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The Living Church

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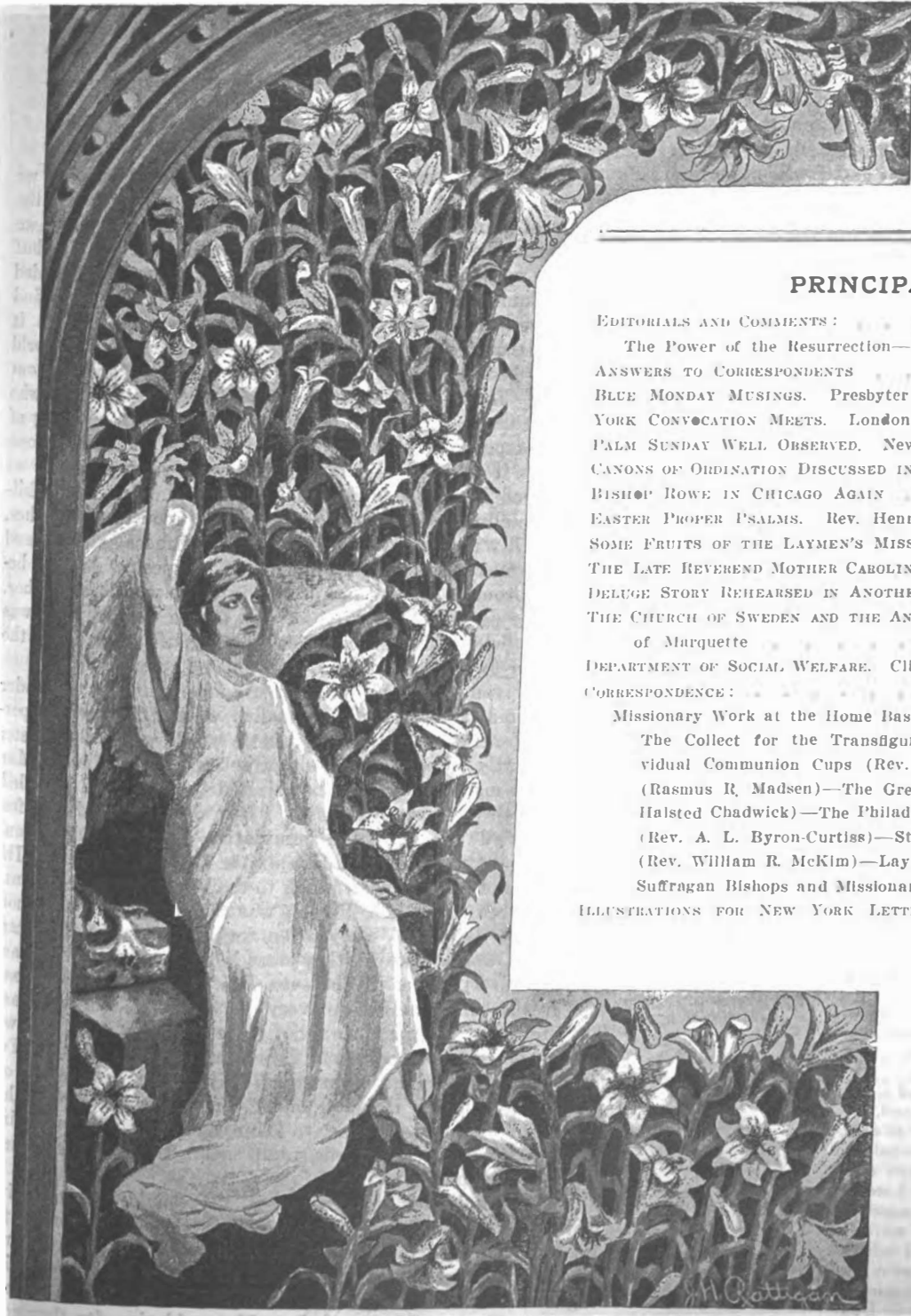
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THE POWER OF THE RESURRECTION.

FOR EASTER DAY.

IN the returning to life of Lazarus, Jairus' daughter, and the son of the widow, we see merely the calling back of their spirits to the earthly bodies which they had left. This was not a resurrection, but a return to the same earth-life, with all the limitations implied in that word. They came back also at the bidding of another, even at the Voice of Christ.

But the Resurrection of our Blessed Lord was entirely different, for He rose triumphant, by His own power; having, as He had previously said, power to lay down His life, and power to take it again. His Resurrection knew no limitations: although He took to Himself the same Body that hung upon the Cross, and that had lain in the manger, yet its earthly properties were changed, and it had become a glorified and risen Body, no longer subject to the laws of time and space. These barriers are not known in the Risen Life.

In the return to the world of those He raised from the dead, there is no promise of the resurrection of the mortal body; it was but a revelation of the continuance of personality after death. But to-day, when we celebrate His Resurrection, we know that our flesh may rest in hope, and we can say with the patriarch Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Our Lord said, "I am the Resurrection and the Life"; and again, "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day."

There is a two-fold viewpoint from which we may look upon the Easter message. The first is the power and privilege that flow to us from the Resurrection. Man longed for the proof of immortality. His whole being had ever cried out against the thought of annihilation, of extinction in the darkness of the grave; yet how was he to know that the body he had inhabited, and in every part of which his soul had dwelt, would ever be his again? But now humanity knows that it will live again in personal, individual, throbbing life. Changed it is true, and glorified, yet we shall see the same dear forms of our loved ones, and they will behold us as we looked when upon this earth; transfigured, however, with the brightness of the risen life. Ah! no wonder that the Easter joy radiates from the faces of those who are fed from the altar on the great day of the Paschal feast. No wonder that life, with all its trials, seems bright, for Death hath lost its sting, and is forever swallowed up in victory.

The second thought born of the Resurrection, and flowing from the first, is our obligation, because of the high power and privilege which is ours. "But as many as received Him, to them gave He power to become the sons of God." The gate of everlasting life has been opened, as the collect says, but to enter it we must purify ourselves, even as He is pure. "If ye then be risen with Christ, seek those things which are above." The children of the Resurrection must not live the careless, idle, self-loving lives of the votaries of this world. They have entered upon a new dispensation, and they must forget the things that are past and press forward, if they wish to win an entrance into the life eternal.

C. F. L.

AN EASTER DAY.

Within my heart there springs today
A blessed, hopeful song;
I hear it echoed far away
By an angelic throng.
With willing lips my God I praise,
In grateful homage kneel,
For now, upon this Day of days,
What doth He not reveal!
With eye undimmed I look above.
At the white Throne I see
The Saviour, who, with matchless love,
There intercedes for me;
I hope,—I praise,—for I believe
The stone is rolled away!
How can a true disciple grieve
When dawns an Easter Day?

—Helen Elizabeth Coolidge.

"ALIVE FOR EVERMORE."



LIFE is the key-note to the joy of Easter Day. Since Christ our Lord came forth alive from the tomb, we can understand that it is no mere sentiment or fancy that leads us to see in the reviving life of grass and tree and flower the parable and prophecy of immortality. The God of the Gospel is the God of nature, and for those who cannot read, or who, reading, cannot understand, He writes out each year in the death and revival of the green things of earth the story of a coming springtime that shall never fade. Through the sight of the clean-washed earth and fresh blue sky, and the sound of singing birds, He puts new pulses of life even into those who are growing old; so that in the aged we often see a bright hopefulness of outlook and gentleness of judgment, and a willingness to make new beginnings, which we look for in vain

in those who still plan to do much in this world.

Christians are invincible optimists, often almost against their will. They are impelled to feel that winter cannot last, that new buds must sprout on the ice-covered branches, that flowers must spring up through the snow. To them the grave itself is but the gate of Life. To them the oft-quoted words of our greatest Christian poet ring ever true:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith 'A whole I planned,

Youth shows but half; trust God: see all, nor be afraid.'"

WHEN WE SAY that Easter Day is the festival of Life, we mean the festival of Human Life; for all lower life is but the vestibule of human life. And when we say Human Life, we mean eternal life; for life that can ever end is not life but death, the mockery of Life. Before Christ came, men needed proof of immortality. They longed so for it, groped so to find it; but even the wisest of them died only guessing that it might be true. The great multitudes of the ancient world could only beat upon the closed door of the tomb and cry out the "Vale! Vale!" of their broken hearts. But the Man who came from Galilee, with the hard hands and rough clothing of God's plain people, put a new value into life. The sun shone brighter as it touched His face, the flowers sprang fresher as they touched His feet, birds came to sing to Him, little children ran to cling to Him. The sick turned upon their crutches, and the guilty uncovered their shame-scarred faces as He passed by; nay, even the dead sat up and began to speak. And all because He brought a new kind of life into the world; or, rather, because He added a new kind of life to the old life that was already in the world, making it an undying life. He added the life of God to the life of men, and made it eternal life.

As we read the Gospel story we are often tempted to wonder at the stupidity of the chosen twelve when they seemed persistently to refuse to see the prophetic words which the Master so persistently forced upon their attention: "The Son of Man must suffer many things, and be rejected . . . and be killed, and after three days rise again." But was it stupidity, after all? We fail to realize the cumulative effect of those many months of intercourse upon His simple hearted followers. His words did not always mean much to their uneducated ears until after Pentecost, but His Person was meaning more and more to them all the time. They often forgot to take in the meaning of His words, because they were listening to His voice and gazing into His face. Whatever His teachings might mean, they realized more and more every day what His Person meant. They felt that He was Life; that to be in touch with Him was to live, and to be away from Him was to begin to die. Two poor women who had been much with Him each cried out mournfully, "Lord, if Thou hadst been here our brother had not died." So those nearest to Him were certain of one thing, that whatever else His words might mean, they could not mean that He was going to die.

They could not argue about it, they could not put it into words, but as they looked into one another's eyes they could feel it: that He was the Living One, the undying One. Hence, when they were alone they puzzled their poor heads, "questioning one with another what the rising from the dead should mean." They could not see how He could rise, for they could

not conceive how He could die. It was this very certainty of His living power (however imperfectly understood) that made His death all the more appalling to them, and left them altogether without hope; a poor, depressed, broken-hearted handful, shrinking terror-stricken behind fastened doors. O, how they had believed, hoped, trusted in Him! "We had trusted," two of them said to the sympathetic Stranger, "that it had been He which should have redeemed Israel; and beside all this, to-day is the third day"—note how they count the weary hours which are beginning to mark the heart-beats of the long years of despair—"beside all this, to-day is the third day since these things were done." And, as they feel the Stranger's sympathy grow stronger, they continue, "Yea, and certain women also of our company made us astonished—saying they had seen a vision of angels—but *Him they saw not*." Wide-eyed stories of visions of angels give no comfort to those who had been used to the voice and glance of the Living One Himself.

This is what made the Resurrection such a complete revolution of feeling, such an absolute change from darkness to light. It was not that they were now convinced for the first time that He was alive with the life of God, but that they had gone back to that as their former belief ripened through all the dear companionship in Galilee and Jerusalem. But it was now a belief that meant far more than it did in the days before He died. Then, with all its genuineness, it was so perplexing in its relationship to themselves, the nation, and the world. Now, full of awe and mystery as it all was, there was no more perplexity. One thing was certain: He who had been to them the Living One, living with the life of God, was now alive again, with a life that had conquered death. They did not argue and reason, or draw conclusions. Joy is not logical, nor is it articulate. One thing they felt and knew, though they could not put it into words: that He was alive now to stay alive, alive for evermore; and that if they clung to Him, they, too, would never die. Then no doubt came back to them amidst their joy the meaning of His tender, farewell words, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

WE HAVE lately been reading over the carefully worked out proofs of the Resurrection of our adorable Saviour, as set forth in varying ways in several *Lives* of Christ and handbooks of theology. To a mind that is open to conviction, willing to be convinced, these proofs are as reassuring and satisfactory as they ever were. To the skeptic, who denies the possibility of proof for anything that he does not wish to believe, they are as unconvincing as ever. There is, however, one proof that is more satisfactory than all others put together. Let us, for the time being, put aside all the books that have ever been written about the Son of Man, except those four little stories called Gospels, that have come down to us. Let us read in them the simple record of how He is said to have approached His death, how He is said to have died, and how He is said to have risen and to have acted after rising again. Then close the little books and look out on the world to-day, and see if it is not all true.

Christianity as it exists to-day is the one convincing proof of the fact that He who claimed to be "the Resurrection and the Life" truly rose from the dead, and is alive for evermore. As Canon MacColl so well says, "the Christian Church is a living demonstration of the Resurrection. Its existence is inconceivable apart from it. Rob it of its miraculous origin and Christianity itself becomes a miracle that has to be accounted for. Those who reject the Resurrection and its complement the Ascension are bound to explain the genesis of the Christian Church. Reject them and it is an effect without a cause."¹ Instead of beginning in the ordinary way with the early documents, and arguing down, would it not be a simpler and more satisfactory process to begin with the world as we find it to-day and argue back to that first Easter morning when the crucified Galilean Carpenter stood alive outside His tomb? Is the world a better world to-day than that day in A. D. 112 when Pliny, the Roman Governor of Bithynia, wrote to his imperial master about those fanatics who came together early in the morning to worship Christ "as God," and to bind themselves by a sacrament to purity of life? Is there more of kindness, helpfulness, helpfulness in the world to-day than that day when Paul landed at Neapolis and went up to Philippi?

To ask such questions is to answer them. Look over the world to-day and ask what civilization means, and you will be

told that civilization spells Christianity. You will find that faith in the crucified Nazarene is the motive power of it all; that in all the greatest nations of the world men are feeling their responsibility to help one another and the whole race in a way that they never felt it before; that something called altruism, but which old-fashioned Christians call the "Spirit of Christ," is impelling men to heal the sick, to give sight to the blind, to raise the dead, and to preach the Gospel to the poor, in a way that it has never been done before. Ask any statesman in any land if Christianity is dying out, and (whatever his own life may be) he will tell you that it is the Life of Christ in the lives of men that is the mainspring of the world's progress to-day, and the only guarantee of the ultimate triumph of goodness over evil.

May we not in all fairness ask the skeptic, how could such a harvest spring up after all these ages out of the grave of a Galilean Teacher who suffered rejection and death, and whose body turned to dust more than nineteen centuries ago? Are not the personal claims of Christ, uttered while living on the earth, being fulfilled in every particular to-day with a completeness that no one save Himself could have dreamed of in the day that they were uttered? What adequate explanation can be given of it all except that He really rose as He said He would, and that His Resurrection was no resuscitation or coming back of a mere man to a dying life, but was the literal coming forth alive of One who was really the Son of God, to live as God and Man an undying life upon the throne of heaven; where He sits "alive for evermore," and whence from Pentecost till now He has ever sent His Spirit to give His life to the world?

It is because Man sits on the throne of the universe that men can be lifted up, and that the world is being saved. It is not the memory of a long-past event, however blessed, that is saving the world to-day; but, as Canon Mason so well puts it, our present salvation "is due to Christ Himself, still living to apply it to us." The Second Adam is far more than a living soul, He is a "life-giving Spirit." The work that the living Christ is doing through His Church in the world to-day He is doing for every soul that will receive Him. When He walked the earth He said, "I am the Resurrection and the Life . . . whosoever liveth and believeth in Me shall never die." Death to the Christian, with all its dread certainty, is but an incident in the unending life of one who is joined to Him who has the keys of hell and of death.

² *The Faith of the Gospel*, p. 201.

ANSWERS TO CORRESPONDENTS.

L. S.—Neither Bishop nor priest has the right to invite "all baptized persons," or any unconfirmed persons, to receive Holy Communion.

E. H.—No one can answer a question as to precise features of the life in the world to come. Your question must remain unanswered until that life is unfolded to you.

J. W.—(1) Good Friday is not esteemed to begin with the "eve," since the observance of Maundy Thursday includes the evening of that day.—(2) Violet is the usual color for Maundy Thursday evening, black for Good Friday; though Dearmer, following what he believes to be the old English use, gives red for the whole of Holy Week except for the Eucharist of Maundy Thursday, when white is universally ordered.—(3) A celebration of the Holy Communion on the evening of Maundy Thursday would not, as stated, be after the beginning of the Good Friday fast. There is ancient precedent for such a celebration, but it was always coupled with an all-day fast in preparation for it. The modern practice of celebrating the sacrament on that evening, without observing the fast, is not to be commended, and it is difficult to understand why it should be tolerated in so many churches.

B. F.—(1) The "bearing of the cross" by the approaching victim appears to have been a common feature prior to crucifixion. When, as in the case of our Lord, the victim was physically unable to carry it, it became necessary to impress some one else.—(2) The veiling of the cross during Passiontide signifies chiefly the mourning of the Church, though some see in it a reference to our Lord's hiding Himself, as recorded in the gospel for Passion Sunday. The custom cannot, probably, be traced back of recent centuries.—(3) The approval of the Bishop would naturally be asked for normally before endeavoring to form a diocesan organization of any sort, though it might easily be justifiable to form some organization if the Bishop's approval were withheld.

W. D. P.—A correspondent writes that the hymn inquired of was written by Rev. John Newton (1725-1807) and may be found in Watts' *Select Hymns*. The first verse is as follows:

"Oft as the bell, with solemn toll,
Speaks the departure of a soul,
Let each from every trifle fly,
And ask, 'Am I prepared to die?'"

S. N. Y.—The Seabury conferences are arranged annually by the Seabury Society as summer schools of religion and Churchmanship, with vacation recreation. Notices were given of the approaching summer conferences in THE LIVING CHURCH last week.

¹ *Christianity in Relation to Science and Morals*.

BLUE MONDAY MUSINGS.

WHILE I remember it, here is a new story, told by a genial Protestant at luncheon the other day, at a delightful gathering of directors representing all sorts of Christians in the management of a great benevolence.

There met at Saratoga, not long ago, some Congregational association, with various visiting luminaries to adorn its platform. A rural deacon was greatly impressed by one of these, followed him about, listened rapt to all he had to say, and at last approached him:

"I say, Doctor, I'm from Jonesville, and our church is vacant. We've got a nice little parsonage, a brick church, and we can pay \$600 a year. I think you're the man for us: will you come?"

"Well," said the Doctor, "that is really a compliment, and I much appreciate it. But if I tell you that I am receiving \$4,000 a year salary now, perhaps that may throw a little light on the subject."

The deacon's jaw dropped: "Four thousand dollars a year! Jerusalem! But, say, Doctor, be ye sure you're wuth it?"

I HAVE JUST been reading two books that go very well together: Sir Oliver Lodge's *Survival of Man*, and R. H. Benson's *The Necromancers*. Sir Oliver deals gravely with the phenomena of automatic writing and trance-mediumship, particularly in connection with certain communications purporting to come from F. W. H. Myers. He is convinced that fraud has been eliminated, and that the messages are truly from Myers' disembodied spirit. But their character does not make survival of consciousness after death seem desirable; and they add nothing whatever to our store of hope or joy or light. The profound misery of some of them is unutterably depressing and deadly.

Mr. Benson, in his admirably written story, transcribes with entire accuracy of detail, scenes from modern spiritism as it is manifested in London. Nothing could be more vivid than his picture of a "materialization," delusive, specious, futile as it is. But he explains all by a theory which Sir Oliver ignores: the action of discarnate evil intelligences—demons, in short.

When I left the university (longer ago than I can believe until I do a bit of arithmetic!) my confessor said to me: "You are a psychologist; you are in good health; and I think you are safely grounded in the Catholic religion. Why shouldn't you investigate Spiritism, and see whether it is all trickery and imposture, or whether there is any residuum of genuine phenomena?" Those were "the brave days when I was twenty-one"; and I flung myself into the study with enthusiasm. Unusually good opportunities were afforded me in New York. I met most of the famous mediums of that day, and saw what they could do. Nay, more, I developed powers of no mean order as an automatic writer. What was my conclusion, do you ask? Ninety-nine per cent of it all was cheap jugglery; and the other hundredth (always trivial, if not positively wicked), was diabolical in origin. Of course clairvoyance, telepathy, etc., have no necessary connection with necromancy. But wherever people profess to have communications with the spirits of the dead, I am seriously convinced that, unless they are mere tricksters, their familiar spirits are from hell. Sometime, perhaps, I will give you reasons. Meantime, read *The Necromancers*.

SPEAKING of new books, have you seen that wonderful volume by Miss Amy Wilson-Carmichael of the Church of England Zenana mission in Southern India, called *Lotus Buds*? The illustrations, photogravures made from photographs, show many examples of the girl-children saved by the mission from "Temple Dedication," *i. e.*, from a life of shame unspeakable around the shrines of Hindu idols; and when one looks at the bright, innocent baby-faces, altogether sweet and lovable, albeit wrought in bronze rather than in ivory, and thinks out of what hells they have been delivered, one does not wonder at the white-hot indignation of the author against the system that demands such sacrifices in the name of religion, and against the government that tolerates them. The British Raj in India must suffer much before atonement is made for its base cowardice in matters religious.

Yet is it not yet more outrageous that, in our own Christian land, silly people should be found ready to run after emissaries of that same accursed heathenism which thirsts after the blood of those innocent children? A young girl told me the

other night that she had spent a miserable year at the "Raja Yoga School" in California, where an ex-priestess of necromancy propagates a bastard Hinduism under the name of "theosophy," and that the children there are called "Lotus Buds." Ill-omened name, surely. But all "liberal religion" tends to drift back to pantheism; and pantheism begets the grinning idols and the awful vices of Hindustan. From the denial that Jesus is of One Substance with the Father to the horrors of "Temple dedication" may seem a long road; too long, perhaps, for an individual to travel. But the tendency is that way; and the land that ceases to be Christian will relapse into that antique slime soon or late, I doubt not. God save us all!

A DEAR LADY writes to me: "You must be a misogynist, You are always preaching against the foibles of womankind, and never say anything about men's shortcomings." Isn't that hard? I don't keep track of my own utterances by way of rebuke, so as to maintain a strictly level balance between the sexes, as a certain great Bishop used to do in his charges, when he cuffed the Ritualists, the Broads, and the Evangelicals impartially, so as to show his paternal authority all round. But I recall various strictures on the faults of my own sex which would disprove my good sister's accusation. Hasn't she perhaps exemplified a tendency altogether too common, to ignore limitations, and assume that criticisms passed upon individuals are meant to be universal? *Exemplum*: I spoke the other week of mannish women as one sees them often, just out of women's colleges. That does not imply that all learned women are mannish, or that a college education is dangerous; but it does witness to a lamentable fact. Myself, I went to the university with more Latin than the course there could give me, all received from that gracious, domestic gentlewoman, my mother. But it is just because I honor and love womanliness so much that I speak frankly of unwomanliness.

Misogynist? A thousand times, No! But a hater, if you will, of odious imitation masculinities, even as of equally odious effeminacies among men. And I am sure sensible men and women are of that same mind, or ought to be!

IN THE *War-Cry*, the ably edited organ of the "Salvation Army," I have just been reading an article by William H. Cox, editor-in-chief, on a recent attempt to restrict the "Army's" philanthropic work in a great eastern city by a new interpretation of police regulations. From it I take the passage quoted below, which surely needs no further comment. One might wish that certain Bishops were as well informed as is this "Salvation Army" editor:

"It is astonishing to note what regrettable limits the mental perversion of individuals will sometimes take them to in endeavoring to enforce erratic legal interpretations. A case that occurs to my mind as I write is that of the recent enactment of Canon 19 by the Protestant Episcopal Church, which, desiring to further conserve its authority as an Apostolic body, endeavored by new legislation to restrict the appearance of ministers of other bodies in its sanctuaries to what it denominated 'special occasions.' It is said that recent developments on the part of the ultra 'liberal' element of that Church have been such as to throw down the very bars that the ecclesiastical legislation endeavored to raise still higher; so much so that a number of Episcopal clergy have thereby been driven into the shelter of the Roman fold."

DOES NON-COMPLIANCE with civil laws regulating marriage render a union void, when all ecclesiastical requirements have been fulfilled? The *Guardian* of February 11th asserts positively that the late Duke of Cambridge "was not married at all"; "as the requirements of the Royal Marriage Act were not complied with, the ceremony was null and void *ab initio*." A case might arise in one of our states which prohibits the marriage of whites with colored persons. Suppose such a union solemnized in church between two Christian persons of full age: Would it be null, from the Church point of view? I raise the question as one seeking for light on a really difficult problem.

SOME ONE sends me a clipping from the Newark *Evening News* with a shining typographical blunder that deserves wider publicity:

"Bishop Lines preached on 'Breaking the Yolks of Sin.'"

My unknown correspondent pencils on the margin: "It must have been a kind of Mephistophelean omelette!"

YORK CONVOCATION MEETS

Lower House Takes Action on Marriage Difficulty

THE KING RECEIVES DEPUTATIONS FROM THE CONVOCATIONS

Royal Commission Takes Evidence Concerning Divorce

TOUCHING FAREWELL LETTER FROM THE BISHOP OF LINCOLN

The Living Church News Bureau (London, March 8, 1910)

CONVOCATION of the Northern Province met in York on Tuesday, February 22d (concurrently with the meeting of convention of the sister province). There was a saying in the Middle Ages that "York would ever dance to the fife of Canterbury." Now however true that quip was anciently, it is not so at the present time, and particularly not in respect of the opening of a newly elected Convocation. A new Convocation of York meets without any such picturesque old ecclesiastical accompaniment as a Latin service and sermon, which mark the inauguration of a new Convocation of Canterbury.

The new Convocation first met in full Synod in Archbishop Zouche's chapel, York Minster. The president, the Archbishop, referring to the reissue of the Royal Letters of Business concerning Prayer Book revision (which, however, had not yet been received), suggested that there should be continuity in their deliberations, and any committees appointed on the subject should take up the work where their predecessors left off. They must make some reply to the Letters of Business, and it was important that no reply should be sent or recommendation adopted without a conference of the two Houses of the two Convocations, or until it had been considered also by the two Houses of Laymen and the Representative Church Council.

The Upper House afterwards met in the vestry adjoining the aforesaid chapel. An address to the King, on the same lines as that framed by the Canterbury Upper House, was adopted. It was resolved that the House reappoint a committee, consisting of all its members, to report on the reply to the King's Letters of Business. In answer to a question of procedure, the Archbishop said the question was one of great difficulty and complexity. It was difficult to do more than consider each subject in the light of certain governing principles—namely, that due consideration be paid to the subjects without regard to the ultimate reply to be given, each being thoroughly and impartially discussed, and that no final reply be given till the Church at large had been consulted. Within these governing principles the actual course of procedure was difficult to determine. It was quite conceivable that ultimately there might be a joint sitting of the Convocations. It was further possible that the result of that sitting would be a request to meet the Convocation of Canterbury privately. He hoped that no report would be adopted by any House till all these opportunities of conference had been taken. On the arrival of the Letters of Business, a joint committee of both Houses met to consider the nature of the reply.

In the Lower House the Bishop Suffragan of Beverley (Dr. Crosthwaite) was elected Prolocutor. A resolution was passed that effect should be given to the appeal of the Lambeth Conference on the subject of Sunday Observance. The House is to be congratulated on the bold and uncompromising line it took up regarding the recent decision of the Court of Appeal in the Deceased Wife's Sister case. The Rev. ARTHUR SYMONDS (Chichester diocese) brought forward the following *gravamen*:

That whereas our Lord Jesus Christ committed to His Church a legislative and disciplinary authority over its members, and whereas, with regard to the conditions of Communion, that authority has been universally recognized since the earliest times, and, whereas, there is a widespread belief that by a recent judgment of the Court of Appeal the conditions of Communion in the Church of England have been altered by an Act of Parliament without the consent and approval of the Convocation of the Church, and, whereas this belief causes serious alarm and uneasiness in the Church, the president and members of the Upper House be requested to take such steps as shall seem to them advisable to reassure the faithful, and show that such a claim on the part of the State to alter, *proprio motu*, the conditions of Communion in the Church of England, cannot be recognized by the Church, and is entirely beyond the powers of the State.

The mover said that such a claim as this on the part of the State was one which it was impossible for Church people to admit. Parliament had no more right to alter or interfere with the Church's terms of admission to Holy Communion than had Pontius Pilate.

CANON HOW (Wakefield), who seconded, observed that the Primate's letter to Dr. Inge had not entirely removed the feelings of anxiety in the minds of Churchmen. If they allowed the question to pass without asking the Bishops to take some steps to alleviate the distress, he thought they would only add to the great dismay

of their people. The ARCHDEACON OF AUCKLAND (Durham) was for leaving it alone. The ARCHDEACON OF HALIFAX (Wakefield) said that the question was being canvassed among intelligent artisans in his neighborhood, in a way that was quite unknown in some dioceses, and it would be a great help to the Church of England Men's Society, for instance, to say, "We cannot argue this. Here is the Bishop's statement in the *Yorkshire Post* on the matter." He hoped that the Church would not prove this time "too late," but that it shall be said, "directly we were impressed we struck, and we struck hard." CANON LAMBERT (York) counselled a policy of "dignity and restraint"! CANON LISTER (Newcastle) said that not a single statement of Canon Lambert would hold water. The DEAN OF CARLISLE (Dr. Barker) seemed to have been sojourning in Sleepy Hollow. He had never heard that there was any anxiety about this matter. He thought the Primate's letter a very statesmanlike document. If the Church took the view that persons living together under the Deceased Wife's Sister Act were "notorious evil livers," it would find itself in a very difficult position. The Dean speciously contended that the legal interpretation of an Act of Parliament involved in no way the interference of the State.

After further discussion the *gravamen* was converted into an *articulus cleri* by a large majority. The Prolocutor subsequently presented the *articulus cleri* to the president of the Convocation. The Archbishop assured the Prolocutor that he would take care that it should have a position given to it at the next group of sessions adequate to its importance. Convocation was prorogued till May 25th.

CONVOCATION NOTES.

The newly elected House of Laymen for the Province of Canterbury has been summoned by the Archbishop to meet on Tuesday, April 12th, and such following days as are necessary. The seventeen candidates for the House of Laymen for the diocese of Southwark who were nominated in the Catholic interest, were all elected. Among these Churchmen was Mr. H. W. Hill, secretary of the English Church Union. Lord Halifax, president of the Union, is among those who have been elected to represent the diocese of York in the House of Laymen for the Province of York.

The king received at Buckingham Palace on Tuesday last the Archbishops of Canterbury and York and other members of the deputations from the Convocations of the two Provinces. On behalf of each Convocation the address, which had been adopted at the recent group of sessions, was presented. To the address of the Convocation of Canterbury his Majesty replied partly as follows:

"The strength of the Church is a bulwark to all that we hold dear in family life. The standard of morals which it enjoins exerts an elevating and vivifying influence on all classes, and the teaching which it imparts to the young is of inestimable value in the formation of character."

In the course of his reply to the Convocation of York, his Majesty said:

"I rejoice in its [the Church's] ministrations of help and comfort, which are ever more widely extended by the Church to all who are in need; in its devoted care for the weak and poor, and in its increasing efforts to limit and repair the many evils of our civilization. And it is my earnest desire that the power of the Church to aid my people may be strengthened as the years unfold."

IN SUPPORT OF CANON THOMPSON.

The firm of Solicitors retained on behalf of Canon Thompson in the case for the refusal of Holy Communion to two persons who have joined themselves together under the Deceased Wife's Sister Act, state, in a letter to the *Yorkshire Post*, that it must not necessarily be inferred from Canon Thompson's resignation of the vicarage of Eaton, Norwich, that the appeal to the House of Lords will not be proceeded with.

At the recent annual meeting of the Cambridge Church Defence League, Mr. Butcher, M.P. (Cambridge University), in the chair, the following impressive protest was adopted with only one dissentient:

"That this meeting enters its solemn protest against the claim on the part of the State, as expressed in the judgments recently delivered in the Court of Appeal, to regulate conditions of Communion without the consent previously obtained of the Church, and claims on behalf of the Church the rights promised in the opening clauses of *Magna Charta*."

And a resolution has been unanimously passed by the clergy of the Rural Deanery of Poole in chapter assembled (diocese of Salisbury), repudiating the Erastian decision of the Court of Appeal. I understand that steps have been taken by the secretary of the E. C. U. with a view to the publication by the Union of the recent correspondence between the Archbishop of Canterbury and the Rev. Professor Inge, D.D., on the Deceased Wife's Sister case.

PAINFUL EVIDENCE BEFORE THE DIVORCE COMMISSION.

The Royal Commission on Divorce has begun its sittings, and much of the evidence given before the commission is painful reading. Among the witnesses have been the two Judges of the Divorce Division of the High Court, Sir John Bigham (who is now retiring from the presidency of the Divorce Division) and Mr. Justice Bargrave Deans. These two eminent members of the judicial bench of a so-called Christian country did not bother their heads about Marriage from the Church and sacramental point of view; they regarded this Divine institution simply in the nature of a civil contract. "I am not speaking at all," said Sir John Bigham, "from the Scriptural point of view. I am not in a position to do it. I do not know sufficient of the Scriptures." I wonder, by the bye, what some of his illustrious predecessors on the bench, say Sir Matthew Hale or Sir William Blackstone, would have said to that. And yet the evidence of these two Judges told strongly against the great evil of divorce, viewed merely from a secular point of view. In reply to a question as to how far he would be prepared to go in modifying the present (civil) law as to grounds for divorce, Sir John Bigham said he would leave them as they were, "unless I wiped them out altogether." "My inclination," he continued, "is not to extend them. Personally, I do not like divorce." Again he said, "I have doubts about the desirability of divorce." He was strong against giving county courts jurisdiction in such cases. The other Divorce Judge, Mr. Justice Bargrave Deane, though he favored local courts, stated that he thought the divorce law was harmful in so far as it "made light of the marriage tie."

TOUCHING FAREWELL LETTER OF THE BISHOP OF LINCOLN.

Shortly before the Bishop of Lincoln passed into the unconsciousness which slowly merged into his final rest, he dictated the following letter to his diocese:

"MY DEAR PEOPLE:

"I fear I am not able to write the letter I should wish to write. I have for some time been praying God to tell me when I should give up my work. Now He has sent me, in His loving wisdom, a clear answer. It is a very great comfort to me to be relieved from the responsibility of leaving you. All I have to do is to ask you to forgive the many faults and innumerable shortcomings during the twenty-five years I have been with you, and to ask you to pray God to perfect my repentance and strengthen my faith to the end. All has been done in perfect love and wisdom. My great wish has been to lead you to be Christ-like Christians. In Christ is the only true hope of unity and peace. In Him we may be united to God and to one another. May God guide and bless you all, and refresh you with the increasing consciousness of His presence and His love. I am, to the end, your friend and Bishop. EDWARD LINCOLN.

A truly touching and characteristic farewell letter.

[The information as to the Bishop's death was published last week.]

NOTES.

Several of the Bishops, including the Archbishop of Canterbury, have followed the example of the Bishop of Salisbury in authorizing the transference of the Feast of the Annunciation of the Blessed Virgin Mary from March 25th (which this year is also Good Friday) to Tuesday in Easter week.

The Rev. Dr. Pollock, headmaster of Wellington College, who was nominated by the crown for the see of Norwich, has now been duly elected Bishop of Norwich by the Dean and chapter. J. G. HALL.

CHRIST'S RESURRECTION is still all that it was; it has not become less important by the passage of years; its virtue is not diminished, its grace and power are not worn out. If Christ had indeed risen this very morning. His Resurrection would not be in reality of more concern to us than it is now. Christ is risen; risen never to die again, to be for ever that which He was the first moment when He conquered death. He is there above, the Saviour who could not be kept in captivity by the grave; the very same who spoke to Mary Magdalene, and reproved the doubting Thomas, and talked on the way to Emmaus, and broke bread on the seashore. And what was true of Him then is true now; what could be said of Him then can be said now; what He did then for those who loved Him and believed Him, He can do now; what they felt towards Him—the rejoicing and the glorying trust, and the conquering comfort and strength—it is ours, ours to choose whether we shall not feel it too.—*Dean Church.*

THERE IS no day so inspiring, not only to the Christian, but to the careless and indifferent, as Easter, bringing, as it does, so much of God's love, even in the display of Almighty power, to an otherwise hopeless life, in making possible the assurance of a world and a life beyond the grave.—*Selected.*

PALM SUNDAY WELL OBSERVED IN NEW YORK

And Holy Week Promises as Well

NOTABLE IMPROVEMENTS MADE AT ST. MARY THE VIRGIN'S

Ministers of Many Bodies Confer Under Bishop Greer's Presidency

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, March 22, 1910

It is quite safe to say that never before in the history of the metropolitan district has Palm Sunday been so generally observed as this Holy Week. And it is true also that Christian art, especially music, has never been so generally employed to symbolize and to emphasize the history of the great week of the Christian year. Many choirs sang Stainer's "Crucifixion" on Palm Sunday or planned to do so later in the week. "The Message from the Cross," "The Darkest Hour," "The Seven Last Words," by Th. Dubois of Paris, and Rossini's "Stabat Mater," were heard in our churches. More churches than ever had processions of choirs and Sunday schools in honor of Palm Sunday, and the use of palms and evergreens was far greater than in any other year. The advertised list of sermon-subjects for last Sunday and the services through Holy Week shows a gratifying and increased attention to the Gospel history of the events that led up to "the sacrifice of the death of Christ, and of the benefits which we receive thereby."

CALVARY GROUP AT ST. MARY THE VIRGIN'S.

The erection of the Calvary group over the main entrance of the Church of St. Mary the Virgin, and the carving of the tympanum reliefs, marks the completion of the sculptured decoration of this edifice in accordance with the original plans of the architects. Through the courtesy of Messrs. Donnelly & Ricci, the sculptors, who sent us photographs taken from their models, we are able to give our readers in advance of its unveiling some idea of the appearance of this interesting work.

The subject reliefs of the tympanum are distributed in three compartments, as follows:

In the lowermost division, below a range of projecting canopies, are ten seated figures of Kings and Prophets of Israel. Those to the right are Jacob, Moses, Jesse, David, and Solomon. Those on the left are Isaiah, Jeremiah, Ezekiel, Zechariah, and Micah.

The Virgin and Child, enthroned in the centre of the central division, are receiving the homage of the shepherds and of the wise men. In the upper division is represented the Virgin ascending to heaven in glory, with attendant angels.

The Calvary, the main glory and crowning feature of this portal, comprises three figures of heroic size: the dying Christ on the cross, flanked on either side by the sorrowing mother and the beloved disciple, St. John.

The door shown in the Tympanum is a symbol of the Blessed Virgin. In the hymn to the Virgin Mary, composed by Adam de St. Victor in the twelfth century, she is invoked under the symbol of "Porta Clausa" in allusion to the prophecy of Ezekiel, Chapter 44: "This gate shall be shut; it shall not be opened neither shall any man enter in by it; for the Lord God of Israel has entered by it, therefore shall it be shut." This closed gate is held to typify the Virginity of Mary before, during, and after the divine birth. (See *La Sainte Vierge*, by Rohault de Fleury, Vol. 1, p. 5.)

In Didron, *Iconographic Chretienne*, page 147, is the following note:

"In the entrance porch of the convent of Ivron, Ezekiel is represented standing, holding a door closed by a curtain."

At Borgo San Domino, in Italy, is a statue of Ezekiel with this inscription: "Tidi portam in domo Domini clausam." Opposite is a statue of David with the inscription: "David propheta Rex. Hacc porta Domini; justi intrant per eam."

In the "Speculum humane salvationis" (a Latin manuscript written in Italy in the fourteenth century, and now in the National Library, Paris), is a miniature representing the closed entrance to a temple on which is inscribed: "Porta clausa significat Mariam."

In the regular Litany of the Virgin Mary, she is invoked as "Janua Coeli."

Both the Calvary group and the Tympanum are memorials; and commemorative tablets will be placed in the vestibule of the church, as follows:

"Of your Charity pray for the Soul of
JAMES BURT,

for eighteen years Trustee of this Church, and for fourteen years its Treasurer, to whose self denying devotion the maintenance of the Parish in its early years was largely due, and

to whose Memory to the Glory of God, the Calvary was erected on the West Front of this building.

Entered into Rest, July 6, 1892."

"Of your Charity pray for the Soul of
NAPOLEON LE BRUN,

a Friend and Well-wisher of this Parish, to whose Memory, as the Head of the Firm of N. Le Brun & Sons, and to the Glory of God, the carved Tympanum over the Great West Door was erected by his Son, the Architect of the Church and Parish Buildings.

Entered into Rest, July 9, 1901."

Illustrations showing these improvements will be found on page 693 of this issue.

CONFERENCE OF MINISTERS.

Bishop Greer presided at a conference of ministers of various bodies, called by invitation of the "Federation of Churches," on Monday, March 14th, at the Aldine Association rooms. The purpose, as stated, was to bring the conferrees together in an informal and friendly manner, and to discover ways and means for promoting such moral movements in the city as might be influenced by their combined efforts. Churchmen present beside the Bishop included the Rev. Drs. Stires, Clendenin, Mottet, and Townsend, and the Rev. Messrs. Scarlett, Crocker, Cook, Miller, Hulse, Steen, and Wood.

Bishop Greer introduced the discussion, stating frankly to the ministers of these various bodies that he wished all were his clergy, and that he stood ready at any time to ordain them. The Church position was explained at length, and difficulties of cooperation were outlined such as have never before, it was said, been talked over in a similar way.

Speaking for the Presbyterians, the Rev. Dr. George Alexander, Moderator of the New York Presbytery, declared they stand ready to meet Episcopalians half way. Bishop Greer had mentioned the Moderator by name, saying he wished he might have the privilege of laying on of hands upon such a leader as he. Replying, the veteran Presbyterian leader said he would not seriously object. It surely would not hurt him, and it might do good. The Rev. Dr. Nehemiah Boynton of Brooklyn, speaking for Congregationalists, told the ministers that when he submitted to Episcopal ordination all of his friends would know it. When the laugh subsided he enumerated the political, social, amusement, Sunday labor, and other questions on which they might unite.

At the conclusion of the afternoon it was determined that a loose organization should be effected and that the next meeting should be held on April 11th.

ANOTHER TRIBUNAL PROPOSED.

Another specialized tribunal is proposed by a local lawyer for the trial of 12,000 to 15,000 cases of desertion or abandonment by husbands or wives, now tried annually in the police courts. The plea is made in a pamphlet "for the preservation of the home."

The establishment of a Domestic Relations Court and the proposed Minors' Court would be in line with the principles which gave us the Children's Court. Cases of domestic rupture now constitute about 10 per cent of a year's business before the magistrates. Too often in these courts they are disposed of in a general rush under great pressure, and permanent harm to the innocent has been done by hasty, ill-considered judgments. The newly proposed court would do much for individuals and for society in general. It has many advocates.

PROJECTS FOR RELIEF OF POOR.

A plain statement and strong appeal is made by the New York Association for Improving the Condition of the Poor. City officials, school principals, attendance officers, Board of Health physicians and nurses, city hospitals, probation officers, and the police bring many cases of pitiable distress to the society for its attention and care. This is due to the charter of Greater New York, which permits the city to grant no outdoor relief except to the blind. The winter's work has been so heavy that the treasury has been over-taxed, and the association is spending far more than it is receiving. Some \$20,000 is needed to balance the winter's account. The circular is signed by R. Fulton Cutting, president, with twenty-six other well-known citizens, and Robert S. Minturn, treasurer, 105 East Twenty-second Street, Manhattan.

PRESENTATION TO DR. MANNING.

On behalf of those interested in the Wall Street noon services which for six months in the year are held daily by the Rev. William Wilkinson. Mr. Henry Clews presented on Thursday to the Rev. Dr. William T. Manning a set of nine medals, which were cast on the occasion of the Hudson-Fulton celebration. Robert Fulton was buried in Trinity churchyard at the head of Wall Street, when the parish owed allegiance to the English Church. Dr. Manning has appointed Mr. Wilkinson to deliver in person one of the sets to the Bishop of London. In accepting the medal Dr. Manning said that the Church wanted to enlarge its usefulness all the time, in all the ways possible, and that there never had been two opinions as to the vast usefulness of the Wall Street services. The Rev. Mr. Wilkinson goes to London on the *Lusitania*, April 30th.

CANONS OF ORDINATION DISCUSSED IN PHILADELPHIA

Dr. Grammer Believes the Late Revision of Canons Was too Sweeping

ENORMOUS ACTIVITIES OF HOLY TRINITY PARISH

PHILADELPHIA, PA., March 21, 1910.

THE Rev. Carl E. Grammer, D.D., one of Pennsylvania's clerical deputies to the General Convention, made an important and timely address at the Church House on March 15th on Canons 4 and 6 of the General Convention, prescribing the examinations for holy orders.

The revision of the canons begun in Minneapolis in 1895 was, he said, both sweeping and doctrinaire; for instead of utilizing the large body of the precedents and interpretative procedures that had grown up under the old canons, and only making changes where there was a plain necessity for alteration, the effort had been made to recast the canons as a whole. The result is that few realize the extent of the changes both by addition and by omission. The canons on examinations afford a conspicuous instance of changes made without any adequate discussion either in the General Convention or on any other forum. Certainly the professors of the seminaries (for he was at that time a member of the faculty of the Virginia Seminary) were not consulted. The late Dr. Fulton is said to have been profoundly dissatisfied with the present form of these canons.

One defect in them is the excessive emphasis on the formal studies. There are, for example, two examinations required in the canons, two in the Prayer Book, and in addition there is a special injunction that the candidate shall be "subjected to a strict examination on the rubrics for administering the Holy Sacraments." Another mistake is placing in the first examination "the Doctrine of the Church as set forth in the Apostles' and Nicene Creeds." The subject is not the interpretation of the symbols, but the discussion of the doctrines of which the creeds are the historic expression, and the candidates are plunged into the profoundest depths of theology on the first examination. Church history should be studied as a whole, and it would be better to reserve this subject to the last examination and throw the whole weight of the first one upon the Scriptures.

In the case of men over forty, Dr. Grammer thought, Hebrew might wisely be omitted, under the Bishop's dispensation; but younger men, wishing such relief, should be required to present some other study as an alternative, such as sociology or psychology. A certain minimum of these latter subjects should be required of all candidates.

In the matter of Greek, our seminaries should make provision for grounding in Hellenistic Greek men who came well prepared in other studies. To enable such men to enter the diaconate earlier, Greek might well be placed in the second examination. Indeed the examiners should be allowed considerable discretion in fixing the order of the examinations.

In the discussion which followed, Dr. Foley of the Philadelphia Seminary suggested that a fuller knowledge of the English Bible might be required of candidates as an alternative, where they were dispensed from Hebrew. To this Dr. Grammer replied that Hebrew acquirements should not exempt men from the fullest knowledge of the English Bible, but that it should be demanded of all candidates without exception. On the main point Dr. Foley agreed with Dr. Grammer that the present canon should be recast in the light of experience, and especially after consultation with the faculties of the divinity schools.

LARGE ACTIVITIES OF HOLY TRINITY.

The Year Book of Holy Trinity parish (the Rev. Floyd W. Tomkins, D.D., rector), records a bewildering and inspiring variety of activities undertaken in this great downtown center of Church life. There are in the church and its two chapels—Holy Trinity Memorial and Prince of Peace—90 salaried and 1,049 volunteer workers, serving on all sorts of committees, guilds, clubs, and classes, and in the five Sunday schools of the parish. These latter include a Sunday school for colored children with 38 teachers and 385 pupils, and one for the Chinese. In church and chapels there are reported 304 baptisms and 253 confirmations for the year 1909, and 4,335 communicants. Morning and Evening Prayer are said in the parish church daily throughout the year, and the Holy Communion is celebrated three times on the first Sunday of the month, twice on the third Sunday, and once on every other Sunday and on every Holy Day, while every day has its full Kalendar of meetings.

LESS THAN HALF THE PUBLIC SCHOOL CHILDREN HAVE RELIGIOUS AFFILIATIONS.

Vast as are the energies and activities of this great parish and of others, its neighbors, the pressing need of even more far-reaching effort is made plain by the statement of the superintendent of Philadelphia's Public School system, Dr. Martin G.

Brumbaugh, published this week, that of the children in the schools, sixty per cent come from families having no religious affiliation of any kind. Dr. Brumbaugh made the statement in urging his plan for the inclusion of moral and patriotic instruction in the schools, a subject which he is to bring before the clergy of the Church at one of the May meetings of the Clerical Brotherhood.

THE PROBLEM OF THE IMMIGRANT.

Speaking on Wednesday at the Church House, in the Lenten course of lectures on social questions, Dr. Charles Bernheimer, the assistant headworker of the University Settlement, New York City, brought out another element of difficulty in the work of the Church in the city, when he stated that out of the million and a quarter inhabitants of Philadelphia, carefully compiled figures show that 700,000, or more than one-half, are of foreign birth.

This large immigrant element confronts the parish workers in many parts of the city, but possibly nowhere more than in the Convocation of South Philadelphia, whose needs were brought out at a meeting held in the Church of St. Luke and the Epiphany on Thursday, the 17th, at which the speakers were the Rev. Herman L. Duhring, D.D., Dean of the Convocation; the Rev. George Woolsey Hodge, rector of the Church of the Ascension; and the Rev. David M. Steele, rector of the parish.

Dr. Duhring called attention to quite a number of practical matters, but this one in particular, that the convocational system in the diocese of Pennsylvania was organized in 1885, and therefore the coming diocesan convention, on May 10th, will mark the twenty-fifth anniversary of that system in Pennsylvania. Dr. Duhring also called attention to the fact that the convocational system, after twenty-five years, has to its credit in Pennsylvania some \$550,000 raised through its own treasury and some \$350,000 in special gifts, with nearly \$200,000 through Bishop Mackay-Smith with his Extra Mission Funds.

PHILADELPHIA NOTES.

A Philadelphia branch of the Society for the Home Study of Holy Scripture and Church History has been formed, to promote the reading courses of the society, and also to conduct an informal weekly conference on the Bible, which is to be held at the home of the president, Miss Edith W. Dallas, 1514 Pine Street. The secretary of the branch is Miss Elsie W. Edwards, 2115 Locust Street, and to her requests for information should be addressed.

On Passion Sunday the new choir stalls placed in Trinity Church, Oxford, by Mr. Sydney E. Hutchinson, in memory of his parents, were dedicated by the rector, the Rev. Horace F. Fuller.

The Rev. Anson Phelps Stokes, Jr., secretary of Yale University, addressed the students of Bryn Mawr College on the evening of Sunday, March 13th.

The Rev. James A. Montgomery, Ph.D., D.D., professor of Old Testament literature and language in the Philadelphia Divinity School, delivered the first of a course of lectures on Oriental studies, given under the auspices of the University of Pennsylvania, at the University Museum on Saturday, March 12th. His subject was "Recent Discoveries in Aramaic Inscriptions and Papyri."

The Bishop of Washington was the guest of Mrs. Horace Brock on Wednesday, the 16th, and on the afternoon of that day, at her residence, presented to a number of Church people his plans for the National Cathedral.

A meeting on behalf of St. Paul's College, Tokyo, will be held at Witherspoon Hall, Monday afternoon, March 28th, at which the chief address will be given by Mr. John R. Mott, General Secretary of the World's Student Christian Federation. Tickets of admission may be obtained at the Church House so long as they hold out.

A Churchman of distinction in the city, Mr. N. Dubois Miller, passed to his rest last week at the age of fifty-eight. He was a vestryman of St. Michael's, Germantown, and also a vestryman of the Church of the Crucifixion, one of our colored parishes. Born in Baltimore. Mr. Miller came to Philadelphia as a youth. At the time of his death he was associated with a number of charitable organizations. He was a member of the board of trustees of the House of Refuge and maintained an active interest in the work of the Indian Rights Association. He was a brother of the rector of St. Thomas' Church, Whitmarsh, the Rev. A. J. Miller, and is also survived by a sister and by his widow.

WE MAY pass over for the time the strangely illogical position of those who have not kept Lent and who have not been at the Cross on Good Friday, and yet who rejoice at Easter in the victory of Christ over death and the grave. And we may well thank God that the Church has so effectively maintained the Festival of the Resurrection through recent centuries when she has borne much obloquy for her loyalty to Primitive and Apostolic precedents, and has been able to teach in so practical a way the Great Doctrine of the Faith, which has brought Life and Immortality to light through the Gospel.—*Selected.*

BISHOP ROWE IN CHICAGO AGAIN.

The Living Church News Bureau
Chicago, March 23, 1910

FOR the second time during his visit to the United States Bishop Rowe has honored Chicago with his presence. He spent the days from the 12th to the 17th of March in Chicago, the guest of the Rev. Dr. W. O. Waters, rector of Grace Church. At 8 A. M. on the Fifth Sunday in Lent he celebrated the Holy Communion and at the 11 o'clock service in Grace Church he gave an account of Alaska and its possibilities for God and man to a very large congregation. Compelling the admiration as well as the attention of his hearers by his characteristically simple, yet wonderfully strong, description of work in Alaska, making no more than the slightest possible references to the mighty share he has had himself in it, he also won their sympathy in a practical way and made every one his friend.

On Tuesday the University Club of Chicago honored itself and honored the distinguished missionary by inviting him to be its guest at a smoker. The occasion was a brilliant one in every way. Bishop Rowe was introduced by Dr. Waters, and Master-in-Chancery Granville W. Browning was the clever toastmaster. Speeches were made by the Rev. Dr. Page, rector of St. Paul's, Chicago, and several others. The Bishop made some exceedingly happy observations on pioneer work in Alaska, evoking cheers and laughter on all sides of the room. At the smoker Bishop Rowe found himself in the hands of as splendid body of men as could be found anywhere, representing, as they did, the finest types of manhood possible. There were those of distinction in many walks of professional life, young and vigorous, middle-aged and successful, old and mellowing, of every shade and degree of politics, well-skilled in books and men, in all a rare assembly. Yet at the close of his really remarkable and statesmanlike address, every one of this gathering vied with every other one in spontaneous, genuine, and prolonged applause, and well it was merited; for it may be said with complete truth that they never had heard a better talk on Alaska or on any other subject in their lives, and the remark made by one of the most distinguished men at the close—"The Episcopal Church made a great find in that man"—will give a good idea of the profound impression that that unusually adaptable hero of the mission field made on those who had the privilege of being with him and listening to his eloquent and generous tongue.

On Tuesday and Wednesday the Bishop gave an address at the noonday services in Grace Church, and on Thursday evening left for Detroit, from which he will depart for California early next week.

DR. HOPKINS CALLED EAST.

The Rev. Dr. John Henry Hopkins, department secretary, with Mrs. Hopkins, was summoned to Burlington, Vt., last week by the serious illness of Mrs. Hopkins' mother. He is expected to return in time to preach at the Three Hours' service of Good Friday at St. Mark's, Evanston, after which he will resume missionary visitations in the dioceses of Milwaukee and Quincy.

THE TABLE IN THE WILDERNESS.

The Heavenly Feast through earthly wastes is spread.
All souls that faint may eat the Living Bread;
For needs must each beside an altar stand
A victim garlanded (in Holy Land
Sin wove for One that garland), while Love's hand
The patient victim cleanses, consecrates,
And lo! a priest upon the altar waits
With Him, unseen, unheard, who makes the Feast,
Whose altar is The Table of His priest.
For the true heart, its own sharp passion willing,
In sonship or in brotherhood fulfilling
Its death to self, with Christ's own life is thrilling.

Oh faithless! Wilt thou ne'er be sacrificed,
Ne'er take God's worst nor yield thy best, unpriced?
Then naked is thy board; thou canst not sup with Christ.
—W. C. A.

THE DRAMA is not necessarily evil, says the *Sacred Heart Review*. Indeed in its origin it was religious, and religion and morality were its striking characteristics in the Middle Ages. It was the handmaid then of religion, presenting in concrete form abstract truths to the multitude. It fell away from this high standard at the time of the Renaissance, and it has never got back to the place it occupied in the Middle Ages. It would very likely be impossible to return to a conception of the drama as a purely religious art. Nobody expects that such a change can be brought about. But surely we all can help to make managers realize the bad business policy of offering plays which, however fair-seeming on the surface, are filled with rotteness and immorality.

The Easter Proper Psalms.

BY THE REV. HENRY AIKEN METCALF.



THE Proper Psalms for the "Queen and chief of all days," as Easter is styled by St. Ignatius of Antioch, are: 2, 57, 111 (Matins), and 113, 114, 118 (Evensong).

For three hundred and sixty years these psalms have been used in the Church of England on the Resurrection Feast, the only other days for which special psalms have been assigned for so long a period being Christmas Day, Ascension Day (the psalms for each of these days being the same now as in the Prayer Book of 1549), and Whitsunday. Over a century elapsed (1661) before Ash Wednesday and Good Friday were assigned their special psalms. The English table of Proper Psalms has remained unchanged since that time, but we in America have rejoiced now for a score of years in such psalms for ten additional days. There are four psalms (2, 45, 62, 110) which have the appellation of "Great Messianic," of which the second and fourth are Proper Psalms for Christmas Day, the third is a Proper Psalm for Epiphany, while the first, whose Messianic subject may well be Christ, the Son of God, ushers in our Easter psalmody.

How fitting that a glorious hymn of victory, like the *Quare fremuerunt gentes*, should strike the keynote of the exultation of the faithful in their risen Lord!

When on the recent Victor Day our hearts are all adance with joy as we worship Jesus our Master in His holy Church, how in harmony with our enthusiasm is the opening interrogatory of the Psalmist as he sweeps the harp strings, "Why do the heathen so furiously rage together" against the Anointed Son of God? How impotent is all this tumultuous assembling, these hostile mutterings and arrogant defiance! If Good Friday had been the end of our Lord's life, then indeed the forces of evil would have triumphed; but we look upon an empty tomb where Jesus lay. The Resurrection has dashed all the mad billows of enmity into ineffectual spray. We hear the Anointed King claim in this psalm universal dominion as His by a Divine decree:

"The Lord hath said unto me: Thou art my Son, this day have I begotten thee.

"Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession."

The point of time referred to in "this day" is not the beginning of personal existence, but the investiture with royalty as the King of glory of Him who was "the first-born from the dead" (Col. 1:18). And so St. Paul says in his sermon at Antioch in Pisidia: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten Thee" (Acts 13:32, 33).

The fifty-seventh psalm, with its opening *miserere* accents, seems at first like a shadow cast athwart the day's sunshine, and yet it is but a passing cloud, for as the song proceeds, notes of unfaltering trust ring out, and the gloom is shot through with sure confidence. In the heart of the melody comes the appeal (which is again repeated as the psalm closes):

"Set up thyself, O God, above the heavens: and thy glory above all the earth."

What a supreme exaltation came to Jesus Christ on this day of days when He triumphed so gloriously! Hear the declaration of St. Peter when he was brought before the council: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour" (Acts 5:30, 31); and again this apostle says: "God, that raised Him up from the dead, and gave Him glory" (I. St. Peter 1:21).

His exaltation will be our exaltation, if we ever follow Him, since, as the Collect says, by "His glorious Resurrection He has delivered us from the power of our enemy."

The second part of this psalm, which is like a little *Te Deum*, has one very suggestive phrase as used on a day like this: "I myself will awake right early"; or, as it is more exactly, "I will awake the dawn." So it was that He who is the "Sun of Righteousness" (Mal. 4:2) anticipated the rising of the natural sun when He burst the bands of death.

In the one hundred and eleventh psalm we have the Eucharistic Memorial of the New Covenant, "Do this in remembrance of Me," in the verse, "He hath given meat unto them that fear Him: He shall ever be mindful of His covenant." How significant is such a verse as this in the Easter psalmody, when we hear the Prince of Life saying: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed" (St. John 5:27, 54, 55). What an added wealth of meaning there is on the Queen of Festivals in the familiar words, "The BODY . . . the BLOOD of our Lord Jesus Christ, preserve thy body and soul unto everlasting life."

The three psalms for Evensong are taken from the group called the "Hallel" (113-118), which was sung at the three great Feasts of Passover, Pentecost, and Tabernacles, at the Feast of Dedication, and on all the New Moons.

The one hundred and thirteenth psalm speaks of the exaltation of the faithful to "heavenly places in Christ Jesus" (Eph. 2:6). As these psalms were probably composed with reference to the restoration of prosperity to the Jews after the Captivity, so they may correspond to the Alleluia song of the redeemed Church in heaven (Rev. 19:1, 3, 4, 6) after its deliverance from the bondage of this world.

Of the one hundred and fourteenth psalm, Littledale says:

"The Paschal character of this psalm, and its triumphant accents, have led to its use primarily as an Easter psalm in the Christian Church, and then its employment on every Sunday, the festival whereon a weekly commemoration is made of the Resurrection of Christ our Passover."

This psalm in its combination of the passages of the Red Sea and the Jordan (verse 3) marks the beginning and end of the great deliverance of the people of God. By His glorious Resurrection Christ wrought for us a mighty deliverance and opened the eternal Land of Promise to all believers.

Psalm one hundred and eighteen sums up all the transcendent glories of Easter in a mighty outburst of praise and thanksgiving. Once and again the impotence of every adversary of the Lord Christ is exultingly declared. Mighty things are brought to pass by the right hand of the Lord. The song which Moses and the children of Israel sang unto the Lord after the passage of the Red Sea, that song which rings out with such jubilation in our Easter Evensong, has many an echo in the Psalter.

"The right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy. Thou stretchedst out Thy right hand, the earth swallowed them" (Ex. 15:6, 12). In this psalm Christ, the Good Shepherd, through His Resurrection becomes the Door through which His flock may enter into life.

The Stone (verse 22) which the builders refused "issued forth triumphant from the sepulchre of death wherein He had been laid, the chief cornerstone of the new universal household and temple of God." The supreme joy in this Feast of Life culminates in verse 24:

"This is the day which the Lord hath made: we will rejoice and be glad in it."

Was not this indeed our Lord's Day beyond all others? Not Christmas Day, for think then of all the sorrows ahead. Not His Transfiguration Day, for that was but a gleam of glory in a life of pain. Not His Crucifixion Day, since for Him it marked the very depths of humiliation. Not Ascension Day, for that was but the end of an accomplished triumph. At Easter a morning dawned which is to be followed by no evening, whose glory as far surpasses that of the Transfiguration as the full burst of sunrise does the first feeble glimmerings of the morn.

"Thou hallowed chosen morn of praise,
That best and greatest shinnest!
Lady and Queen, and day of days,
Of things divine, divinest,
On thee our praises Christ adore,
For ever and for evermore."

THE LIFE of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. BARRIE.

SOME FRUITS OF THE LAYMEN'S MISSIONARY MOVEMENT AMONG CHURCHMEN.

It is not easy to tell in a large way what have been the fruits thus far of the Laymen's Missionary Movement among Churchmen. The Movement has laid stress upon systematic giving and never upon immediate offerings. Thus some little time will be required before it will show results on a considerable scale. No contributions, of course, are taken up at the meetings, and no immediate subscriptions are invited. The congregations are left to devise their own ways and means to support their own mission boards in their own way; but they are strongly encouraged to do so on a more liberal scale.

Again, the policy of weekly subscriptions for general missions, which is commended by this Movement, is new to Churchmen in most places, and is difficult to coördinate with weekly offerings for local church support. Time, therefore, is required in order to adjust these systems to each other. Once again, the gifts of our parishes for missions are very largely made in the late winter and early spring, so that only in a few cases have actual results been achieved. Still there are enough of these to warrant recapitulation as showing what really can be done where there is the will to do. There may, indeed, be those who will hold that better results would be achieved by other movements. It is to be hoped that those who feel in that way will not rest content until they have at least equalled the results obtained through this Movement.

New York, which does not easily respond to movements of any kind, has, however, felt the result of this Movement to some extent. Holy Trinity Church, Harlem, has recently sent to the board an offering 70 per cent greater than ever before. It is promised that St. George's will exceed from 60 to 80 per cent their offering of last year, and a thorough canvass is to be made of the whole congregation. St. Bartholomew's has not only given its whole apportionment, but a group of parishioners are planning to assume on behalf of that parish the support of a missionary district. As one result of the Movement, the congregation has just given Bishop Rowe a special offering of \$6,500 for Alaska, and has sent another special offering of \$1,700 to St. John's University, Shanghai.

In Philadelphia, parochial committees are at work in about one hundred congregations. St. Matthew's promises that its gifts will be five times as large as those of last year. In St. Mark's the congregation has been thoroughly canvassed, the weekly offering system installed, and in addition the congregation will adhere to its former plan of making three corporate offerings a year for general missions, thus supplementing what is given through the new plan.

A St. Louis banker remarked to a fellow Churchman that he had never consciously given a cent for foreign missions and had never expected to do so until the Laymen's convention was held. Then he realized his mistaken attitude. It was he who led the Churchmen of that city in the determination to increase their offerings from \$4,000 to \$10,000. Another St. Louis layman, who has never felt the call of the missionary enterprise for large gifts, has joined a group of men from various communions in that city giving \$1,000 a year each. The men of this group have formed a "four square club" which is made up of men who agree to give \$1,000 each annually to missions. From one of the suburban parishes in which \$241 was given last year, thus paying its apportionment, a request is made this year that they be assigned the special support of a missionary in China and his work, at a cost of \$1,800.

One of the Washington parishes promises to multiply its apportionment by six.

St. Matthias' Church, Detroit, nine years old, only four years a parish, presents a notable example of latent possibilities. It is a parish of 228 communicants, with current expenses of about \$1,500, raised through weekly offerings. As a result of the convention of the Laymen's Missionary Movement, held in Detroit December 4-7, the men of the parish, led by the rector, the Rev. W. A. Atkinson, decided to undertake a canvas of the congregation to increase the amount given for missions. On February 2d a meeting of the men was held to hear the report of the canvassing committee. About seventy men sat down to a simple supper. At each man's plate was a copy of the Church Missions Kalendar and other literature secured by the rector from the Board of Missions. The canvass, which was started on December 29th, was solely for subscriptions for missions, payable through the weekly offering. The report of the committee showed that the number of subscribers for the support

of the parish was 138; the number of subscribers secured for missions was 122, and the canvas had not yet been completed when the report meeting was held. Some people have not been seen, others who had been seen had not reached a decision as to the amount they would subscribe. Pledges for missions were secured from forty-nine people who had never before made any missionary offerings so far as is known. While the committee did not try to secure subscriptions for parish support, twelve people, in making a pledge for missions, volunteered a pledge for parish support also.

For the fiscal year ending August 31st, 1909, the apportionment of St. Matthias' parish for general missions was \$31.28, which amount was paid. The report of the canvassing committee showed total subscriptions for missions for the current year of \$622.10, or just twenty times last year's apportionment.

Reports from the South are equally encouraging. New Orleans, which has always been a difficult field in which to arouse interest in missionary matters, gave, through all the congregations of the Church, \$900 to the general Board last year. The same congregations have already subscribed more than \$3,000. The outlook is that New Orleans alone will give the full apportionment for the diocese. This result may not be reached in this fiscal year, as the canvass has only just been completed, and there are only six months of the year remaining, but the giving will be at that rate.

In Greensboro, N. C., we have two parishes with about 175 members each. Last year their apportionment was \$25 each and they paid it. This year, after the convention, they made the canvass and secured subscriptions totaling \$223 in one case and in the other case \$265. St. James', Wilmington, N. C., had an apportionment last year of \$300 and gave about \$107. No convention of the Movement has been held in Wilmington, but when the message of the Greensboro convention reached Wilmington, our men came together, decided upon an advance, went to work, and so far have subscriptions for more than \$600. They expect to send \$1,000. If they succeed in doing that, it is believed that one result will be determination on the part of the diocese of East Carolina to give up a portion at least of the appropriation it has been receiving from the Board of Missions for aid in its white work. It will still retain the appropriation for work among the negroes. The reason for this is that the canvass for foreign missions has demonstrated unexpected willingness and ability to give. It has uncovered latent financial resources. The leaders of the diocese, recognizing this, want to lead the diocese into self-support.

These reports obviously are more or less superficial. They result from inquiries here and there, and do not purport in the smallest degree to cover the field at large. They are, however, sufficient to show what are the latent possibilities that have been aroused by this Movement in some places, and thus what advance would be possible if the whole Church could in some manner be aroused.

RESURGAT.

We daily walk amid innumerable graves,
Wherein lie buried those of long ago;
The fitful breezes in our faces blow
The dust of ages past; the green grass waves
O'er mouldered ruin; in the woodland naves,
Where through the wilds the untracked waters flow,
Lie the forgotten dead; and deep below
The ocean hides its slain in soundless caves.

We too, shall pass, for we are mortal too;
Our life and deed shall be likewise forgot;
Is this the sum of all—that we should live and do,
And then in dark obstruction lie and rot?—
NO; death may not the sons of men retain;
The Son of Man has died and lives again.

Brownwood, Texas. (The Rev.) JNO. POWER.

AFFLICTED, tempted, tried as God's people may be. He still deals bountifully with them all. The humblest and poorest of them have unsearchable riches, and unspeakable blessings. Life is theirs; for givenness is theirs; acceptance is theirs; renewal is theirs; God is theirs; God is their Father; Christ is their Brother; the Spirit is their Sanctifier, Comforter, and Guide. All the wealth of the world is not worth half so much as one covenant blessing.—*Lutheran.*

THE GREATEST thing for us is the perfection of our own soul; and the saints teach us that this perfection consists in doing our ordinary actions well. We do them well when we do them patiently and lovingly.—BISHOP

MARCH 26, 1910

THE LIVING CHURCH

RESURRECTION-LINKS.

A chain to bind us fast to heaven we ask,
 Nor see how every common thing of earth
 As well as beatific vision hath
 Within its being a bright-burnished link
 No mortal hand hath forged. Steeped in the drug
 Of self, too dull our senses are to search
 The heart of each day's happenings for that
 Which only makes life real and true. Did we
 But read aright the message of the rose,
 The mystery of pain, the love of friends,
 The cruel sting, the laurel-wreath bestowed
 Or crown of thorns; did we with vision clear
 Perceive the inner grace of all, believe
 That never one thing comes to you, to me
 (Or storm or calm) without its special need,
 Soon would we weld strong resurrection-links
 Into an endless chain—a circle white
 With deeds unselfish, love unfeigned, and know
 That heaven on earth begins—God everywhere.
 —ISABELLA K. ELBERT.

THE LATE REVEREND MOTHER CAROLINE DELANO.

BY THE REV. THEODORE M. RILEY, D.D.,
 Rector Emeritus of Christ Church, Hudson, N. Y.

THE passing away from earth of the Reverend Mother Caroline Delano on the 13th of March was an event greatly to be deplored by all who knew her.

Her name by birth was Caroline Harrod Blagge. She was the youngest of six children, and was in some way connected with Lady Godolphin, a very devoted English Churchwoman of the time of Charles II. Her father, Mr. Blagge, was drowned while going from New York to Mobile on business. Her mother afterwards married again, and to her stepfather, a lawyer of Boston, Mother Caroline always looked for kindness and attention. He was a Unitarian, but ultimately died as a Churchman.

Her mother was a devout communicant of the Church of the Advent, Boston, when Dr. Crosswell was its rector. He was an intimate friend and visitor at her home. In her attendance at the morning and evening services she had an influence which reached to her whole life. Her early life had few incidents to mark it, except a long and severe illness, during which Dr. Crosswell was a daily visitor.

Her desire for the Religious life was so marked that it was said she often walked her floor at night, wondering why she should not enter the Roman communion in order to reach it. She was unaware of what God was doing in her own communion. In course of time she married a lawyer of Boston, whose health broke down and who was sent to Minnesota. Here he died. She was married again later to an old family friend, a Dr. Delano of Niagara Falls. After Dr. Delano's death she dedicated herself to God and His Church. In 1878 she spent the summer with some friends in Minnesota, the Hon. Winthrop Young and his family, from whom no changes ever weaned her. Later she was chosen by Bishop Brown to found an "Order of Widows," in Fond du Lac, under the name of the Community of St. Monica. She there established a school, whose early name, "St. Monica," was changed afterward to "Grafton Hall." From there she went to Omaha, and from there to Springfield, Ill., where she was in charge of the Orphanage of the Holy Child. She remained there until the work of the orphanage ceased.

Meantime, as life went on paralysis seized her. She bore her pain with great fortitude, and retiring to Springfield, died on the 13th of March. She had reached an extreme old age, but was cheerful and sensible to the last.

In her earlier life I was her pastor and director. I have a strange belief that she had certain supernatural experiences, but she has gone now to a home where the supernatural is the natural, and where so faithful a servant of God will find a reward.

"Eternal rest give unto her, O Lord, and let light perpetual shine upon her."

THE SCRIPTURES give no countenance to the notion that piety can exist without sound knowledge, says the *Lutheran*. The lamp of truth must light up all our path to glory. As long as we live we must be scholars in Christ's school, and sit at His feet; but we should aim to be head-scholars, and to try to get into the highest form. None will praise God unfeignedly and cordially, but he who has made such proficiency in His school as to mould his life in subjection to Him.

DELUGE STORY REHEARSED IN ANOTHER NIPPUR TABLET.

ACCORDING to a Philadelphia dispatch to the *Chicago Tribune*, Professor Herman V. Hilprecht of the department of archæology of the University of Pennsylvania has found among the tablets from the "Temple library" of Nippur a remarkable fragment containing a portion of the "Babylonian deluge story," this being the oldest extant reference to that event in writing, antedating the Bible narrative of the deluge by at least 1,000 years.

As translated by Professor Hilprecht the narrative contained on the tablet is as follows:

(I declare unto) thee that confines of heaven I will loosen, a deluge I will make, and it shall sweep away all men together; but thou (the Babylonian Noah) seek life before the deluge cometh forth; for to all living beings, as many as there are I will bring overthrow, destruction, annihilation. . . . Build a great ship and . . . total height shall be its structure. It shall be a houseboat carrying what has been saved of life. . . . With a strong deck cover it. The ship which thou shalt make, into it bring the beasts of the field, the birds of heaven, and the creeping things, two of everything instead of a number . . . and the family . . .

The first announcement of his discovery was made by Prof. Hilprecht at the Acorn Club, when he gave a full account of the tablet and its translation and its bearing on the other known cuneiform and other inscriptions referring to the deluge.

Prof. Hilprecht told his auditors that while engaged in examining the contents of two boxes of cuneiform tablets from the fourth expedition to Nippur, his attention was attracted by some fragments which were not written in Sumerian, the ancient sacred language of Babylonia, but in the Semitic dialect of the country or the Akkadian language.

There were twenty-seven of those fragments, out of a total of 460, and all came from that portion of the ruins at Nippur which Prof. Hilprecht believes contained the temple, library, schools, and archives of the older period of Nippur. Dr. Hilprecht said that when the fragment containing the deluge story was first taken out of its paper wrapper, only a few cuneiform characters could be recognized, but one of these words, *Adbudxbi*, "deluge," attracted his attention and he devoted his time for weeks to clearing the tablet.

By December 1st he had sufficient proof to justify his report to Provost Harrison that he had discovered a small fragment of the earliest version of the Babylonian deluge story known, or about 1,500 years older than similar fragments known from the library of Ashurbanapal (668-626 B. C.) and 600 years earlier than the time generally assigned to Moses, and even before the Patriarch Abraham rescued Lot from the hands of Amraphel of Shinar and Chedorlaomer (Genesis 14).

In order to understand the unique value of this tablet, it is important to know something of the corresponding passages from the known fragments of the cuneiform deluge story and from the biblical narrative. There are three of the cuneiform fragments, two versions from Nineveh, dating from about 650 B. C., and an early Babylonian fragment in J. Pierpont Morgan's collection.

A comparison of these and of the biblical passages with the newly discovered Nippur version has brought out the significant fact that the Nippur version differs fundamentally from the two Nineveh versions and agrees most remarkably with the Biblical story in every essential detail, both as to contents and language.

Moreover, Prof. Hilprecht observed in particular that this agreement affects that part of the Pentateuch (Genesis 6: 13-20; 7: 11), which Old Testament critics style the "Priestly code," and which is generally regarded as having been compiled in Babylonia about 500 B. C. He thinks that the deluge story of the Old Testament must form part of the oldest traditions of Israel, and that it must have entered Canaan at the time when Abraham left his home on the Euphrates and moved westward.

The Nippur fragment is of unbaked clay and measures two and three-quarters inches at its greatest width, two and five-eighths inches at its greatest length, and seven eighths of an inch thick. It is dark brown in color, and was originally inscribed in two sides. In its complete form Prof. Hilprecht said the tablet must have been about 7x10 inches and contained from 130 to 136 lines altogether. It bears no date, but he believed that it was written some time between 2137 and 2005 B. C.

"THE MAN who does not have an uphill fight is going down hill."

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette, Member of the Anglo-Swedish Commission
of the Lambeth Conference.

XIII.—THE DOCTRINAL POSITION OF THE SWEDISH CHURCH. CONCLUDED.

WE resume our comparison of the Augsburg Confession with the Thirty-nine Articles.

(e) The doctrine of the Church. Present differences are harder to reconcile than these formularies.

THE THIRTY-NINE ARTICLES.

ARTICLE XIX.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite for the same.

ARTICLE XXXIV.

"It is not necessary that traditions and ceremonies be in all places one or utterly like."

ARTICLE XXVI

... Sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry. . . . Neither is the effect of Christ's ordinances taken away by their wickedness," etc.

ARTICLE XXIII.

It is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation before he be lawfully called and sent to execute the same.

Care must be taken not to misunderstand slight differences in the use of the same technical terms. If Latin were exclusively employed by competent scholars in comparing doctrine, many small divergencies due to repeated translations, and translations of translations, would disappear.

(f) The appeal to Holy Scripture alone, and that as interpreted by themselves.

As a matter of fact the divines of the Augsburg Confession made a very strong appeal to the witness of the primitive Church. They disclaimed any intention to introduce a new religion or new customs. They were explicit about abuses, and these abuses were all regarded as such by our own reformers. The Augsburg Confession might indeed have produced different types of Churchmanship, a different emphasis from what it did. (The Thirty-nine Articles might easily have produced in appearance a different result or results.) But that the early Lutherans believed they were reproducing antiquity may be shown by some such quotations as the following:

"This is, as nearly as possible, the sum of the doctrine proclaimed among us, from which one may see that there is nothing in it which does not correspond with the Holy Scriptures and with the *Universal Christian Church*, even also with the Roman Church as she was known of the *ancient authors*. And since this is so, they judge in an unchristian way who require

THE AUGSBURG CONFESSION.

ARTICLE VII.

Of God's Church.

It is further taught that there is one holy Church, which also always shall remain. And God's Church is the Communion of Saints in which the gospel is purely preached and the Sacraments rightly used.

And to the true unity of the Church it is enough to be united in the pure teaching of the gospel and the use of the Sacraments; and it is not needful that there should everywhere be the same statutes, customs, or ceremonies ordained by men, as St. Paul says: "One faith, one baptism, one God and Father of us all," etc.

ARTICLE V.

... The ministry (Lat. *ministerium*, Swedish, *predikombetet*) was instituted through which the gospel is preached and the sacraments administered.

ARTICLE VIII.

The word and sacraments are effective for the sake of Christ's institution and commandment, although they be proclaimed or administered by unworthy persons.

ARTICLE XIV.

It is taught concerning the ministry that no one shall publicly preach or teach or administer the sacraments in God's Church unless he has been lawfully called thereto.

that we should be reckoned among heretics."—*Conclusion of the Augsburg Confession.*

It may be admitted in conclusion that the Swedish office for the Holy Communion leaves a sentiment of incompleteness in the minds of those accustomed to our service. Our writers are apt to say that the service contains no invocation, and that the simple recitation of the words of institution, not as a prayer, appears to be less than we might ask for. To which the Swedes would ask in return what invocation could be better than the Lord's Prayer, the words of institution defining the special intention of its use?

This question on their part we may well find it difficult to answer. Certainly the use of the Lord's Prayer for special intention is no invention of the Swedes. It has always been so used before and since the Reformation by people most anxious to be called Catholics.

There has also been some anxiety lest the Swedes should have sacrificed the idea of any *offering* connected with the Lord's supper, in getting rid of the extreme idea of eucharistic sacrifice against which they protested. And it cannot be denied that their writers say very little comparatively on this subject, which is also true of some of ours. Nevertheless, there may be found admissions that there is a sacrificial side to the Lord's supper. Such admissions may be found in many Swedish authors, such as the present Archbishop's book on the Christian Priesthood, in which he quotes Cyprian to the point with approval. But much more authoritative is the Apology for the Augsburg Confession, XII., under the title, *What the Fathers Thought About the Sacrifice.*

"... We know well that the fathers have called the mass a sacrifice, but it is not their meaning that the mass, by simply attending it, deserves God's grace, or on the other hand wins the forgiveness of sin, guilt, and punishment. Where does one read such offensive words with the fathers? They express openly that they speak only of a Eucharistic offering, and therefore they call it a thanksgiving offering. We have previously said (in a comment on Scripture doctrine) that a sacrifice of thanksgiving does not earn atonement, but that it occurs from them who already are reconciled."

Hence the Augsburg Confession has nothing against a Eucharistic sacrifice, but only against regarding it as a propitiatory sacrifice.

At the conclusion of one of Mr. Embry's paragraphs occurs also another stricture on one doctrine of the Swedish Church, that of Absolution. "Absolution is turned into a vague declaration."

As a matter of fact the Augsburg Confession is much stronger on absolution than our own formularies. We have nothing in the Thirty-nine Articles except the following:

Article XXXIII. That person . . . which is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

The Augsburg Confession, Article XII., is as follows:

Of Penance and Amendment.

Of Penance it is taught that they who are fallen into sin after baptism, can always obtain forgiveness of sins, whenever they repent and amend, and that God's Church shall pronounce absolution and the forgiveness of sins to such as do penance and amend. . . . "

And the eleventh Article, on Confession and Absolution, reads:

Of Confession it is taught that private confession should be retained in the Church, but so that it be not necessary that one reckon up all his sins, for that is really impossible, etc.

In Section VII. of the Apology for the Augsburg Confession they go beyond us somewhat in calling absolution or the sacrament of Penance the third of the great sacraments commanded by Christ, but their doctrine does not really differ from ours.

As a further matter of fact, finally, one of our Church clergy, and much more our Church laity, could read through many sermons regarded as standard in the Swedish Church, if accurately translated, without finding one word or expression to jar on his feelings or habits of thought, and without a suspicion that the author was other than a clergyman of our Church. He might, after a long time, find something he disapproved of, but probably no sooner than he might in one of our own authors.

Mr. Embry concludes his vigorous article with a statement

and a prayer. The statement, which I shall examine, is by the late Canon Bright, and the prayer by Dr. Pusey. May I venture to criticise them both in passing, in view of the dawn of better days?

Dr. Bright's words quoted by Mr. Embry are: "I confess I do not look forward with any great hopefulness toward the Scandinavian communion." (I have noted that each of the three Scandinavian Churches is entirely independent, and has no responsibility to the other for its confession of faith, and that they differ radically. Hence merely in using the term "the Scandinavian communion," Dr. Bright was unscientific, and weakens his own great authority.) "It is essentially Lutheran, and I should gravely doubt whether a body pervaded and animated by Lutheran tradition could, as such, conform itself to the Churchly type." (I have further pointed out that no succinct definition of Lutheranism is possible: that Lutheran tradition is not uniform, and I should add that Dr. Bright's experience might easily be less with Lutherans than ours in this western land, where thousands of them have been incorporated, heart and soul, with our "Churchly" body without the least sentiment of violent disturbance of their ideals. Further, experience can contradict theory successfully always. The Swedish Church has approached us peacefully.) "I believe Luther cast off advisedly and thoroughly the whole sacerdotal conception of the ministry." (It makes no difference what Luther did as long as there is no evidence that the Swedish Church did so. I have searched for such evidence. I do not agree with those who think they have found it.) So far with the quotation from Dr. Bright. The brief remainder needs no answer.

Dr. Pusey's prayer was this:

"May God, who brought to naught the building of the tower of Babel, bring utterly to naught all attempts to connect us with the Scandinavian bodies, so long as they retain the faith destroying Confession of Augsburg."

I do not believe that Dr. Pusey had any reason to be proud of this prayer. The Swedish Church has maintained, ever since the beginnings of her reformation, her adherence to the three great creeds. The Augsburg Confession has not destroyed that. And the use of the term "the Holy Christian Church" in the creed, for a portion of this period, calls for much less comment than foreign critics would suppose. I have seen the same formula in Bishop Herzog's Swiss liturgy. But the Swedes have now returned to "*allmänning*," an exact translation of Catholic.

The reference to the Tower of Babel is also unfortunate. Those whose speech and language were there confounded were originally one, united against God. We, who desire to return nearer to Christ and each other, are divided in language, are praying for light, and are asking help from the Author of Peace and Lover of Concord to learn how to fulfil His mind. Let us therefore pray with the Master rather than His servant, "That they all may be One."

NOTE: When I admit I have frequently translated the Swedish word "*forsamling*" by *Church*, instead of *congregation*, perhaps I may be charged with pressing my own views. But indeed the Swedes do not use their word "*Kyrka*" where we use "Church," with anything like the same regularity or emphasis. In the adjective form they use it, but not as the noun. And I have translated according to my convictions of the real meaning, and would have done so had it spoiled my case.

[THIS SERIES WILL BE CONCLUDED NEXT WEEK.]

FROM THE days of the Early Church, the Easter Communion has been one of the most sacred and solemn privileges and obligations of the Christian life. If you cannot receive on Easter Day, come as soon as possible thereafter, but at any rate, within the Great Forty Days. If your love has grown cold, rekindle it by the thought of our dear Lord's Passion and Death for you. If you have perhaps become careless and neglectful, remember how you have bound yourself by promises which you cannot honorably break, at your baptism and confirmation. If you have some wrong to resent, or some variance unadjusted, put away all bitterness and wrath in the presence of the Easter joy. Be sure that God loves you with an everlasting love, and that His priests wish nothing so much as to serve you in Him. If your conscience troubles you, there is absolution ready for all who confess their sins. Where any of you are housebound, the clergy will bring you the Blessed Sacrament from the altar, or arrange a private celebration.—*Rev. Dr. William Harman van Allen.*

THE MORE faith and grace a man has, the more soberly will he think of himself.—*Keble.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

THE OPEN HEARTH.

TWENTY years ago, the Rev. John H. Jackson tells, in the *Connecticut Churchman*, a few earnest young men constituting St. Paul's Guild of Christ Church, Hartford, became deeply concerned about the unfortunate condition of the large number of men who had become victims of drink. An attempt was made to reach this class, resulting in the establishment of a home where the man desiring to get away from old associates and degrading associations could find a safe retreat. Since that time the continuous aim and effort of the Open Hearth has been to receive the most wretched and miserable specimens of humanity, and as far as possible, to restore them to a condition of respectability and self-reliance, and also to inspire them with an ambition for the higher and better life. That the work has been successful is proved by the number of poor, lost men who have been found and restored to home, family, and friends.

In the lunch-room a meal may be purchased for either "money or work"; a plain meal, consisting of a bowl of coffee, plate of beans, and four slices of bread costing only five cents. No sick or physically infirm man is ever refused a free meal.

An employment bureau finds places for men who are out of employment. Large numbers of men find temporary or permanent positions through this agency. Many men on leaving jail find their way to the Open Hearth, knowing that if they desire to do better, a chance is always given. These men, as a rule, are not bad, but as Mr. Jackson points out, weak men who seem to be incapable of resisting any temptation. Like chips on the ocean of life, they are driven here and there by wind and tide and current.

In connection with the Open Hearth an annex or "Wayfarers' Lodge" is conducted, where accommodations are found for tramps. The poor tramp is, in many cases, like the poet, born, not made:

"If he secures employment, he is incapable of 'making good,' and employers do not want his blundering labor as a gift. We seek to deal with the tramp problem in a practical way. Here, if a man does not work, neither shall he eat. The Annex fills the place of a municipal lodging house, but receives no aid from the city. For this department we have thirty-nine beds, but so crowded have we been during this winter that we have been compelled to open the chapel and allow the men to sleep on the floor. During the month of February, the shortest month in the year, the total number of men seeking shelter in this department alone was 3,849. Many of these 'tramps,' with a little help and encouragement, turn out to be pretty good fellows, and by the blessing of God are restored to a standing of usefulness in the community."

A chapel is maintained in connection with the buildings, where daily services are held at 9:45 A. M. and 7:45 P. M. The aggregate attendance exceeds 3,000 a month. In one month it was 3,739.

Three hundred children constitute "a children's band." They are taught to love right and truth, to develop good principles and character and into good citizens. They are helped in every possible way to provide themselves with the moral safeguards against the evils which make the Open Hearth a necessity.

A REVOLUTION IN NATIONAL HEALTH AND MORALS.

THIS CAN be brought about through the public schools, in the opinion of the New York Bureau of Municipal Research. Through its inquiries of 358 cities in 42 states and the District of Columbia, the bureau discovered that of all these cities (with a total population of 22,000,000), only 148 cities, of 700,000 school children, were making any attempt to discover transmissible diseases at school; 210 were inspecting such diseases; 227 were examining defective vision; 171 looked for breathing troubles and 117 for bad teeth; 106 cities with a population of 3,200,000 have no examination of any kind for their school children. Only 98 cities seek out and give special instruction to children found predisposed or already infected with that dread disease, tuberculosis. In 56 cities, nurses

children to dispensaries or instruct parents at schoolhouses; 43 cities send nurses from house to house; 98 send out cards of instruction to parents about tuberculosis, dental hygiene, and diet; while 147 cities have arranged special coöperation with dispensaries, hospitals, and relief societies. Three years ago adenoid growths were almost unheard of among school teachers. To-day, in 171 cities, adenoids, hypertrophied tonsils, breathing defects, are seen to be a more serious matter to child welfare and school progress than the contagious diseases of which people are more afraid.

AMERICAN MUNICIPALITIES AND EXPERTS.

SLOWLY American cities are learning, especially in the matters of administration. Following the German system, New York has engaged Dr. Edward W. Bemis of Cleveland, Ohio, to act as her first deputy water commissioner. Dr. Bemis has served as superintendent of the Cleveland water works, and has the expert knowledge which New York wants applied to the administration of its water department. Chicago, equally alive to her needs, selected John T. Fetherston of New York as the man best fitted to serve her as superintendent of streets. Of course, the Chicago "job-holders" and "reactionaries" are trying to rule Mr. Fetherston out on the ground that he is a non-resident, but the enlightened civic patriotism that brought about his appointment will in all likelihood, let us hope, succeed in overcoming the objection.

New York and Chicago are merely doing, as has been pointed out by many observers, what has always been done by wise public-service corporations: "When it comes to hiring experts, no city should hamper itself by a geographical limit. If the right man is close at hand there is no need to go abroad, but if he happens to live in another city there should be no hesitation about 'hiring a stranger.' The best is never too good for the people, and an incompetent expert is dear at any price."

OPEN PUBLIC FORUMS.

PARK COMMISSIONER CHARLES B. STOVER of New York, a well-known social worker, expects to see public forums in two small east side parks and the one in Central Park well under way by next summer. These are to afford a full, free opportunity for an open discussion of public questions and community needs. Mr. Stover does not agree with those who say that the proposed forum in Central Park would mar the natural beauty of the park. The commissioner has in prospect an open-air amphitheatre adjoining City College, and it is likely that a proposed stadium at 116th Street and Riverside Drive will be erected by private subscription.

BAPTIST SOCIAL ACTIVITY.

The Social Service Commission of the Northern Baptist Convention recently held a meeting in Chicago and laid plans for a vigorous educational campaign to bring to the attention of the Baptist churches the great need of constant effort for the development of a social conscience among Christian people. An effort will be made by this Commission to bring it into close relation with the National Municipal League and the American Civic Association, which will be of mutual benefit to all of these organizations in their respective work.

AUGUST BELMONT of New York, at the Washington Conference on Uniform Legislation, declared that "labor will be attracted to the states affording it the fairest and safest protection, and the employer will hail this, too, as an advantage to himself." He advocated the passage by the states of laws compelling corporations to make adequate and definite provisions for the health, safety, and ultimate care of their employes when injured or incapacitated. In his opinion this was the greatest question of the day. "In it lies not only the solution of a great and unjust burden on labor," he said, "but an escape from the dangers of overburdening our national government with duties it could never perform."

THE REV. CECIL MARRACK of St. Stephen's, San Francisco, is editing a most interesting department of Social Welfare in the *Pacific Churchman*, which reflects the rapidly growing interest along these lines in the diocese of California, and, in fact, all along the Pacific coast.

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.

MISSIONARY WORK AT THE HOME BASE.

To the Editor of *The Living Church*:

SOME questions by letter, asking for further information, having come to hand in regard to my paper about Missionary Parochial and District Committees which appeared in *THE LIVING CHURCH* under date March 5th, I hope you will kindly give me a little more space in your columns for the purpose of replying.

First, it is asked: "Can a missionary parochial committee be made to work successfully in country places where there is only one small parish or mission?" The answer is, Yes; as well in proportion as in a large parish. But, as I stated in my first paper, it might be necessary to reduce the number of persons on the committee in a small church from ten to six, or even four. The writer knows of several such missionary committees operating in small parishes and missions, and they are doing splendid work.

Secondly: I am asked to add a further word about (a) the necessity for joint work between men and women, and (b) of a definite scheme to focus and unify missionary work and effort. In reply, I think the words used in a recent diocesan S. P. G. report by the Bishop of Southwell—who is one of the keenest missionary thinkers and workers in the Anglican communion—will deal with the matter better than any words of my own, so I quote him. The Bishop says:

"We should set ourselves resolutely to the task of forming missionary parochial committees of men and women working together. Diocesan and rural-decanal organizations fail, and will fail, if we forget the parochial unit. No longer must men and women work separately. A parochial committee will bring together those who are interested in various missions, and focus the efforts made in that locality. This is much to be desired."

Lastly, to the question, "When were these missionary committees started, and where are they at work?" I answer, they were introduced in the diocese of Southwell (England) about four years ago, and so successfully are they known to have worked there that to-day they are to be found working in nearly every part of England.

May I add, as a concluding word, these missionary parochial committees, I am sure, would work just as well in the American Church as in the Church of England, for in each Church (except where such committees exist) there is the same lack of a definite scheme to focus and unify missionary effort.

W. S. SIMPSON-ATMORE.

THE COLLECT FOR THE TRANSFIGURATION.

To the Editor of *The Living Church*:

REFERRING to several letters that have recently appeared in *THE LIVING CHURCH* regarding the origin of the Collect for the Transfiguration. I find among the printed papers of my father, William R. Huntington, deceased, a paper entitled

"Materia Ritualis. An appendix to a paper on 'The Revision of the Common Prayer' in the *American Church Review* for April, 1881. [Privately printed.] No. 100. Worcester. 1882."

The preface to this paper is in part as follows:

"The accompanying liturgical matter has been put into print, not because the editor has any wish unduly to urge his own preferences upon his fellow-members of the Joint Committee on the Book of Common Prayer, but simply as illustrative of principles set forth in the paper mentioned on the title page.

"It is proper to add a few words as to the sources of this compilation.

"These have been chiefly the Holy Scriptures, the three great Sacramentaries of the Western Church (best known to scholars through Muratori's recension), and the various service-books of the Church of England, including under that name the so-called *Primers* of the Tudor period.

"In his use of the Sacramentaries, the writer (dreading in such a connection the reproach of originality) has followed in the main the translations of Canon Bright [*Ancient Collects*, third edition, Oxford, 1864], the late Dr. Rowland Williams [*Psalms and Litanies*, London, 1876], and the late Rev. R. G. Hutton [*The Daily Service*, New York, 1874]. This statement, however, calls for qualification. Partly for the sake of avoiding tautological repetitions and partly with a view to the better adaptation of means to ends, a large liberty has been taken in

remoulding, abridging, combining, and amplifying the forms borrowed. For this the compiler might fairly enough be blamed, were his work one to which the ordinary canons of literary criticism applied. But such is not the case, since it will be generally conceded that, so long as no legal rights are infringed, the enrichment of the Book of Common Prayer is eminently a matter in which all privileges of authorship are merged in the one principle. *Quia, Domino necessarius est.*"

On page 55 of this pamphlet is the heading "Additional Collects," followed by ten collects with marginal notes as to their origin. The last of these (on p. 57) is "For the Transfiguration, August 6," and it is in the same form in which it was subsequently incorporated in the Prayer Book, except for one word: "Mercifully grant that we also, being delivered . . ." etc. This sentence in the Prayer Book omits this word "also."

The point now in question is the marginal note. It reads as follows:

"Cento of Collect and Secret for the Day. Sarum."

Webster defines the word "Cento" as:

"A composition formed by phrases or passages of different authors disposed in a new order."

Very truly yours,

New York, March 14.

FRANCIS C. HUNTINGTON.

INDIVIDUAL COMMUNION CUPS.

To the Editor of *The Living Church*:

THE ultra-Protestant fad of individual Communion cups has invaded the Church, as certain priests have yielded to the request of some of their people and adopted their use. The question therefore arises, Has the individual priest authority to change the unbroken use of nineteen hundred years?

Before introducing such a novel usage ought he not to ask the counsel of his Bishop?

M. M. BENTON.

EXCHANGE OF PAPERS.

To the Editor of *The Living Church*:

THANK you for your kindness in inserting my last letter with reference to proposed exchanges of your valuable paper and *The Church Times*. I stated that I could arrange for about half a dozen. From all parts of the U. S. A. I must have received at least forty applications and I have now put six into touch with my English friends. I cannot reply to each correspondent individually; and I hope you will allow me through your columns to assure those who have not heard from me yet that I will keep their letters before me and as opportunity arises I hope to deal with their applications.

I write this whilst the whole Church is mourning the passing away of Dr. Edward King, late Bishop of Lincoln. He was known amongst his most intimate friends as "St. Edward of Lincoln" and his saintliness of life won him that title deservedly. Your prayers—the prayers of the faithful in the U. S. A. and Canada—will blend with ours that he may have rest and peace in the Paradise of God and that those who have the appointment of a successor may have the Divine guidance.

Yours faithfully,

RASMUS R. MADSEN.

Anfield, Liverpool, 95 Newcombs Street, March 9, 1910.

THE GRAYMOOR (N. Y.) CHAPEL PROPERTY.

To the Editor of *The Living Church*:

MAY I ask the courtesy of your columns for a word on a matter ancient which much that is erroneous and exaggerated has already appeared, the time seeming to me now ripe to let fall a few drops of cold fact into the seething cauldron of recrimination and misrepresentation as to the mission and convent of Graymoor?

During the incumbency of the Rev. A. Z. Gray as rector of St. Philip's, at Garrisons, some time in the seventies, a piece of land, about half an acre in extent, in the heart of the hills some three miles from Garrisons, was given to him by its owner, a farmer of the neighborhood, with the understanding that a "Union" chapel for the use of the Methodists, Episcopalians, etc., was to be erected on the site. Mr. Gray built at his own expense a small chapel, seating about fifty people, where he held services until he left the parish, when the work at St. John's was taken up by the Rev. Mr. Seabury of Fishkill (the parish of St. Philip's even then taking no interest in the work), and continued until his death. After Mr. Seabury's death the chapel remained closed for ten years, during which no attempt was ever made to hold service there.

In 1893 I returned to Garrisons after a long absence, and was told by a devout member of Mr. Gray's congregation of the state into which the chapel of St. John in the Wilderness had fallen, and on visiting it, I found that it was being used by tramps as a lodging house (it is on the main road to Peekskill), the doors having been broken down, the carpet pulled up to make a bed near the stove, the ends of the pews and the stuffing of the hassocks burned in the

stove. The roof was full of holes, the plaster fallen down, and over a hundred panes of glass were broken.

Moved by the wreck of a building which had once been used for Divine service, I appealed to two friends who were occupying my mother's house at Garrisons, and together we cleaned the chapel with our own hands (its condition was so filthy that we could not hire any one to do it), and repaired it at our own expense, except that a bill for reshingling and plastering was generously paid by the Rev. Walter Thompson.

We asked permission of the then rector of St. Philip's to open the chapel for Sunday school. He held that the parish of St. Philip's was not, and never had been, responsible for St. John's, which was, to use his own words, a private possession, or "chapel of ease" of the Rev. Mr. Gray. He held also that the Methodist Church was the best church for the country people; but not acknowledging jurisdiction over St. John's, did not feel that he could forbid our doing what we wished.

We accordingly reopened St. John's with a religious service, for which a friend volunteered, and held Sunday school ourselves for some months. I think it was in the second summer that we secured the services of a clergyman, who came regularly from Peekskill, we paying him a stated sum for each service, and for several years we raised this sum by our own efforts and so supported the services at St. John's, with neither help, sympathy, counsel, nor countenance from St. Philip's as a parish, such money contributions as we received from residents of Garrisons being given to us out of friendship and admiration for the earnest and persevering enthusiasm of the two friends mentioned. So far as I know, no incumbent of St. Philip's ever set foot in St. John's to hold service during this entire period; we hired and paid for every service ever held in the chapel, except a few voluntary ones by friends from New York.

About ten years ago Father Paul James (Wattson) and the Reverend Mother of the Society of the Atonement were introduced to one of my friends, I think by the Bishop of Springfield, and we were more than glad to accept their proposal to relieve us of the heavy burden we had borne for so many years (having failed to arouse any interest in the work in the parish of St. Philip's), and very happy to install them at Graymoor, where they spent their first year in a farmhouse which they hired, about a mile from the chapel.

From that day to this they lived and worked in this wilderness, having built themselves a modest home on part of the original half acre, the other property held by the Society of the Atonement in the vicinity having been purchased later with funds supplied by their friends. During this time they have been, for the most part, ignored by the parish of St. Philip's and its incumbents, until the recent event of their reception into the Roman communion, which has aroused the storm to which your columns bear witness.

During the years when we were supporting the chapel, the largest congregation of which we have record was twenty-odd persons; in summer fourteen was occasionally the number, in winter it sank to three or four, but the average for the year was six or eight. The late Bishop Potter refused to recognize the work or to confirm there, as he held it was not a strong enough mission.

At present, with the large number of men on the Aqueduct work, many of whom have brought their families and live in the vicinity, the chapel is crowded at every service. Putting all prejudice aside, it would seem that the law of supply and demand might be applied even to the case of a mission chapel in an isolated mountain district, and that (the Episcopalians having had their innings of some twelve years without much success), given a total absence of Episcopalians and a plethora of Roman Catholics in the immediate neighborhood, it would be more sensible to have a Roman Catholic chapel, which is needed, than an Episcopal mission, which is neither needed nor wanted.

This, however, is an argument which, I am well aware, carries no weight where religious prejudice is concerned, else the offer of the society to purchase the stony acre would have been accepted, as a solution of the problem more in accord with common sense as well as with dignity, and a regrettable Church scandal might have been avoided.

The present state of affairs gives but too tempting occasion for the foes of all churches to quote, but with a difference, the old phrase: "See how these Christians love one another!"

Very respectfully,

(MISS) JULIA HALSTED CHADWICK.

March 15, 1910.

THE PHILADELPHIA STRIKE AND LARGER CONSIDERATIONS.

To the Editor of *The Living Church*:

WE who live far removed from Philadelphia are under obligations to Rev. A. C. Knowles telling us the "why" of the street car strike there. According to him it is, first, because the Rapid Transit Company will not recognize the unions. He doesn't put it exactly that way, but it amounts to the same thing. Second, he assures us that Socialism is back of the sympathetic strike. He is to be congratulated. He has made a "scoop" for THE LIVING CHURCH, for the daily press reporters haven't discovered that. And

surely if their reporters had discovered that the wicked Socialists were the cause of all the trouble, it would have been announced in big headlines.

But to be serious. As I read such screeds as that of my Reverend brother, I wonder over one thing. My over sixteen years in the ministry have been in two parishes only, both composed of working people mainly. Naturally my sympathies have come to be with them. And this is what I wonder about and puzzle over. In the development of corporations they unite, and getting a monopoly of anything, *c. g.* transportation, they dictate not only to the dear public, but to their employes. Again, the working man, having lost his individuality in the complexities of modern industry, unites, forms a trust, dictates to the dear public and to employer as to prices (wages) and otherwise, to gain more of what he produces. But lo, with the working man's undertaking such a thing he becomes a menace to society and should be crushed to the earth. This is my puzzle: Why a trust of capital is righteous, and their officials lift up their holy hands in our churches, while a trust of labor is wicked, despicable, its officials served with injunctions and jailed. Will the Rev. A. C. Knowles or any other reader of THE LIVING CHURCH please help me out of the puzzle I am in?

St. Luke's Church, Utica, N. Y. A. L. BYRON-CURTISS.

[We fear THE LIVING CHURCH must needs be so small a factor in determining the questions underlying the Philadelphia strike, that with the foregoing letter we must declare the discussion closed.—EDITOR L. C.]

ST. STEPHEN'S AND OTHER CHURCH COLLEGES.

To the Editor of The Living Church:

IN this week's issue of your valued paper a communication *in re* St. Stephen's College signed, "William C. Rodgers, President," appears. By inference Dr. Rodgers—possibly unconsciously—does an injustice to at least two splendid institutions of the Church. He says: "St. Stephen's is now almost the only college of which it can be said that it is under the auspices of the Episcopal Church." "It is not sectarian. It is not committed to any one party in the Church."

The University of the South and Kenyon College are distinctly and avowedly Church institutions. By definite, deliberate vote and action. Kenyon recently re-asserted this fact when, in refusing to become a secular nondescript as a condition for participation in the Pension Fund for College Professors, etc., established by a prominent American capitalist, Kenyon insisted and emphasized in her new constitution her Churchly character and allegiance. Again, since Dr. Rodgers has made the admission contained in the last clause quoted above, he can scarcely bar out either old Hobart or Trinity. Let us be fair, and let us be careful lest by inference even we do a wrong to equally deserving interests while advocating the cause for which our hearts' sympathies are most intimately enlisted. "Who will help old Kenyon?"

Oneida, N. Y., March 18, 1910. WILLIAM R. MCKIM, Kenyon '94.

LAY BAPTISM.

To the Editor of The Living Church:

THE Rev. Dr. Jarvis has taken you to task for informing a correspondent that a lay reader would be justified in baptizing a person who would otherwise die unbaptized, and from his language one would be almost ready to write you down as a heretic.

But I fear that Dr. Jarvis did not re-read his letter before sending it, or he surely must have discovered that his argument from premise to conclusion was hopelessly tangled. He has a perfect right to his opinion in regard to Lay Baptism, but he must give us a logical argument at the least, before he can gain a hearing. His last sentence, "In the Nicene Creed we profess belief in 'One Baptism for the Remission of Sins.' The authority to remit sins is not conferred upon deacons and laymen." upsets his statement that the Church authorizes deacons to baptize infants but not adults, for infants inherit original sin, which is washed away in baptism. Furthermore, Philip the deacon baptized the eunuch, who, I take it, was an adult, as he was able to read the Scriptures and was a "man of great authority"; and Philip did as he was bidden by the Holy Ghost. It may be that "our branch of the Catholic Church" knows better than the Holy Ghost, but I have no idea that the Anglican Communion intends any such departure from primitive and scriptural practice.

The whole matter is very readily adjusted when we remember that the channel of grace in Holy Baptism is *water*, administered with the words, "I baptize thee in the name of the Father," etc., while the channel of grace in Penance is the words only of a priest. In the former the words and the administration of water are given by our Lord; in the latter the words of absolution vary and are given by the Church.

Furthermore, our Lord distinctly gave authority to pronounce absolution to His apostles, and to baptize to His apostles also, but they delegated the authority to absolve to priests only, but to baptize, to deacons at least, as well; for witness Philip's act. Both the Greek

and Latin communions allow lay baptism. Dr. Jarvis declares that we do not. I challenge that statement absolutely. Will Dr. Jarvis say that "any other lawful minister," means sectarian preachers? Probably not. Well, how about the baptism of sectarian preachers? Does Dr. Jarvis baptize converts from sectarian bodies who can prove conclusively that they were baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost? According to him, no one of the millions of Protestant Christians has ever been baptized. This is a very serious statement, to speak softly. And it likewise involves hundreds of our clergy who have come to us from sectarian bodies, but whose baptism has been accepted by our Bishops, for if they were never lawfully baptized, they have never been lawful priests or Bishops, and their administrations of the Sacraments have also been unlawful and void.

Dr. Jarvis, you are treading on dangerous ground, and I am of the humble opinion that THE LIVING CHURCH was right in its answer to H. G. W. (REV.) HARRY HOWE BOGERT.

Point Pleasant, N. J., March 18, 1910.

SUFFRAGAN BISHOPS AND MISSIONARY BISHOPS.

To the Editor of The Living Church:

PERMIT me to express my warm appreciation of the service you have rendered to the Church by your two able editorials on the subject of "Suffragan Bishops" and "The Increase of Missionary Bishops." I wish that they might both be read by every man who is to have a seat in either House of the next General Convention. May I express my regret, however, that Judge Ramsay's letter in your issue of March 19th contains language which (even if not so intended) is capable of being construed as a reflection upon his Bishop? I have no brief for the Bishop of Eastern Oregon, but wish simply to state a proposition which is self evident to any man who has an intimate knowledge of a Bishop's work in a domestic field: A new Bishop, after taking a first survey of his field and seeing the needs and opportunities of the vacant places, can do but one of two things: (1) Drop his work and spend several months in the East begging funds with which to pay new missionaries; (2) Stay personally in his field, acting as a general missionary, until after months, and perhaps years, of devoted personal work he can, little by little, get certain fields in a condition to sustain resident clergymen. The Bishop of Utah said recently that if he had his work to do over again he should pursue the latter method. If the Bishop of Eastern Oregon has decided that this latter course is wiser in the case of his jurisdiction, and is self sacrificing enough to "stick to his job," even if it means delay in getting his nine clergymen, he should not be criticised for it. Rather, he should receive the grateful appreciation of the Church.

I am in agreement with the general tenor of Judge Ramsay's letter. I merely wish to make sure that unintentional injustice is not done to the Bishop of Eastern Oregon.

SAMUEL COOK EDSALL, Bishop of Minnesota.

PARADISE.

For Easter Even.

The Asphodel and amaranth
And Resurrection lilies bright,
All bloom amid those peaceful vales
Where walk the saints in white.

What wondrous visions now they see,
And what the tranquil joy they know,
Forgetting all the toiling way
Of pilgrimage below;

What words of love they keep for us,
And waiting welcomes, long restrained:—
Ah, we, in God's good time, shall hear,
When promised rest is gained.

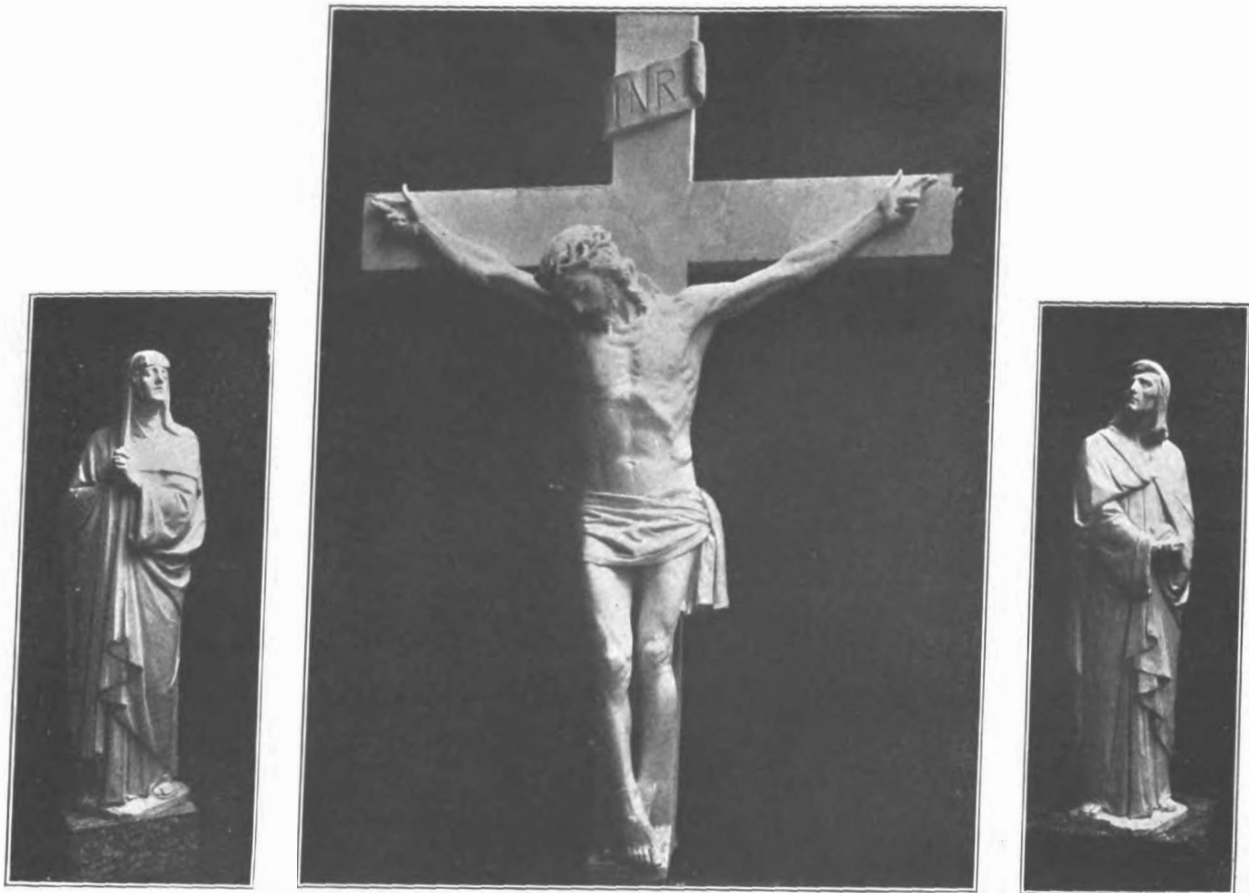
Yet still, revealing door is closed,
While ever this we surely know,
That oft those saddening hinges turn,
As "dear ones" inward go.

And sometimes, as they're passing through,
We catch, as in a soul-lit dream,
A glimpse of that dear, peaceful land
Where grandest glories gleam.

O Sabbath of the Loving Lord,
When shall our tear-dimmed, longing eyes
Behold once more our "loved and lost"
In Rest of Paradise?

O Living Christ, when time shall end
And age of waiting shall be o'er,
The Beatific Vision grant,
With Thee, forevermore.

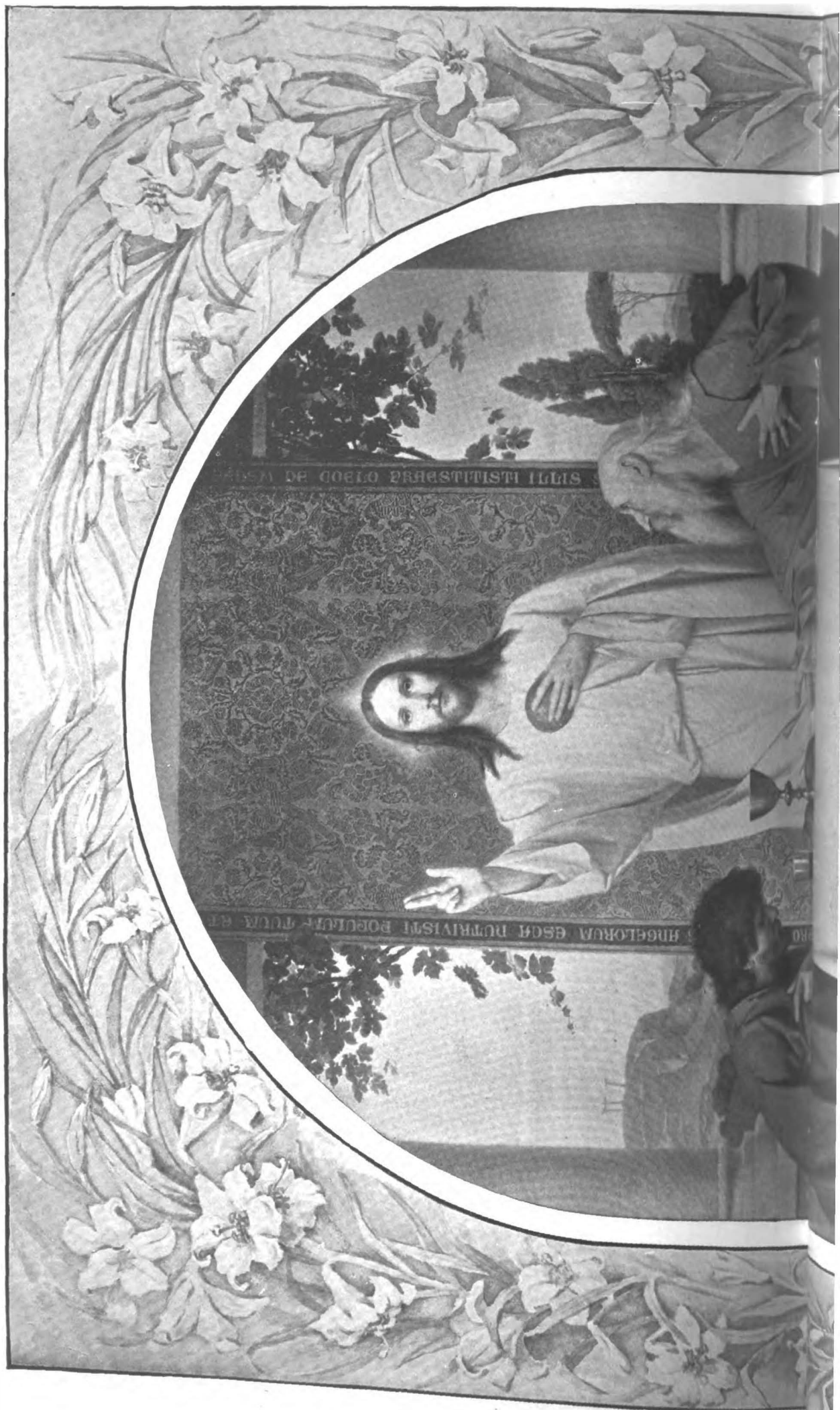
THE LIVING CHURCH



FIGURES FOR NEW CALVARY GROUP, CHURCH OF ST. MARY THE VIRGIN, NEW YORK.



SECTION OF TYMPANUM RELIEFS, CHURCH OF ST. MARY THE VIRGIN, NEW YORK.
[See description in New York Letter, this issue.]





C. Müller.

THE LIVING CHURCH



THE RESURRECTION. (*Fra Angelico.*)



THE RISEN SAVIOUR. (*Ploekhorst.*)



THE THREE MARIES. (*Guardabassi.*)

The Ideal of Catholic Worship.

BY THE REV. JOHN H. EGAR, D.D.

FIRST let us endeavor to grasp the fundamental idea of worship. What is worship in its essence and reality? I mean, of course, the worship of God—what is it? It is the offering of our whole being, our whole life, our whole life work, sanctified and perfected, as an act of adoration and homage to God, our Creator, Redeemer, and Sanctifier. The single act of worship, if it be true worship, has that for its basis and background. It implies on the part of the worshippers an apprehension, in the first place, of the glory, the majesty, the holiness, the goodness of God, as He is in His own infinite and eternal Being; and, in the second place, of the origin, the dependence, the support, and the obligations of the creature in every moment of its existence, as related to the goodness of God exercised toward us. And it comes forth in the adoration of the creature, making the oblation of himself and all that he is and has and does to his holy and loving Creator.

St. John represents this in a picture, as it were, in those sublime chapters, the fourth and fifth of the Revelation, in which the whole creation is seen in vision as offering worship to Him that sits upon the throne, and to the Lamb. Of these chapters the fourth represents the worship of God as creator of all things; and the fifth represents the worship of God and our Lord Jesus Christ for the redemption of the world by the sacrifice of the cross—the one, what we may call the absolute worship, as it would have been had there been no sin and no need of redemption; the other, that worship as offered in the mediatorial kingdom through the sacrifice of Christ. It is a vision of the whole creation as one vast Church, offering up the unceasing worship of heaven; and as such it gives us the almost infinite and eternal ideal of that of which our worship is the shadow and feeble expression in the congregations of the Church on earth.

Perfect worship is the expression of perfect love. It is possible in intensity and perfection only through a deep and holy love of God; and where that love exists and is fed by a knowledge of the attributes of God as manifested in creation and redemption, it is spontaneous, and wells up in the heart as a perennial fountain of adoring gratitude. The heart that truly loves God is a heart that worships God spontaneously and irresistibly. If we truly and really love God we cannot help but worship Him; worship we must, not by any outward requisition or compulsion, but by our own inward impulse of loving adoration. It is this worship, not in the littleness of the individual, but in the vast chorus of the loving, worshipping souls of the whole universe, perfected and sanctified by the infinite atonement of Christ, "the Lamb slain from the foundation of the world"—one unceasing, eternal, adoring outpouring of the love of all redeemed creatures, apprehending the perfect goodness and love of God—which St. John represents in this vision of the worship of the eternal world.

This is the fundamental idea of worship. The worship of any one particular congregation in which we are present and participate here on earth is a little ripple and faint pulsation of that flowing tide of worship which is ever breaking upon the eternal shore at the foot of the throne of God. But in her ageless liturgy, framed for the voicing of that worship in her congregations, faint and feeble as it may be in the single instance, the Church holds up that ideal, and aspires towards it and realizes it as she can on earth, and gives the loving heart through it to join the everlasting song. The central thought of the Church's worship is always that which she sings in the Eucharistic service: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High."

Take this idea of the worship of the universal Church as a ceaseless, continuous act of adoration of all the holy, of all the innocent, of all the perfect, of all the redeemed creatures of God, who love God with their whole hearts—into which we penitent sinners are taken when we are regenerated into the Church in Baptism, and by which we are borne on, as on a flood-tide to the throne of God, and you see at once that a Liturgy, a Book of Common Prayer and Praise, and its devout ritual use in the congregations of the faithful, is the only congruous expression of the spiritual fact under the limitations of our earthly life. Consider the services of our own branch of the Church Catholic, according to the Book of Common

Prayer, from this point of view. The generations of men come and go. For a few years their voices are heard in the congregation, and then they are heard no more. The individuals enter the chorus of worship and pass out again. But the song of praise and the voice of prayer are continuous. The *Te Deum* is sung as it was a thousand years ago, the Litany is said as in days long gone by, the Eucharistic offering is made as it has been from the beginning. We individuals of a few years are taken into the system; we are borne along by it; we make its words our own; we use them at first without much understanding; we grow into them, we find new meanings in them as the vicissitudes of secular life give us experience, we rise by degrees to an appreciation of their spirituality, and at length, as we are sanctified by divine grace, we find them the true expression of our hearts; and we feel them lift us up to God, as we join in the worship with our whole souls. And then God calls us to worship elsewhere; but still the tide of praise and prayer rolls on, the echo of the ceaseless worship that St. John saw and heard in that vision of heaven which he has recorded for our pattern—the liturgy and ritual of the whole creation. We are taken into it here on earth, we are taken into it in Paradise and in heaven; neither here nor there do we make it for ourselves.

To worship God, then, according to the forms of a Liturgy, is the first necessity of the Church on earth. Its ideal is that of the fourth and fifth chapters of the Revelation of St. John the Divine. Towards that it aspires in its chief act of worship which centers in the Holy Eucharist. But as it is the Church on earth it must needs accommodate itself to the condition of the worshippers as they exist on earth. That condition is one of imperfection, even though it be of those who are regenerate in Baptism, who are truly converted to God, who are seeking sanctification, and endeavoring to walk as becometh the children of God. It is a condition, again, of those who are subject to the incidents of this mortal life—who are immersed in the business of the world, with its cares, its anxieties, its gains and losses; who are subject to sickness, to sorrow, to pain, to bereavement; who find manifold temptations of their integrity and purity, who have friends and enemies, whose happiness is precarious and whose pleasure is transient. These conditions modify the absolute ideal of worship by adding other elements to that ceaseless song of joyful and adoring love which the liturgy of heaven pours forth from the sinless and perfect spirits who have no lapses to repent of, no mortality to guard against, and no daily needs to supply for very existence. The Church on earth, then, must add to her songs of praise the language of penitence, the confession of sin, the prayer for forgiveness, and the supplication of that help from God which we need here on earth in all our dangers, necessities, and lawful aspirations. Praise alone is the worship of heaven, but prayer and praise are the worship of earth. And all this must center in the one grand fact without which all our worship is vain—the pleading that great oblation of Himself to be "the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which our Lord Jesus Christ offered when He suffered death upon the cross for us.

The Church has her members in all stages of spiritual advancement. She calls them her own when they are but babes in Christ. What does that mean? It means that they are at the beginning of the spiritual life; that they have, it may be, no more strength spiritually than the infant has physically in its puny body. Such the Church takes into her motherly arms to bring them up until they grow to the stature and strength of manhood in Christ. The Church, too, has wayward children; they neglect her warning voice for a time, just as youths neglect their parents' admonitions, and bring them sorrow by dissipation and disgrace. But the parent does not disown the child for all that. Then, again, she has children who are spiritually obtuse and difficult to teach; she has others who are at different stages of spiritual discernment; and she has those who are real saints, even here upon earth. If the worship of the Church is to be common worship—that of the congregated multitude—all these various classes must meet together in it; though there be no two alike, yet it must be suitable for all; it must be such as all may join in. To accomplish this it must be lifted up to the plane of the highest spirituality. And then two things will follow: first, that those who are most holy, most loving, most spiritual, most saintly, most near to God, will enter into it most

deeply and fully as true spiritual worship; and secondly, that those who are on lower planes of the spiritual life will not fully enter into the spirit of it; but it will be for them a system to grow into, a mark of progress as they do grow into it, a training school for the spiritual mind, and a test from time to time how far they are faithful to their calling, how far they have, it may be, fallen back, how far they have advanced in the knowledge and love of God. Perfect worship is perfect love; and love for the worship is the mark of the child of God.

SOME NOTES ON THE "TE DEUM."

BY THE REV. JOHN KELLER, M.A.,
Secretary, Diocese of Newark.

[With acknowledgments to the Lord Bishop of Salisbury and the Very Rev. Samuel Hart, D.D., D.C.L.]

THE canticles in the Prayer Book are taken from the Bible, save two. The *Te Deum* is one of these. In all probability this sublime hymn of praise is more frequently used in the Anglican Communion than elsewhere in Christendom.

In the first Book of Edward VI., 1549: "*After the fyrste lesson shall followe Te Deum laudamus in Englishe dayly throughout the yeare, excepte in Lente.*"

AT THE ACCESSION OF KING EDWARD VII.

In the form of Accession Services, agreed upon by the two convocations of Canterbury and York, and authorized for use by Royal Warrant, dated November 9, 1901, the principle of a triple division of the *Te Deum* was distinctly recognized by the use of capital letters. Doubtless, too, for the first time in the history of the English Prayer Book, the *Te Deum* formed the chief portion of a solemn thanksgiving service set forth by authority.

"*The Te Deum being ended, the King will ascend the Theatre, and be lifted up into His Throne by the Archbishop and Bishops, and other Peers of the Kingdom, and being Inthronized, or placed therein,*" etc.

AUTHOR AND RECENSIONS.

As regards the authorship, Dom G. Morin's suggestion that it is by Bishop Nicetas (circa A. D. 400) of Rematiana in Dacia (between Naissus and Sardica) is most plausible.

There are three recensions of this canticle.

- (a) Preserved in three Irish MSS. The "Bangor Antiphoner," and two at Dublin.
- (b) In a Milanese Breviary.
- (c) The current text.

N.B.—The Irish texts of the Vulgate New Testament sometimes retain correct readings of the Gospels which are lost elsewhere.

STRUCTURE OF THE CANTICLE.

I. Chapter: *Te Deum Laudamus*. Section 1: We praise Thee . . . majesty of Thy glory. Section 2: The glorious company . . . Holy Ghost, the Comforter.

II. Chapter: *Tu Rex Glorise, Christe*. Thou art the King . . . glory everlasting.

III. Chapter: Versicles and Responses. O Lord, save . . . be confounded.

The first chapter is a hymn of praise to the Blessed Trinity and should be subdivided into two parts. (Cf. Psalm 148.) The first section records chiefly the worship of the invisible Church, and particularly of the angels and heavenly Powers. The Latin origin of the hymn is more than suggested by the phrase, "Lord God of Hosts." The original and more scriptural title, "Lord of Hosts," has been constantly used by the Greek Church. (Cf. Isaiah 6:3.)

The second section records the worship offered by the whole Church as consisting of human beings living and departed; Apostles, Prophets, and Martyrs. This quotation from St. Cyprian's tract about the plague, written circa A. D. 252, is strikingly suggestive:

"There is the glorious choir of the Apostles; there is the company of the Prophets exulting; there is the innumerable multitude of Martyrs, crowned on account of the glory of their struggle and the victory of their passion."

The Trinitarian *Sanctus* of the angels is paralleled in this section by the more explicit confession of the Church:

"The Father: of an infinite majesty;
Thine honourable (adorable), true: and only Son;
Also the Holy Ghost: the Comforter."

The second chapter, *Tu Rex*, is a prayer to Christ, as incarnate in humility, and as having overcome the "sting of death" (i.e., his murderous weapon), and opening the way into heaven for all believers, as sitting at the right hand of God and about to come to be our Judge. By all these triumphs it implores Him to help those whom He has redeemed, and to make them to be endued or gifted, in company with His saints, with glory everlasting.

This portion of the *Te Deum*, also, seems to have a "Gallian" character. Like many collects of that liturgy, it begins with "Thou"; a pronoun which runs through the whole of both chapters.

The third chapter consists of eight sets of versicles and responses, all, with one exception (Vouchsafe, O Lord), originating in the Bible (cf. Psalms 28, 145, 123, 33, 31, and 71). These half-verses of the *Te Deum* might be said or sung antiphonally with any prayer or hymn at a morning or at an evening service by substituting "night" for "day" to suit the occasion.

ROMAN MILITARY TERMS.

It was not the classical Latin of the great Roman writers that lent itself in the first centuries to express the new ideas brought in by the Christian Church, but the vulgar Latin spoken wherever the Roman soldiers had been, as the language of ordinary intercourse, and which afterward became so excellent an instrument for ecclesiastical purposes.

There are three such terms in the *Te Deum*.

7. *Te gloriosus apostolorum chorus;*
8. *Te prophetarum laudabilis numerus;*
9. *Te martyrum candidatus exercitus.*

"Numerus"—a large band, often used of soldiers. ("Chorus"—a small and distinct company.)

"Candidatus"—"white-robed" (cf. Rev. 7:9, 13, and 14). This is a military term for the picked troops who specially guarded the emperor's person.

"Exercitus"—a trained body of soldiers, army; especially, the infantry.

VARIATIONS IN ENGLISH AND AMERICAN VERSIONS.

Verse 4.—"Cherubin and seraphin" (Eng.); "cherubim and seraphim" (Amer.). The peculiar plural termination "in" is found only in the *Te Deum*. It belongs to the Aramaic, or what used to be called Biblical Chaldee. Being a later form than Biblical Hebrew, it crept into the Septuagint. *Σεραφείν* (Isaiah 6:2) and *χερουβείν* (or *βιν*) (Heb. 9:5), is the best authenticated reading; from thence into the Romance languages, and into our own tongue.

This original English form "cherubin" was constantly treated as a singular; plural, "cherubins." Acquaintance with Hebrew led to the termination "im" and "ims" in the Bible; but "in" stayed in the *Te Deum* until the American revisers in 1789 corrected it. Musical settings of the *Te Deum* published in England invariably retain the Aramaic plural termination. (Vide the New English Dictionary, Oxford; art. "Cherub.")

See also, THE LIVING CHURCH, October 23, 1909, page 509. V. 12.—*Venerandum*. Honourable (Eng.); adorable (Amer.).

V. 16.—The Irish texts read: *Tu ad liberandum mundum suscepisti hominem: non horruisti virginis uterum*. Bishop Lightfoot and the Bishop of Salisbury agree that this is more correct than the current text. The above has been paraphrased:

"Thou tookest upon thee man the world to free;
Thou didst not scorn a maiden's child to be."

This ancient account of the Incarnation may well be translated: "When for our deliverance Thou wast about to take on Thee the nature of man," etc.

V. 28.—*Fiat misericordia tua, Domine, super nos*. Lighten upon us (Eng.); be upon us (Amer.). Lighten is from the A. S. *lihtan*—to alight, or descend upon; it has nothing to do with light or brightness (cf. Ruth 2:3; 2 Samuel 17:12).

VARIOUS READINGS.

V. 1.—Literally, "We praise Thee as God."

V. 21.—*Acterna fac cum sanctis tuis gloria munerari*. No MSS. have *numerari*, but many printed breviaries have from 1491; not, however, all. *Munerari* does not necessarily imply repayment, reward, but may be used of a free gift bestowed.

V. 29.—We should probably read: "In thee have I trusted. I shall never be confounded (*non confundar in aeternum*).

The *Gloria Patri* is not used in connection with this canticle because the *Te Deum* is itself an *antedoxology*.

THE AMERICAN CATHOLIC CHURCH.

BY THE REV. C. S. SARGENT.

THE word *ecclesia*, which we translate by "Church," was a very common word in Greek history. It goes back to the time of Solon and Pisistratus. It was a political word, and had a definite and unvaried meaning. It suggests a phase of democracy. Greece appears as the first people who stand out again despotic monarchical rule and feel their way to self government. We see indications of this in Homer. But with Solon appears the *ecclesia*, or general assembly of the people, as a real power. It had the right to pass laws, to elect archons, to call magistrates to account, etc. Thucydides uses the word to describe the deliberative idea always. The *ecclesia* meant all the members of the state, for all had a right to vote, hence co-extensive with citizenship. Stephanus says: "In Attic inscriptions and other decrees of the people the name *ecclesia* is customarily placed; e. g., Baeckh. T. 143. Numerous columns and tablets remain, originally erected to honor some brave citizen or benefactor in the name of the *ecclesia* of the city.

It had thus a very definite meaning, describing always a self-governing body of people united by some bond, e. g., that of living in one town or city. And so it was very naturally assumed by the company of Christ's disciples after their Head and King had gone from them. While the King was present, the Kingdom was the prominent word. But now He goes "into a far country to receive for Himself a kingdom and to return," and He committed unto His servants authority and delivered unto them His goods, and so the little community called themselves a Church. The Kingdom of Heaven became, until the King returns, a spiritual *ecclesia*.

Now, what bearing has this upon the present discussion about the change of the name of the Church? We can understand how St. Paul, writing to his own members, could use the word and convey to them his definite idea. But his use must have been descriptive and not exclusive, for the word was a common one in Greek with other uses. The community of Christ's disciples were not the only *ecclesia* in existence at that time or before. It did fit them exactly and conveyed just the correct idea to them, but it is doubtful if it would to those outside, and so the Christian Church soon found.

Cyril charges his catechumens: "Do not enquire simply for the Church when you are abroad in foreign cities, for the heretical sects venture to call their dens by that name; but ask for the Catholic Church." St. Pacian, when the Novatianists asked why he called himself a Catholic, replied: "Christian is my name, and Catholic my surname; the latter distinguishes me from others who bear the same name but are not of the same family."

The claim we hear sometimes made to-day that no other body has a right to the word "Church" is then unwarranted. We have no right to call ourselves simply The Church in any exclusive sense. Others have a right to the word as well as we. The word must be defined by some other explanatory word.

Again, "the American Church" is an exclusive use of the word, implying that there are no other Churches in America. The "American Catholic Church in the United States" exactly defines what we are. The Roman Church is a Catholic Church, but its central government is in Rome, not in America. Ours is the only Catholic Church which is distinctly American, recognizing itself as an integral part of the one holy Catholic and Apostolic Church, and yet having its autonomous central government in America.

And now as to the word "Catholic." The word "Universal" in its popular use to-day, to include all who profess a belief in Jesus Christ, does not correctly render it. We believe that Christ founded a Church and promised to be with it to the end of the world. "Go ye into all the world and make disciples of all nations, and lo, I am with you always, even to the end of the world." That was the Catholic Church, καθόλου, "for all." It was universal in its Founder's intention. But that was realized only for a very short time. Soon there came divisions and heresies; men calling themselves Christians but not keeping with the Apostles' doctrine and fellowship. And so these that remained loyal to the Church which Christ had founded and which they received from the hands of the Apostles, called themselves Catholic, to differentiate themselves from the new and strange bodies around them, and to define their true character.

"Everywhere in the third century there were Christians and Christians; the Churches which held to the apostolic traditions were parted by an impassable gulf from the disciples of Valentinus and

Basilides; yet the latter recognized the Gospels and passed as members of Christ. But Catholics they could not be called, for heresy was essentially partial and local and limited to the few. Nothing was more natural than that the name which did not fit heretics should become the distinctive property of the majority and thus the mark of orthodoxy which attached itself to tenets, societies, individuals, and even buildings which were used in the worship of the Apostolic Church." (Swete, *The Apostles Creed*, p. 80).

Catholic thus ceased to mean universal, and became definite and in that sense exclusive.

Now there are two great objections raised to the use of the word and of any change of name.

1. In the eastern and older parts of the country the present name of the Church has many associations which we in the newer parts do not appreciate. One felt this in a marked degree in Richmond at the last convention. It is the name of their fathers' and grandfathers' Church. It is associated with saintly dear ones, and has its roll of noble heroes. It seems like a sacrilege to do away with that old name. I would not do away with it. But it needs to be explained to-day. Put on the title page of the Prayer Book, "The American Catholic Church in the United States, known also as the Protestant Episcopal Church," and we shall accomplish all that is required and save ourselves all legal complications as well.

2. The other objection is to the word "Catholic" from its abuse by the Roman Church. In the popular mind the word is associated with the unreasonable claims and extravagant teaching of that Church, and so needs an explanation of itself. This could easily be accomplished by putting somewhere in the preface of the Prayer Book a short explanation of the word, stating that we mean by it exactly what the early Church meant when they inserted it in the Creed, and then stating what that was.

And now a word as to the importance of this word. This word "Catholic" is losing its prejudice and becoming a catch word in modern thought. We have read *Passing Protestantism and Coming Catholicism*. The Presbyterians are using the word. In Interlaken the only Roman church, a large handsome one, has on its signboard, "*L'Eglise Anglaise Catholique*," and the list of services below, all in French. In Mürren the writer came across "The English Catholic Church." In Gletch was the same sign. If English Catholic Church, the next thing will be American Catholic Church. Why not? As yet, however, no religious body has taken that name into its official title. When one does, then it will be too late for others to take it. And it belongs to us. We are the American Catholic Church. Shall we throw away our birthright as did poor Esau?

I SPOKE to you the other day about the vocation of young men to the priesthood, rejoicing that God calls so many from our congregation to that holy office, and that they respond to His summons. But God has also a call to His daughters, to leave all and follow Him. For most men the ordinary road of secular service is appointed, in honest trades, arts, or professions, all honorable and holy if followed in the fear of God; but some are bidden to the ministry of the sanctuary, with no other inheritance or portion except the Lord whom they serve. So, for most women, the quiet life of domestic service is ordained, as wives and mothers; or, if unmarried, they are to fulfil their vocation in other forms of Christian usefulness in the world; but to some our Lord says, "Arise, My love, My fair one, and come away." How blessed are they who make swift response: "I am my Beloved's, and His desire is toward me." From the earliest beginnings of the Christian Church, the estate of consecrated religious virginity or widowhood has been recognized and honored; and there are countless figures, among the company of saints, of those who chose the better part, to whom a place and name better than of sons and daughters has been accorded by the Heavenly Bridegroom, whom they have seen, whom they have loved, towards whom their hearts inclined. One of the surest signs of God's favor towards us is the revival of the religious life, i. e., the life of poverty, continence, and obedience under rule; and that revival, beginning among holy women, has advanced much farther with them than with men. In it is room for women who wish to serve God as nurses, as teachers, as parish workers, as ministrants of relief to the poor, as musicians, or in lowlier activities. Nearly twenty communities of women exist in the American Church, some of them with many houses; daughters of the Advent are now members of St. Margaret's Sisterhood, the Order of the Holy Nativity, and the Community of St. Mary. Health, cheerfulness, common sense, perseverance, and humility are essentials. Where they are found, if a woman thinks she hears the call to the life of counsels, she may well go forward, under discreet advice, looking to Mary's reward, and choosing the better part.

REV. WILLIAM HARMAN VAN ALLEN, D.D.

Literary

ST. TERESA

St. Teresa of Spain. By Helen Hester Colvill. New York: E. P. Dutton & Co. 1909. Price, \$2.50.

A "common-sense" life of St. Teresa must necessarily present a picture of the great Spanish Mystic very different from that portrayed by religious writers; but it need not be less valuable in consequence. Miss Colvill's book deserves a place beside Mrs. Cunningham-Graham's *Santa Teresa*, though it needs to be supplemented by lives written with more entire sympathy and comprehension of St. Teresa's faith. The main defect of the work lies in its rather condescending attitude towards things sacrosanct to St. Teresa and to millions of other Christians. "I have aimed at the sympathetic of every creed; chiefly, perhaps, at the women who, daily reaching forth unto new spiritual domains, are glad to claim solidarity with the great women who have gone before, and have gained them the land they already possess," she writes. But there is no attempt to paint her as a "new woman," at any rate!

Teresa de Ahumada (bearing her mother's name, after the puzzling fashion of the day) was born March 28, 1515, at Avila in Old Castile, the daughter of Alonzo Sanchez de Cepeda, a gentleman of illustrious descent and eminent piety. Her mother, Beatriz de Ahumada, died when Teresa was twelve; and the orphaned child chose the Blessed Virgin to be her mother thenceforward. Five years earlier she and her elder brother, Rodrigo, ran away from home, seeking martyrdom at the hands of the Moors, and the heavenly glory that should last *para siempre, siempre, siempre*, for ever and ever and ever: fortunately, an uncle brought them back safely. But that aspiration for self-sacrifice never left her. Rodrigo was drowned in the South American Rio de la Plata, while on missionary duty; and Teresa always counted him a martyr. For herself came a period of worldly distractions, apparently not very guilty ones, such as might naturally come to a bright and beautiful girl of sixteen who "thanked God for always having arranged that people should be fond of her." But she was ever more clearly conscious of the Divine Vocation to the Religious Life. Her father opposed her purposes—surely not, as our author suggests, because of "dim doubts about the holiness of virginity"—and forbade her to become a nun until after his death. But the summons must be heeded: it was a peremptory "Follow Me" that she heard, against which "Suffer me first to bury my father" could not be urged. So, on All Saints' Day, 1533, she and Antonio, her brother, left their home early in the morning, he to enter the Dominican convent of St. Thomas, and she the Carmelite House of the Incarnation. Thenceforward, for nearly half a century, she stands out as a great Religious, exemplifying to the full the virtues, the achievements, the perils, and the limitations of that state, as it existed in sixteenth century Spain.

Miss Colvill is anxious to do no injustice to Spanish ideals; and so she apologizes even for Philip, Alva, and Torquemada, on the ground that they truly represented the temper of their countrymen, "and it is always rash to *indite* [sic] a whole nation." But on the next page she indicts a multitude of nations with a light-hearted readiness altogether too familiar among Protestant controversialists: "During the Middle Ages worship had become everywhere almost entirely ceremonial. There were processions, pilgrimages, indulgences, superstitions, miracles even; but little spirituality." O the temptation to overstate! Suppose one were to write: "During the Victorian age worship almost entirely ceased in England. There were societies, philanthropies, May meetings, University extension lectures, many sermons even: but little coming to appear before the Presence of God." It would be quite as true, and quite as alarming as Miss Colvill's hasty generalization: but, in its effect, it would be a falsehood. The Church always is in need of reformation; and self-righteous criticism of by-gone days is often a cheap and easy way of overlooking the sins and shortcomings of one's own generation. That was a method, however, which did not commend itself to St. Teresa; and in its external side, her life was one long battle for reform, i. e., for thorough-going earnestness and sincerity, in place of lukewarm indifference and "moderation." The quarrels between Calced and Discalced Carmelites do not make edifying reading; the points at issue seem often trifles; there were many personal factors in the problem. Yet, broadly stated, the issue was between unreality and reality: St. Teresa would have loved that watchword so often exchanged, a century later, between Blessed William Laud and Wentworth: "Thorough."

Miss Colvill records the events of St. Teresa's active life carefully and correctly, adding nothing new except the admirable photographs of existing places associated with the saint. When she comes to treat of the inner life, with its visions and revelations, she walks less surely. But *quien sabe?* How far they were merely subjective, how far they had an existence independent of her pious imagination and practical wisdom intermingled, it is not for us to say. Joly's comments, in his *Psychology of the Saints*, are interest-

ing and suggestive. If all visionaries were as cautious as she to secure unmistakable approval and exterior guidance, without depending wholly on "the inner light," mysticism would be less justly suspected.

The biographer wisely suppresses most of the ghastly details attendant upon the disposition of the Saint's body, shockingly mangled and mutilated by sacrilegious superstition. And she has brought out, in the best sense, the human side of her heroine, notably her tact and her unflinching humor.

There are some minor errors: on page 36 St. Vincent de Paul is reckoned among Spanish worthies; on page 283 *Melchisidek* should be corrected. And when the author speaks of "the deliberate choice of obscurantism and scientific ignorance which is still recommended in certain pulpits" (page 45) one suspects that she would evade a challenge to be more specific. The translations of St. Teresa's verses are welcome: but the sweetest of all is omitted. It follows here, as summing up the saint's philosophy of life:

"Let nothing disturb thee,
Nothing affright thee.
Everything passes,
God doth not change.
Who God possesses
In nothing is wanting:
Alone God sufficeth."

P. I.

RELIGIOUS.

St. Matthew's Gospel, with Introduction and Notes. By the Rev. Edward F. Anderson. New York: Charles Scribner's Sons. Price, 75 cents.

This excellent little commentary, neatly bound, clearly printed, with 250 pages of valuable matter, ought to have a large sale. While it is one of a series of handbooks for Bible classes, and assumes no acquaintance with Greek on the part of the reader, it is far from being merely elementary in character and from ignoring the results of modern Biblical criticism. There is occasionally an over-positiveness of statement of a view or an interpretation which is not entirely beyond dispute, but this may fairly be attributed to the necessity for compression. The treatment of the institution of the Holy Eucharist is unsatisfactory from a Churchman's standpoint. It is hard to see the necessity—especially when other miracles appear to be frankly accepted—for annotating the account of the Feeding of the Five Thousand with "Some think that what really happened was that, under the influence of Jesus, a generous impulse, beginning with the disciples, seized those who had provisions and a generous distribution was made." It ought to be said that the author seems to reject this explanation—originally due to Strauss, we believe—but its suggestion is all the more needless. We do not quite understand, again, how in connection with the discussion of the baptismal formula in XXVIII. 19, after admitting it is contained in all manuscripts and versions, it can be said of these that "they probably all represent a text later than the time of Eusebius."

There are other passages where we should be inclined to take issue with the commentator; but, with this qualification, we commend the volume as likely to be useful to the intelligent laymen for whom it is designed. C. C. E.

Wisdom of the East: "The Path of Light." By L. D. Barnett, M.A. Litt.D. Pp. 108. New York: E. P. Dutton & Co. 1909. Price, 60 cents net.

This is one of the most interesting volumes of the *Wisdom of the East* series. The scholarly introduction gives an excellent account of Buddhist teaching, and more especially of the distinction between what is commonly called Northern and Southern Buddhism, or the advanced and the primitive Buddhism. The advanced call their sect *Maha-yana* (Great Vehicle), and the primitive they scornfully denominate *Hina-yana* (Little Vehicle). The main distinction between the two is that the former raises Buddha to the rank of a god of the first order. The new sect has also created a mythology of its own; and its "scriptures" are apt to read like fairy tales. It is one of the most respectable of these *Maha-yana* scriptures. F. C. H. W.

London at Prayer. By Charles Morley. New York: E. P. Dutton & Co. Price \$2.50 net.

The author may be congratulated in having given us in such a brief compass an interesting survey of the Sunday worship of London's varied population. The list of churches, chapels, houses of prayer, and centers of religious work carries our thoughts from St. Paul's and Westminster to the Salvation Army, the Church Army, the Settlement, the Jewish synagogue, and the Turkish mosque. We worship with John Wesley, with Fox and the Quakers in their old chapels, and with the Foundlings and poor brothers of the Charterhouse. There is the old church of Eastcheap and the new Roman Cathedral at Westminster. The visitor to London sometimes wonders where to go and what to see on Sundays. With this book in his hand he might easily spend many Sundays in a most profitable way and learn much of the religious life of merchant prince and boot-black in this city of all nations, creeds, and worship. Mr. Morley describes the places visited in such a delightful way that to read his book is to feel that one knows very much of London at prayer.

EASTER TIDE.

O Day of days! O joyous Feast of Easter!
 Thou Queen of all the days the Seasons bring,
 Today we raise our Alleluias joyful,
 Today we greet our risen Lord and King.
 The darkness, gloom and sorrow, all, have vanished,
 The grave and gate of death have passed away;
 A radiant dawn of light o'er earth is breaking,
 All hail to thee, thou glorious Easter Day!

No one who hath not known Gethsemane's darkness
 Can see the brightness of the Easter light;
 And they, alone, can sing of Resurrection
 Whose feet have climbed to Calvary's mountain height.
 O Saviour, by Thy bitter Cross and Passion,
 Lift up our hearts to greet Thy Rising bright.
 Scatter forever all our doubts and weakness
 And flood our souls with Resurrection Light!

Fulfil Thy promise to Thy waiting people.
 "To those who look for Him," the Lord appears.
 Grant we may never cease to greet Thy Rising,
 Nor fail to tread with Thee the path of tears.
 To Thee be all the praise and glory given,
 Who by Thy might hast conquered death's domain;
 To Thee be all the worship of the ages,
 Thou Lamb of God, for our redemption slain.
 —Adele Clerc Ogden.

Wilton, Conn.

AS OTHERS SEE US.

AN EASTER PHANTASY.



AS the shades of Easter Even were gathering, the inhabitants of Mars were looking down on the earth to see how her people were celebrating that sacred festival. In their holy books, the Martians had often read of the birth of the Christ Child, His life on earth, His crucifixion and resurrection, while by eye-witnesses had been handed down, from father to son, the story of His passage through the starry universe, and His glorious ascension into Heaven.

The hearts of the Martians glowed with ardent love as they reverently recalled God's great sacrifice for the human race; and wonderingly did they gaze on the descendants of people who could kill their Lord. In religious envy they wished "that sweet story of old" had been lived on the planet Mars. Surely then,

Christ would not have suffered death.

But certainly now, thought the Martians, after more than eighteen centuries, earth's inhabitants must have realized the baseness of their crime, and be living in perfect obedience to the Divine will.

Alas, what a state of affairs they behold! Earth's governments are rivals for power. Strong nations are oppressing the weak, and, even on this holy Easter Eve, angry mobs are rioting on city streets. In the mart of trade, money seems to be the ruling deity, and its worshippers hesitate not at cheating and trickery in order to gain wealth. All over the world human beings, like vultures, are preying upon one another in their struggle for honor and position—oblivious of the Master's command, "Love God with all thy heart, and thy neighbor as thyself."

Sadly the Martians turn from the contemplation of so much misery and wickedness. And, to their tear-dimmed eyes, all celestial bodies seem to veil their light, as though they too would shut out the sight of earth.

Suddenly great flakes of snow fall from heaven, covering the sin-stained earth with a white robe, emblem of purity. God has not forgotten His ungrateful children. Encouraged by this, the Martians once more turn their eyes earthward. O, joy! the scene is changed. All humanity is not given unto evil.

Open church doors reveal throngs of earnest worshippers, among them the soldier, the statesman, and the merchant, who, forgetting worldly ambition and strife, kneel humbly to the Crucified One. Yonder through the streets go bands of Christ's faithful followers, carrying relief to the sick and needy, and imparting loving cheer to sorrow-laden hearts, while sin-burdened mortals are encouraged to seek once more their Heavenly King. For is not to-morrow Easter Day? And may they not cast off the grave-clothes of sin and be partakers in their Lord's Resurrection?

Presently, an expectant hush falls upon the waiting multitudes in church, and all eyes are turned to the east, where appears the first faint light of Easter Morning. Joyously the or-

gan peals forth the anthem, "He is risen!" A million voices join in the glad acclaim, and from city to city, from land to land, o'er all the world, Christ's loving ones speed the glad tidings. All nature echoes the glorious strain; even the budding flowers, peeping through the snow, add their gentle voices; while the giants of the forest, swaying their stately branches, seem wafting it to and fro.

As the reverberating air carries the blessed message to the watching Martians, they too join in Creation's psalm of "Alleluia! Alleluia." Listening angels feel the universal joy, and flying swiftly to heaven, kneel before the Great White Throne, where with the ransomed of earth they sing:

"All hail to Him who rose this day,
 And cast the chains of death away!
 Alleluia! Alleluia! Alleluia,
 Lord, to Thee!"

M. E. L.

EASTER MUSIC.

BY MARIE J. BOIS.

HERE exists an interesting legend about a stranger going into a church where the most elaborate service was being led by a splendidly trained choir. Entranced by the music, the old man, for such he was, thought to himself how agreeable to God such a glorious service must be, when an angel appeared unto him and beckoned him to follow.

He was led to the very courts of Heaven, and there was told to look and listen. He could clearly see the church he had just left. They were still singing with all their might. The organist was playing on the great organ. But not a sound reached Heaven except the voice of a little chorister, who, forgetting the world and the people around him, was singing to God with all his heart.

Astonished, the old man turned to the angel, who with eyes full of pitying love was looking down on the crowded church with its flowers and its lights, and asked him the reason of this.

"Ah!" said the angel, "these people are only singing with their lips. Nothing but truth can reach Heaven. No sham music can ever penetrate the holiness of its courts."

Does not the lesson come home to each chorister, yes, to each worshipper who comes to church "to set forth His most worthy praise"? But especially to those who have the honor of leading the worship of the people must the legend bring its solemn warning. Everywhere Easter hymns, Easter anthems, are being rehearsed. The Church is preparing to hail her risen Lord. Let us ask ourselves: Shall our music rise no higher than the roof of the church, or shall our anthems blend with the heavenly songs, and reach the very throne of Him whom we worship as "King of kings and Lord of lords"?

Oh! that each one would raise his heart with his voice in joyful yet reverent tones; that every choir all over the land might realize in whose presence it stands, whose praises it sings; and that the prayer: "O Lord, open Thou our lips; and our mouth shall show forth Thy praise," might be the earnest prayer of both priest and people. There would not then be the careless attitude, the unseemly whispering and laughing to the very last minute ere the service begins, interrupted only by the singing of a harmonious but soulless "Amen."

To each congregation, to each choir, to each heart, comes then the question: What shall our Easter music be? Shall it be heard and accepted of Him who alone is worthy to be praised? or, shall we be looked upon with pity by the angels of Heaven, and shall it be said of us: This people draweth nigh unto Me with their mouth and honor Me with their lips; but their heart is far from Me?

O WIND OF GOD.

Breathe o'er the valley of our loveless days,
 O Wind of God! that thro' the glooms of Time
 Hast swept predestin'd, on thy wing sublime,
 To wrest from discord an abiding praise:
 Breathe like the south upon the desert ways;
 Cleanse with thy sweets the corridors of crime,
 That light may enter where the shadows climb,
 And morning's glory on the darkness blaze!

Blow, Wind of God! thro' every heart below,
 Thro' vale and mountain, continent and isle,
 Where progress falters, or where arts increase:
 Fill every soul, that men may strife forego,
 And kindness flourish, and the nations smile
 As dawns the day of universal peace!

Richard Osborne.

HER MAID OF HONOR.

BY MARY LIVINGSTON BURDICK.

"SCARCELY know which girl to ask," thought Margaret Harris, bending her head in deep perplexity. "Eleanor and I were at college together, and that seems a special bond, but Helen grew up with me from babyhood, and Isabel is my cousin, and Katherine was named for mother. The more I think of it the more I'm puzzled. I almost wish no one had ever heard of such a being as a maid of honor. I must decide this week and I ought to this very day."

The ringing of the door-bell interrupted her meditation. "Mr. Elwood's asking for you, Miss Margaret," Nora announced, and with a smile Margaret descended to greet her fiancé.

"Do you wish a gift that arrives two months before the day?" asked the young man, merrily. "And an eighth or ninth-handed gift at that? Here, then. I'll let you open the package. Please remember it is Aunt Martha's best."

Relieved of pasteboard and tissue wrappings the offering was revealed—a silver cream-pitcher and sugar-bowl of quaint colonial pattern.

"Oh, Henry, they are heirlooms! And she's parted with them for me," cried Margaret.

"For you, Miss Harris—or for Mrs. Elwood to be," he added, teasingly. Then, thoughtfully: "They take me back to my boyhood with her in Vermont. You know I lived with her six years—from the time my mother died until I went to the Yale preparatory. She was very good to me, and as lenient with my faults as a New England conscience would allow."

"Does she resemble your mother?"

"Not strongly. The old-fashioned miniature type, as I remember her. Queer she never married! Her letter is exactly like her. She never wasted words. I'll read it:

"HILLSBORO, Vt., April 22, 1905.

"NEPHEW HENRY:

"I have your letter of March twenty-fifth, and thus am acquainted with the fact of your approaching marriage. I regret that it will not be possible for me to attend, but I am sending to Miss Harris, in your care, the silver creamer and sugar-bowl given to me in my childhood by my grandmother Otis. She had them from her grandmother, who had them from hers. This is as far back in their story as I can go. There is such a taste for old things now that even a bride may care for them. I have commenced knitting a pair of white silk stockings for you. You will receive them in time for your wedding day.

"With good wishes for each of you,

"Your aunt,

"MARTHA JANE ADAMS.

"P. S.—If you and your wife shall care to visit me at any time, each will be welcome. You are my nearest relative. M. J. A."

"I never knew that you were with your aunt for so long, Henry. It seems as though she ought to be with us in June. Have you any idea why she can not come?"

"Oh, perhaps there's a church conference and she has promised to entertain three or four ministers; or maybe she's given so much to foreign missions that her income can not admit any personal expenditure. Don't worry about the reason, Madge. Aunt Martha is never happier than when she is undergoing a deprivation. Well, my office is waiting for me, and I suppose that you have a number of engagements. I'll come in this evening. Good-by." And Henry Elwood hurried down the street.

Left to herself, Margaret proceeded to the dressmaker's, whose skilled hands and deft assistants had made such wonderful progress that only the wedding-gown, a marvel of satin and lace, remained for a "last fitting."

While she was preparing herself for the ordeal, the young girl caught the words of one of the seamstresses in the adjacent apartment.

"So that's the bride, is it? I never saw her before, but I've often seen the groom, and he's handsome, too. He was brought up by his aunt in Hillsboro where my grandmother lives. Miss Adams, his aunt, is a fine-looking woman, and grandma told me she was engaged long ago to a minister, Mr. Woodward, but deferred her marriage to take care of Mrs. Elwood, who was ill for years.

"When Mrs. Elwood died Miss Adams still delayed because she thought it her duty to educate her sister's boy in this country, and Mr. Woodward thought it his duty to be a missionary in China.

"There was no unkind feeling between them. They just did their work apart and wrote to each other steadily until Mr.

Woodward's strength and life gave out. And he was buried in that strange country by strangers."

"Must have been hard for her," said another voice.

"Yes, it was; but grandma says Miss Adams never gave way before anyone except just once in church. The congregation was singing the hymn: 'From Greenland's Icy Mountains,' and came to these lines:

"They call us to deliver
Their land from error's chain."

"Then she stopped singing, and there were tears in her eyes. Well, she's given her life, or its earthly joy, for her nephew's sake."

The conversation ceased, and Margaret realized that she had listened to statements not intended for her ears. This, at any other time, would have been most annoying; but now a very different feeling governed her—the feeling that it was right that she should know this story of sacrifice.

To what avail? Could the past be altered? No; but it would be for her, Margaret Harris, and later for Margaret Elwood and Henry, to put whatever sweetness and pleasure were possible into the life of Henry's aunt.

First, Miss Adams must be at the wedding! And then a daring plan came into thought. There need be no question of traveling-escort nor of expense to concern the lonely woman. If Dr. Harris and Henry would acquiesce, Margaret would serve as companion and guide on the journey, and would meet its requirements with the money she had put aside for gifts to her bridesmaids.

"A quiet wedding!" Margaret knew just how some people would say it. "No bridesmaids"—but—"They call us to deliver," seemed ringing in her ears, and her purpose remained firm. That evening she had a long conversation with her father.

Dr. Harris listened quietly to his daughter's wishes. When she had finished he merely said: "A good idea, child. You feel certain that Miss Adams will accept this from a stranger?"

"But she isn't a stranger, father, she's Henry's aunt—and mine."

"There's a promise for the future—what does Henry think?"

Henry had desired to go in her place, but had finally concluded that Margaret would succeed where he might fail.

And so it came to pass that a month later the Hillsboro stage left a young girl before the door of the primest, whitest house in all of prim, white Hillsboro.

"I'd be frightened if it were not for the lilacs and snow-balls," thought the girl. "But I'm not afraid of such a gardener." And she lifted the knocker.

The next instant the door was opened by the "fine-looking woman" whom the seamstress had aptly described.

One look at the gentle, grave face, and Margaret extended both hands. "I am Margaret Harris, Aunt Martha," she said, "and I've come to take you home to our wedding. Henry and I want you very much, and father does, too. We can't be quite happy without you."

A glance into the sincere, youthful eyes, and Martha Adams answered unhesitatingly:

"Since you have come so far for me, Niece, I feel that I should return with you."

* * * * *

"Yes, it was a perfect day," said one of a group of girls to her companions as they waited in the lovely June evening for the Boston train. "And I never saw any bride look happier than Margaret. I wish her mother had lived to see her. She would have been satisfied."

"Wasn't the wedding different from what Margaret planned last winter?" asked another. "The church was certainly lovely with the ferns and roses, but there wasn't a hot-house flower. And no bridesmaids—much less a maid of honor."

"Hush!" said a third, as an erect broad-shouldered man turned from the ticket-window and walked over to a quiet woman dressed in a dark gray travelling dress and bonnet. "There's Dr. Harris—and the lady is Miss Adams. She's going home. Hush! they'll hear."

They had heard. Dr. Harris simply thanked Heaven, mentally, that his daughter's spirit had made her wedding "different." Miss Adams for once in her direct course of life made an unnecessary remark, but it was not until she was comfortably ensconced in the parlor-car of the Hillsboro railway. Then she turned to her niece's father. "They were mistaken about the bridesmaids, Dr. Harris," she said softly, "there was a maid of honor—an old one."

Church Kalendar



- Mar. 27—Easter Day.
- " 28—Monday in Easter.
- " 29—Tuesday in Easter.
- April 3—First Sunday (Low) after Easter.
- " 10—Second Sunday after Easter.
- " 17—Third Sunday after Easter.
- " 24—Fourth Sunday after Easter.
- " 25—St. Mark, Evangelist.

CALENDAR OF COMING EVENTS

- April 12—Louisiana Diocesan Convention.
- " 13—Massachusetts Diocesan Convention. Christian Social Union, Philadelphia.
- " 19—Mississippi Diocesan Convention.
- " 19—Conv. Miss. Dist. of New Mexico.
- " 20—Western Mass. Diocesan Convention.
- " 20—Conv. Miss. Dist. of Arizona.

Personal Mention

THE Rev. WARREN K. DAMUTH of the clergy staff of St. Mark's Church, Philadelphia, has been called to the rectorship of Calvary Church, West Philadelphia.

THE Rev. HAROLD M. FOLSOM has resigned the rectorship of Christ Church parish, Biddeford, Maine, and has accepted that of St. John's parish, Portsmouth, N. H.

THE Rev. IVAN C. FORTIN, for sixteen years rector of Trinity parish, Lewiston, Maine, becomes rector of St. James' parish, New Bedford, Mass., on Low Sunday, April 3d.

THE Rev. F. G. ISLEY has resigned his curacy at St. Mark's Church, Philadelphia, to become chaplain of the Sisterhood of St. Mary, Peekskill, N. Y.

THE Rev. JAMES FRANCIS KIEB, rector of Christ Church, Green Bay, Wis., sails early in April on the *Barbarossa* for an extended trip in Europe, including a visit to Ober-Ammergau for the Passion Play. During his absence his duty will be taken by the Rev. Linn W. McMillin of Racine College.

THE Rev. R. LE BLANC LYNCH has resigned as assistant at Christ Church, Andover, Mass., and has accepted the rectorship of St. James' Church, Woodstock, Vt. He will begin the work there on May 1st.

THE Rev. JAMES W. SMITH has declined a recent call to a parish in the diocese of Fond du Lac, and will remain in his present cure of St. Mary's, Tomah, Wis. (diocese of Milwaukee).

ORDINATIONS.

PRIESTS.

TENNESSEE.—On March 15th, at Franklin, Tenn., by the Bishop of the diocese, the Rev. ARTHUR L. SEITER. The Rev. Mercer P. Logan of Nashville presented the candidate, the Rev. J. M. Northrop of Fayetteville read the Litany, the Rev. J. F. McCloud of Nashville read the Epistle, and the Rev. H. J. Mikell of Nashville read the Gospel. The Bishop preached the sermon. All the clergy laid their hands upon the head of the candidate, with the Bishop. Mr. Seiter has been deacon in charge of Franklin, and will continue there as rector of the parish.

WESTERN NEW YORK.—On Saturday, March 19th, in St. James' church, Buffalo, by the Bishop of the diocese, the Rev. FRANCIS A. RANSOM. The candidate was presented by the rector, the Rev. Charles H. Smith, D.D., and the sermon was preached by the Rev. G. F. J. Sherwood, rector of St. Jude's Church. Others present and participating were the Rev. Jesse Brush, D.D., the Rev. Charles W. Hakes, M.D., the Rev. Messrs. Gardner, Stevens, Duff, Walker, Stanton, Ward, and Richards (all of Buffalo), the Rev. G. S. Burrows of North Tonawanda, the Rev. C. M. Kimball of Orchard Park, the Rev. A. C. Mackintosh of Fort Erie, Ont., and the Rev. Thomas B. Berry, warden of the De Lancy Divinity School, Geneva. The newly ordained priest will continue as curate at St. James' Church.

DIED.

DEVEREUX.—Passed through death into life, from her late residence, 439 North Person Street, Raleigh, N. C., on March 10, 1910, Mrs. MARGARET DEVEREUX, widow of Major John Devereux.

"We have a house not made with hands, eternal in the heavens."
"Pray for the happy repose of her soul."

HISE.—Died, at Garnettsville, Meade County, Ky., of cancer, in the 45th year of her age, FLORA MABEL HISE, Monday, March 14th, at 7 A. M.

MILLER.—At "Fieldhead," his residence in Germantown, Philadelphia, on March 14, 1910, NICHOLAS DUBOIS MILLER, son of the late Alfred A. Miller, at one time rector of Mount Calvary Church, Baltimore.

SINKLER.—On Wednesday, March 16, 1910, at his residence, 1606 Walnut Street, Philadelphia. WHARTON SINKLER, M.D.
R. I. P.

WATERHOUSE.—In Camden, S. C., on February 25, 1910, MARGARET, wife of Benj. F. WATERHOUSE. Funeral services were from her home in Centerville, R. I.

MEMORIALS.

JAMES WOOD.

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

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

DR. WHARTON SINKLER.

It is with profound sorrow and a feeling of deep personal affliction that the Corporation of St. James' parish, Philadelphia, again places on record the loss of one of its members. For many years Dr. WHARTON SINKLER discharged the duties of vestryman with the same interest and fidelity that marked all of his relations with his fellows, and with the same kindness and gentleness that made him beloved wherever his varied ministrations took him into the homes of men. In no merely conventional way the Corporation desires to bear witness to his virtues and its own bereavement, to extend to his family its sincere sympathy, to spread this testimonial upon its minutes, and to ensure its publicity in the customary way.

WILLIAM C. RICHARDSON, Rector.

JAMES T. MERRITT, Clerk.

ALICE WILSON.

In dear, loving memory of ALICE WILSON. Entered Paradise March 27th, 1902.
The strife is o'er. Alleluia!

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

RECTOR of prominent parish, Middle West, desires parish in more bracing climate, Colorado or Pacific Coast. Address: PARISH, LIVING CHURCH, Milwaukee.

A ZEALOUS MISSIONARY, highly endorsed by Bishops and prominent clergy, seeks appointment as general missionary, itinerant missionary, or associate-mission director. Address "MIDDLEWEST," care LIVING CHURCH, Milwaukee, Wis.

POSITION as organist and choirmaster by young man contemplating orders with opportunity for parish, institutional, or Sunday School experience in connection. Catholic Churchman. Successful with boys. Chicago or vicinity preferred. Address for personal interview SERVICE, care LIVING CHURCH, Milwaukee.

WANTED, in large Eastern parish, an assistant priest, unmarried, under forty, thorough Catholic, graduate. Must be able to sing Mass, and to preach acceptably. Address, with references and photograph, SAINT ALBAN'S, care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted in the fall on fruit farm or similar outside work by a clergyman who must temporarily discontinue parish duties on account of a nervous ailment. Middle West or South preferred. Married; age 35; no children; robust. Address RELIABLE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, first-class man, desires change. Fine player; recitallist; expert trainer and director. Churchman. Good organ and salary essential. Address BACH, care LIVING CHURCH, Milwaukee.

UNMARRIED priest, Catholic, desires position as rector or curate in or near New York City after June 1st. Address, J. D., care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-WEST priest, Catholic, unmarried, passing summer in or near Philadelphia or New York, desires Sunday or supply work. Address SUPPLY, care LIVING CHURCH, Milwaukee.

CATHOLIC PRIEST, celibate, desires either parish or curacy in the East. Young; experienced; musical. Seminary graduate. Address: S. A. G., care of THE LIVING CHURCH, Milwaukee.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. Mowbray's unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

CHURCH PUBLICATIONS.

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 Ave., New York. Price, 10 cents, or \$1.00 per dozen, postpaid.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

MORTGAGE LOAN WANTED.

WANTED, a loan, to renew a mortgage, on a superannuated clergyman's home. Good investment; interest payable quarterly. PETERKIN, Box 11, Berwyn, Maryland.

PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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.

OVER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., \$5.00; 6-in., oak cross, 15-in., \$3.00; 3-in., oak cross, 8-in., \$2.00. A suitable gift. THOMAS CROWHURST, 203 East Fifth Street, Los Angeles, Cal.

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

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 883 Booth St., Milwaukee.

FLORIDA HOMES.

REALLY, tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., Box 614, Jacksonville, Fla., or Modello, Dade Co., Fla.

TRAVEL.

BOYS' TOUR to Europe and Passion Play. Small party from Chicago via Quebec. Tramping, camping, and coaching. England and Continent. Six weeks, \$175. GEORGE A. RIEBER, West Side Y. M. C. A., Chicago.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

MISCELLANEOUS.

LADIES kindly send orders for crocheted mats, Irish crochet collars etc. Made up in red. MISS M. PAYNE, Manchester, Mass., Box 245.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. 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.

APPEALS.

MUSICAL INSTRUMENT NEEDED.

Can anyone spare a square piano or parlor organ for missionary teaching music to help support himself? Instrument would also be very helpful for socials. RUGE, Cedartown, Ga.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE, Treasurer,
Church House, Twelfth and Walnut Streets,
Philadelphia.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 41 home Dioceses, in 22 domestic missionary Districts, and in 9 foreign missionary Districts.

\$1,200,000 is needed to meet the appropriations this year.

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

The Corresponding Secretary, or
GEORGE GORDON KING, Treasurer,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

Miss LOUISE WINTHROP KOUES,
2914 Broadway, New York.

THE JAPAN CHURCH LITERATURE FUND.

For translating, publishing, and disseminating Church literature in Japan.

Donations marked for the Japan Church Literature Fund may be sent to the TREASURER, Board of Missions, Church Mission House, 281 Fourth Avenue, New York, N. Y.

The committee of the fund includes the Bishops of Tokyo, South Tokyo, and Osaka. Secretary, Rev. EGBERTON RYERSON, 1 Ogawamachi, Kanda, Tokyo, Japan.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information 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 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.

MISSIONARY INTELLIGENCE.

In order to do efficient missionary work, one must know what has been done in the past. More enthusiasm can be kindled by telling of the deeds of the heroes of the mission fields, than by outlining only what needs to be done now. There are two books full of the grand work of faithful men which should be read widely just at this time when missions are uppermost. One is *Torchbearers on the King's Highway*, which tells of missions in this country from the days of Robert Hunt and down to Kemper, Whipple, and Rowe; and of the elder Boone in China, and of Hannington, Patteson, and others of the Church of England.

The other book is entitled *Winners of the World*, and covers all countries where the Gospel has been carried, whether first by our own missionaries, or by Christians of other names. These books are thrilling reading, and we commend them highly. Prices are: For *Torchbearers*, 23 cents in paper, and 45 cents in cloth, the cloth editions having portraits of the men mentioned. *Work of the World*, 35 cents in paper, and 65 cents in cloth. All prices named includes mailing charges. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5½x3¼ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies P. B.'s or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

S. P. C. K. (E. S. GORHAM, New York Agent) London.

A Dangerous Inheritance: or, Sydney's Fortune. By Alice Wilson Fox, Author of *The General's Choice* and *Diana's Decision*. Illustrated by Gordon Browne. Price \$1.50 net.

Leo of Mediolanum: A Tale of the Fourth Century. By Gertrude Hollis, Author of *A Scholar of Lindisfarne*, etc. Illustrated by Adolf Thiede. Price \$1.00.

Life as Service: Some Chapters on Being Christianly Useful. By Canon Henry Lewis, M.A., Rector of Bermondsey, London. Price 80 cents net.

When Bab Was Young. By L. E. Tiddeman, Author of *The Story of Dorothy*, etc. Illustrated by Oscar Wilson. Price 60 cents.

Evenings at Sackville College: Legends for Children. By the late Rev. J. M. Neale, D.D. Price 40 cents net.

In Smugglers' Grip. By Ernest Protheroe. Illustrated by W. S. Stacey. Price \$1.00 net.

The Marriage of Jabez Alford. By Beechwood, Author of *Plucky Jim*, *Jerry and His Dog*, etc. Illustrated by Adolf Thiede. Price 80 cents.

Mr. Punch and Party. By Louisa Bedford, Author of *Barbara's Heroes*, *Her Only Son*, *Isaac*, etc. Price 60 cents.

Meg's Fortune. By Emily Pearson Finmore, Author of *The Ordeal of Susannah Vanham*, *Septima*, etc. Illustrated by W. S. Stacey. Price 80 cents.

Dick Trawle, Second Mate. By W. Charles Metcalfe, Author of *Orin and Pluck*, *Ice-Gripped*, etc. Illustrated by Harold Piffard. Price \$1.40 net.

Shepperton Manor. By the Late Rev. J. M. Neale, Author of *Deeds of Faith*, *Theodora Phruza*. Illustrated by W. S. Stacey. Price \$1.00 net.

The Failure of a Hero: A Tale of Shakespearean Days. By M. Bramston, Author of *Missy and Master*, *A Woman of Business*, etc. Illustrated by Adolf Thiede. Price 80 cents.

The Present Controversy on Prayer. By F. R. Montgomery Hitchcock, M.A., B.D., Formerly Classical Scholar and University Student of Trinity College; Author of *Clement and Alexandria*, *The Mystery of the Cross*, etc. Price 80 cents.

The Grading of the Sunday School. By James Cairns, B.D., Rector of Compton Martin, Somerset. Price 60 cents.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Cure of Souls. A Manual for the Clergy. Based Chiefly Upon English and Oriental Authorities. By William Walter Webb, D.D., Bishop of Milwaukee, Author of *A Guide for Seminarians*, *The Literature of Electrolysis*. With Commendatory Preface by Isaac Lea Nicholson, D.D., Sometime Bishop of Milwaukee. Price \$1.50 net.

PUBLISHED BY THE DOLPHIN PRESS. Philadelphia.

The Life of Saint Clare. Ascribed to Father Thomas of Celano of the Order of Friars Minor (A. D. 1255-1281), translated and edited from the earliest MSS. by Father Paschal Robinson of the same Order: with an Appendix containing the Rule of Saint Clare. Price \$1.00 net, \$1.08 postpaid.

THE UNIVERSITY PRESS. Sewanee, Tenn.

Sewanee Theological Library. *The Book of Common Prayer*. By Samuel Hart, D.D., LL.D., Dean of Berkeley Divinity School, Custodian of the Book of Common Prayer. Price \$1.50.

HOUGHTON, MIFFLIN CO. Boston.

The Godparents. By Grace Sartwell Mason. Price \$1.10 net.

Personal Power: Counsels to College Men. By William Jewett Tucker. Price \$1.50 net.

PAMPHLETS.

The Standard Oil Company. By Elbert Hubbard, Being a Reprint from *The Fra Magazine*. Done into a Book by the Roycrofters, at their shop, which is in East Aurora, Erie County, New York.

Denver Cathedral Sermons. No. 17. *The One Flock in the Many Folds*, or, Church Unity in Diversity. Preached by Dean Hart on the Third Sunday in Lent, 1910. Price 5 cents.

Seventeenth Annual Report of the House of the Annunciation for Crippled and Incurable Children. Under the Care of the Sisters of the Annunciation (Incorporated 1893). Broadway and West 155th Street.

Solomon Columbus Rhodes and Company. By Julian Hawthorne.

Julian Hawthorne and Company. By Julian Hawthorne.

The Sacraments, Confirmation and the Apostolic Ministry. By Octavius Theodore Porcher, M.A.

Seaman's Christian Association, Twenty-first Annual Report, 399 West Street, New York, N. Y.

Annual Report of the Directors of American Telephone and Telegraph Company to the Stockholders for the year ending December 31, 1909.

A Short Service Book, For Use in Small Missions and Preaching Stations. Compiled by Rev. William M. Bruce and Rev. John C. White. Authorized for use in the diocese of Springfield. 1910.

\$12,000,000 War Expenditure and Peace Expenditure, A Contrast.

HEROISM is holding by the higher claims of duty when every inclination of the human heart would impel us to do otherwise. It is heroic to "stand with a smile upon your face against a stake from which you cannot get away," but the highest heroism is not merely resignation to the inevitable, but it is to stand "unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart."—*Christian Observer*.

The Church at Work

DEATHS AMONG THE LAITY.

THE FUNERAL of Henry Bride Scholes, for many years vestryman and warden of Christ Church, Eastern District, Brooklyn, was held at his late residence, 599 Bedford Avenue, on Friday evening, March 18th. His former pastor, the Rt. Rev. Dr. Darlington, and Canon Chase, rector of the parish, officiated. Mr. Scholes was born in London, England, February 25, 1828. His parents brought him to this country two years later. His father bought a large farm, afterwards included in the Nineteenth Ward. The son inherited one-half of this, and by his enterprise had much to do with developing this part of Greater New York.

ALBERT VAN BUREN, brother of the Bishop of Porto Rico, died at his home in Louisville on March 11th. Mr. Van Buren was a musician and artist of note and had resided in that city for the past twenty-three years. Besides his brother, he is survived by his mother, who lives in Indianapolis, and by his wife, who was formerly Miss Alicia Keisker. The funeral services were held on Monday, March 14th, conducted by the Very Rev. Charles Ewell Craik, D.D., Dean of Christ Church Cathedral.

ROBERT THALLON, organist and composer, who died on Passion Sunday, was well known in Brooklyn and vicinity. A distinguished company of musicians attended the funeral at St. Bartholomew's Church on Tuesday afternoon, March 15th. The Rev. Frank C. Townley officiated; the vested choir of the parish sang the burial anthem and hymns; William G. King played as a violin solo, "The Evening Song," composed by the late Professor Thallon.

THE DEATH of the Mr. Joseph S. Neave of Cincinnati, Ohio, is a great loss to the Church and the public. Mr. Neave, though a man of wealth, gave his time and endured many trials to serve the city as Street Commissioner. He was a member of Christ Church and was chosen to serve on one of the local committees preparing for the General Convention. He died after an operation for appendicitis.

MRS. MARY F. SMITH of Hiawatha, Kan., departed this life on Monday, March 14th. It was the discovery by her of a forgotten fund in a state bank that practically ensured the building of a church edifice in that city.

NEW CHURCHES AND OTHER IMPROVEMENTS.

A HANDSOME and fitting church edifice of Mt. Airy granite is now being erected for St. Athanasius' parish, Burlington, N. C. The walls are now nearly ready for the roof, and the completion of the building is looked for early in the summer. The plans were prepared by Upjohn of New York City. Ground was broken last summer. The tower is 18 feet square and will be 70 feet in height. The nave is 40 feet wide by 70 feet long with an open roof 40 feet to the apex supported by arched timbers. It will have three aisles and will seat 360 people, with an 8-foot cross-aisle from tower entrance and ample space in front of chancel. The chancel is 24 feet wide by 32 feet deep. The stone altar will be properly elevated, there being seven steps in all from the floor of the nave. The chancel will be lighted by triple windows on each side, the east wall being occupied by a tall reredos. To the right of the chancel is the

organ chamber, with an entrance from the right aisle of the nave with a passage to an outside door. To the left of the chancel is the extension containing the sacristy, clergy room, choir room, etc. In addition to the large west window there are five good sized windows on each side which will be filled with fine art glass. A large hot air heating apparatus in the basement will make the church comfortable in cold weather. The organ chamber will be occupied with an expensive pipe organ. The church will be fin-



ST. ATHANASIUS' CHURCH, BURLINGTON, N. C.

ished complete in every respect and will be one of the finest and most substantial in the diocese. The ample grounds with their grove of fine trees occupy about two-thirds of the block and front on four streets. The plans include a new rectory and the alteration of the old church into a Sunday school and parish building. The parish was organized in 1878; the frame church building in which services are now being held—seating about 200 people—was erected in 1879 and consecrated by Bishop Lyman in the fall of 1880. The Rev. W. S. Bynum was the first clergyman in charge, followed at varying intervals by Rev. Messrs. R. B. Sutton, A. H. Stubbs, W. L. Reaney, A. R. Walker, R. J. Walker, H. H. Barber, H. T. Owen, J. D. Simmons, and M. A. Barber, the present rector, the Rev. Edward L. Ogilby, taking charge at Easter, 1907.

THE CONTRACT has been let for a parish house for Zion Church, Oconomowoc, Wis., to cost \$10,000, and work will be commenced on it on Easter Monday. The plans were drawn by Ferry & Clas of Milwaukee. The edifice will be built of stone and tile, the architecture conforming to that of the church, to which it will be joined by a corridor on the southwest side. There will be three floors. The lower one, a semi-basement, will be fitted up as a gymnasium, which will be completely equipped. The second, or main floor, will contain a spacious and well-appointed auditorium with a seating capacity of about 300, which will be used as a Sunday school room and for secular gatherings. The edifice will fill a want that has long been felt in this beautiful little city. The Rev. John White is rector of the parish, having assumed charge last autumn.

THE NEW parish house adjoining All Saints' Church, Bay Side, L. I., is rapidly approaching completion. It is built of stone and frame work, 30x60 feet, and will cost about \$15,000. The Rev. William F. McCord, rector, is much interested in work among young boys. He intends to form a society for Bay Side boys and give it quarters in the new building. The Men's Club, the

Girls' Friendly Society, the Young Churchmen's Society, All Saints' Guild, and the parish choir will have meeting rooms adapted to their needs.

EXTENSIVE improvements will shortly be made in St. Matthew's Church, Newton, Kan.—FUNDS ARE being gathered for the erection of a handsome church for St. Andrew's parish, Emporia, Kan. It is hoped that the edifice will be ready for consecration some time during May.

THE Rev. GEORGE J. KROMER, priest in charge of the chapel of the Guardian Angel, Baltimore, Md., is preparing to build a rectory to cost \$3,500 on part of the chapel lot, and has already accumulated a goodly sum towards this fund.

PLANS for the building of a parish house for the use of the Sunday school and of other church organizations are being made by the Rev. Leslie E. Goodwin, priest in charge of St. James' chapel, Irvington, Baltimore.

INTER-DIOCESAN CONFERENCE, G. F. S.

ON MARCH 10th the G. F. S. A. held its inter-diocesan conference of the Third District at Trinity Church, Washington, D. C. After the celebration of the Holy Communion at 10 A. M., Quiet Hours were conducted by the Bishop of Washington. At 2 o'clock a conference was held, addressed by the president of the G. F. S. Miss Geraldine Gordon, a member of the central committee on Social Service, G. F. S. A., spoke on "The G. F. S. and Industrial Justice." "G. F. S. and Factory Inspection" was discussed by Mrs. Janon Fisher, an associate of the Maryland Diocesan Social Service. "The Influence of the Five-Cent Theatre" formed the theme of an address by Mrs. Giles Rafter of the Washington Diocesan Social Service.

CONDITION OF BISHOP WELLS.

SPECIAL celebrations with intention were offered in all the churches of the missionary district of Spokane on Sunday, March 13th, and in some of the parishes on Tuesday, the 15th, intercessory for Bishop Wells, who expected to undergo a serious operation on the 15th in New York. While the news comes as a shock to the district at large, the Bishop had told many of his clergy that he expected it to happen at any time. He has asked Bishops Keator and Paddock to care for his episcopal functions in the district during his absence. A great wave of sympathy for the Bishop is felt, as he is much beloved by clergy and laity alike.

NEW CHAPEL OPENED AT EAST HAMPTON, CONN.

THE NEW St. John's Memorial chapel at East Hampton, Conn., will, it is hoped, be consecrated on May 8th. The first service, that of the Holy Communion, was held on March 13th, by the priest in charge, the Rev. W. P. Waterbury, rector of Christ Church, Middle Haddam, the congregation being limited only by the seating capacity. A letter was read by Bishop Brewster, addressed to the congregation, congratulating them upon the completion of the edifice. In the course of his sermon Mr. Waterbury said that it was a source of gratification that probably no church in the diocese has had so many givers, over 20,000 children in the Sunday schools having contributed to the building.

as well as the alumni of Cambridge Theological School, from which Mr. Fitzgerald graduated, in whose memory the chapel was built, and the members of his class at Yale. Offerings were received from all of the New England states, from all the Middle states except one, North Carolina, Kentucky, Missouri, Ohio, Illinois, Kansas, Minnesota, Wisconsin, South Dakota, Utah, California, and Oregon.

GIFTS, MEMORIALS, AND BEQUESTS.

THERE HAS recently been presented to St. Paul's parish, Baltimore, and hung in the old vestryroom of the church, a picture of Miss Mary Glenn, daughter of the late Judge and Mrs. John Glenn, who was of a devoutly religious life and an associate of the Sisterhood of St. Margaret, and who was the founder in 1869 of the Altar Society of St. Paul's Church. She was the first to introduce and teach the art of ecclesiastical embroidery in that diocese, having herself learned it at St. Margaret's Sisterhood, East Grinstead, England. Miss Glenn's gifts of altar cloths and furnishings to St. Paul's are now amongst its richest and most beautiful ornaments. She entered into rest February 10, 1882.—A NEW sanctuary lamp, which is of unusually delicate workmanship and was made in Jerusalem, has been given by a friend for the chantry of St. Mary's chapel, Baltimore.—A NEW and very fine statue of St. Katharine has been made for St. Katharine's chapel of Mt. Calvary Church, Baltimore, and will be in place on Easter Day.

THROUGH THE death of Mrs. Sarah E. Foster, an old-time resident of Boston, Mass., a great many Boston charities are remembered in her will for amounts ranging from \$2,000 down to \$200, but none of them become operative until the death of the last of her two daughters. The charities of the Church which are remembered include St. Luke's Home for Convalescents, Episcopal City Mission, Sailors' Haven in Charlestown, St. Mary's House for Sailors in East Boston, \$500 each; Girls' Friendly Society and St. Monica's Home (for colored women) \$300 each.

BY THE WILL of Miss Emma Gillingham, who died in the early part of January, the residuary part of her estate, valued at about \$7,000, as well as a book-case and the books therein contained, were bequeathed to All Souls' Church for the Deaf, Philadelphia. Miss Gillingham was almost totally deaf, and years ago took an interest in All Souls', presenting to it the handsome silver Communion service and other articles of value.

THANKS to the generosity of Mrs. Frank S. Stevens of Swansea, Mass., the clergy of that diocese and other workers will have a retreat where they may obtain rest at no distant date. It is Mrs. Stevens' purpose to build a House of Rest in that town and the land on which it will be erected is on a high hill commanding a fine view of Mt. Hope Bay.

A VERY handsome brass chancel rail was presented on Mid-Lent Sunday to St. Paul's Church, East St. Louis, Ill. (the Rev. F. M. S. Taylor, D.D., rector), by Mrs. L. T. Swancutt, in memory of her mother, Mrs. Sophia M. Meints.

THE SANCTUARY chapter of St. Paul's Cathedral, Cincinnati, Ohio, has offered to present a handsome reredos to the Cathedral, and the offer has been accepted by the trustees.

CATHEDRAL HOUSE ASSURED AT LOUISVILLE.

A SPECIAL meeting of the congregation of Christ Church Cathedral, Louisville, Ky., was held immediately after the morning service on Passion Sunday for the purpose of considering the question of securing the much needed Cathedral House and to raise funds

for its erection. The meeting was presided over by Charles B. Castner a former member of the chapter, and he with S. Thurston Ballard, another layman of the congregation, and Bishop Woodcock made brief addresses explaining the situation and appealing for pledges. Immediately there was a most general and generous response from the various organizations and from individuals of sums ranging from \$3,000 down to \$1 or less, amounting in all to \$20,000. This, with the \$15,000 already in hand through the efforts of the Cathedral House Guild, leaves but \$10,000 yet to be raised to meet the proposed expenditure of \$45,000. Suggested plans have been drawn providing for a three-story building, the front to be of rough stone and the general style of architecture Gothic, in keeping with the Cathedral, which it will adjoin on the south side. The first floor will probably contain choir and robing rooms, Bishop's and curate's rooms, Chapter, Girls' Friendly, and Men's Club rooms, with several reception and waiting rooms; the second story, the Dean's study, bedrooms, kitchen, pantry, and refectory, with a large auditorium for the Sunday school so constructed that it can be divided by means of folding doors into eight smaller class rooms; the third floor will also contain class rooms and additional bedrooms, providing for the staff of clergy which is expected to meet a future need. In addition, there is to be a commodious basement containing a gymnasium and baths. While no definite time has been set for the building, it is expected that work will be begun during the early summer and that the house will be ready for occupancy within a year.

OPENING SERMON AT GENERAL CONVENTION.

THE LORD BISHOP of Salisbury has accepted the invitation to preach the sermon at the opening service of the General Convention in Cincinnati on Wednesday, October 5th. He is hoping that Mrs. Wordsworth will accompany him on his visit to America.

NOTABLE CONFIRMATION CLASSES.

BISHOP LAWRENCE confirmed a class of seventy-three at St. Paul's, Brockton, Mass. (Rev. D. B. Matthews, rector), on Thursday, March 10th. The feature of the class was the large number of adults, men and women. Thirty-two of the class were men and boys. In the fifteen months the present rector has been there 120 have been presented.

ON PASSION SUNDAY the Bishop of Southern Ohio visited the Church of Our Saviour, Mt. Auburn, Cincinnati, and confirmed a class of ten, nearly all adults, and later confirmed a class of eight at St. John's mission, Fairview Heights, both presented by Rev. E. A. Neville, making a total of fifty presented by him in eleven months.

L. M. M. IN THE WEST.

REPORTS from a number of Western points tell of successful demonstrations on behalf of the Laymen's Missionary Movement, in which Churchmen played a considerable part. In Salt Lake City, Utah (March 7-9) Judge M. L. Ritchie, who is perhaps the most distinguished of local Churchmen, presided at the opening banquet and the bishop of Wyoming spoke on "The Significance of the National Campaign." Although the religious bodies in Salt Lake City, apart from Mormons, include only about 3,000 communicants all told, there were five hundred men in attendance. Judge Ritchie's remarks included a considerable citation from Prof. Ford's papers on Darwinism that appeared in THE LIVING CHURCH last year. Bishop Thomas said that the Movement could not help but emphasize the love of God for all and thus be a strong factor toward obtaining greater unity among Christian bodies. At

the "denominational conference" of Churchmen it was determined that gifts for foreign missions should be increased from \$406 to \$812 next year. With the exception of one other body, gifts from Churchmen show a minimum per capita as compared with those of other religious bodies in the city.

The demonstration at Cheyenne, Wyo., began with a dinner on Saturday night, March 12th. The hearts of those having charge of arrangements sank very low when it was discovered that the washing out of a bridge in Idaho would prevent any of the expected speakers who were coming from Boise, from reaching Cheyenne until midnight. Most fortunately it was learned at the last moment that Rev. W. S. Isett of China, Miss Patterson of Chicago, and Mrs. George Sherwood Eddy, wife of a distinguished missionary in India, had reached Cheyenne by another route. The two former have been delivering addresses, with other speakers, and were quite willing to contribute to the evening's entertainment. Mrs. Eddy had not addressed any of the men's meetings, but, with many misgivings, consented to do her best under the circumstances. The day was saved, and the 160 men who attended the dinner were delightfully entertained, and much enthusiasm was aroused. Bishop Thomas spoke at an evening mass meeting in the local opera house. On Sunday morning the visiting speakers gave addresses in the various churches: Mr. G. S. Eddy, at the invitation of Bishop Thomas (under Canon 19), speaking in St. Mark's on the conditions which he had found in India.

Two conventions in behalf of the Movement were held last week in Nebraska, the first at Lincoln and the second at Omaha. Bishop Williams had given his hearty approval, but on account of previous engagements was unable to be present at either convention. Churchmen were active at both places, and in both instances a Churchman was at the head of the general committee. At a meeting of the laymen of the Church, held in Trinity Cathedral, a full discussion of the Church's responsibility for the work of missions was taken up. The practical result of this was the undertaking to raise \$5,000 for foreign missions during the next year. Committees have been appointed for a thorough man-by-man canvass of all the parishes and missions in the city.

At Watertown, S. D., a preliminary meeting of preparation for the convention was addressed by Rev. D. C. Beatty, rector of Trinity Church, among others. Bishop Johnson has issued a letter to the clergy and laity of South Dakota asking their cooperation in the convention to be held at Mitchell, March 29th-31st.

At the invitation of the Bishop of Indianapolis more than fifty Church laymen from the see city gathered in St. Paul's chapel on



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Sunday afternoon, March 13th, under the presidency of Bishop Francis, and prepared for the Movement. After the subject had been presented by the Bishop, Mr. W. R. Stirling of Chicago gave a straight, practical talk to his hearers upon the opportunity presented to them, citing some of the pithy remarks which had been made at the Detroit convention of the Movement, and showing how increased gifts for missions in specific places had led also to increased gifts for other purposes instead of detracting from them. Mr. Stirling was followed by Mr. H. F. Laflamme, executive secretary of the general committee, who explained the machinery of the conventions.

The Milwaukee convention of the L. M. M. begins on Tuesday evening, April 5th, with a supper at the Hippodrome. John W. Wood will be one of the speakers. The mass meetings of the two following days will be held at the Grand Avenue Methodist church—the only auditorium of suitable size that could be secured. Among the addresses will be one on China by the Rev. L. B. Ridgely of the American Church mission at Wuchang and one by the Rev. John Henry Hopkins, D.D., Fifth Department Secretary, on "A Call to a Great Advance." The conference of Churchmen will take the form of a luncheon on Thursday in St. James' parish house, to which all the men of the Church in the diocese are invited.

FUNERAL OF CONGRESSMAN PERKINS.

THE FUNERAL service for the late James Breck Perkins, M. C., was held at Christ Church, Rochester, N. Y., on March 14th. The service was read by the Rev. Amos Skeele, rector of the Church of the Epiphany, of which Mr. Perkins was a communicant, assisted by the Rev. Andrew J. Graham of Christ Church, and the Rev. Dr. Walton W. Battershall, rector of St. Peter's Church of Albany. Mr. Perkins will be remembered by Churchmen as counsel for Dr. Crapsey in his ecclesiastical trial. He was especially a student of French literature and the author of several books pertaining to that subject.

FOND DU LAC.

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

Obsequies of Mother Caroline Delano—Personal and Other Items.

THE BODY of Mother Caroline Delano of the Order of St. Monica, whose death in Springfield, Ill., was reported last week, was taken to Fond du Lac and it reposed in St. Augustine's chapel of the Cathedral until the funeral on Tuesday, the 15th. Requiems were said by Bishop Weller and Archdeacon De Rosset of Springfield, Ill. The burial office was said by Bishop Grafton, Archdeacon Rogers, and Archdeacon De Rosset. The committal was said by Dr. Rogers at Rienzi cemetery.

BISHOP GRAFTON has returned from a trip to Florida and other points via New York. He preached in Jacksonville, Fort Pierce, and Palm Beach, Florida, and at St. Edward the Martyr's in New York City.

BISHOP WELLER has gone to New York to preach in Trinity Church during Holy Week and the Three Hours on Good Friday. He is to preach at St. Mary the Virgin's, New York, on Easter morning and at Holy Innocents', Hoboken, N. J., in the evening. He will then return and continue his visitation of the diocese until the diocesan Council in June.

BISHOP GRAFTON has given \$1,000 towards a vicarage in Chilton, where a remarkable work is being done by the Rev. Anton A. Müller.

THERE IS to be a district meeting of the

Woman's Auxiliaries of Manitowac, Sheboygan, Plymouth, and Sheboygan Falls at the latter place on Thursday, March 31st. Bishop Weller is to be present and preside.

INDIANAPOLIS.

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

Bishop Francis to Preach.

BISHOP FRANCIS was the preacher at the noonday services held in Christ Church, Indianapolis, March 14th-19th.

KANSAS.

F. R. MILLSFAUGH, D.D., Bishop.

Diocesan Convention to Meet at Topeka—Notes.

THE PLACE of meeting of the next diocesan Convention has been changed from Emporia to Topeka, at which time it is expected to lay the cornerstone of the new Grace Cathedral.

EFFORTS are being made this Lent to increase the children's offering in the diocese from \$700 to \$1,000.

A FEW faithful women connected with the Church of the Atonement, Augusta, when the church building was condemned, and being

without a rector, raised in a short time a sufficient sum to restore the building.

THE COLLEGE of the Sisters of Bethany, Topeka, will celebrate its fiftieth anniversary in June.

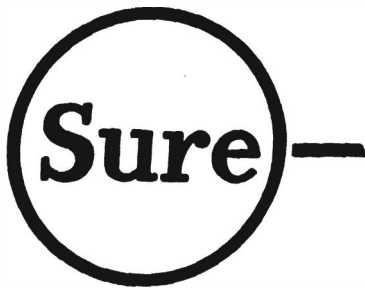
KENTUCKY.

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

Close of the Noonday Services—Other Mention.

THE WEEK following Passion Sunday brought to a close the noonday services for men held at the Louisville Board of Trade building under the auspices of the B. S. A. since the beginning of Lent. The addresses during all of the final week have been delivered by the Bishop of the diocese, and the attendance has been the largest of the present series.

THE LAST of the special Friday afternoon united Lenten services was held in St. Andrew Church, Louisville, on March 18th, at which the preacher was the Rev. Alsop Leflingwell, rector of St. Paul's Church, New Albany, Ind. Immediately preceding this service was held in the Sunday school room of St. Andrew's the sixth of the united weekly meetings of the Woman's Auxiliary, at which there was the largest attendance of any in this series.



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LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Good Work of the Diocesan Auxiliary—Progress of the Mission at Hollis.

AT THE March meeting of the Woman's Auxiliary, held in St. Ann's parish house, Brooklyn, L. I., it was announced that Bishop Rowe had secured the \$15,000 he needed for work in Alaska. After a special appeal (supplementing the regular pledges) \$280 was raised. The United Offering has reached the \$3,000 mark. The Rev. Hugh L. Burlison addressed the meeting, especially on missions to the Indians and their success under Bishop Hare and Bishop Whipple. The former confirmed between 6,000 and 7,000 Indians.

THE CONGREGATION of the Cathedral mission, known as St. Gabriel's Church, at Hollis, L. I., worshipped in the renovated church building for the first time on Palm Sunday. Under the priest in charge, the Rev. H. Norwood Bowne, the work is in a flourishing condition, and further improvements are planned for the near future. There are 85 communicants and 57 Sunday school pupils.

THE SUNDAY night conferences recently inaugurated at the church of the Holy Trinity, Brooklyn, have been suspended for the season; they are to be resumed in the fall. The closing conference was held Sunday evening, March 13th, and was well attended.

LOS ANGELES.

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

Services Conducted by Archdeacon Webber.

BEGINNING with Ash Wednesday and closing Sunday night, March 13th. Archdeacon Webber gave four missions: at St. John's, Los Angeles; St. James', South Pasadena; St. Paul's, San Diego, and St. Luke's, Long Beach. At each church deeply interested congregations attended and a most real spiritual awakening was manifested.

THE NOONDAY services were addressed in St. Paul's Pro-Cathedral, Los Angeles, from February 10th to February 26th, by Archdeacon Webber. Each service had a larger attendance of men than the preceding.

MARYLAND.

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

Junior B. S. A. Meeting—"Quiet Hour" for Baltimore Clergy—Cottage Meetings Around Govanstown.

ON MARCH 10th the regular bi-monthly meeting of the Maryland Junior Local Assembly, B. S. A., was held in the Church of Our Saviour, Baltimore, when addresses were made by Mr. George C. Thomas and Mr. James R. Manning on "The Fulfilment of the Brotherhood Vows."

AT THE last meeting of the Clerical Association of Baltimore on March 14th, in place of the usual programme, a "Quiet Hour" was held in Emmanuel Church, Baltimore, when the Holy Communion was administered, Bishop Murray being the celebrant, and a devotional address was given by the rector, the Rev. J. H. Eccleston, D.D., about thirty members being present. After the service the clergy were the guests of the Bishop's Co-adjutor at luncheon in the parish building.

ST. STEPHEN'S CHURCH, Thurmont, Frederick County, having recently been damaged by fire, the congregation has been worshipping in the Masonic Hall until the church is ready for occupancy.

THE REV. CHARLES A. HENSEL, rector of the Church of the Redeemer, Govanstown, Baltimore County, whose congregation is scattered through two or three of the northern suburbs, has been holding on the Sunday evenings during Lent a series of "cottage

services" at the residences of several of his parishioners for the special benefit of those who are deterred from attending the regular services at the church on account of the disagreeable condition of the country roads at this season.

MASSACHUSETTS.

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

The Emmanuel Church (Boston) Year Book—Personal.

THE YEAR BOOK of Emmanuel Church, Boston, contains much fruitful reading for those who are willing to spare the time to look through its many pages. Statistics which include the Church of the Ascension, a mission of Emmanuel, are these: Number of baptisms during the year, 88; confirmations 69, communicants about 1,442, marriages 32, burials 64, Sunday school officers and teachers 53, Sunday school pupils 520. In Dr. Worcester's foreword mention is

YOUR BAKE-SHOP?**Investigations of Bake-shops by Boards of Health Reveal Unhealthful and Unsanitary Conditions—Many of Them are Condemned.**

How about your bake-shop? Ever see the place where your bread is baked? Is it sanitary?

How many Americans stop to ask these questions about the bread they eat? Happy is the home where there is home-made bread, where the kitchen is under the eye of the housewife, and where all the precautions are taken to secure cleanliness and hygienic surroundings. Unfortunately thousands of homes depend upon public bakeries for their supply of bread. Out of 547 bakeries in Massachusetts which were inspected by the State Board of Health only 44 were found satisfactory, while 222 didn't come up to sanitary requirements, and 270 were condemned as distinctly bad.

Out of 1,398 bakeries in the city of Chicago inspected by the Board of Health 578 were found to be in dirty, unsanitary cellars and 221 of these were ordered to discontinue business.

There are clean, hygienic bakeries; also bakeries that reek with dirt and filth under conditions that are unwholesome and disease-breeding. Without doubt the cleanest, finest, most hygienic bakery in the world is that in which Shredded Wheat Biscuit and Triscuit are made at Niagara Falls, N. Y. In this two-million dollar sunlit bakery there are baked every day in the year a million, six hundred thousand Shredded Wheat Biscuits—a bakery that is inspected every year by over a hundred thousand visitors from all parts of the globe.

When you eat Shredded Wheat Biscuit you not only have the satisfaction of knowing that it is the cleanest, purest cereal breakfast food made in the world, but that it also contains all the nutriment of the whole wheat prepared in the most digestible form. It supplies more real body-building nutriment than meat or eggs, is much more healthful, and costs much less. In these times of high cost of food products Shredded Wheat Biscuit takes the place of meat and heavy foods in many thousands of homes. Two Shredded Wheat Biscuits heated in the oven to restore crispness and served with hot milk and a little cream will furnish all the nutriment needed for a half day's work. Being made in biscuit form, it is deliciously wholesome for any meal when combined with fresh or preserved fruits of all kinds. Make your "meat" Shredded Wheat for a while and see how much better you feel. Almost any grocer will supply you. Triscuit is the little Shredded Wheat wafer. It makes a delicious "snack" for luncheon with butter or cheese.

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This text book, which is intended to supplement other courses of lessons, is founded on a new method of proceeding from the tangible and visible things of Divine Service—the Church building and its appointments and worship—to the intangible and invisible things which are thus typified. It is believed that this system will greatly aid in teaching the truths of our religion to children.

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This is a new and brief introduction to the study of the Bible for the use of classes and individuals, which covers ground necessary to be grasped before the Bible itself is taken up. It should be made the text book for classes preparatory to the Bible class in Sunday schools; while, being in readable form, it is also adapted to home reading. Five preliminary chapters—two pages to a chapter—give the general idea of what the Bible is, and in nineteen chapters following the reader is introduced to the subject matter of the Books of the Bible themselves.

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Says the *Holy Cross Magazine*:

"These little compact commentaries on the Holy Gospels supply a felt want. Written in simple, untechnical language, for popular use, Churchly in tone, handy in size and cheap in price, they 'are just the thing.' Their point of view is that 'the Bible is the text book and reference book of the teaching Church: the infallible witness, but not the sole authority for her teaching.' As regards the imagined conflict between Science and Religion, the author assumes 'that there is an underlying unity between the revelation given by God through His Church and His word, and the results of the study of nature.' 'He is not afraid of the higher criticism, but uses it to explain the meaning of and to strengthen belief in the Canonical Scriptures.' 'To the plain people these 'plain commentaries' may be cordially commended."

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made of the department of social service, which the rector feels may be copied by other parishes.

THE Rev. L. H. WHITE of St. James' Church, Fall River, has given up ministering to the mission at Pottersville, as he feels he must give his entire time to St. James'. For the present the services at the mission will be conducted by the Rev. J. Wynne Jones of Swansea, and a change in the hour of services will be made in order to accommodate a larger number.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Travels of Rev. Dr. J. H. Hopkins.

THE Rev. Dr. JOHN HENRY HOPKINS, Department secretary, spent Passion Week in the diocese, making missionary addresses at a number of places, beginning on Sunday with St. Paul's and St. James', Milwaukee. On Tuesday he gave a Quiet Day at St. Paul's Church for members of the Woman's Auxiliary. He spoke during the week at special services in Waukesha, Madison, Watertown, and Nashotah. Dr. Hopkins had expected to preach at Grace Church, Madison, on Palm Sunday and to take Holy Week services at St. Paul's, Milwaukee, but with Mrs. Hopkins, was called away by the serious illness of Mrs. Hopkins' mother in Vermont. Dr. Hopkins hopes, however, to return to the Middle West in time to keep an appointment to preach at the Three Hours' service on Good Friday at St. Mark's Church, Evanston, Ill., and will return to Milwaukee the same evening, preaching at St. Paul's on Easter morning.

MISSOURI.

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

Noonday Services at St. Louis.

AT THE second and last of Archdeacon Webber's noonday addresses, March 18th, the Garrick Theatre at St. Louis was filled, and at his request for those who had time for a five minutes' prayer service to remain after the benediction, nearly every one of the great congregation stayed.

NEWARK.

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

In Memory of Ronald M. Grant.

SIXTY-FIVE men and boys, choristers of St. Mark's and of Grace Churches in Orange, N. J., and fifty men and boys, former members of the two choirs, attended memorial services in Grace Church on Sunday afternoon, March 13th, for Ronald M. Grant, a former organist and choirmaster in these parishes. Tributes to his zeal in the cause of good Church music and to his proficiency and high personal character were made by the Rev. Dr. Frank B. Reazor and the Rev. Charles T. Walkley. Mr. Grant served the churches in Orange for eleven years before going to Boston.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Successful Noonday Services in Cincinnati Brought to a Close—Sunday School Federation Work.

THE LENTEN noonday services in Cincinnati closed on Friday, March 18th, after five weeks of meetings in the Lyric Theatre. They were held every week day except Saturday from 12:05 noon to 12:30 and were attended by from 300 persons on the day of a blizzard in February to 1,200 during the visit of the Rev. J. Howard Melish of Brooklyn, who was born and reared in this city. The average attendance was not far from 600 persons. The speakers were the Rev. E. T. Ward of Pittsburgh, the Rev. J. Howard Melish of Brooklyn, the Rev. S. S. Mar-

quis of Detroit, Rev. Beverly Warner of New Orleans, Rev. Theodore Irving Reese of Columbus, Rev. George Davidson of Marietta, Ohio, the Bishop of Lexington, and Bishop Vincent. The Clericus and the Cincinnati Assembly of the Brotherhood of St. Andrew have charge of the meetings and annually about \$800 is raised for their support. This year the Roman Catholics had Lenten noonday services in a downtown church and many of the adherents of that communion who had formerly attended our services went there.

THE Rev. CARLTON P. MILLS of Boston, chairman of the Executive committee of the Sunday School Federation, is in Cincinnati meeting with the local committee arranging for Sunday school conferences and exhibits during the General Convention there next October.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Church News from the Nation's Capital.

ON WEDNESDAY, March 16th, Bishop Harding was in Philadelphia, where he addressed the Philadelphia committee of the Washington Cathedral. On March 31st there is to be a meeting of all the committees of the Washington Cathedral. It will be held at the Bishop's house. Many persons from New York and Philadelphia are expected to be present.

ON MARCH 17th the Sunday School Institute of the diocese held its regular March meeting at the Church of the Epiphany, Washington. The first address was by the Rev. Canon Austin on "Missions in British West Indies." The second was on "The Holy Land: Manners and Customs," by Rev. G. H. McGrew, D.D., of Silver Spring, Md.

THE RECTOR of Hyattsville, Md., the Rev. Henry Thomas, in an Easter letter to his congregation, is appealing for funds where-with either to build a new church or to enlarge the present one. The church at Hyattsville is a memorial of Bishop Pinckney. Hyattsville, moreover, is a rapidly growing

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suburb. At the Friday evening services during Lent the Rev. Messrs. George F. Dudley, W. J. D. Thomas, C. S. Abbott, Jr.; R. P. Williams, and E. S. Dunlap have been the special preachers.

THE MEN'S CLUB of St. Thomas' Church, Washington, met on March 21st, the last meeting of the season. The address of the evening was by Dr. J. Walter Fewkes of the Smithsonian Institution on "Preservation of Cliff Dwellings," illustrated with stereopticon views.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Manual of St. Thomas' Parish, Battle Creek —Personal Mention.

A MOST interesting booklet is the *Reference Manual and Directory* of St. Thomas' Church, Battle Creek, by the Rev. George Paull Torrence Sargent, rector. It is printed on finely calendared paper, and contains handsome pictures of Bishop McCormick and the Rev. Mr. Sargent and of the interior and exterior of the church, of which a condensed history is given. The varied parochial activities are attractively set forth. The miscellaneous matter presented is exactly what is needed to be known by those who profess and call themselves Churchmen.

FOR MANY weeks the work in Grace church, Grand Rapids, has been effectively aided by the Rev. Charles J. De Coux. During the last three weeks, owing to the serious illness of the rector, the Rev. F. R. Godolphin, the parish has been in his care. The manner in which he has done the work has been most acceptable. His Lenten addresses have been marked by a very lively and intense sincerity and practical simplicity.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Improvements to the Church at Sundance — A Parish of 1,200 Square Miles—Notes.

SEVERAL improvements are to take place at the Church of the Good Shepherd, Sundance, which is now under the care of the Rev. F. de Salles Carroll. Funds have already been raised for an organ and some much needed interior decoration.

THE Rev. ROBERT M. BECKETT of Jackson's Hole has just returned to his headquarters, having been engaged for five days making parish calls on snow shoes. Mr. Beckett's parish contains about 1,200 square miles south of Yellowstone Park in Uinta County.

MISS CHARLOTTE BRIGGS, who is now assisting the Rev. Sherman Coolidge in his work on the Reservation, writes of the mischief which is being done by the medicine men in carrying on their superstitious practices over the sick.

CANADA.

Various Items of News from the Dominion Dioceses.

Diocese of Quebec.

A SPECIAL meeting of the diocesan Synod has been called at the request of Bishop Dunn for May 18th. The object is to elect a Coadjutor Bishop, as Bishop Dunn feels that he is no longer able to do the work of so large a diocese. The Coadjutor Bishop, when elected, will have the right of succession and be next Bishop of the diocese.—THE CHIEF speaker at the meeting of the Church Society's annual meeting, held in the Cathedral Church Hall, Quebec, March 14th, was Bishop Farthing of Montreal.—A FINE reredos was presented to Bishop Dunn recently from the clergy of the diocese, to be placed in his private chapel at Bishopthorpe, Quebec. It accompanied an address express-



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ing the affection of the clergy for their Bishop and their thankfulness at his recovery from his illness.

Diocese of Saskatchewan.

IT IS HOPED that the first Convocation of the diocesan Theological College at Saskatoon will take place in the end of April, when the present thirty-five students in training will have finished their first term. The money for the new college building is provided for, but funds for maintenance and endowment are still needed.—Two new branches of the Woman's Auxiliary have been formed, one at Perdue and the other at Normanton.

Diocese of Toronto.

THE CEREMONY of turning the first sod for the erection of the new Church of the Epiphany, Toronto, took place March 9th. The present building will be used for a parish hall and Sunday school, when the new one is ready for use.—A CHAPTER of the Daughters of the King has been formed in connection with the Deaconess' Training Home, Toronto.—A LARGE number of conferences have been held during the first two months of the year by the diocesan Sunday school secretary with the Sunday school teachers in the city parishes in Toronto.

Diocese of Rupert's Land.

AT THE meeting in Winnipeg, March 7th, at which the Clerical union was organized. Archbishop Matheson was elected president. Meetings will be held the first Monday in each month.

Diocese of Niagara.

AT THE celebration of the fortieth anniversary of All Saints' Church, Hagersville, March 4th, the preacher was the Rev. Canon Almon Abbott of Christ Church Cathedral, Hamilton.—THE CONGREGATION of the church at Port Maitland recently presented an altar to St. Luke's Church, Hamlet.

Diocese of Montreal.

IT HAS been proposed that a memorial to the late Rev. Edmund Wood should be placed in the Church of St. John the Evangelist, Montreal, of which he was founder and first rector. It is suggested that the memorial should be of the same type as that to Bishop Medley in the Cathedral at Fredericton, which is a recumbent figure in stone of the late Bishop. The cost will be borne by the friends of the deceased priest in Montreal and other places.—THE CHILDREN of St. George's Sunday school, Montreal, have decided to devote their Lenten self-denial offerings to supplying a font for the new church to be built in the diocese of Honan, China.

DRINKING WOMEN.

THERE ARE persons to whom this topic is so utterly repulsive that they do not care to consider it here or wherever else it is treated. To them it seems well nigh unbelievable that there can be found, except in the slums, a woman who comes under the designation of "a drinking woman." In all the circle of their acquaintances they do not know of any woman who has contracted the drink habit. They have never known an intemperate woman. Now and then they have heard of some invalid for whom the doctor prescribed wine as a stimulant, but such cases do not come into the class of those who drink for the love of drink, or as a social indulgence. They have also seen women upon some unusual social occasion take wine in very small quantities. They have never known any woman who took it regularly and to excess, so that she became "a drinking woman."

We hope that the circles which are now so free from those who have contracted this habit will continue so.

It is, however, the fact, the awful fact, that there are circles where the number of drinking women is steadily increasing.—*Temperance.*

IT IS THESE wise, God-fearing, man-loving men and women that have gone all over the world founding hospitals to save men's bodies; it is the missionaries like Livingstone that have aroused the world to put an end to slavery; they have led the way in the emancipation of woman; it is the missionaries like John G. Paton who have fought the sale of strong drink to the child-races; missionaries have been pioneers in world-saving by their work of translation, education, exploration; they are working to-day to save the Congo natives from destruction; they are caring for the lepers and the famine sufferers and plague-stricken. Where the missionary goes, and his God-given advice is heeded, there peace supplants war, ignorance is crowded out by knowledge, vice gives way to virtue, civilization drives out barbarism, love destroys hate, and life reigns in place of death. Even those who do not receive the full blessing of the missionary's gospel partake of the benefits that come from the missionary's fellowship.—*Sunday School Times.*

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THE STRENGTH OF CHRISTIANITY.

WE STAND at the dawn of the twentieth century, and we seek to measure the strength of Christianity. Her adherents in 1800 were perhaps 200,000,000; to-day they are close upon 500,000,000. Not in numbers alone, but in vantage ground of influence, she has grown in strength; the Christian nations now wield sovereign influence over 800,000,000 out of the 1,400,000,000 of the world's population. Or, to put it in another way, one-third of the inhabitants of the world are Christian, and nearly another third of the world is under the government of the Christian nations; and, as matters now are, it is not difficult to see how easily the whole of the habitable world may fall under the sway of the Christian peoples. Measure the Christian influence by area, and we find that, for every mile of the earth's surface governed by non-Christian peoples, four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the nineteenth century Christianity would have vanished from the face of the earth! The answer of facts is that two-thirds of the world's people, and four-fifths of the earth's soil, are ruled by the Christian nations. If we ask for further evidence of the growth of the Christian Church, we have but to look at India, where the Christian converts grew between 1851 and 1881 from 91,000 to 417,000; or at Africa, where a native Church holds an almost independent existence.—*Canadian Churchman*.

DECADENCE IN LITERATURE.

WHY is good literature disappearing? The causes are complex, subtle, deep, and wide. There are the increase of material appliances vulgarizing life, and making it a scramble for good things. Next comes the vast multiplicity of numbers tending to uniformity, crushing individuality, flattening us out into a crowd of equal units. Lastly, comes the sudden spread of a low and mechanical instruction. Life has become infinitely faster, easier, machine-run; less spontaneous, less jovial, far uglier. The huge agglomeration of similar beings in our abnormal cities weights upon the sense of personal independence. The mass of fellow-citizens, at once our equals and our rivals, is too overwhelming to struggle against. We all have to conform to the fashion of the day. We dare not cut our coats or our collars to please ourselves: we are swept away by the irresistible torrent of "what everybody does now." The wonderful spread of what is absurdly called education, but which is really nothing but the mechanical instrument of real culture, instruction in the "three R's," has evoked an endless supply of vapid, dull stuff. Fifty times the print is poured out now than was done two or three generations ago. The bulk of it is of the same washy type. That type, by its mere volume, sets the "fashion." To ignore the type is to be "old-fashioned," to defy it is to be "a crank." And so the literary currency is debased.—FREDERIC HARRISON, in *Realities and Ideals*.

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