worldly distractions leaves many church-goers with a certain amount of leisure on their hands which should be turned if possible to their spiritual good.

A peculiar temptation to many choir-masters lies in the fact that many of the most inspiring compositions, such as "take hold" of choristers, and make them sing whether they will or not, are the Lenten motets of such masters as Dvorak, Haydn,

Mozart, Gounod, Spohr, Mendelssohn, Handel, and Bach.

Some of the most distinctly popular of these are the Lenten anthems of Charles Gounod. "Gallia," "All Ye Who Weep," "By Babylon's Wave," "Come Unto Him," "O Come Near to The Cross," and "O Day of Penitence," are works of remarkable power, and they seldom fail to move both singers and congregation. In rendering music of this kind at Evensong, it is more or less difficult to prefix it by settings of the *Magnificat* and *Nunc Dimittis* which are out of keeping on the score of "tameness" and lack of inspiration. Consequently the most striking examples are used, and when Easter Day arrives it is almost impossible to make Evensong stand out in striking contrast with what has gone before.

This does not apply with equal force to the Morning Service, because on Easter the Communion Service, even in churches where it is chorally neglected on ordinary occasions, is the chief service of the Feast. Whatever reasons we may have for this constant enrichment of Lenten music, it is undeniable that we are, strictly speaking, in error.

During Lent there should be a special effort made toward musical fasting. While motets of the great masters need not be necessarily barred out, yet in the service music, canticles, and hymns, there should be much greater care exercised in making all conform to what is ecclesiastically correct, and less care taken to "attract."

In some churches a judicious use of plain-song and unisonous music all through Lent solves the problem. Such music may not "please." It may be uninteresting to the singers and to the people, but it brings out the special teaching of the season, and paves the way to a fitting contrast at Easter-tide.

We append a number of Easter lists from different parts of the country. Among the anthems and services therein mentioned our readers will notice the compositions of our distinguished American composer, Dr. Horatio Parker, of Yale University. Dr. Parker is easily the best ecclesiastical musician we have, and it is encouraging to note the growing popularity of his church music.

We observe that there is comparatively little prominence given this year to adaptations from Latin masses. Anglican Communion music is more in evidence than usual, and we consider this a good sign.

A number of organists seem to have forgotten that the *Jubilate* is not the appropriate Canticle for Easter, or in fact for any Sunday in the year, unless to avoid repeti-

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tion of the *Benedictus*. If there is any day on which the *Jubilate* is not to be used that day is Easter!

Handel's "Hallelujah" still holds its place as an Easter anthem, and Eyre's Communion Service in E flat continues to be a favorite. We notice that some of the lists contain words that are not in the Prayer Book or Hymnal. Rectors seem to disagree over the strict application of the rubric in this matter.

Church of the Holy Comforter, W. Philadelphia, Pa.—M., Te Deum in B-flat, Smart; "Christ Our Passover"; "Awake, thou that Sleepest," Reed; "Awake Up My Glory," Barnby; Communion Service in B-flat, Cruickshank; E., Mag. and Nunc in B-flat, Dr. John Smith. L. W. Harris, O. & C.

Christ Church Cathedral, Louisville, Ky.—M., Te Deum in F, Morley, Jubilate in F, Schilling; "As It Began to Dawn," Martin; Communion Service in F, Steane; Sanctus, Gounod; "Behold, Ye Despisers," Parker. Ernest A. Simon, O. & C.

Calvary Church, Pittsburgh, Pa.—M., Te Deum in E, Parker; "Hallelujah Chorus," Handel; E., Mag. and Nunc in C, Roberts; "As It Began to Dawn," Martin. James E. Bagley, O. & C.

St. Stephen's Church, Providence, R. I.—M., Communion Service from the Third Mass, Haydn; "Hallelujah," from "The Messiah"; "Oh, the Golden Morning," Le Jeune; E., Mag. and Nunc in C, Eaton Fanning; "Why Seek Ye the Living?" Converse; Te Deum in B-flat, Macfarlane; "Hosannah," Granier. William H. Arnold, O. & C.

St. Paul's Church, Rochester, N. Y.—M., "Allegro" in B-flat, Beethoven; Communion Service in G, Durand; Sullivan's "The Strain Upraise of Joy and Praise"; E., Mag. and Nunc in D, Field; Stainer's "My Hope is in the Everlasting." Beecher Aldrich, O. & C.

St. Paul's Church, Albany, N. Y.—"Christ Our Passover," Sheppard; Te Deum in F, Morley; "We Declare Unto You," Matthews; Benedictus and Agnus, Robinson; Magnificat and Nunc Dimittis in A-flat, Mann; Hosanna, Granier. Robert H. Moore, O. & C.

St. Luke's Church, Matteawan, N. Y.—M., Kyrie and Sanctus in A-flat, Gordon Williams; "Now is Christ Risen from the Dead," West; Venite, Goodward; Te Deum, Field; Jubilate, Danks; "Awake, Glad Soul, Awake," Schneckler; E., Cantata, "Cross and Crown," Gordon Williams; "O Worship the King," G. Williams. Gordon Williams, O. & C.

Christ Church Cathedral, Montreal, Can.—M., Communion Service in B, Thomas Adams; E., Magnificat and Nunc Dimittis in F, Tours; Anthem, "As It Began to Dawn," Martin; "They Have Taken Away my Lord," Stainer; "Who Shall Roll Us Away the Stone?" Torrance. John B. Norton, O. & C.

St. James' Church, Milwaukee, Wis.—M., Te Deum in F, Lemare; "Christ Our Passover," Schilling; Communion Service from "Messe Solenne," Gounod; "Worthy is the Lamb," Handel; E., Mag. & Nunc in A, West; Cantata, "The Resurrection," C. F. Manney. Mrs. C. E. McLenagan, O. & C.

Grace Church, Brooklyn Heights, N. Y.—"Oh, the Golden, Glowing Morning," Le Jeune; "Christ Our Passover," Parker; Te Deum in B-flat, Stanford; Communion Service in C, Tours; "Awake, Awake," West; "The Day of Resurrection," Martin. Frank Wright, O. & C.

Calvary Church, Memphis, Tenn.—Communion Service, Warwick Jordan; "Christ Our Passover," Tours; "The Day of Resurrection," G. W. Marston; "The Strife is O'er," Steane. The Communion Service by James Shaw will be sung at the early Celebration. T. Jefferson Hall, O. & C.

Christ Church, Dayton, Ohio.—"Christ Our Passover," Plainsong 5; Morning Service in G, Calkin; Communion Service in E-flat, Eyre; "Alleluia, the Lord Liveth," Cuthbert Harris; "Splendente Te Deus," Mozart. W. W. Lanthurn, O. & C.

Trinity Church, Buffalo, N. Y.—Kyrie and Credo in E-flat, J. E. West; "As It Began to Dawn," Vincent; Nunc Dimittis, Stainer; Te Deum in A-flat, Harwood; Jubilate in F, Coleridge-Taylor; "Most Glorious Lord of Life," J. E. West. Seth Clark, O. & C.

St. John's Church, Charleston, West Va.—Te Deum in E-flat, Barrett; Jubilate in D, Field; Anthems, "From Thy Love as a Father," Gounod; "As It Began to Dawn," Vincent; Communion Service in D, Field, and Magnificat and Nunc Dimittis in E-flat, Kimmins. J. H. Francis, O. & C.

Church of the Redeemer, Morristown, N. J.—"Christus Resurrexit," Ravello; Te Deum in E-flat, Garrett; "This is the Day," Lemare; Sanctus, Calkin; Postlude, Coronation March, Meyerbeer. Sidney A. Baldwin, O. & C.

St. Paul's Church, Baltimore, Md.—M., "Christ Our Passover," Hodges; Te Deum and Jubilate in D, King; Kyrie in A, Cooper; "Hallelujah, Christ is Risen," Steane; Sanctus and Gloria in C, Calkin; Nunc Dimittis in D, Barnby; E., Mag. and Nunc in D, Farrow; "Hallelujah," Beethoven. Miles Farrow, O. & C.

St. Paul's Church, Cleveland, Ohio.—M., "Christ Our Passover," Gregorian; Te Deum and Jubilate in C, Gounod; "Shout, Ye High Heavens," Chadwick; Communion Service in C, Parker; E., Mag. and Nunc in B-flat, Stainer; "Behold, There Shall Come a Day," Tours. Charles E. Clemens, O. & C.

St. Paul's Cathedral, Cincinnati, Ohio.—M., Te Deum in B-flat, Stainer; Service in A and D, Stainer; Sanctus in F, Gounod; "Worthy is the Lamb," Barnett; "God Hath Appointed a Day," Tours; E., Magnificat and Nunc Dimittis, Marks; "Blessed Be the God and Father," Wesley. K. O. Staps, O. & C.

St. Thomas' Church, N. Y.—"Christ Our Passover," Macfarlane; Te Deum in G, Calkin; "When the Sabbath Was Past," Bartlett; Mag. and Nunc in G, Martin; "Now Christ the Lord," Pluddemann; "Come See the Place," Parker; "Hallelujah Chorus," Handel. Will C. Macfarlane, O. & C.

St. Luke's Chapel, N. Y.—Te Deum in A, Selby; Benedictus, Hopkins; "God Hath Appointed a Day," Tours; Communion Service in C, Martin. Miss J. Belden, O. & C.

Trinity Church, N. Y.—M., "The Lord is My Strength," Goss; Communion Service in D, No. 3, Haydn; "As It Began to Dawn," Martin; E., Mag. and Nunc in B-flat, Smart; "Behold, I Shew You a Mystery," Handel. Victor Baier, O & C.

St. Mary's Church, Philadelphia, Pa.—Te Deum in B-flat, Stanford; Benedictus in F, Tours; Communion Service in F, Smart; Anthem, "God Hath Appointed a Day," Tours; "Rejoice in The Lord," Martin; "Christ Our Passover," H. W. Parker. Harold M. Balsley, O. & C.

St. Stephen's Church, Colorado Springs, Col.—M., March Triumphal, Lemmens; "Easter Chant," Richardson; Te Deum and Jubilate in C, Dudley Buck; "They Have Taken Away My Lord," Stainer; "Awake Up, My Glory," Barnby; Communion Service in D, Woodward; E., Mag. and Nunc in E-flat, Barnby. Bertram T. Wheatley, O & C.

St. John's Church, Bridgeport, Conn.—"Christ Our Passover," Tours; Te Deum in C, Jordan; Jubilate in C, Schilling; "As It Began to Dawn," Martin; "Speak Ye Comfortably," Shackley; "Hallelujah," Handel; Communion Service, King Hall. W. P. Twaddell, O. & C.

Woe to the creature who, whilst calculating what is necessary to his plans, does not above all things count upon God's aid, and who does not give Him all the glory.—Bossuet.

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