

# The Living Church

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

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# The Living Church

VOL. XLVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 15, 1913.

NO. 20

## EDITORIALS AND COMMENTS

### The Apostasies at the Cross

THERE had been a Sunday of great triumph. At length the populace had acclaimed their King. They had run ahead of and beside Him shouting their allegiance. They had stripped off their outer garments and thrown them down to carpet His way. They had torn branches from the trees and waved them triumphantly as they sang their praises.

At length the people of Jerusalem understood. Their Messiah had come. Their deliverance was nigh at hand. One had come to them in the Name of the Lord; blessed was He.

What a relief was all this to those twelve disciples who had accompanied Him on those many long, tiresome journeys, that had led Him up and down the roads of their native land, across its rivers and lakes, into its wildernesses. He had seemed so supremely content, during those years, only to serve. He had never grasped at power nor courted adulation. Greatness and majesty had been the dreams of His disciples; reigning with Him as lords and mighty ones from a throne that should dominate all that land over which David had reigned. The statesmanship of David should be rivalled. The magnificence of Solomon should be eclipsed. The disruption that followed should be healed. The power that had vanished should be restored. Mighty Rome should withdraw her conquering armies. Caesar should sue for peace and should bow before the Restorer of the Jewish dynasty. Oh, what dreams were these! And in that day of triumph, which of us twelve shall be greatest in the Kingdom? Here, indeed, was the cause of some anxiety. How could twelve astute statesmen all stand next to the King? Obviously, some wires must be pulled to insure the best berths for each of them. Two, no doubt after much hesitating, had finally gone to Him in secret and besought for themselves to stand at His right and at His left in that day of His power. What should be the chagrin of the other ten when they should find that these two had gotten in ahead of them, had pre-empted the best places for themselves, had won the best "plums" that were to be given out by their King!

And now the hour of triumph was near at hand. "Hosanna to the Son of David!" was echoing on every side. How the blood of the twelve was coursing through their veins. How their very finger-tips were tingling! How the visions of power and honor were dancing before them! Roseate was the future; grand was the city which would shortly be their capital; splendid were the plaudits of their subjects. Curious, was it not, how little moved at this triumph was He who was the central Figure in it all?

Five short days passed. No more were the streets echoing with the plaudits of the people. Those who had acclaimed Him as King were now returned to their homes or were observing the solemnities of the great, the typical week of their race. Those who had sung His praises had now forgotten Him. Those who had stripped their garments and strewed them in His way were now cursing their own lack of forethought and their extravagance. In their place another wild mob was crying "Crucify Him! Crucify Him!"

The King was being nailed upon a cross. All the glitter of royalty was gone. All those visions of thrones and power for twelve close associates of the King were over. One had

frankly repudiated Him, betrayed Him, sold Him—and then committed suicide in despair. Another had denied Him with cursing and swearing as he warmed himself before the fire.

One by one they had abandoned Him to His fate. Only one of them remained with Him in His suffering; nine were unaccounted for. Somewhere in the crowds of the city, in shops or houses or streets, they had chosen rather to lose themselves than to see the tragedy out.

Twelve men had received the confidences of the Son of God; eleven of them were apostate—frankly agnostic—by noon of Good Friday.

And as He hung upon the cross, bearing the sins of the world, there was that knowledge ever present to Him. Eleven had not only lost their faith; they had not even retained courage and love enough to remain beside Him as He hung upon the cross. In the hour of His death agony they had deserted Him. The darkness that hung over the scene was the picture of the greater darkness of human desertion, human thanklessness, human apostasy.

And yet, hopeless as this might seem, the Son of God knew that both He and, with Him, His Church, and, still more strangely, those who had now deserted, were triumphing. What hurt was not a sense of failure; it was the fact of desertion, of faithlessness, of apostasy, even though only temporary.

He could look forward as well as backward. He could see the coward Peter standing up bravely to preach the gospel, opening the Kingdom to the Gentile, ready to endure prison, finally accepting for himself the very crucifixion that now had broken his faith. He could see one by one returning to his allegiance—except only the one who, by terminating his life, had left no place for repentance. He could see even the doubt of Thomas vanished, and the conquest of the world for Christ begun by the enthusiastic band of eleven reanimated in their faith by the Resurrection. He knew that disappointment and questioning and agnosticism and despair were temporary conditions. The Son of God was dying upon the cross; but God was still reigning in His heaven; His kingdom was coming; His will was to be done on earth as it is in heaven.

AS TIME goes on, and the Church becomes older and older, one continues to see reënacted this tragedy of the apostasy of those whom the Son of God has trusted.

A young man kneels before his Bishop and receives the gift first of the diaconate and then of the priesthood. He enters enthusiastically upon his duties at such place as circumstances may suggest. He becomes a parish priest. He preaches, guides, instructs, absolves. Gradually his own spiritual life is less fervid. Perhaps he is spoiled by adulation, by compliments, by petting. He becomes "successful." His sermons are reported in the daily papers. He is giving way steadily to temptation. At length he falls into mortal sin. He continues to perform his external priestly duties even more fervidly than before. But he also cherishes his sin. He repeats it again and again. His better nature strives with him. Never have his sermons been more eloquent, his admonitions more godly. Now he is leading a double life. The life of sin is too



strong for him. Finally comes publicity and the end. He is a moral apostate. His sins have found him out. His people, those whom he has guided in the way of eternal life, receive a terrible shock. If their religion has been founded upon him—a man—it is hardly able to withstand the shock. They may be driven into apostasy, at least temporarily. And if their religion was founded upon God, still the shock is a terrible one.

But on noon of Good Friday eleven out of twelve of the disciples had forsaken their Lord and left Him slowly to die in loneliness as well as in physical agony.

Or a young priest starts on his career, and gradually intellectual difficulties rise before him. The human intellect, even at its best, is fallible. It is not able to surmount all the difficulties of time and of eternity. The Christian religion is very simple and it is also very complex. Human wisdom is not great enough to fathom the depths of what it involves. By faith we may grasp the whole scheme of the Incarnation, but not by knowledge. Our young priest gradually permits his faith to take the second place—second, not to knowledge, but to lack of knowledge. The limits of his knowledge may be near or far, according to the degree of the development of his mind and according to his education; but those limits are permitted to limit also his faith. Indeed, when he demands knowledge in place of faith, he has already lost his faith; for one may know much about Jesus Christ and about salvation, by knowledge, but he can only apprehend both and seize upon both by faith.

So with impaired faith our young priest—perhaps no longer young—allows his intellectual doubts to dominate his spiritual life. He preaches doubt. He tears down the faith of others. Instead of training his faith, he lays stress upon his lack of knowledge. He becomes an intellectual apostate. He adds one more to that sad, sad company of priests who repeat the Creed of the Church at the altar and in the choir and deny some part of it from the pulpit or in private conversation. One need not seek to analyze the psychology of that form of apostasy nor the spiritual condition which makes the dual intellectual life possible. How close is faith connected with life is seen in the fact that men in this position almost never see the ethical monstrosity of this dual condition. One only sees beyond question, by concrete examples, that the condition is possible. Here also, those who have pinned their faith upon a man, give way; they lose their religion—he has torn it ruthlessly from their lives. And they whose faith is founded upon God are saddened and perplexed.

But at noon of Good Friday, eleven out of twelve of the disciples had lost their faith and had abandoned their Lord in despair.

AND SO THIS ever recurring problem of the apostasy of some who had been chosen for high places in the Kingdom of God is not a new one. It is as old as the Church itself. And it received its saddest, most glaring examples, at the very Cross of Christ.

What, then, are we to understand from them?

We are to know that the Christian religion is bound inextricably to the Person of Jesus Christ—and to no other person.

We are to know that truth and purity and spiritual loveliness are ever to be found in Him; that the Church is holy because it is the Body of Him who is all-holy; that the sacraments are ever-ready fountains of grace, giving abundantly to the fullest degree to which any one will draw from them, but giving not one whit more of grace than one is ready to use; and so in no sense charms that make for godliness if one is giving way to mortal sin at the same time he is receiving the sacraments in outward semblance.

We are to know that by faith and not by knowledge may we enter into relationship with God and apprehend the truth of the Christian religion.

We are to know that no apostasy of men who, like the twelve, have been called to intimate association with the life of the Christ, the Son of the Living God, can overcome the truth or the strength of the Christian religion. Men, even they who have been ordained, may fail, sinking into sin or into an agnosticism that repudiates their Lord. Such is the darkness of the picture of Good Friday. But in all that darkness there is always some St. John faithful to his trust; faithful in the purity of his life, faithful in the faith that accepts even what it cannot understand; faithful in its willingness to accept a

trust, as the beloved disciple accepted the trust of protecting the mother of Him who was dying upon the Cross. It is the St. Johns of the Church's ministry to-day that are the human examples that the laity love to follow.

When we behold any degree of apostasy in any who have been called to positions close to their Lord, in His service, we are to remember that the Christian religion is to be viewed from the perspective of One hanging upon the cross; not from that of an apostle warming himself by the fire and cursing and swearing, nor from that of another in the act of suicide, nor from that of nine of them with faith impaired.

Good Friday is the day of the apostasy of men; but it is also the day of the supreme act of love of Him who gave Himself for them, even while they had abandoned Him.

Apostasy, even in the priest, and whether it be an apostasy of sin or of impaired faith, may be final and hopeless, as was that of Judas, but it need not be. The sun of Easter may impel to repentance. Forgiveness is possible to any who have sinned; the conviction, "My Lord and my God," is possible to any who are in honest doubt and who yet are willing that faith should be their guide.

And whatever be the apostasy that at any time one may see in the Church, faith need not be weakened by it. The Redemption was actually being enacted in the hour of the disciples' doubt. The darkest hour came just before the dawn. Doubt melted into faith on Easter morning.

But nobody sees the Easter dawning while yet engulfed in the darkness of Good Friday.

A LITTLE friction appears to have been engendered in China by the name adopted for the united Anglican mission, *Chung Hua Sheng Kung Hui*, which is interpreted literally as The Church in China—not, as earlier reports suggested, the Holy Catholic Church in China. This name was adopted by the governing body of the Church organized by fusion of the American Church mission with the three English missions—the S. P. G., the C. M. S., and the Church contingent of the China Inland Mission, including, of course, the Chinese Churchmen as well.

#### Friction in China

The name, however, is the subject of unfriendly criticism by a part of the missionaries of other bodies. Thus, at the Hunan Synod of the Wesleyan Methodist Church, held at Kuling some months ago, "sincere regret" was expressed in a resolution, with the following added paragraph:

"The adoption of the name which belongs to the whole 'congregation of faithful men' in China in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance in all these things that are requisite to the same by one part of that 'congregation' is improper.

"Moreover the acquiescence of the remainder in such a use of the words would necessarily imply that these thus excluded acknowledged themselves to be unchurched and to be living in schism apart from the Body of Christ.

"This being so, we resolve not to use the two names assumed by the Anglican section of Christ's Church in China. We deprecate the use of these names in any books or literature published in connection with the general work of missions in China.

"We are convinced that if the action of the Episcopalians, which is as far as we know without any precedent in the West, is not reversed, the result must seriously jeopardise the cause of unity among missionaries and also among Chinese Christians."

To say that a purely geographical name, such as was selected for the Chinese Church, is "without any precedent in the West," can only provoke a smile, in face of the fact that there is hardly a precedent of any other kind among the historic Churches of Western Christendom. But of course the issue raised is one that must be met. After all expressions of courtesy have been given, all attempts at friendly relations have been made, our mission in China is bound to stand for the Church idea or for the sectarian idea. It cannot do both. It was bound, in its own justification, to do the former.

The issue is accurately stated in the Methodist resolutions. The whole question is whether "the pure word of God is preached and the sacraments duly administered according to Christ's ordinance" in those bodies that have deliberately broken away from the communion of the Church of the Christian ages. We may perhaps spend several years in saluting one another and in attempts at being friendly; but, finally, it must be perfectly evident that Methodists answer that question in the affirmative and Churchmen in the negative. How can we



avoid this showing of fact? It is true that here we disagree. Why should we pretend that Anglican missions are sent to China to teach Methodist doctrines?

Whether, in view of the modern use of the word Church, it was tactful for our Anglican missions to declare themselves unreservedly to be "The Church in China," they who know that land at first hand must determine for themselves, and we on the outside may well reserve any expression of opinion. The Japanese mission, at its national organization several years earlier, avoided the difficulty by taking as its name the equivalent of Holy Catholic Church in Japan, which has aroused little or no hostile criticism; and in the agitation for change of name in this country, not many hold that the assumption of a purely geographical name would be feasible.

But this must not be assumed to be a criticism of the Chinese mission, whose authorities must be a better judge of their local necessities than can any one else be. And if the contest of The Churches versus The Church must be waged over again in that land, it is our duty to stand by our own forces and give them our sympathy in the contest. What Bishop Hobart had to do in this American Church now appears to devolve upon Bishop Graves in China.

And in spite of the violent attacks made upon him during his lifetime Bishop Hobart has been well vindicated by time.

**W**E quite sympathize with the desire of the Bishop of Albany for "a little variety of subjects," whether in the Church papers or in those called secular. But is he not a little naïve in proceeding to show that if only everybody would agree to the "simple solution" of the question which he suggested twelve years ago, the matter of the Name would immediately be settled? It would also be settled immediately if everybody would agree with THE LIVING CHURCH, or with the California Memorial, or with Dr. McKim. The cold fact is that everybody does *not* agree, whether with the Bishop of Albany, or with any of the rest of us. That requires that all of us should cultivate open-mindedness, weigh carefully what others think, and be particularly cautious how we insist that *our* view is the only one that is worth thinking of, and that it is a "waste" of time to consider other views. The questions upon which people disagree are those that require discussion. Those upon which they agree do not require it. It would be difficult to get up a live discussion in the Church papers over the value of door mats for churches, although some of our esteemed contemporaries incline rather more than do we to subjects of that nature.

After all is said, we do not think THE LIVING CHURCH, at least, is devoting an exaggerated amount of space to the subject of the Name. It is the "livest" subject before the Church, as shown by the fact that we receive perhaps four times as many letters on the subject as we can print, and the Bishop of Albany has added one to the small proportion of those accepted this week.

But though particular circumstances connected with the news of the Church led to various phases of the subject being discussed in editorial leaders of the last three issues, the subject, in any form, occupied less than five pages out of thirty-six in THE LIVING CHURCH of March 8th, when nine writers beside the editor presented their views; less than five pages out of thirty-six, with nine writers in addition to the editor, in the issue for March 1st; and less than four out of thirty-six pages, accommodating six individual writers, beside the editorial and the news report of the California convention in the issue for February 22nd.

In view of the fact that many on both sides of the subject deem the question at least one of sufficient importance to demand discussion, we do not feel that the Bishop's criticism as to devoting undue space to one subject applies, at least, to THE LIVING CHURCH.

And the trouble with the Bishop's solution of the subject is that it has nothing to do with the name at all. It is perfectly simple to drop the name altogether from the Prayer Book, as, indeed, the pending Fond du Lac Memorial suggests. But if, or after, that is accomplished, the question will still recur: Shall we be Protestant Episcopalians to the end of time, or shall we not?

**C**O see ourselves as others see us."

We quote, without comment, from our London Letter in this issue, the following from the debate in the Lower House

of the Canterbury Convocation on the subject of the pending bill for Welsh disestablishment:

As Others  
See US

"But in the House of Commons reference had been made to a 'new' Church in Wales—'another and a new voluntary Episcopal society,' said the Archdeacon (of Dorset), 'almost as bad as the Protestant Episcopal Church of America, as far as title is concerned.'"

Pleasant, is it not, to occupy the position of Horrible Example among the Churches of the Anglican Communion!

### ANSWERS TO CORRESPONDENTS

**PRIEST.**—We have no information in regard to the matter; but remembering that the New York statute law relating to remarriage of divorced persons accords substantially with the canon law of the American Church, there would seem to be a well-founded presumption that the case falls within the provisions of both.

### THE TRIUMPH OF HUMILITY

**A**ND they set up over His head His accusation, written: "This is Jesus, the king of the Jews." And never was there so humble a king, or one who bore humility so meekly. As in His one moment of earthly triumph, so in His death: "Behold your king cometh, lowly." His life was, indeed, the triumph of humility. And yet how contrary to the world's standards of victorious greatness is His. The world's standard? Is it not foreign, perhaps, to *ours*?

Only too often the men whose names are written in history as the names of the great have been destroyers, self-seekers, proud, and ruthless. Here is One that had no will of His own; and yet what honor and glory and power were given to Him!

What a strange and beautiful thing the cross is. Even the most worldly of women have worn it merely for its marvellously simple beauty. The beauty we see readily enough; but the worldly forget its origin as a thing to admire, and see the jewel but not the gibbet. The beauty has grown about a symbol of shame until it becomes *the* symbol of honor! What man could hope to make beautiful a gallows? But the cross has become the most widely known jewel on earth!

When we really study the record of human lives, we are awed at the final victory of meekness. Truly blessed are the meek; for they do inherit the earth. Throughout history obscure men and women, sustained by that fire of spirit that is born of the passion for service, have changed the course of thought, turned the feet of humanity into new and better paths, and overturned the vested powers, even after their own deaths and seeming failure. Peace hath her victories.

Humility must always triumph, in the end. No man can conquer by his own strength; and merely great minds have never succeeded in maintaining supremacy. All human philosophies have been answered; and one makes way, more or less or altogether, to others that follow. No man can possibly be right *in himself*. So conquerors have themselves been conquered; and the greater the tyrant among men, the simpler and humbler have been the means of his overthrow. Nations have been subjugated by stronger nations in arms, only to make subject the victors by peaceful arts, at the last. William of Normandy subdued England; but William's blood learned English and English ways at length.

And even now the law holds good, the law of seeking not one's own. The saving of life, not the pitiful portion spent here, but the larger life in the memory of men and in immortality, still involves losing what has been called life. Alexander, Caesar, Napoleon, these are names; for these took from men. But Shakespeare, Milton, Dante, Beethoven, Wagner, Mozart, Raphael, Angelo, and so many, many more, are our friends; for they *gave* to men. Aye, and ten thousand times ten thousand, whose names we do not know, shall be received with the greatest words of commendation: "Well done, good and faithful servant!"

All philosophies have failed, and to every argument there has come a reply save to that of Jesus. No philosophy and no argument can discredit His life or His Person. He is the same, yesterday, to-day, and forever; because He came not to do His own will, but His that sent Him. And that, after all, is the source of abiding strength and victory. Any day may bring disaster when we battle as ourselves; but no power can prevail against man *and* God. Our Lord Jesus set the eternal type of success; and He is both man *and* God. No man need ever hope for anything but shipwreck upon the sea of life, who tries to separate himself from God; and this is the victory, even our faith, and in faith we do His will. R. DE O.



## Blue Monday Musings

**N**OW wonderfully significant in its splendid simplicity is our presidential inauguration! When a king dies, if his son succeeds peacefully, it is by accident of birth, not by the public will; and I recall one or two cases (at least) where the son was unworthy his father. But here is the choice of the people, expressed deliberately; the impersonation of their collective judgment; and with never a jar, without bitterness or ungracious grudging, one man hands over to another the directing power, and retires to well-earned rest.

Hereditary monarchy used to be thought the most stable form of government: but we have surpassed it.

SEVERAL LETTERS have come to me, lately, asking about the relation between the rector of a parish and the clergy visiting in his cure. (If people continue asking me questions about every imaginable subject I shall feel quite like a masculine Beatrice Fairfax, or some other newspaper oracle of the same type!) One brother puts the case of a priest visiting a country parish. Ought he to volunteer to assist in the services, or should he be asked to assist and to take some part? The thing seems clear enough: the rector has jurisdiction, and if he is a man of sense and courtesy, he will offer the privilege of his altar to his visitor whenever he desires it. He will also pay him the compliment of asking him to take his place in the chancel, though he must not be surprised if the visitor chooses more frequently to enjoy the unwonted privilege of being in the pews. Sometimes, perhaps, callow young men are jealous of the presence of their seniors under such conditions; but this is merely bad manners and is likely to correct itself. On the other hand, the visitor must of course expect to conform to the parochial use in ceremonial matters, and not to take an unfair advantage of such invitations by flaunting any idiosyncrasies of his own. He ought also to be very careful not to criticize the resident priest, or to scandalize his people by going violently in opposition to the teachings they have received from their own rector. If any one of our clergy, for example, who holds extremely loose views about the obligation of the Lenten fast, should find himself on Ash Wednesday a guest in a parish where the people are better taught, and should trample all the Church's customs under foot, with no pretence of abstinence from food, he would surely be guilty of a sin, as well as of bad manners. A Bishop who insists on having his breakfast before he celebrates, in a parish where fasting communion is taught as it should be, may claim perhaps that he has the right to dispense himself from a Catholic custom; but the dispensing power would be exercised most unworthily, I venture to think. Perhaps the commonest fault of the clergy under such conditions is that of professional criticism. If they were to devote themselves to appreciation rather than to fault-finding, they could do much good to a parish in which they were visiting by holding up the hands of the rector and teaching the household which entertains them how to look for the good things in his words and works. That habit of thinking that we exalt ourselves by depreciating our brethren is altogether too common among us; and we all of the priesthood need to beat our breasts, and say *Mea Culpa!*

ONE GOOD LADY wants my opinion on the promise to obey in our marriage service, and says that though a Churchwoman, she would prefer to see her daughters married by a justice of the peace than by a priest if they had to make that promise! I am conservative enough to think that Mother Church knows what she is about when she requires that promise of her daughters; but I can see that it might easily be misinterpreted and misapplied. Surely it does not mean servile obedience or obedience in anything wrong. It is merely the affirmation of the well-known fact that a household can have only one head, and that that head is by divine appointment the husband. The husband's headship is patterned after Christ's Headship of the Church, which is neither selfish, nor ignorant, nor arbitrary, but wholly for the sake of the Church. I am quite prepared to say that no marriage can be happy wherein the bride is not gladly willing to obey her husband, because she recognizes in him that wisdom and strength of character which qualify him to decide and determine the grave questions con-

cerning the family which must arise. If she marries some one who is weaker than she (I do not say less clever or less good) so that the headship of the family falls upon her, it is an inversion of the natural order, and like all unnatural things, brings its own penalty with it. I heard of a case only the other day, where a clergyman's wife declined to live in the region where his work called him, and insisted upon going back to one of the cheaper suburbs of London as the only atmosphere which she found congenial! There was surely a case where she sinned against her promise to obey, and in that sinning shipwrecked her husband's career of usefulness and promise. If a mere friendly spectator may judge, however, that is a truly wise husband who is content to possess this prerogative of headship, and who exercises it as rarely as possible.

IN MY COLLECTION of freak religions, the newest is "Improved Christian Divine Science, the Coming Church," whose "founders and promoters" are W. E. Riker and H. S. Rayne of 657 Hayes street, San Francisco. I quote from the literature of "the great divine teacher," who is the senior member of the firm:

"If you cannot see me in person dear Soul, and you are in any kind of suffering, I will make you feel happy and successful 'just the same,' if you will do what I ask of you. I ask of you, dear Soul, to love me divinely—a divine love that has no doubt, fear, or lust. Unquestionably you would be willing to obey and serve me. Unquestionably you will or would not allow yourself to find any fault with me. Come into this spirit towards me dear one, and the second you do you will be made free and happy, and the grace of God will be felt and rest with you.

"This is a Godly promise I swear unto you.

### "THE DIAMOND KEY

"A Special Divine Message For Womankind

"Come dear sister and I will deliver you from all pain, sorrow, failure, drudgery, slavery, ungodliness, ignorance, the strong sinful hand of man and your unbeauty.

"I will make you a Queen, a divine woman, also beautiful in looks, deeds, and acts.

"You will strengthen every man's character, redeem him and perfectly subdue him with your Godliness.

"You will have all your wants gratified, all your desires fulfilled.

"You will succeed in every undertaking. You will be able to come, go, and do all things you wish to do, and no one could harm you.

"You will have a Godly power to do Godly things, and cause man to treat you Godly and be worthy of you. You will set a Christly example for all mankind, and you will possess all Godly wisdom, power, freedom, success, and happiness. . . .

"Come get well and free dear Child of God, and believe me it does not make any difference if you have disobeyed God's ways in the past, and not any difference the kind of sickness you may have, and not any difference if you are with or without any kind of faith.

"Come just the same and get perfectly well and happy once more.

"Come and get freedom from any and all bondage.

"Come and learn the art of truthfulness, love and kind-heartedness.

### "THE PRICE

"Is to sincerely ask and earnestly desire it, and then appreciate it, and then divinely love this child of God, W. E. RIKER, that God has chosen to manifest Himself in and through which is all, that is asked."

I have a feeling that the police would do well to keep an eye on the "demonstrations" of the Riker-Haynes team.

A CALIFORNIA correspondent sends me the weekly *Reminder* of the "Central Baptist Church, the Church Just Like Your Home," in Los Angeles, whose energetic minister preaches the Everlasting Gospel on this wise:

"Do not miss hearing the sermon to-night, 'Am I a Man or a Monkey?' At the conclusion of the service a public reception for the strangers present will be held. To add to the attractiveness of the service this evening the famous and well known whistling soloist, Jessie Luella Stafford, will whistle."

PRESBYTER IGNOTUS.



## CANTERBURY PROTESTS AGAINST DISRUPTION OF THE PROVINCE

### Formal Action of Convocation Concerning Welsh Bill

#### OTHER LATE ENGLISH NEWS

The Living Church News Bureau )  
London, February 25, 1913 )

**C**ONVOCATION of Canterbury assembled on Tuesday last at the Church House, Westminster, for the winter group of sessions, after the Eucharistic service in St. Peter's collegiate church, commonly called Westminster Abbey. The Upper House of Bishops sat in committee the first two days. On Thursday the BISHOP OF WINCHESTER moved the following very important resolution:

"That in view of the Government's adherence to the proposal embodied in Clause 3, subsection 5, of the Established Church (Wales) Bill, 1912, this House desires to record afresh its formal protest against the attempt by Act of Parliament to separate four dioceses against their wish from the Convocation of the Southern Province, and thus to bring to an end, so far as the Welsh dioceses are concerned, the power and privilege, which convocation has possessed for many centuries, of joint synodical deliberation upon matters affecting the life and work of the Church."

His Rt. Rev. Lordship said that this grave matter touched the honor and efficiency of that House. They hoped and believed that their protest would have some practical effect, whatever the issue on the main question might be. The unity between the different parts of the Church was one of the things the Church valued most, because it was of immemorial antiquity. To separate one part of the Church from the other would be a very grave wrong to the spiritual liberty of the Church and to its deep feelings and convictions. They were in a dilemma in regard to the position of the Church in Wales if the bill in its present form became law. Either the four Welsh dioceses would be cut off from the Province of Canterbury and become a province by themselves, or they would remain part of the ancient province, but its Bishops and other clergy would be unable to come into its venerable and important assemblies to take their part, express their views, or give their vote on matters affecting the province as a whole. In either case the result would be deplorable in the highest degree. He could hardly believe that the government would in any case really force through this proposal for disestablishment.

The BISHOP OF OXFORD, although a supporter of disestablishment, seconded the motion. He said that it would have been perfectly legitimate for the government to say to Welsh Churchmen, "It is for you to say what relation you wish to maintain in the future with the English dioceses." The bill, however, proposed compulsory separation. It did not seem to him tolerable that the ancient spiritual and ecclesiastical connection between the Welsh and English dioceses should be severed without their consent and violently by Act of Parliament. It was their most sacred duty to protest against the assertion by the state of the right to interfere in matters which were properly and entirely spiritual.

The BISHOP OF BANGOR boldly pointed out that if the bill in its present form became law it would be for the Archbishop of Canterbury to consider most carefully the relation of the Welsh dioceses to convocation. It might be that the Archbishop would "rise and vindicate the liberty of convocation and his own prerogative," or he might assent to the position which the bill created. If his Grace took the latter course it would be for the Welsh representatives to consider their action, whether they would submit or "come to convocation and claim the privilege of entering." If they decided to exercise their right and privilege this successor of St. Deiniol in the oldest founded see in England or Wales was sure "their course to convocation would be surrounded by as great a crowd of sympathizers as beset the Seven Bishops when they went to the Tower." The BISHOP OF ST. DAVIDS said he could not agree with the view (expressed by the Bishop of Oxford) that the particular proposal before them had been in any way overlooked. In all his speeches he had emphasized the true character of the proposal. The clause had been inserted in the bill by the government very willingly, and as a proposal essential to it. He hoped those who felt that this was a very grave wrong and ought not to be committed would in the course of this summer help them to bring home to the country the magnitude of the bill. To his mind the proposed dismemberment of the Church was the "most abominable part of the whole bill." In two years' time the bill would become law unless the country was aroused against it. He believed, however, that if the true character of the bill was realized by the country it would never be allowed to pass into law.

THE ARCHBISHOP, at the close of the discussion, said they could not exaggerate the gravity of the consequences, direct and indirect, of a quiet acquiescence in such a proposal as that which was contained in the bill. He was not going to contemplate what his ultimate duty would be if such an enactment were made. There was no precedent whatever to guide them in the matter. Their business now was to join in protest with the Lower House, with

the Church outside, and with many others who did not belong to the Church, but who were with them against what they believed would do real damage to the Church's life and would be gratuitously harmful at a time when every force they possessed ought to be united against the evils abroad among us.

The resolution was adopted unanimously.

A resolution was adopted requesting the Archbishop to appoint a small joint committee of both Houses to obtain further information about Church secondary schools in the Province of Canterbury, with power to confer with any like committee of York Convocation. The Archbishop observed that the class in secondary schools next above that in the elementary schools was drifting out of religious teaching to a greater degree than some people realized.

The Bishop of Bristol moved a resolution to the effect that evidence of efficiency in the use of the natural voice in public reading and public speaking should be regarded as a necessary preliminary requirement for candidates for admission to the diaconate. After an animated discussion, the motion was agreed to. The remaining business before the House had relation to Diocesan and Central Finance.

In the Lower House the Archdeacon of Leicester, the Rev. Dr. Stocks, rector of Misterton, Lutterworth, and editor of the *Chronicle of Convocation*, was elected prolocutor in succession to the Dean of Windsor, who has retired. The new prolocutor was then conducted to the Upper House, where the Archbishop, as president of Convocation, confirmed and approved the election, and the prolocutor responded, the whole of the speeches being in Latin according to immemorial precedent.

The House resumed its consideration of the resolutions appended to the report of the Committee on the Relations between Church and State, with special reference to the Welsh bill. The Archdeacon of Dorset moved:

"That this convocation, being the Provincial Synod of the Province of Canterbury, every diocese which is a constituent unit of that province has an inalienable right to be represented in it." He cited Archbishop Wake, a great eighteenth century authority on convocation, who said, "All instruments had showed that it was by the Archbishop's authority the convocation was called and held." And the Vicar General of the Province of Canterbury (Sir Arthur Cripps) stated in the House of Commons: "If the bill is passed, the Archbishop will be Metropolitan within the Welsh area, just as he is at present. This House of Commons cannot affect the power of the Archbishop of Canterbury as Metropolitan throughout the whole Province of Canterbury. I have a strong view, on political and legal grounds, that after the bill is passed he will remain as Metropolitan exactly as he is now." But in the House of Commons reference had been made to a "new" Church in Wales—"another and a new voluntary Episcopal society," said the Archdeacon, "almost as bad as the Protestant Episcopal Church of America, as far as title is concerned."

CANON HOLMES (Wells) argued like the most Erastian of lawyers, and moved the previous question. The Rev. E. G. Wood, the learned canonist from Cambridge and the Ely diocese, urged the adoption of the resolution, and the Dean of Canterbury also spoke in support of it. The previous question was defeated, and the resolution was then carried.

The Archdeacon of Dorset then moved:

"That the House would regard it as a grievous wrong that the representatives from Wales should be excluded by civil enactment from an assembly which is and always has been called by spiritual authority, and thereby be separated from the synodical action of the Church, which is essential to its organic unity."

The grievous wrong was really not only to their brethren in Wales, but just as much a grievous wrong to themselves. The Act of Submission in the reign of Henry VIII. was passed with the assent of convocation, but it was now proposed to pass a new Act of Submission without any reference to convocation. He suggested that it might be well to ask the president to call a joint meeting of the two Houses of Convocation in order that they might seriously and solemnly consider whether they should not make a formal synodical declaration "of the simple inability, of the simple impossibility," of their accepting or acquiescing in any such action as the exclusion of a portion of the Church from representation in convocation. The resolution, being strengthened by amendment, was finally adopted.

The Archdeacon of Dorset subsequently gave notice of his intention to move that this request for a conference of the two Houses be made to the Archbishop.

The House resumed its consideration of a Report of the Committee on Prayer Book Revision. It was made clear during the discussion that proposals which were generally ap-



proved by the Church through its representatives would eventually be printed in an appendix to the Prayer Book. The Committee on Relations with the Orthodox Eastern Church having sent in its report, it was resolved:

"That this House hears with deep thankfulness of the formation in Russia of a society 'to promote closer relations between the Russian and English Churches,' the statutes of which have been sanctioned by the Holy Governing Synod of the Russian Church."

The House of Laymen also passed with the same one dissentient a resolution, moved by Chancellor P. V. Smith, recording its solemn protest against the forcible severance by the civil power of the four Welsh dioceses in respect of ecclesiastical organization and law from the rest of the Province of Canterbury.

Sir Edward Clarke, K.C., a former Law Officer of the Crown, and a rampant Protestant, moved a resolution asking the House, in effect, to lend its aid in galvanizing into life again the now practically defunct Public Worship Regulation Act of 1874. But so prominent an Evangelical as Dr. Eugene Stock opposed the motion as much as anyone else among the majority of the speakers. He was against any revival of ceremonial prosecutions. The discussion was closed by the carrying of the previous question.

Two large gifts to Church societies have been announced. The S. P. C. K. has received £10,000 from "A Friend," who desires to remain anonymous. The Indian Church Aid Association (the official organ of the Indian Episcopate), which works on behalf of the Church in India, has received from "A Friend" a donation towards its work of £8,000. And the Earl of Plymouth has contributed £1,000 for the proposed See of Coventry. This is the eighth sum of similar amount which the Bishop of Worcester has received for this purpose. Last autumn it was unanimously resolved by both the Worcester Diocesan House of Clergy and House of Laymen that the mediæval see of Coventry should be revived.

The Rev. Henry Bickersteth Durrant has been named as Bishop of Lahore, India, in succession to Bishop Lefroy.

The Dean of York (Dr. Pureycust) was 85 last Friday.

J. G. HALL.

#### PARABLES OF LIFE—THE TWO WORKERS

THE FIRST WORKER sat in a sunny room whose windows opened on the street. The door was ajar. He could hear the conversation of his neighbors at the corner. He whistled at his work. When he was not whistling he smiled.

Above his bench was a card and on it in large, red letters was the one word, "Grin." Other mottoes hung around, "Don't Worry" and "It Will Be All the Same in a Hundred Years." In this genial atmosphere he worked away, smiling and whistling, and the work he turned out was no good.

The second worker had shut himself in somewhere upstairs and slaved in the silence like grim death. He worried like anything lest he should not get his work done just right. Neighborly friends knew enough of his ill-nature at such times to leave him alone. He did not look to see if the sun was shining. The idea of his own task was red-hot within him and would give him no peace. But when at last he finished it, his soul was filled with glory. Only then would he come down from his workroom, the best fellow in the world for fun and frolics. Neighbors shook their heads and said he would work himself to death. He did so, outliving them all, and died in triumph because his work had not died before him, and folk were beginning to say it would never die.—*Congregationalist and Christian World*.

IF RELIGION consists solely in churchgoing and psalm singing and a monotonous round of ecclesiastical performances it is likely to be dull in the eyes of a lively American boy or girl, but if it is a life bent upon achieving the noblest ends, bent upon building a character like Christ's and having some part in that outpouring of effort that is gradually making this world into the Kingdom of Heaven, then religion is the most fascinating thing in the world.—*Selected*.

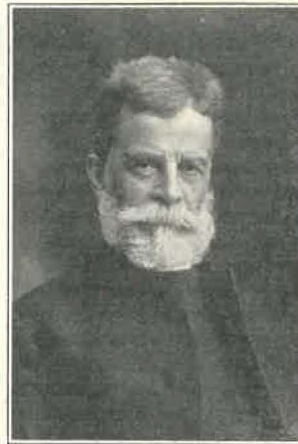
## NEW YORK PRIEST CELEBRATES ANNIVERSARY

Vicar of St. Paul's Chapel Completes Twenty-five Years of Service

### FUND REQUIRED FOR RELIGIOUS EDUCATION

Branch Office of The Living Church }  
416 Lafayette St.  
New York, March 11, 1913 }

ST. PAUL'S chapel of Trinity parish was crowded on Sunday, March 2nd, at the mid-day service. At that time the vicar, the Rev. William Montague Geer, senior vicar of the parish, celebrated the twenty-fifth anniversary of his coming to St. Paul's. The musical programme included "How lovely are the Messengers" from Mendelssohn's oratorio of St. Paul. A sermon appropriate to the occasion was preached by the Rev. Dr. William M. Jefferis, late General Missioner in England.



REV. W. M. GEER

In order that the hundreds of business men and women in the downtown district who habitually attend the noon-day services might participate in the celebration, a service was held on Tuesday, March 4th, at 12:05 noon, the usual hour. Besides the vicar and his staff the Rev. Dr. William T. Manning, rector of the parish, was in the chancel. After a brief devotional service, chiefly the singing of hymns, Dr. Manning delivered an address, recalling that the day of the service was Inauguration Day, and that Washington, before his inauguration, had gone to this very chapel for prayer. Dr. Manning said:

"This service is one of special interest and significance. We have come here to-day to do three things:

"First, to give thanks and honor to Almighty God for whatever has been done here in St. Paul's chapel in His Name.

"Second, to express our personal esteem and affection for the vicar of this chapel, who for twenty-five years has labored here, and whose high purpose, persistent effort, sincerity, and large-hearted generosity, have drawn men to him, and made him the friend of all of us.

"Third, to mark this anniversary as it should be marked, and to note some of its lessons for our instruction and encouragement.

"Twenty-five years is a long time; a quarter of a century is a term long enough to try a man's work and prove of what sort it is; and the results of this ministry of twenty-five years are plain for all to see. They are written before our eyes in the great, far-reaching day's work that goes on in this historic chapel. We all of us know something of the historic significance of this chapel. We all know

that this building is one of the monuments of our national history, and on this day, when a new President of the United States is inaugurated, the associations of this place may well speak to us with special force. God give to our new Chief Executive both wisdom and strength for the arduous tasks to which he is called, and make him a worthy successor of the great patriot who worshipped here!

"The past associations of this building would alone make it forever sacred. As a shrine of our national life, it would have its own priceless value if no particle of religious work whatever could be carried on in it. But here is the testimony; here is the proof of the ministry that has been exercised here. This historic edifice—the oldest of the churches of Trinity parish—the only pre-Revolutionary Church building in our city; this church to which Washington came to pray on the day of his inauguration, and in which he regularly worshipped whenever he was in New York, is to-day one of the most active, one of the most interesting, one of the most remarkable centres of daily work in the entire Church. He, in whose hands the work of this historic chapel has been placed, has



ST. PAUL'S CHAPEL, NEW YORK



found the way to make it a place of daily ministry to the thousands who hourly pass its doors on six days out of seven of each week.

"Now, very briefly, what are the lessons of this ministry? There are many that it offers us: courage, patience, persistence, spiritual enterprise, real adventure in the service of God, genuine sympathy for the needs of men. But the great lesson which this work holds up to us is the power of faith—simple, loyal, unhesitating, unashamed faith. First, the faith that simply and loyally believes the whole Gospel of our Lord Jesus Christ as He, Himself, declares it to us in His Church. This work here is built up and founded on that faith. That faith is the inspiration of all that is done here. In these days when, even in the pulpits of the Church, we hear so much that is of uncertain sound, no doubting word has



INTERIOR—ST. PAUL'S CHAPEL, NEW YORK

ever been heard from the pulpit of St. Paul's. St. Paul's chapel, like Trinity parish in all its parts, has stood as a bulwark against that false liberalism which, in the extravagance of its self-confidence, does not hesitate to offer a new religion in the place of the everlasting Gospel of our Lord and Saviour Jesus Christ; and which, standing even in the Church, cuts the heart out of the Gospel, robs it of its supernatural truth, makes of it only one of the many religions of the world, and leaves it a message from which the divine glory has departed; a religion both different from that which our Lord came down here to proclaim and that which He commands and trusts His Church to preach and teach.

"Second, this work shows us the faith that not only believes but performs; that not only sees visions but translates visions into action. That is the real test of faith. Faith is belief expressed in action. Many a man loses his faith in Christ, or almost loses it, because he does not live it, and so it becomes worthless and unreal to him. Faith grows by works; faith lives in action. Every high belief must have its corresponding ideal or it will die of inanition. Here at St. Paul's faith has not been wrapped up in a napkin lest it should suffer contact from the world. It has been carried out; has lived and grown up, increasing through daily use, brotherhood, and of loving service.

And last, this work has shown us the faith which takes the means at hand and faithfully uses it, only as our Lord Himself took and used the loaves and fishes; the faith that always finds its opportunities and powers blessed and multiplied and divinely increased, and so it has been with St. Paul's.

"The changed surroundings, the new condition of things, have been taken and used and found to be new and rare and precious opportunities of service.

"Most appropriately, we are keeping this anniversary in the week that begins with Refreshment Sunday, the Gospel for which shows us our Blessed Lord Himself, in our own nature, taking the loaves and fishes which He found at hand and in using them to feed the multitude. It is the faith that He is still able to feed the multitude, and the humble following of His example, which have made this chapel, and makes it to-day to thousands, the place of most holy and most blessed refreshment—a place where all who will may come and find the heavenly way.

"We give thanks to God for all the work that has been done here in His holy Name. We pray to Him that His servant, whose work here has been so singularly and truly blessed, may long be spared to continue his work among us here in the Church on earth; and at the end, like those other disciples who, when the feast was ended, gathered the fragments that remained, he may find that those blessings which he has so faithfully distributed, have only increased in the distribution; and that, because he has so distributed them, they have been blessed beyond measure in divine abundance—more even than he would dare ask for himself."

Bishop Greer, unable to be present, wrote the vicar a kind note of congratulation and appreciation.

In the *Great Commission*, the official diocesan magazine, the

Bishop presents the necessity for religious education, and asks that a fund be raised to include the amount of \$4,166.66 asked from New York for the expenses of the General Board of Religious Education, and also a proper sum for similar work in the diocese. It is pointed out in the course of the article that within the diocese of New York, in 1912 the Sunday school pupils bore a proportion of 39 per cent. to the communicant list and the baptisms 7½ per cent., while ten years earlier the figures were 56 per cent. and 8 per cent., respectively. This diminishing proportion is of course not local to New York, but a like dwindling proportion exists throughout the American Church. Thus the necessity for vigorously taking up the matter of religious education becomes apparent. The Bishop asks for \$10,000 for such work in the diocese, and appoints the Bishop Suffragan and the Rev. Pascal Harrower as a special committee to further the work.

The quarterly meeting of the junior chapters of the B. S. A. was held on Tuesday evening, March 4th, at All Souls' church (the Rev. George S. Pratt, rector). There was a conference at 6 o'clock, led by Robert W. Gumbel, secretary of the Long Island Junior Assembly. Supper was served at 7 o'clock, and at eight there was a service and address by the Rev. Floyd Appleton, rector of St. Clement's Church, Brooklyn. The attendance was very gratifying and the papers and address were very interesting.

A vigorous mission has been established in the Bronx at 238th street and Richardson avenue. It is called the Church Mission of the Good Shepherd, and is under the direction of the Archdeacon of Westchester. At present the work is in charge of Mr. Herbert Hawkins. During Lent he has the assistance of a number of priests at the Sunday and Wednesday evening services. Among those coming to the assistance of this young mission are the Rev. Messrs. James A. Skinner, Floyd Appleton, Robert Blickensderfer, Francis W. Kirwan, John F. Steen, D.D., Ralph L. Brydges, Samuel H. Bishop, Warren K. Damuth, John F. Hamaker, and Horace E. Clute.

*The Coming of the General Convention* is the title of an interesting and valuable booklet just issued by the Executive Committee of Arrangements. It contains an address by Francis Lynde Stetson, Esq., delivered at the Chapel of the Intercession, New York, April 11, 1912. The genesis of the General Convention and a prophecy of the Forty-third Triennial session of that body are the main points in this paper. Besides, there is a valuable list of the members of the Executive and Auxiliary Committees, together with their mailing addresses and telephone numbers.

At St. Luke's church, Convent avenue and 141st street, the Rev. J. Neville Figgis will conduct a Quiet Hour for men on Saturday, March 15th, on the subject, "To me to live is Christ." Meditations will be at 6 and 8 P.M. Supper will be served at 7 P.M. Those intending to stay for supper are asked to notify the rector, the Rev. G. Ashton Oldham. All men are cordially invited.

#### THOUGHTS FOR EASTER EVEN

O CHRIST, Saviour of the world, insomuch as I have profited by this Lenten season, bless me; insomuch as I have failed to use it faithfully, forgive me.

Bless unto me this coming night of holy Easter; that in it I may truly rise from the death of sin to the life of righteousness.

Lord and Life-giver, come and breathe upon my soul; Thou canst lift me out of the lowest pit.

Perfect Thy strength in my weakness; and let Thy grace be sufficient for me.

Since Thou hast not taken me away in the midst of my days but upholden my soul in life, suffer not my feet to slip.

Grant me some work of Thy love to do; and prosper it in my hands.

Let me not die until I have fulfilled Thy will; and let me enter with joy into rest.

Neither pray I for myself alone, but for all whom Thou hast given me, or to whom my prayer may avail aught.

For all who fail to call upon Thee, and for whom no one pleads; let Thy love be their intercession.

For all who are in any agony of anxiety, or in any distress of affliction:

For all who strive in any good work, to the glory of God and the help of men:

For all whom I love or who love me, in whatever place or circumstance:

For all whom I have hurt, or tempted, or wronged, in thought, word, or deed:

For all the souls whom I have loved, departed into Thy hand: Lift Thou up the Light of Thy countenance upon us all, O God; and bless us with Thy continual peace.

Grant us grace to say always to Thy perfect Will: Amen and Amen.—*Phillips Brooks.*



## DR. FIGGIS IN PHILADELPHIA

## Lenten Course is Continued at the Bishop's House

## OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, March 11, 1913 }

THE second address by the Rev. J. Neville Figgis, Litt.D., on the subject, "The Cross as the Answer to the Needs of Human Society," was given at the Bishop's House on Saturday afternoon, March 8th, and dealt, as he announced last week, with the remedy for the evils which he then described.

"No notion," he said, "has done more harm than that things will inevitably and automatically improve if we let them alone, by a sort of vaguely defined process of evolution." This notion is now abandoned by almost all schools of thought. There is nothing in human history to justify it. Nations have decayed and fallen to ruin after centuries of brilliant progress; civilizations have become corrupt and have passed off the stage. There is no reason to suppose that our age is any more secure from such catastrophe than the ages before it. Rather, our far easier command of the means of comfort and luxury makes the path of decadence slope more sharply downward. To one who has lost the naïve and comfortable belief that "everything will turn out all right somehow," there are open three courses: the hopeless pessimism of Nietzsche and his like, the indifferentism of the agnostic, or the search for a power great enough to deliver humanity from its bondage. Dr. Figgis contrasted, in striking summary, the two religions of redemption offered the world—Christianity and Buddhism. Christianity regards evil as the product of sin, and so abnormal, and believes that the love and power of Christ, exhibited in His Death and Resurrection, can overcome it. Buddhism regards evil as the inseparable concomitant of individuality, and proposes a process of deliverance by the merging of the individual into the absolute. He closed by addressing to his audience as Christians a searching and compelling warning that the first condition of any deliverance from the evils of our time is a deeper realization of what our faith implies and requires. If the Cross is to save humanity, it must first become the law of the Church's life far more powerfully and conspicuously than is the case to-day.

Among the less known Lenten music sung in Philadelphia churches on Passion Sunday were West's oratorio, "Via Crucis," at St. James' church (the Rev. W. C. Richardson, D.D., rector), and "The Paschal Victor," by J. Sebastian Matthews, rendered for the first time at the Church of the Saviour (the Rev. Robert Johnston, rector). West's oratorio is to be repeated at St. James' on Tuesday evening, the 11th, by the combined choirs of St. James' and St. Luke's, Germantown, under the auspices of the American Guild of Organists.

#### Unusual Lenten Music

At St. Peter's mission, Eddystone, which is almost, if not quite the newest mission of the diocese, substantial progress has been made in gathering funds for the erection of a church. A silver Communion service has been presented to the mission by Mr. and Mrs. M. R. Cady as a memorial of their son, and will be used on Easter Day. St. Peter's is under the care of the rector of Christ Church, Ridley Park, the Rev. Gilbert Pember, who also has the oversight of the missions of St. John the Evangelist, Essington, and St. James', Prospect Park. With the aid of one assistant priest and three lay readers, he thus maintains what is virtually an associate mission.

A recent report of the Army and Navy Guild, of which the Rev. C. C. Pierce, D.D., rector of St. Matthew's Church, is the head, shows a large amount of useful work, done so quietly that probably many Church people never have heard of it, if indeed they know that there exists such an organization. The guild is placing a library of 2,000 books in the Army Tuberculosis Hospital at Fort Bayard, New Mexico, and has also given fifty dollars to the chaplain at Ft. McPherson, Ga., for a regimental library there. Chaplain Chouinard of the Fifth Infantry has received a grant of fifty dollars toward a stereopticon outfit, and a piano has been secured for Chaplain Fleming of the Second Cavalry, for use at Fort Bliss, Texas. This, with several smaller grants, constitutes a record of helpfulness that ought to be more widely recognized, and generously helped.

#### The Army and Navy Guild

Special Sunday night services at St. Luke's, Germantown (the Rev. Samuel Upjohn, D.D., rector), are being particularly advertised and result in large attendance. The special preacher at each of them is the Rev. H. Page Dyer. There is congregational singing with no choir. The subject of the conferences is "Sin and Sins."

On Inauguration Day, the great congregation assembled at

half-past twelve in the Garrick Theatre, at the Brotherhood Lenten Service, sang "America" with soul-stirring heartiness, and the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, said the prayer for the President, with intention for the new incumbent of that high office. Bishop McCormick preached that day on the relation of patriotism to the Christian life. His sermons during the week have proved most helpful, and have been heard by crowds which filled the theatre.

At the Church of the Annunciation, the rector, the Rev. Daniel I. Odell, has for several months had in the parish house a club of young working-women, mostly from the "Uneeda Biscuit" factory near by, meeting under the direction of Mrs. Henry E. Drayton. The club has prospered greatly, and has had a large influence for good. A parochial retreat is to be held in this parish on Friday in Passion Week, of which the conductor will be the Rev. William B. P. Harrison of St. Elizabeth's Church.

#### Club for Working Women

In a remarkable class of seventy-eight persons, presented to Bishop Rhinelander for Confirmation in the Memorial Chapel of the Holy Communion, by the vicar, the Rev. Alfred R. Berkeley, on the Third Sunday in Lent, there were included 13 persons of Presbyterian training, 5 Methodists, 2 Baptists, 1 German Lutheran, and 1 Roman Catholic. There were twenty-nine male members of the class, and forty-seven of the whole number came from the splendid Sunday school, which is one of the most potent factors in the good work of the chapel.

#### Remarkable Class Confirmed

#### IN MEMORIAM

(CAPTAIN OATES)

In icy Polar regions lost,  
Men, trying not to count the cost,  
A comrade sick befriended.  
Their only hope to press ahead,  
They will not leave him until dead,  
But stand by for the end.

He knows their peril, and the more  
Decreasing sees their scanty store,  
The more their fuel fail,  
Re solves that any chance of life,  
Of conquest in their awful strife,  
Shall for his friends avail.

He shakes his comrades by the hand,  
Then hastens from the little band  
In safety yet secure,  
Who try, in vain, his plea to stay,  
Assured that once he goes away  
He can return no more.

Thus bending to the blinding storm  
He sallies forth alone, forlorn,  
Content to meet his fate,  
If only of himself relieved,  
His fellows' fortunes be retrieved  
Before it be too late.

Alas! Alas! The gallant deed,  
The actions of his comrades freed,  
Yet in result was small.  
All perished in their tent, and lie  
With faces turned toward the sky  
Wrapped in an icy pall.

But all around the world shall ring  
The story of the noble thing  
The gallant captain wrought.  
And everywhere the tale is told,  
The name of Oates shall men uphold  
As one with honor fraught.

A. C. H. G.

THE FELLOWSHIP of Jesus enables us to realize at every point His presence, understanding, sympathizing, sharing with us our trials. There is no secret that can be hid from Him; no desire in us is unknown; no wish is misunderstood; no sins inconceivable, so that we dare not mention them. He calls and attracts us to rise above the insignificance of our earthly life, to find, in communion with God, the strength, the rest of the human soul.—*Selected.*

TRY TO WIN those you seek to influence for their own good. Give advice very quietly. Choose both time and manner. Your solicitude will do much for those you love. Your prayers will do more; not long prayers, but all through the day acting and bearing with that intention. One great act in influencing those around you is never to persist with them. Keep all your persistence for God.—*Mrs. Sidney Lear.*



## DR. FIGGIS IN CHICAGO

Conducts a Quiet Day for the Clergy and Preaches to University Students

## MANY ITEMS OF LENTEN NEWS

The Living Church News Bureau }  
Chicago, March 11, 1913 }

THE most important event in the current week for the Church in Chicago was the visit of the Rev. J. Neville Figgis, Litt.D., of the Community of the Resurrection, Mirfield, England, who was invited by Bishop Anderson to conduct a Quiet Day for the clergy at the Cathedral, on Wednesday, March 5th. Despite the short notice of this event, which circumstances prevented from being announced to the clergy earlier than February 27th, the attendance was a record-breaker, and the day was filled with helpfulness for the large numbers of clergy who dropped everything else and flocked to the Cathedral. There were nearly 100, in all, who came for all or for part of the day, 91 being served to luncheon in St. Mary's Mission House, between the morning and the afternoon sessions. Word had been sent to clergy in the city of Milwaukee and in the diocese of Michigan City, and several came from each of these neighboring dioceses. Bishop Webb and Dean Delany were among those from Milwaukee.

The Quiet Day began with an 8 o'clock celebration of the Holy Eucharist, followed by breakfast at 8:45. At 10:15 Matins was said, and the Litany followed at 12:15, with a large list of intercessions which were prepared by the clergy during the morning. There were two addresses before luncheon, the theme of the first being "To Live is Christ." High ground was taken at the outset of this very thoughtful and uplifting day. The union of the deepest life of each person with the Person of our Lord was pictured and emphasized in many a strong, quiet sentence, amplified with many a quotation and illustration. The silent period of self-examination following this opening meditation centered around three questions which each one was asked to consider, viz., (a) How far is it true that "to me, to live in Christ"? (b) What means can be taken to increase this relationship? (c) What distinct results ought to flow from an increased sense of this fellowship?

The second meditation centered around two texts: (a) "We are Buried with Him in Baptism," and (b) "Walk in Newness of Life." "The atmosphere around us," said Father Figgis, "treats Christianity as a system of ideas. This is wrong. We need to meditate upon the New Testament phrases until they are real to us. There must be a dying and a living in each new stage of experience. Yet there must be no despising of our previous condition, on reaching any new and higher view-point. The 'Pearl of Great Price' reduces all other gems to dross. This New Life comes through the sacraments. All Christian systems which ignore the sacraments fall into one of two errors; (a) religion becomes with them a special subjective emotion, or (b) they stress conduct, rather than that union with God which is religion. There must be daily meditation, but of many kinds. Different methods must be used, as this is the most difficult activity of the religious life. Depression must never be permitted. It is a good thing that there are so many attacks upon the faith to-day, if only to remove largely if not entirely from the Church those persons who are merely nominal in their religion. Never was more power manifest in the Church than to-day. Contrast 1913 with 1813! If anybody in 1813 had dared to prophesy that one of the largest cities in the world would line Lake Michigan's southwestern shore, and that a member of an Anglican religious community would be holding in that city's midst a Quiet Day with nearly 100 clergy in attendance in 1913, he would have been laughed to scorn by the vast majority of cultivated English and Europeans. We must have both patience and prayer. Patience without prayer is only indifference. Prayer without patience is often hysterical."

The rule of silence was observed throughout the day, including luncheon. After luncheon there was one more address, the theme being "In everything ye are enriched by Him, in all utterance and in all knowledge." "The first reason that we are so little enriched, in our ordinary religious life, is lack of concentration. We are troubled with wandering thoughts in prayer. We should never acquiesce in this. It is a great squandering of time. We should struggle against this lack of concentration. In all utterance, St. Paul is not referring to public speaking, but to our daily conversation. We must not allow our reserve to master us. We must learn how to speak a word in season to the young, about religion. Yet we must remember that a word is not a lecture. It is useless to lecture the young on spiritual themes. A word should suffice. 'All knowledge' refers to personal knowledge. Professor Bergson has given new emphasis to an old thought when he says that only through intimacy can we come to a knowledge of any person. It is not enough to know about that person. Professor Bergson's writings assist the Church in her valuation of the knowledge which comes from love. The more the love of Christ abides in our hearts,

the more will we know Him. This explains why some poor, bed-ridden woman will know more about Him than some fine scholar of richly-furnished and burnished intellect. We should be most grateful for our privilege in the knowledge of Christ."

These strong, simple, yet profound meditations were interspersed with hymns, which were splendidly sung by the clergy. Dean Sumner and the Rev. Dr. J. H. Hopkins took turns at the Cathedral organ during the singing of the hymns. The benediction was pronounced about 3:15 P. M., so as to give the clergy opportunity to return to their afternoon Lenten services as far as possible. A large number took the opportunity to confer personally with Father Figgis during the day.

In the evening Father Figgis preached at the Church of the Redeemer in Hyde Park. A large congregation gathered from different parts of the city to hear him. Dr. Harry Pratt Judson, president of the University of Chicago, had posted announcements of this sermon on all the bulletin boards of the university, so that members both of the faculty and of the student body were in the congregation. The text of this sermon was from the parable of the Good Samaritan, viz., "He took out two pence and gave them to the host." Everybody greatly appreciated the kindness which was willing to add such a sermon to the work of such a day. The offering of the evening was given to Father Figgis for the work of the Community of the Resurrection. He left for New York on the following afternoon, having been in Chicago less than 48 hours in all. He is to preach during several days at Trinity church and Trinity chapel, and at the Church of the Transfiguration, Newport, before returning to England. He expects to leave for England soon after Easter.

The monthly meeting of the Chicago branch of the Woman's Auxiliary was held on Thursday at the Church Club rooms, the subject of the morning being "The United Offering." Two speakers from out of town, Mrs. Stevens and Miss Lloyd, from the Michigan branch of the Auxiliary, shared the addresses with Mrs. Hermen B. Butler. The offering of the meeting was sent to Bishop Rowe. There were about ninety delegates present. It was one of the coldest days of the winter.

The epidemic of contagious diseases keeps up in Chicago, in spite of the snow and the cold. The congregations on Mid-Lent Sunday were affected by this, as well as by the severe cold, it being the coldest Sunday of the winter in Chicago. The Board of Health reported 1,842 new cases of contagious illness for the week ending February 28th, as against 858 new cases reported for the corresponding week last year. Most of these were for the milder diseases, but they interfere with the routine just as much as the more serious ones. In this connection may we please correct the figures referring to illness mentioned two weeks ago, which were those of weekly new cases rather than of the total amount of illness for the city.

Much alarm was felt during the early part of this week for the Rev. G. W. Laidlaw, rector of St. Paul's-by-the-Lake, Rogers Park, who underwent an emergency operation for appendicitis last week, and who was very low for some days in consequence. At this writing he is considered practically out of danger. Earnest prayers were offered for him on and after Mid-Lent Sunday, in many churches.

The Rev. Dr. B. S. Easton of the Western Theological Seminary, concluded his addresses to the Round Table of the Chicago clergy, on Monday morning, March 3rd, with a thorough summary of the literature of the past decade on the Synoptic Problem. He distinguished three classes of critics, grouping them generally as Extremely Eschatological, Moderately Eschatological, and Anti-Eschatological, placing Schweitzer and Tyrrell in the first-named class, Professor Lake, E. F. Scott, Professor Burkitt, Moffatt, and others, in the middle group, and Dean Inge, Professor Bacon (Yale), Emmett, and others, in the Anti-Eschatological company. He referred also to Salmon's *The Human Element in the Gospels*, Buckley's *Introduction to the Synoptic Problem*, and Leighton Pullan's *The Gospels* (in the Oxford Library of Practical Theology), as giving notable and reverent, non-rationalizing data on this new and vital subject, the Synoptic Problem as it now exists. There was a larger attendance than at the first of these two important addresses by Dr. Easton. They have been much appreciated by many of the busiest of our clergy.

The South Side Sunday School Institute held a Lenten meeting at Trinity church, on the evening of March 3rd. The addresses of the afternoon and evening on "Children and Worship," were given by Dean Delany of Milwaukee, and were much appreciated by the large attendance. There were about 220 delegates at supper, and possibly 300 at the conferences. The Rev. H. W. Schniewind, rector of St. Bartholomew's, Chicago, is the president of the South Side Sunday School Institute this year, and was in the chair at this meeting.

The Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, was the noon-day preacher for most of the week com-



### The Noon-day Services

mencing with Mid-Lent Sunday, at the Chicago Opera House. The attendance was good, being somewhat larger than during some of the earlier weeks of Lent. The Rev. John M. McGann, rector of Trinity, Chicago, went to Detroit for six days' preaching at the noon-day services in the Myles Theatre, last week.

The Butler Memorial House in St. Peter's parish, was thrown open to the general public on the evening of Saturday, March 1st,

### Butler Memorial House Opened

under new supervision, after considerable renovation and enlargement. The whole interior has been changed and painted. The evening's programme included a concert in the newly-decorated Auditorium. The attendance was large. The membership will be limited under the new management, and the schedule of rates somewhat advanced in consequence.

The Ven. Joseph H. Dodshon, Archdeacon of Columbus, Ohio, recently concluded a parochial mission held in the Church of the Redeemer, Elgin (the Rev. W. J. Bedford-Jones, rector). The congregations grew steadily, day by day, and the mission was a

### Mission Held in Elgin

pronounced success.

The Christian Socialists held a convention in Chicago, during the first week in March, and the Rev. W. D. P. Bliss of New York City, one of the delegates, preached on the general subject of Christian Socialism at Trinity church, Chicago, on the morning of

Mid-Lent Sunday, March 2nd; the Rev. James L. Smiley of Annapolis, Md., another delegate, preaching likewise at St. George's church, Grand Crossing, that same morning. Four meetings were held by this convention of the Christian Socialist Fellowship, two on the South side, and one each on the North and West sides, during the last week of February. There was also a Fellowship dinner on Saturday evening, March 1st, at which the Rev. W. D. P. Bliss was one of the speakers. A considerable number of congregations of various names heard sermons from the delegates on Christian Socialism on Sunday.

On Wednesday, February 26th, Mr. William S. Bishop of Winnetka, entered into rest. He was one of the vestry of Christ Church, Winnetka, and a leading worker in the Sunday school. His death brings a serious loss to the parish, and to the community of which he was an influential citizen.

### Death of W. S. Bishop

TERTIUS.

## "The World in Chicago"

MUCH has already appeared in these columns concerning "The World in Chicago," a great missionary exposition and pageant similar to "The World in Boston," held in the spring of 1911. Many people of the Middle West visited the Boston exposition. Since then two other similar but smaller expositions have been held in Cincinnati and Baltimore respectively. The Boston exposition was the first in this country. "The World in Chicago," to be held this year from May 3rd to June 7th, will be the fourth and the largest thus far.

About one year ago a preliminary committee, headed by the Rev. Dr. Herman Page, rector of St. Paul's Church, secured from three hundred Chicago business men a guaranty fund of \$100,000. This assured adequate financial support for a Chicago exposition and pageant. Dr. Page then retired as chairman of the temporary committee on account of other large duties. He is still an active member of the most important committee. A permanent organization was formed, of which A. Stamford White, a prominent Churchman of Chicago, is treasurer. Forty of our churches in and near Chicago are co-operating.

The idea back of these missionary expositions came to us from England, where many had been held up to the time of the Boston exposition, which followed on the heels of "The Orient in London" and "Africa and the East," the largest of the English expositions, involving about the same expense and time for preparation as did "The World in Boston." All the preceding expositions there were much smaller, having begun with just one or two scenes at first shown in a church.

From its inception, the plan has been developed largely by one man, the Rev. A. M. Gardner of England, who is general secretary of "The World in Chicago." The fundamental idea is to disseminate, through the sense of sight, a thorough knowledge of missionary work, both foreign and home. To this end, reproductions of actual scenes in mission fields are set up, nearly life-size, and peopled with men and women dressed in the costumes worn by the natives in those fields.

Altogether there are to be forty scenes at "The World in Chicago," including India, China, Japan, Alaska, the Islands of

the Seas, and other fields, each giving a fairly complete and accurate idea of life as it is lived to-day in these countries; and of the influence of Christianity. As a rule, complete street and village scenes are set up, including shops, dwelling houses, mission houses, and pagan tabernacles. There will be a Joss House and a Pagoda in a real China town. There will be the Zenana, the Bazar, and the Kali Temple of India; the Buddhist Temple, the Tea House, the shoe shop, and several Japanese homes; the Congo Hut and the Medicine Shop of Africa, and so on. These are just a few of the scenes in a few of the countries represented. One of the most interesting exhibits will be the reproductions of scenes of Eskimo life in Alaska. Bishop Rowe is injecting the real life into these scenes by his hearty coöperation from the field. He is now in Alaska and will not be able to attend the exposition.

In short, a day's trip through all these scenes, which will be shown under one vast roof—the Chicago Coliseum—will give the "traveler" a pretty concrete idea of the life and conditions in all the countries where American missionaries are at work; also, as already suggested, an idea regarding what missionaries have accomplished in these countries. There will be a Hall of Religions, for instance, in which will be shown the principles and rites of several great non-Christian religions.

Stewards bubbling with knowledge regarding these exhibits will be on duty to supplement the visitor's eye with interesting facts. This is true of the other scenes. All the "natives" will be found intelligent. They will know how to act and talk, as well as look their part. More than ten thousand volunteers from Chicago churches are now studying their parts for this event. This fact gives some idea of the magnitude of "The World in Chicago."

As part of the enterprise, the Pageant of Darkness and Light will be presented at the Auditorium every afternoon and evening during the entire five weeks. The total cost of exposition and pageant will approximate \$200,000.

Churchmen and our city parishes are taking a large part in this matter. Dr. Page's service as chairman of the original committee has already been noted. Bishop Anderson is greatly interested and was the chairman of the

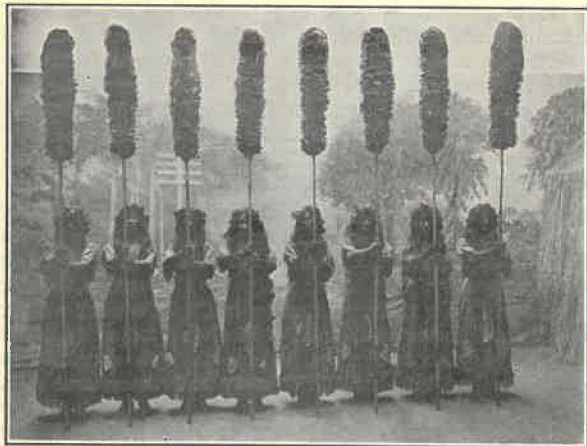


BEDOUI N TENT WITH STEWARDS  
"THE WORLD IN CHICAGO"



great mass meeting of workers held in the Coliseum the last week of December.

St. Paul's Church has the largest enrolment of stewards from our parishes. An even one hundred members of that church will take part in the exposition. This is approximately one-ninth of the total membership, and more than this church was asked to supply. The Rev. Herbert W. Prince, Dr. Page's assistant at St. Paul's, is deputation secretary. This is a very important phase of publicity. Mr. Prince has thirty men, all



KAHILI GIRLS, WEST EPISODE  
"Pageant of Darkness and Light" at "The World in Chicago"

volunteers, who stand ready to fill platform engagements in and outside Chicago.

St. James' Church has forty-four stewards enrolled. Miss Harriet Houghteling is secretary of stewards. St. Luke's Church, Evanston, has enrolled forty-three stewards, which are divided into three classes under the direction of R. I. McGinnis, Mrs. J. T. Montgomery, and Mrs. L. G. Shephard respectively. Christ Church, Winnetka, is represented with twenty-nine stewards—eight more than they were asked to supply. The Rev. John M. McGann, rector of Trinity Church, is Lieutenant of the Immigration Section, in which more than three hundred stewards, altogether, are enrolled. St. Andrew's Church has thirty-three stewards, and St. Barnabas' Church twenty-seven, everyone in the latter parish being women.

### WORK IN THE YOUNG DIOCESE OF SACRAMENTO

BY THE REV. ISAAC DAWSON

**C**ONDITIONS in the diocese of Sacramento are, like those in most dioceses, peculiar. We enjoy many advantages and labor under many disadvantages. Amongst our advantages we have an energetic Bishop, a corps of capable clergymen, a generous people, a good climate, and a productive soil. Owing to these fortunate circumstances we have more self-supporting parishes with churches, guild halls, and rectories in small towns than many older and richer dioceses.

Our diocese is peculiar in that it has no very large city within its borders. The see city is the only city having more than 12,000 of a population. Here four priests are at work, and our benevolent institutions in it include a home for invalid children; a day nursery caring for an average of 70 children daily during the summer; and a men's lodging house where 175 wanderers sleep nightly. With this haven of refuge are operated an employment bureau, industrial wood yard, free reading and writing room, also a five-cent lunch counter, all doing untold good to the thousands of idle and hungry men who come to this city, which is noted for its many converging railroad lines.

One of the four see city priests is a Japanese, who is doing a faithful work among his fellow countrymen, and they, with the Bishop's help, have secured a house on one of the principal streets of the city which is used as a place of rest and of rendezvous and of worship.

Our diocesan independence, which was recently secured mainly through local heroic efforts, has brought with it many responsibilities, amongst which are a Cathedral system, now in embryo, a diocesan corporation, an active missionary board, and a board of religious education, all of which are bright with the promise of earnest endeavor, and our convention has given these several organizations to understand that every member of the same is expected to do his duty.

The women of our Church are fairly well organized in the

different parishes and missions in guilds and auxiliaries, and the faithful ones are unceasing in their efforts to sustain and extend the missionary operations of the Church.

The Sunday school is never forgotten by us. We realize its profound importance in this country where genuine Christian homes are so few, and where family worship and thorough Christian training of children are often omitted in the household. Because of the deplorable carelessness of parents our Sunday schools are not as well attended as they might be.

Our diocesan statistics will compare favorably with those of any diocese in the United States. The chief difficulty in our work is lack of clergymen. Our need of earnest, tactful priests to occupy the outposts is great. Some of the lonesome stations where quiet, patient, self-denying, Christly work would do so much for the upbuilding of the Kingdom are too frequently entirely destitute of clerical services, and many of our scattered sheep are lost to the Church through this misfortune which we, like other dioceses, seem unable to mend.

Recent reports show most encouraging results in our work. One mission erects a \$3,000 church. Another makes a wise investment for the future. A third builds a new mission hall. A fourth has beautiful new stained glass windows put in its house of worship and the priest presents 16 for Confirmation. The Japanese priest baptizes 3 and has 5 confirmed. The small town of Sonoma builds a new church and calls a priest to minister to its little flock. The rural parish of Woodland discards its \$6,000 church and dedicates a new \$20,000 edifice. Oroville erects a commodious and complete mission hall which also serves as a residence of the missionary and for recreation uses. A fine new church at Fort Bragg, 63 baptized by our new missionary to the Indians, and large classes confirmed at Jackson and Redding, are amongst the results which make us rejoice without being boastful. The only discouraging missions known to me are a couple of old mining towns with abandoned mines and meagre clerical support, but these are being supplied with occasional services by our new Archdeacon.

In regard to the Forward Movement much has been said and done in our diocese. The Bishop has made it a subject of two convention addresses and has paid special visits to parishes to urge it upon the members. Deputations of laymen and clergymen have also addressed parochial gatherings in its favor. The *Sacramento Missionary* and our local Board of Missions keep appealing to our people everywhere to take an intelligent interest in all the missionary operations of the Church. The result of our efforts so far is that many of our parishes use the duplex envelopes with great satisfaction. We have reason to believe therefore that the conscience of our people is being awakened in regard to the duty and the privilege of every individual Christian in helping to spread the knowledge of God and His Christ throughout the whole world.

### TO JAMES WHITCOMB RILEY

Out of the heart of the West you came,  
Sturdy in spirit and strong of frame,  
To place your torch in the halls of fame;

Out of the West like a meteor star,  
Flashing your light into lands afar,  
Showing the world the man you are;

True as the skies, that above you bend,  
Frank to foe, and sincere to friend,  
With never a sordid aim, or end;

Singing the songs of the fields and wood,  
Where the best of life is understood,  
The things that are wholesome, fair, and good;

You the poet of smiles, and tears,  
Young as a boy for all your years,  
Strengthening hopes, and downing fears,

Making friends that are staunch, and true,  
Touching the heart as few can do;  
Whitcomb Riley, this is you!

FELIX CONNOP.

HE ONLY who, in the vale of obscurity, can brave adversity, who, without friends to encourage, acquaintances to pity, or even without hope to alleviate his distresses, can behave with tranquility and indifference, is truly great: whether peasant or courtier, he deserves admiration, and should be held up for our imitation and respect.—*Goldsmith.*



## The Divided Kingdom

A Sermon by the Rt. Rev. CHARLES H. BRENT, D.D., Missionary Bishop of the Philippine Islands

*Every kingdom divided against itself is brought to desolation; and house falleth upon house. Luke 11:17 (margin).*

*If a kingdom be divided against itself that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand (Mark 11:25, 26).*

THIS is an axiomatic fact, as little open to discussion as is the statement that ponderable matter released from the hand seeks the ground. It is prophetic of the sure fate of organic life of whatever sort that is divided against itself. Conditions justify the merciless application of these words of Christ to the Church of to-day. If she fails to heed it as a warning, it will be fulfilled in her as a prophecy.

All division is not militant. There are the divisions of a formative stage which are moving toward unity. Then there is analytical division which is merely that distinction which is necessary to and precedes synthesis. Science promotes specialization in the process of constructing an intelligible universe. Hope, not despair, lies beneath division of this sort. But the division against itself of a kingdom or house, that is of any perfected unity, is a self-destructive antagonism, desolating the parts and eventually destroying the whole. The more developed the kingdom concerned and consequently the more complex its organism, the greater the disaster of internal disorder.

The climax of peril is reached in a divided Church. The Church is not the only but the chief visible manifestation of the Kingdom of God on earth, and the highest phase of organic life in existence. Being in part controlled by human minds and hands, and subject to human limitations and frailties, it is conceivable that she can be and, unless she mends her ways, certain that she will be, destroyed. The Kingdom itself, being under God's dominance, can perish only if God can perish—which is unthinkable. The corruption or disorder of the best is the worst—*corruptio optimi pessima*—hence disorder in the Church is more terrible than feuds in the family or civil war in the state.

The misery of it is, not that some part or member of the organism of a divided kingdom is injured, weakened, or destroyed, but that the whole, so far as its corporate vocation is concerned, is rendered ineffective and futile. An organism ceases to be an organism if its vital parts try to live an independent life or a life of mutual hostility. That which fails to achieve its end is at the best the shadow of a reality. Because of her self-antagonisms, the Church to-day is powerless to rise to those magnificent achievements which depend upon corporate oneness, the revelation of the truth in progressive splendor, the establishment of a universal or catholic Christian society, and the extension of God's Kingdom among men by national conversions. Fragments, great and small, aspire to the task, and their failures are pathos itself.

It is not so that the Church of to-day is an illustration of diversity in unity. It is a salve to comfortable idealism to pretend so. The Church is a kingdom or house divided against itself in four chief sections with many subdivisions. Two would be bad enough. Four are twice worse. In God's purpose the Church is the Body of Christ, a visible, highly organized social organism, in which the unity of the members among one another is not less intimate than the unity between the members and the Head. Both in form and substance the Church has, as its foremost distinguishing feature, oneness. There are individuals and groups of individuals whose union with God is so full that they transcend the conditions that make for separation, by embracing the ideal of a Christian society, convert it into a mystical reality for themselves, and, in a limited degree, a fact for others. The man who to-day has the most powerful constructive religious influence that probably was ever wielded by any one individual over young men and women of every communion, Catholic and Protestant, has so overleaped the limitations of the denomination to which he belongs that he has become a cementing force in the Christian world. Such souls are the saving element in the Church. They are a last strand in the cord of unity binding it together. If it were not for them the Church would dissolve and disappear, and God would have to find a new instrument wherewith to work out His purpose, just as in former days He did when Israel failed Him. I do not believe the Church, as usually understood, is such that the gates of hell cannot prevail against her. If the candlestick can be removed from one of the Churches, it can be removed from all. Any and all existing ecclesiastical organizations might fail, notwithstanding the smug application to ourselves of the words of prophecy. The Christian Church has no more assurance of indestructibility than Israel had. Yet Israel failed. Let us rest on prophecy and not on a partial application of prophecy. If it is prophecy that the gates of hell shall not prevail against the Church, it is also prophecy that the Church divided against herself will fall. We are flying in the face of primary principles when we invoke prophecy as a ground of confidence against the results of fundamental transgression.

The Church has fallen, though all is not yet lost as long as there are those who, in the various fragments, labor and pray for

restoration and unity. But she is unable to cope with the problems and responsibilities presented by modern life in country and city, at home and abroad. Most of her fragments are putting up a brave struggle, and all are whistling to keep up their courage. There is success in spots—I mean real moral and spiritual victory. But usually it is because some strong personality or vigorous local organization is responsible for it. Behind the bland apologies, and clever statistics, and self-important encyclicals, and frenzied activities, there is consciousness of defeat and loss of ground. The wail goes forth on the part of one fragment or another that the evil of division lies at other doors than its own, whereas the sin is the sin of all and calls for the humility of self-rebuke instead of the arrogance of charges and counter-charges.

It appears to me that it shows confusion of thought to maintain that the Church is a formless something which performs its function regardless of organization or visibility. As I understand it, the Church is a society, like the family or the nation, visible and definite, charged with the perpetuation of Christ's work among men. Man, being man, knows no method of receiving yesterday into to-day and giving to-day to to-morrow, except through carefully ordered society. There had been no Christianity had there been no visible Church. There will be no Christianity, if the Church dies, unless God raises up a visible organization to take its place. Just as without the family the home is an inoperative sentiment, and without the state the nation is an illusive theory, so without the Church the Kingdom of Heaven is a transcendental thought, intangible and ineffective in a world of men. Idea may be superior to, though it can never be independent of, form. Form is idea's mode of expression.

The end and aim of the Church is to put and keep man in communion with God and himself. Out of this relationship grows knowledge of the truth, articulate and coöperative righteousness, and unlimited power of self-extension, progressive in character and climbing from height to height with the enlarging capacity of man. I say man, not men. The creation of a few towering individuals, here and there, who are made great in wisdom or righteousness by reaction against the lack of these qualities in the multitudes, smacks of a spiritual disorder in the whole that is intolerable even to average human compassion. It may be the method of naturalism. It is not the work of the Church.

As to knowledge of the truth, honest men are everywhere crying out in bewilderment, "What is truth?" Glowing, inspiring, spiritual affirmation is lacking in the Churches because the preacher is led up to his office by apologetic and halting and uncertain teaching which at the outset dulls spiritual perception, encourages argumentativeness, fosters self-consciousness, and wet-blankets sustained enthusiasm. A minister or priest whose commission comes from a partisan Church goes forth with a mouth full of negatives or of arrogance or both. This increases, I have observed, with the degree of infallibility claimed by the communion concerned. It is the divided Church which is responsible for the weak teaching and complex explanation, the apologies and attacks, the special pleading and palterings, with which the pulpit rings. The consciousness of a commission granted, it may be in the name of the whole Church, by a fragment of the Church, and contested or questioned by the greater or lesser other fragments, tends to make even validity ineffective. Just think of the glory of a ministry that could stride forth with an undisputed and indisputable commission from a Church at unity with itself! We see it in the apostolic life and triumphs. The nearest we can come to it now is subjectively to interpret our commission in terms of the ideal.

[The separation of "the imparting of information, falsely called education, from spiritual and moral training" was next treated as the result of a divided Church, then the "confused moral ideal" which has invaded the Churches themselves.]

When it comes to the building up of the weak in righteousness, how is it? The world is more full of weak than of strong. So are the Churches. Free associations here and there create a solidarity, limited in scope, by which the weak are able to use the assets of the strong. It is glorious to have liberty. But there is more liberty in a safe dependence than in a perilous independence. There is no true righteousness in the individual apart from a righteous society. The Church should be a great organization, so constituted as to present a protection and support for the weak, and to lay at their disposal the combined strength of the strong. A weak man, who is liable to go astray or has fallen, ought to be so supported by Christian society as to be kept from inordinate temptations. He is not so protected. Conglomerate Christian society has so conformed itself to this world, as to be full of snares and pitfalls where there should be helping hands and self-sacrificing restraints. The hackneyed case of the use of intoxicants is pertinent. With the trend of science toward, and experience unmistakably for, total abstinence, even the Churchman continues to assist the weak man to his doom. The number of those who, claiming to be, are, moderate drinkers,



are a mere handful compared with the number made up of those who, claiming to be moderate drinkers, are occasional drunkards, and the dipsomaniacs and the perennial drunkards. Frankly, is there any such thing as distinctively Christian society, society controlled by the spirit of service and self-donation? There are groups of Christians here and groups of Christians there, usually likeminded and working along lines or according to methods that are congenial and to their taste. But where is there a great, overwhelming, compact society which welcomes the weak and erring, and lays restraints on itself for their sake? Let the divided Church reply. An undivided Christianity would provide this automatically. As things are, it is a pale shadow. The morally weak go to the wall, excepting for the favored few, of whom I count myself one, who have fallen into the hands of strong, clear-eyed men. Had my environment been less fortunate, I would without doubt have been in the moral abyss where weak men must go, if the Church fails to furnish them with the support and guidance ordained by God. There are none so worthy of high honor as those choice few, twice-born men, who, though temperamentally weak, and set in a permanently hostile environment, by mystical effort have been able to lay hold of God's sufficiency to their salvation. But the cost of a divided Church is the doom of multitudes of the ignorant and weak. They fall with the fallen Church and in her desolation find theirs.

Finally, as to Church extension. I suppose never in the history of Christianity has missionary activity abroad been so earnest, and never so conscious of the disqualifying and disabling effect of division. In imperfectly organized or primitive conditions the immediate evils of division would obviously be less than in developed nationality. In the Orient at least, nations are rapidly being born or reshaped, and their organic completeness demands similar completeness in religion. It would seem that missionary progress in the future will depend mainly upon the Church's unity, and that national conversions can be brought about by no other influence. As for Mohammedanism, it is a unity which must be met by unity. Though it has its sects, its unity would appear to be more powerful than its sectarianism. If the Church fails to bring the Mohammedan world to the full knowledge of, and life in, Christ, the cause should be sought less in the stubbornness of Islam than in the scattered effort and disorganized forces of Christendom. It may be that up to the present a divided Church has been used by God for the extension of His Kingdom among men, but we have no guarantee that He will continue to do so. Indeed there are indications that the divided Church has passed the zenith of such power as it has had and is declining toward desolation.

Now if the divisions in Christendom were not the creation of man they could not be healed by him. But they are his fault in inception and continuance, so that he must gird himself to their removal. In saying this I am not unheeding of the work of the Spirit. But the Spirit cannot do much with the Spirit-bearing body, if the body refuses to exert itself, to behave like a body instead of a bundle of independent sections, each conformable only to those movements of the Spirit which are in accord with its individual preference or ideas. Our times call for unprecedented effort by individuals and Churches toward unity. The pen has its part to play though it is small. I recognize this as I sit lonely amidst a neglected Mohammedan population\* and write these words, conscious, however, that my sermon's worth consists chiefly in its being a renewal of my pledge to labor for the peace of Jerusalem till I die.

Eucken says that "what has kept modern men together to the greatest extent is work." Because this is so, we must promote that coöperative movement in Christianity which was justly emphasized at the World Missionary Conference and is perpetuated by various associations and federations. But such coöperation, even if it were more catholic than it is, would be in itself inadequate. It is again Eucken who says of work that "whatever has been accomplished in this respect by such coördination, it unites men only with regard to their outward actions, and does not produce a spiritual unity. . . . As a general rule, the modern movement after some sort of connection is too external, and does not go back to spiritual foundations: we are conscious of a great gap with nothing to fill it."

Whatever may be accomplished through coöperative work, we may never forget, except at the cost of ruin, that the Christian Church which began as a life must be continued as a life—through a system, an order, a polity, if you will. It began in a personal relationship, human and divine, and developed into an institution—but an institution for the establishment and perpetuation of the relationship. The institution, however, is but the means to an end and must measurably fulfil its function to justify its continuance. The superior order, system, or polity is that which reaches its end most nearly. Where a number of systems are all accomplishing about an equal work and all falling dismally short of what the records of primitive Christianity encourage us to expect of the Gospel, the first step to be taken is to examine the system with which we are most familiar and see why it is not a more proficient instrument in the promotion of the life.

Granted that any given Church which claims to be all right is what it claims to be and other Christian folk are all wrong, or granted that any one communion is mainly in the right and the

others mainly in the wrong, then the course to take is the course that the Son of God took though He was all right and mankind all wrong. He entered into the heart of the situation and became, in love and sympathy and fellowship, identified with those who were all wrong. One thing we are sure of; if Christ ever could have erred, His apology and reparation would have been so splendid as to dazzle mankind. What Church has not sinned grievously against unity, and what Church has yet made adequate reparation?

## HISTORY AND MEANING OF THE WORD "PROTESTANT"

FROM A PAPER READ AT THE CHURCH OF THE EPIPHANY,  
WASHINGTON, D. C., BEFORE THE CHURCHMAN'S  
ASSOCIATION

BY THE REV. ELLIOT WHITE

*Secretary of the American Church Union*

THE word Protestant, in its ecclesiastical usage, dates from the 15th of April, 1529. Certain German princes under Luther's influence had carried out some reforms in the Churches of their respective states. The Diet or Council of Speier, at the behest of the Imperial Commissioners of Charles V., revoked these reforms, and on the date just mentioned, the minority drew up and signed a protest. Be it remembered that the protest was made by laymen, acting as state princes, made to the representatives not of the Church, but of the State. It dealt with the Church on its civil side, protesting against the intrusion into its affairs of foreign authority. Nor must we forget that our mother Church of England, from whom we profess to differ neither in doctrine nor practice, had no part nor interest in the dispute. England was still papal; at that very moment her king was suing for divorce before a papal court.

The German Churches did not adopt the title Protestant. The followers of Luther called themselves Evangelicals; those of Calvin, Reformed.

From Germany the word was imported into England, probably by refugees. England's political sympathies lay naturally with those states which, like herself, were engaged in life and death struggle with the Papacy, and so the English of that day, clergy and laity, sometimes spoke of England's Church as Protestant. The word occurs not infrequently in the various acts of Parliament passed in the seventeenth and eighteenth centuries to prevent Roman Catholics from holding offices of state. The Church of England never took the word Protestant to herself; nay, in spite of attempts to show the contrary, on one occasion, at least, deliberately refused to commit herself to such Protestantism as prevailed on the Continent. All of which goes to show that Protestant was a term of civil rather than religious usage, pertaining to statecraft rather than to theology.

Of course the word Protestant has always had doctrinal significance, but its theological meaning in the seventeenth century was very different from what it is now. Then it meant no more than anti-papal; now, anti-Catholic. Our modern defenders of the title Protestant are wont to make much of the testimony of the seventeenth century divines to the Protestantism of the mother Church of England. They cite in particular Archbishop Laud and Bishops Cosin, Bramhall, Morton, Sanderson, and Jeremy Taylor—illustrious names. And then they tell us that we must retain the title Protestant as "antagonistic to the doctrine of the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession." To which of these doctrines were these their witnesses opposed? Is it Laud, who said: "The Church of England is Protestant too. So Protestants of all sorts maintain a true and real presence of Christ in the Eucharist"? Is it Cosin, who declares: "Nor do we say that it (the Holy Eucharist), is so nude a sacrifice of praise and thanksgiving, but that by our prayers also added, we offer and present the death of Christ to God . . . in which respect we deny not this commemorative sacrifice to be propitiatory"? Is it Bramhall who asserted: "For the Person of Christ, God forbid that we should deny Him divine worship at any time, and especially in the use of the Holy Sacrament. We believe with St. Austin that no man eats of that flesh but first he adores"? Is it Jeremy Taylor, who says of Sacramental Confession: "It were very fit it were not neglected in the days of our fear and danger, of our infirmities and sorrow"? I am not here to defend these doctrines and practices, though I thoroughly believe in them. But I ask any candid man, whether he believes in them or no, if the Protestantism of Laud and Cosin and Bram-

\* In Jolo, P. I.



hall and Taylor, is the sort of doctrine which men call Protestant to-day? And I would further ask the modern defenders of our title Protestant, with what consistency they can claim the evidence of these men in favor of the use, and deny it as to the meaning of the word?

The success of the American Revolution necessitated the establishment of an American branch of the Church Catholic; independent of British Bishops, but steadfastly adhering to the doctrine, discipline, and worship of the Anglican Communion. To this Church the name of Protestant Episcopal was given—I believe it may be fairly said—with little, if any, consideration of the consequences. The name was first selected at a meeting of Maryland Churchmen, at which but three clergymen, and representatives of six parishes were present. The proposer of the name, after a checkered career in the Church, eventually became a Swedenborgian. . . .

We are separated from those days by a century and a quarter. What does the word Protestant mean now? Has it changed for the better or for the worse? In Germany, its birth-place, Protestant is the name given to the extreme rationalistic school of thought. It is the opposite of orthodox. The same is true in France. In Spanish and Portuguese speaking countries, as always in Italy, it means little short of infidel, and is a term of reproach. Where the Eastern Catholic communions flourish the situation is no better.

More to the point, how is Protestant defined in our own language? The *Century Dictionary* defines a Protestant as "a member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century." The definition of the *Encyclopædia Britannica* is similar, and it is noted that "members of the Anglican communion frequently protest against being classified as Protestants, as historically false and personally obnoxious." Phillimore's *Ecclesiastical Law* says: "The expression Protestant is of foreign origin, and obviously wanting in legal accuracy and logical precision, for in one sense the synagogue of the Jew and the assembly of the Unitarian are Protestant." . . .

In Latin American countries multitudes are alienated from the Roman Church, which there appears at its worst. Our purer faith, our sterner morality, our simpler but dignified liturgy, appeal to them. But they will have nothing to do with anything Protestant, for Protestant signifies to them a lower depth than Roman. So our missionaries tear the title pages from our Prayer Books, lest those whom they seek to convert should know our name. I am not quite sure that is altogether creditable to the missionary; I am absolutely certain it is most discreditable to our Church. Our missionary districts of Cuba and of the Philippines, among others, memorialized the last General Convention for relief; and the proposal was seriously made to cut the word Protestant out of Prayer Books published in foreign languages. It is the testimony of a committee appointed by the House of Bishops in 1907 to examine into the subject, that "Our Prayer Book in German, Swedish, or French could more effectively be used as a missionary agent, if it had not on its title page that which narrows its proprietorship and the scope of its use." Our missionaries found the Chinese could translate the words Protestant Episcopal no more nearly than by "Kicking Overseer," and this being altogether too ridiculous, our communicants in China and Japan, organizing themselves into Churches, took the name, "Holy Catholic."

Who is it gives this testimony? Disloyal ritualists? Secret Romanizers? Superstitious mediævalists? No! Traveled missionaries, preachers of the Church's faith, trained many of them in the most Protestant of our Seminaries; spiritual sons of those who are doing their worst to hinder their work, by the retention of our misleading title.

#### HOLY WEEK AND OUR LORD'S TRIUMPH

THE CHURCH, that wise mother of souls, calls upon all her children through the days of Holy Week to rehearse the story of the Passion of our Lord in the depths of their most secret beings, to remember, to contemplate, to gaze upon, to ponder and strive to understand, to drink in its wonder! its mystery! its infinite pathos! its compelling appeal! its majesty! its claim upon the sons of men!—that we, as faithful disciples of His Kingdom, thus companioning with Him through the hours of darkness and agony, may now in spirit, and hereafter in very deed and truth, pass with Him "through the grave and gate of death to our joyful resurrection!" The first preaching of the Church, everywhere and always, was "Jesus and the Resurrection."—*Selected.*

DON'T FORGET that the man who can but doesn't must give place to the man who can't but tries.—*Comtelburo.*

## THE ANGLO-CATHOLIC CHURCH

SYNOPSIS OF LECTURES DELIVERED  
IN NEW YORK, IN PHILADELPHIA,  
AND IN BOSTON

BY THE REV. EDMUND SEYZINGER, C.R.

### III.—THE AUTHORITY OF THE CHURCH

HERE can be no doubt that authority is an essential element in every department of life, and that it lies behind all the greatest human achievements. At home or at school the future of the child or the student will depend to an enormous extent on the degree to which he comes to appreciate the meaning and place of authority. The student in art or literature who irreverently disregards the position and authority of acknowledged masters, is not likely to win a position of eminence for himself. Every thoughtful person recognizes, then, that authority is indispensable. It must not be a mere unreasoning, despotic authority such as would crush or damage the God-given sense of freedom. It must be that which can appeal to all that is loftiest and highest in man. It is only by gradual stages that human beings come to appreciate what is highest and best, and consequently, to submit gladly to the highest authorities. To put it briefly, authority is a power from outside which by its appeal to what is highest and best, rules belief or conduct. Authority in this sense is the form through which all truth reaches us in childhood.

To come at once to the subject of the authority of the Church. Christ came into the world and made claim to absolute authority. He founded a society, whose mission was to uphold and extend His authority: "Go ye therefore and teach all nations, teaching them to observe all things, whatsoever I have commanded you" (Matthew 28:19-20). And again: "As My Father hath sent Me, even so send I you" (John 20:21). These and such-like words constitute the very charter of the Church, as the sphere in which Christ willed to continue to exercise this authority. Moreover, to the Apostles, the chosen officers of His Church, He had promised that the Spirit of truth should come to dwell with them and be in them, to teach them, to bring all things to their remembrance, and to guide them into all the truth. Just before His ascension, He told them they should receive power after the Holy Spirit had come upon them, and they should be His witnesses to the uttermost parts of the earth. The first business of the apostles then, was to witness to and proclaim that truth which Christ had taught them, and which they were commissioned to hand on. At Pentecost the Spirit came to dwell in the Church, to preserve by His Presence the living truth with which she had been entrusted, and to be the source of her authority. The Church therefore became at Pentecost the witness-bearing body of Christ. It is difficult for us to form any mental picture of the Apostolic Church. We have everything found for us; those early Christians had no New Testament scriptures; not a single document in the New Testament was written for twenty years after Pentecost. They had no church buildings and no endowments. Just a body of converted fishermen, surrounded by a band of believers in Christ, possessing nothing from the point of view of the world, but clinging tenaciously to that living tradition received from Christ, which they themselves had to a large extent committed to memory, and which they had to hand down to converts by word of mouth and recommend to them by lives of holiness. The Gospel was spread abroad in those early days, not by inspired writings, but by inspired men; living in the consciousness of the presence and power of the Holy Spirit, in a society to which they belonged as the origin of its authority.

Quite early in the apostolic days difficulties arose, and it became necessary for the Church to express and exercise her authority. Details of the difficulty will be found in the 15th chapter of the Acts of the Apostles. It centered around the question whether it was necessary to circumcise Gentile converts. What was the method adopted to settle the dispute? A conference was held at Jerusalem, the apostles and elders came together; that is to say, the officers of the Church met, speeches were made, discussions followed, and then the Presiding Bishop summed up and expressed what seemed to him to be the mind of the conference. His summing up was accepted, embodied in a letter written in the names of the apostles and elder brethren, and sent forth to the faithful generally. It is important to notice that so strong was the belief of the Apostolic Church in the Holy Spirit dwelling within it as the source of its authority, that it could express itself in such words as, "It



seemed good to the Holy Ghost and to us." Here, then, we have a clear method whereby the Church of the apostles expressed and exercised her authority:

1. Conference of official representatives.
2. Discussion and explanation, and formulation of a decision assented to by representatives.
3. Ratification and acceptance of decision by the whole Church.

To pass on to the next century. The diocesan system had by this time emerged. One Bishop was placed in charge of a district, and in that district he represented and exercised supreme authority in teaching; but his authority was restricted from the fact that his chief business was to witness to and to teach something which had been given once for all. He had no authority to teach new truth. He had to lift his voice and bear witness to truth which had once been given. He was essentially a witness bearer. His duty was to guard and guide the Church, the witness-bearing body, in his diocese or district.

As the Church expanded, other dioceses sprang up, and the authority of the Bishop would be further restricted by the witness borne by other Bishops. That is to say, if difficulties arose, a meeting or synod of Bishops would be called, and an individual Bishop would be restricted, or corrected, or supported in his teaching by the voice of the synod. Then later on, when the Church had widely extended her territory, and it was difficult for all Bishops to come to one place, there would be meetings with Bishops at different centres to consider the same difficulty. Therefore, just as a single Bishop was restricted or strengthened in his teaching authority by the co-ordinate action of other Bishops meeting in synod, and bearing their witness to the tradition, so also a single synod was influenced by similar action of many synods. There is no doubt that the decisions of these synods were sent forth for the acceptance of the faithful generally.

It was not until the year 397 that the Church gave her imprimatur to the Books of the New Testament, and at that time made them her criterion and test of the tradition which had been kept alive from the first by the power of the Spirit. So that the influence and inspiration of the Holy Spirit appears in the Church in two emphatic ways:

First, dwelling in the Church as the source of its authority, guarding from error and keeping alive "the faith once delivered"; and secondly, in the inspiration which He gave to apostles and evangelists to commit the living tradition to writing, and in His guiding of the Church, to discriminate which writings she should receive as authentic, and which she should reject.

It will be clear from what has been said about the teaching authority of the Bishops in the early days, that his office as teacher was safeguarded in many ways. The authority of the Church is the authority or consent of the whole body of believers. And nothing was more strongly marked in those early centuries than the idea of the corporate life of all the faithful. Nevertheless, certain Bishops did in course of time gain a position of special prominence in the Church. Sometimes this happened because the Bishop was a man of especially saintly and remarkable character. In other instances it was because he was a Bishop of an important diocese. It is not difficult to see how the teaching of a Church or capital or a great metropolis would be a very important element in the witness which the whole Church gave to the faith it had received. Naturally in such cities, very important synods would be held. The Bishop of that city would be more widely known than any other Bishop. He would be appealed to because of his position of special influence. He would by correspondence guide others at a distance. This was preëminently the case with Rome. There is little doubt that the apostles Peter and Paul together did visit the early Christian community in Rome, and Irenæus tells us that they appointed Linus as its first Bishop. The fact that apostolic men had visited Rome, and the additional fact that it was the imperial city, gave it, in course of time, a position of special dignity. At the Council of Chalcedon, in 451, it was laid down that the primacy of the See of Rome was accorded it because it was the imperial city. Although the growth of the Roman claims can be gradually traced from the end of the second century onwards, there is no evidence in those early centuries that the Bishop of Rome exercised superior authority as of divine appointment.

The Roman Catholic claims have never been accepted by the Eastern Church, and they were disclaimed by the English Church in 1534. Those claims certainly cannot adduce the

unanimous support of the early fathers. They can be shown to have been propagated by a series of forged documents, and the reason why we Anglo-Catholics reject those claims is because we believe they are uncatholic, and a perversion of the Catholic meaning of authority.

It was not until early in the fourth century when Christianity became a recognized religion that the Church was able to express her voice by means of a General or Ecumenical Council. The first of such councils was in the year 325, when the first part of the Nicene Creed was drawn up. Representatives from all over the world met together; discussions took place, decisions were arrived at and formulated, and those decisions went forth for the acceptance of the whole body of the faithful. We see how closely the apostolic method followed, and by General Councils the Church expressed and exercised her authority until the breach with the East. It is the part of Anglo-Catholics to be patient, and, through prayer and penitence, to do their share to prepare the way for the reunion of Christendom in God's own time. When that comes, General Councils will be possible, and their decisions sent forth for the ratification and acceptance of all the faithful who in the Church share in Christ's priesthood.

#### CENTRAL SOCIETY OF SACRED STUDY

ATTENTION has already been directed through the columns of *THE LIVING CHURCH* to the English organization known as the Central Society of Sacred Study, of which the warden is the Very Rev. Dr. T. B. Strong, Dean of Christ Church, Oxford, and the general secretary, the Rev. Dr. B. J. Kidd, St. Paul's vicarage, Oxford. A circular letter has recently been mailed to the American Bishops recalling the information already published, especially in *THE LIVING CHURCH*, and stating that diocesan branches have been formed, at the request of the Bishop, in the dioceses of Pennsylvania, Chicago, North Dakota, Bethlehem, and Spokane; the diocesan wardens being the Rev. J. De Wolf Perry, Philadelphia; the Rev. Dr. Mercer, Chicago; the Rev. John J. Cowan, Williston, N. D.; the Rev. Gomer B. Matthews, St. Clair, Pa.; and the Rev. H. I. Oberholtzer, Spokane, Wash.

The purpose of the society is to promote sacred study. As stated by Dr. Kidd, "it takes no side: and undertakes no propaganda." It is open to all clergy of the Anglican Communion: and already numbers some 4,600 members.

Its methods are to encourage corporate study by means of reading circles; and, since that is sometimes impossible, to provide for individual study as well. This is done by publishing a longer and a shorter syllabus of studies with subjects mapped out and books indicated, in April of each year; and in January, July, and October, a quarterly leaflet in which suggestions of books are made, with brief descriptions of their point of view, where important, and in which also all members have the right of submitting questions, arising out of their studies, for answers (where such can be given) by experts at the universities or elsewhere. It is the business of the general secretary to try to procure such answers. The subscription is merely nominal, one shilling per annum to the Central Society in return for which each member receives the quarterly literature, as published; and not more than 1s. 6d. to the local branch.

A general invitation is extended to the American clergy to identify themselves with the organization, and to the Bishops to nominate wardens in their respective dioceses, and thus to promote study through the plan of the organization in the several dioceses.

#### PALM SUNDAY

ON PALM SUNDAY we contemplate a faint gleam of the real royalty of our Saviour, which is permitted to break through the clouds of hatred and passion that were massing themselves upon the horizon of Jewish and human history, were hovering low over Mt. Zion and the Holy City, and were about to break upon the devoted head of Him who was to conquer sin and death by submitting to the worst that they could inflict upon Him—for He was the "Lamb slain since the foundation of the world"; the one perfect and sufficient sacrifice for sins forever prefigured by all the bygone years of bloody worship and the sternest, saddest longings of the human soul, since the iron of separation from God first entered into the heart of man.—*St. John's Messenger (Lancaster, Pa.)*.

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.—*Plutarch*.



Personal Memoirs of the Japan Mission

By the REV. JOHN COLE MCKIM

II.

IN 1893 the Rev. John McKim, D.D., who up to that time had been in charge of work at Osaka, the second largest city of the empire, was consecrated Bishop of Tokyo to succeed Bishop Williams who had resigned. Already the dioceses-to-be were finding their outlines, but there were as yet only two Bishops (Bickersteth and McKim) to take charge of the sees. Bishop McKim, living in Tokyo, had charge of the diocese of Tokyo (lying northwest from the see city) and also of the diocese of Kioto, to reach which he had to travel through or sail by the diocese of South Tokyo. The last named diocese was under the English Bishop Bickersteth, who also lived in Tokyo. This may seem an awkward arrangement, but it was the one best adapted to the circumstances in which the infant Japanese Church found itself. Some may be tempted to think that it would have been better had the Bishops been in different cities and thus built up two strong centres; but one must remember that at this time the *Nippon Sei Ko Kwai* was very much in embryo, and that situations of great difficulty, which constantly presented themselves, required very delicate handling.

This condition arose partly from differences in nationality, and this, in turn, was accentuated by the fact that the English missionaries represented two different unofficial societies, each supposed to stand for its own type of Churchmanship. Thus, as one can see, an appeal to their common nationality (expressed or implied) might often be the only means by which any measure of coöperation could be secured. In this way it came about that differences in nationality sometimes attained an undue prominence.

In this respect the English Bishop had more difficulty than the American, for while he himself was under the Archbishop of Canterbury, his clergy were, in the main, supported by two unofficial societies with their own widely different policies. The Church of England is unlike the American Church in that it does not, in its corporate capacity, send missionaries to foreign parts, but leaves this work to be undertaken by unofficial or semi-official societies. This is to some extent true of the Church of Rome also, but not, I think, of the Russian mission, which was, unless I am mistaken, established by the Holy Synod.

When missionaries first came to Japan it was, of course, impossible to foresee the lines along which the Japanese Church would grow. As a result of this, the English missions have considerable property in Tokyo, largely in the Shiba district (where their Bishop lives), in the southwest part of the city. The American Bishop holds title as Bishop of Tokyo and the English as Bishop of South Tokyo. Similarly, the diocese of Kioto has several parishes in Osaka, although that is the see city of another diocese. This latter state of things has plenty of precedent behind it, as any one can see for himself by consulting an old diocesan map of England. The advantages derived from the two Bishops living in the same city have more than offset any disadvantages which may have been thought to arise therefrom. In the formative period, frequent communication between the two Bishops was necessary, and Bishop Bickersteth was a friendly and courteous neighbor whose exalted ideals and breadth of view did much to consolidate and build up the Japanese Church.

In 1894 long service was rewarded and the claims of the C. M. S. recognized when the Rev. Henry Evington, one of the senior missionaries of that society, was consecrated in England to be Bishop of Kiushiu. It was in his dining room, I remember, that I first saw the wall-motto, "Christ is a silent Guest in this house," etc.

Between 1894 and 1900, the Church of England consecrated Bishops for all the sees which were under the care of English missionaries. Bishop Bickersteth died in 1896 and Bishop Awdry was translated from Osaka to South Tokyo to be his successor. Here he continued to work for about nine years when, his health being impaired, he returned to England.

Bishop McKim, until 1900, continued to administer two dioceses (Tokyo and Kioto). In this he received much valuable assistance from Bishop Williams, who, after his resignation of the see of Tokyo, continued to work as a missionary at Kioto.

Just as the American Church was the first of our communion to send priests and Bishops to Japan, so she also pro-

vided the first Bishop to be consecrated on Japanese soil. The Rev. S. C. Partridge, who had been a missionary in China for many years, was consecrated Bishop of Kioto in Trinity Cathedral, Tokyo, in 1900, on the feast of the Purification of St. Mary the Virgin. Three American Bishops, Drs. McKim, Tokyo; Schereschewsky, retired Bishop of Shanghai; and Graves, Shanghai, took part in this service, together with four English Bishops: Bishops Awdry, South Tokyo; Foss, Osaka; Evington, Kiushiu; and Fyson, Hokkaido. When the history of the Japanese Church comes to be written, this will be one of the dates to be remembered.

One may have some difficulty in deciding how to pronounce the name of Bishop Schereschewsky, and I do not think that I could indicate the pronunciation on paper. But however unusual the name, one must remember the man. If Bishop Williams, whose missionary labors covered almost exactly half a century, may be thought of as the Patrick of Japan, Bishop Schereschewsky must be regarded as the Bede of the Far East. After long and arduous labor in China, he was compelled to resign from his bishopric and became paralyzed in his legs. He devoted the rest of his life to translation, putting the Bible into Mandarin, the purest and most learned form of Chinese. This was a service not only to China, but to all those Far Eastern peoples who convey their thoughts to paper by making use of the quaint ideograph of the ancient land of Sinim. He was known as one of the greatest of Orientologists. I remember very well the reverence and awe with which both Chinese and Japanese regarded him. When a boy, too young to understand the arduous nature of the gigantic task which he had set himself to accomplish, I used sometimes to see the old Bishop, sitting quietly in his chair, his white beard on his breast quietly dictating the Sacred Writing to his native scribes. His was a very remarkable life. Born a Russian Jew, he died (1906) an American prelate. Dr. Dearmer, criticizing adversely the over-frequent use of obtrusive monuments and gravestones, remarks: "Respectability and death are not in themselves sufficient reason for a prominent *Siste Viator*." Something similar might be said about biographies. But a well written Life of Bishop Schereschewsky would be a real addition to the world of books.

The mention of Russia at once leads us to think of another pioneer. The Rev. Nikolai Kasatkin came to Japan in 1861 as a Russian consular chaplain. Like most educated Russians, a good linguist, Fr. Nikolai soon acquired a working knowledge of the language, which grew later into a scholarly grasp of the same. About ten years later he came as the head of a mission, and in 1879 was made Bishop, making his headquarters at Tokyo. One of the remarkable things about Bishop Nikolai is that, with only two or three Russian helpers, he trained a native ministry and built up the second largest of those somewhat numerous bodies which, in Japan, claim the name of Christian. It may interest some to know that our own communion comes next in numbers, and that the two together about equal in size the Roman mission in Japan.

It may surprise some people, who have concluded, from glowing missionary reports in sectarian publications, that the bulk of the evangelistic work in Japan is done by Protestants, to know that the adherents of the three Catholic missions number more than double those of all the Protestant sects combined. These last include Presbyterians (who come next to us in numbers), Methodists, Baptists, Campbellites, Lutherans, Scandinavians, United Brethren, Seventh Day Adventists, Quakers, Universalists, Salvation Army, and Congregationalists; many of these last, as well as some of the others, professing a Unitarian belief.

I give, in closing, the figures of E. W. Clement, a Baptist missionary. These figures were given by him for 1903, and are therefore ten years old:

Romans . . . . .	58,086
Eastern . . . . .	27,366
Nippon Sei Ko Kwai . . . . .	12,476
Total . . . . .	97,928

Total of all other bodies . . . . . 42,839\*

\* Since writing the above, I have seen the figures published in Japan



I have taken the liberty of removing our own figures from the Protestant column and placing them where they belong, or more nearly so. Since these figures were published there has been some growth, and although I have no figures at hand, I state for what it is worth, the fact that there seems to be a belief in quarters that should be well informed to the effect that there is a more rapid growth among our own and the Eastern missions than among Romans.

*Advancing, Whither?* These figures were taken from *The Christian Movement in Japan*. There is an extraordinary difference in the figures given for the "Eastern," 15,098 being the number given in *Japan Advancing, Whither?* According to these figures the totals should be: Three Catholic bodies 90,264; all others 79,244.

[THE END.]

#### THE VISION OF THE CROSS

'Twas a church of beauty and fashion, renowned as a house of prayer.  
Society, talent, and money all crowded to worship there,  
The eloquent preacher had pleaded for Lazarus at the gate  
And the people responded quickly and piled their gold on the plate.

Then the priest rose, greatly rejoicing, as though by the Spirit led:  
"Do you remember, my brothers, what our blessed Redeemer said?  
'In ministering unto the needy you're doing it unto Me.'  
By your generous gift you're serving the Lord of Eternity."

And the people felt almost holy as they all knelt down to pray.  
They thought they were nearer to heaven thro' the gold they gave away.  
When, lo! as they rose, 'fore the altar, revealed to their startled gaze,  
Jesus of Nazareth on the Cross hung as in olden days.

Through His side pierced the cruel dagger, in His hands and feet the nail,  
And a crown of thorns relentless pressed on His brow so ghastly pale.  
At the foot of the Cross before them lay their sacrifice of gold.  
The people saw it with bitter pain, it seemed so meagre and cold.

Then the Saviour looked on them sadly, and in sweetest tones spake He:  
"Will none of you come, oh, My children, and help Me down from the tree?  
It isn't your money can do it, but you yourselves must draw near,  
And set Me free with your loving hands, in your arms My burden bear.

"I hunger, I thirst, and I suffer, and, as in Gethsemane,  
You sleep and so hear Me not calling and craving your sympathy.  
In your brother you see Me suffer; his ill is my Calvary.  
In ministering unto the needy, you're doing it unto Me."

So the Vision passed, but the people knelt down as with one accord,  
Then rose and went out of the city in the service of their Lord.  
And they gave themselves with their money, nor shrank from the toil and pain,  
For they saw in their brothers' features the face of Christ again.

LETITIA GOFTON, in *Christian Advocate*.

#### A CROSS

I hold in my hand a cross; 'tis worn and old;  
The hand that held it once is still and cold,  
It hath been bathed in tears, this cross so dear,  
And many a dole could tell if voice were here.  
Fond lips have touched its face, and aching breast  
Has sought its pure embrace in prayer for rest.  
What though it bring a tear, a pang, a sigh?  
The love that's symbolled here can never die.  
And so I clasp it o'er my heart's sad beat,  
That I may feel once more God's pardon sweet.

I hold it in my heart, and all alone  
In tears a threnody makes silent moan;  
It lies a burden there, a voiceless thing,  
Too heavy for a prayer, too crushed for wing:  
The world can never know its pain the while,  
For it is hidden low beneath a smile;  
And so I journey on 'mid smiles and tears,  
And pray for rest when come the distant years.

I sign it on my breast and prostrate lie,  
In prayer that God may hear my suppliant cry:  
Contrition born of pain, of sorrow's tears,  
Has led my soul to claim the peace that cheers.  
And now, once more, I feel my burden gone,  
And with a braver heart I travel on—  
The cross, within my hand and in my heart,  
And made in prayer upon my breast, has done its part.

Lent, 1913.

C. B.

VENTURE through the thick of all things after Christ, and lose not your Master in the throng of this great market. And then, let the wind blow out of what airts it will, your soul shall not be blown into the sea."—*S. Rutherford*.

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor  
at North American Building, Philadelphia

#### ORGANIZED CHRISTIANITY AND SOCIAL REFORM

**W**HAT is the Church doing in the matter of social reform?" Charles Stelzle asks, and then answers:

"The Socialists scorn its claims that it is rendering real service in this connection. It is true that the Church is not a social reform agency in the sense that it makes this its chief function, but even cursory study of the situation must convince the open-minded student that the Church is an important factor in social service. It gives to every man the right to accept whatever economic theory he desires, so long as it is in accord with fundamental moral principles. But the Church has a positive position and work in this matter. It has undertaken important studies of social conditions throughout the country which easily match the efforts of professional social workers. It has come out in pronouncements upon certain economic conditions which might well have been sent forth by the workers themselves. They could not have been more emphatic and concrete."

This is a fact that critics of the Church invariably overlook; whether designedly or not is of secondary importance. But perhaps the chief function of the Church in these matters is that of supplying the men and women who are the leaders in social reform affairs. Mr. Stelzle in this connection points out, what the old Christian Social Union had previously emphasized, that a study of over a thousand professional social workers as to Church affiliation, showed that of those who were associated charity workers, 92 per cent. were Church members. Similar facts with regard to other groups are also shown. As a matter of fact, the Church practically, Mr. Stelzle declares, "controls through its membership nearly every great philanthropic movement of any consequence. Glance at the list of directors and verify this statement. Practically all of the money that goes into hospitals, orphan asylums, clubs, and charitable institutions of various kinds comes from Church people. Without them these could not exist. Recognizing that there is a great work to be done in the matter of social reform which must reach down to fundamental things, let it not be forgotten that the wounded in life's battle must meanwhile be cared for. To these the Church ministers freely. At the same time it is developing most of those who will fight for the bigger things in social reform."

#### UNEMPLOYMENT IN GERMANY

has been robbed of its worst terrors by the establishment of the state labor exchanges and labor colonies. A visit to the labor bureau of Berlin, Munich, or Ulm, makes the American wish that we were a bit more methodical and logical in our care for the unemployed.

Take the mediaeval city of Ulm as an example: The office is light, clean, and cheerful. The man at the desk who interviews applicants does it very much as an American lawyer would talk with one of his clients. Courtesy is marked. After all the facts are learned, they are tabulated and filed. The index of employers is consulted; an opening is found for which the applicant's experience would seem to fit him. He is given a card to the employer, who fills it out, stating whether the man is employed or not, and if not, why. If after diligent effort suitable employment cannot be found in Ulm, the exchange at Augsburg, Munich, or some other city is called up on the phone, and whenever there happens to be a place for the man in question, there he is sent. Third and fourth class railroad tickets are very cheap in Germany, but the man out of work is given a card which entitles him to ride for one-third the regular fare.

Thus is unemployment robbed of its worst terror—worry.

We are often told, avers Louis H. Pink, that the German way of doing things is too mechanical. Every effort is made to keep the labor exchanges from drifting into machines. In each city, the controlling board is made up of employers, gov-



ernment officials, and trade union leaders, so that all sides are represented and the angles are rubbed out.

Perhaps the German scheme is not the best. Certainly it is better than chaos and indifference, which prevails here. We must provide a common ground for the meeting of jobs and men.

Oil is distributed where it is needed, so is sugar and tobacco; there is no confusion, no clogging of the wheels, no needless loss. Why not labor?

It is so simple that our present helplessness would make one weep. How can we get away from that "muddle-headedness" which H. G. Wells so constantly deplors?

#### DISEASE STATISTICS

Every fifth person, man, woman, or child, in New York City, according to a recent writer in the *California Outlook*, is or has been infected with venereal disease. There are each year 250,000 new cases. This fact was ascertained, this writer asserts, in 1901 from reports of actual cases, made by 4,750 resident physicians. Conditions in other cities are presumably as bad, and in smaller communities of 50,000. Exact statistics elsewhere are lacking. Medical observation indicates that in this country 80 per cent. of males between the ages of 18 and 30 contract gonorrhea.

Personally I have always felt that these figures, which constantly appear and reappear, are greatly in excess of the facts. At the same time there is no doubt in the minds of serious students of the social evil and its consequences that the venereal diseases constitute one of the most formidable foes of society.

#### PRISON REFORM IN OHIO

A commission in Ohio has been studying prison conditions in that state and has just presented its report to Governor Cox. Here are some of its recommendations:

Absolute divorce of prison management from political affairs; appointment of an experienced and efficient superintendent of prison industries; purchase of 2,000 acres of land upon which a new penitentiary may be built in course of the next ten years; life sentence for habitual criminals and indeterminate sentence for other prisoners; authority be given state board of administration to transfer wards in state institutions from one to another as necessity requires; moderate allowance to penitentiary prisoners, not as a wage, but as a reward for good conduct; purchase by the state of an additional 1,200 acres to be added to the Mandfield reformatory farm of 800 acres.

FROM THE ESTABLISHMENT of our government, the National Liberal Immigration League avows that it has been its consistent policy not only to permit, but to encourage immigration into the United States. In consequence, our resources have been developed, new and important industries have been established, the great West has been peopled, and we have been blessed by a prosperity which is unparalleled in the annals of history. But for this liberal policy there would have been a dearth in the land, of that vital energy which is an essential to material and moral improvement. A considerable percentage of those who have largely contributed to the progressiveness of our nation, are either immigrants themselves or the sons and daughters of immigrants.

THE REV. JOSEPH A. TEN BROECK, rector of Christ Church, Calumet, Michigan, calls my attention to a case in the local courts of his county, where the widow of a drunkard sued the proprietor of a saloon and was given damages. He also tells me that now each one of the several children is to sue. He expects the damages will run up to probably \$20,000. The bonding company must pay the bill. Commenting on this interesting case, Mr. Ten Broeck writes: "It is one of the best precedents that we could establish here in the copper country. I have in ten years seen wonderful progress made in this mining country in the attitude towards the saloon."

AT HOPE FARM, in the archdeaconry of Westchester, diocese of New York, 170 children are now accommodated. The plant consists of 566 acres of land and a group of buildings on the cottage system. The farm receives boys and girls between the ages of two and sixteen, who are sent there by the judges of the children's court or by the commissioner of public charities in New York City. In the words of the *Chronicle*, "These chil-

dren are the innocent victims of some of the unfortunate social conditions of modern city life."

THE NATIONAL MUNICIPAL LEAGUE has for a number of years offered a prize to the students of high schools for the best essay on some subject devoted to municipal life. This year the subject will be the Milk Supply of Our City. A carefully prepared outline has been widely distributed among the school children of the country, showing them points that ought to be included in their essay. The judges of the contest will be John Spargo, the well-known writer, and Professor S. M. Gunn, of the Massachusetts Institute of Technology.

MARY E. RICHMOND, writing in the *Survey*, advocates a careful study of the whole question of mothers' pension legislation before the several states proceed to enact legislation, saying on the subject: "Without attempting to marshal further arguments on either side of this much disputed claim, suffice it to say that the need of more facts and more deliberation should lead all practical social workers, whether they favor pension legislation or not, to favor these commission measures."

AT ALL SAINTS' CATHEDRAL, Milwaukee, Dean Delany has given a course of Sunday evening sermons during Lent on the general subject of Christ and the City. Beginning with the necessity for city planning on a broad and generous scale, he concluded the series, on the evening of Passion Sunday, by showing that important as is what is commonly called social service in the work of the Church, the extension and practice of true religion is the highest service that can be performed.

"DO YOU KNOW the series of little books edited by Scott Holland and put out by the Christian Social Union of the Church of England? They teach social service, not Socialism, with the Incarnation as the fundamental motive. They make profitable reading." This quotation is from the Social Service Bulletin of the diocese of New York. It contains advice that all interested in social service should have, whether they are in or out of that diocese.

THERE IS one kind of government by commission which is in danger of being overworked just at the present time, and that is the proposal in various states and in the federal government to establish all sorts and kinds of commissions to manage all sorts of governmental functions. It would seem as if there was very great need for a careful overhauling of the legislation on the subject, so that it may be possible to have these functions transferred to some one of the departments of government.

TO SECURE legislation for one day in seven, the Commission on Church and Social Service of the Federal Council of Churches is now working in close coöperation with the American Association for Labor Legislation. The Association has prepared a uniform bill and the Council has charge of the propaganda work.

ACCORDING to a dispatch from Springfield, Ill., of the 30,366 teachers of elementary and high schools in Illinois last year, by far the larger number received salaries of from \$400 to \$500. There were but 71 who received from \$1,800 to \$1,900. The average salary was \$634.

SOCIALISM is the subject to which the March number of the *Gospel of the Kingdom* addresses itself. It includes an article on Industrial Problems and What to Do About Them, by the Rev. W. D. P. Bliss, who is a prominent Christian Socialist.

"WE ARE TRYING in American cities to work out the problem of democracy," Brand Whitlock recently said. "Democracy is governed by discussion, and the more discussion we have, the better the advance we can make."

LEXINGTON, KENTUCKY, has adopted an ordinance forbidding the free distribution of patent medicine samples without the permission of the health officer.

GOLF is to be taught the boys in the schools of Los Angeles County as a means of enabling them to make more effective use of the public golf course.

A MUNICIPAL home for delinquent girls has been proposed in Cincinnati.



# 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.

## SELECTION OF MISSIONARY BISHOPS

To the Editor of *The Living Church*:

THE recent article in your paper on the nomination of Missionary Bishops by the missionary departments as suggested by a writer who wished he had presented the subject at the meeting in Austin, Texas, of the Seventh Department, demands some attention. Had the writer presented it to the meeting at Austin, it would certainly have been opposed. We should object for several reasons:

First. It is not well to give too much advice officially to the House of Bishops who have been chosen by the whole Church to do just such work as this. It is a popular thing to pass resolutions and give them all the authority possible, advising our civil and ecclesiastical rulers. It may be well once in a while, but done too often, it loses its force and becomes a menace to reverence.

Second. The whole House of Bishops have a wider view and better knowledge of men than few in the department. Our western departments are so vast that a Bishop of one diocese or district five hundred or even a thousand miles from another, can know little about its needs. The New York Bishop may know more about New Mexico than the Arkansas Bishop. His friends in New York may have vast interests and have invited him to spend a summer or winter in that state, and he might know the right man to do the work there, better than anybody else could do it.

Third. If the House of Bishops acts as a whole and not under the guidance of a few, who perhaps are men of least experience, the Church will have an apostolic success of those holy Bishops who have enriched missionary districts with unselfish service and historic faith, while they bound a wealthy constituency in the East to the scattered flocks in the West, and enriched the East by teaching it to give, and the West by giving it foundations on which shall rise the glory of the Church of Christ in the future. These men might be unknown to the Bishops of a department who are so placed that the dust and smoke of the conflict prevents the best vision of the battle. The great leader in war to-day is not at the front of his troops, but on some hill afar off, where he can see more clearly the whole line and the need of all the troops. The Church needs the vision of those who are from its great centres of power, a leader from the missionary fields.

I know that some one will reply that this is only a nomination by the department Bishops and the election is by the whole House; but were this suggestion to become a custom, men of wisdom in the East might hesitate to nominate a man who, they felt, was best fitted for the position, against a man of whom they knew little, who was nominated by the department Bishops and who might be a far less able man. So, is it not best for us, on second thought, to prefer to trust the whole matter to the whole House of Bishops, and let them select from the whole country the men who shall seem to them called of God to the work in a special missionary district?

C. S. SARGENT,

Rector of Grace Church, Hutchinson, Kan.

## THE WORK OF ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

MAY I ask you to be kind enough to afford me an opportunity of making one or two statements about St. Stephen's College?

In the first place, we want it to be generally understood that St. Stephen's belongs to, and works for, the whole Church. We have here at the present time students from over twenty dioceses. We are just a college of the Church, and look to the Church for support and encouragement.

Secondly, it should be understood that we are not an institution from which any young man who thinks he has a vocation for the sacred ministry, but with little or no literary equipment, has the right to expect free education with board and lodging for just as long or short a period as he desires to stay. The fees, which include tuition, board, rooms, heat, and light, are a paltry \$300 per annum. Even so, we are prepared to give to any man properly endorsed by his Bishop, rector, and friends, and who has either a full high school course or its equivalent, what help we can—generally for the first year \$100 or \$125. Afterwards by good marks he can earn a proportionately larger amount.

But what I want particularly to say is, that it is an absolute waste of time for boys or young men with insufficient preparation to write to me about entering St. Stephen's College. I am constantly getting letters which indicate that the writers are quite illiterate. This is no place for such men. We shall not have room next year for more than seventeen or twenty new students. This will give us a college of seventy-five, but the authorities are quite determined that these vacancies shall be filled with the best

available material. I hope, therefore, that those who have it in mind to send us possible postulants will help us to keep up a reasonably high educational standard, and to do our work without financial embarrassment by encouraging only those to apply for entrance who can see their way to procuring a fair share of their expenses for the whole course, and who can come within reasonable distance of satisfying the college entrance requirements.

May I conclude by reminding American Churchmen and Churchwomen, that while St. Stephen's does not claim either to be the only Church college or to be superior to other colleges, it does unhesitatingly claim to be the only educational institution of the Episcopal Church which has on its rolls so large a proportion as sixty-five students out of a total number of seventy who are earnestly working to enter the sacred ministry of the Church.

It is the determination of the trustees and faculty to raise rather than lower the standard, and we are making every effort to do this special work which has been handed down to us, in such a way that the Church may never fail of a bountiful supply of men of culture, education, and character for her priesthood.

Faithfully yours,

St. Stephen's College,  
Annandale, N. Y., March 5.

WILLIAM C. RODGERS,  
President.

## ANOTHER REASON "WHY SMITH DOES NOT GO TO CHURCH"

To the Editor of *The Living Church*:

THE following letter, received from a member in my vestry, is published with the hope that it may call attention to the need of placing information in hotels and elsewhere that will guide strangers to the church:

"MY DEAR PARSON:

"My experience in trying to get to church this morning justifies my belief that the hardest thing for a stranger to do in a large city is to go to church. Witness my experience this A. M. The hotel here is wonderfully equipped with every convenience, but when I asked for the Church Directory, no clerk in the hotel knew where it was. I finally found it on a shelf at the news stand, and the boy was not very keen to hunt for it, because he was selling theatre tickets for the Sunday evening performance. It was twice as easy for me to go the theatre as it was for me to learn where the Cathedral was and the hours of service. I just mention this because it is fresh in my mind, and is another phase of the unbusinesslike methods of the modern Church."

(NOTE:—This gentleman finally found the Cathedral and attended the service.)

I had the same experience last week in trying to find the Cathedral through inquiry at the desk of the largest hotel in a city, and could not get any information on the subject until I enquired at the taxicab office.

W. A. R. GOODWIN,

Rochester, N. Y., March 4. Rector of St. Paul's Church.

## SUGGESTION TO THE FRIENDS OF THE REV. DR. ILLINGWORTH

To the Editor of *The Living Church*:

MAY I ask a little space in your columns to present an opportunity which I believe will be welcomed by some of your readers? It is proper to say at once that Dr. Illingworth knows nothing of the suggestion which I am venturing to make.

Longworth Church, of which Dr. Illingworth has for nearly thirty years been the rector, is in great need of restoration. It is estimated that the necessary work can be done for \$1,500, but the village is small and poor, and not much of the money can be raised in the parish.

I believe that there are many in this country, among both the clergy and the laity, who would feel it a privilege to make some gift towards the restoration of Longworth church, as an expression of gratitude for the help which they have received from Dr. Illingworth's writings.

Such gifts, however small in amount, made by those who appreciate what Dr. Illingworth's books have done for themselves and for others, would have far more than a mere money value. They would serve to emphasize the bond which unites us to our brother Churchmen in the Mother country, and would be a practical illustration of that fellowship in the One Body, the reality of which this great scholar and theologian has helped so many of us to feel.

It may be added that although Dr. Illingworth has not been



consulted, or even informed, as to this proposal, Mrs. Illingworth's approval of it has been most appreciatively given.

Any gifts for the Restoration Fund may therefore be sent directly to Mrs. Illingworth at Longworth Rectory, Faringdon, Berkshire, England, or I shall be happy myself to receive and forward them.

Gifts will be acknowledged as received and, by the courtesy of the editors, the whole amount contributed will be announced through the Church papers.

WILLIAM T. MANNING.

#### RECEPTION TO MEMBERS OF GENERAL CONVENTION

To the Editor of *The Living Church*:

**M**AY I beg of you the courtesy of a little space to announce to the members of the next General Convention that the Church Club of New York intends to entertain the General Convention, both the House of Bishops and the House of Deputies, at a dinner at the Hotel Astor on Tuesday evening, October 14, 1913?

In a little while invitations will be sent to the members of the House of Bishops and to the clerical and lay deputies already elected. And when other clerical and lay deputies are elected, and their names are disclosed by publication in the Church papers, invitations will also be sent to them. Very truly yours,

New York, March 5, 1913.

GEORGE GORDON KING,  
President.

#### THE ADMINISTRATION OF THE CHALICE

To the Editor of *The Living Church*:

**T**HE letter of Dr. Herbert King, physician in charge of the Loomis Sanatorium regarding the administration of the chalice, printed in your journal of to-day, should be given great weight, written as it is by a Churchman who is a physician in a most responsible position and having the best kind of experience upon which to base an opinion in this matter. Dr. King has seen very much of tuberculosis, and when he agrees with the statement of a previous correspondent that "there is far less danger of contamination from the chalice of the Holy Communion than in countless acts which we perform every hour of the day with equanimity . . . and with impunity," his opinion should serve to allay fears of the clergy and laity who may be unduly fearful.

While it may be advisable and possibly even necessary to modify the administration of the chalice in the way that is at present done at the Loomis Sanatorium in certain localities, I feel that such modification should be made slowly, considerably, and *never without Episcopal sanction*.

To put the matter in another way, it must be admitted one may contract a communicable disease from the chalice; but taking all the facts into consideration, especially the great longevity of our clergy, it may be said, as has been said, that the danger is a negligible one; and that one does not run nearly so much danger of contracting disease in this way as he does of being killed or injured in a street-car accident. Very truly yours,

Pittsburgh, March 8, 1913.

THEODORE DILLER, M.D.

#### PROTESTANTS AND THE SACRAMENTS

To the Editor of *The Living Church*:

**T**HE reply of your correspondent to my article on "Protestants and the Sacraments" does not touch my position. The statement to which I took exception was: "The Protestant position destroys the nature of a sacrament by not recognizing its inward and spiritual part." They "not only do not claim that there is any spiritual grace in the sacrament but deny that such is the case. The Catholic belief is that the sacrament consists of the outward and visible (bread and wine) and the inward and spiritual (the Body and Blood of Christ), and that it is through these media that grace is given and received. *This is all repudiated by Protestants.*"

On the contrary I showed by quotations from the Standards of the various Protestant bodies that this is distinctly affirmed by them all, and has never been repudiated by any, except the few who have become Unitarians. Opinions and experiences can be quoted indefinitely on both sides, and are of little value. If your correspondent means that Protestants do not accept "the doctrine of grace in the sacraments" as he understands it, that is one thing; but to say that they repudiate the Catholic belief is a more serious thing, and I claim is a misrepresentation. J. H. McILVAINE.

Pittsburgh, March 7, 1913.

[The discussion of this subject is now at an end.—EDITOR L. C.]

#### HOW TO SOLVE THE PROBLEM OF THE NAME—AND DAILY LESSONS

To the Editor of *The Living Church*:

**I**AM rather anxious to suggest to our newspapers a little variety of subjects. With the secular papers, of course, I have nothing to do, but I must say I get tired of their perpetual preoccupation with the question of investigation. Everybody and everything is being investigated. One comes to wonder, as the old Latin phrase

had it, "*Quis custodiet custodes?*" "Who will investigate the investigators?"

But with the Church newspapers I may have, perhaps, more influence, and I do think one gets tired of finding all of them occupying large portions of their spaces every week with the question about the Name of the Church. There is nothing new said. Somebody objects to Protestant, somebody objects to Catholic, somebody proposes American Catholic, somebody Evangelical Catholic, and they go on over and over again with the same set of suggestions and of objections, until really one is sick of it.

I don't believe, myself, that the General Convention will waste any great amount of its time with the question of the change of name. I do believe that the simple solution which ought to satisfy everybody, is one that I made and came very near carrying twelve years ago, and again a year ago in the House of Bishops, that we should make the title-page conform to the Ratification of the Book of Common Prayer, and simply say, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter and Psalms of David"—not according to anybody or anything. The Prayer Book isn't the property of our Church. It belongs to all English-speaking people, and when we say, Rites and Ceremonies of the Church, we don't say it with the emphasis on the *the*, but with the emphasis on the *Church*.

But there is one thing I do wish would go before the General Convention for serious consideration and reference to a committee, and that is the reading of the Lessons at daily service. I have been reading the Lessons for more than fifty years, and now when I read them to a congregation of girls and women, it does seem to me preposterous and useless and unsuitable that we should read the list of the kings and the various details in Leviticus and Deuteronomy and so on. I think that so far as the Lenten Lessons are concerned, the committee did a very good work and made a selection which was useful and admirable, and I think the same committee or another one might go through the whole Bible and take Genesis, parts of Exodus, Numbers, the four Major Prophets, and Micah and Malachi, and then take the whole New Testament Scriptures and use them for the daily Lessons. I know the idea is that the Church reads the whole Bible from one end to the other twice a year. It is a very good rule for individuals, but it seems to me a very poor rule for public reading, for it does not tend to edification.

If this letter may in any wise provoke discussion, I should be very glad to have written it. If it leads to any definite action, I should still be more glad. Believe me, sincerely yours,

Bishop's House,

WM. CROSWELL DOANE.

Albany, N. Y., March 7, 1913.

#### "KNOWN IN LAW"

To the Editor of *The Living Church*:

**N**O title that could be selected for "this Church" by General Convention would satisfy everybody, and yet there seems to be considerable agreement that *some* change from the present title must be made. Of those who desire a change, undoubtedly the great majority favor the term "American Catholic Church." In view of this fact it would seem by far the best thing for all advocates of a change to sink individual preferences, and unite on the name which has the most numerous advocates.

As to the sub-title suggested by many, however, there seem to be weighty objections. In no sense is it true that the American Church is "commonly called Protestant Episcopal"; commonly called Episcopal it is, and *legally* Protestant Episcopal, but not *commonly* the latter. And our hope is that in time it will be "commonly called" by its own name. For sub-title therefore I suggest some such phrase as: "formerly known in law as the Protestant Episcopal Church." Very truly yours,

Cleveland, Ohio, March 8, 1913.

JARED S. MOORE.

#### THE CALIFORNIA MEMORIAL

To the Editor of *The Living Church*:

**I**N your report of the convention of the diocese of California in the issue of February 22nd, the comment upon my action in presenting the resolution in regard to the name of the Church seems to call in its turn for a word of comment. Your correspondent sees some significance in this action of mine in view of my having at Cincinnati signed the unfavorable report of the Prayer Book committee of the House of Deputies upon these same so-called Round Table proposals. The inference is that I have changed my view since 1910.

The comment is a striking illustration of the way in which a perfectly accurate statement may give a totally false impression. I did sign the unfavorable report but not because I was opposed to the proposals. I favored their adoption but believed, since it was generally conceded that "so momentous a change should be made with substantial unanimity" that a three years' campaign of education before the matter was brought to a vote would help to eliminate much of the bitter opposition aroused at Cincinnati. The committee's report was carefully drawn to express not disapproval of the resolutions but of bringing them to vote at that time.

Of course to sign resolutions in any way unfavorable laid one



open to misunderstanding; but when it became evident that the matter was to be brought to vote, I spoke in the affirmative and at that time explained the reason for my signing the majority report. While anyone who had access to the convention journal alone might readily misunderstand my position, no one who listened to the debate could well have done so.

I have continued from that time in the conviction that these Round Table proposals offer in general the best solution of the Name question. I have advocated them in public and in private many times since the convention at Cincinnati, and I trust that the substantial unanimity in the convention of California may be some indication of sentiment elsewhere.

In regard to the divided lay vote of California in 1910, to which reference is also made by your correspondent I would say that a majority of the lay deputies favored the resolution but that two members had been called back to California by imperative business before the vote was taken.

We should, however, recognize the fact that even if California had voted "aye," it is hardly likely that the affirmative action would have stood. Many who voted in the affirmative agreed with the majority of the Prayer Book committee in regard to the desirability of substantial unanimity. It was well known that the Rev. Dr. Warner intended to move reconsideration if the Round Table proposals were carried by a narrow majority, and there can be no doubt that there were others ready to do so had he not. There can be no doubt that such a reconsideration would have carried.

But whether it had or not, the spirit which would have prompted such action is that which should guide all our discussion and control all our decisions. We must not seek partisan victories. If we strive to remove a burden felt by one group of Churchmen we must strive equally not to do it by imposing a similar burden upon another group. We must labor to serve all and we must labor in mutual trust as Christian men. EDWARD L. PARSONS.

Berkeley, Cal.

#### SOME REASONS AGAINST A CHANGE OF NAME

To the Editor of *The Living Church*:

I ATTENDED the General Convention at Cincinnati as a deputy from Pennsylvania, but was called home by business matters before the debate on the proposal to change the title page of the Prayer Book came on, and so lost the opportunity of putting myself on record as to that question. I, therefore, ask for the courtesy of your columns for the purpose of so doing.

This question has been discussed at great length, and generally in the abstract, as though we were selecting a name for a new organization. If such were the case, if we were back in the year 1785 selecting a name for our newly organized American Church, or if some other Christian brethren had agreed to strike hands with us so that the proposed organization should include a majority of the Catholics of America, there would be strong reasons for the name "American Catholic Church"; but to paraphrase a famous saying, we are not to discuss a "theory" but to meet "a condition."

The most characteristic feature of the Anglican Communion has always been its inclusiveness. Instead of insisting on shibboleths which to many would be difficult or repellant, it has always held to a very simple pass-word and has striven to keep the entrance door open as wide as possible. The candidate is not required to give assent to any abstruse and detailed statement of theological dogma but merely to accept as true a simple and concise statement of fact. The only question asked is: "Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?"

When at the time of the Reformation the English Church threw off the Papal yoke, it comprised on the one hand those who stood staunchly for Catholic teaching and Catholic usage, who desired to make as little change as possible, and on the other hand those who strongly favored the Protestants and desired to make more or less radical changes.

These two schools of High Church and Low Church respectively have ever since existed in the Anglican Communion, and that policy of comprehensiveness found congenial atmosphere in the American spirit of liberality and toleration. By the end of the nineteenth century our American Churchmen had learned by experience that High and Low can live together very comfortably in the same organization, working shoulder to shoulder in the service of our Lord and Master, and so we find that there is room in the Church both for those who set store by the fact that our Church has organic continuity from the one undivided Catholic Church as it existed prior to the Reformation, and room also for those who glory in calling themselves Protestants and delight to point to that word in our title.

While we are in this happy condition of "agreeing to disagree," any step which seems to favor either wing at the expense of the other is, I think, highly inexpedient.

And has not this been now clearly demonstrated during the period which has elapsed since the Cincinnati convention?

After having achieved a condition of harmony in which differences in Churchmanship had almost disappeared or at least were no longer the cause of rancor and strength, the gentlemen of the Round Table opened their Pandora's box, and, as a consequence, our

Church is to-day divided into two hostile camps. The old days of intolerance are to be brought back again, and it is to be a fight to a finish between the "High" and the "Low."

And this is all about a name! The fact, the concrete Church, will be just the same by whatever name it be called.

That High Churchmen should advocate such action seems to me singularly fatuous. During the last fifty years the drift has been steadily and admittedly in the High Church direction. When things were quietly going their way, what could be more foolish than to force attention of their adversaries to the fact and to ask them to "eat crow"? It was said that the Low Church party was dead, and so it was as a party. Now by this move of High Churchmen, the Low Church party has been revived and all Churchmen are to be forced to line up on one side or the other. Whilst we are talking much of Church union at large, we are promoting distraction and strife in our own little subdivision.

Our Church has always contained both Catholics and Protestants. I, for one, will never vote to cast out either.

Haverford P. O., Pa., March 4, 1913.

ROWLAND EVANS.

[Feeling as Mr. Evans does, would not such a composite, inclusive phrase as "The American Catholic Church, commonly called the Protestant Episcopal Church," best exhibit that state of toleration which he desires this Church to show to the world?—EDITOR L. C.]

#### THE LIMITATION OF "PROTESTANT"

To the Editor of *The Living Church*:

[CONDENSED.]

AMOUNT the prevalent discussion of the change of name of our Church there is much to be said on both sides of this subject, as Sir Roger de Coverly would express it. That the disputed word "Protestant" has many associations that are thrillingly noble, who can gainsay? The word echoes back from the roar of the hungry lions in the amphitheatres of Ephesus and Rome, of the misty past, and the winds of bygone centuries bear upon their wings the dying words of Latimer and Ridley from amid the rising flames of Smithfield, that the protest of their martyrdom would light a candle in England that would never be extinguished. In short the word "Protestant" carries with it, while time shall last, an imperishable association with "the noble army of Martyrs," who reached the throne of God through great tribulation.

All these, and many more, are grandly associated suggestions of the term "Protestant" in the history of the Christian Church, and yet, with all its glory in its appropriate place in the history of events, it may be ill-fitting or misleading in the nomenclature of the Church.

When the name "Protestant Episcopal" was, in an emergency, given our infant branch of the Anglican Communion by the worthy few of those days who did the naming, it seems to me that the words of St. Paul may have suggested themselves where that devoted Apostle exclaims: "All things are lawful unto me, but all things are not expedient."

The infant republic had recently been born amid the pains and bitterness of an armed protest against England. The now respected and honored name of the mother land was then a name for protest and dislike. Almost every American then was a protestant against England. Hence the little convention representing the few and far-between of that unsettled period, in casting around for a name for our Church in its changed conditions, realized that however lawful it would be to designate it as a branch of the Anglican Communion it would be inexpedient to adopt a title which would arouse the antagonism of the American people at large, and destroy its hope of success.

So in a prudent, and not a timid sense, they trimmed their sails to the prevailing current of their day, and named the youthful branch "Protestant Episcopal" in the then new nation of ardent Protestants.

Were the name "Protestant Episcopal," simply harmless, and not exposed to the reproach of being misleading, our membership might be satisfied to let it stand rather than risk a change. But, unfortunately, it happens that the word "Protestant" in our present name, in the eyes of perhaps a majority of our clergy and laity, seems to lend color to the falsehood that we are one of the various Protestant sects of this and other lands, and that our claim for the Apostolic descent of our ministry is not authentic. Under these circumstances is it not reasonable that those who love to uphold the legitimate birth of their ancient branch of the Church Catholic should earnestly seek to eliminate a word from their title which appears to blur or cloud their legitimacy?

Washington, D. C.

JOHN M. E. MCKEE.

#### THE CHURCH CATHOLIC IN THE UNITED STATES OF AMERICA

To the Editor of *The Living Church*:

I BEG to offer for consideration the name inscribed above as a possible solution of our problem. In a former communication I counselled patient endurance of our present name, in the interest of unity. But if that end may be furthered, and several other im-



portant purposes served, by the adoption of a title which is at once dignified, sufficient, and true, I see no reason for waiting for the millennium before daring to say who and what we are.

In support of this suggestion I would urge the following considerations:-

1. Many indications unite to show that there is at the present time great need of emphasizing the Catholic Faith and Apostolic Order. Among the facts which indicate a readiness to receive our witness, providing we submit the same in the right spirit, I call attention to one which seems to have escaped observation. I refer to the fact that in the mission field, so far as my observation has gone, not one of the Protestant denominations describes itself as "Protestant." With one consent they call themselves, "Evangelical." They do not hesitate to speak of themselves also as "Catholic," making of course a mental or explanatory reservation. A Baptist superintendent told me once, "I consider the Baptist denomination to be the holy Catholic Church." In view of this evidence of the disfavor into which the word "Protestant" has fallen, why should we continue to give occasion of stumbling by flaunting a sectarian name in the faces of those who like it as little as many of us, who are fast becoming the only Christians who have not dropped the word?

2. This name, "The Church Catholic," is not open to the objections I urged against "American Catholic"; objections which, I feel, apply with equal force to the exotic name, "Anglican Catholic," which could hardly flourish on American soil, even if it were pleasing to the ear, which it is not. "The Church Catholic" pleads for itself that it is easy to say; does not accentuate division, but proclaims unity; is consistent with the Creed; alienates none, but savors of that charity which "vaunteth not itself" and "rejoiceth in the truth." It finds analogy in the Prayer Book, in the terms, "the Church universal," and "the Church militant"; it is apostolic in its modesty, counting not itself to have apprehended, neither as though it were already perfect, but it follows after. It rescues the word "Catholic" from misuse, and differs from the self-assertive form, "The Catholic Church," in that it does not claim to be the entire Church of the living God, but says, what none can successfully deny, that we are built upon the one only foundation. A regiment or a brigade may not claim to be the United States army, but it may justly say of itself that it stands for and belongs to and will defend the country to which it belongs.

3. The name, "Protestant Episcopal" contains two elements, one of which is unnecessary and the other heretical. Surely it is no longer necessary to assure mankind that we do protest against every false doctrine. There is such a thing as protesting too much, and thus, in contradicting, forget the message we are charged withal, the witness-bearing to that positive truth which shall win its own victory and set men free. And to pick out of all our treasures, episcopacy, and make that our name or even a part of our name, is to exalt a single truth to the neglect of the rest, and that very picking and choosing is heretical, being of the nature of heresy, *αἵρεσις*, from which may the good Lord deliver us.

4. The name, "The Church Catholic," proclaims a message. It declares that there is a body on the earth into which by one Spirit all Christians are baptized. It lifts up the standard which is to conciliate and rally all scattered forces. It is instructive to study the variety of meanings which the word "Catholic" bears. According as *κατά* in its composition, governs the genitive or the accusative, the signification of Catholic is "universal" or "relating to the whole." Catholicity in the Church's title would therefore remind the world and ourselves that we are a Church to whom much has been entrusted and of which much will be required. Instead of coming into a community with belligerent announcement in our name that we are now about to brag of our pedigree and fight everybody of our size, the introduction of the Church Catholic would mean that with meekness and humility, but with entire candor, we propose to shun not to declare "the whole counsel of God."

Less than a sufficient description of our nature we cannot self-respectingly adopt for our name; more than is rightfully our own we would not desire. We do not idolize the past, though we reverence it; neither will we cast away our Catholic heritage in the apostolic origins and the Pentecostal beginnings; but we owe a duty to the days in which we live. Let us get our name-question answered as speedily as possible. But let us get it answered aright, that we may with more assurance of success address ourselves to the duties, the problems, the realities, and the work of the world, while yet it is called to-day.

JAS. H. VAN BUREN,  
Retired Bishop of Porto Rico.

Love ought to be the most powerful and effective motive in religion. It should produce loyalty, faithfulness, diligence, and elicit the utmost of human devotion and service. Whatever may be the earnestness, prayers, penances, pilgrimages, ritual performance, and deeds of charity promoted by the fear of judgment and perdition, love is superior to them in its results in the human heart and in the redemption of men. Love produces a free, glad, earnest, ready, constant service to Christ.—*Watchman*.

HAPPY and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment, of our life is in His hands.—*Henry van Dyke*.

## LITERARY

### RELIGIOUS

*What, then, is the Gospel?* By the Rev. J. H. B. Mace, M.A., with a Foreword by the Rev. Henry Scott Holland, D.D., Regius Professor of Divinity and Canon of Christ Church, Oxford. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.07.

We have heard a great deal in recent years about the necessity of restating the Christian faith in modern terms. Here is a book (for once) that does not proclaim that necessity in learned but futile terms, but performs the task practically and effectively. And it is a comfort when we have done to realize that in the process the faith has not evaporated; that we are not left with an "irreducible minimum" of Christianity on our hands, the charity of a liberal theologian. In fact we still have the faith, and we have it restated if you will, or rather revitalized for the mind and respiritualized for the life; or to describe the process more correctly, we have the faith as (what we all profess to think it is, but so sadly fail much of the time to practise and preach it) a living power. We have the faith, or the Gospel, which is the same thing, "restated" for the most part in the same old words and phrases that have been sanctified not merely by the acceptance and usage of the Christian centuries but (don't we still believe?) by the Holy Ghost. Christian Faith is not so much in need of new terms for its expression as Christians are of the spiritual power to discern the reality of the old terms. In this book we have such spiritual power at work on the concrete, specific task of re-presenting the Gospel as it was first delivered, as we still officially profess to believe in it, as in our hearts we do still want to believe in it, but as, under the stress of criticism, the materialization of our lives and the secularization of our religion, we simply have not been honestly believing in it or living it.

It is difficult to speak of Mr. Mace's book without enthusiasm. It has something about it, we think, of the freshness of the Gospel as it dawned as a great light upon the apostles after Pentecost, upon St. Stephen as he looked up into heaven and saw Jesus standing on the right hand of God, upon St. Paul at Damascus and in Arabia, upon every man at the instant of his genuine conversion. It is a book inspired from one end to the other by the faith of the Gospel as the Church has received it, and it is therefore an inspiring book because it re-presents the Gospel. A touch here, a pregnant phrase there, a trifling shifting of the emphasis in some familiar line of St. Paul's, and, lo! we find that the New Testament is written in language as fresh, as living, as vivid to-day as it was in Rome or Corinth nearly two thousand years ago. We find that we understand St. Paul (as perhaps we have not understood him); we find, in short, that he was writing of the essential, typical experience of every soul that lays hold on the Person of Jesus Christ, that "experiences" "a saving faith."

Professor Scott Holland introduces Mr. Mace's book with a foreword. This book, he says, "has concentrated into a brief compass the actual core of the primal Gospel, in the exact form and order in which it made itself felt as a power to save. It has seized the heart of the matter, and has shown how the materials ranged themselves round this central body of fact. It has gone for this to St. Paul's Epistles; and this is wholly right, for there is where we first encounter Christianity as a religion. We see what it actually was at the moment at which it launched itself on the scene of human history. We learn here its proper appeal, its emphasis, its offer, its evidence, and its effect; . . . The gaze of the apostles was not backward to the Jesus who had taught in Palestine, but upward to the things above, where Christ is, seated at the right hand of God.' This is the verity asserted and reiterated again and again by Mr. Mace; and by doing so, he brings everything into its true place. Back from this central source of life, the light smites into the life as lived on earth, and into the death on the Cross. That life and death win their efficacy and their significance from the illumination thrown on them by the Resurrection from the dead, and by the force of the same impulse, Christ's teaching and the moral life of the Christians are raised to their true power. . . . I hope the book may be read far and wide. It delivers the Gospel message as St. Paul gave it out, and in the form in which it created, through the first preaching of the apostles, the original body of believers. So redelivered, it will, surely, do again its old work."

We quote this at length, not because Dr. Holland's foreword is in itself significant, but because it is the testimony of a trained theologian to the significance of the book. It *should* be read far and wide.

Not the least of its virtues is that it is written in a clear, simple, and illuminating style. Doubtless there is room on our shelves for technical theological treatises, but there is positive necessity for books that shall revitalize theology in language that we



can understand without being trained theologians. No thought that can be clearly cogitated is too profound for clear expression. Multitudes of learned books are practically useless because they are badly written. Mr. Mace's book would be delightful to read for the sake of its style even if it had not more substantial virtues to commend it.

No book, however, is perfect, and though criticism in this instance seems gratuitous, we feel that in his enthusiasm for his main thesis, the exaltation of the living Christ as the power of Christian life, Mr. Mace has used language about the Cross that at times seems almost misleading. We feel it is not, in this respect, so deep an apprehension of the truth of the Atonement as has been suggested for example in Mr. Johnson's splendid article, "The Cross," in the *Hibbert Journal* for April, 1911, which we are glad to note has been recently reprinted as a book; or even as that of Bishop Milman in his devotional work, *The Love of the Atonement*, that deserves wider recognition than it appears to have. We could wish that Mr. Mace would round out his splendid and suggestive work by a fuller treatment of St. Paul's rich phraseology on the Cross.

In the last chapter of his book, Mr. Mace leaves the re-presentation of the Gospel to forecast his ideal of how the Gospel may be re-presented to-morrow or the next day. In other words, he discusses the subject of unity. Perhaps we are less ready to agree with what Mr. Mace says here than in most other parts of his book; but at least in this we will agree, that when unity comes it will be "the unity of the Gospel," and save in the Holy Scriptures and in some of the great spiritual classics of the race we know not where a more appealing and persuasive presentation of the Gospel has been made.

LATTA GRISWOLD.

*Civilization at the Cross Roads.* By John Neville Figgis, Litt.D. New York: Longmans, Green & Co., 1912. Price, \$1.60; by mail \$1.70.

The title Father Figgis has chosen for his Noble Lectures is due of course to Tyrrell's *Christianity at the Cross Roads*, and the book was written as, in a sense, an answer to Tyrrell's. But only in a sense; for with the bulk of Tyrrell's work, Father Figgis declares himself to be in entire agreement, most especially with the "thorough-going eschatological" interpretation of the teaching of our Lord. The disagreement is with Tyrrell's desire to accommodate Christianity to the "spirit of this age," and from this desire the dissent is absolute.

For as far as the "spirit of this age" has produced a religion at all, it has produced one utterly incompatible with Christianity. The religion of this age, as far as it exists, is specifically a religion of "healthy-mindedness," that knows no sin and feels the need for no redemption. God, according to it, finds His measure in man, and the "normal course of nature" is the full test of the past as well as of the present. Miracles, of course, are simply ignored, and, in fact, the supernatural as a whole has been definitely shelved, despite all the concessions that high-sounding phrases may seem to make. If this is the religion to which Christianity is to be accommodated, the task is preposterous. The two are in irremediable conflict and the weaker of the two must go.

But this weaker of the two is not Christianity. The attractiveness of the religion of this age is seen only by closing one's eyes to the other phenomena of this age, with which the religion is bound up indivisibly. And this "spirit" as a whole offers a sufficiently gloomy spectacle. The typical individual produced by the life of to-day is a self-indulgent neurasthenic, with children who cause grave apprehension for the future. The essence of our contemporary ethical code is a frank ideal of commercial success at any price. Present economic conditions are submerging a larger and larger portion of humanity. And he who asks on what philosophy modern culture rests can receive no answer. The boasted scientific method deals solely with phenomena and can teach nothing as to the underlying realities. The truth is that the present age has no philosophy. Idealism has broken down and the present aspect of the philosophic schools is that of a chaos. Such a state of things cannot be said to have a "spirit" and stands self-condemned. It is only in Christianity that a remedy can be found. And, in the conflict between the two, it is Civilization and not Christianity that is at the Cross Roads.

Such is Father Figgis' position, which as regards miracles he works out in greater detail in the appendix. Nothing that he says is precisely new, but all of it needed resaying as a whole, and the form in which Father Figgis has said it could hardly be improved upon. Of course his outlook is anything but optimistic and the reader is likely to think at times that portions of the picture have been painted altogether too dark. For instance, the extreme crisis in the Church of France seems to have been passed safely, and this crisis was due in good measure to Roman lack of tact as well as to anti-Christian hatred. One may certainly hope that Fr. Figgis exaggerates when he says (p. 29) that the western world is no more Christian now than it was in the year 300. The present age is bringing forth tremendous forces that work for righteousness, as well as tremendous forces for evil. At times, indeed, the preacher in Fr. Figgis seems to have got the better of the lecturer, and rhetorical denunciation takes the place of accurate analysis. But, after all criticism has been made, his book is an exceedingly important one,

and his essential contentions are unassailable. The greatest failing of the present age is a settled self-content that rests on no solid basis; and the remedy for this state of things must be sought in Christ.

BURTON SCOTT EASTON.

## SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

**W**ITHIN a week after these words appear, the Children's Easter Offering will be an accomplished fact. That is to say it will be presented. The offering will be made. It is not too late to suggest to Sunday school workers two or three rather important matters in connection with these offerings.

In the first place, why is it necessary to let so long a time elapse between Easter and the arrival of the children's gifts at the Church Missions House? We can readily understand that there might be a delay of a week before they are sent on their way, but what possible explanation explains a longer delay? Is it not feasible for the Sunday school treasurers to count the offering and forward it by the middle of the week following Low Sunday?

Probably in most parishes the children make their offering a feature of the Easter service for the Sunday school, but there is nevertheless need to keep quite clearly before every child that this offering is to be something given to our Lord for His work, given as the token of that child's loving affection for Him who is his Master, given as the result of definite desire on the child's part to do for Jesus Christ. And the fact that an ideal of \$200,000 has been set for this year's offering from the Sunday schools ought not to enter into the situation the very least. What was said by Dean Marquis at the Council of the Fifth Department last October is particularly true of the children. It is not a question of reaching a minimum amount as the suggested sum asked for from the Sunday schools. It is the measure of the children's love for Jesus Christ and their recognition of the privilege they have of sharing in the work that is being done for Him by the Church. To appeal to a school either to give more than last year, or to give more than any other school, or to attain a fixed sum in any form or shape, is to appeal to a lowered motive. If we can but enthuse the children with a desire to do for Him, the amount will take care of itself. Their offerings must be the expression of their devotion.

It is at this point that many feel the serious difficulty of the children's offerings from the spiritual standpoint. To be true expressions of their own devotion they must in some way come from themselves. And if they are not the expression of their own devotion, then from the standpoint of education in religion and as sowing seeds for missionary interest in future days, they are worse than useless. We have passed the point where the giving through the child's hand of that which is not his own is thought to have any religious or educational value. With the children, as with the adults, giving from desire can only come as the result of interest. And for the children of grammar-school age, interest must lodge in something concrete.

How ARE WE to interest the busy, active boys and girls of our Sunday schools in missions? We are told to teach them about the missionary work. Admirable helps are offered by the Board of Missions, and by the *Missionary Magazine*, the monthly issue of the *Young Churchman*, particularly by Mr. Gardner's lesson on missions in this magazine. But it is pessimistic to ask how far this goes in actual practice? It is hard to seem or possibly to feel sceptical about it all; but to what degree—so the question presses home to us—does all this teaching sink into the religious life of the individual child? Look at the evidence as the Junior Auxiliary shows it. The boys—unless for isolated cases—are out of it at the first blush. Only a small proportion of the girls are active workers. Missions, in the sense of something to be interested over and to work and pray for, to meet regularly outside Sunday school, to become more interested in and to do more work for, makes no appeal to the



boy of the average Sunday school and but little to the girl. It does not seem that much effort is being made, effort that is visible and tangible, to bring about different conditions. Missions, for the boys at best, lie outside their Sunday school interests.

A NEWS ITEM in the Woman's Auxiliary page of the *Indianapolis Churchman*, with the comments of the president of the Auxiliary, is worthy of repetition here in this connection. Miss Howland says:

"It is cheering to hear that in New Albany something is to be done this Lent to interest the Sunday school boys in missions. It is really amazing when one considers what thrilling stories of adventure can be told of the men in the mission field, that so little use is made of this very appealing matter to rouse the boys. It is no wonder that they grow up with the idea that missionary matters are affairs for girls and women, and that the constant cry for men to carry forward the Church's standard goes unanswered."

To most boys, missions do not appeal, not because they are uninteresting, but because they do not touch the boy's own life. There is no living connection between them. Their attitude is virtually, "What is that to us? See thou to that."

But the fault is not with the boys. It is with the way that this matter is now presented to them. Where—for there are such places—this is properly done, there is the response. What the boys are interested in they will work for.

REAL INTEREST must be constant. It is quite wrong in principle to make an especial effort for Lenten self-denial and a huge Easter offering and then to leave the matter of the work of the living Church for ten months wrapped up in a napkin so far as the interest of the children is concerned. Constant familiarity with what is being done, together with regular giving for it is the way to win real interest on the part of the boys and girls. And for regular giving there is but one satisfactory plan, the envelope system.

It is suggestive of an awakened conscience in the Church that the whole matter of finance, so far as the Sunday school is concerned, is being put on a saner basis. Parishes are assuming the responsibility of the cost of the schools, and the schools are giving regularly through the duplex envelopes to the support of the parish life and to the support of the missionary work of the Church. If this can be done throughout the Church, and, at the same time, through suitable instruction, the children can learn to give intelligently and from desire; the interest in missions will deepen and quicken into a new life. The only danger is one that comes in all Sunday school giving. The gift is often not the gift of the child, but something put into his hands to give. Where this can be overcome—and that is everywhere with care—the system is not only theoretically excellent but practically effective. It would be interesting to know some of the experiences of those who have used this method. The editor would be glad to have such data supplied him.

THE GENERAL BOARD of Religious Education is to meet in St. Louis on Wednesday and Thursday, the 8th and 9th of April. One of the subjects that will demand and deserve special attention is worship. The Decennial Convention of the Religious Education Association will meet in Cleveland from the 10th to the 13th of March. The general topic of the programme is "Religious Education and Civic Progress." At this meeting the Department of Sunday Schools is to discuss, among other things, Children and Worship. The matter is clearly one that we must deal with, and it is hoped that the deliberations of our own Board will be productive of some practical suggestions.

MISS HOLLIS has given the children another capital book, this time on Palestine. [*The Land Where Jesus Lived*. By Gertrude Hollis, London, S. P. C. K. New York, E. S. Gorham. Price 80 cts.] She calls it "an attempt to interest young children in the Holy Land without any idea of lessons." She has done an admirable piece of work. The book is a story of a journey told by a mother to her two children. It is full of living, present interest, and it gives a very clear picture of the land where the Master lived. It would make a capital gift book, or serve as an interesting book for Sunday afternoon reading for mothers who may still follow that old-fashioned custom. It is well printed and the illustrations are excellent.

*Our Wonderful Church*, a book for children, by Gertrude Hollis (London, S. P. C. K. New York, E. S. Gorham. Price 60 cents), is another volume from the same pen. It is an attempt to tell briefly for young children the story of the Church's history. There is much

to commend, nothing to condemn. The only regret that the book leaves with us is that its author has attempted too much for the space at her disposal. The earlier chapters are very much better than the latter, which in some cases are too sketchy for children's reading, or at any rate for their interest.

IT IS A PLEASURE to be able to commend so excellent a book on doctrine as *The Children's Heritage: Talks to the Church's Children on the Church's Faith*, by the Rev. G. R. Oakley, vicar of St. Andrew's, Dearnley. (London, S. P. C. K.; New York, E. S. Gorham. Price 80 cents.) In the first place the book (it is a small volume) proceeds on the supposition that children have reason as well as emotions and that there must be an appeal to this; so the treatment is in part evidential. The inspiration of the book is a keen desire to help "those for whom above all I believe we ought to work and pray—the beloved children of the Church." The doctrinal position is a strong Catholic interpretation of the Creed. Any class of senior scholars who are studying the Church's faith could find no better text book. We commend it most heartily.

## UNCONSCIOUS INFLUENCE

By ZOAR

WHAT a deep, sacred joy fills the heart of one to whom the unexpected message comes: "It was through you, through your earnestness, because of the beautiful life you led that I began to think there was something to religion after all."

Seed sown by the way, years ago, almost unconsciously, a few earnest words spoken when the opportunity presented itself, and lo, a promising harvest, an earnest young soul brought into the Church, a new worker sent into the vineyard, a man "born again" to lead a life of service to his Lord.

Can there be the slightest feeling of pride at the thought of the good influence exerted? Nay, rather one of humble wonder that God deigned to use His child in spite of past failures, present weakness, and imperfect service. Truly His ways are not our ways!

Christian, *He uses us, you and me*, in this poor erring world; *through you and me* He calls to the wandering, to the careless, to the lost: Come unto Me. And we?—Do we indeed let Him use us? Do we indeed—let our light so shine before men—steadily, brightly burning, illuminating the darkness all around, that they may see our good works and glorify our Father which is in Heaven? No one liveth unto himself. What then of our unconscious influence on others?

## GOOD FRIDAY

There is a Cross to which I turn  
This day of all the year,  
Where He, who will no sinner spurn,  
Once felt the cruel spear.

There is a Cross on which I gaze  
As soft I breathe a prayer,  
And grieve for all the sinful ways  
That helped to nail Him there.

There is a Cross where outstretched Hands  
Bestow the love I crave,  
A love that alway understands—  
And—yearning—longs to save.

This wondrous Cross, O Saviour dear,  
Open mine eyes to see,  
My heart to feel that Thou art near,  
To-day—on Calvary!

HELEN ELIZABETH COOLIDGE.

THE POETRY of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their loveliness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with a new firmness as you go forward; but look on it with continual and confident expectation to see it open into something greater and truer.—*Phillips Brooks*.



## A LESSON OF GOOD FRIDAY.

The friends of Jesus unto Pilate came,  
And craved the precious Body of their Lord,  
That Body pierced through hands and feet with nails,  
And wounded in the side by cruel sword.

He gave assent, and tenderly they bore  
That silent Form, as day began to wane,  
And took It to that garden, there to lie  
In tomb wherein man never yet had lain.

They left It in that silent sepulchre,  
Hewn out of rocky wall, and ere they went,  
Closed it—rolled to its mouth the ponderous stone,  
And then toward home their sorrowing footsteps bent.

The foes of Jesus, too, to Pilate came,  
And begged that he would make the grave secure.  
He said unto them, "Go, ye have a watch.  
See ye to it that all is fast and sure."

Then they repaired unto that sacred tomb,  
Hewn out of solid rock—and ere they went,  
Placed seal upon the stone and set a watch,  
And then toward home triumphant footsteps bent.

\* \* \* \* \*  
Do we, as did the friends of Jesus, come  
And crave the precious Body of our Lord?  
Do we present for it a clean, new tomb,  
A heart made contrite through His blessed Word?

Ah, if we crave *not* for that Holy Food,  
'Tis that our hearts have made for Him no room!  
We dare not offer aught but clean, new hearts,  
The Eucharistic Body to entomb!

Oh let us pray to God for contrite hearts,  
In place of these grown cold and hard with sin!  
Pray He may hew from them a sacred place,  
Clean and well-swept, where Christ may enter in!

And, like the foes of Jesus, let us place  
A seal upon the door, and make it sure,  
That none may come, from out its resting place,  
While we watch not, His Body to secure.

Oh let us seal the tomb, and set a watch,  
To guard the precious One that lies within,  
And pray to God to give us Holy Fear,  
That we may keep the foe from entering in!

M. S. S.

## MYSTERY IN RELIGION

BY THE REV. W. E. GLANVILLE, PH.D.

WE have heard of the remarkable rooster who imagined that the sun rose each morning for the sole and express purpose of hearing his majesty crow! Intellectualism is sometimes subject to a similar delusion. The beginning of the acquisition of knowledge is very frequently exposed to the unfortunate frivolities of conceit and hence "a little knowledge is a dangerous thing," since it may induce that ludicrous malformation described as *caput turgidulum*.

My friend loftily assures me that he is a thinking man; that he declines to submit his intelligence to mysteries; that he believes in a broad and liberal religion, a religion rational, reasonable, comprehensible, and devoid of mysteries which he characterizes as superstitions.

That he is a thinking man is cause for congratulation. Still, he should not plume himself thereon but rather be sobered by the reflection that the real student is ever clothed with humility. For surely the position and the disposition assumed by my friend is indefensible. He would scarcely make his enlightened intelligence the measure of the intelligence of the universe and that is the *reductio ad absurdum* of his attitude. A thinking man? Good, but "there are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

Keep on thinking, my friend. Not less thinking but more thinking and deeper thinking is your need. You decline to believe in mysteries in religion mis-called by your superstitions; and yet if report be correct there are many cultured people to-day who are enamored of superstitions that are superstitions indeed; cultured people of whom better things might be expected who consider it a sure evidence of their superior intelligence to be promptly captured and fascinated

by all manner of superstitious cults that come and pass like changing fashions of dress.

The fact is that we are beset and begirt with mystery. The universe is a mystery. Physical forces are mysteries. Life is a mystery. The processes of prenatal existence are a veritable box of mysteries. All natural science runs back into mystery. Recall Tennyson's "Flower in the crannied wall." These everyday mysteries have become such commonplaces to us that we seldom pause to reflect on them. "All creation is palpitating with mystery. There is not a cubic inch of earth, air, water, that does not contain enough to confound the most enlightened intelligence. We live and breathe in an atmosphere of mystery."

The Christian religion also has its mysteries. The doctrines of the Blessed Trinity, the Incarnation, the Atonement, Prayer, the Holy Eucharist, the Resurrection, are all mysteries. And you label them incredible and impossible because they are incomprehensible. You declare that reason revolts against them. Now, reason may justly revolt against some of the forms in which these doctrines have been presented; but against the doctrines themselves, reason has no just cause for revolt. Aided by faith—and be it remembered, faith is just as essential in science as it is in religion—reason, so far from finding these doctrines unreasonable, proves them most eminently reasonable, as fitting and supplying the deepest needs of the soul and as being the correlated parts of a marvelous, supernatural, divine revelation for the well-being of man for time and eternity.

Of Lady Henry Somerset it is related that at one time she was puzzled about the being of God, as, perhaps, we all have been puzzled at some time when we have pondered over this great theme. And her bewilderment was clarified when she determined to live *as if God were*. Take these mighty mysteries of religion as held and taught by the Catholic Church of Christ, *reverently use them*, believing, where you cannot prove; and as your soul responds to their divine influence and is purified and expanded thereby, doubt will be replaced by assurance and faith and reason will be gloriously vindicated.

## GOD'S PURPOSE

BY ZOAR

MUCH as we may have heard of God's purpose in His glorious creation and wonderful redemption, deeply moved as we may have been by the eloquence of great preachers or writers on the subject, yet it really means but little to us until it becomes an absolutely personal fact in our own life, a personal message to our own heart: God's purpose in creating us, yea, God's purpose in creating me! What unsounded depths of love there are for us to search and to explore! How little do we in our every-day life realize that God Himself sent us into the world; how little do we remember that we are, each and every one of us, a special thought of God, His special care, His very own!

When the glorious truth at last dawns upon us, when not only our mind accepts it, but our heart throbs with the knowledge of the love of God, what then? Is not the sad conviction of our having marred God's purpose for so long, borne upon us? Oh! the days, the months, the years we have lost! And when we think of these, again: What then? Shall we sit down and wail? Well, we might! useless as it would be, were it not for the Love which not only created us but also redeemed us. With deep, sorrowful conviction we realize indeed that we have marred God's purpose, but now, we have heard God's voice, we have heard His calls: Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

Let us see to it then that we walk circumspectly, not as fools, but as wise, redeeming the time, understanding what the will of the Lord is, filled with the Spirit, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Thus we shall build where we have destroyed, and with all our heart, with all our soul, and with all our mind, we shall love and serve the Lord our God, and fulfil at last His wise and loving purpose in creating us.

IT IS RELATED of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked: "There are some men who are capable of believing everything but the Bible." And it is true. There are some people who say they cannot believe the Bible; yet their capacities for believing anything that opposes the Bible are enormous.—*Selected*.



## THE SUNDAY NEXT BEFORE EASTER

In His high place, the Father's throne beside,  
Where He, co-equal, sate through countless years,  
The Son the Father's call with willing ears  
Attended, cast His majesty aside,  
Assumed a bondman's form on earth to bide;  
To suffer human toils, shed human tears,  
And, overwhelmed with human griefs and fears,  
Do His Sire's will, although the Cross betide.

Wherefore is He by God exalted high;  
Above all titles is His matchless Name;  
To Him each knee in hell, and earth, and sky,  
Shall bow; all tongues His glory shall proclaim;  
And whoso would His exaltation share  
Must, with like mind, humiliation bear.

JOHN POWER.

## Church Calendar



Mar. 2—Fourth (Mid-Lent) Sunday in Lent.  
" 9—Fifth (Passion) Sunday in Lent.  
" 16—Sixth (Palm) Sunday in Lent.  
" 20—Maundy Thursday.  
" 21—Good Friday.  
" 23—Easter Day.  
" 25—Tuesday in Easter Week. Annun-  
" ciation B. V. M.  
" 30—First (Low) Sunday after Easter.

## MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

## JAPAN

## Tokyo:

The Rev. J. C. Ambler of Tokyo.

## PORTO RICO

The Rt. Rev. James H. Van Buren, D.D. (in the Fifth Department).

The Rev. F. A. Warden of San Juan.

## SPOKANE

The Rt. Rev. Lemuel H. Wells, D.D.

## WORK AMONG THE NEGROES

Mrs. A. B. Hunter of St. Augustine's School, Raleigh, N. C.

## Personal Mention

THE address of the Rev. W. P. BROWNE until Easter will be Waycross, Ga.

THE Rev. WILLIAM CONEY has been appointed *locum tenens* of St. James' Church, Pittston, Pa. (diocese of Bethlehem), and his address in that city is 105 Broad street.

THE Rev. WALTER EDWIN DAKIN has resigned the charge of St. Paul's Church, Columbus, Miss., and has accepted the rectorship of St. Peter's Church, Columbia, Tenn., where he will be in residence after April 1st.

THE Rev. HORATIO GATES, for the past ten years rector of St. Luke's Church, Willmar, Minn., has resigned to accept work in the diocese of Fond du Lac.

THE Rev. R. M. HARDMAN, missionary at Madison, S. D., has received official notice from Colonel Dean of Canton, S. D., appointing him chaplain, with the rank of captain on his staff, for the First Regiment of Patriarch Militants, Department of South Dakota, I. O. O. F.

THE Rev. BENJAMIN F. P. IVINS has resigned as rector of St. Thomas' Church, Plymouth, Ind. (diocese of Michigan City), and left there on March 1st to pursue university work during the spring and summer. Mr. Ivins has accepted a position as master at Howe School, Howe, Ind., where he will take up his work at the beginning of the fall term.

THE address of the Rev. STEPHEN H. GREEN for the next few weeks will be St. Margaret's Rectory, Brighton, Mass.

THE address of the Rev. GEORGE GRENVILLE MERRILL is 135 Rhode Island avenue, Newport, R. I.

THE Rev. J. A. REGISTER, D.D., rector of St. Paul's Church, Buffalo, N. Y., has owing to illness been given a year's leave of absence by the vestry. The parish work has been placed in the charge of the assistant, the Rev. Charles D. Broughton.

THE Rev. JOSEPH SHEERIN has resigned the charge of St. Mark's Church, Medford, Ore.

THE Rev. WILLARD D. STIRES, D.D., formerly rector of the Church of the Holy Communion, St. Peter, and priest in charge of Christ Church, Cordova, and St. Paul's Church, Le Sueur Center, Minn., is now rector of St. John's Church, Decatur, Ill. (diocese of Springfield).

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has been invited to preach the baccalaureate sermon at the University of South Carolina. The sermon will be delivered in Trinity church, Columbia, S. C., on Sunday, June 8th.

THE Rt. Rev. G. MOTT WILLIAMS, Bishop of Marquette, will sail for Europe on March 25th by the Holland American Steamship *Potsdam*. His address while on the Continent will be Care Morgan, Harjes & Co., Bankers, Paris, France.

THE Rev. JAMES G. WIDFIELD of Toronto, Canada, has been transferred to the diocese of Michigan, and has accepted the charge of St. John's Church, Midland, and St. Andrew's Church, Coleman, Mich.

THE Rev. ERNEST WETHERILL WOOD, rector of St. Paul's Church, Montrose, Pa. (diocese of Bethlehem), has received a commission as chaplain in the United States Army, with rank to date from March 3rd.

## ORDINATIONS

## PRIESTS

WESTERN NEW YORK.—In St. Mark's church, Buffalo, N. Y., on Wednesday, March 5th, the Rev. ARTHUR F. LOWE was advanced to the priesthood by Bishop Walker. The candidate was presented by the Rev. N. W. Stanton, rector of St. Mark's Church, of which Mr. Lowe was formerly a communicant. The sermon was preached by the Rev. Thomas B. Berry, warden of the DeLancey Divinity School, from which Mr. Lowe was graduated. Twelve priests assisted the Bishop in the imposition of hands. Mr. Lowe will continue in his ministrations at St. John's church, Ellicottville, and St. Paul's church, Springfield, N. Y., where he has been deacon in charge.

WYOMING.—In Trinity church, Lander, Wyo., on Thursday, March 6th, the Rev. CHRISTOPH KELLER, deacon in charge, was advanced to the priesthood by Bishop Thomas. The Rev. John Roberts, who last month completed thirty years of service on the Wind River Reservation, presented the candidate, and Archdeacon Dray preached the sermon. The Rev. William Toole of Dixon joined in the laying on of hands. Mr. Keller will continue his work at Lander.

WYOMING.—In St. James' church, Kemmerer, Wyo., on Wednesday, February 26th, the Rev. SETH CANFIELD HAWLEY was advanced to the priesthood by Bishop Thomas. The Rev. Wallace Pierson of Kemmerer presented the candidate, and Archdeacon Dray preached the sermon. The Rev. A. A. McCallum of Rawlins also took part in the ordination. Mr. Hawley has charge of the work in Jackson's Hole.

## DIED

DUMBELL.—GEORGE WILLIAM DUMBELL, D.D., rector emeritus of St. James' Church, Goshen, N. Y., in the eighty-first year of his age.

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

WOOD.—Entered into rest at his home in Erie, Pa., on March 22, 1908, JAMES WOOD, beloved husband of Anna Aveyard Wood. Interment at Lock Haven, Pa.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him!"

## MEMORIALS

## MRS. LAURA WELLS

Mrs. LAURA WELLS, widow of Robert Wells, for many years an active worker and liberal supporter of the Church, died suddenly at her home in Coffeyville, Kansas, on Ash Wednesday morning, aged 55. She was a devoted Churchwoman, full of good works, and much beloved in the community. Since the death of her husband eight years ago she has been an invalid and the call home was welcome.

"Eternal rest grant to her, O Lord, and may light perpetual shine upon her!"

## MRS. JAMES WATSON EDGERTON

Very early in the morning of February 6th, MARY HILDRETH EDGERTON "fell asleep," and left behind her a void which, for those who knew her best, can never be filled. In the community, where she stood for all pertaining to civic righteousness, in the Church, where by example and practice she followed quietly and loyally the Master whom she served; in the large circle of friends to whom her presence was always one of cheer, magnetic, and uplifting, she leaves a fragrant memory.

Strong in helpfulness, courageous in sorrow, with the simplicity of all great natures, there should be no "sadness of farewell" at her going, but rather, a paean of thankfulness that for her,

all loneliness is over, the problems solved, as she goes from "strength to strength" into fullness of life. M. G. M.

St. Paul, Minn., March 4, 1913.

## RETREATS

## HOLY CROSS MISSION, NEW YORK CITY

A day's retreat for women will be given in Lent at Holy Cross Mission, Avenue C and Fourth street, New York City, on Saturday, March 15th. The subject of the meditations will be "The Religious Life." Conductor, the Rev. Father Mayo, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East 17th street, New York City.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. 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.

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MUSICAL PRIEST wanted; choir training and assistant in city church; choral Eucharists. "A 4," LIVING CHURCH, Milwaukee.

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PRIEST, married, with experience in country and city work, would like to locate in some live town, with only one Episcopal church, where the services can be dignified. Address "PORTER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, strong Churchman, M.A. (Columbia), B.D. (General Seminary), desires work in or near some place where there is a college or seminary. Address "M," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires change, in or near city, a growing suburban parish favored. Address "E. I. A.," care LIVING CHURCH, Milwaukee, Wis.

RECTOR or vestry requiring a priest or *locum tenens*, address "L. T.," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST desires cure. Address "AVAILABLE," care LIVING CHURCH, Milwaukee, Wis.

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THE CHURCH AT WORK

MEETINGS OF MINNESOTA BOARD OF MISSIONS

A LARGELY ATTENDED meeting of the Board of Missions of the diocese of Minnesota was recently held in Minneapolis. Both Bishops were present and eighteen other members. Bishop Edsall presided and reported a number of clerical change in the diocese. Bishop McElwain gave an encouraging report of his visitations, chiefly in the southern part of the diocese. The church in New Ulm, closed since last June, had been reopened for morning service and placed under the care of Mr. F. A. Foster, a lay reader from Seabury; a substantial reduction had been made in the indebtedness of the church at Le Sueur Centre; a rectory has been purchased at White Bear. The treasurer submitted his report and estimate for the year. About half of the diocesan dues have been paid, leaving the other half to be collected in the next three months. It being the first meeting since the death of Mrs. Edsall, the members of the board, on

motion of Mr. G. A. N. King, recorded their deep sympathy with the Bishop in his be-reavement and their sense of personal loss in her untimely death. Adjournment was taken to Thursday, May 8th, at the North-western Bank at 2 o'clock. Immediately after the meeting of the Board of Missions, the Board of Equalization was convened to consider the schedule for the coming year. Slight changes were made where necessary, in the existing apportionments, and a committee, consisting of the secretary, the Rev. A. D. Stowe, the treasurer, the Rev. C. E. Haupt, and Mr. G. A. N. King, was appointed and instructed to prepare a schedule which will yield \$6,500 for the Episcopal Fund, and \$11,000 for diocesan missions.

LEGACIES AND BEQUESTS

THE BEQUEST of Mrs. Alfred Ely, of Roches-ter, N. Y., of her own home, consisting of a large house and extensive grounds, has come to the Bishop of Western New York. By the terms of the will the property is to be sold and the

proceeds to be held as a special trust by the Bishop for the benefit of the aged and infirm clergy of the diocese.

BERKELEY DIVINITY SCHOOL NOTES

THE VERY REV. CHARLES PRESSLEY SMITH, Dean of Argyll and the Isles and rector of the Church of St. John the Divine at Oban, Scot-land, has presented a fine engraved portrait of the Rt. Rev. Alexander Jolly—Saint Jolly, as he was called—Bishop of Moray from 1796 to 1838. In a letter acknowledging the honor of the first Doctorate in Divinity conferred by Washington (now Trinity) Col-lege—in fact, the first degree of any kind conferred by it—Bishop Jolly said: "Con-necticut has been a word of peculiar endear-ment to me since the happy day when I had the honor and joy of being introduced to the first ever-memorable Bishop of that highly favored see, whose name ever excites in my heart the warmest veneration. With a glad and thankful heart I witnessed his consecra-tion, held the book while the solemn words



were pronounced, and received his first episcopal benediction." The Rev. John Williams, of the class of 1893, rector of Calvary Church, Brooklyn, N. Y., has presented a portrait, photographed from a painting, of the Rt. Rev. Robert Kilgour, Bishop of Aberdeen from 1768 to 1786, and Primus of the Scottish Church from 1782 to 1788 (two years before his death), who with Bishop Petrie of Moray and Ross, and Bishop Skinner, the Coadjutor of Aberdeen, consecrated Samuel Seabury to the episcopate of Connecticut on November 14, 1784.

THE REV. EDWARD HUNTINGTON COLEY, D.D., of the class of 1887, rector of Calvary Church, Utica, N. Y., who has been appointed Alumni Lecturer on Pastoral Work for this year, will give four lectures to the members of the school and others who may desire to attend, on April 15th, 16th, 22nd, and 23rd.

#### CRUCIFIXION WINDOW AT KITTANNING, PA.

A NOTABLE chancel window has recently been erected in St. Paul's church, Kittanning, Pa., its subject being the Crucifixion. The figure of our Lord is in the centre light and next to Him are the four archangels; other angels are at the extreme right and left holding appropriate emblems. At the foot of the cross is Mary Magdalene and on the left is the Virgin Mary and her sister Mary, the wife of Cleopas; on the right is shown the Apostles Peter and John; at the extreme sides are the figures of Nicodemus; Joseph of Arimathea; the Centurion, St. Longinus; and another Roman soldier. The color of the window is of extreme richness and beauty and it was erected to the memory of the Rohrer family and made by the Gorham Company of New York.

#### RECTOR'S SERMONS HELP TO RECTIFY SOCIAL EVILS

THE RECTOR of St. Peter's Church, Helena, Mont. (the Rev. Francis R. Bate-man), has been preaching a series of sermons upon the general subject of "The Problem of the Boy." The sermons were addressed particularly to parents, and the subjects were: "The Boy's Physical Awakening," "The Segregation of Vice," "The Awakening of the Social Instinct," "Who are Responsible," and "A Solution." The rector intended to stop here, but the interest in the sermons had grown and so many parents and public men urged him to continue, that he is following the others with four on "Marriage," "Mixed Marriages," "Divorce," and "Remarriage after Divorce." The Helena Independent published the sermons verbatim, and through them attention has been called to juvenile gambling resorts, the so-called restricted district, and many other social evils in the city, so that a special city ordinance has been passed and enforced dealing with all of these evils.

#### RUTHENIANS WORSHIP IN CHURCH AT ROME, N. Y.

THE RUTHENIAN GREEK CATHOLICS of Rome, N. Y., now hold one service each Sunday in St. Joseph's church, one of their own priests officiating. Hundreds of foreign people of the Greek faith or independent Poles are settling in Rome, and the rector, the Rev. A. L. Byron-Curtiss, is endeavoring to get in touch with them, tendering them the use of the church building for worship, which is well adapted for this on the part of these people, and will not interfere with the regular congregation's use of it. The Ruthenians' use of it marks four languages in which the Holy Eucharist has been celebrated within its walls, viz., 1871 to 1876, Latin; 1876 to 1890, German; 1890 to the present, English; and

now Ruthenian. This historic parish has seen many changes. The original congregation of Roman Catholics, who came into the Church with its ample property and noble church edifice in 1876, is nearly all gone. The present rector took charge in 1894 and has buried nearly all the old people, and a new congregation of working people on the lines of regular American Church work, has been built up. Numerically strong, it has many activities, and requests for administrations from unattached Americans increase with the years.

#### CALLED TO TWO PARISHES

TWO PARISHES, St. George's Church, Kansas City, Mo., and St. Paul's, Akron, Ohio, have almost simultaneously tendered calls to their respective rectorships to the Rev. Franklyn C. Sherman, rector of the Church of the Epiphany, Chicago. The former of these parishes is made vacant by the removal of the



REV. F. C. SHERMAN

Rev. Dr. Cyrus Townsend Brady to be rector of the Church of the Ascension, Mount Vernon, N. Y., and the latter by the resignation of the Rev. Dr. Watson to become rector of Holy Trinity, Paris, France. Mr. Sherman is also educational secretary for the Fifth Department, and has been active in the work of the Department Board of Religious Education. Mr. Sherman is a graduate of the University of Chicago in 1895, and his entire ministry since his ordination as deacon in 1904 has been in the diocese of Chicago.

#### NEW BROTHERHOOD HANDBOOK

A NEW EDITION of the *Handbook of the Brotherhood of St. Andrew* has been issued and the opportunity has been seized for abundant revision. The book is now a compact publication of more than 200 pages, and is full from beginning to end of the most practical matter relating to Church work among men. This includes not only such suggestions as are necessary for managing the chapters of the Brotherhood of St. Andrew, but also such as have to do with Church work in general among various classes of people. There is also a devotional section with well selected prayers and litanies, and a section relating to Junior work. The manual is sold at 10 cents a copy, and may be obtained from the Brotherhood office, Broad Exchange Building, Boston.

#### NOTES FROM ST. STEPHEN'S COLLEGE

THROUGH the generosity of a prominent New York Churchman, and his son, St. Stephen's College has been placed in a condition of less financial strain than has been experienced for many years. By a gift of \$10,000 from these gentlemen the current indebtedness, which has been carried over from year to year, has been wiped out. The

cost of the new fire-escapes, fire-alarms, etc., amounting to about \$3,500, has been defrayed, and with the balance, the old worn-out method of disposing of the sewage is being changed to a safer and more modern one. Also a new and comprehensive water supply is being installed.

THERE are now seventy men on the rolls. Under the present conditions this number causes inconvenient crowding. Next September, however, when the president's family will be in the new house which is being built as a result of the gifts of the same generous donors, the large mansion at present used by the president will be set free for the use of some of the professors, for recitation rooms and administration purposes. There will then be plenty of room for seventy-five or possibly eighty students. It is hoped that before next winter a new heating plant will be installed, and it is expected that a department of economics and sociology will be added to the curriculum next year.

#### KENYON COLLEGE NOTES

FATHER OFFICER of the Order of the Holy Cross preached before the students on Ash Wednesday. He also spoke at the chapel service on Thursday. He made a profound impression upon the students and the college has invited him to return some time during the next academic year when it is expected that he will spend perhaps a week at the college.

ON MONDAY, January 13th, a lecture was delivered before the students and faculty by Mrs. David P. Todd, wife of the celebrated astronomer of Amherst College. Mrs. Todd described with much charming personal reminiscence the scientific expedition for observing the last total eclipse at Tripoli.

DURING LENT a daily ten-minute service is held in the college chapel at noon, with a brief address by the chaplain, the president, or one of the members of the faculty. A considerable number of students attend this service which is of course voluntary.

PROFESSOR BRANDER MATTHEWS of Columbia University has accepted an invitation to deliver an address before the Phi Beta Kappa and literary societies at the college during the next commencement week.

#### YEAR BOOK OF WORCESTER PARISH

A YEAR BOOK of All Saints' Church, Worcester, Mass., has been issued, being the first under the rectorship of the Rev. Lewis G. Morris. It shows a parish active both in local and in general work and with an abundance of parochial organizations for carrying its purposes into effect. Among the memorial and other gifts noted are those of an altar, reredos, credence, etc., for a transept chapel, with memorial tablets in memory of Dr. William R. Huntington and Dr. Alexander H. Vinton, former rectors.

#### MEMORIALS AND OTHER GIFTS

A DEED for a house and large grounds, formerly occupied as their own home at Sodus Point, N. Y., on Lake Ontario, by Mr. and Mrs. E. H. Harriman, was executed by Mrs. Harriman giving to Bishop Walker, to be held in trust for the charitable purpose of supplying a place for rest, recreation, health, and refreshment to such clergymen and their families in the diocese of Western New York as the trustee, the Bishop, may select, to be wholly under the regulation and control of said trustee. In addition a generous sum was donated by Mrs. Harriman to make such necessary repairs and alterations as may be needed.

ST. PAUL'S PARISH, Fremont, Ohio, has just received a gift of \$400 from a former



rector, the Rev. R. L. Chittenden of Paradise, Pa., as a nucleus of a rectory fund. The parish hopes to increase the capacity of its parish house by converting the present rectory into an addition to the present building.

AS A SPECIAL THANK-OFFERING, an anonymous donor has recently presented to St. Mark's-on-the-Hill, Pikesville, Baltimore county, Md. (the Rev. E. T. Lawrence, D.D., rector), a large ornamental pulpit light.

### BISHOP ISRAEL'S SECOND ANNIVERSARY

ON St. Matthias' Day Bishop Israel quietly celebrated the second anniversary of his consecration, at Emporium, Pa., where he took the early celebration of the Holy Eucharist at Emmanuel church, about forty of the parishioners being present. During the day the Bishop received many letters and telegrams of congratulation. On February 28th the Bishop visited St. John's Church, Franklin, where he held a three days' mission, closing with a mass meeting for men on the Sunday afternoon and a general meeting in the evening. The Bishop also recently held a quiet day for women at Emmanuel church, Corry, which was very largely attended.

### A "PARISH WELFARE COMMITTEE"

THERE has recently been organized in Emmanuel church, Cumberland, Allegany county, Md., by the rector, the Rev. William C. Hicks, a "Parish Welfare Committee," the object of which is to study the various problems of the parish, and to bring to their solution not only the men, but the women and children of the parish. For instance on Sunday last each class in the Sunday school elected one of its members to serve on the committee, and the item of parish interest which will be considered at the first meeting of what is known as the "Young People's Section" of the Welfare Committee are: "How to increase attendance at Sunday school and at Church service; methods for increasing the Lenten offering for missions; methods for securing the coöperation of every member, both in and out of the Sunday school, in the use of the duplex envelope." The men's section has already had a number of meetings, and it is foreseen that as an auxiliary to the vestry much good will be accomplished. The Rev. Mr. Hicks has recently returned from a trip to New York, where he went partly to attend a meeting of the General Board of Religious Instruction of which he is a member, and partly upon the advice of his physician, to recuperate from a protracted siege of la grippe.

### NEW CHURCH DISPENSARY OPENED IN ST. LOUIS

THE NEW DISPENSARY of Grace Church-Holy Cross House, St. Louis, Mo., was dedicated by Bishop Tuttle on the afternoon of the Fourth Sunday in Lent. After a service in the church, where a letter was read from Bishop Johnson and an address made in his usual clear and instructive manner by Bishop Tuttle, the congregation followed the choir, visiting clergy, and Bishop in procession to the dispensary. There the prayers of dedication and thanksgiving were said within the walls which are to mean so much to the people of this neighborhood. The Bishop called special attention to two names among all those who have been helpful in the task of providing the new building, Dr. R. L. Hild and Miss A. B. Skinner, without whom, he said, it would not have been accomplished. The building was bought, rearranged and equipped for the work at a cost of \$10,000. In the old dispensary over three thousand treatments have been given in the last seven months.

### OPENING OF ST. TIMOTHY'S CHAPEL, ST. LOUIS

THE OPENING of the new St. Timothy's chapel, St. Louis, Mo., took place on the Fourth Sunday in Lent. The first service was the Holy Communion, celebrated by Bishop Johnson at 8 A.M. At 11 o'clock there was a second celebration and sermon by the Rev. B. T. Kemmerer, vicar of St. George's Chapel, in whose charge St. Timothy's was for some time. During the week following services were held each evening by various local clergymen, specially designed to give instruction to the people of the neighborhood concerning the doctrine and practice of the Church. The services were well attended and the outlook for the work of the mission is most encouraging.

### DEATH OF HON. DANIEL BEACH

ON THURSDAY, February 20th, the Hon. Daniel Beach, member of the Board of Regents of the State of New York since 1885, was elected Vice-Chancellor of that body. He was in the line of seniority, but had been mortally ill for some years and because of that had declined any preferment other than membership on the board, though in his years of good health no member had been more attentive to his duties. The board, however, unanimously insisted on electing him its Vice-Chancellor. The Chancellor telegraphed to him the fact with the love and congratulations of the board, and Regent Pliny T. Sexton, next in order of seniority, wrote him a letter of affection and felicitation. Both messages were greatly enjoyed by Dr. Beach, who, however, tranquilly fell into the sleep of death on Saturday morning following. The funeral was held on Monday afternoon, the Feast of St. Matthias, from St. James' church, Watkins, N. Y., of which Dr. Beach was senior warden. The Bishop of Western New York, a beloved friend of the deceased, officiated, assisted by some of the local clergy. Among the pall-bearers were Chancellor St. Clair McKelway and Regent Pliny T. Sexton, with citizens of Watkins, life-long friends of Dr. Beach. The attendance comprised representatives of every faith, and men and women were united with throngs of little children who felt the loss of a beloved friend, as, indeed, did the entire population of Schuylker county, of which Dr. Beach was long the leading citizen in wisdom, philanthropy, and influence. Early in life Dr. Beach was united in marriage with Angelica Church Magee, a relative of the late George Magee, who was a representative citizen of Western New York and the friend and counsellor of Sanford E. Church, Horatio Seymour, and other eminent men. To Dr. and Mrs. Beach were born sons and daughters; and children, grandchildren and great-grandchildren were among those who met in loving sorrow and remembrance around his grave, with friends a multitude. Vice-Chancellor Beach was one of the representative Churchmen of the United States. No layman exceeded him in influence or character in diocesan or triennial conventions. He had been a deputy to the last four General Conventions. His record in the Board of Regents was second to that of none, and his service to the State Library and to the State Museum was especially marked. The State Geologist and the State Librarian both attended the funeral.

### MEETING OF B. S. A. CHAPTERS IN BROOKLYN

THE SENIOR and Junior chapters of the Brotherhood of St. Andrew met in St. Bartholomew's church, Brooklyn, N. Y. (the Rev. Frank M. Townley, rector), on Friday evening, March 7th. The object was preparation for the annual corporate Communion, in the same church on Passion Sunday. More than seventy-five per cent. of the chapters in the diocese of Long Island were represented. A

quiet hour was conducted at six o'clock by Archdeacon Webb. His remarks were based on the collect for St. Andrew's Day. The rector welcomed the men and boys and spoke in high appreciation of the work and worth of Brotherhood chapters. After supper, served at seven o'clock in the parish house, the Rev. John Mockridge, vicar of Trinity chapel, New York, conducted the service of preparation in the church. A detail of Brotherhood men formed the choir. Psalm 84 was taken as a text for the address. The preacher said that there were few words so sacred to Brotherhood men as "The Holy Communion," or words that meant as much as these did. The address was brief, but very practical.

### CAMBRIDGE SEMINARY SEEKS TO INCREASE ENDOWMENT

HALF a million dollars' increase to its endowment is the ambition of the Episcopal Theological School at Cambridge, Mass. A campaign has already been begun with that aim in view. Work so far has been confined largely to New York and vicinity, but soon the committee in charge is to transfer its operation to Boston and other cities. In addition to this increase in permanent endowment the school is also asking for one hundred annual contributions of \$200 each to be paid until the permanent fund is sufficient to dispense with this aid. This is to meet the running expenses of the school. This has been the method of meeting the expenses of the school since its founding in 1867. But in no former year have the contributions surpassed \$15,000. The present endowment is \$717,000 and the plant is valued at \$500,000.

Dean Hodges has published a pamphlet containing a short history of the work of the school and setting forth its needs. In this he states that the school needs the increase in revenue for the following reasons:

1. To provide a pension fund, such as already exists in most colleges, for the retirement of professors.
2. To support fellowships, scholarships, and lectureships, and to provide for the expansion of the school.
3. To increase the seriously inadequate salaries of the faculty. The school should be able not only to get, but to keep, in its service the best men in the Church, without requiring of them, as at present, a considerable financial sacrifice.

The school has graduated 420 men, who are at work in thirty-two states of the Union, and in eight other countries. Seven of them are bishops, five having been appointed or elected during the past three years. Four are deans of cathedrals; five are headmasters of boys' schools, including Groton, St. Mark's, and St. George's; ten are professors in theological schools, and eighteen are foreign missionaries. Five graduates are rectors of notable New York parishes—Grace, the Ascension, the Epiphany, the Incarnation, and Christ Church; others are in charge of leading churches in Washington, Baltimore, Providence, Fall River, Cleveland, Cincinnati, Albany, Brooklyn, Milwaukee, and Chicago.

Of the forty-four students in the school this year, seventeen are bachelors of arts from Harvard, four from Yale, three each from Dartmouth, Princeton, and Trinity, and the others represent fifteen different colleges.

### RECENT PAROCHIAL MISSIONS

A VERY successful eight days' mission was conducted by the Rev. Harvey Officer, O.H.C., in St. John's church, Portsmouth, N. H. (the Rev. Harold M. Folsom, rector), from February 16th to 23rd. Each afternoon a service especially for children was held and a mission service for the public was held each evening. St. John's church has recently had a new pipe organ installed, the gift of Mr. Alfred O. Larkin, the senior member of the



vestry. Its installation was marked by a public recital by Mr. Claude E. Saunier of Boston.

THE DIOCESAN VICAR, the Rev. C. J. De Coux, held a mission during the last week in February, in St. Luke's church, Georgetown, Pa. (diocese of Pittsburgh), with a very gratifying attendance. On the Wednesday there was an afternoon's service for women, and on Sunday afternoon a service for men only.

#### DEATH OF AUTHOR OF THE "QUADRILATERAL"

THE CHURCH in Louisiana loses a prominent layman in the person of Mr. J. Burruss McGehee, who departed this life on February 11th. The original suggestion of the Lambeth Quadrilateral came from him, and was presented by him in the council of the diocese of Louisiana. Afterward it was adopted by the House of Bishops in Chicago in 1886, and by the Lambeth Conference that followed. The Quadrilateral was the well-known "platform," the Bible, the Creeds, the Sacraments, and the Historic Episcopate, set forth as the four cardinal principles upon which the Anglican Communion would be willing to discuss propositions of Church union.

#### CONSECRATION OF COADJUTOR-ELECT OF SOUTHERN OHIO

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Theodore Irving Reese, Bishop Coadjutor-elect of the diocese of Southern Ohio, as follows:

Time—Tuesday in Easter Week and Feast of the Annunciation, March 25th.

Place—Trinity church, Columbus, Ohio.

Consecrators—The Bishop of Southern Ohio, the Bishop of Ohio, and the Bishop of Massachusetts.

Preacher—The Bishop of Massachusetts.

Presenters—The Bishop of Rhode Island and the Bishop of Arizona.

Attending Presbyters—The Rev. John M. McGann, and the Rev. Charles E. Hutchinson.

#### APPOINTMENTS FOR EUROPEAN CHURCHES

THE RT. REV. G. MOTT WILLIAMS, Bishop of Marquette, who now has the charge of the European congregations, will sail for Europe on March 25th to make visitations on the Continent. His appointments are as follows. April 6th, Church of the Holy Spirit, Nice; April 13th, St. Paul's Church, Rome; April 20th, St. James' Church, Florence; April 27th, St. John's Church, Dresden; May 4th, Ascension Chapel, Munich; May 11th, Emmanuel, Geneva; May 18th, Holy Trinity, Paris. Bishop Williams expects to return to the United States on the *New Amsterdam* from Boulogne on May 24th.

#### SUNDAY SCHOOL INSTITUTE AT CHARLESTON, S. C.

THE REV. W. E. GARDNER, general secretary of the General Board of Religious Education, conducted a most successful Teachers' Institute in Grace church parish house, Charleston, S. C., under the auspices of the Sunday School Institute of the city. The institute extended from February 25th to March 4th, and during its progress the Holy Communion was celebrated daily in Grace church at 7:30 A. M. One hundred teachers registered, but in addition to these there were many interested visitors invited as guests of the institute. "Religious Nurture" was the general subject for consideration at the evening meetings. The afternoon sessions were devoted to the Church kindergarten, and Mr. Gardner was ably assisted by

Miss Huger, one of the local teachers. On Sunday, March 2nd, Mr. Gardner preached in Grace church in the morning and in the evening at St. Luke's church. The earnestness, ability, and serious character of Mr. Gardner's work—features which should mark all Sunday school teachers—made a profound impression upon the Church in Charleston and good results will certainly follow. The daily papers gave full reports of the institute and commented most favorably on the success of Mr. Gardner. Before leaving Charleston, Mr. Gardner addressed the county Sunday school convention and received a vote of thanks as a mark of enthusiastic appreciation.

#### RETREATS HELD FOR NEW JERSEY CLERGY

TWO RETREATS for the New Jersey clergy occurred on March 3rd. One for the Trenton clergies was given in Trinity church, Trenton, by the Rev. Father J. Neville Figgis, D.D. The other, for the Camden clergies, was in Christ church, Riverton, conducted by the Rev. Howard E. Thompson, secretary of the diocese. Father Figgis, with the text, "For me to live is Christ," gave three meditations on "Our Ministry and Its Relation to the Church Beyond"; "The Place of Meditation in Our Ministry"; "Power of Concentration in Our Work." The Rev. Mr. Thompson gave four meditations on the prophetic, pastoral, and administrative offices of the priesthood. The attendance was good at each place.

#### SERVICE HELD IN WELSH AT CLEVELAND CATHEDRAL

UPON INVITATION of the Dean and Chapter, the Welsh Society of Cleveland, Ohio, observed the festival of St. David's, by a special vesper service at Trinity Cathedral, at 4 P. M., on the Fourth Sunday in Lent, March 2nd. The lessons, hymns, and sermon were in Welsh, the preacher being the Rev. Jenkin Watkins, priest in charge of St. Anne's-in-the-Field, Perry. Nearly five hundred members of the society were present, and entered with enthusiasm and reverence into the service, a feature of it being the singing of the national hymn of Wales in the language of the country.

#### DAY OF INTERCESSION IN DIOCESE OF HARRISBURG

AT THE REQUEST of the Devotional committee of the Third Missionary Department that a day be appointed for intercession for missions in every diocese of the department, the Bishop of Harrisburg appointed March 6th. This was observed in five churches of

the diocese. At St. John's, Lawrenceville, Pa., it was arranged by Dean Dunham, and the rector, the Rev. R. W. Nickel. At Sunbury it was arranged by the Rev. W. C. Pugh, in St. Matthew's church, and at Altoona, under the direction of Archdeacon Eastment of Philipsburg, and the Rev. G. R. Bishop, it was carried out in St. Luke's church. In St. Paul's church, Lock Haven, the various hours were taken by the Rev. F. R. Allison of Renovo, the Rev. John Hewitt of Bellefonte, the Rev. R. A. Bell, the Rev. W. N. Jones, the Rev. R. F. Gibson of Williamsport, and the Archdeacon, the Ven. Mr. Nichols of Lock Haven. At Harrisburg it was taken by Bishop Darlington, assisted by the Ven. Archdeacon McMillan of Carlisle, who had the morning hours, followed by the Holy Communion, at which the Bishop was celebrant, and was devoted to foreign missions. Then they adjourned to the See House for luncheon, after which the Bishop of Bethlehem took the service and address on the work of the Church in the domestic field, in the new chapel of the Holy Spirit at the Bishop's House.

#### A CORRECTION

THE INFORMATION printed in connection with the Gambier Summer School to the effect that the Rev. Dr. Toffteen is professor at the Western Theological Seminary was an error, and should be corrected.

#### ATLANTA

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

Rector of St. James', Marietta, Preaches Special Sermons in Nashville

THE REV. EDWARD S. DOAN, rector of St. James' Church, Marietta, Ga., was the noon-day preacher at the Grand theatre in Knoxville, Tenn., on February 27th, 28th, and March 1st. While there he contributed by request a short, straight-forward sermon for the Knoxville *Sentinel's* Sunday issue on the subject of "The Father's Business." Mr. Doan also preached at St. John's church and at the Church of the Epiphany.

#### KENTUCKY

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

The United Lenten Services in Louisville—President of Trinity College Preaches at Cathedral—Notes

THE FIFTH of the series of special united Lenten services was held on Friday afternoon, March 7th, at Calvary church, Louisville. The sermon was delivered by the Rev. Richard L. McCready, rector of St. Mark's church, Louisville, and an offering was taken for the

## HOT BISCUIT,

*hot cakes, made with  
ROYAL Baking Powder  
are delicious, health-  
ful and easily made.*



Bishop's fund for diocesan missions. Immediately preceding this was held the fifth of the series of united meetings of the Woman's Auxiliary. Owing to the illness of the president, vice-president, and a number of the other officers, the educational secretary presided. Miss Robinson took occasion to speak of the Girls' Friendly Inn, the first annual report of which has just been issued and distributed. Among the reports made were a number of other articles for the box for Emerald hospital, Sewanee, also other pledges for the Kentucky scholarship in the school at Nenana, Alaska; and an increase was reported in the United Offering fund. After the business of the meeting had been concluded, a paper on "Japan: Its Day of Opportunity," was read by Mrs. Harry S. Musson, and an offering was taken for the apportionment.

THE REV. DR. LUTHER, president of Trinity College, Hartford, Conn., visited Louisville the first week in March. On Sunday, March 2nd, he preached in Christ Church Cathedral to a large and appreciative congregation. He also gave an address on Monday evening at the Woman's Club on "Religious Education," and at other times spoke at several of the Louisville educational institutions. His visit was arranged for by Dean Craik, who is one of the most enthusiastic members of the Trinity College alumni.

ST. JOHN'S CHAPEL, Lagrange, has recently been done over, the roof and floor stained, the walls tinted and the pews renovated, and presents a greatly improved appearance. A new roof has also been put on St. James' chapel, Shelbyville. The Rev. Edward C. McAllister is priest in charge of both these missions.

THE NOON-DAY SERVICES during the week of March 2nd have been conducted by the Bishop of Quincy, with the exception of Saturday, when the Rev. L. E. Johnston, rector of Grace Church, Louisville, was the preacher.

#### LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Parish House Added to St. Matthew's Church, Houma—Lectures on Japan Under Auspices of Church Club

ST. MATTHEW'S CHURCH, Houma, has added a new parish house to its equipment, and held the sessions of the Sunday school in the new building for the first time on the Fourth Sunday in Lent. The parish house is built on to the church edifice, and can be opened into it by raising two horizontal flexifold curtains that divide the two areas. The cost of the building, together with other repairs and improvements, is in the neighborhood of \$4,500.

"JAPAN BY LANTERN" was the subject of a lantern slide lecture given by the Rev. G. L. Tucker, in Newcomb Hall, New Orleans, on Tuesday, April 26th. This was the second in the series conducted by the Church Club, during Lent.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

St. David's, Roland Park, Celebrates Anniversary of Founding—Social Service Committee Seeks Arbitration for Strike—Notes

ST. DAVID'S CHURCH, Roland Park, Baltimore county (the Rev. Theodore C. Foote, Ph.D., rector), celebrated on March 1st the sixth anniversary of the founding of the parish, coincident with the observance of St. David's Day. A special choral evensong was held at 5:30 P.M. with a sermon by the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's church. After this service an informal supper given by the men of the parish, was served in the Sunday school rooms, and was followed by a delightful musical programme.

Among the clergy present were Bishop Murray, the Rev. Edwin B. Niver, D.D. of Christ Church, and the Rev. Romilly F. Humphries of Grace and St. Peter's Church, Baltimore. The members of the Junior Auxiliary of St. David's lately gave a most interesting and successful performance of the missionary play, "The Cross Goes Westward."

THE Social Service Committee of the diocese met on March 3rd with several similar committees of the churches in Baltimore, and joined with them in a letter to L. Greif & Bro. of Baltimore, urging that firm to accept the good offices of the State Bureau of Statistics and Information, with a view to the arbitration of the differences which for some six weeks past have existed between that firm and some hundreds of garment workers now on a strike. It is confidently hoped that this first step of the Church in Baltimore to bring about industrial peace, may result in bringing employers and employees closer together, and to a better understanding and final adjustment of the differences which now separate them.

AMONG the most popular and helpful of the Lenten services at the Chapel of the Advent, Baltimore (the Rev. C. P. Sparling, vicar), is the "Lantern Service" on Friday nights, at which the whole service is thrown on the screen by a powerful electric stereopticon, which also illustrates the various lectures, including "The Tabernacle," "The Cities of Christ's Ministry," "The Temptation," "Judas Iscariot," "Herod," "Pilate," and on Good Friday, "The Story of the Cross."

THE TEACHERS' TRAINING CLASSES of the diocese, under the efficient care of Miss Jane Millikin, have now finished the course of lessons on "Child Development," and are taking up a new course on "Practical Methods of Work in the Sunday School." One of the chief purposes of these lessons is to prepare the members for the furtherance of constructive study in their individual Sunday schools, resulting in greater Christian activity among the young people.

THE RECTORY of St. Timothy's Church, Catonsville, Baltimore county (the Rev. Percy F. Hall, rector), narrowly escaped destruction by fire on the afternoon of January 31st. A large pile of cordwood in the yard caught fire from burning leaves, and for some time the blaze was very fierce, threatening to ignite several of the other buildings near by, but the local firemen finally succeeded in extinguishing the flames.

BEGINNING with Monday, March 3rd, and continuing until the 14th, Archdeacon Percy C. Webber of Boston, was the special preacher at the Lenten mid-day services at Old St. Paul's church, Baltimore. Night services, with brief introductory service, consisting of prayer and hymns, followed by a series of mission sermons, began on March 6th, and continued until Wednesday, March 12th. The attendance was good throughout.

AT A RECENT MEETING of the men of Ascension parish, Westminster, Carroll county (the Rev. S. Hilton Orrick, rector), a men's club was organized with Mr. Robert K. Billingslea as president, and Mr. Edwin W. Shriver as secretary. The principal speaker of the evening was the Rev. Romilly F. Humphries, associate rector of Grace and St. Peter's Church, Baltimore.

THE CHOIR BOYS of St. Paul's Church, Sharpsburg, Washington county (the Rev. C. E. Shaw, rector), having been supplied with dime-registry banks, have started an enthusiastic campaign to raise a fund for the erection of a parish building.

THE VESTRY of St. John's Church, Hagerstown, Washington county, in recognition of the faithful and successful work of their

#### YOUR GROCER IS YOUR FRIEND

Of course you don't go to your grocer for advice as to what you shall eat, and yet you like to have him keep you in touch with the latest products of the food factories and the latest discoveries in dietetics. If you are one of his regular customers he is apt to call your attention from time to time to foods that he thinks will tempt your palate or appeal to the tastes of some particular member of your family.

Like every other merchandiser, the grocer must move forward with the procession. New things must take the place of old commodities which have fallen into disuse.

There is one product, however, for which the grocer will not offer you a substitute. He will not offer you a substitute for shredded wheat biscuit because there is no substitute. Shredded wheat biscuit is in a class by itself, a product that is unique in its wonderful adaptation to the needs of the human body. While whole wheat has been recognized for four thousand years as man's staff of life, it is through the process of steam-cooking, shredding and baking that it is made most digestible in the human stomach.

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rector, Archdeacon J. Poyntz Tyler, has recently made a substantial increase in his salary.

THE REV. LOUIS H. EWALD, who was recently ordained deacon in St. John's church, Hagerstown, has been given a pair of beautiful colored stoles by his brethren of the clergy who were present at his ordination.

# MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop  
Alumni of St. Paul's School, Concord, N. H.,  
Meet in Boston—Dean Marquis of Detroit  
Preaches at the Cathedral

THE ALUMNI of St. Paul's School, Concord, N. H., dined at the Hotel Somerset, Boston, a week ago, those present representing membership in the New England chapter. The Rev. Samuel S. Drury, rector of the school, and several of the masters were guests. The following officers were elected: President, Dr. Frederick C. Shattuck; Vice-President, Richard H. Dana; Secretary-Treasurer, John Lavalley; Executive Committee: Percival W. Clement, Edward D. Pearce, R. Clipston Sturgis, Richards M. Bradley, Harry K. White, Abbot Treadwell, George S. Mumford, Alexander Whiteside, Levi H. Greenwood, George Parmly Day, Thomas W. Streeter, and Clinton W. Davis.

DEAN MARQUIS of St. Paul's Cathedral, Detroit, Mich., preached a most forceful course of noon discourses at St. Paul's Cathedral the week of March 2nd. He had large congregations. Bishop Lawrence had these noon services the following week.

# NEWARK

EDWIN S. LINES, D.D., Bishop  
Secretary of American Church Union Lectures at  
Orange, N. J., on the Change of Name

THE REV. ELLIOT WHITE, rector of Grace Church, Newark, N. J., and secretary of the American Church Union, gave a lecture before the Men's Club of All Saints' Church, Orange, N. J., on Thursday evening, February 27th. The lecturer was welcomed by the Rev. Clarence M. Dunham, rector of the parish. A representative and appreciative audience heard "The Case for a Change of Name."

# OHIO

WM. A. LEONARD, D.D., Bishop  
Advance at St. Alban's, Euclid Heights—Change  
in Administration of Cleveland Institution—  
Notes

ST. ALBAN'S, Euclid Heights, during the three months it has been affiliated with St. Paul's parish, Cleveland, has accomplished much in advance work. There has been a splendid increase of attendance upon the services and Sunday school, and a vested choir of sixteen boys has been organized and are now rendering the music acceptably. The church building has been thoroughly repaired, cleaned, and lighted with electricity, and many outstanding financial obligations have been met, towards which contributions were received from members of the Church and those who are not. One of the latter class in making his remittance of money also made, unwittingly no doubt, a contribution to the importance of Church Unity. He wrote: "I was born a Baptist, educated a Universalist, joined the Congregational, and now occasionally attend the Unitarian church, but I am glad to help St. Alban's out of its difficulty."

IMPORTANT CHANGES in the administration of Holy Cross House, a home for crippled children, Cleveland, have recently been effected. Hitherto the house has been under the private management of the trustees of

the Guild of the Holy Cross, through whose heroic and self-denying efforts the institution has been maintained and brought up to its present high estate of efficient usefulness. In order, however, that the house might be placed in position to exercise larger claims on the public, through the assistance of the Bishop of the diocese, the guild has been enabled to secure for the house a separate incorporation of responsible business men, and to place it under the care of sisters of the Community of the Transfiguration as an institution of the diocese.

A QUIET DAY for women was conducted at Grace church, Cleveland (the Rev. Charles Clynch Bubbs, rector), by the Rev. William Otis Waters, D.D., of Chicago, on Thursday, March 6th, the subject of the addresses being the Beatitudes. The services began with a celebration of the Holy Communion at 10 A. M., at which, notwithstanding one of the coldest days of the season with high wind, seventy-five were present, the number increasing as the day advanced.

THE REV. G. A. MCGUIRE, M.D., field secretary of the American Church Institute for Negroes, has been in the diocese in the interest of the work with which he is charged. He made addresses at Sandusky, Elyria, Steubenville, and Gambier.

AT THE March meeting of the Cleveland clerics, held at Trinity Cathedral on Monday, the 2nd, the Rev. H. W. Jones, D.D., Dean of Bexley Hall, Gambier, read a paper of great excellence and decided constructive ability on "The Message of the Modern Pulpit."

# OREGON

CHARLES SCADDING, D.D., Bishop  
Work in the Coos Bay District—Nomenclature of  
Diocesan Clergy is Changed—Notes

ARCHDEACON CHAMBERS is spending the Lenten season in the Coos Bay district, assisting Dean Horsfall and the Rev. R. E. Brown.

# STRENGTH

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The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

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"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, is delicious as the cereal part of the morning meal, and invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

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ing. This section of the diocese has no railroads connecting it with the rest of the diocese, but there are seven churches in the district, served by two priests. The Archdeacon is aiding with lantern lectures on missions, and with special instructions on the Church.

THE BISHOP, with the consent of the Standing Committee of the diocese, has issued a pastoral, changing the nomenclature of the diocese as to the mission clergy. Hereafter the Bishop will be rector of all missions and the clergy will be known as vicars. This change confers the title of Dean on the Rev. H. M. Ramsey of the Pro-Cathedral, who has hitherto been known as the vicar.

A DAY of special intercession was observed in the diocese on Ember day, February 12th. The Bishop and as many clergy as could do so gathered at the Pro-Cathedral for the day and spent the time in meditation and prayer, the Dean leading in the meditations.

EMMANUEL CHURCH, Marshfield (the Rev. R. E. Browning, rector), is being moved from its old location to another part of the city so as to make room for the contemplated new church building, which it is hoped can be commenced this spring.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
The Presiding Bishop Spends Week in Pittsburgh—  
Junior Auxiliary Presents Mystery Play

THE RT. REV. D. S. TUTTLE, D.D., Presiding Bishop of the Church, spent the week, beginning March 3rd, in Pittsburgh, preaching five times at the noon-day Lenten services at Trinity church. He had as his subject, "Three Divine Institutions," speaking on the Family, the State, and the Church. On the afternoon of March 6th he conducted a service for the Woman's Auxiliary and all the other Churchwomen who could attend, in Trinity church. The Book of Acts formed the subject of his addresses.

ON FRIDAY NIGHT and Saturday afternoon the Junior Auxiliary of the Church of the Ascension, Pittsburgh, presented "The Little Pilgrim and the Book Beloved" in the parish house, to large and delighted audiences.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop  
Special Sermons and Addresses in Many Churches  
of the Diocese—Bishop Fawcett Preaches in  
Louisville and Rochester

DURING LENT the Very Rev. Chapman Simpson Lewis, Dean of the Cathedral of St. John, Quincy, has been giving two series of addresses on Churchly subjects which have drawn good congregations largely made up of members of the various denominations in the city. On week-nights he delivered a series on "The American Episcopal Church: Its Doctrines, Discipline, Polity, Ministry, Worship, and Sacraments." For Sunday afternoons the series was on "Great Secessions from the Anglican Church." The Rev. Canon William Osmond Cone, priest of the Church of the Good Shepherd, Quincy, has given daily addresses throughout Lent at evensong before interested congregations on Church history. The publication of these addresses has been requested. At St. John's church, Kewanee, the Rev. Wilford Ernst Mann, rector, on each Thursday evening has been giving lectures on "The Religious Poets," Herbert, Keble, Cowper, Wordsworth, and others. At evensong on Sundays he has been preaching a series of sermons on "Modern Evidences of Christianity."

BISHOP FAWCETT delivered noon-day addresses in the Board of Trade building at Louisville, Ky. last week, and this week he is delivering addresses in Rochester, N. Y.

THE LIVING CHURCH

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop  
Newport Rector Gives Addresses at Boys' Schools  
of the City

THE REV. GEORGE GRENVILLE MERRILL is giving biblical instructions every Sunday afternoon to the upper form boys of Cloyne School in Newport. He addressed the boys of St. George's School, Newport, on March 7th. On Thursday afternoons he is lecturing in Emmanuel church on "The Epistle of St. James and its Application to Modern Life."

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop  
Social Service Commission Meets in Springfield—  
Field Secretary of Social Service Visits Diocese—Illness of Worcester Rector

THE SOCIAL SERVICE COMMISSION of the diocese met recently in Springfield and adopted a plan for an open meeting and "Rural Exhibit" for the afternoon preceding the diocesan convention to be held in Greenfield, Mass., on April 16th. The Rev. David Sprague of Clinton was elected temporary chairman and his name suggested to the Bishop for confirmation as permanent chairman. The proposed new canon for appointment of diocesan social service commissions as suggested by the Joint Commission, was adopted. The commission drew up a resolu-

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tion to be presented to the next diocesan convention for endorsement, urging the U. S. Congress to increase the force of twenty-four naval chaplains to a number somewhere adequate to the needs of the fifty thousand officers and men of the U. S. navy.

THE REV. F. M. CROUCH, field secretary of the Joint Commission on Social Service of the Church, visited Worcester on the Fourth Sunday in Lent. He preached to large and interested congregations in St. John's and St. Mark's churches and met several of the students of Clark University interested in social service at a conference in St. Mark's rectory. There is much social service activity in the Worcester churches, along the lines laid down by the commission.

THE REV. HENRY HAGUE, rector of St. Matthew's Church, Worcester, has been seriously ill and by the advice of his physician will be unable to resume work until Easter. At present Mr. Hague is slowly improving. Mr. Hague is the senior rector of the Church in Worcester and generally beloved and respected. The curate, the Rev. Robert Seilhamer, is in temporary charge of the parish.

#### WYOMING

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

Visit to the Wind River Reservation Made by the Bishop and Archdeacon

BISHOP THOMAS, Archdeacon Dray, and the Rev. William Toole drove from Lander to the Wind River Reservation on March 6th, and visited points where the Church is carrying on work. In the evening they attended the regular service at the Government schools, and addressed the one hundred or more boys and girls assembled with their teachers. The following day the Bishop met the members of the Board of Managers of the Bishop Randall Hospital at Lander for the prosecution of business. The hospital is rapidly commending itself to the community by the efficiency of its service.

#### CANADA

Diocesan News from Across the Border

##### Diocese of Montreal

THE INDUCTION of the Rev. R. Y. Overing, as rector of St. Mary's Church, Montreal, took place on March 3rd. Bishop Farthing conducted the service and a number of the city clergy were present.—A SPECIAL MISSION for men has been arranged in St. Luke's parish, to be held in Passion week.—SOME beautiful memorials have been placed in the church at West Shefford, including a carved oak altar in memory of Mr. Ball, given by his wife, and an oak pulpit given by Mrs. R. Fisher in memory of her husband.—AT THE March meeting of the diocesan board of the Woman's Auxiliary on the 6th, a strong appeal was made for the Indian school at Wapuscow, where increased accommodation is much needed. Much sympathy was expressed for the Rev. J. Matheson, formerly of Onion Lake, in the loss of one of his eyes. The courageous tone of Mrs. Matheson's letter in speaking of this great misfortune, excited the admiration of the members of the Montreal Woman's Auxiliary when the letter was read to them.

##### Diocese of Calgary

THE ANNUAL REPORT of the Indian Missions in this diocese, just published, shows what steady progress has been made in each of the four missions during the year. The Blackfoot, Blood, and Peigan missions are visited by Archdeacon Tims, while the fourth, the Sarcee mission, is specially his charge. To the Blackfoot mission the Toronto Woman's Auxiliary has given \$1,000 to be divided as the authorities in Calgary see fit. At the Peigan mission the church room has been

converted into a second church by the addition of a chancel and other improvements, toward which the Indians themselves subscribed \$250. The church at the Sarcee mission was injured to some extent when it was struck by lightning last summer. The building is only three years old. The boys at the school in the Blood mission have been formed into a cadet corps and received their colors from the hands of the Duke of Connaught at the time of his recent visit. There is still some anxiety as to the financial aspect of the schools, as the increase given by the government which makes the grant now amount to \$100 each child, has been more than overbalanced by the increased cost of living and the larger salaries of the staff. The Woman's Auxiliary in the eastern dioceses contributes largely to the schools.

##### Diocese of Toronto

THE ASSISTANT BISHOP, the Right Rev. Dr. Reeve, visited Collingwood the first week in March. He preached at the special service commemorating the twenty-fifth year of the Woman's Auxiliary in that place.—THE HEADMASTER of the boys' school at Port Hope, the Rev. Dr. Bigby, has resigned his position, which he has held for the last ten years. A new headmaster has been appointed, the Rev. F. G. Orchard. He is at present headmaster of St. Alban's School, Brockville.—BISHOP SWEENEY was the preacher at the forty-fifth anniversary service of the church at Port Perry.—THE NEW RECTOR of St. Luke's Church, Toronto, will preach in the church, it is expected, on Easter Day. He has not yet begun his work in the parish.

##### Diocese of New Westminster

IT IS HOPED that the new church, St. Mary's, Vancouver, will be ready to be opened next July. The building is progressing rapidly, and when completed will be a handsome one, seating about 1,000 people.—THE FINANCIAL RESULT of the Palestine Exhibition, held in Vancouver recently, was a profit of about \$1,000.—THE DEATH took place in New Westminster on February 14th, of the Rev. Anstey Dorrell. He had been in the diocese for the last twenty-two years, but for the last few years not in active work on account of the failure of his eyesight.—THE January board meeting of the Woman's Auxiliary was held on the second Tuesday of the month in St. Michael's parish. Two new Junior branches are reported in Vancouver.

##### Diocese of Ottawa

IT WAS a delightful surprise to the Ottawa Woman's Auxiliary when an excellent portrait of their president for so many years, Mrs. Tilton, was presented to them by herself. It is to be placed in the Lauder Memorial Hall, Ottawa, and will be a pleasure to the whole Canadian Woman's Auxiliary of which Mrs. Tilton may be said to be the founder. Study classes during Lent are being held for Auxiliary members on the subject "The Island Empire of the East," one in the Cathedral by the Rev. Lennox Smith, and one in St. George's church, Ottawa, by the Rev. W. Craig.

##### Diocese of Quebec

THE CATHEDRAL BRANCH of the Woman's Auxiliary, Quebec, have received the warm thanks of the Bishop of Caledonia for their gift of \$100 to the mission boat, the Northern Cross.—BISHOP DUNN has called a meeting of the diocesan synod, to be held in the Cathedral Church Hall, Quebec, on May 27th next.

##### Diocese of Yukon

A STRONG APPEAL has been made for the church at Forty Mile, which badly needs a new roof. Bishop Stringer writes that this church, which was built some years ago by Bishop Bompas, his predecessor, is falling into disrepair and must have a new roof in order to save the furniture and also to make it possible to hold services there in rainy

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"THEODORE ROOSEVELT."

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MORE THAN one mission in the diocese has lately become self-supporting. The church at Vermillion is to provide for a rector in future. The winter's work in Emmanuel College has gone on well. In the absence of Archdeacon Lloyd in England, Archdeacon Dewdney has taken charge of the college. The accommodation for the men in residence is quite insufficient; the amount of space which is comfortable for thirty has to accommodate forty-four. Fifteen men are preparing for ordination in the spring, in the senior year.

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NO DUNNING

SOME YEARS ago Mr. M—, a young business man, who was also a good Christian, happened to be in a little town in the mountain region of Pennsylvania. He attended services in a small Lutheran mission which was struggling along as best it might, and soon became very much interested in its welfare. A little later the treasurership was placed in his hands. Wishing to put the church upon as businesslike a basis as possible, he proposed to the people that though they could not pay all their pastor's salary, they should contribute systematically to the other expense, and try to enlarge their gifts, year by year, until the church should be self-supporting. The congregation seemed rather apathetic; but at last a meeting was held at which each one pledged a certain fixed amount, to be paid some time within the year.

The treasurer himself promised a generous gift, and commenced at once to pay it in by small instalments. But the other subscribers delayed unaccountably.

Finally, one day, when the young man was in the principal store of the place, the proprietor, who had pledged a very small sum (though he was one of the richest men in the town), said to him, "When are you coming in for my subscription, Mr. M—? I've been expecting you to dun me for it for the last month. You know I promised you something at the church meeting."

"No, I did not know it," said the young treasurer.

"Why, I did. I promised you —," naming the amount.

The young man shook his head. "You never promised me a cent, Mr. B—," he said. "You promised that sum to the Lord. It is between you and Him. I am the treasurer of His church here; and when you get ready to fulfil your promise to Him, you can bring it to me as His steward, to be used in His work. But I, personally, have nothing to do with dunning you for it, as you seem to expect me to do. I shall never ask you for a cent of it—that's not my business."

The man fairly gasped. "See here, young fellow," he said, "our last treasurer went round and begged for the money, right and left, all the time."

"Did he get it?" said the young man.

The storekeeper slapped his knee. "Well, no, not very easily—that's a fact," he said, with a great laugh.

Before six months were over that man had given nearly double his original subscription, and had told the story of his conversation with the treasurer to every customer he had, with the result that the rest of the subscribers were influenced to pay up promptly, too. The church raised more money that year than it had ever done before, and took, unconsciously, a great step toward becoming self-supporting, and a noble stride in its spiritual life, by learning to give to God rather than to men.

This is a true story. Has it no lesson for those of us who may sometimes forget our obligations to God?—*Christian Intelligencer*.

"SMILE AND 'SPLAIN"

"How in the world do you get your children to act so quickly?" inquired a friend who had just dropped in, as she watched the busy, bustling youngsters of her neighbor as they were setting the table for their mother. "My children just 'dream' over everything I give them to do; it makes me fairly tear my hair with desperation sometimes."

"Yes, isn't it terrible the way a child can dawdle? Mine used to be fairly maddening." The mother smiled reminiscently. "I think I made them numb with my continual 'Hurry!' 'Now hurry up!' 'Oh, don't be so

slow!' One morning that littlest one looked up plaintively from her shoe-buttoning and said: 'Mother, when I get a little girl I am not going to tell her "Hurry! Hurry! Hurry!" all the time.'

"Of course I laughed, and, still laughing, asked: 'When you get two little girls and two little boys, and have to get them all up and dressed in the morning, and put up their school luncheons, and get their breakfast ready so they will be in time for school, and then wash the dishes and get to the dress-maker's at ten o'clock, what will you do if those boys and girls just won't help a bit?'

"To my surprise she began to button as if her life depended on it. 'Why, mother,' she answered, 'I would just smile and 'splain.'

"That gave me an idea. Instead of telling them to hurry until my words were absolutely meaningless I have 'smiled and 'splained' and given them the feeling of being busy and having lots to do. It works pretty well and we are all much happier. 'Smile and 'splain' would be a good motto in any home."—*Ladies' Home Journal*.

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