

The Living Church

Miss Sarah F. Smiley
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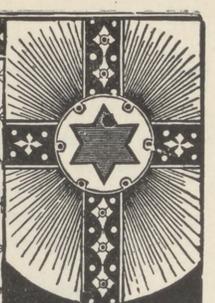


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Editorials and Comments

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

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LENT.

THE Lent season, upon which we are about to enter, throws steady emphasis upon the ascetic side of Christianity, now as always unwelcome to the world: fasting, abstinence, the stern denial of self, the sacrifice of the body for the good of the soul. To the worldly-minded this whole conception is a matter of amazement, but not so to the Christian mindful of his Master's words: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

For the Churchman to keep Lent suitably and earnestly, is a matter of very great difficulty at the present time.

There is an easy temptation to childishness in religion: to play at keeping Lent, as children play at keeping house. Archbishop Alexander thus describes this: "They feign a serious look, which lacks the spirit of reality. They doff a becoming blue, and don a becoming black. They give up what they care not for, but forswear discipline if it cuts across their trend of inclination. Like birds of passage, they dip their wings in the lake of penitence and fly on their way unchanged."

Let us start right, this year. In a few short hours the Church will begin again her march toward Calvary. We hear the voice of Christ: Bear Me company; share with Me the pain, the sacrifice, the travail of soul. Shall we respond in a spirit of childishness? Shall we not rather press forward in the journey, with these words of petition in our hearts and on our lips: "By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us."

While Lent is not primarily a season of missionary effort, in one respect it ought to be such in every parish. Lent is a time of revival, of renewal. We enter upon it, not only as individuals needing help, but quite as much as members of congregations. We must therefore be solicitous, not for ourselves alone, but also and even for all the baptized—especially for the lapsed, who, after having tasted of the heavenly gift, have dropped from their vocation and gone back to the ways of the world. There are many such, alas! in most parishes; perhaps there is one whom we might bring again; and perhaps to us God is saying: "Thou shalt not see My face, except thy brother be with thee."

To build one's self up anew in the love of God, and in the doing of it to reach out and help to build someone else up anew in the love of God: this is a true Lent, this the renewal most acceptable to God.

Let us approach Lent, in the spirit of King David's noble resolution: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The burnt offering of ancient times stood for the total dedication to God of him who offered it. Let us seek, this Lent, the spirit of the burnt offering: total dedication, nothing kept back. This, of course, will mean, a costly Lent; but the more our Lent costs us, in the way of sacrifice and self-denial, the more we may hope it will please God, and carry us forward in the way that leadeth to eternal life.

B.

BREAK OFF some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope once to see God; and some gleam of faith, and life, and love will stream down upon thy soul from the everlasting Fount of love. Follow on, and thou shalt never lose that track of light.—Edward B. Pusey.

AD CLERUM.

"Adest sacerdos non ignem gestans, sed Spiritum Sanctum; is preces diurnas fundit, non quod flamma caelitus delapsa sacra apposita absumat, sed ut gratia in sacrificium influens, per illud ipsum omnium animos inflammet et puriores reddat appenso igni excocto purgatoque."—*S. Chrysost., lib. 3, de Sacerdotio.*

"Praeceptum naturale est, ut homines hominum vicissim secreta custodiant. Ergo fides secretorum juris est naturalis, divini et humani. . . . Apud Christianos verò sanctior est fides secreti, adeo ut sacerdos sacrosanctum Eucharistiae Sacramentum occulto peccatori ministrare debeat, ne ejus crimen manifestat, etiamsi illud extra confessionem secretò noverit. Confessionis verò Sacramentalis tam religiosa est fides secreti, ut confessarius mille potius mortes subire debeat, quam vel minimum poenitentis peccatum revelare; si secus faxit, grave sacrilegium admittit. Et in hoc secreto nec Summus Pontifex, nec tota Ecclesia dispensare potest."—*Corn. a Lap., in Eccles. cap. 27.*

A BY-PRODUCT OF THE RECENT DECLARATION.

IN commenting recently upon the English Declaration on New Testament Criticism reissued with American signatures, we expressed the opinion that "self-respecting, broad-minded, thoughtful American Churchmen must decline to sign the compromising document which is submitted to them." We were not alone in feeling that, from many points of view, the Declaration was a sad mistake and one that was likely to do harm in the Church.

We have, now, a tangible example of the harm done. It comes to us in the form of a private letter from a Churchwoman whose name would be recognized as a guarantee of personal culture, literary ability, and intellectual acumen, a member of a New England parish whose rector's name is signed to the Declaration, and of a family distinguished in the literary annals of this country. This much we explain simply that the intelligent point of view of the writer of the letter may appear, and that her perplexity may not be dismissed as the foolish narrow-mindedness of a person intellectually incompetent to express an opinion.

Portions of the letter, necessarily excluding much that is of interest in the desire that no personalities shall be introduced, are as follows:

"I write because I feel sure that through your editorial columns, you will help many souls who are suffering because of the 'Declaration' . . . bearing the names of some men whom we had always supposed were staunch Churchmen. The fourth clause* seems to imply that these men wait for further critical examination of the Gospels, upon which they intend to base their belief, or unbelief; and *meanwhile* intend to officiate at the altar repeating words, the meaning of which is held reservedly. How can a conscientious Churchwoman take the sacrament from the hands of these men?"

"I have always supposed that the New Testament had been already examined critically by scholars. Why then must these men be dissatisfied? Were the examiners not able scholars?"

"I am constantly told that an idealist is not capable of receiving the truth, and must be counted out. Because if I did not believe in the Virgin Birth I should be a Unitarian, is given as sufficient reason why I should have no voice in criticism of the 'Declaration,' which can only be understood by *broad*, not *narrow* minded folk.

"What is a Broad Churchman? Does Broad imply radical? Must a man who is broad minded necessarily become tinctured with Unitarianism?"

"All these questions vex the minds of some of us, and the fourth clause looks like a trap set for the unwary. . . . After a sharp, witty discourse, a sermon on the life of our Lord seems dull and flavorless to some hearers. I have seen this over and over. The world at large enjoys being shocked, and the appetite for highly flavored preaching, destroys the taste for spiritual food.

"It is this which makes the 'Declaration' so pitifully sad. Pray pardon my taking the time of a busy man, but I am surrounded by Unitarians and constantly obliged to speak for the faith once delivered. This 'Declaration' has amused these people, and my heart is very heavy. I find in THE LIVING CHURCH a great joy. I watch for it every week. It always has a message. Will you not touch upon a few of these points?"

"Some of these men say 'We must treat doubters very tenderly';

* "4. Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision takes shape, may cling devotedly to the traditional details in question."

others declare their heresy boldly. Such men I recognize as Unitarians, and believe they should go where they belong.

"Must all the tenderness be extended to doubters? May not believers have a little? Dr. ——— seems to throw all his tenderness into the doubters' cause. There never was a time surely when believers were treated with such harshness. To stand firmly for the faith, seems to open one to a fire of reprimand and criticism. To suffer thus for the cause of Christ is, or should be, a delight; but alas, we cannot all be like St. Paul. If you lived in ———, the hot-bed of Unitarianism, you would be sad indeed. But the question which puzzles us is, where are the Bishops?"

There are two reasons why we have quoted this letter at such length. One is to show honest, well-intentioned Churchmen, who wish to be broad-minded, how much harm they are doing when they circulate such documents as this; the other is to reassure the many persons who, like the writer of the letter, are seriously perplexed over conditions in the Church such as can lead distinguished priests and laymen to sign such a Declaration.

We call this mental suffering a "by-product" of the Declaration. Its authors had no desire to produce suffering. They never dreamed that it was calculated to do so. "For they know not what they do," applies, no doubt, to most of them, and so we may reverently trust that the first prayer that ascended from the Cross may protect them even as it protects the well-meaning Roman soldiers who drove iron spikes through the hands and feet of the Son of God with wholly untarnished motives.

For Broad Churchmanship, so-called, bears no relation to intellectual breadth. In the New York *Herald* of February 11th, Dr. Huntington is quoted as calling the issuance of the Declaration "unwise," Dean Robbins as regarding it "rather weak and unconvincing," Drs. Dix and Manning as having declined to sign it, Bishop Greer as criticising it and saying that it "tends toward a partisan differentiation," while Dr. J. Lewis Parks writes to *The Churchman* to tell why he refused to affix his signature to it, and the weekly Church press has unanimously condemned it. We doubt whether there are men of greater intellectual breadth in the Church than these named above. That Broad Churchmanship and broad-mindedness are ranging themselves in different, if not in opposing camps, is becoming more and more apparent.

Our correspondent asks: "What is a Broad Churchman? Does Broad imply radical? Must a man who is broad-minded necessarily become tinctured with Unitarianism?"

We reply, first, by declining to assume that "Broad Churchman" and "a man who is broad-minded" are synonymous terms.

A distinguished Broad Churchman of national renown, a signer of the Declaration, one justly respected by men of all schools of thought, gives us this definition of Broad Churchmanship as it is held by those who avow it:

"I believe, and many with me, that the Truth as related to God, and His relation to humanity, is as infinite in the subtlety of its scope as His nature. I therefore think that no finite mind can apprehend but a segment of it at the best, and therefore, it is desirable to have full, free, and frank, and completely courageous expression of the thought and the hope of all sincere minds. To encourage and develop the new apprehensions of Truth respecting the Infinite God, there should be every encouragement to scholarly research, and to young men to feel free to enter upon the Ministry of the Church as their life service without fear of having their consciences under a supposed restraint due to a literal interpretation of ordination vows, framed at certain periods of the life of the Church by consensus involving a measure of compromise and with reference to a historical continuity of practice and association. It is no part of any desire of such Broad Churchmen as I refer to, to limit the thought or expression of opinion by extreme men of any school of thought or practice."

Thus we are obliged to conclude that Broad Churchmen recognize no restraint, no obligation whatever, as imposed by ordination vows. Such vows, when taken, are absolutely meaningless, and involve no necessity for teaching any fixed doctrine. For our part, welcoming the definition as showing the avowed position of these men, we have no hesitation in declaring that such a position is not, from any point of view, intellectually a broad one. It is, rather, a denial that the fulfilment of a vow is obligatory upon one who voluntarily assumes it, and that, in turn, is sheer dishonesty. We should not, ourselves, have dared to assume that Broad Churchmanship in its essence involves the position we have quoted; but the interpreter of the platform of that party is one who is eminently qualified to speak for his associates, as would be recognized were we at liberty to name him. The result is, of necessity, that, more and more, the broad-minded men of the Church are found outside the

ranks of Broad Churchmen. Our correspondent must not confuse the two.

THE HARM done by this Declaration is in the suggestion, never directly asserted, that we have no sure basis for asserting the truth of what we profess to believe in the creeds, and no body of truth except what is discovered by human research. If that be so, then we are logically bound to say with St. Paul, "then is your faith vain; ye are yet in your sins."

Men who are accustomed to think, cannot fail to see this deadly *terminus ad quem* to the position that is taken by those who write in this way. No doubt many of the latter fail to carry their doubts to their logical conclusion; but men of intellectual breadth cannot fail to perceive it for them.

Yet at the same time, persons aggrieved and suffering as is our correspondent, should remember that an unworthy or a mistaken priest ministers a perfectly valid sacrament. The gift bestowed, whether in the greater sacraments or in the lesser, is the gift of God, and comes with undiminished force through the hands of any priest. The sanctity of, or the lack of sanctity in the priest, neither adds to nor detracts from the gifts of God.

And again: we say without hesitation that the position we have criticised is essentially dishonest; let no one assume that we charge the *men who hold it* with being dishonest. They hold that position, honestly believing it to be tenable, and honestly intending to be honest. That they do not perceive the falsity of their position does, indeed, compel us to deny that they are broad-minded; it does not impel us to charge that they are dishonest. Herein is where we can cheer those who, with our correspondent, are seriously troubled at the condition in the Church which she perceives. Being, herself, both logical and broad-minded, and assuming that those who have signed this unfortunate Declaration are the same, she applies the logical conclusion to their desires and intents; and therein her logic leads her to a fallacy. These men are not intentionally dishonest or untrue to the Church, nor do most of those among them who are clergymen view the sacredness of an oath as one whit less binding than do we. They mean to be thoroughly honorable. Once let them become convinced that the position which they have taken is a false one, and they will withdraw from it with all their might. The condition in the Church is not nearly so serious as though we were confronted with a body of unscrupulous men, who cared not for the dictates of honor. Stern logic will ultimately prevail. We have not the slightest fear for the safety of the Church from the present condition. One of two things will happen: Broad Churchmen as a whole will recede from the narrow, indefensible position which they now assume, simply because they are, as a whole, too broad-minded, too thoroughly honest to maintain an intellectual fallacy permanently; or, the drift of broad-minded men away from avowed Broad Churchmanship continuing, none will be left to call themselves Broad Churchmen, but the little men, whose application of the name to themselves will simply cause a smile, as too frequently it does even now.

One caution we must add. The saddest thing that could occur in the Church would be for two groups of men to contest among themselves which are the broadest-minded. Both would thereby be convicted of narrowness if they did. We trust Catholic Churchmen, at least, will be guilty of no such littleness. As between two systems of thought, we have no hesitation in averring that Catholic Churchmanship is vastly broader than is Broad Churchmanship. As between adherents of the two systems, we make no such claim. If others choose to vaunt their breadth, let us not emulate them. We have known many truly broad-minded Broad Churchmen—all honor to them for their breadth; we have known many intensely narrow Catholic Churchmen—all honor to them for following an ideal which they were intellectually incapable of fully realizing. We have more frequently been saddened by the narrowness and littleness of Catholic Churchmen—in failing to support missions, in being unsympathetic, in mere ritualism without a substantial foundation, in quarrels among themselves, in aloofness from grave moral issues affecting Church and State—than we have by the application of the term *Broad* to men and movements concerning whom it is a misnomer. The latter is of little importance, and does not trouble us. Let Catholic Churchmen seek to be broad but not to vaunt it. Let them, while denouncing as dishonest a system that does not recognize the inviolability of the ordination vow be generous to men who do not perceive the dishonor of the system.

We sympathize with the plaint of our troubled correspond-

ent: "Must all the tenderness be extended to doubters? May not believers have a little?" But the comfort is in reflecting that if men were large enough in their sympathies to view "doubters" and "believers" in their right relation to each other and to the Church, they would hardly have fallen into the narrow position with respect to their duties in which she perceives them.

It is right to be sympathetic with honest doubters; it is wrong, and intellectually narrow, not to give closer fellowship to believers. But where men are too small to do both, let not believers in the Divine Word be troubled. They have the peace which passeth all understanding.

Just because we have large confidence in a very considerable number of the signers of the recent Declaration, and the fullest sympathy with them in their endeavor to plant the faith of Christian people upon an impregnable rock from which it can never be moved, we believe that many of them will ultimately dissociate themselves from a party that does to-day, by its own avowals, lend color to the charge that its system is founded on an intellectual fallacy and on essential dishonor.

CHICAGO is undergoing one of her periodical waves of reform, the suppression of all-night dances and the increase of saloon licenses to \$1,000 being the immediate issues, the latter of which has failed of enactment in her common council.

The evil of all-night public dances is probably the very climax of feeders of the social evil. As the *Tribune* points out, it pulls down hundreds of young girls and young boys and men who would not enter a saloon; and it is incredible that parents, in so many instances, evince not the slightest concern at the presence of their children in the disgusting resorts that serve, by these means, as feeding places to those that are worse. Nor are these public dances confined to the congested quarters of large cities. The small village, with its hall over the saloon and its Saturday night dance for all who choose to come and pay the small admission fee, though perhaps less disgusting in scenes immediately transpiring, is more far-reaching and hardly less demoralizing in its ultimate influence.

We believe the Church could play a more important preventive part in such communities and localities, than commonly she does. We recall an instance in a rural community of the West, in which the proposition to build, by subscription, a public dance hall, was met by the rector of the parish with the prompt reply: "Yes; we will have the dance hall, and the Church will build and maintain it." The Church did build and maintain it, with the result that character and not silver was the badge of admission, and all the lowering tendencies that are inseparable from the common country dance hall are entirely wanting in that community.

Why should not the Church do likewise in other small places and in those parts of our great cities in which the public dance hall is a menace to the morals of the community?

Granted the necessity for rigid supervision, the more "open" the morals of a neighborhood, the more important is this preventive precaution. Once let us recognize that the desire for amusement is a legitimate one which the Church cannot and ought not to suppress, and the right of the Church to guide in amusement follows.

FACT in the arrangement of news is one of the features that might well be commended to the attention of metropolitan editors. As an instance that cannot be said to establish the possession of a high degree of that happy faculty, we observe in both the *New York Herald* and *New York World* of January 29th the following combination of two independent pieces of news under one heading:

MAD DOG ATTACKS CLERGYMAN.

[SPECIAL DESPATCH TO THE HERALD.]

WINSTED, Conn., Sunday.—A small rabid dog attacked the Rev. S. Wolcott Linsley, rector of St. James' Episcopal Church, as he was walking in the street yesterday afternoon and bit a piece out of his trousers. The dog was killed.

The Men's Club of the Second Congregational Church last night debated the question, "Resolved, That the keeping of dogs is a benefit to the town." Judges decided the debate in favor of the affirmative side.

ANSWERS TO CORRESPONDENTS.

X. Y. Z.—The subject is too large to be satisfactorily treated in this brief space. Read Whitman's *Holy Orders* (Longmans, \$1.40), especially Chapter IV.

ECCLESIASTICAL REFORM IN RUSSIA OUTLINED

Council of the Church to be Convened

THE SPANISH MARRIAGE AND OTHER SPANISH MATTERS

France and the Separation Act

The Living Church News Bureau
Paris, February 1, 1906

RUSSIA.

AS matters quiet themselves in Russia, and the epidemic of strikes and revolutionary movements passes, no doubt the question of a somewhat altered front, in Church matters, will again come forward. It may be remembered that, previous to these last internal disturbances in the country, the project of reviving the Patriarchate had been mooted. Church affairs seem to be beginning now to receive the attention of the Government.

The Emperor has addressed to the Metropolitan Antonius, President of the Holy Synod, a rescript in which he says:

"The Holy Synod, having manifested in the spring of last year a desire to see the convocation of an extraordinary national council for the settlement of ecclesiastical affairs, I judge it opportune to cause reforms to be carried out in the organization of our national Church on the basis of œcumenical canons."

To this effect the Emperor purposes that the Metropolitan Antonius should, in conjunction with the Metropolitans of Moscow and Kieff, fix the date of the convocation of the said council, "so much desired by the faithful sons of the Church."

It is curious to mark, in connection with this, how in three countries, France, England, and Russia, an "adjustment" of Church and State matters appears to be imminent. In France, the famous Law of Separation has come into force since the beginning of the current year. In England, a new Parliament is coming into being, which will, in all probability, not leave the burning question of altered relations between Church and State very long in abeyance. The unexpectedly great Liberal majority in the House points towards this, as far as we are concerned. In Russia, as shown above, the spirit is abroad of some change or another. Though it is little likely that any severance in that respect will take place in the Tzar's dominions, it is not improbable that this year will see a different understanding between the two factors established. The idea of Church, and the voice of the Church, are too strongly rooted in the minds of the people at large and the peasants in particular, to allow us to suppose that the hostility of a minority will lead to any signal outrage of the Church's rights and privileges. But that some "adjustment" will ensue is extremely likely. That a certain vindictive feeling is abroad is evident, as the following telegram tends to show:

"On February 19th, a young man was arrested, taken in the act of trying to blow up the Church of St. Nicholas at Moscow. A similar attempt is reported to have been made at Odessa."

SPAIN.

The Spanish marriage, and the meeting of the International Conference in Spanish territory, brings Spain somewhat into evidence among the nations from the point of view of political and domestic relations. But each event has a side which is touched by matters that concern religion or, at any rate, Com-munions of the Faith Catholic.

Since Queen Mary and her marriage with King Philip of Spain, there has never been any alliance between the crowns of England and Spain. Although the Princess Ena, humanly speaking, is very far removed in succession from the English throne, she is still in the line. Queen Mary was a Roman adherent, so there was no difficulty in respect of creed. But Princess Ena is not. The Spanish Crown admits of no sharer in its honors who is not a "good Catholic." The young princess must, therefore, profess the creed of her future husband before the Cortes will permit any acknowledgment of the alliance, or ratify its consummation. The young princess—reputedly Anglican—will duly have to take the required step. Numberless journals have busied themselves with the question, "When will she profess?" "How will she profess?" "What recantation will she be required to make?" "Or any?" Will the simple fact of being married, with the Pope's benediction and her own assent to have thus become a "good Catholic" suffice? These are some of the possibilities enunciated by the press. I give them for what they are worth.

The political matter has a religious side as well. The

wishes and anxiety of the Pope on the subject of the religious orders located in Morocco (and for their protection) will be represented by the Austrian delegates. At the present day in northern Africa, the Capucins, Franciscans, and white Fathers of Argel have missions, and their humanizing influence upon the natives is not a matter that can afford to be lost sight of.

The death of Cardinal Spinola removes a marked character from among the episcopate of Spain, and a brilliant figure. Not only was the Cardinal a saintly man, but his natural modesty of disposition and abundant charities were proverbial. The eldest son of the Marquese de Spinola, he renounced his rights to the title in order to devote himself to the Church's work. His talents and "virtues" after much experience in parish work in Seville raised him to the episcopate, in 1880, as titular Bishop of Millo. From being head of the diocese of Coria he was promoted to be Archbishop of Seville; and only last December was advanced to the rank of Cardinal by the present Pope.

FRANCE.

Two very different persons in matters that touch the Faith, have written mark-worthy brochures on the question of "Separation" in France. One is the Comte de Houssonville, Academician and zealous Roman Catholic; the other is M. Paul Sabatier, well known for his devotion to San Francois d'Assisi, and the admirable life of that saint, which he has written. M. Paul Sabatier is a French Protestant.

But differing in views, these two critics of that which is taking place come almost to the same conclusion, viz., that the Church in France will gain by its separation from the State.

The new law, Comte de Houssonville holds to be an unmitigated evil for the State, but a blessing in disguise for the Church. The loss to the State, it is pointed out, will be twofold. First, in many of the country parishes there will be very great difficulty in supplying the spiritual wants of the people—some of the churches may even be closed, or put to secular uses. The poor will be robbed of their religion, and the State will suffer from the consequent deterioration in their morals. In the second place, France obviously loses abroad the power and prestige which belonged to her as the first of Catholic Powers. To the Church there will result at once the great gain that her Bishops and priests will no longer be nominated by a Minister of State, who may be a Protestant, a Jew, or an atheist. In spite of the temporary difficulties which must of necessity result, the separation will restore to the Church her dignity and her independence, and will permit her, with a strong episcopate and an apostolic clergy, to undertake afresh the evangelization of France.

Thus much on the Roman Catholic side.

Of M. Sabatier's enunciations, a critic in the *Revue Catholique des Eglises* epitomizes the sense thus:

"Always after a defeat the conquered search the reason of their failure, the better to resist in the future. Out of France, people have been eagerly enquiring what were the causes. In England, M. Paul Sabatier has been enlightening the public through the *Times* newspaper, and telling French Catholics some home truths, Protestant though he be. The writer has very truly brought to light the fact that the measure was not in reality a political measure, but the inevitable result of a religious crisis. The Parliament, in voting the Separation, simply registered 'a situation that was an accomplished fact, and sought to establish a 'modus vivendi' under the circumstances.'" The critic goes on to say that M. Sabatier had somewhat forced the note, and will not excuse him for "reverting to the twice-buried Dreyfus case, or for drawing conclusions of the worth of the French priest" from what he (Sabatier) terms the "hypocritical mask on the faces of Seminarists."

"But he is willing to pardon him for the abundant evidence he supplies that whatever the direction may be towards which the Church in France is marching, it is not steering a course for the North Pole of Protestantism." All this is rather freely rendered, but it is the gist of the brochure.

The question of the Inventory of Church Furniture, by the secular powers, has brought about the first marked episode in the present relations of Church and State in France. The clergy, at the instance of their superiors, have afforded all facilities to the officials sent to carry out the *reglement* of the new law. But, unfortunately, the directions given to these officials pointed to an act that is considered little less than sacrilege by all "good Catholics," viz., the opening of the Tabernacle containing the "Reserved" on the altars of churches, by secular hands, in order to appraise the value of the sacred vessels within it.

I venture to quote a letter from the *Church Times* of last

Friday, which gives the episode in full, and tells the story best:

"The Abbé Gayraud and M. Grousseau have lost no time in attacking this 'reglement d'administration publique' on this subject in the Chamber. And the Government, to all intents and purposes, and much to their credit, have acknowledged the mistake.

"Upwards of twenty-five Archbishops and Bishops have, as one man, 'charged' their clergy on the subject, in more or less stringent terms. Their injunctions were all in accord with the keynote struck by the Archbishop of Paris.

His initiative is best given in his own words:

"Cette mesure provoque une emotion d'autant plus legitime qu'elle blesse profondément la delicatesses du Sentiment Catholique.

"Comme eveque je ne permettrai jamais une telle atteinte au respect dû à la sainte Eucharistie.

"Vous vous bornerez done, Monsieur le Curé, le cas échéant, à déclarer vous-même le nombre et la valeur des vases sacrés que le tabernacle renferme; vous pourrez même, s'il est nécessaire, engager, par une affirmation solennelle, votre parole de prêtre; mais vous ne consentirez jamais à ouvrir le tabernacle. Vous le demander serait entrer ouvertement, des le début de l'application de la loi, dans la voie des aggravations redoutées."

"Backed by this common expression of indignant feeling, the interpellating members had not a very difficult task before them. Their straightforward attack elicited from M. Rouvier (President) the question to Mr. Merlou:

"Have you any explanations to offer concerning the conditions under which the text of the instructions was framed?"

"Answer.—On devra se contenter de la parole du pretre, et nos instructions ne sont pas sensiblement différentes de celles données par l'Archeveque de Paris.

"The agent making the inventory must accept the declaration of the priest (regarding that which the Tabernacle contains), and our instructions do not differ very sensibly from those given (to his clergy) by the Archbishop."

GEORGE WASHINGTON.

THE ENGLISH CLERGY LIST.

BY THE REV. WILLIAM COPLEY WINSLOW, D.D.,

I HAVE just been glancing through Nisbett's *Church Directory* (English), and comparing it with *The Living Church Annual*, and perhaps your readers will appreciate with me the humors as well as the data of my comparison.

Allen appears 65 times in the former, 14 in the latter list; and other names in this proportion: *Brown*, 187, 42; *Jones*, 473, 26; *Smith*, 321, 59; *Williams*, 345, 31; *Wilson*, 113, 24; and, singularly, *Wilkinson*, 70 to 3; *Wright* is 93 to 19; *Day* stands 40 to 3 and *Knight* 31 to 4; *Brooks* has 10 to 8, and *Phillips*, 90 to 10. It is superfluous to add that neither list has now a *Phillips Brooks*. There are 66 named *King* to our 2; and but one *Kingdom* to the 66. So there are six *Princes* to our one, and 11 *Dukes* to our nought. Still, we have 6 *Lords* to their 14. Each of us has a *Monk*; but other ecclesiastical nomenclature favors the English clergy, thus: *Bishop*, 18 to 8; *Dean*, 8 to 3; *Cannon*, 3 to 0; *Priest*, 2 to 0; *Deacon*, 9 to 0. Imagine a *Bishop*, a *Priest*, or a *Deacon* called to the episcopate! There are 4 *Husbands* and 2 *Grooms* in Nisbett. Academically, too, the ratio is: *Proctor*, 9 to our 0; and *Donne*, 5 to our 0.

The Church of England has 49 *Fishers* to our 3, and 31 clergy named *Fox* to our 1. *Lock* includes 6, *Key* 5, *Keys* 1; but the *Annual* does not have either *Lock* or *Key*. We have a *Duck*, and England a *Duckei*. One *Prime* belongs to each.

Nisbett should at least give a page of statistics (of which the *Annual* is so full), and we can only estimate the English clergy at 32,000 to 33,000, to our 5,302.

Propos to honorary degrees: so few degree-conferring institutions exist in Great Britain, and so vast is the English clergy list, that we can better pardon the appetite of some of them, even for an *American* doctorate.

It is small things that, just because of their smallness, distress and upset us. I mean the weight of daily care, which in their small details of personal expenditure, and in the careful routine of a household, and in the rearing of children, and in the society of friends, and in the outside duty, and in private affairs, singly and separately is sufficiently burdensome; but altogether, and on one set of shoulders, is sometimes felt to be more than the strength can bear. Those anxious lives, tempted to be fretful, and hasty, and self-important, and fussed with their incessant activities, may, if rightly interpreted, and manfully grasped, settle down into round and sunny centres of regular, and peaceful, and fruitful activities. Where there is prayer, there is peace; and God, who makes every duty possible, knows, helps, and cares.—*Anthony W. Thorold*.

ATHANASIAN VICTORIES IN PROCTORIAL ELECTIONS.

Several Elections to English Convocations.

THE EDUCATION QUESTION DISCUSSED IN ENGLAND.

The Living Church News Bureau
London, February 6, 1906

THE London Proctorial election has thus far taken place in the Archdeaconry of Middlesex, with the same result as in the Archdeaconry of London—in favor of the two Athanasian candidates, Prebendaries Ingram and Villiers. It may be well to point out in passing that each beneficed clergyman in the diocese is entitled to give his vote for any two of the four candidates. The Archdeacon of Middlesex held his Court for the election of two Proctors in Convocation for the diocese of London at the Church House, Westminster, yesterday week. Prebendary Storrs, vicar of St. Peter's, Eaton Square, nominated Prebendary Villiers, and Prebendary Paget (the newly appointed Bishop Suffragan of Ipswich) seconded. It turned out that Prebendary Villiers was not particularly happy in his selection of a proposer of his election, for Prebendary Storrs said that he was not in accord with Prebendary Villiers on the Athanasian Creed question, though neither could he agree with the proposed remedy for the so-called difficulty in regard to that Creed. He supported Prebendary Villiers on account of his "splendid work" in Convocation. Prebendary Ram, vicar of Hampton, Middlesex, nominated Prebendary Ingram, and the Rev. Lord Victor Seymour, vicar of St. Stephen's, South Kensington, seconded. Prebendary Shelford, rector of St. Martin's-in-the-Fields, nominated Canon Pennefather, and Canon McCormick, rector of St. James', Piccadilly, seconded. Prebendary Barker, rector of St. Marylebone, nominated Dr. Robinson, and the Rev. W. R. Inge, vicar of All Saints', Knightsbridge, seconded. On a show of hands the following result was declared amid cheers: Prebendary Ingram, 95; Prebendary Villiers, 91; Canon Pennefather, 74; Dr. Robinson, 67. A poll was demanded on behalf of Canon Pennefather. The counting of the voting papers will take place to-morrow.

The Bishop of Worcester has held a Court in the chapter house of the Cathedral for the election of Proctors. There were three candidates—Canon Waller of Coventry, who had represented the diocese for the last fourteen years; the Rev. O. Mordaunt of Hampton Lucy; and the Rev. G. Arbuthnot of Stratford-on-Avon. The vicar of "Shakespeare's Church" was distinctly an Athanasian candidate. Upon a show of hands the voting was in favor of the rector of Hampton Lucy and Canon Waller. A poll was demanded on behalf of the Rev. G. Arbuthnot. The counting of the voting papers has resulted in the election of Rev. Mr. Arbuthnot and Canon Waller.

The *Guardian* is publishing the full text of the two notable lectures on "The Church in France," which have recently been delivered at the Royal Institution by Mr. J. E. C. Bodley, the author of the well-known book on *France*.

The *Church Times* is glad to hear that the Rev. Percy Dearmer's *Parson's Handbook*, now published by Mr. Frowde of the Oxford University Press, is being once more thoroughly revised in view of a new edition to be issued in the spring.

The newly restored chapel of St. Nicholas, within Carisbrooke Castle, recently dedicated as a national memorial to King Charles the Martyr, was used for the first time on January 30th, the date sacred to remembrance of his martyrdom. The service used was from the Prayer Book of 1757. The acting chaplain preached from the text, "Fear God, honour the King." The hymn was "Palms of glory, raiment bright," and the national anthem was sung at the close. The floral emblems deposited round the beautifully quaint little equestrian statue of King Charles I. at Charing Cross were, if anything, more numerous this year than on some previous occasions.

Surely the only right way to deal with abuses affecting the Church is to keep on attacking them until they are removed by sheer force of Church opinion. And therefore I am glad to note the strong line that has been adopted by the Free and Open Church Association in reference to the Three Choirs Festival. At a recent meeting of the Association, held at the Church House, the following resolution was passed:

"That the Festival of the Three Choirs, as at present conducted in the Cathedrals of Gloucester, Hereford, and Worcester, is open to serious objection, inasmuch as it interferes with the regular daily worship of Almighty God, which is the primary purpose of a Cathedral Church, and the use of the Cathedral for private prayer, and also encourages the sale for money of the opportunity for worship,

thereby bringing discredit upon the Church and setting a bad example to the parish churches in the three dioceses. That a copy of this resolution be forwarded to the Bishops of the three dioceses and to the Deans and Chapters of the respective Cathedrals."

The appointment to the vacant rectory of Walpole St. Peter, Norfolk, in the gift of the Crown, has been awaited with special interest, on account of being the first piece of ecclesiastical patronage for the new Prime Minister. And he does not seem to have done at all badly. The appointee is the Rev. H. C. Stanley, who has been assistant curate of Sandrigham, West Newton, and Babingley, Norfolk, for the past three years. A son of the late Gen. Sir Charles Stanley, he is a Cambridge and Cuddesdon man, and was ordained priest in 1896. It is thought by some that Mr. Campbell-Bannerman, in acting as Constitutional adviser to the king in regard to the ecclesiastical patronage of the Crown, will himself be advised by the Lord Chancellor, who is a Scottish Churchman.

The coming educational crisis in this country is naturally making the Education question overshadow all others in importance before the Church as well as the nation. A meeting of Churchmen, who in their politics are identified with the Radical party, some of whom being members of the so-called "Church of England Liberal and Progressive Union," was held last week at St. Mary's Institute, in connection with St. Mary's Church, Bryanston Square, under the presidency of the Rev. H. Russell Wakefield, rector of the parish. About sixty clergymen were present, and some few laymen. All present seemed to be agreed that the Education Act of 1902 must be amended in a Radical way—so far as to include supreme popular control of all public elementary schools, and the abolition of religious tests for teachers in such schools; but on the question of religious instruction, the meeting failed to arrive at an agreement. The Rev. Mr. Russell Wakefield formally proposed the scheme which he had already first advocated in the columns of the *Times*—namely, that of what he called "common Christian religion"—or, in other words, Undenominationalism—to be taught on three days a week in all public elementary schools. This proposal was supported by Bishop Welldon of the Westminster Chapter, who greatly feared the secularization of schools, while opposed by the Rev. F. L. Donaldson, vicar of St. Mark's, Leicester. After discussion, the Rev. Stewart Headlam, the leading Christian Socialist in succession to Maurice and Kingsley and warden of the Guild of St. Matthew, moved an amendment to the chairman's resolution restricting the school-curriculum to purely secular subjects. In his contention, which was in the main identical with the policy of the Socialist section of the labor party, he received support from both the Rev. T. A. Lacey and Rev. Stuckey Coles, principal of the Pusey House. Ultimately the Rev. the Hon. James (Father) Adderley proposed the appointment of a small committee to draft a statement of principles which should be submitted to an adjourned meeting. This was seconded by the Rev. Edward Denny of St. Peter's, Vauxhall. Rev. Mr. Russell Wakefield accepted the proposal, saying that he thought the meeting was evidently unwilling to accept either his own proposal or Rev. Mr. Headlam's. The committee, as appointed, consists of the Rev. Messrs. Russell Wakefield, Stuckey Coles, Stewart Headlam, Edward Denny, and Mr. D. C. Lathbury.

The Primate, writing to the Rt. Hon. J. G. Talbot, M.P., on the Education question, seems to entertain a more hopeful view than is shared by most Churchmen at present regarding the forthcoming educational proposals of the Government. He is willing to believe that, like its predecessor (*sic*), the Government desires to act with fairness all round:

"I may be over-sanguine, but I cannot believe that the problem of reconciling the results of the recent election with the maintenance of the principles for which Churchmen have contended is really insoluble."

Mr. Talbot had thought that some words from the Primate might be helpful to those who want now to make up their minds as to what they ought to do if a law were passed which traversed their conscientious convictions; and, like many of the Primate's correspondents, he had hinted at the possibility of what is called "passive resistance." On this point the Primate expresses his emphatic opinion that "in no circumstances within the range of practical possibilities" could such action on the part of Churchmen be justifiable. He further expresses his counsel as follows:

"Should we, in spite of all our efforts, be called upon to endure the enactment of a law which violates our conscientious convictions as to what, in the highest interests of the children, is educationally

right and fair, we must set ourselves with strenuous perseverance to get it mended. But, at least, while it remains the law, constitutionally enacted and constitutionally applied, loyal Churchmen will act as law-abiding citizens of the Christian country."

Quite a number of the Bishops have already expressed themselves on the Education question, and it is gratifying to note that those who have done so seem prepared to fight both against Undenominationalism and Secularism as a State policy. Preaching at Edgbaston on Sunday week, the Bishop of Birmingham said he was sure the modern State could not undertake to define or regulate religious teaching. It was quite certain, moreover, that if parents were to determine the character of the religious teaching to be given to their children, it must be under the supervision of the various religious bodies to which those parents belonged. All denominations must be treated with a perfect and rigid impartiality. Unless he was very much mistaken, their religious convictions, their faith as Christians, most of all their faith as Churchmen, was going to be subjected to very severe trial. They must be ready to suffer for their faith.

The Bishop of Liverpool, writing in his *Diocesan Gazette*, says that no doubt Churchmen will be called upon to defend the great principle of definite religious teaching in the Church schools. The Bishop notices with satisfaction that there is a growing convergence of opinion that one thing to be borne in mind is that the children must be educated in accordance with the belief of their parents.

The Bishop of Manchester, writing to the *Times*, says that not even the most crushing electoral triumphs can make it right for the victors "to inflict upon the vanquished that which they, when they were in the minority, declared to be a violation of conscience and outrage on fundamental principles of justice."

But by far the most powerful utterance at once against the scheme of undenominational religious instruction and in favor of the denominational system, has been voiced by Lord Hugh Cecil in a letter to the *Times*. He says:

"The truth is that the undenominational theory of religion is not merely different from but distinctly antagonistic to the teaching of the Church of England. As the Catechism shows, the whole fabric of moral and religious instruction given by the Church is founded on the idea of membership of a body." Undenominationalism is, says Lord Hugh, *pace* Mr. Birrell, the Minister of Education, essentially sectarian, "for it leads to the rejection of Churchmanship." As an alternative let us urge, he says, the only solution which is truly equitable—namely, "that the State should undertake to do in elementary schools what it already does in reformatory and industrial schools, and to bring up the child in the faith which its parents may choose." He says that we shall be told with truth that it is vain for Churchmen to hope to guide the deliberations of the new Parliament. His reply is that certainly the new Parliament will have its way; it will do its pleasure. But we are not bound to acquiesce. The vital thing is that we should never assent to a settlement which we believe would be both unjust and irreligious. Continuing, Lord Hugh writes in this nobly impassioned strain: "The life of the new Parliament will extend for five or six years, and then it will pass away and give place to a successor. Let us cheerfully remember that we fight the battle of the Church—of the Church who counts her days by centuries and even by millenniums. To her serene and venerable eyes, which have watched the rise and fall of unnumbered errors, a six year vogue of undenominationalism need be no terrifying spectacle. We can wait and spend the time that elapse before the next election in instructing and stimulating public opinion by all those means which are at the disposal of the citizens of a free community. Time is on our side. The electorate honestly wish to do what is right; and with those so-minded the unanswerable logic and the unstained fairness of our proposals must in the end prevail."

Sir Alfred Thomas, chairman of the Welsh Parliamentary Party, speaking at Abercynon, Pontypridd, last night, stated that a guarantee had been given by the Prime Minister that a Welsh Disestablishment measure would be brought forward not later than the third session of the new Parliament.

J. G. HALL.

WE ARE NOT poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor.—Lord Macaulay.

MISSION BOARDS ON CHINESE SITUATION

Conference of Organizations finds no Cause for Serious Apprehension

CHURCH CLUB DISCUSSES "RESPONSIBILITIES OF LAYMEN"

Brotherhood Will Have Paid Secretary for New York and Vicinity

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, February 19, 1906

THE news from China, received at all local headquarters of mission societies and boards, has been of late so disquieting that a meeting of board secretaries and other officers was held in the rooms of the Presbyterian Board on Friday of last week to discuss the Chinese situation. Our Board of Missions was represented by several of its officials, as were the Presbyterian, Methodist, Congregational, Baptist, Reformed, and other mission organizations. As a result of the conference the following minute was adopted, and copies are to be sent to all missionaries in China as expressing the opinions of the missionary secretaries:

"The Conference, composed of 56 persons, representing eight mission boards, while recognizing the gravity of the present situation and the possibility of serious trouble, expressed the conviction that there is not as yet extreme reason for apprehension. Communications received from many sections of China as a rule indicate quiet conditions.

"An outbreak of the nature of a Boxer uprising under sanction of Government is believed to be quite improbable, as all are convinced that the rulers of China as a class would deprecate any attack upon foreigners. Local disturbances are possible at all times and it cannot be denied that anti-foreign sentiment, and anti-American feeling in particular, are extending in some sections. The missionaries have been charged to exercise all prudence and it is confidently believed that, extraordinary circumstances excepted, they can secure protection should danger arise."

A committee with seven members was appointed by the Conference to confer from time to time as occasion may arise, and if conditions should later warrant it, the Conference may again be called together. The Methodist Board has since made inquiries by cable of many of its Chinese stations and the replies are in every instance reassuring.

"RESPONSIBILITIES OF LAYMEN" DISCUSSED.

The annual dinner of the Church Club, held at Delmonico's on Thursday evening of last week, was a notable gathering of Churchmen. One general topic had been assigned all the after-dinner speakers: "The Responsibilities of Laymen." The President of the Club, Mr. George Macculloch Miller, was toastmaster, and before the formal speaking he read a greeting from Bishop Potter, who was then toasted, all the diners standing. Mr. Miller then spoke of the loss to the city and the diocese in the resignation of the Rev. Dr. Rainsford from the St. George's rectorate, and the Club adopted a resolution expressing sympathy with the former rector in his illness, noting that he had ministered to St. George's for over twenty years "greatly to his own honor, and with distinguished advantage to that parish and the Church at large." The resolution was presented by Mr. George Zabriskie, who said: "Much as many of us may have differed from Dr. Rainsford, we are but of one mind and one heart in the affectionate esteem and respect for his effective and monumental work." Dr. Rainsford's successor, the Rev. Hugh Birkhead, was one of the guests at the dinner, but did not speak. He was introduced by President Miller, however, and was greeted with applause.

At the guest table were Bishop Greer, Dean Robbins, Archdeacon Nelson, the Rev. Drs. Lloyd, Endicott Peabody, Grosvenor, and Vibbert; the Rev. Messrs. Birkhead and Guerry, and Messrs. Seth Low, August Belmont, and George Wharton Pepper.

Bishop Greer was the first speaker, talking about the mission of the layman. He said in part:

"It has been charged that the American layman is materialistic and inclined to pleasure. Perhaps he is. But the American layman, more than anyone else, can establish righteousness in this land. The preacher in the pulpit cannot do it, nor can the judge on the bench, nor the lawmaker in legislative halls. Canon, decree, or statutory provision will never bring it about, as can the American layman—the man of affairs.

"He as no one else can set and establish the moral and ethical code. That is his great responsibility, and he cannot escape it. It is for him to decide what the generations of the coming years shall

be in ethics. It is for him to create the real American aristocracy. This is not to be one of land or birth or rank, but one of righteousness, honor, probity, and truth. That is the mission of the American layman. God has called him to it. It will enoble not alone himself but others. He who is successful in its accomplishment shall wear the only American crown."

The Rev. Dr. Peabody of Groton School spoke about the responsibilities of parents. He said that later years have brought about a marked change in the relations between parent and child. The former is more indulgent, hesitates to find fault. The virtue of obedience is no longer admired. But with the change some advantages have come. There is a new companionship between child and parent, a closer relationship, in which the parent works with the child. Dr. Peabody urged that parental responsibility be more realized. He said:

"Teach a boy that it is not necessary for him to sow wild oats, help him to rid the community of the sin of profanity, show him that gambling is foolish and useless, and, above all, teach him to avoid drinking. . . . Drinking in the colleges isn't as common as it once was. There has come about a better condition in the last fifteen years, and that is during the time that football has been in the colleges. It helps to keep men straight."

To the Rev. Dr. William M. Grosvenor had been given the topic, "Responsibilities of a Layman in Business." This he would change, he said, to "Responsibilities of a Christian in Business." In part he said:

"Economic conditions are such that a man has got to fight. But the dangerous thing is that after he has won all he needs, he fights simply for the fascination of the fight. We must understand that despite the economic, social, and industrial conditions, the eternal verities are always with us. Stealing is always stealing, lying is always lying, and always will be. Take the spirit of Christianity into business. Remember that behind your machine, your corporation, there are human hearts. The chief characteristic of this age is commercialism. I believe this is a good thing, and I would not go backward, but I would urge that into it be brought a little of the Master's spirit of self-sacrifice. It seems to me very much better to die beloved than to die rich. Isn't it better for a man to see his people contented, casting his blessing as he goes, and sacrificing for a part of the time his eternal dividends? It seems to me better that people should be thankful that you are alive, than that they shall be thankful that you are dead because your money may then be distributed."

Former Mayor Seth Low said that the duty of the layman to the State was just the same as that of the clergyman—to be a good citizen. He must not, however, be a lay figure, who looks like a good man at a distance, but never does either harm or good.

"I suppose it is not possible," he continued, "nor perhaps desirable for every citizen to go to the primaries. But every good citizen ought to know something about his city and state, and he ought to be guided in his citizenship by something higher than his own pocket. If he shuts his eyes, he is on the high-road to become a very poor citizen.

"We have recently been dismayed by what has been brought out in the insurance investigations. Men we thought to be of high character, occupying high public positions, have done precisely what the meanest politician does. How can you expect to keep politics to a higher standard? I can conceive that a layman who never goes to the primary may be of more service to the community than any professional politician ever can be. But the great mass of people who want better service from their officials are out of touch with them."

The last address was made by Mr. George Wharton Pepper of Philadelphia, who spoke on the "Responsibility of Laymen for Missions."

EXPANSION OF BROTHERHOOD WORK.

A proposition has been made by the National Council of the Brotherhood of St. Andrew to the local assemblies of New York, Long Island, and Newark, which looks to the placing of a paid Brotherhood Secretary to work in these dioceses. He is to give all his time to the work, organizing new chapters, strengthening old ones, and the like, and it is the plan to pay him \$1,200 annually, with \$300 additional for travelling expenses. The National Council asks the New York Assembly to pay \$350 per year; the Long Island and the Newark \$125 each. The National Council will itself appropriate \$900 annually for the purpose. The scheme has been approved by the Long Island Local Assembly, and Brotherhood leaders in New York are said to favor it, but are asking for expressions of opinion from the chapters. Indications are that the plan will be carried out. No man for the secretaryship has as yet been chosen.

PLANS FOR MISSIONARY THANK OFFERING.

It is planned by some of those interested in the Missionary

Thank Offering in the diocese of New York to use the offering of the diocese for a Church Extension Fund. Bishop Greer approves the plan and it is favored by many who have been consulted regarding it. Several diocesan men's organizations have been asked tentatively what they think of the scheme, and all thus far heard from, favor it. In detail the plan is to raise as large a sum as possible and to use it for diocesan Church Extension along the following lines: 1. To loan money to all churches now in debt so that interest bearing mortgages may be paid off. The churches are to pay back to the Fund the sums now paid as interest, the same to be applied on the principal. 2. To loan money to parishes with which to build parish houses or churches, the amounts to be paid back in small instalments. 3. To give money to strengthen parishes in large centers, when they are weak and struggling. 4. To help establish Settlements to be conducted under Church auspices and along Church lines.

CALVARY CHAPEL SOLD.

Calvary Chapel, which was closed two years ago, has been sold and the amount received has been applied to the parish endowment. The building is to be torn down, and on its site is to be erected a big factory structure. Calvary is a down-town parish and the necessity of concentration has been emphasized, recently, throughout all its activities. The building used as a parish house in East Twenty-second Street for a number of years has been sold and the proceeds applied to the payment of the indebtedness on the Galilee Mission and the Olive Tree Inn, both of which make up in part the institutional work of the parish. The East Side parish house had many settlement features. These have been transferred to the three buildings owned by Calvary parish on the south side of Twenty-second Street, only one of which, however, has been used until recently for a parish house. But the three houses have now been united, and within them is centered a large work. The room of the men's club in the basement has been enlarged and now takes in the basements of two houses. The chapel altar is to be placed in Calvary parish church, and a morning chapel is to be fitted up.

SEAMEN'S INSTITUTE PROPOSED.

The Church Missionary Society for Seamen announces plans for a \$500,000 building for the Seamen's Institute. It already has some money on hand and now makes appeal for the balance. A plot ninety feet square has been secured and the plan adopted calls for a tall building, large enough to be seen from the harbor. It will include free shipping bureau, club rooms, bank of deposit, lecture hall, restaurant, gymnasium, library, class rooms, and separate bedrooms for 300 men. In many respects it will be like the sailors' place recently opened in London, but more complete.

MUNIFICENT GIFT FOR MISSIONS.

NEW YORK, February 14th.

THE interesting communication was made to the Board of Missions at its session in New York on the 13th inst., that Mr. George C. Thomas, Treasurer of the Board of Missions, who is now travelling abroad, presents to the Board the sum of \$100,000 to be known as the "Bessie Moorhead Thomas Memorial Fund," together with a Deed of Trust providing that the interest on \$25,000 shall be divided equally between St. Paul Normal and Industrial School, Lawrenceville, Va., and St. Augustine's School, Raleigh, N. C. The interest on \$25,000 shall be placed in a fund to provide pensions for the widow or other dependent relatives of any General Secretary or other officer or person who may die in the employ of the said Society; this interest when not needed for this purpose to increase the principal. The remaining \$50,000 is to be held in trust and used for account of the Reserve Fund of the Society.

Hardly less interesting or important is the news of the organization and incorporation under the laws of the state of Virginia of the American Church Institute for Negroes. This is the outcome of a plan to harmonize the different institutions of the Church for Negro work, and to "enter into any lawful agreement with the Bishop Payne Divinity and Industrial School in Virginia, a corporation of Virginia created November 22, 1884, the St. Paul Normal and Industrial School, a corporation of Virginia created March 4, 1890, and St. Augustine's School, a corporation of North Carolina organized July 19, 1867, and extended February 4, 1893, and also in the discretion of the trustees of the corporation hereby formed, with any other school or institution for the education of Negroes in the Southern States in connection with the Protestant Episcopal Church; and especially to undertake the duties of visitor to any such institution with which any such agreement shall be made."

It is proposed that this Institute shall receive money that may be contributed for such work and that funds may be appropriated to such institutions so long as and only so long as the Institute approves of their administration and methods. The organization of the Institute was effected on February 12th, being Lincoln's birthday, by the election of the Bishop Coadjutor of New York, President; Mr. George Foster Peabody, Treasurer; Archdeacon Williams, Recording Secretary; Mr. Francis Lynde Stetson, General Counsel.

SATISFACTORY INCREASE IN CONTRIBUTIONS.

The Assistant Treasurer reported that the contributions received to February 1st applying upon the appropriations aggregated \$186,419.11, a gain this year as compared with the last to corresponding date of \$25,249.28 or nearly \$4,000 better than the showing of last month.

Speaking of the appropriations he stated that for the five months elapsed to February 1st they amounted to..... \$345,320
The deficiency on September 1st, 1905, was..... 157,293

Total	\$502,613
Contributions received from September 1st to February 1st towards the appropriations as above stated.....	186,419

The amount of appropriations to February 1st in excess of contributions was, therefore..... \$316,194

The gift of Mrs. Eleanor A. Goldsborough, who died in Baltimore, January 30th, has now become the property of this Society under the agreement with Mrs. Goldsborough. There is still some insurance money to come in consequence of the Baltimore fire, so that the fund will eventually be in the neighborhood of \$108,000. Several years ago, the Board adopted resolutions touching this fund providing that when the money became the property of the Board it should be added to the reserve deposits of the Society, to be temporarily drawn upon from time to time when needed to protect its credit.

ALASKA.

The appeal that was made for the salary of Mr. Knapp, who is with Archdeacon Stuck bound for Kotzebue Sound, has been given or pledged over and again. It will be paid by certain gentlemen of Calvary Church, New York. Others who have offered the amount have been communicated with. Two letters were received from Archdeacon Stuck, one dated at Circle in November and the other on the Chandalar River in December, saying that he expected to reach Fairbanks on his return late in April. When they arrived at the place from which he wrote on the Chandalar River, they found an epidemic of diphtheria, so they tarried there, and Mr. Knapp went back sixty-five miles on a toboggan to secure the services of Miss Lizzie J. Woods, who had so heroically contended with a similar epidemic elsewhere last year. The Archdeacon remarks that it would be a tremendous sacrifice to her to give up her Christmas and abandon her school, but he believes she will come. The Archdeacon was surprised and interested by the natives singing old hymn tunes, which he found they had learned from Archdeacon Macdonald of the English Church thirty years ago. They produced Hymn Books and Prayer Books dated in 1873. Comments:

"We do not always recognize the noble work done in these remote regions long before the coming of the gold seeker, by the Church Missionary Society and its workers. I am glad to bear witness that in my wanderings I constantly come across some individual who was taught many years ago by Bishop Bompas or Archdeacon Macdonald or some other devoted clergyman of the English Church with the teaching that sticks. Again and again I have found one such native the leaven of Christianity in a village. I never shall forget the effect which it produced on me last night when these people lifted up their voices (in the vernacular) in—

"Forever with the Lord,
Amen, so let it be."

Messrs. Parke, Davis & Co., of Detroit, in response to an article in a January issue of *The Churchman* have agreed to supply Archdeacon Stuck with anti-diphtheretic serum, without cost.

PORTO RICO.

The Bishop of Porto Rico has an offer of land at Culebra, an island about fifteen miles from Vieques, conditioned upon building a church on it. It is conveniently located near the Naval Station. There are some 1,200 inhabitants, of whom 400 are officers and marines, some of the former having their families with them. There is no church of any description. The Bishop needs two men and a woman as soon as possible, namely, a clergyman for Aguirre and Semil, another for La Carmelita, and a lay teacher for Puerta de Tierra. If they do not secure a priest at once for La Carmelita, he says that they will lose a most important native work and the finest opportunity on the Island. A ninety-nine year lease will be signed on condition that we shall put a church on the land inside of four years. They will have a cemetery there. Mr. Bland has 115 in his Sunday School at Ponce. At a recent visitation the Bishop found the church "packed."

CHINA.

Bishop Graves informs us of the precautions that were taken at the time of the riot in Shanghai on December 18th. The women

and children were called in by telegraph to the Foreign Concession in Shanghai. A number of them, however, elected to stay at their posts. This was regarded as an indication that the Chinese Bishops in all times of disturbance would observe due caution.

Bishop Roots wrote at length about the purchases of necessary real estate, in the German Concession at Hankow, and Mr. and Mrs. Littell, who have recently arrived in this country on vacation, were authorized and requested to devote their energies to raise the necessary amount, \$12,000. Upon this land it is proposed to erect suitable quarters for a catechetical school, a training school for Bible Women, dwellings for the foreign and Chinese workers and a Middle School for the teaching of English and Chinese.

WEST AFRICA.

The Bishop of Cape Palmas reported that the corner-stone of the Julia C. Emery Hall, which is to house the Girls' Training Institute at Clay-Ashland, was laid November 17th. The building, which was provided for by a single special, is to be of brick, 136 feet long and 69 feet wide. It will be two years in building as it is difficult to procure materials fast enough to hasten the completion. The Bishop had made a visitation to Cape Mount, where he found the workers from the United States in good health, although three of the school boys had recently died from a malady prevalent in that section of the country. The Bishop confirmed twelve.

MEXICO.

The Bishop of Mexico reports that the Rev. Henry C. Mayer, lately working in Cuba, has offered his services in the Mexican field and the Bishop has assigned him to the Dean Gray School for training theological students. Speaks again of the necessity of contributions to replenish the empty treasury of the native Church in Mexico, the schools are closed and the native clergy have received nothing for their support for several weeks. One of them, a representative man, while assuring the Bishop of the willingness of himself and associates to suffer hardships, asks whether they shall be forced to leave the Ministry and seek employment. For the sustenance of the schools and the stipends of the fifteen native clergy more than \$1,000 a month is required.

WHY IS IT that in these serene irenic days no one can say a good word for kindness and brotherliness and the good deed without the side slash more or less savage, at theology? Is it because theology has frowned upon mercy and charity and good works? Or have we just discovered, at the end of the ages, that theology has all along been the secret and unsuspected enemy that has kept the world from being good? It is just possible that in all this indiscriminate attack upon theology, we may be striking at a friend of the good deed instead of a foe, or at least that what we mean to condemn is not theology, in itself, but a bad kind of theology.

It is no very serious matter when ignorant and unbalanced men attack theology, but when such a large-minded, efficient friend of the good deed as Jacob Riis, in his recent article in the *Outlook* on "Neighbors," graciously but pointedly suggests that in order to be neighbors theology must be retired and dispensed with, the other side of the case calls for recognition. The writer has the privilege and pleasure of conducting classes in theology daily. Some of the young men who are preparing for the ministry enter the classes, somewhat reluctantly, with a predisposition against theology, fostered, strangely enough, by some of our ablest religious journals. And yet, this deadening and dividing study has actually led us into a very true and very beautiful spiritual and intellectual neighborliness. We deal with dogmas (those horrid bugbears) daily. One of these dogmas, that upon which we dwell most (is the dogma of the Divine Fatherhood, another is the divine humanity of Jesus Christ, another is the suffering of Infinite Love for men, another is that of the Immortality of the soul. Freely, frankly, sincerely, we discuss these dogmas. Upon the theories concerning them we do not agree, but the great dogmas themselves arouse us, strengthen us, draw us together, create ideals, fit us for intelligent and high-hearted service of men. Why is this?

It is high time to discriminate in this field, or harm and loss to Christianity will certainly ensue. There is a theological dogmatism, a theological systemism, a theological absolutism, against which the protest cannot be too general or too emphatic. But there is a theology that is sane, stirring, uplifting, humanizing, that knows its place and its time, that exists to minister and not to be ministered unto. And to find that theology, and put it to usury in behalf of the neighborly spirit and the good deed, cannot be too urgent a pursuit.—PROF. BUCKHAM, in *The Outlook*.

THERE is more effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, child-like spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to Him, trust Him, fix your eye upon Him, listen to His voice, and then go on bravely and cheerfully, never doubting for an instant that His grace will lead you in small things as well as great, and will keep you from offending His law of love.—*Jean Nicolas Grou.*

THE PARADOX OF UNBELIEF.

ACCEPTING the hypothesis of unbelief, says Mr. W. H. Fitchett in a recent volume on *The Unrealized Logic of Religion*, we are forced to the conclusion that "a lie is infinitely more beneficent than truth itself," and a further paradox that "truth would kill morality, and a lie reinforce it." Some day, he says, a book will be written on what may be called "the affirmatives of unbelief" and that product, he thinks, will be "a very amazing bit of literature." For, he continues, "when the denials of unbelief are translated into positive terms, it will be seen they require for their acceptance and digestion a much more amazing exercise of faith than the largest propositions of belief itself." To enable this to be faintly seen, he accepts for the moment the hypothesis that Christianity can at last be regarded as disproved, and dismissed from the faith of men. He then asks where we stand, and replies:

"If Christ be banished out of history as a detected impostor, His mark on history remains and has to be accounted for. Christ and the creed which bears His name are, on any theory as to their origin, the greatest facts in history. . . .

"On any theory as to the truth or falsehood of the Bible, its historic force, its results in civilization, remain unaffected."

The position of crude scepticism declaring the Bible a forgery may be dismissed as "killed of mere intellectual contempt," this writer asserts. The human reason rejects it in advance. A more plausible form of unbelief, which the author next deals with, is that "which rejects the Bible as an illusion—an innocent illusion—with a sort of tender and admiring regret." Expressed in positive terms, this form of unbelief regards the book as "no doubt beautiful, but, alas! it is only a tangle of human dreams, and it is as unsubstantial as a dream. It is made up of the visions of nameless and long-dead poets, the dreams of mystics and enthusiasts." This view enlarged upon presents the following result:

"Christ is one of these dreams. The redeeming love which sought us, suffered for us, died for us, is another of these dreams. . . . There is no such love anywhere in the universe. God as a Father, watching from the crown of His heavens with unforgetting tenderness over His children, is but another dream, beautiful, no doubt, but alas! air-drawn and unsubstantial. There is no fatherhood among the stars or beyond them. Heaven is a dream which delights children. It soothes the imagination of the dying, and serves as a useful opiate for grief. But no golden and eternal reality corresponds to it. The notion that we have spiritual natures and belong to a spiritual order, which death cannot touch, and which has heritage with God Himself, is yet another dream."

The hypothesis which turns the Bible into a book of dreams provides the mind with one of the most amazing paradoxes yet invented, says the writer. He questions:

"Where did these dreams come from? We have somehow, it seems, contrived to build in our imagination a better God than really exists! We have dreamed of Him doing nobler things than He actually has done or could do. He is a God who cannot reach the scale of our imagination, who is not so big, so rich in faculty, so lofty in purpose and action as our dreams picture Him. How did He come into existence?

"We have been able to dream of a love divine and eternal, which stoops from the crown of the heavens to save God's wandering children, and saves them by suffering for them. And the very dream of such a love, in its reflex effect on us is, by the test of actual facts, the noblest force that has ever touched human character. But God, alas! is smaller than our dreams. We have endowed Him, it turns out, with a loftiness and a tenderness of love of which He is, as a matter of fact, incapable."

Compared with such a paradox, the author declares, "no miracle recorded in the Bible requires so much faith for its acceptance." According to unbelief, however, the "incredible inversion of ratio betwixt God and ourselves" obtains in only one realm, and that is the moral. "In the physical realm our highest science cannot comprehend God's lowest work"; but "when we enter the still loftier realm of the moral universe a strange thing happens. God shrinks in stature; man expands! In all the great forces of that realm, in love, in goodness, in pity, God's facts are smaller and poorer than man's dreams!" The monstrous paradox of unbelief is apparent, says Mr. Fitchett, when stated in the following terms: "Christianity is a delusion, but it creates in human society and character the grandest realities. It is a delusion, but while it lasts it is the safety of the world."—*Literary Digest*.

PRAY and work, keep close to God and man. Watch over your own souls, and remember that your responsibility for others is measured by your opportunity.—*Bishop Lines.*

CONSECRATION OF DR. McCORMICK.

GRAND RAPIDS, Mich., Feb. 15, 1906.

THE consecration of the Rev. John Newton McCormick, D.D., as Bishop Coadjutor of the diocese of Western Michigan, took place in St. Mark's Church, Grand Rapids, Wednesday, February 14th, 1906. There was an early celebration of the Holy Communion at 7:30, with the Rev. Charles Donohue as celebrant and the Rev. Francis Godolphin assisting. At 9 o'clock Morning Prayer was said, the Rev. Dr. Russell being in charge of the service.

At 10:30 the procession was formed in the parish house by the Rev. R. H. F. Gairdner and Rev. Charles Donohue, master and assistant master of ceremonies. The first division consisted of the vested choir of St. Mark's Church, the lay masters of ceremonies, vestries of St. Mark's, Grace, and St. Paul's parishes, and the lay members of the diocesan committees. The second division, led by the crucifer of St. Luke's Church, Kalamazoo, consisted of the clergy of the diocese in order of canonical residence, and the visiting clergy. The third division, consisting of the deputy registrar, masters of ceremonies, attending presbyters, Bishop Coadjutor-elect, visiting Bishops, Bishop of the diocese, and Presiding Bishop, was led by the crucifer of Grace Church.

The processional hymn was No. 311. The Presiding Bishop

the two anthems, "Be thou faithful unto death," Mendelssohn, and "How lovely are thy dwellings fair," Spohr, were well rendered by the choir. After the singing of the *Veni Creator Spiritus*, the Bishops present, eight in number, joined in the laying on of hands.

Only the Bishops, clergy, and lay officers of the diocese received at the time of the celebration. The offering at this service was for General Missions.

Following the consecration, a luncheon was served in the parish house, where table decorations were exquisite and the banquet delicious. At this time a testimonial in the form of resolutions, illuminated and framed, was presented to Bishop Gillespie by the Rev. W. J. W. Bedford-Jones as representing the committee appointed for that purpose by the last convention. The resolutions were appreciative of unselfish devotion on the part of the diocesan during thirty-one years. From three until half-past five o'clock, a reception was tendered at the episcopal residence to the friends of Bishop McCormick by Bishop Gillespie and his daughters.

MISSIONARY MEETING.

At 8 P. M. a missionary meeting was held in St. Mark's Church, the Rev. Charles T. Stout and Rev. Woodford P. Law taking the service.

Bishop McCormick introduced Bishop Knight of Cuba,



ST. MARK'S CHURCH AND PARISH HOUSE, GRAND RAPIDS, MICH.

was celebrant, Bishop Williams of Marquette, server, Bishop Knight of Cuba, epistoler, and Bishop Gillespie, gosseller.

Bishop Anderson of Chicago preached a clear and forcible sermon from Psalm xxiii. 6 and Psalm exx. 4. Dwelling in the House of the Lord Forever, was contrasted with the vexation and unsatisfactoriness of constant association with Mesach and Kedar. Mesach typified those who were seeking to hinder them that were travelling Sionward; Kedar, those who, in their intellectual pride seem to think they need no help from the Church of Jesus Christ. But midst all the changes of the centuries, the Church alone remains unshaken. The Bishop-elect was exhorted to believe that this service was no mere outward ceremonial, but that he would actually be endowed with the Holy Ghost and thus made strong for the difficult work that lay before him.

Following the sermon, the candidate was presented to the Presiding Bishop by Bishop Nelson of Georgia and Bishop Woodcock of Kentucky. The Litany was said by Bishop White of Michigan City. The certificate of election was read by the Rev. Charles Donohue, secretary of the Convention of the diocese. The testimonials of the diocese were read by Mr. Jacob Kleinhaus, chancellor. "The evidence of ordination" was read by the Rev. Jacob A. Register, D.D., deputy registrar. The certificate showing consent of the Standing Committees was read by the Rev. R. H. F. Gairdner, and the certificate showing consent of the Bishops, by Bishop Williams of Marquette.

After the usual questions from the Ordinal, and while the attending presbyters, the Rev. Roger Hanson Peters and Rev. William Lucas, were assisting the Bishop-elect in the vestry,

who showed how necessary it was for the people of Cuba that the American Church should hold up the highest religious ideals. Without the teaching which we can give better than anyone else, the people of that land may fail in their experiment of building up a stable government.

The next speaker was Bishop Nelson, who congratulated the diocese on finding, in one of his sons from the South, a man so competent to exercise the office of a Bishop. He spoke of the Negro problem as one pressing, not upon the South alone, but on the North as well. The American Church must awake to her responsibility in this matter or else lose her hold upon this people altogether.

Bishop Tuttle, the third speaker, hoped that the diocese of Western Michigan would continue to show its interest in Missions. We must continually enlarge our horizon if we would be good Churchmen. Men of every color in all lands are our brothers, and God will hold us responsible for our treatment of those who need our help.

NOTES.

Among the evidences of the esteem in which the newly consecrated Bishop is held, we may mention the following gifts:

A beautiful gold cross, set with jewels, from Dr. and Mrs. King, formerly parishioners in St. Mark's, Grand Rapids. Bishop's robes from the women of St. Mark's Church. A check for \$1,000 from the men of the parish, as a "valentine." A seal ring from the clergy and laity of the diocese. Embroidered stole and rochet from a friend in Atlanta, Georgia.

DEVOTIONS FOR PASSIONTIDE.

BY THE REV. E. B. TAYLOR,

Rector of St. John's Church, Bayonne, N. J.

WHILE the clergy are entering upon their Lenten services and instructions, I hope that it will not seem presumptuous to call their attention to the subject of Passiontide services, and to ask if we have exhausted all possible ways of observing the holy season and enforcing the lessons of Passiontide. When we look at our Prayer Book and leave out of sight for the moment the provision for a daily Eucharist, we are struck with the fact that the offices of Matins and Evensong take no account of the different types of fast and festival. It will be said, of course, that the Prayer Book provides special Lessons, Collects, Epistles, Gospels, and a Penitential service. As a model of daily worship, simple and orderly, the Prayer Book is admirable; but it is only a *model*.

From the Fall to the Second Adam, the dominant idea in all public worship acceptable to God is sacred action. And sacred utterances, whether of prayer, praise, or reading, were developed and drawn out in a healthy, legitimate way by sacred actions. This dominance of sacred action in public worship passed over from the Temple to the Christian Church. But ever since the Anglican Communion came under the baneful influence of Puritanism, this divinely ordered idea of sacred action of the old time rites has, save in a few parishes, been completely lost sight of. If this part of the Catholic Church in which our lot has been cast be compared with other portions of the One Body, our way of keeping Passiontide is appallingly bare, frigid, and unchurchly. Such services as we have been commonly used to are utterly deficient in symbolism and outward impressiveness.

The observance of Palm Sunday rarely goes further than the survival of its name. That there is a widespread feeling that something is wanting is proved by the many foolish, unworthy and misguided efforts that have been made to stir the emotions and to warm the chill engendered by three centuries of Puritanism. Sentimental hymns with mawkish tunes, compositions by organists who have no sense of the fitness of things and of ecclesiastical music, and oratorios which, though in themselves are uplifting, yet however well rendered, lack one thing, and that the liturgical element. To many who attend these performances they are only performances, and not acts of worship. While they may edify a few, the masses of our people never hear them, and they only supply a vacant place which otherwise might be filled from the storehouses of stately chant and ceremonies which are both soul-stirring and instructive.

If I have made myself understood, it will be seen that what I am pleading for is that we should use the liberty which we enjoy to recover and use some of the ancient solemnities formerly observed by our English forefathers in the faith. For example, it is hard to see how any reasonable philosophical person, who thinks as well as believes, can object to such holy object lessons as the Palm Sunday procession. Anyone who has seen the Procession of Palms on Palm Sunday will recall the vividness with which the Gospel story is presented to his mind. When the function is examined, it is found as innocent as an oratorio, over which it has the advantage of containing movement and scenic effect. It is true that the blessing of palms might offend some. In places where it might be misunderstood, that feature need not form part of the public function.

Again there is absolutely nothing in our common observance of Maundy Thursday to suggest the joy and thanksgiving expressed by the beautiful and old-time rites with which our forefathers in the faith celebrated the day. Though the Church is wholly taken up with the Passion of our Lord during Holy Week, it has been the custom from the earliest times to celebrate the Eucharist with joy and thanksgiving on this day as expressed by the ringing of bells and the white color of the vestments. And it is reasonable that we should in this way stir up joy and gratitude in the soul on the very day when our Lord was pleased to institute and give us so wonderful a pledge of His love. According to ancient usage the Eucharist is reserved and carried in solemn procession to a place adorned with lights and flowers, where it is kept for the Office of Good Friday. The reason of this solemn worship of God in the Blessed Sacrament is to give people an opportunity of returning thanks for this inestimable blessing on the very day of its institution, and devout lovers of Jesus Christ will express their gratitude by visiting the place where it is reserved, and making intercessions

for themselves and others. After the Holy Sacrament has been deposited in the altar of repose, the high or main altar is stripped of all its ornaments, except the cross and candlesticks, in signification of the stripping of Christ, and in allusion to St. John xix. 34.

On Good Friday our existing services admittedly call for supplement. Through the foolish prejudice and ignorance of our heritage, and the indifference of our ecclesiastical rulers to the educational value of significant ceremonial, the observance of Good Friday is not only appallingly bare and frigid, but shamefully disregarded. With those who do pay any attention to the day the observance consists mainly in listening to preaching for a little while at the modern and novel Three Hours' devotion, a Jesuit innovation of the seventeenth century, and originating in South America. The effect of the usual lugubrious hymn tunes, badly and timidly sung by people who have never acquired the art of congregational singing, is often depressing beyond expression. There is no worship about it, no solemnity, nothing to remind one of the tremendous sacrifice that was enacted on Good Friday. A part of our Communion Office is read in a perfunctory way. There is not a note of solemnity about it, nothing to impress or teach the mind through the seeing eye. It is as cold and Protestant as it can be. Is it any wonder that there is such a widespread disregard of Good Friday? If one knew nothing of what a solemn day of worship it used to be among our forefathers in the Church, common sense would tell a reflective mind that there ought to be on the most solemn day of the year a *representation* of the Passion. We should simply refuse to submit to this corrupt disregard of the central thought of Good Friday. A devout soul who seriously reflects upon it will see the reasonableness of the Church commemorating daily the Sacrifice of Calvary by its representation at the altar, where we offer to God the same Body and Blood that were offered on the cross for the sins of the world. Good Friday is the only day in the year when there is no *consecration* of the Holy Eucharist. From ancient times, instead of the full celebration of the Eucharist, the Church has made a bare representation of the Passion, and the Chief Service should be to show forth Jesus Christ crucified. The Veneration of the Cross is a ceremony as old as the fourth century, and one of the old canons of the Church of England reads: "Let all of them on Good Friday greet the rood of God with kissing." In itself it is not a bit more superstitious than saluting the flag by our soldiers and sailors. The Church was accustomed to expose the instrument of the Passion of the Son of Man to raise our hearts to Him who was crucified for us. Then there are the Reproaches, God's prophecies of the rejection and spurning of all His gifts and graces. They are for the most part in the words of Holy Scripture, and are free from all possible objections, and yet I have vivid remembrance of once living in a diocese whose Bishop sent word to me that the Reproaches should not be sung on Good Friday, as had been announced in a Lenten circular. These old ceremonies belong to us, and there is no valid reason why we should not use them, and with a very little thought they can be made to fit into our present Communion Office.

First, in the collects we pray for the application of the Passion to "all estates of men in Thy Holy Church," and to "all Jews, Turks, Infidels, and Heretics." Then after the intercessions as arranged for us in the Prayer for the "Whole Estate of Christ's Church," etc., in place of a sermon, priest and people adore Jesus Christ crucified, beginning by singing the Solemn Reproaches. There are various musical settings, but one by the Rev. J. B. Dykes is devotional and easy, and can be had of Novello. While these are being sung, the priest goes to the altar, takes the veiled cross from its place, removes the veil and sets the cross on the third step of the altar, and, kneeling down before it, adores Jesus Christ who was crucified thereon. Then those of the people being invited, can come and kneel and adore the instrument of our salvation. After the Veneration of the sign of our salvation, the Blessed Sacrament is brought back to the altar with the same solemnity with which it was carried there on Thursday, and the priest finishes the Office by receiving the sacred Victim that was slain for our redemption, and communicates any who may wish to receive. The service is then finished, and the Lord's Body is returned to the place from which it was taken, where it rests as in a sepulchre till Easter Even.

This order of service took place last year in my parish, and was profoundly impressive and devotional; and one felt that he had seen something of Calvary, and had really kept a Good Friday. We need to know of these old and beautiful services of

Passiontide, and then we shall wish to restore them, and when clearly explained, our people will welcome them. One hindrance, our clergy do not know where to find explanations of these old ceremonies. May I state that they will find *Lent and Holy Week*, by Fr. Thurston, published by Longmans in 1904, very interesting? There is also *The Complete Office of Holy Week*, published by Benziger, that can be used in explanation of how to carry out the Devotions. Also, *Ancient Holy Week Ceremonial*, by Feasey, and published by Baker, London, 1897. These books are not expensive and can be ordered through our booksellers. There is much also in Chambers' *Divine Worship in the Church of England*, but this book is now out of print and expensive.

Lastly, I will say a word about the services for Easter Even. Then we think of our Lord as resting in the sepulchre. It is a very old custom to set up on this morning and bless and light a large candle, called the Paschal Candle, representing the Resurrection of our Lord, and the fire which He came to cast on earth. It is lighted at all the Offices of the Church during the forty days before the Ascension, reminding us of our Lord's Glorified life on earth. The order for blessing the candle as well as the old Good Friday Offices can be had in a book called *Divine Service*, and published by Masters. All these ceremonies teach the mind through "the seeing eye" the same lessons which are taught through "the hearing ear" by way of lessons and sermons.

Thus doubly enforced, the Catholic faith has immense advantage over Protestant opinions, whose advocates studiously ignore the Scriptural idea of sacred action in the sanctuary as subservient to the glory of God and the salvation of souls.

CHURCH AUTHORITY AND THE FLOOD.

BY THE REV. WILLIAM B. THORN.

OF late there has been a growing school among Churchmen whose members, while professing to accept unreservedly the authority of the Church, are ardent disciples of the so-called "Higher Criticism." Accepting what are claimed to be the results of this criticism, they do not hesitate to speak of many of the records of the Old Testament as myths or legends.

It is a question whether these men are as loyal to the Church as they imagine. It strikes one that they are Protestants of the most radical type, men who, if the position appealed to them, would not hesitate to take Luther's stand in regard to the Epistle of St. James.

In every Christian, loyalty to our Blessed Lord's teachings is naturally looked for; and it is passing strange, as was long ago pointed out, by Dr. Pusey, I think, that the three matters of the Old Testament upon which our Master set His seal—the Deluge, Jonah, and the Prophecies of Daniel—should be impugned by those who bear the Christian name. Yet this is done; and in quarters where we should least expect it, among those who profess to be obedient sons of the Church.

We are told, in explanation of their position, that our Lord in His teaching adopted the principle of accommodation, and referred to these things merely because they were traditions accepted as true by the people of His time, and that by their use He did not vouch for their authenticity any more than a modern teacher using, for example, an illustration from the wanderings of Ulysses means thereby to assert the historicity of the Homeric story.

If the facts bore out this statement, their position undoubtedly would be an honest one. But many cannot conceive of such a strange concession on part of the Incarnate Truth; and it stands out in marked contrast with the rest of His teaching, which is particularly severe upon all manner of shams and frauds.

I would briefly write of the Flood story in its relation to Church authority.

That the event recorded in the early chapters of Genesis is unscientific and incredible, no one, despite Huxley's dictum to the contrary, can fairly claim who has read carefully and without prejudice Sir J. William Dawson's little work on *The Historic Deluge*. To one not carried away by present-day fads his argument appears eminently sane, and, coming from one of no mean repute in the scientific world, must carry with it considerable weight.

Prestwich's essay on *The Tradition of the Flood*, although not written in vindication of the Bible story, throws some valuable light upon it.

And certainly Lenormant's verdict is not lightly to be dis-

regarded. After reviewing the various traditions of the Flood, he writes: "We need not hesitate to state that the Biblical Deluge, far from being a myth, was an actual and historic fact."

The veiled insinuation in the *Encyclopaedia Biblica* that Lenormant, had he lived, would have changed his mind, may be dismissed with the contempt it deserves.

The question as it presents itself to loyal Churchmen is, *Has the Church spoken in the matter?* For if she has, the cause so far as they are concerned is ended. Bound by her authority, they must accept the story as true or false accordingly as she has pronounced.

Now how does the Church speak? Only in Council? Is her position on any matter defined only by the decrees of her synods and by her creeds? Are not her service books also to be taken into account when seeking to determine her mind? Do we not turn to them when we desire to learn her teaching upon such subjects as Baptism, the Real Presence, and the inviolability of the marriage vow? Does she not in her various services make clear statements and interpret Scripture in reference to these doctrines? Ought we not then to turn to our Prayer Book to see if she has taken any stand on the Flood story?

In one of her most solemn services, when the child, "conceived and born in sin," is to be born anew "of water and the Holy Ghost," and made by that new birth "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," the Church calls upon Almighty God to work this marvellous change *because* once of His great mercy He saved "Noah and his family in the ark from perishing by water."

Now the Church gives us both the Prayer Book and the Bible. When, then, she alludes in the former to a certain family being saved in an ark, we naturally ask, when? where? Here is an event about which we desire to know more. Where can we find the story in full detail? Of course we turn to that other book; and there in one portion we find an extended account of the Deluge, and in another we have our Lord and one of His inspired Apostles appealing to it as a fact.

Surely, then, in the baptismal prayer we have the Church's teaching upon this matter, questioned, ridiculed, and denied by some who profess to submit unreservedly to her guidance. She appeals to it as an actual event in the history of the human race. The mythical and legendary explanations cannot fairly be appealed to here. God either did or did not save Noah and his family from the waters of the Flood. If He did, the fact well becomes the basis of the prayer referred to; but if He did not, to make the Flood story the ground of a prayer to Him, because of something which never happened, or because of a legend or myth accepted as true by a credulous people, to look mercifully upon the child to be baptized and wash it and sanctify it with the Holy Ghost, is, to say the least, foolish and irreverent.

The fact that this prayer need not be said does not alter the case. It is *authorized* to be said, and so contains the pronouncement of the Church upon the Flood story. In this case certainly the *lex orandi* is the *lex credendi*.

If the Church's teaching in this instance is false, what assurance have we that she is right in other matters which we consider of the gravest importance?

The question is a serious one and is worth considering. *False in one, false in all* is a principle upon which many act. And if those who deny the Biblical account of the Deluge, appeal in other subjects to the Church's authority, have they not cut the ground from under themselves and played into the hands of their opponents?

FROM A CHRISTMAS TREE, the Rev. W. M. Sidener, rector at Lake Placid, N. Y., received a toy sheep, with the following clever verse attached:

"A MODEL PARISHIONER.
(On Wheels.)"

"How would you like a whole flock like me?
You could lead us to church, by a string, you see;
We'd sit very still while you preached from full lungs,
And on our way home—no gossiping tongues!"

BEYOND all secondary causes, deeper than disease or accident, lies the loving will of Him who is the Lord of life and death. Death is Christ's minister, "mighty and beauteous, though his face be dark," and he, too, stands amidst the ranks of the "ministering spirits sent forth to minister to them that shall be heirs of salvation."—*Alexander MacLaren*.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE PRODIGAL SON.

FOR THE FIRST SUNDAY IN LENT.

Catechism: IX., "Chiefly Learn." Text: St. Luke xv. 18.

Scripture: St. Luke xv. 11-24.

TWO kinds of lost people heard this parable. One class (v. 1) was lost in sin. The other (v. 2) was lost in self-righteousness. There was something in the parable to instruct and appeal to both classes. If in the younger son the sinners saw the story of their own wandering from the Father, the Pharisees could have seen in the self-centered elder brother their own sad condition set forth; while the picture of the wonderful love of the father should have appealed to all.

It is the last of three parables spoken to the same audience and at the same time. Compare the three and notice how the appeal grows stronger. By questioning your pupils, get them to name the condition of the sinner described by each. Thus the lost sheep shows how *hopelessly lost* they are unless rescued by the Good Shepherd. The lost coin makes clear the *uselessness* of the sinner although he was intended to be of precious value. This last story shows how *friendless and loveless* is the lot of the sinner in the end, although he was meant to have a place in his Father's home.

Our appointed lesson confines us to the story of the younger son. As we have taken it, this part of the parable contains the appeal to the publicans and sinners. Let us study it as showing *the way of sin*, and *the way of recovery*.

How does sin begin? No one is ever tempted by a great sin at once. Sin is hideous, and has no power of itself to attract us. But to the hideous sin there is a gradually descending way down which we go, scarcely conscious that we are on a downward way. And there is one beginning to all sin. The gate which opens upon the downward grade is *selfishness*, or *self-will*. Selfishness is the root and source of all sin. The riotous living in the distant country was not in the mind of the boy who asked for his portion. He was at home for some few days after having received his goods. But he wished to be independent of his father. He wished to have what his good father had provided for him in his own power. It is true of us all that we do have things in our own power. We have free wills and the power of choice. As long as we stay at home, as long as we use our powers only as God would use them, we are not sinning. But when, to prove our freedom, we demand our birthright, we have admitted the first seed of sin. If we love and trust God we shall not ask to be free or above His leading. We know that in doing His will, in making His will our own, "is perfect freedom," and there alone.

What is the first result of sin? It is a true picture of the progress of sin which is drawn here. Because the boy would assert his own powers, he leaves home. It was "not many days after" that this *separation* between him and his true home took place. God is holy. That which is holy is set apart and separate from all that is not holy. Holiness and sin cannot be together. So the fact that the boy was asserting his own control over his own led to his leaving home. He went into another country, far from home.

If there is one word that describes the life of sin better than another, it is the word here used to tell of the boy's life in that far country. He wasted his substance. The gratification of self had now become a passion. All that he had received from the good father was poured out in a vain endeavor to satisfy the appetites and desires which now cried out to be gratified. He had a rich inheritance. As the younger son, he drew one-third of the father's estate. He spent it freely, and it was wasted. Sin is *waste*. The powers and wealth which God has given us make possible for us things beyond the power of man to conceive. Yet it is possible for us to use them for nothing better than a riotous feeding of mean and base appetites.

But with all that was given the lad sacrificed to minister to his self-will, the result was not happiness. When he had spent all, there was nothing more in that land to satisfy him. The famine comes and he has no means to provide even the bare

necessities of life. Waste must sooner or later lead to *want*. If we lay waste our powers, it must be that the time will come when there will be need.

But even in our sin and wilfulness, the love of God follows us. It is not by chance that the famine came to make the young man realize the greatness of his need. And that *realization of need* marks, perhaps, the faint beginnings of restoration and recovery. The attempt of the young man to satisfy his needs in that faraway country points clearly to the impossibility of any permanent satisfaction away from God. It was a poor makeshift, the hiring of himself to a "citizen" of that country. It was a base and despised thing he did, as looked at by the Jew. To feed swine is a poor way of making a living for one who might have servants of his own at home. And yet he could not be satisfied. He was in such great need that he envied the pigs their coarse pods. We may seek in vain to satisfy ourselves merely as animals. There is that in us which tells us that we are something more. We cannot, we must not, be satisfied away from God. In that far country there was no man who would give what the starving boy needed. He had feasted those whom he took to be friends, but now he saw that they were no true friends. Were there some power in the world to satisfy the spirit of man, that satisfaction would still be denied us, because there the principle of selfishness which governs all would still keep it from us.

The realization of need has no power alone to bring us home. To know only our need, and to know that there is no way to satisfy it would be but to invite despair. In his need the poor boy *remembered* his home, and his father. A knowledge of the love of the Father, and the life and home which may be theirs with Him as the Master, must in some measure become the possession of the sinner who is to be saved. Jesus had that message for His sinful hearers. We have heard the good news. But there are many who have not heard. They are in sad need. It is our duty to send them the knowledge they lack. Our Lenten keystone boxes provide one way by which we may do that.

The first conscious step towards restoration and recovery was the *resolution* made by the boy. He was still in need. But when the remembrance of his home had brought to his lips the resolution, he began to have a share in his own salvation. All that could be done for him had been done. His return now depended upon himself.

To carry out the resolution meant a long and a hard journey. He had little real strength, but the thought of home sustained him on the way. He had come over that same road when leaving home. It was an easy downgrade then. Now it was a wearisome climb. But the road travelled must be retraced. *Restitution* is part of repentance. What we have done amiss must be undone to the limit of our powers. It is hard, but it is the only way home.

We are not left to climb all the way alone. While yet "a great way off" the father ran to *meet* his boy. The rest of the way must have seemed as nothing to the boy. Already he was in his father's arms, and that meant home. The love of the Father watches for our returning steps. We have but to show our willingness to make the journey and He will meet us. The way of return seems hard to look at, but as a matter of fact it is only the beginning that is difficult.

When the boy had been brought home, he was *restored* to his old place. There was joy over his return. He took his old place, and yet there was one thing which could not be restored. He had wasted his old portion. He must now begin to make a new one. The man who sins will be forgiven by the heavenly Father if he seeks forgiveness, but the sins have had their share in the making of his character. He cannot at once have the same character he would have had if he had never strayed. But the forgiveness of God is a perfect forgiveness, and he may make a new character by living in his true home, carrying out the will of the Father.

SAY NOT you cannot gladden, elevate, and see free; that you have nothing of the grace of influence; that all you have to give is at the most only common bread and water. Give yourself to your Lord for the service of men with what you have. Cannot He change water into wine? Cannot He make stammering words to be instinct with saving power? Cannot He change trembling efforts to help into deeds of strength? Cannot He still, as of old, enable you in all your personal poverty "to make many rich?" God has need of thee for the service of thy fellowmen. He has a work for thee to do. To find out what it is, and then to do it, is at once thy supremest duty and thy highest wisdom. "Whatsoever He saith unto you, do it."—*George Body*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE RENDERING OF THE PSALTER.

To the Editor of *The Living Church*:

IN the letter from F. M. Townsend in your issue of January 20th, I marked an important suggestion on the rendering of the Psalter.

Mr. Townsend points out that "the psalms are really dialogues," a fact of their structure which we seem to have lost sight of. When they are sung it seems best that, except in churches where the antiphonal method is practicable, they be sung in unison. But in the vast majority of churches the psalms are not sung, but read, and it is of real importance that they be read right. At present the reading of the psalms is entirely false, arbitrary, and inconvenient. I have never heard, in any of our churches, a reading which showed the least knowledge of their dialogic character.

When we consider that the psalms are our richest heritage of religious song, that they have been used without break in the worship of God since the days of King David, and that their form is consistently and carefully adapted to one sort of rendering, it seems inexcusable that we, having departed from the use intended, go on week after week reciting them in an ignorant and unedifying manner.

The characteristic of the Hebrew poetry is parallelism, just as that of Greek poetry is rhythm, and that of modern poetry is rhythm and rhyme. The entire Book of Psalms (as also the other poetical passages of the Old Testament) is built up on this principle. This form may be viewed as dialogic, as if two persons were speaking alternately (the ideal structure for ritual use), or it may be viewed as emphasis by repetition. But the repetition in Hebrew poetry is not the constant reiteration of the same words or sounds (as we find, for instance, in Edgar Allan Poe), but the repetition of the same idea in other words. There is perfect parallelism of thought but not of words. Its effect is beautiful and impressive.

Open the Psalter at random and read here and there a verse with this idea in mind:

- V. In Jewry God is known:
R. His name is great in Israel.
- V. Hear my law, O my people:
R. Incline your ears unto the words of my mouth.
- V. I have considered the days of old:
R. And the years that are passed.
- V. Sing we merrily unto God our strength:
R. Make a cheerful noise unto the God of Jacob.
- V. For we consume away in thy displeasure:
R. And are afraid at thy wrathful indignation.
- V. Praise the Lord, O my soul:
R. And all that is within me, praise his holy name.
- V. I will walk in thy commandments:
R. And have respect unto thy ways.

No form certainly could be better fitted for alternate rendering than that which the Psalter consistently offers. The minister makes the statement and the people respond to it. So employed the Psalter would give the effect of the congregation's cordial assent to each idea as advanced. Elsewhere we find this method admirable (for example, in the versicles of Morning and Evening Prayer and in the Litany). Why do we not use it in the Psalter?

The present method is absurd and false beyond expression. Why should the minister make a statement and then repeat it: and the people make a statement (often one unrelated to the first), and then repeat it again in other words? Each speaker is required to say the same thing twice, and any new thought or change of theme is introduced by minister or people, according as it may chance to fall upon odd or even verse. This method is totally at variance with the philosophy of ritual and unedifying to both parties. It is evidence of the marvellous wealth and intrinsic worth of the Psalms that even while they

are thus racked and contorted by a false modern custom, they still endure, and hold their place in our hearts. I feel sure that the proper rendering would put new meaning into the words for all of us.

Imagine a congregation which has broken from this unenlightened practice, gathered for worship on the evening of the Twenty-eighth Day, and reciting antiphonally the *Confitemini*:

- V. O give thanks unto the Lord, for he is good:
R. And his mercy endureth forever.
- V. O give thanks unto the God of Gods:
R. For his mercy endureth forever.
- V. O give thanks unto the Lord of Lords:
R. For his mercy endureth forever.

And so on to the end of this great psalm of thanksgiving. Such a rendering would have the sound of a magnificent chorus declaring "Amen" to every statement of God's mercy. I believe these folk would experience such a soul-stirring as would win them to this new method for all time.

This question of rendering the Psalter is one of great importance, and I wish it might be thoroughly discussed in your pages. While some persons may call it impractical and revolutionary, still I feel persuaded that the benefit of the change would repay the effort of making it. Let it come slowly and without offence. But let us work towards it.

EDWARD W. PARMELEE.

Boonville, N. Y., Feb. 12, 1906.

THE REALITY OF HELL.

To the Editor of *The Living Church*:

AT the present time the majority of all Christians either deny absolutely or believe very faintly in the existence of Hell, that is, in a capital punishment after death. The word *Hell* has lost all importance in our minds and is considered a mere idea without any reality, just as the word *bogey-man* in the minds of our present children. Or it is very often used as an expression for swearing. But this is not all, as even the Churches are content to accept the existence and reality of Hell as a passed-by idea; and yet, the belief in Hell is one of the strongest brackets to uphold the fundamentals of the Church. It is rather sad that even a Catholic Church like the Episcopalian does not hesitate to make it a subject of debates whether to believe in it or not.

The word *Hell* was affirmed by Jesus, who emphasized it very strongly as the outcome of a sinful life. The Apostles also preached and wrote it in the Holy Scripture, and every priest and Christian pronounces the word with his lips in the Creed, and yet, the belief in its reality is not there. By and by the word *Heaven* will also be done away with and men will live like beasts, without any thought of reward and punishment of divine and ill. Nevertheless, there is absolutely no doubt that Hell is a reality.

It is the place where the spiritual sense of the words "everlasting fire" will be fulfilled. That is, all poor souls whom God will find guilty will be subject to a similar burning sensation as a man may experience in this world after he murders his most beloved friend in the imagination of being false and treacherous, and after the terrible act is committed, he finds out that he murdered an innocent and absolutely true friend. The realization of this fact will cause a burning sensation within his inner being, that is, his conscience; the unfortunate man will suffer the most dreadful agony which we can imagine upon this earth. Nothing could give him any relief but death. The suffering of Hell is similar within the soul after death, with the only difference that it will last eternally as the death could not relieve the soul, for his power is limited to our physical body only. The realization of a stubborn ignorance, which man manifests in regard to his spiritual life and the lack of faith in God's word and promise will be a grief inflicted upon our souls which will no languor know, *ergo*, spiritual death.

The words "Heaven," "Eternal Happiness," "Paradise," "the place of preparation," and "Hell," "Eternal Grief" are not terms made up by man, but are terms which were given and taught to man by God in the very beginning. There is no earthly or bread-and-butter philosophy which could touch the question of eternal life and eternal death. The philosophy of faith and wisdom only is able to decide, and it says: "Yes, there is a Heaven and there is a Hell." The matter with us and our philosophy is this: we dream away our youth, sleep the rest of our life, and awake in the coffin.

ALOIS VON BAUER.

REMOVAL OF COMMUNICANTS AND CHURCH ATTENDANCE.

To the Editor of *The Living Church*:

SOMEWHAT apropos to Florence F. Wood's "Church Attendance" in the issue of February 10th, and other like articles so prevalent nowadays in our Church papers, allow me space to try to point out some shortcomings of both the clergy and laity in such, and relevant matters.

For example, Mrs. —, a regular communicant of and dweller near to St. Paul's, removes into the parochial limits of St. Apollos' Church. She neither applies for, or even had it suggested to her to take, a letter of transfer to the priest in charge of the church of her new abode, and who, according to Canon 39, is *not required* to receive her as a communicant until such letter be produced. She being one of the every-day sentimental women, and having been of *Paul*, is cold and very indifferent about being administered to by one of *Apollos*, and would even defer the baptism of her infant till old enough or she strong enough to bring or come with it to the one of *Paul* (undue sentimentalism even deterring her from having the baptism in her absence), or at least till the priest of *Paul* could courteously arrange with the one of *Apollos* to invade the latter's territory and journey out there to baptize the child, merely to suit the mother's whim; or till the child's name had been decided upon (instead of this being all arranged at or before birth); or even till her father's return from some necessary business tour, so that he, too, could witness or be Godfather at the baptism—the woman being entirely too sentimental even to consider about a proxy, the rubrical time limit of "second Sunday after . . . birth" notwithstanding. Perhaps the infant is suddenly taken ill and dies—yes, dies unregenerate; think of it!

Perhaps she gives her name and new address to the rector of St. Apollos' (on being asked at an after-service hand-shake "good-bye"), but who does not call on her. Or perhaps her name has neither been asked for or given. If the former, she may go to church occasionally; but if the latter, and no pastoral notice has been taken of her, she drifts into, perhaps, Methodism, Calvinism, or, worse still, so-called Christian Science.

Reader, before you think this picture overdrawn, just investigate.

Though *not canonically*, was not morally and otherwise properly, the former pastor of this woman under the strictest obligation to have, in some way, informed the one in charge of the parish into whose bounds he knew, or believed, she was about to move, of the fact, and to have asked that she be somewhat looked after; or, in event of the former pastor's death, one of her former parish wardens' duty to have looked after her? If the woman I am citing were a Methodist, in the event of her former pastor's not informing her is-to-be pastor of the move, would not a "Steward" or "Class Leader" have attended to it? I will leave the reply to one who knows much about, or has been a Methodist. Not having been out of the Anglo-Catholic fold myself, I only know from hearsay.

Now should not the rector of the parish into whose geographical limits this woman moved, on receiving word to "look after her," from anybody, have used his utmost endeavors to do so? And yet, is not complaint made (and justly, too, I think) of the clergy doing nothing more than is lawfully required of them by the canon, and in cases such as I have cited? Do we not hear of our own careless people not being visited by the nearest parish priest in illness if they have not procured the canonical letters of transfer from their former pastors, even when the priests knew of the illness of these new, non-letter-bearing parishioners? And is there not a great deal of truth in at least some of these rumors? Even if such priests are exempt from canonical censure, are they not at least guilty of breaches of their ordination vows—in the spirit, if not in the letter? And, by the way, I would like to see something added to the canon referred to, not only compelling rectors (or wardens, parishes being rectorless) to whom proper application be made for such letters promptly to issue and give them—of course the applicant being canonically "in good standing." And also something compelling the rector of the parish or congregation into which he or she had removed, to receive him or her, and recognize said letters. And also a provision that either of the wardens of parishes into which transferees remove are to receive said letters, in event of there being no rectors there. Thus all wardens would then be authorized to receive as well as issue or give letters dimissory. Surely this is something for the General Convention's Canon committee to consider.

Of course there is no doubt about the people's strict obliga-

tion to go to church, and that generally the people are entirely to blame for not going; but, nevertheless, there is no doubt in my mind that the Church should use every proper and consistent means to induce the people to come to her, even though the coming may be out of desire merely to see and hear and generally to get and not to give, either worship or a cent—provided, of course, they do not interrupt or disturb those who come for the right and proper purposes.

And may not our laity do such practical things to advantage as—unobservedly, as much as possible—to watch the stranger to our Prayer Book, and have a book all ready to open and pass to him or her at the beginning of the altar service, and exchange it for another at the collect, epistle, and gospel, and again at the Nicene Creed (and page 224, where it should be, and not 12 or 24 where it should not be found), and then let the stranger alone, as there are no more turnings back and forth; otherwise a feeling of being *bored* might result. As to the hymns, they can, generally, readily be found; though it might be well to find what may be interpolated, such as the hymn used as the gradual—in places where used, between the epistle and gospel; and also, perhaps, the psalm, or portion of one, where used, as the introit, before the altar service proper.

There are several more things I could mention in this connection, but fear others may advantageously need the space to follow up, somewhat on this theme of "Church Attendance," or, rather, non-attendance.

WM. STANTON MACOMB.

256 S. 38th St., W. Philadelphia, Pa.
St. Valentine, 1906.

THE RELIGION OF THE ARMENIANS.

To the Editor of *The Living Church*:

A FRIEND of mine—a devout and earnest priest of our own communion—who manifested considerable interest in my communication, "Are Russians or Armenians our Friends?" has expressed the desire that I reproduce in *THE LIVING CHURCH* an article I had published several months ago in a Methodist journal, the object being to let our people know something of Armenian character,

I most gladly comply with this request, as I am always ready to do anything which might tend to arouse even a little interest in the Armenian cause.

The article in question was written in reply to some uncharitable remarks made in said journal, the writer of which probably did not intend to misrepresent the Armenian Church. His remarks were rather due to his inability to understand or appreciate the Catholic doctrine and practice to which the Armenian Church has always so faithfully adhered.

It may, perhaps, be well to state that the term "Gregorian" as applied to the Armenian Church is no part of her official designation. It was first given to the Orthodox Armenians by the American Protestant missionaries in Turkey, by whom they were also styled *Loosiwarchican* (Illuminators), both words being derived from the name of the great Apostle of Armenia, St. Gregory the Illuminator. Both appellations have long ceased to be considered terms of opprobrium and are now frequently used even by the strictest adherents of the Armenian Church.

The communication referred to is as follows:

RELIGION OF THE GREGORIAN ARMENIANS.

I was grieved to read in *Zion's Herald* of July 20th, under the heading, "Superstition Better than Skepticism," the remark that the religion of the Gregorian Armenians of Turkey was "barren ritualism," which, however, could be "utilized as an introduction to an enlightened view of Christianity," etc.

Now, I happen to know a good many Gregorian Armenians, and am a member of one of their societies for the education of children in Armenia; I have made a close study of their religious and national history, and whatever we may think of certain portions of their ecclesiastical system, I am certain of this, that their religion is very far from being "unintelligent formalism" or "barren ritualism." It is never safe to assume that because some people use a good deal of ceremonial in their worship they are destitute of true spirituality. I often wish that the average American had the simple faith and led the clear, conscientious life which I am sure is led by the majority of Armenians.

When, in 1889, the Armenian Patriarch of Constantinople addressed these words to Bishop Potter of New York, he only said that which I have since verified for myself: "Beloved brother, had there been granted to my delegate an opportunity to narrate in detail the history of the Armenian Church and the martyrdom which her children have suffered in defense of the holy traditions of their fathers, I am sure you would have been moved to rejoice at the

evidence of the faith and piety of our nation. It is indeed remarkable how the persistent persecutions against the religion of Christ have failed to shake the foundations of Christianity in Armenia," etc.

And in 1894, Rev. Frederick Davis Greene, M.A., a Congregational minister, for several years a resident in Armenia, wrote these words: "By nature the Armenians are deeply religious, as their whole literature and history show. It has been a religion of the heart, not of the head. Its evidence is not to be found in metaphysical discussions and hair-splitting theology, as in the case of the Greeks, but in a brave and simple record written with the tears of saints and illuminated with the blood of martyrs."

I do not want to speak disparagingly of the work of the missionaries in Armenia in caring for the orphans and acting as almoners since the last great massacre, but I do think they would have shown more wisdom had they from the first left the faith of the Armenians undisturbed, and, putting their trust in God, concentrated their efforts upon the conversion of the Turks, or, if they had not sufficient courage for that, looked to the heathen elsewhere; for there are even now vast districts in India, China, and Africa, where there are no Christian missionaries.

All the Armenians with whom I have conversed, both Gregorians and Protestants, assured me that the missionaries, by introducing another form of Christianity in that country, have caused much strife, division, and hard feeling, and in this way the seeds of infidelity have been sown.

WILLIAM E. ENMAN.

MR. STALEY'S BOOKS.

To the Editor of *The Living Church*:

I WAS very glad to see Mr. Barber's appreciative letter on Staley's *Plain Words on the Holy Catholic Church*. Permit me to recommend to him also the same author's *Plain Words on the Incarnation and the Sacraments*. Both of these little handbooks are in my opinion simply invaluable. I venture to suggest that if our friend Crapsey had only read and digested the *Plain Words on the Incarnation and the Sacraments*, he would not now find himself in the pitiable plight of trying to refract the light of the fulfilment of prophecy in a certain miraculous event, by a diaphanous veil of metaphysical cobwebs.

SIDNEY DOANE SHATTUCK.

Poughkeepsie, N. Y., February 15, 1906.

UNEMPLOYED CLERGY.

To the Editor of *The Living Church*:

MR. F. WASHBURN seems to me to make some most extraordinary statements in your issue of February 10th. He there states that there are many unemployed clergy in this country "whose idleness is enforced and involuntary." He further states that this is the fault of the laity—"without the coöperation of the laity, no priest can work"—and is largely due to the parochial system: "the world is divided into parishes, composed of congregations with vestries holding the keys of the gates, which open or shut as they elect," and then he goes on to declare that all diocesan and parochial divisions are contrary to our Lord's purpose and a hindrance to the advance of Christianity.

These statements seem to betray a lamentable ignorance of facts. As regards the last, no student of Church history but knows that diocesan divisions had their root in apostolic days, St. James being the first diocesan Bishop of Jerusalem; and had become a settled system by A. D. 117, as witness the Ignatian letters. The division into parishes followed in natural sequence as the inhabitants of the dioceses were won to Christ; and so far from feeling these divisions any hindrance to fulfilling their commission, I am certain that there is scarcely a Bishop or missionary priest to-day who does not feel that he could fulfil that commission better if his field was still further diminished.

Mr. Washburn entirely overlooks the fact that the large proportion of our congregations are not parishes, but missions, to which the Bishop appoints, and so neither laity nor vestries are responsible for the unemployed clergy, nor can it be claimed that the Bishops are, when most of their body spend a very considerable portion of their time trying to find priests to fill their vacant missions and also, often, parishes. In fact there never was a time when it could be said more truly: "The fields are white unto the harvest, but the laborers are few." If there are many unemployed clergy (and I am afraid my knowledge of the difficulty Bishops find in getting men makes me skeptical), the reason must be sought in the men themselves. Mr. Washburn has alluded to the apostles. Let me remind him that they did not insist on a settled parish or a large stipend as a condition of

fulfilling their commission, and any man who will follow their example, who will accept what a Bishop can offer him, who will take a mission and will then concentrate his energies on fulfilling his commission there by building it up into a parish, will not only have no difficulty in finding employment, but will also find the laity his most earnest supporters; and as the work develops, will find himself enjoying the fruits of his sowing.

Yours,

Atlanta, Ga.

WILLIAM J. MOODY.

PRIESTS WANTED FOR PORTO RICO.

To the Editor of *The Living Church*:

THERE is urgent need of three more clergymen in priest's orders, to undertake hard and lonely, but promising work in Porto Rico, immediately. Full particulars may be had by application to Mr. John W. Wood, Corresponding Secretary, 281 Fourth Avenue, New York, to whom should be addressed all replies to this call for volunteers. Failure to advance the Church's frontier line will be equivalent to a retreat. Loyal soldiers of the Cross who may be chosen for this service will find hardship, blessing, and a cordial welcome.

(Signed) JAMES H. VAN BUREN,

Ponce, Porto Rico, Feb. 4, 1906.

Missionary Bishop.

CHAPLAINS FOR NEW YORK POLICE DEPARTMENT.

To the Editor of *The Living Church*:

WILL you kindly correct the heading of the article, in the last issue of your paper, on page 547? In two places, one at the top of the page, the other immediately before the item itself, appears this heading, "New Chaplains for Fire Department." The mistake is seen, if one reads the article following, as it tells of the appointment of chaplains for the *Police Department*. The chaplains of the Fire Department are the Rev. W. St. Elmo Smith, connected with the Roman Catholic Church of St. Vincent de Paul, and the writer, who is also vicar of the Church of San Salvatore.

New York,

Very truly yours,

February 16th, 1906.

EDWARD M. H. KNAPP.

FACTS ABOUT THE RETIRING FUND.

To the Editor of *The Living Church*:

IN view of the confusion which appears to exist in many minds as to the various agencies and methods in operation for the benefit of the old clergy, it may be well to state succinctly and without disparagement of any others just what the CLERGYMEN'S RETIRING FUND SOCIETY is aiming and fitted to do, in order that those of the clergy and laity to whom its aims and methods commend themselves, may rally to its support.

Its underlying principle is that it is better to encourage the clergy to make what provision they can for their declining years in preference to relying upon any form of relief which may be given them as a gratuity. Such relief, if and when needed, should indeed be attainable and may properly be applied for, but the Clergymen's Retiring Fund Society stands for recognition of that self-respecting instinct which prompts a man first to do what he can for himself before relying upon others to do something for him.

Its method of carrying out this principle is to invite the clergy to contribute to its permanent fund at the rate of \$1 per month or upwards, in order thereby to entitle themselves to a life annuity at sixty years of age, not as a gratuity but as a right, because they have complied with a specified condition which involves that right. The laity also are invited to contribute in aid of this honorable effort of the clergy to help themselves, and on the same ground that endowments are sought for educational and benevolent institutions (whose tuition fees from students on income from inmates or patients would be manifestly inadequate), that their good work may be enlarged and perpetuated on increasingly solid foundations.

Its scope is co-extensive with the national Church, and its 750 members, including 47 Bishops, are resident in all parts of the domestic and foreign field; but as its principle and method are distinctive, it is neither competitive nor unsympathetic with other organizations working for the old clergy on other lines.

Its endorsement by the House of Bishops and by the House of Deputies of the General Convention has been specific and emphatic, and its principles and methods have been repeatedly

commended to the support of the clergy and the laity by successive committees on the State of the Church.

Its *organization* took place in 1874 to meet an urgent need, for almost nothing had as yet been done toward pensioning the clergy; and though the work went on in feebleness for many years, depending on the clergy only to build up the fund, the appeal was later made to the right-feeling and right-minded people of the Church, in recognition of the Church's obligation to her age-worn servants, to aid in this accumulation of a fund and to make possible an increase in annuities.

Its *growth* in later years has been decided and encouraging. New friends have come to its support as what it has been doing and can do, has become better known. During the last four years, \$61,569 has been added to its invested capital, which now stands at \$235,444; 186 new clerical members have been enrolled; the aggregate annuities have increased from \$6,500 to \$14,470 per year, and 110 names have been added to the annuitant list.

Its *commendation* to the clergy lies (1) in the large percentage of return which their prudent investment in the fund will secure—very much larger than can be secured in any form of annuity policy issued by any life insurance company; (2) in the fact that the annuitant's name is placed upon the list upon simple notice to the treasurer that he has attained the age of 60 years, no statement being required as to his physical or financial condition which it might be painful to make, no questions whatever being asked; and (3) in the altruistic consideration that to identify themselves with it, even though they themselves may not expect to derive any benefit from the annuity offered, will be helpful for all time to their fellow-servants of a common Master.

Its *appeal* to the laity rests upon the obvious facts: (1) the more ample sympathy and support should be accorded to those whose lives have been given to the service of the Church; (2) that increased ability on our part to grant adequate annuities will diminish the number of those who may feel obliged to apply to the relief societies; and (3) that the principles and methods of the Clergymen's Retiring Fund Society cannot fail to elicit well-considered approval and more liberal support as they become better and more widely known throughout the Church.

HENRY ANSTICE,
Financial Secretary.

Church Missions House, New York.

[Discussion of relative merits of existing organizations for Clergy Relief is now at an end.—EDITOR L. C.]

A CORRECTION.

To the Editor of *The Living Church*:

IN my letter, February 3d, I am made to say: "The 'relief' given the clergy is—say what we will—a *quantity*."

It should be "a *gratuity*," which makes sense. Please correct, as it is a bad blunder, made naturally by my own bad hand-writing.

FREDK. W. CROOK.

THE BOY WHO LEARNED A LESSON.

A TRUE STORY.

YEARS ago, after a week-night service, I took the offerings into the robing room, and, a few minutes later missed a silver coin. Only two persons besides myself had entered the room, and suspicion pointed to the junior. A short investigation made it practically certain that the boy had stolen the money. Next morning I met him, and asked him for the money, which he gave without any delay or equivocation. I never mentioned his theft to anyone.

The boy attended services as before, but never, under any circumstances, entered the robing room. Other boys came there to get a drink of water. Choristers frequently entered the room. So did other members of the parish. But the boy who had once broken the Eighth Commandment avoided the appearance of evil. He never allowed himself to be seen in the apartment in which he had transgressed. Outwardly he was as careless and light-hearted as the average lad; but on that point he was as stern and vigilant as a sentry or a monk. He did not mean to transgress again, and he did not purpose that anyone should cast a reproach upon him. The boy has moved away, and I wonder if he carries with him that scrupulous care to avoid all suspicion.

ILLUSION.

BY HAYWOOD TUPPER.

HERE is a picture in a juvenile book of a little chap racing over hilltop and valley to reach the end of a rainbow for the proverbial crock of gold. The child's illusion was the very best thing to energize his will. Did he arrive at the rainbow's rim? Did he get the crock of gold? No! But he had the mad gallop of expectancy. What is a pot of metal disks, yellow or white, compared to the blood coursing, like ichor, through the veins of health, giving strength and elasticity to the limbs, brilliancy to the eyes, "natural ruby to the cheeks," glad exultation in the mere sense of being. Do you doubt this? Ask the dyspeptic plutocrat, offering a million dollars of his unenjoyed multi-millions for an appetite. There are so few things that the gold in the child's illusive crock could buy.

The writer of the old myth of Midas' transforming touch knew how hapless would be such metamorphosis of man's normal condition; it meant the evanishment of all his pleasures.

There are so few things that the dollars in the billionaire's crocks can buy. But we go on doubting this obvious truth.

CHURCH GAINS SMALLER.

DURING 1905 THE ADDITIONS TO THE RELIGIOUS BODIES IN AMERICA WERE LESS THAN IN PREVIOUS YEARS, OR 519,155 COMMUNICANTS.

Dr. H. K. Carroll has again compiled the statistics of growth of the churches of America, and finds that the net gains for the year 1905 were smaller than those reported for several years past. His figures differ from those compiled by denominational agencies in that they are for the United States only, denominational statistics usually including the members in foreign mission lands. The gains of all religious bodies in this country during the past year are given by Dr. Carroll as 1,815 ministers, 1,636 churches, and 519,155 communicants. All three items show less gain than was made in 1904, the figures for that year having been, respectively, 3,136, 2,624, and 898,857.

The largest gain in any one body was in the Roman Catholic Church, which reports 10,785,496 communicants, a gain of 192,122 over the previous year. Dr. Carroll points out that the Roman Catholic figures are prepared on a different basis from those of the Protestant bodies, so that it is hardly proper to compare them; but the figures are official and it is proper to include them in this connection. The Methodist Episcopal Church, of all Protestant communions, shows largest gains for the year. Its communicants number 2,910,779, and its increase was 62,847. All Methodist bodies taken together gained 102,000; all Baptists gained 72,667; all Presbyterians, 26,174; all Lutherans, 51,580. The aggregate figures quoted by Dr. Carroll for all religious bodies in the United States show that there were 154,390 ministers; 201,608 churches, and 31,148,445 communicants.

Individual denominations which made notable gains in the year just closed include the Seventh Day Adventists, which added 3,019 communicants; Southern Baptists, 30,091; Colored Baptists, 32,747; Congregationalists, 13,321; the German Evangelical Synod, 9,539; the Lutheran Synodical Conference, 21,637; the Lutheran General Council, 7,711; Methodist Episcopal South, 25,163; Presbyterians North, 18,803; Protestant Episcopal, 19,203, and United Brethren, 5,403. In this connection it should be noted that the Disciples of Christ, which have been rapidly growing in numbers in recent years, and which last year showed a gain of over 26,000 communicants, in 1905 added only 1,428. Christian Scientists show a net gain of 7,441.

Dr. Carroll's figures show that the denominational families have changed little in relative size since the Government Census of Churches was taken under his direction in 1890. While the fifteen years have seen some of the religious bodies grow more rapidly than others, the important denominational groups into which practically all may be classified show but two changes in relative size. Lutheran bodies have passed Presbyterian, and the Latter Day Saints (Mormon) have passed the United Brethren. The order in which these denominational families now stand, with the communicant membership of each, is as follows:

Roman Catholic, 10,915,251; Methodist, 6,429,815; Baptist, 4,974,047; Lutheran, 1,841,346; Presbyterian, 1,723,871; Episcopal, 827,127; Reformed, 405,022; Latter Day Saints, 344,247; United Brethren, 274,012; Evangelical bodies, 166,978; Jewish, 143,000; Friends, 120,415; Dunkards, 116,311; Adventists, 95,437; Mennonites, 61,048.

ALL MENTAL discomfort comes from our minds being in divergence from God's; when the two are agreed no warfare occurs, for they work together, and man's mind accepts God's rule, but reason tells us that disagreement must bring conflicts. He will have His way, and would have us accept all events with the knowledge that He is love, whatever and however contradictory those events may be to our comprehension of Him.—Charles George Gordon.

Literary

New Books for Lent.

THE new books for Lent thus far are few, perhaps because there is little to induce an author to produce new devotional literature when the apathy of Churchmen toward that which they already have is so great.

From the pen of the Rev. Archibald Campbell Knowles there is issued a new volume entitled *The Life of Offering* (The Young Churchman Co., Milwaukee, 50 cents net). The volume consists of nine chapters comprising meditations given on the Seven Last Words on a Good Friday with a final chapter appropriate to the Resurrection. There is a true spirit of devotion throughout the little volume and it takes the practical phase of applying the lessons of the Cross to ourselves in such wise as to lead us to offer our entire selves with all we possess as offerings to Almighty God. In addition to the use of the work for the three hours of Good Friday, it is also arranged into numbered paragraphs appropriate for daily reading during Lent, or it might easily be used for weekly lectures during the same season.

Another of the deeply devotional works that have made the Rev. Jesse Brett well known to the few who read devotional literature is *Humility* (Longmans, Green & Co., New York). The subject of necessity is one that precludes great originality, but the lesson of humility is drawn by considerations that present apt lessons for Lenten reading. The spiritual life of Churchmen would be greatly enhanced if books of this nature might be more largely read, particularly during Lent.

A volume of larger scope and bulk is *The Story of Christ's Passion Told and Explained*, by the Rev. E. E. Ortlepp. In three Parts. Part One. (Burlington, Iowa: The German Literary Board). This present section of the work (Part I.) comprises 282 large pages. The volume begins with a harmony of the Passion from the Gospels and is followed by a devotional exposition of the several phases of the week, concluding with the taking of Jesus into captivity in the garden. The devotional strain is a deep one. German theology is to some extent of necessity shown, as in the treatment, for instance, of the Lord's Supper where the thought of the Eucharistic Sacrifice is wholly absent, though one would criticise almost nothing that is written.

For the Sunday School Lenten offerings the Board of Missions is sending out "Keystone Mite Boxes" of attractive design. It is of cardboard with directions for folding and one or two samples of the folded and completed chest accompany shipments. Happily the Sunday Schools of the Church have already learned to distribute these quite generally through their classes. The Board hopes to receive \$125,000 from the Sunday School Auxiliary this year. We trust they may not be disappointed.

Other New Books.

Right and Wrong Thinking and Their Results. The Undreamed of Possibilities which Man may achieve through his own Mental Control. By Aaron Martin Crane. Boston: Lothrop, Lee & Shepard Co. pp. 361.

This is one of a class of publications, numerous in late years, the object of which is to apply the conclusions of natural science and of philosophy to the elucidation of moral questions, and the illustration or proof of religious faith. The proposition of Mr. Crane is that thought in all cases, and without exception, precedes bodily action, whether voluntary or involuntary, and is the ultimate cause to which is to be traced every function and expression of life. Man is primarily a mind. His body is a material which lives only in connection with his thought, and is moulded by his spirit. It is not so much this peculiar nature of man which is lost sight of in popular theory, as it is its absolute, unconditioned form, and its practical use and consequence. The apparently extreme manner in which the author states his thesis is one of the novel features of his book. We believe, however, that he merely asserts a common doctrine of biology and of all physiological and kindred sciences. The priority of mind as the causative principle of action infers the right method of moral effort. If all good and evil with their attendant suffering or happiness originate in thought, it is to thought we must pay first attention. Self-control, the basis of virtue, is nothing to the purpose unless it is the control which a man exercises over his mind itself. He must practice himself in withdrawing attention from discordant thoughts, which thereupon cease of themselves. He must become able to change his attention from discordant to harmonious thoughts. By this means he will cease to do evil, and learn to do well. Herein Mr. Crane emphasizes the moral teaching of the Gospel, which, he observes, is itself the exponent of what is now a conclusion of science. Moreover, the application of this truth to different sins and their opposite virtues; to the errors and misfortunes of life and its health and peace; to such subjects, in par-

ticular, as anger, lust, worry, sensitiveness; and to physical as well as mental and moral disease, renders his book of great practical value.

The unsatisfactory part of the work lies in the inadequacy of the means suggested by which to realize the necessary self-control. That man has a natural power of will by which he is able to choose his own thoughts, and drop or change them at his option, does not seem to us a scientific fact, that is, a fact demonstrated by observation and experience. We agree with the author that virtue is conditioned upon an inner habit of choice and thought by which, in the final issue, the mind will act automatically along the line of harmony. But we cannot think such a habit attainable except by divine grace. We would supplement his argument by saying that he suggests only a right method of coöperating with supernatural aid which is the characteristic gift of the Gospel, for it is God which worketh in us both to will and to do of His good pleasure.

F. H. S.

The Prophet of Nazareth. By Nathaniel Schmidt. New York: The Macmillan Co., 1905.

Professor Schmidt writes from the standpoint of Unitarianism. He honestly seeks to reach the truth, and to distinguish fact from fancy. But his prejudices are too much for him, and he grasps at the wild conjectures of the class of critics represented in *Encyclopaedia Biblica*, adding others of his own equally wild. A judicial tone and calm temper is in evidence, but the book is none the less perverse to the last degree in its arguments.

"The Christ of the Creeds," it is acknowledged, has done much to advance civilization and inspire great lives, but "the Decline of Dogma" has set in once for all. "The Old Testament Basis" of our Christology vanishes, says he, before more critical knowledge. "The Jewish Messiah"—that is the expectation of a personal deliverer—was non-existent prior to Pompey the Great. "The Son of Man" did not so call Himself, and "The Son of God" did not signify what we think. "The Logos" philosophy came from Greek philosophers, through Philo, and is not Joannine. "The Secondary Sources," consisting of pagan allusions and New Testament literature outside the Gospels, dates, authorships, and contents being critically reduced to order, tell but little of Christ. "The Gospels," containing much second century material, when reduced to their original data, exhibit a mere man of lofty character and teaching, who was put to a shameful death, from which He never rose again. "The Teaching of Jesus" concerned chiefly the kingdom or sovereignty of God and divine Fatherhood. "The Historic Influence of Jesus," great though it has been, is a purely natural phenomenon. "The Present Problem" is to make the human Jesus once more the real source of inspiration, to the abolition of ecclesiasticism and dogma.

It is indeed a stupendous problem, and insoluble. Professor Schmidt is discerning enough to see that the workaday life of the Church, based on the Christ of the Creeds, goes on in spite of the speculative turmoil of university professors. Long after these professors have retired into the ranks of their pagan predecessors, the faithful will continue to worship "God in Christ, reconciling the world unto Himself."

FRANCIS J. HALL.

The Opportunity of the Church of England. By Cosmo Gordon Lang, D.D., Bishop of Stepney. New York: Longmans, Green & Co.

The title of this book gives no idea of what it really is. It contains a course of lectures on Pastoral Theology which the Bishop of Stepney delivered in the Divinity School of the University of Cambridge in 1904.

Dr. Lang worked in the East End of London as vicar of Portsea before his consecration as Bishop Suffragan to the Bishop of London, who is also an expert on East End work.

The lectures are twelve in number, and deal with two main topics—The Dissolution of Definite Religion, and The Religious Indifference of the Masses. The author attributes the lack of definiteness in religion to five causes: 1, The spread of elementary education; where we have many people capable of reading, but incapable of estimating the value of what they read. 2, The scientific spirit. 3, The spirit of Biblical criticism. 4, The spirits of independence. 5, "A weakening of embodied and a strengthening of diffused Christianity."

Each of these points is enlarged upon, and the manner of meeting it is discussed. The second topic is treated fully, and valuable advice is given from the Bishop's practical experience.

Parts of the lectures do not apply to American conditions; but most of the book would be as useful to our students in divinity as to Englishmen.

The volume is a valuable one and would be most helpful to candidates for Holy Orders and to clergy working in large cities more especially.

FRANK A. SANBORN.

The Thread of Gold. By the Author of "The House of Quiet." New York: E. P. Dutton & Co. Price, \$3.00.

This is a large volume of vague musings on many subjects. When the author gets his mind set on religious and theological topics he at once lapses into heresy. It is hard to see what special good has been accomplished by publishing these thoughts.

ST. MATTHIAS.

O Jesu, Lord eternal,
We yield Thee thanks and praise;
How righteous are Thy judgments,
How true and just Thy ways!
When one whom Thou hadst chosen
So sadly fell from grace
Thy love supplied another
To fill the vacant place.

Within Thy new creation
Thou didst appoint twelve thrones.
The temple Thou hast builded
Has twelve foundation stones;
These are the twelve Apostles,
Whom Thou, dear Lord, didst send
To preach Thy gracious tidings,
Thy kingdom to extend.

O King of saints, we praise Thee
That every throne is filled,
And that no stone is wanting
Where Thou Thyself didst build;
Thy Spirit called Matthias
The traitor's place to take,
Who proved a faithful servant
In toiling for Thy sake.

O glorious Master-BUILDER,
We look to Thee alone,
Who art our strong Salvation,
Our mighty Corner-stone,
To keep Thy Church from error
And false Apostles free,
To grant her faithful pastors
To lead us unto Thee.

WILLIAM EDGAR ENMAN.

THE LIFE OF CHRIST.

READINGS FOR THE DAYS OF LENT TO INCLUDE A BIBLE RECORD OF HIS WORK AND WORDS.

HERE is published herewith a scheme of Bible study for Lent, arranged especially for THE LIVING CHURCH, in the hope that many will find it possible to arrange for systematic Bible readings during the season, and by following this table get a comprehensive view of the Life of Christ while on earth.

Two or three suggestions may be made as to the use of the table of readings:

(1) If you cannot do anything else, read the Bible selections alone. If possible, however, do some subsidiary reading. A book on the Life of our Lord (such as Pere Didon's work, for example, or if that is too expensive, a popular edition of Farrar's *Life*) will help make the study vivid and will give aid in the solution of doubtful or difficult passages. Or it may be possible to use a commentary on the Gospels, such as Sadler's.

At any rate, read the passages, and when there is time, give a quarter of an hour to thought and meditation on them.

(2) Each day, before beginning the reading, think over the subject of the lesson of the previous day. In this way events will be connected in the mind, and those who follow the course will gain a good, general knowledge of the life of the Master, a comprehensive survey of its events as a whole.

(3) Doubtless some would like to get a blank book, with large pages, and each day cut the passages read out of a cheap Testament, pasting them in the book, and in the generous margin allowed noting any thoughts gathered from subsidiary reading in the way of clearing up difficulties, or writing any devotional ideas gained in meditation. In this way the reader would be furnished with a fairly good text book of the Life of Christ, which would be the more valuable because gained by personal study.

The scheme leaves room for much or little, as opportunity may avail; but when nothing else can be done, the bare following of the readings will surely prove helpful—and this would require but a short time each day. A business man could accomplish it while riding to his office on car or train—behind the privacy of his newspaper, if need be—by the simple expedient of carrying a pocket-sized edition of the New Testament or Gospels.

The readings given are for the most part short, except those of Passion Week and Holy Week, where it was found necessary to increase their length in order to record all the events. This is especially the case in Holy Week, where there was in addition the advantage to be derived from reading the happenings of each day on the day corresponding to that of their occurrence. In the readings the effort has been made to avoid repetitions as much as possible; but it has not always been

possible to prevent duplication without running into so complex a table of texts as to be unintelligible in this short compass.

THE READINGS.

I.—THE INCARNATION, BIRTH, AND CHILDHOOD.

Ash Wednesday—St. John i. 1-18; St. Luke i. 5-80.
Thursday—St. Matthew i. 18-25; St. Luke ii. 1-38.
Friday—St. Matthew ii.
Saturday—St. Luke ii. 41-52.

II.—THE MINISTRY OF JOHN THE BAPTIST, OUR LORD'S FIRST PASSOVER, AND EVENTS FOLLOWING.

First Sunday in Lent—St. Luke iii. 1-18; St. Matthew iii. 1-17.
Monday—St. Matthew iv. 1-11; St. Luke iv. 1-13.
Tuesday—St. John i. 19-52; ii. 1-12.
Wednesday—St. John ii. 13-25; iii. 1-21.
Thursday—St. John iii. 22-36; St. Mark vi. 17-20; St. John iv. 1-3.
Friday—St. John iv. 4-54.
Saturday—St. Luke iv. 16-30; iv. 13-16.

III.—HIS DISCIPLES, HIS MIRACLES, THE SECOND PASSOVER AND THE SERMON ON THE MOUNT.

Second Sunday in Lent—St. Luke v. 1-11; St. Matthew iv. 18-22.
Monday—St. Mark i. 21-45; St. Mark ii. 1-12.
Tuesday—St. Mark ii. 13-22.
Wednesday—St. John v.
Thursday—St. Matthew xii. 1-14; St. Mark iii. 7-12; St. Matthew xii. 16-21.
Friday—St. Mark iii. 13-19.
Saturday—St. Matthew v., vi., and vii.

IV.—HIS PARABLES AND EVENTS LEADING TO THIRD PASSOVER.

Third Sunday in Lent—St. Luke vii.
Monday—St. Luke viii. 1-3; St. Mark iii. 20-21; St. Matthew xii. 24-45.
Tuesday—St. Mark iv. 1-25; St. Matthew xiii. 24-53; St. Mark iv. 26-29.
Wednesday—St. Mark iv. 35-41; St. Mark v.
Thursday—St. Matthew ix. 27-34; St. Mark vi. 1-7; St. Matthew ix. 35-38; St. Matthew x. 5-16; St. Matthew xi. 1.
Friday—St. Mark vi. 14-16; 21-56.
Saturday—St. John vi. 22-71; vii. 1.

V.—THE THIRD PASSOVER; THE DEPARTURE INTO GALILEE.

Mid-Lent Sunday—St. Mark vii. 1-23.
Monday—St. Mark vii. 24-37; viii. 1-12.
Tuesday—St. Mark viii. 13-26; St. Matthew xvi. 13-28.
Wednesday—St. Mark ix. 2-32.
Thursday—St. Matthew xvii. 24-27; xviii. 1-5; St. Mark ix. 38-50.
Friday—St. Matthew xviii. 10-35; St. John vii. 2-10.
Saturday—St. Luke ix. 57-62; x. 1-16; xvii. 11-19.

VI.—FROM THE FEAST OF TABERNACLES TO THE ARRIVAL AT BETHANY.

Passion Sunday—St. John vii. 11-53; viii., ix., and x. 1-21.
Monday—St. Luke x. 17-42; xi. 1-13; St. Matthew xxiii. 4-39.
Tuesday—St. Luke xii.; xiii. 1-17; St. John x. 22-42.
Wednesday—St. Luke xiii. 22-33; xiv. and xv.
Thursday—St. Luke xvi. 1-15; xvi. 19-31; xvii. 5-10.
Friday—St. John xi. 1-54; St. Luke xvii. 20-30; xvii. 32-37; xviii. 1-14; St. Matthew xix. 3-12.
Saturday—St. Mark x. 13-31; St. Matthew xx. 1-16; St. Mark x. 32-52; St. Luke xix. 1-28; St. John xi. 55-57; xii. 1-11.

VII.—THE PASSION AND THE DEATH.

Palm Sunday—St. Matthew xxi. 1-11; St. John xii. 12-19.
Monday in Holy Week—St. Mark xi. 12-25; xi. 27-33; St. Matthew xxi. 28-32; St. Mark xii. 1-12; St. Matthew xxii.; St. Mark xii. 38-44; St. John xii. 20-36.
Tuesday in Holy Week—St. John xii. 37-50; St. Mark xiii.; St. Matthew xxv. 1-13; 31-46.
Wednesday in Holy Week—St. Matthew xxvi. 1-5; 14-16; St. Luke xxii. 1-6.
Maundy Thursday—St. Luke xxii. 7-18; 24-30; St. John xiii.; St. Matthew xxvi. 26-29; 31-35; St. Luke xxii. 31-38; St. John xiv., xv., xvi., and xvii.
Good Friday—St. John xviii. 1-14; St. Matthew xxvi. 36-56; St. John xviii., 15-16; 18-25; St. Mark xiv. 66-72; 55-65; St. Matthew xxvii. 1-10; St. John xviii. 29-38; St. Luke xxiii. 5-16; St. Matthew xxvii. 15-30; St. John xix. 4-24; St. Luke xxiii. 35-37; 39-43; St. John xix. 25-27; St. Matthew xxvii. 45-49; St. John xix. 28-30; St. Luke xxiii. 46-49; St. John xix. 31-37; St. Mark xv. 42-47.
Easter Even—St. Matthew xxvii. 62-66.

VIII.—THE RESURRECTION AND ASCENSION.

Readings for Easter Week—St. Mark xvi. 1-4; St. Matthew xxviii. 1-4; St. John xx. 2; St. Luke xxiv. 3-8; St. John xx. 3-18; St. Luke xxiv. 9-11; St. Matthew xxviii. 11-15; St. Luke xxiv. 13-43; St. John xx. 26-29; xxi. 1-24; St. Mark xvi. 15-18; St. Luke xxiv. 44-53; Acts i. 3-12.

GOD WILL measure our progress toward Him, not by what we have suffered, but by how much we have desired to diminish the sufferings of others; by how much our efforts have been directed to the saving and perfecting of our brethren.—*Mazzini*.

The Family Fireside

THE WORLD-CALL.

Don't you hear the World a-calling, World a-calling
Through a stillness like the coming o' the night?
Can't you catch the outer echo of it falling
Out o' heaven in the fading o' the light?
All the voices o' the wondrous waste sea spaces,
All the echo of all lands and coasts again
And the hot and teeming ports and desert places
And the millions o' the myriads o' men?

Don't you feel it sometimes calling, always calling,
How it draws the life from out you, 'tis so fair,
Till it sets your soul and body, crisp and crawling,
With a tingle like o' spring rain in the air?
How it grips your heart and twists it! How it shakes you!
If you once have heard and heeded, swim or fly,
Run or crawl, you follow after till it breaks you:
You must hear and see new things until you die.

If you hear the World a-calling, World a-calling;
Never heed it—let me be, though, I must go
To the cities and the deserts and the falling
O' the monsoon rain-storms and the Cape Horn snow.
For I heeded it and heard it, and grew mate of
Every restless thing that swims, flies, or draws breath.
'Tis the Tree o' Lust o' Knowledge Adam ate of,
And its fruit is Power and its root is Death.

L. TUCKER.

THE CATECHISM.

A STUDY IN ANALYSES.

IT is only the unco' guid who will refuse a smile to the quaint mistakes of children under religious instruction, as though indeed those mistakes were the product of conscious irreverence. If we are only discreetly careful to control our countenances in the presence of the children themselves—a sufficiently difficult task—we may well find amusement in their errors, nor need laughter lessen reverence.

And, moreover, the examination of children's mistakes is a very profitable exercise for those who are called to the office of teacher. For it is only through their mistakes that the teacher finds the inadequacy of his teaching, that he learns to take the children's point of view, to realize their frequent inability to see what is so clear to their elders, to provide against their curious confusions of things which seem so distinct and dissimilar, their misapprehensions of familiar words and phrases, their bewilderment by the illustrations which are meant to make the subject clear.

No apology, therefore, can be needed for the presentation of a few examples of children's errors, taken from recent analyses written by children of the Catechism, in a town parish where the Catechism has been in use for some years.

The largest class of mistakes includes those which arise from the confusion in the child's mind of words which are similar in sound, but distinct in meaning. And the class is so large that it may teach us once again the great need not only of enunciating clearly words which may be unfamiliar to the children, but also of explaining exactly what is meant by any word which runs, even remotely, the risk of confusion with another. To many a catechist it might seem that the word "layman" in certain contexts was not capable of being mistaken. The following extract gives proof of the contrary:

"Baptism is done by a Bishop, priest, or lame man; if the baby has been baptized by a lame person it must not be done again by a Bishop."

Or the word "stole" might be thought sufficiently familiar. Yet here is an analysis which tells us that the minister of baptism "puts on a dark stone, then he puts on a white stone."

A greater familiarity with the mechanism of the cycle than with the controversies of Determinism leads one child to the statement that "our soul has a free-wheel." What picture of the events of the Day of Pentecost can have been present to the mind of the child who wrote "tons of fire descended upon the Apostles' heads?" The advertisements to be met with in mean streets are, perhaps, responsible for the statement that "our souls must be repaired before we come to Holy Communion," and the political complexion of the district may have suggested

the comparison between the "Pharases and the Republican." Other verbal confusions are:—

He sate by the well and drank of it, the name of the well was St. Mary (*i.e.*, Samaria).

He cured all leopards by either touching them or speaking to them.

To confess our sins means that we must resolve them (*Alii*, dissolve).

The laying-on-of-hands can only be done by Omission (*i.e.*, a Bishop).

God sends His gifts through human angels (*i.e.*, agencies).

Extreme Unction figures in the analyses as Extreme Auction, Extremuntion, and Extremuption. The sacrament itself is variously defined:

The outward part is anointing with best oil.

The outward part of Extreme Unction is concentration with oil: the inward part is grace to fear sickness.

The necessity, or desirability, of the anointing is emphasized by one child who writes "if we are Christians we ought to have Extreme Unction performed on us when we are very ill."

Another large class of errors arises from confusion in the child's mind between the illustration and that which it is intended to illustrate. Thus, an instruction on the importance of checking venial sin lest it should lead on to mortal sin, illustrated by the case of the neglected cold which leads to serious illness, produced the following impression, "If you get a cold and don't do nothing for it, it leads on to mortal sin." "When we are baptized," says another bewildered child, "we have the power to move any part of our body; just as our arms flow into our body, so the life of God flows into our souls." Or as another child says, "the blood flows from our souls into our arms." The more detailed the illustration, the more involved does the analysis tend to become. "Contrition means crushing. Our heart is hard, and God sinks into our heart to make it pure, just as a hard stone, if you pour water on it it would roll off, but if you took a chopper and ground it up small, you will see then when you pour water on it it will sink." An instruction on the foolishness of not using the gifts of the Holy Spirit, illustrated by the case of the man who has money in the bank, but does not draw it out for his needs, is confused in the following ways:

"The outward part of Confirmation is the laying on of the Bishop's hands. This can only be done by the Bishop himself. . . . The inward part is like money balanced in a bank."

"The seven gifts balance like money in a bank."

And in the case of one child the misapprehended lesson culminates in a sadly impracticable resolution:

"I resolve, by the grace of God, always to draw out some money when we want it, through our Lord Jesus Christ."

Other instances of misconceptions, and also of ideas truly apprehended, and quaintly expressed, may be grouped together. A little girl of ten realizes the importance of not delaying Baptism. Her resolution, however, may be thought a little premature:

"I resolve, by the grace of God, that when I am grown up and have a baby to have it baptized the first or second Sunday after birth.

"I resolve to commit and confess my sins one by one.

"Everyone does not receive the benefit of absolution, all followers of the Lord do.

"On Contrition,—Crushing like hard stone means crushing all the love out of our hearts.

"Sorrow from fear is if a person says, I will hit you if you do that.

"The Bishop can baptize and confirm, and the priest can do one of these, while the deacon can do either.

"Bishops, priests, and deacons can do the work of anythink of the Church, except Confirmation and Holy Order, and they can do the work of a sick person.

"A Bishop is the head one of God's Church. A priest can confirm any child that wants to be confirmed, and a deacon can baptize a child if they lose their pearents soon after they are born.

"People should always think before marriage, because it is a thing which cannot be undone again, and it is always miserable to people.

"There are three parts to repentance, the inward part is bread and wine.

"We must not repent till we know our sins well.

"It is not a very pleasant thing for those who are being married, therefore we should not throw rice at them.

"An unbaptized person have no proper Christian names, it

is only a false name."

Here are examples of the definite and the practical resolution:

"I resolve not to go to hell."

"I will try and curtsey when I meet a priest."

And, finally, it may be observed that the social circumstances of the district in which these analyses were written give a pathetic touch to the little girl's prayer:

"O God, help Thy child not to marry in a great hurry."—*Church Times*.

CASUAL COGITATIONS.

By ERIE WATERS.

LOOKING ON.

THEY were lingering over the breakfast table, talking of their neighbors.

"It breaks my heart," Miss Fanny was saying, "to see the way they are treating that boy. His step-mother does not understand him; she is breaking his fine spirit by her severity, and his father sees him so seldom now that he does not notice the effect. It is such a mistake. Oh! if one could only set it right!"

John Walden, the head of the family, had sat silent, apparently absorbed in his newspaper, and unheeding the chatter. He looked up over his spectacles now, and smiled at his sister-in-law. His was a face well worth studying. Silvery curly hair covered a large beautifully shaped head; clear grey eyes, a high broad brow, an expression of tenderness on the perfect lips, with strength in the firm chin, gave an impression of originality and charm. There was a twinkle in his eye as he said cheerily:

"Never mind, Fanny; don't break your heart over it. It is not our affair. You must learn as I have done, that you cannot be schoolmaster to the world."

Schoolmaster to the world—how much it meant! How often in after years Fanny remembered the words when overcome and saddened by her failure to help and to remedy human ills! Her brother-in-law himself, had learned the lesson well. He was known as a man-among-men—a brave fighter; of indomitable pluck and endurance; one who made many friends and few enemies; whose genial nature drew both young and old to him. But, where he saw most clearly; where he felt most keenly, he stood alone, save when a few congenial minds met his.

Fanny was a bit of a philosopher, too, and revered where she could not quite follow, thinking:

"I cannot rise unto the heights you show,
Nor dive into the depths that you reveal;
But it is much that high they are to know,
That deep they are to feel."

John Walden held original ideas on Political Economy; ideas which, if understood and promulgated, would—he thought—abolish poverty and lift the world to comfort and happiness. Feeling strongly on the subject, he—as a young man—was inclined to force his opinion on his hearers, but as he told his sister-in-law, with a shade of sadness and a smile of self-ridicule—he had learned his lesson—he was less anxious to advance his hobbies.

"Many a time," he said, "have I watched the faces of my listeners grow dull and listless even where I flattered myself I had found someone in sympathy with my views; have detected his avoidance of the subject ever after. So, Fanny, I console myself with the thought that I cannot be *schoolmaster to the whole world*. My little world, even if it be but two or three, must content me. 'To it my tale I tell.'"

So Fanny learned patience, and so must we; for when we cannot do the duty that our neighbor neglects, we must not grieve over-much. That which from our point of view seems altogether wrong, may, after all, be the better way. A great schoolmaster in England has said, not long since, that "Even a bad parent may do more for his son than the best and most conscientious of masters, because he may understand him, love him, and gain his confidence."

THE ONLY way to restore a weakened will is by exercising itself in details of duty, it may be in smallest acts of obedience, regularly done, "here a little, and there a little," content to grow by slow degrees into the use of lost powers through repeated acts of observance however trivial or unobserved. Faithfulness to every smallest call of obedience, as it comes, is the means of gaining gradual accessions of strength, and thus tending more and more to higher degrees of conformity to the Will of God. Only by such simple practical dutifulness can habits be formed.—T. T. Carter.

BY PROXY.

AMONG the numerous New Year resolves drafted by newspaper wisdom for the instruction of readers at large, is one that the average well-meaning Christian house-mother would do well to bear in mind all the year round. It is expressed somewhat in this wise:

"That we will quit slapping the baby because we are vexed, and taking it out on our husbands and children when some fashionable acquaintance forgets to invite us to her pink tea."

Now about the husband it doesn't so much matter. Most men, in such a case, have intelligence enough to understand the situation of affairs and philosophy enough not to mind standing proxy, at times, for neglectful neighbors and receiving the snubs due them for their inexcusable carelessness. But it is different with little children. They are too young to understand this proxy business. Little Bailey (in *Martin Chuzzlewit*), the useful boy at Tadgers', showed a shrewdness beyond his years when, in complaining to sympathetic boarders of indignities received at the hands of the landlady, having the rolling pin hurled at his head, etc., he goes on to say: "I ain't a-going to have the rise in the price of provisions visited on me." The child who is slapped or scolded for no other reason than because its mother is out of temper, feels the injustice as keenly as any grown-up might do, but is too young to make allowances for poor human nature. The whipping-boy who, some two centuries ago, earned a salary by receiving on his plebian back the canings deserved by idle young princes who would not obey their tutors, had his stripes salved with the coin of the realm, and, so howled just loudly enough to let the guilty parties see what they had escaped. Those were barbarous old days, and yet only too many twentieth-century mothers do not seem to have outgrown their spirit, and what is worse, haven't enough of equity to make matters right by rewarding the vicarious sufferers. They cannot box the ears of the haughty acquaintance who has passed them on the street without recognition, and so they come home and attack small ears that they have the privilege of boxing. They dare not scold the haughty cook who has let the steak burn, and so they come upstairs and make things unpleasant for tots who are not behaving a whit worse than usual.

"Dey was hern, why shouldn't she kill 'em ef she had a mind to?" asked a colored woman, speaking of an acquaintance who had been sentenced to the penitentiary for child-murder. It is to be feared that this delusion is shared to a certain extent by far more enlightened women.

A lady, recalling an experience of her childhood, observed: "Somebody had to be punished for scribbling all over the unfinished letter mamma had left on her desk when she went out, and as I was there handy, though I loudly protested my innocence, I received the soundest whipping I ever had in my life. Having expended her wrath on me, a new thought seemed to strike her at the sight of my little brother who came running into the room just then, and taking him on her lap, she said: 'Charlie, did you finish mamma's letter for her when she was out?' 'Yes ma'am,' he replied promptly. Mother was very polite to me all the rest of that day, but that didn't take away the whipping."

"He was a love of a man!" exclaimed a lady, speaking of an acquaintance who had just been buried. "I knew—we all knew—that he was often harassed by his business affairs, but he never let such troubles affect his home manners. I am sure that in all their married life, he never spoke a cross word to his wife, while the baby would always leave its mother to go to 'dadda,' and the other children were continually climbing over him when he was at home. He was an angel!"

"No, he was only a just man," was the masculine reply. "It is true his business partner cheated him, and his clerks were idle and careless, but he was not going to be cross with his wife because his business partner was a scoundrel, nor punish his children because his clerks were eye-servants."

Now, why shouldn't there be just women as well as just men? The cardinal virtues have no sex, and the greatest of these cardinal virtues is Justice. C. M.

IT IS TRUE that love cannot be forced, that it cannot be made to order, that we cannot love because we ought, or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship; we can learn love through service; and the day will come to us also, when the Master's word will be true, "I call you no longer servant, but friend."—*Hugh Black*.

Church Calendar.



Feb. 24—Saturday. St. Matthias.
 " 25—Quinquagesima.
 " 28—Ash Wednesday. Fast.

All week-days are fasts.

Mar. 4—First Sunday in Lent.
 " 7—Wednesday. Ember Day.
 " 9—Friday. Ember Day.
 " 10—Saturday. Ember Day.
 " 11—Second Sunday in Lent.
 " 18—Third Sunday in Lent.
 " 25—Fourth Sunday in Lent. Annun-
 ciation B. V. M.

CALENDAR OF COMING EVENTS.

Feb. 24—Consecration Dr. Webb, Cathedral,
 Milwaukee.

Personal Mention.

THE Rev. N. B. ATCHESON has resigned St. John's, Decatur, Ill., on account of ill health.

THE Rev. FRANCIS R. BATEMAN, the new rector of St. Peter's, Helena, Mont., preached his first sermon in that church on February 4th.

THE Rev. R. J. BELT has entered upon his duties as curate of St. Paul's Pro-Cathedral, Springfield, Ill., and private secretary to Bishop Seymour. His address is 211 East Jackson St., Springfield, Ill.

THE Rev. HUGH BIRCKHEAD has accepted the rectorship of St. George's Church, New York.

THE Rev. C. H. H. BLOOR has accepted an election as rector of Trinity Church, Everett, Wash.

THE Rev. F. C. CADY of the Diocese of Central Pennsylvania, has been appointed missionary at St. Matthias' Church, Ambridge, and St. John's Church, Coraopolis, Pa., and will begin his labors in both places on March 4th.

THE Rev. R. O. COOPER has resigned his rectorship at Owosso, Mich.

THE Rev. R. Y. EVANS of Port Henry, N. Y., will on March 1st become assistant to the rector of Trinity parish, Bayonne, N. J.

THE address of the Rev. H. L. GAYLORD is 1320 Fourth Ave., New Brighton, Pa.

THE Rev. FRANK P. JOHNSON of New Orleans has accepted a call to St. Michael's Church, Marblehead, Mass., succeeding the Rev. H. L. Foote.

THE Rev. J. HOLLISTER LYNCH will on Ash Wednesday enter upon the rectorship of the Church of the Redeemer, St. Louis. After March 1st his postoffice address will be The Church of the Redeemer, Washington and Euclid Avenues, St. Louis, Mo.

THE Rev. JOHN OLIPHANT has resigned the curacy of the Church of St. Edward the Martyr, New York City, and accepted a position on the clergy staff at the Transfiguration. Address: 11 E. 9th St., New York.

THE Rev. A. W. PIERCE, Greenwood, Miss., has accepted the rectorship of Grace Church, Lake Providence, La.

THE Rev. WILLIAM M. PURCE, Cambridge, Ill., has been appointed to the charge of McLeansboro and Mt. Vernon, and will commence his work about March 1st. He will reside at McLeansboro, Ill.

DEGREES CONFERRED.

KENYON COLLEGE.—LL.D. upon the Rt. Rev. CHARLES D. WILLIAMS, D.D., Bishop of Michigan.

DIED.

BROUSE.—Entered into life eternal, January 26th, 1906, from his home in Trenton, N. J., SAMUEL ALLEN BROUSE, in the 42nd year of his age; eldest child of the Rev. H. K. Brouse, M.D., of Dallas, Texas.

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

LIVERMORE.—At Phoenixville, Pa., February 16, 1906, MARY STUART LIVERMORE, widow of the late Rev. Edward Livermore, in her 78th year.

SANFORD.—At St. John's rectory, North Haven, Conn., February 17th, suddenly, FANNY WHITLOCK BAILEY, wife of the Rev. Frederick R. SANFORD. Funeral at St. John's Church, Tuesday, February 20th, at 10 A. M. Interment at Norwalk, Conn.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

TUCKER.—Entered into life eternal on Septuagesima Sunday, February 11, 1906, the Rev. JOSEPH LOUIS TUCKER, D.D., rector of St. James' Church, Baton Rouge, La., aged 63 years.

MEMORIAL.

PERKINS.—In ever loving and thankful memory of our only son, ALLEN SEYMOUR PERKINS, who entered into life eternal, February 28, 1904, in the 19th year of his age. Of your charity pray for the repose of his soul.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. 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 of exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

AN ORGANIST WANTED for a Catholic parish near New York City. Salary \$300. Would prefer a man interested in Catholic work, who likes to train boys. Address: X. Y., LIVING CHURCH, 31 Union Square, New York.

A PRIEST AS RESIDENT CHAPLAIN, at Priory Farm, Verbank, New York. For particulars, address: ORDER OF BROTHERS OF NAZARETH, Verbank, Dutchess County, New York.

AN ASSISTANT in parish near New York. Stipend, \$1,000 to \$1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

FOR COMING SEPTEMBER, position in Church School, or College, is wanted by clergyman, young, active; now in Graduate Department of University of Chicago. Prefers to teach Sociology, History, or English. Address: "GRADUATE," care LIVING CHURCH, Milwaukee.

EXPERT TRAINER OF BOYS' VOICES, good organist, highest testimonials, desires position; good organ and choir material essential. CANTOR, care LIVING CHURCH, Milwaukee.

A YOUNG CHURCHWOMAN, college graduate, desires position as companion, or would tutor. Highest references. Address: A. B., care THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address: "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER holding position in large city church—vested choir, men and boys—desires change. English training, recitalist, expert trainer of boys' voices, disciplinarian, communicant, twenty years' experience. Excellent testimonials. Address: "ANTIPHON," care LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER CO. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

TWO SMALL PIPE ORGANS for sale, cheap. Address: MARSHALL-BENNETT CO., Rock Island, Ill.

ORDERS RECEIVED for Church Embroidery, and lessons given. Prices moderate. Address: ALTAR GUILD, 56 Clinton Ave., Jersey City, N. J.

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

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

TRAVEL.

EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. REV. L. D. TEMPLE, Watertown X, Mass.

MISCELLANEOUS.

ARUNDEL CHROMOS—Large Stock; many rare ones. Send stamp for this month's list, which gives size and shape of each. SAINT JUDE'S DEPOT, Birmingham, England.

INFORMATION AND PURCHASING BUREAU.

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

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

GENERAL CLERGY RELIEF.

"Old, poor, sick, cast out," is the lot of hundreds of clergymen. The pathos and distress of the situation can be relieved by the Church in loving relief and pension.

THE QUINQUAGESIMA OFFERING.
(February 25th.)

The reminder of Christmas was framed for dioceses merged with the General Clergy Relief Fund and for rectors, churches, and individuals throughout the United States, who elect to make contributions to the General Fund at Christmas.

THE GENERAL CONVENTION RECOMMENDS AN OFFERING ON QUINQUAGESIMA OR "THE SUNDAY NEAREST THERETO THAT MAY BE CONVENIENT."

CHURCHES AND INDIVIDUALS WHO HAVE NOT CONTRIBUTED UPON DAYS OTHER THAN QUINQUAGESIMA ARE APPEALED TO BY THIS CARD TO SEND THEIR OFFERING.

Fifty-two dioceses out of eighty depend upon the General Clergy Relief Fund alone for pension and relief of clergy, widows, orphans.

Seventy-one out of eighty receive more in pensions and relief for their beneficiaries from the General Fund than they contribute to it. This is worth thinking over.

If limitations as to locality or sex or fees or retiring age had prevailed the General Fund might have laid away a million dollars; but at the price of distress and bitterness and humiliation to thousands who have been helped. "Give us this day our daily bread."

Undesignated offerings relieve present need

"designations" go to "Permanent Fund" or "Automatic Pension at 64," and the like.

The General Fund supplements help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in convention, continuous contributions, etc. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

THIS IS TO REMIND ALL WHO READ: OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.
REV. ALFRED J. P. McCLURE,
Assistant Treasurer.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Hunger of the Heart for Faith and Other Sermons Delivered at the Cathedral Open-Air Services, Washington, D. C. By the Rev. Charles C. Pierce, D.D., Chaplain Artillery Corps, United States Army. With

an Introduction by the Bishop of Washington.

THE MACMILLAN CO. New York.
(A. C. McClurg & Co.)

The Portreeve. By Eden Phillpotts, author of *The Secret Woman*, *The American Prisoner*, *Children of the Mist*, etc. Price, \$1.50.

In Memoriam. Annotated by the author (Alfred Tennyson). Price, \$1.00.

The Principles of Oral English. By Erastus Palmer, Head of the Department of Public Speaking of the College of the City of New York, and L. Walter Sammis. Price, 60 cts.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

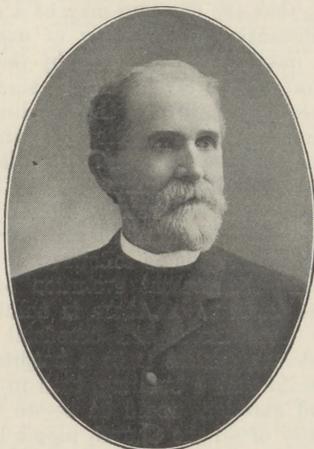
Sankey's Story of the Gospel Hymns, and of Sacred Songs and Solos. By Ira D. Sankey. With an Introduction by Theodore L. Cuyler. Price, 15 cts. net, postage 10 cts.

PAMPHLETS.

A League of Peace. A Rectorial Address Delivered to the Students of the University of St. Andrews, October 17th, 1905. By Andrew Carnegie. Published for the International Union. Boston: Ginn & Co. Price, 10 cts. postpaid.

Henry VIII. and the Reformation, in Relation to the Church of England. By the Rev. William Frederic Faber, Author of *Nobiscum Deus*. Published by Thomas Whit-

The Church at Work



REV. WALLACE CARNAHAN,

Retiring Principal of St. Mary's Hall,
San Antonio, Texas.

RECTOR FOR ST. PAUL'S SCHOOL.

THE REV. HENRY FERGUSON, Professor at Trinity College, Hartford, has been elected rector of St. Paul's School, Concord, N. H. Professor Ferguson has been connected with Trinity College for twenty-three years, as Professor of History and Political Science. The department has been enlarged under his administration, to the extent that he has now two professors to assist him. He was one of the early graduates of St. Paul's, and has also had two of his sons at that institution. His departure from the college and from Hartford would be deeply regretted.

BISHOP WILLIAMS' FINAL SERVICE IN CLEVELAND.

A CONGREGATION larger than had ever before assembled, met together on the morning of Septuagesima Sunday at Trinity Cathedral, Cleveland, the occasion being the last day of Bishop Williams' charge before taking up his work in Michigan. It was also the 13th anniversary of his coming among them. The service could hardly fail of manifesting

a tone of sadness from the fact that he who had gone among them for so many years as their faithful and loved pastor was to leave them. The Bishop's sermon was founded on the text, Acts xx. 32: "And now, brethren, I commend you to God and the word of His grace." A comparison was made between the personal element in the ministry and that which manifests the servant of God. It is impossible to eliminate the personal element. Indeed God works through human instrumentality. But no true priest will exalt himself and attribute little to divine influence. Neither should a congregation forget its true duty to Christ and His Church by an undue affection for its minister. The one is transitory, the other is lasting. Nothing could be a greater grief and reproach to the Bishop than that any of his flock should grow indifferent or give up Church work because he was no longer among them. He would feel that his ministry for such an one had been a failure.

At the Holy Communion, 200 received.

At the choral evening service at 4 P. M., Bishop Williams confirmed a class of 14, the first to receive the laying on of hands being one of the choir boys.

Bishop Williams will spend a short time in rest and retirement, and will begin his work in Michigan, March 1st.

SUNDAY SCHOOL LECTURES IN NEW YORK.

A LENTEN COURSE of addresses to the clergy and Sunday School teachers and workers, arranged by the Sunday School Commission of the diocese of New York, will be given at St. Bartholomew's Church, New York City, on Thursday afternoons, at five o'clock, as follows:

The Rev. Frederick J. Kinsman, M.A., Professor of Ecclesiastical History, General Theological Seminary: Thursday, February 22nd, The Beginnings of Christianity in England; Thursday, March 1st, The English Reformation; Thursday, March 8th, Modern Anglicanism.

Professor Herbert G. Lord, Department of Philosophy and Psychology, Columbia University: Thursday, March, 15th, The Problems with which the Sunday School is Confronted To-day; Thursday, March 22nd, Some Suggestions Towards their Solution.

Mr. H. H. Pike, Superintendent St. George's Sunday School, New York: Thursday, March 29th, Practical Suggestions for Sunday School Organization.

The Rev. Charles H. Hayes, M.A., B.D., Professor of Evidences, General Theological Seminary, Thursday, April 4th, Some Points in the Teacher's Preparation of the Lesson.

BEQUESTS FOR THE CHURCH.

THE WILL of Miss Caroline S. Edwards, who died recently at New Haven, Conn., contains several bequests to the Church. Miss Edwards was for many years at the head of a well-known boarding school for girls. The bequests are stated as follows: For the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and the American Church Building Fund, \$10,000, to be divided between them; Christ Church, New Haven, \$5,000; St. Margaret's School, Waterbury, \$4,000 to complete a scholarship; Trinity Church House, New Haven, for a bed, \$2,000; Missionary Society of the diocese of Connecticut, \$5,000; fund for aged and infirm clergy, \$2,000; Nashotah House, Nashotah, Wis., \$2,000 for a scholarship; Seabury Divinity School, Faribault, Minn., \$2,500, to found a scholarship; St. Mary's School, Spokane, Wash., and St. Luke's Church (colored), New Haven, \$1,000 each.

It is understood that the first two of these legacies are subject to life interest.

DEATH OF REV. THEODORE I. HOLCOMBE.

THE DEATH of the Rev. Theodore I. Holcombe, one of the older clergy of the diocese of Newark, occurred at West Point, N. Y., on February 4th, when he had just passed his 74th birthday. He was graduated from Nashotah in 1858 and was ordained deacon in the same year and priest in the year fol-

lowing, both by Bishop Kemper. He entered upon missionary work, being rector successively of Christ Church, St. Louis; then at Springfield, Mo.; Christ Church, Indianapolis; St. Paul's, Winona, Minn.; Trinity Church, Rock Island, Ill.; St. Paul's Church, Evansville, Ind.; St. Stephen's Church, Milburn, N. J. From 1888 to 1894 he was financial secretary of the Clergymen's Retiring Fund. He was best known, however, as author of a book of reminiscences of James Lloyd Breck, with the title of *An Apostle of the Wilderness*. The funeral service at West Point was attended by the Bishop of Newark, Archdeacon Thomas, and the Rev. Messrs. Van Ingen and Travers.

DEATH OF REV. WILLIAM WALSH.

THE DEATH of the Rev. William Walsh, an aged and retired priest of the diocese of New York, occurred at his home in Newburgh on February 3d. He was 86 years of age. Mr. Walsh was the son of John H. and Ellen De Witt Walsh, and was born on the Walsh homestead in the town of New Windsor, on June 19, 1819. He was graduated from Union College in the class of 1838 and from the General Theological Seminary in 1842. In the same year he was ordained deacon by Bishop Onderdonk of New York, afterward spending something more than a year at Nashotah, Wis., where he was ordained to the priesthood by Bishop Kemper. His subsequent work after a year in Maryland was entirely in New York state, twenty-five years being spent as assistant at Newburgh. At the time of his death, he was senior presbyter of the diocese of New York and had an honorary connection with the Cathedral. Mr. Walsh, who was a descendant from the De Witts of Revolutionary fame, was a member of the Historical Society of Newburgh Bay and the Highlands. From time to time he contributed articles on historical topics to the newspapers. Mr. Walsh never married.

He leaves one sister, Mrs. Catherine Warren, widow of the late William L. F. Warren. If she lives, Mrs. Warren will be 92 years of age next May.

DEATH OF REV. JOHN E. HUHN.

A TELEGRAM from Bishop Rowe, reporting the death of the Rev. John E. Huhn, the Church's missionary at Rampart, Alaska, on February 8th, has been received at the Church Missions House. The Bishop had no intimation of Mr. Huhn's illness and was unable to supply particulars.

Mr. Huhn was born in Wilmington, N. C., where his family still reside, about thirty years ago, and immediately after completing his course at the Virginia Theological Seminary, went to Alaska in the summer of 1902. He was immediately assigned to Rampart and began effective work among the Indians. In the winter of 1903, when Bishop Rowe first visited Fairbanks and learned of the importance of this new camp, Mr. Huhn was transferred to that point, spending the winter of 1904 there. He maintained services at St. Matthew's Church while Archdeacon Stuck was on his long winter journey. His trips to the surrounding mining camps were made with such dash and vigor that he soon became known among the miners as "the flying preacher," whose record for speed with a dog team, even seasoned frontiersmen found it difficult to equal. Last summer, when the Fairbanks mission was strengthened by the arrival of an additional clergyman, Mr. Huhn returned to his early work at Rampart.

DEATH OF REV. DR. TUCKER.

ON SEPTUAGESIMA SUNDAY there passed to his rest the Rev. Joseph L. Tucker, D.D., rector of St. James' Church, Baton Rouge, La., after an illness of several weeks. Dr. Tucker was born in Cleveland, Ohio, August

23, 1842. He served in the Confederate Army as a member of the Sixth Kentucky Regiment, and entered the ministry shortly after the close of the Civil War, being ordered deacon in 1868 and advanced to the priesthood in 1870, both by the late Bishop Green of Mississippi. His first work was in the rectorship of St. Paul's Church, Columbus, Miss., which he retained until 1874. He then spent a year as Associate Secretary for Domestic Missions, and from 1875 to 1877 was rector of Christ Church, Rochester, N. Y. Returning to the South, he spent the next six years as rector of St. Andrew's, Jackson, Miss., and from 1883 to 1899 was rector of Christ Church, Mobile, Ala. In 1900 he accepted the rectorship of his last parish in Baton Rouge, La. Dr. Tucker was a thirty-third degree Mason, and Grand Chaplain of the Grand Lodge of Alabama. The funeral took place Tuesday at noon, conducted by Bishop Sessums. Dr. Tucker is survived by his wife and three sons.

TABLET MEMORIAL TO DR. C. L. TWING.

THERE WAS unveiled in Calvary Church, Brooklyn, on February 11th, a tablet in memory of the late Rev. Dr. Cornelius L. Twing, who for twenty years was rector of that parish, eighteen of them being in the old church at S. 9th St. and Marcy Ave. The tablet bears the following inscription:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF THE
REV. CORNELIUS LEIGHTON TWING,
for twenty years the faithful rector of
CALVARY CHURCH
18851905
Born October 25, 1836.
Entered into Rest February 11, 1905.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

At the service during which the tablet was unveiled, there was a sermon preached by the Rev. John Williams, and there were present the members of the several organizations of the parish, and of various Masonic bodies, including the Knights Templar, with which Dr. Twing was connected.

NEGRO SCHOOL IN MISSISSIPPI.

ST. MARY'S PAROCHIAL SCHOOL for children of the colored race in Vicksburg now has an enrollment of 110 scholars. This school is admirably taught and managed. Six months ago the Bishop ventured to purchase the property in which the school now holds its session, at a cost of \$4,000, of which \$1,800 was paid in cash, and the balance remains to be paid in annual instalments, the property being mortgaged as security. The privilege was granted by the owner to complete this payment within six months with added interest at 6 per cent. An appeal was made to the whole Church for funds for this purpose; but only \$145.50 was received in answer. In most instances names of donors are, by request, not printed. Hoping for a wider response, the Bishop has not sooner acknowledged the sums received, and now takes the liberty of doing so. From St. Augustine's, Raleigh, \$25; J. G. M., \$10; G. C. T., \$100; Sisters of Bethany, Oakland, California, \$5; the balance from friends who requested that no acknowledgment be made, \$5.50. Again the school makes an urgent appeal for assistance from outside the diocese. The very large failure of the crops in this agricultural diocese has made a condition which renders even the payment of missionary stipends exceedingly difficult. Our parishes and missions are trying to go forward in spite of this condition, and efforts to establish diocesan institutions are not relaxed. We do not forget that the day of depression is the occasion for greatest efforts. But in our colored work, which is crying for money and workers, we are just now powerless unless communicants throughout the

Church adopt it as their work as well as ours.

CHURCH WORK AT HARVARD UNIVERSITY.

AT THE annual meeting of the St. Paul's Society of Harvard University, the following officers were elected for the ensuing year: President, U. B. Groton; Vice-President, E. S. Hale; Secretary, W. M. E. Perkins; Treasurer, E. G. Stillman. Mr. Groton is a son of the Dean of the Philadelphia Divinity School, while Mr. Hale is a son of the Rev. C. S. Hale of Claremont, N. H. Both young men are postulants for holy orders. Mr. Hale is also the founder and director of the Keble Club, which has for its object "the cultivation of the devotional spirit of the Holy Catholic Church." The Rev. Father Field, S.S.J.E., is the spiritual director of the club, which numbers among its members five postulants for holy orders.

BISHOP TUTTLE COMMEMORATIVE BUILDING AT BOISE.

BISHOP FUNSTEN has been very much gratified at the hearty expression of approval received by him from many leading Bishops, clergymen, and laymen of the Church in regard to the Bishop Tuttle Commemorative Building. This memorial will connect in a concrete way the name and personality of Bishop Tuttle with the upbuilding of the Church in the Pacific Northwest, which was the scene of his self-sacrificing labors through so many and trying years. Enough has already been secured to buy a beautiful site in Boise City, and it is hoped that the plan will have such hearty sympathy and financial help from every loyal son and daughter of the Church, that the building may be a dignified and substantial one, worthy of one of the noblest missionaries produced by the American Church. To avoid the least taint of selfishness, the nature of the building at the beginning was left indefinite. The time, however, having come for decision in this matter, the Bishop of Boise submitted the question to Bishop Tuttle's secretary, himself a faithful missionary in Boise City in early days, and his judgment is as follows:

"Under the present evolution of parish work, it seems to me there is nothing that can be more useful and beneficial than a parish house (unless it be a hospital). As a memorial such a building, both in its interior and exterior, would be before the eyes constantly of all the Church people in Boise, and of course it would add to its dignity to be made also a diocesan house. My own judgment would be that considering all the circumstances, you could devise nothing more appropriate than the building you have in mind. I cannot but think it is gracious, magnanimous, and unselfish in you to inaugurate and carry through this beautiful enterprise in honor of your predecessor, and I know the Bishop's heart is deeply touched."

It is to be hoped that such liberal subscriptions be sent to Bishop Funsten at Boise, Idaho, that the \$20,000 he requires may be obtained without delay.

ALBANY.

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

Two Anniversaries.

CHRIST CHURCH, Walton (the Rev. Gilbert E. Pember, rector), celebrated its 75th anniversary on Sunday, February 11th. There was a celebration at 8 A. M., largely attended, though the thermometer registered 18 degrees below zero. There was a second celebration, with Bishop Nelson as celebrant and preacher. His subject was The Place and Possibility of the Church in this age and especially in a growing town. The offerings at all services were generous. They

were given to Bishop Nelson for missionary work in the diocese as a thank offering from Christ Church parish for the fostering care it received from the diocese in the early years of its life.

THE 15TH ANNIVERSARY of the rectorship of the Rev. E. P. Miller at St. Luke's Church, Catskill, was celebrated Sunday, February 11th. The sermon, by the rector, was a review of the past (including his rectorship), the present, and the future. Mr. Miller has served St. Luke's parish for a quarter of its life. Over \$75,000 has been raised for general purposes, of which \$6,500 has been given for missions and other objects outside of the parish. The rector dwelt upon the spiritual work of his fifteen years among them. In the evening, the Rev. Isaac Dooman spoke on Japan mission work. The congregations were large, as were the offerings; the latter were divided between foreign and domestic missions, diocesan missions, the Bishop Tuttle memorial building, and the Child's Hospital, Albany.

St. Luke's parish has made great progress under its present rector. The church is one of the best in the diocese.

CENTRAL PENNSYLVANIA.

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

Allentown—Easton—Carbondale.

A FORWARD MOVEMENT for the Church in the rapidly growing city of Allentown was taken recently, when the Church of the Mediator (in the Sixth Ward) was reopened, after having been closed for some years. Bishop Talbot and several of the clergy attended this service (held February 14th), and the movement starts under most encouraging auspices. The Rev. J. B. May of Catasauqua will be in charge. The general missionary (Rev. R. S. Radcliffe) has moved his family to Allentown, and in the spring expects to start a mission in still another part of the city.

TRINITY CHURCH, Easton (Rev. P. M. Kerridge, rector), is rejoicing over a notable addition to its already fine equipment in the shape of a fine organ, recently installed. The instrument, costing about \$6,000, was solemnly dedicated to God at the morning service on February 11th, when a fine musical service was rendered by the excellent vested choir of the parish. An appropriate sermon was preached by Bishop Talbot, who also used an office of dedication. The full capacity of the organ was thoroughly tested at a notable recital given the following evening by Mr. Edwin F. Johnston, the organist of the Church, assisted by the choir and a quartette.

THE REV. WM. CARSON SHAW, recently instituted by the Bishop into the rectorship of Trinity Church, Carbondale, is actively at work and is fast making an impression upon this important parish. He has set in operation several new organizations, notably a men's club, which bids fair to be very effective in parochial matters. A strong effort is being made to reduce the debt upon the new church at Easter.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Kenwood—G. F. S.—Christ Church Anniversary—Colored Work—Hibbard Memorial Chapel Consecrated—City Notes—Streator.

ST. PAUL'S CHURCH, Kenwood (Rev. Herman Page, rector), which has not been "an open church," has now arranged its chapel so that it can be opened every day for private prayers and devotions. For many reasons it was not deemed advisable to keep the church open, but this new arrangement is welcomed.

THE GIRLS' FRIENDLY SOCIETY held a very pleasant reunion of the girls who have lived

at Society's Holiday House at Glenn, on the evening of February 14th, at Grace Church parish rooms. About 200 were present and enjoyed a supper. During the evening a conference was held, when each one was asked to express ideas and suggestions for the conduct of Holiday House. A very enjoyable entertainment was provided by Miss Groesbeck, president of the Society.

CHRIST CHURCH, Woodlawn, Chicago (Rev. C. H. Young, rector), celebrated on February 4th its 20th birthday. The occasion was marked by special services of thanksgiving and by a parish reception on the evening following, when an historical sketch was read. The parish was started in 1886 as a mission, through the efforts of Mrs. Windust, who canvassed the community for Church people and, with the consent of Bishop McLaren, arranged for a meeting in a hall on 64th St., on the evening of February 4, 1886. This meeting was preceded by Evening Prayer, conducted by the Rev. Joseph Rushton, and so the first service was held. The Rev. Mr. Rushton agreed to hold services at certain intervals, and became the first priest in charge. In March 1891, the mission became organized into a parish, and the Rev. Mr. Rushton was called and served as rector during that year. In 1891 the Rev. A. L. Williams, now Bishop Coadjutor of Nebraska, became rector and served until his elevation to the episcopate in 1899. During Bishop Williams' rectorate the present church was built and opened for worship. The Rev. S. B. Pond was rector from 1900 to 1902, being succeeded by the present rector, under whose wise administration the parish has waxed stronger and grown rapidly. It is expected the parish will be free from debt by Easter.

THE REV. J. B. MASSIAH, formerly of Detroit, who has recently assumed the work at St. Thomas' Church (colored), Chicago, has been appointed by Bishop Anderson to have charge over all the work among the colored people in the diocese.

THE NEW CHAPEL, built by Mrs. Lydia B. Hibbard, adjoining Grace Church, in memory of her husband, William Gold Hibbard, and known as Grace Memorial Chapel, was consecrated by Bishop Anderson on Saturday morning, February 17th, in the presence of a congregation which completely filled the structure. The Bishop was assisted by the rector, the Rev. Wm. O. Waters, and several of the clergy. Mr. E. P. Bailey, senior warden, read the instrument of donation, and the Rev. Wm. O. Waters, the sentence of consecration. The Bishop preached an appropriate sermon from the text, "Mine house shall be called an house of prayer for all people" (Isa. lvi. 7). The chapel is to be open daily and all people are welcome to make use of it for private prayer and meditation.

Commenting upon this in his sermon, Bishop Anderson said that one of the saddest things he knew of was to approach a large church over the door of which was carved "This is none other but the house of God and this is the gate of heaven," and then find the vestry had locked the gate. After a church has been consecrated, continued the Bishop, vestries are no longer owners, they are trustees. The church is God's house, and no one has a right to keep anyone out. He was glad that Grace Memorial Chapel would be open seven days in the week.

The organ in the chapel is a memorial to Mrs. Hibbard's grandchild, Miss Grace Elizabeth Gregory.

A description and illustration of the chapel will be given later.

THE ANNUAL parish dinner of St. Mark's Church, Cottage Grove Avenue and 36th Street, was the most successful ever given by the Men's Club, under whose auspices this

event is given. Covers were laid for about 150, but the actual attendance was nearly 200. Following the dinner, addresses were given by President Timson of the Men's Club and others, the programme concluding with a stereopticon lecture on "Early Chicago." The rector, the Rev. William White Wilson, was toastmaster. Music was furnished by members of the choir.

AT CHRIST CHURCH, Streator (Rev. A. W. Higby, rector), has just been concluded a very profitable and helpful mission conducted by the Rev. J. H. Edwards of Chicago, extending through the octave of February 11-18th. Mr. Edwards' clear and convincing presentations of the elements of Gospel and Church truths were attentively listened to by good congregations with an increasing interest. There was a daily celebration during the mission with a corporate communion by almost the entire parish on Sunday, the 18th. A probationary chapter of the Daughters of the King, with twelve members, was formed as one of the fruits of the mission.

CONNECTICUT.

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

Anniversary of Bishop Williams' Death—Requests for Trinity College—Winsted—Notes.

WEDNESDAY, February 7th, being the seventh anniversary of Bishop Williams' death, the hymn "Rock of Ages" was sung in the chapel of the Berkeley Divinity School at Evening Prayer, as it was sung at his funeral. The sermon was by the Rev. Joseph N. Blanchard, D.D., of the class of 1874, who, preaching from the text, "Be ye therefore perfect even as your Father which is in heaven is perfect," made an eloquent allusion to the simplicity and strength of Bishop Williams' life.

MRS. MARY C. DANIELS of Litchfield, who recently died, has left to Trinity College a legacy of \$6,000, to be devoted to the founding of a scholarship for indigent students. The details are left entirely in the hands of the trustees of the college. A small bequest is made to the Rev. Storrs O. Seymour, D.D., rector of St. Michael's, Litchfield, for Church purposes.

A BANQUET for the men of St. James' parish, Winsted, was recently given. The invitation was extended to meet Mr. Burton Mansfield of New Haven, secretary and treasurer of the Missionary Society of the diocese, deputy to the General Convention, and late president of the Church Club of Connecticut. Mr. Mansfield, who is an attorney and a bank president, and as well, a zealous Churchman, received a cordial welcome, and made a most telling speech. The Rev. J. Chauncey Linsley of Torrington, a brother of the rector, also made an address. About eighty men were in attendance.

JOSEPH D. WEED, a prominent merchant of Savannah, Ga., died suddenly at his summer home at Noroton, on Monday, February 12th. Mr. Weed was a brother of the Bishop of Florida. The funeral was attended from St. Luke's Church, Noroton.

THE REV. SAMUEL HART, D.D., of the Berkeley Divinity School, recently gave a most interesting address before the Men's Club of Trinity parish, Bristol.

GEORGIA.

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

Bishop Knight in Atlanta—Mission at Dalton—Illness of Dr. Wilmer.

THE BISHOP OF CUBA was in Atlanta, Septuagesima Sunday, and preached to large congregations, in the morning at St. Philip's Cathedral, his old parish, in the afternoon at All Saints', and in the evening at St. Luke's,

on the work and needs of the Church in Cuba.

THE REV. W. J. MOODY, diocesan evangelist, closed an eight days' mission at St. Mark's Church, Dalton (Henry Phillips, lay reader in charge), on Septuagesima Sunday. The interest displayed was very encouraging, the Presbyterians, on the night of their prayer meeting, adjourning to attend the mission service.

THE REV. C. B. WILMER, D.D., rector of St. Luke's, Atlanta, has been compelled to take a rest, and is now in Florida where, to the regret of his congregation and friends, he is seriously ill with acute rheumatism.

IOWA.

T. N. MORRISON, D.D., Bishop.

Diocesan Notes.

ST. JOHN'S CHURCH, Dubuque (the Rev. John C. Sage, rector), has just had the privilege of a visit from the Rev. Arthur M. Sherman of the China Mission. Mr. Sherman gave two intensely interesting addresses before the Woman's Auxiliary and the Fellowship Club, the men's organization of the parish. This parish supports a representative in China, the Rev. Mr. Nieh of Han Chu'an, and so Mr. Sherman's address proved of particular interest.

REHEARSALS are under way for the annual festival of the choirs of the Waverly Deanery, which this year is to take place at Cedar Falls shortly after Easter. The choirs, in some cases, travel 200 miles to take part in what has heretofore proved an inspiring service.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Anniversary of Rev. J. Stewart-Smith.

THE REV. J. STEWART SMITH celebrated the 30th anniversary of his ordination to the sacred order of priests with a High celebration at St. Mary's Church, Kansas City, which he has served nearly half this time. He was assisted in the function by the Rev. E. B. Woodruff as sub-deacon, and the Rev. T. B. Foster as deacon. All the Kansas City clergy and the rectors of Trinity, Independence, and St. Peter's, Kansas City, Kans., were in the chancel. Father Smith was the first priest ordained by Bishop McLaren, and has served as rector of St. Mark's, Evanston; Ascension, Westminster, and the Redeemer, Peoria. He introduced the Guild of All Souls into America, was seven years secretary-general of the Confraternity of the Blessed Sacrament, and has four times been deputy to General Convention.

The ladies served luncheon at the reception given in the guild hall immediately after service. His parishioners gave him two memorial windows, one from the wardens and vestrymen, the other from the Woman's Guild, and the whole parish united in presenting him with a suite of furniture. The Rev. Robt. Talbot, the Rev. T. B. Foster, and others made addresses, in which it was brought out that Father Smith had endeared himself to all classes.

St. Mary's Church stands for the full Catholic ritual, and has done much to raise the Eucharist to its proper place in the Church's services, and to have the same rendered with the dignity and devotion due so great a mystery.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Convocation at Shreveport.

A MORE ELABORATE programme, extending over a longer time than any heretofore attempted, was carried out by the Convocation of the Archdeaconry of North Louisiana on February 8-10, at St. Mark's Church, Shreve-

port. There were some disappointments arising from absentees, but the Bishop generously and always adequately filled out vacancies. A missionary sermon on the opening day was preached by the Rev. Gardner L. Tucker, rector of St. Matthew's Church, Houma. In the afternoon there were addresses by the Bishop on Baptism; by the Rev. J. B. Whaling on Confirmation; and by the Rev. J. R. Carter on Holy Communion. Evening subjects discussed were as follows:

The Anglican Church—The Very Rev. Charles L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans.

The Episcopal Church in the United States—The Rev. R. K. Tucker, rector of the Church of the Holy Communion, Plaquemine, La.

Topics for the next two days, follow herewith:

Christianity and the Social Order—Bishop Sessums.

Christianity and the Industrial Problem—Prof. J. H. Dillard, LL.D., Ph.D., Tulane University, New Orleans;

Christianity and the Family—Rev. A. R. Edbrooke, rector of the Church of the Good Shepherd, Lake Charles, La.

Christian Education—The Very Rev. Charles L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans.

The Sunday School—Rev. W. E. W. Denham, rector of St. George's Church, New Orleans, La.

The Layman's Ministry—Hon. James McConnell of New Orleans.

The Responsibility of Wealth—Rev. C. C. Kramer, rector of the Church of the Epiphany, New Iberia, La.

The Brotherhood of St. Andrew—Mr. H. S. Dixon, President Local Assembly B. S. A., New Orleans.

Foreign Missions—Rev. C. C. Kramer.

Domestic Missions—Rev. Charles Thorp.

Diocesan Missions—Bishop Sessums.

The Missionary Obligation—Rev. H. R. Carson, rector of Grace Church, Monroe, La.

The Need of Candidates for the Ministry—The Rev. Charles Thorp, rector of Christ Memorial Church, Mansfield, La.

Christian Unity—Bishop Sessums.

MARYLAND.

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

Churchman's Club—B. S. A.—Baltimore Notes.

AT A MEETING of the Church men's Club of Maryland, held last week (February 15th) in St. Paul's parish house, Baltimore, Dr. Howard A. Kelly delivered a lecture on "The Value of the Bible to Churchmen." "We are living in an age of paradoxes," he said, "in days of unbounded wickedness, and yet of unparalleled activity in God's service; of great indifference and, at the same time, of great earnestness; a day of extraordinary ignorance of God's Word among our so-called educated people, and yet, on the other hand, a day of devout study of the Word of God." Mr. Henry Williams presided at the meeting and introduced Dr. Kelly.

AT A RECENT meeting of the Baltimore General Assembly B. S. A., the hotel committee, after investigating conditions, reported that it was unadvisable to take up hotel work as an assembly, and recommended that it be taken in charge by individual chapters. It was also announced that the executive committee of the Tri-Diocesan Convention had accepted the invitation of the Baltimore men to meet in that city, on May 19th and 20th.

THE REV. W. H. H. POWERS, rector of Trinity Church, Towson, has tonsillitis.

A CLERICAL trio from Baltimore, the Rev. Dr. J. Houston Eccleston, Rev. Edwin B. Niver, and Rev. Robert S. Coupland, rectors, respectively, of Emmanuel, Christ, and Ascension Churches, will journey through the

Holy Land this spring. The party will leave New York March 9th and will travel by way of the Azores. The first stop in Europe will be at Gibraltar, and a short excursion will be made to interesting places in Spain. The trip through the Mediterranean will include stops at Algiers, Genoa, and Naples. After a 10 days' sojourn in Egypt the party will go to the Holy Land, where several weeks will be spent. On the return, Constantinople and other cities will be visited, and the tourists will arrive home about June 1st.

THAT Dr. Hodges, rector-emeritus of St. Paul's, Baltimore, is by no means laid on the shelf, is shown by the fact that on Septuagesima Sunday he took the early celebration and preached at the later service at Grace Church (Rev. A. C. Powell, rector).

MASSACHUSETTS.

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

Coming Mission at the Advent—Sunday School Union—Notes.

THE WIDEST possible interest is being manifested in the parochial mission at the Church of the Advent which is to be conducted by Bishop Weller during the early part of the Lenten season. The mission will begin on Ash Wednesday, when the missionary will preach at 10:30 A. M. and at 8 P. M., and on Sundays at 10:30 A. M. and 7:30 P. M. Each week-day night he will preach at 8 o'clock, and the mission will be brought to a close at 7 A. M., Monday, March 12th.

Mission services for children will be conducted by the Rev. Fr. Powell, S.S.J.E., on week-days at 4 P. M., on Saturdays at 9:30 A. M., and the Sunday service for children will be at 3:45 P. M. Following is the special prayer which the Rev. Dr. van Allen has prepared for this mission:

"O Lord Jesus Christ, the Great Shepherd of the sheep, who seekest those that are gone astray, bindest up those that are broken, and healest those that are sick; bless, we beseech Thee, the efforts which Thy servants are about to make to convert souls unto Thee. Direct Thy Bishop Reginald, who will speak in Thy Name; open the deaf ears of the wanderers, that they may hear the words which belong unto salvation, and grant that those whom Thou dost raise to newness of life, may through Thy grace, persevere unto the end: of Thy mercy, O our God, who art blessed, and livest and reignest for ever and ever. Amen."

AN ORATORY, under the license of the Bishop, has recently been opened in the parish house of St. Luke's Church, Chelsea (the Rev. Edmund B. Young, rector), in which the monthly services of the Girls' Friendly Society and St. Vincent's Guild will be held.

ARRANGEMENTS have been made at Harvard University to send a delegation of students to Nashville, Tenn., to take part in the fifth international convention of the Student Volunteer Movement in the interest of foreign missions, which is to take place there toward the end of the month. The party will go by boat to Norfolk, Va., thence by way of Mammoth Cave, Ky., to Nashville, returning via the same route.

THE THREE local wards of the C. B. S. held a meeting in the Church of the Advent on the evening of February 13th. Vespers of the Blessed Sacrament were said by the Rev. George Walenta and the preacher was the Rev. Wm. B. Stoskopf in place of the Rev. Brian C. Roberts of St. Ann's Church, Dorchester, who was detained at his home by illness.

THERE WAS a well attended meeting of the North Shore branch of the Diocesan Sunday School Union at St. Peter's Church, Salem, on February 12th. The first part of the afternoon session was devoted to the transaction of a few items of business, after

which came five sectional conferences, as follows: "Primary Work," conducted by Mrs. William J. Cutler of All Saints' parish, Belmont; "Teaching the Life of Christ," Mrs. Ernest N. Bullock, St. Matthew's, South Boston; "Teaching Missions," Miss Katherine H. Haywood, St. Stephen's, Lynn; "Work of Superintendents and Other Officers," the Rev. Ernest J. Dennen, St. Stephen's, Lynn; and "Your Problems," the Rev. Carlton P. Mills, field secretary of the Union. Following these conferences came the reading of a paper on "Music in the Sunday School," by the Rev. Marcus Carroll of Calvary Church, Danvers, which was followed by a discussion.

The evening programme included a shortened form of Evening Prayer; a paper on "Teaching the Old Testament," by Miss Paulina C. Smith of Trinity Church, Boston; and an address on "Mission of the Mite-Box," by the Rev. Clifford G. Twombly of St. Paul's Church, Newton Highlands. All the papers and their discussions proved highly profitable.

NOTICES have gone out to the clergy of the diocese and all the leading lay people, notifying them that Mr. W. B. Wentworth, who for the past ten years has been closely identified with the Church book trade of New England, has associated himself with the H. M. Upham Company (the Beacon Book Store, as it is called), at 15a Beacon Street. Mr. Wentworth has many friends in the Church and is recognized as thoroughly posted on all lines of Church literature. Mr. Upham, whose name the new company takes, has long been identified with the book trade. He is one of the leading parishioners of the Church of the Messiah (the Rev. John McG. Foster, rector).

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Dr. Webb Banqueted—The Bishop at the Cathedral.

THE WORST BLIZZARD of the season was at its height at the hour for the assembling of the complimentary banquet to Dr. Webb, Bishop Coadjutor-elect, at the Hotel Pfister on Tuesday evening of last week. The wind blew the falling snow in a gale, rendering transportation most difficult and seriously impeding the street car service. Notwithstanding this, 150 men were gathered to present their congratulations and to assist in the pleasant function. After the banquet was served, Mr. A. H. Vogel presided as toastmaster. The speakers included Dr. Webb, the Rev. H. D. Robinson, D.D., and Messrs. W. J. Turner and Frederic C. Morehouse, while a congratulatory letter from the Bishop of the diocese was also read as a part of the proceedings. Dr. Webb urged especially that larger interest be shown in the extensive educational interests in the diocese.

The impetus toward this happy introduction of Dr. Webb to Milwaukee laymen was given by several active Churchmen, being, particularly, Messrs. Harrison S. Green, Charles E. Sammond, Herbert N. Laffin, Wm. S. Brockway, and H. J. W. Meyer.

FOR THE FIRST TIME since the beginning of his illness in May, the Bishop, in his usual vestments, took his accustomed place on the episcopal throne at the Cathedral at the high celebration on last Sunday, and pronounced the absolution and benediction. He had been present during portions of services prior to that date, but not in his throne, and heretofore has not openly taken part in them. It was a great gratification to members of the congregation to have him again in his accustomed place.

The Cathedral has been redecorated and placed in good condition prior to the consecration function on Saturday of this week. The set of stations of the cross, the gift of Mrs. Guy D. Berry, is in place upon the walls.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Clericus—Lectures at the University.

THE TWIN CITY CLERICUS met in St. Peter's Church, St. Paul (Rev. C. H. Shutt, rector), for its February meeting. The paper was given by the Rev. Robert Benedict, rector of St. Andrew's, Minneapolis, on "The Position of the Church in the Protestant World." The paper presented the Prayer Book position of the Church, and called forth general discussion, most of the speakers agreeing with the writer.

THE CLOSING LECTURE in the special course, under the auspices of the Bishop Gilbert Society at the State University, was delivered on Thursday evening at the University, by the Rev. F. A. McElwain, professor of Exegesis in Seabury Divinity School. The subject was "The Holy Catholic Church," in which he fearlessly and without compromise stated the position of the Church, and yet with such a spirit of charity that the non-Churchmen could not feel hurt. It is expected now that the Bishop Gilbert Society may have, as a feature of their work, an annual course of lectures on some religious subjects.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Coast Parishes and Missions—Students' Club at University.

THE COAST REGION, comprising twelve parishes and missions, is taking on new life. Upon the recent visit of the Bishop, 65 candidates were confirmed. Biloxi is much the largest of the parishes, and thirty of those confirmed were presented by the rector of the Church of the Redeemer, the Rev. C. B. Crawford. Upon the Bishop's visit to this parish, two memorial windows were unveiled, and others are in preparation. The mission of St. Alban's, Moss Point, was organized on January 21st, and the congregation is actively at work raising money for the church building.

St. James', Belleview, is one of the most interesting missions on the coast. It was built through the efforts of Mrs. Kollock for the natives of the coast, most of whom are engaged solely in the fishing industry. The Rev. Mr. Weed ministers to them regularly, and reports the church well filled at every service. Mrs. Kollock also conducts a school for the children of the congregation. Christ Church, Bay St. Louis, under the leadership of the Rev. Dr. Logan, is maturing plans to build a rectory. The town of Bay St. Louis extends fourteen miles along the Gulf front, and has, probably, the largest aggregate population on the coast. A resident rector should be posted here to push the interest of the Church. St. Peter's, Gulfport, has greatly improved its property and increased the size of its congregation. The Rev. Mr. Sneed is maturing plans to place the mission upon a better financial basis.

Efforts are being made to build churches at Bond and Lumberton, two thriving towns within the borders of the Pass Christian Convocation. Lumberton is served by the Rev. George S. Gibbs of Hattiesburg, while Bond must still rely upon occasional services by the archdeacon and the Bishop. News comes of the practical reorganization of Trinity Church, Hattiesburg, whereby the church is placed upon a much better financial basis. Trinity has always been loyal and its services thoroughly well attended, and needed only to revive its interest in the material side of the parish.

The Redeemer, Brookhaven, which for many years was a neglected little mission, has had active members added to the flock, and, on February 11th, was formally organized by the Bishop. The chancel has been greatly improved by the addition of new

hangings and in part new furniture, and the entire church has been renovated and new pews provided. Mrs. Frion is the efficient treasurer and superintendent of the Sunday School.

The Mediator, McComb, has thoroughly renovated both the church and rectory buildings during the past year. This work has been done almost entirely by the efforts of the Woman's Guild, nearly every member of which is the wife or daughter of a wage-earner in the railroad employ. The cost of improvements has been something over \$700. Upon a recent visit of the Bishop to Christ Church, Summit, the mission was reorganized and efficient officers appointed to manage the material affairs of the church. The Rev. H. H. Messenger, a veteran missionary of the diocese, some months ago was relieved of several of his missions and now gives his time, almost exclusively, to the church in Summit. St. Paul's mission, Corinth, has completed the exterior of a very neat little chapel in which the congregation is now worshipping; the interior will be fitted up just as soon as the little band have accumulated funds for this purpose.

AT THE SUGGESTION and under the leadership of the archdeacon, the Church students and their professors (two in number) at the State University, Oxford, have recently organized a club for Bible study and for mutual improvement and the cultivation of one another. Dr. Beverley Bond, one of the professors, is the leader of the club, and writes interestingly and enthusiastically of its good work.

MISSOURI.

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

Missionary Sunday in St. Louis—Convocation at De Soto—Educational Conference.

IN THE INTEREST of missions, the city clergy of St. Louis effected a complete exchange of pulpits on Sunday, February 11th, in order that each church might hear the missionary story from a visiting clergyman.

FOUR DAYS were occupied in the sessions of the Southern Convocation at Trinity Church, De Soto (Rev. Arthur Brittain, rector), February 12-15. A sermon on the opening night was given by Dean Davis, who also conducted a quiet hour the next morning. Papers on The Church in Politics, in Business, and in Recreation, were given respectively by Rev. Messrs. W. A. Hatch, Loring Clark, and J. Courtney Jones. The Rev. L. B. Richards preached the sermon at Evening Prayer. On Wednesday, the Rev. F. M. Weddell gave an address on The Priestly Office, and papers were read by the Rev. H. A. Stowell on "The Church in the United States: Her Faith," and by Rev. L. B. Richards on "Her Fitness for the American People." The Rev. H. P. Horton of Columbia preached on Thursday. The Rev. W. A. Hatch gave an address on "The Priestly Life," and the Rev. F. N. Chapman read a paper on "How to Promote Religion in the Family." At the evening service addresses were given on "The Missionary Outlook," the Rev. F. M. Weddell speaking for diocesan missions, the Dean for domestic missions, and Rev. J. Courtney Jones for foreign missions.

A FAREWELL BANQUET was tendered the Rev. James R. Winchester, D.D., by the St. Louis Clericus on Monday last, prior to his departure for Memphis, Tenn.

A SERIES of public educational conferences on problems pertaining to charitable and philanthropic work is to be held in St. Louis during the next two months. Dr. Charles A. Ellwood of the department of Sociology of the Missouri State University was the speaker on the 16th inst., his subject being "The Importance of Having Scientific Knowledge in Dealing with the Problems of

Charity and Philanthropy." The Rev. Edmund Duckworth, rector of St. James', St. Louis, and Professor Swift of the department of Psychology and Pedagogy of Washington University, spoke at this conference, which was held under the auspices of the School of Philanthropy of St. Louis, and was wholly in the interests of charity. The Very Rev. Carroll M. Davis is the president of the society.

NEWARK.

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

Anniversary at Newark—Church at Pompton Re-opened.

THE 56TH ANNIVERSARY of Christ Church, Newark, was observed on the evening of the festival of the Purification. Addresses were made by the Bishop, and Rev. L. S. Osborne. The Bishop's address was chiefly a sketch of the life and work of the first rector, Rev. Robert Lowell, whose fame as a literary man has been overshadowed by that of his brother, James Russell Lowell, who presented the Bible used in the church.

ON SEPTUAGESIMA, Christ Church, Pompton, was reopened. The church was partly destroyed, and the adjoining rectory and choir rooms entirely destroyed just after completion on Christmas day 1904. Happily they were amply insured. A parish house now stands by the church in place of the rectory. All has been restored with great dignity and beauty. The memorials are in their places again, and the services and sermon fitted to the day.

NEW JERSEY.

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

Diocesan Notes.

TWO PARTICULARLY INTERESTING clericus meetings have been held recently. One at Little Silver, on Lincoln's birthday, was a meeting of the Monmouth Clericus, which includes all the clergy of the shore district of the diocese. The Rev. J. R. Atkinson gave an address on Clerical Rotation, and there was an interesting and animated discussion. The Rev. Eliot White of Long Branch, president of the Clericus, read a paper on the Development and Training of the Child Mind. The Plainfield Clericus met on Tuesday, February 13th, and listened to an interesting paper by the Rev. J. H. Egar, D.D., on "Leading Ideas in Early Christian Art."

THE UPPER DIVISION of the Woman's Auxiliary of the diocese held a largely attended session on February 8th at Grace Church, Elizabethport (the Rev. H. H. Sleeper, Ph.D., rector).

AT ST. MICHAEL'S CHURCH, Trenton (the Rev. W. Strother Jones, D.D., rector), improvements, alterations, and renovations to cost \$5,000 are in progress. It is the purpose to have the work finished in time for the celebration of the 200th anniversary of the establishment of the parish, which is the mother church of Trenton and one of the oldest in the diocese.

ANOTHER of the old parishes of the diocese, St. Peter's, Perth Amboy (the Rev. J. L. Lancaster, rector), has recently completed extensive improvements, including the enlargement of the chancel of the church, thus providing for the introduction of a vested boy choir.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Rectory at Bismarck—Clericus at Devils Lake.

A FORWARD STEP in the history of St. George's, Bismarck, has been made, and was emphasized by a service held on the evening of February 12th. At that time took place the benediction of the new rectory, just com-

pleted at a cost of some \$4,500, and now occupied by Archdeacon Jones and his family.

The situation of the rectory is a sightly one. It stands upon the crest of one of the highest of the rolling swells of land which give to the city a diversity and beauty rare among our North Dakota towns. The outlook in front commands a view of the entire city, from the State Capitol on the north to the U. S. Army post far in the south, while the side and rear of the house command a view stretching over many miles of rich bottom lands, the broad Missouri, and the heights beyond the river.

Within, the house is all that could be desired, thoroughly modern, well and warmly built, compact—as befits our climate—and yet so well planned as to give ample room for present and future needs. The finish and decoration are of the best and in excellent taste. Best of all, only a very small portion of the money for the building remains to be provided.

The formal opening of the house was largely attended by those who had aided in its erection. The service of benediction was conducted by Dean Burleson of Fargo, who acted in the absence of the Bishop, and who voiced the greetings and congratulations of the clergy and the Church folk of the district upon the completion of so notable a work for the Church in the Capital of the state.

THE NORTHERN BRANCH of the North Dakota Clericus met in Devils Lake on Tuesday and Wednesday, February 13th and 14th. The Rev. Charles Turner of Larimore was chosen as chairman for the ensuing year, and Lakota preferred a request that the next meeting of the Clericus be held there. The Rev. Dr. Beede read a unique and able paper on "The Relation of the Church to the Evangelical Movement of our Times." At 7:30, after shortened Evening Prayer, missionary addresses were made by Rev. Messrs. C. S. Mook, Samuel Currie, and F. S. Morehouse. Next day the Rev. Charles Turner of Larimore gave a thoughtful paper on "What does Loyalty to the Creed Require of the Priesthood?" and the Rev. E. C. Johnson spoke of "Sunday School Work." Both these matters, especially the former, elicited much discussion. The Rev. G. P. Burleson of Langdon spoke on "Strong and Weak Points of

our Local Missionary Work." Evening Prayer was followed by three addresses on "The Duty of the Communicant to the Priest, the Parish, and the Church." These subjects were treated by Dr. Beede, Mr. Elsworth, and Dean Burleson. With this service an interesting and helpful gathering of the clergy was brought to a close.

PENNSYLVANIA.

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

Philadelphia Notes.

SO SOON as building operations can be commenced, a parish house will be erected in the rear of St. Peter's Church, Phoenixville (the Rev. W. H. Burbank, rector), for which \$25,000 has been donated.

THE NORRISTOWN Sectional Conference B. S. A. held a meeting at All Saints' Church, Norristown, the Rev. W. Herbert Burk, rector). The speakers at the night service were Major Moses Veale of St. Philip's Church, West Philadelphia, on "The Church and the Nation," who told in an inspiring way of the influence of the Church on the nation since the Settlement at Jamestown, Va., in 1607; and the Rev. Francis C. Steinmetz, rector of Christ Church, Ridley Park, Pa., spoke on "Our Men and Their Opportunity." The offering will become a part of the missionary thank offering to be presented at the General Convention in Richmond in 1907. There was a great congregation present, together with many of the priests of the convocation.

THE PRE-LENTEN devotional meeting of the Philadelphia Local Assembly will be held in the Church House on Friday evening, February 23d. The conductor will be the Rev. William Reese Scott, rector of Christ Church, Media. The vested choir of the Church of the Good Shepherd will assist in rendering the service.

THE REV. CARL E. GRAMMER, D.D., rector of St. Stephen's Church, Philadelphia, has begun a series of sermons on the Psalms, on Sunday afternoons.

ST. MARY'S CHURCH, West Philadelphia (the Rev. A. J. Arnold, rector), will receive a small bequest for the Sunday School according to the will of Araminta P. Banks.

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NOTE.—Alum baking powders are sold at ten to twenty-five cents a pound or a cent an ounce, but they render the food partially indigestible and unhealthful.

ST. ALBAN'S CHURCH, Olney (the Rev. Archibald Campbell Knowles, vicar), is considering the project of organization into a parish. This mission was begun by the Rev. Samuel Upjohn, D.D., of St. Luke's Church, Germantown, some years ago.

MR. GEORGE A. A. WEST, organist of St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector) has been awarded the \$100 prize offered by the Manuscript Music Society of Philadelphia. The competition was for a cantata which should require not more than twenty minutes to perform and be accompanied by a piano or a small orchestra. The cantata is entitled "Elysium," after a poem by Mrs. Hemans, and is for a mixed chorus. Many manuscripts were received in competition. Mr. West's cantata will be rendered by the Mendelssohn Club on May 8th at the Academy of Music.

ST. THOMAS' CHURCH, Philadelphia, has been entirely repainted. This is the oldest of several colored congregations in Philadelphia.

THE REV. D. CONVERS, sometime of St. Clement's Church, Philadelphia, will preach at Evensong on Sundays during Lent, at the Church of the Annunciation, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Vested Choir at Beaver Falls—Noonday Lenten Services in Pittsburgh.

THE CLERICAL UNION held its February meeting at St. Peter's parish house, on Monday, the 12th. After luncheon, the Rev. R. W. Patton of St. Stephen's Church, Wilkensburg, read a paper on "The Platonists of Cambridge," following which came a general discussion on the subject.

A VESTED CHOIR of thirty voices was installed on Septuagesima Sunday, in St. Mary's Church, Beaver Falls (the Rev. Amos Bannister, rector). It is the first choir of that description in the Beaver Valley, and its appearance has called forth much interest and enthusiasm on the part of the Church people. On the occasion of its inauguration, the sermon was preached by the Very Rev. L. F. Cole, Archdeacon of the diocese. A new \$3,000 pipe organ is being constructed for this parish, and it is expected that it will be in place by June 1st.

THE NOON-DAY Lenten services in Pittsburgh will again be under the auspices of the

Pittsburgh Assembly of the Brotherhood of St. Andrew, and will be held in Trinity Church. The opening service on Ash Wednesday will be conducted by the Bishop, and the services on the other days of that week will be taken by the Rev. J. J. Dimon of Mansfield, Ohio. Other clergymen who will each officiate for a week during the season are: the Rev. W. W. Bellinger, D.D., of Utica, New York; the Rev. G. C. Fox of Cincinnati; the Rev. Herman Page of Chicago; the Rt. Rev. William M. Brown, D.D., Bishop of Arkansas; the Rev. L. N. Caley of Philadelphia; and the Rev. E. H. Ward, D.D., of St. Peter's Church, Pittsburgh.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

Diocesan Notes.

THE MISSION of Holy Trinity, Danville, has been organized into a parish of the same name and has called the missionary, the Rev. Johannes Rockstroh, to be its first rector. This is the third mission of the diocese to organize into a parish in the past four months, the others being Grace, Paris, and St. Paul's, East St. Louis.

THE BISHOP COADJUTOR will conduct a Quiet Day on Ash Wednesday in St. Paul's Pro-Cathedral, Springfield, and during Lent will hold special services in different parishes and missions throughout the diocese. He is also one of the special Lenten preachers for a week at the theatre services in St. Louis.

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FOR BABY RASHES,

Itchings and Chafings, Cuticura Soap and Cuticura Ointment are worth Their Weight in Gold.

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VERY LOW RATES SOUTHWEST

February 20 and March 6 and 20, the Wabash will sell homeseekers' tickets from Chicago to points in Arkansas, Texas, Oklahoma, Indian Territory, and South at less than half rate for the round trip. Write for Maps, Time Cards, and full details. F. H. TRISTRAM, A. G. P. A., 97 Adams St., Chicago.

WORLD FAMOUS BELLS

History has accredited to Russia one of the world's most famous bells, famous for size and beauty of casting. The great bell of Moscow was cast in 1653, cracked before being removed from the mould, and consequently was never rung. One may judge of the enormous size of this bell from the dimensions. It is twenty-two feet in diameter at the base, nineteen feet high, and the estimated weight, 441,000 pounds. While there have been no such tremendous bells cast in this country, those cast at Baltimore by the McShane Bell Foundry Company are famous for their musical qualities. A very beautiful chime of eleven bells has been recently installed by the McShane Company for the University of Indiana, Bloomington, Ind., and are indicative of the wonderful products which this firm puts out. Every country in Europe contains a McShane bell, and there is no state in the Union where they have not been heard. It may well be taken as a literal truth that the products of this company are heard from one end of the earth to the other. Since 1856 they have shipped more than 32,000 bells.

A NEW ORGAN FACTORY

The Hutchings Votey Organ Company of Boston, Mass., has just opened a new and complete organ building plant at Cambridge, Mass. The Company had an extensive plant on Irving Street, Boston, which was totally destroyed by fire a year or so ago. A new factory was immediately started and it was opened last week.

The building is very much larger than the one destroyed by fire and has every modern equipment in the line of machinery. The factory started in with building some of the largest organs in the country, among which are the First Presbyterian Church of Pittsburgh, the Second Presbyterian Church of Philadelphia, the Broadway Tabernacle of New York, the Madison Square Presbyterian Church of New York, and the Bellfield Presbyterian Church of Pittsburgh. In addition to these organs, the plant is also engaged in building a number of smaller organs for concert work.

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about 1,000 population, the owners of the brick-yards have given a house, rent free, for the use of the mission, which is in charge of a lay missionary, Mr. George White. There is a Sunday School of about 60 scholars and regular services. A building site has also been promised for a chapel as soon as the necessary funds can be obtained to build it.

IN ST. PETER'S CHURCH, Mound City, a stained glass window will be unveiled at Easter, and the last payment on the indebtedness of the rectory will be made.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

The Cathedral—Several Missions—Churchman's Club.

THE BISHOP, Dean, and Chapter of St. Mary's Cathedral, Memphis, have issued a circular, announcing a proposition to begin the erection of the nave of the Cathedral by Eastertide, the plans having been drawn and accepted. The corporation has \$10,000 on hand and it is proposed to raise \$20,000 in addition by the issuance of 5 per cent. bonds to run thirty years, secured by the Cathedral and Deanery sites, valued at \$66,000; bonds in denominations of \$100, \$500, and \$1,000.

St. Mary's Cathedral choir are preparing "The Daughter of Jairus," to be presented at the Cathedral at an early day. Grace Church choir is preparing Max Vogrich's "Captivity," to be given in April by the members of the choir of the church, assisted by an extra chorus of 200 voices, under the direction of Emile Levy.

A MISSION has recently been held at Union City by the Rev. R. W. Rhames, general missionary, assisted by Mr. George O. Watts, a theological student preparing for holy orders. This church has been started only during the past year, a brick church erected and a Sunday School begun, in which are about fifty pupils. A mission was also held in St. Luke's Church, Memphis, conducted by the Bishop, the Rev. Z. B. T. Phillips of Trinity Church, Chicago, and the local clergy.

THE CHURCHMAN'S CLUB of Memphis will give its annual dinner on the night of February 22nd, at which the special guests will be the Hon. Judge Lurton of the Federal Court of Appeals, Hon. J. J. Caldwell of Knoxville, and the Rev. Dr. Winchester, the new rector of Calvary Church, Memphis.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Memorial Service for Dr. Elliott—New Principal for Cathedral School Sunday School Institute—Plans for Cathedral—Painting at St. Mark's.

A LARGE CONGREGATION gathered in the Pro-Cathedral Church of the Ascension on the evening of Septuagesima Sunday for a service in memory of its late beloved rector, the Rev. Dr. John H. Elliott. Loving words of appreciation of his character and work were spoken by the Bishop, who presided, and by the Rev. Dr. McKim, President of the Standing Committee, the Rev. Clement Brown, the present rector of the Pro-Cathedral, Mr. Joseph R. Packard of Baltimore, and Mr. Arthur M. Poynton, registrar of the parish, all of whom had been closely associated with Dr. Elliott either in diocesan, parochial, or the general work of the Church in its triennial conventions.

THE BISHOP and the trustees of the National Cathedral School for Girls, have appointed as its Principal, Mrs. Barbour Walker, to succeed Miss Bangs and Miss Whiton, whose connection with the school will terminate in June next. Mrs. Walker is the widow of an officer in the U. S. Army,

and a native of Georgia. She was formerly a teacher at Rowland Hall, the diocesan school for girls at Salt Lake, and for two years head of the Church school a Topeka, Kansas. She has studied for eight years in the Students' College, Columbia University, holds the degrees of A.B. and M.A., and is now a candidate for a Doctorate in Philosophy in Columbia. From the Bishop of Kansas, President Butler, and all the Church authorities where she has taught, she brings the highest testimonials. Mrs. Walker will be assisted by her daughter, who has taken high honors at Barnard College. This school year at the Cathedral School has been a most successful one in every respect. The school numbers more students than ever before and the highest standard of scholarship and conduct is steadily maintained. It is gratifying to see many of the teachers and pupils at the early Sunday celebration at St. Alban's, and at the afternoon service they entirely form the choir.

AT THE February meeting of the diocesan Sunday School Institute, the Rev. Dr. Harding gave an address on "St. Peter—Practical Lessons in Life and Conduct—Specially Applied to Childrea" in the series arranged for this winter; and Mr. Albion K. Parris, superintendent of St. John's Sunday School, Georgetown, read an instructive paper on the duties of Sunday School officers.

THE BISHOP and the trustees of the Cathedral Foundation have invited the following gentlemen to assist them in arranging a plan for the selection of a suitable design for the Cathedral: Mr. Daniel H. Burnham of Chicago, Mr. Charles F. McKim of New York, Sir Caspar Purdon Clarke of the Metropolitan Museum, Professor Charles H. Moore of Harvard University, and Mr. Bernard R. Green of Washington, who superintended the building of the Congressional Library. They have all accepted and all attended a preliminary meeting at the Bishop's house on February 12th, except Mr. Burnham, who is in Europe, but will consider the

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NOT ONLY THE NEW FOOD BUT THE GOOD WIFE,
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When they brought the new food, Grape-Nuts, into the house, the husband sampled it first and said, "It's better than pie!" When it brought back the glow of health to the wife's cheeks, his admiration for it and her was increased, so she says, and the rest of her story follows:

"From childhood I was troubled with constant and often acute indigestion, and when my baby was born it turned out that he had inherited the awful ailment.

"A friend told me of Grape-Nuts, and I invested in a box and began to eat according to directions. It was after only a few days that I found my long abused stomach was growing stronger and that the attacks of indigestion were growing less frequent, and in an incredibly short time they ceased altogether. With my perfect digestion restored came strong nerves, clear, active brain, the glow of health to my cheeks, and I know I was a better wife and mother and more agreeable to live with under the new conditions.

"When the boy came to be ten months old he developed such an appetite (his dyspepsia disappeared with mine) that his mother's milk was not sufficient for him. He rejected all baby foods, however, till I tried Grape-Nuts food, at husband's suggestion. The youngster took to it at once, and has eaten it daily ever since, thriving wonderfully on it. He now demands it at every meal, and was much put out when he dined at a hotel a few days ago because the waitress could not fill his order for Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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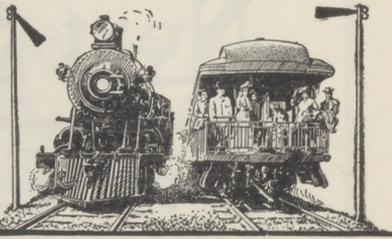
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questions to be determined, and report on his return.

A QUIET DAY for women will be given, by invitation of the Woman's Auxiliary of the diocese, by the Rev. Dr. Wm. L. Devries at St. Mark's Church, during the week following Mid-Lent Sunday.

A VERY FINE painting has been placed in the reredos of St. Mark's Church. It represents Christ Enthroned in Glory, and was executed in Munich after specifications drawn up by the rector, the Rev. Dr. W. L. Devries.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Sunday School Conference.

THE SECOND annual conference of the diocesan Sunday School Commission was held in St. Peter's Church, Springfield, on Wednesday, February 14th, beginning with the Holy Eucharist, followed by a discussion of the work of the Commission.

The Commission has been established by canon for over two years, and its work thus far has been to hold annual conferences, which have not seemed to reach the diocese as a whole; so that hereafter the plan is to hold three or more local conferences.

The afternoon session was a very valuable one, there being two speakers, each of whom contributed a mass of information and helpful material for teachers and rectors. The speakers were the Rev. Henry H. Oberly, D.D., rector of Christ Church, Elizabeth, N. J., and Rev. William Walter Smith, M.D., secretary of the New York Sunday School Commission. Both men are experts in Sunday School matters and the lectures never for an instant lacked in interest. In the evening the Rev. Ernest deF. Miel, rector of Trinity Church, Hartford, Conn., spoke on the devotional aspect of the teacher's work. The conference was most valuable and instructive.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE ANNUAL meeting of the Church Society was held in the Cathedral Church Hall, February 7th. The treasurer's report showed a considerable increase in the Society's capital during the past year. A legacy had been received, a part of the James King bequest. All the investments made by the Society are in a very satisfactory condition. The amount contributed for diocesan objects was over \$5,000 and that for domestic and foreign missions over \$7,000—a larger sum for the latter purpose than was ever given by the diocese before. An increased scale of stipends has been adopted for diocesan missionaries. There have been ten "Church Society Scholarships" established, worth \$50 each, to be used in Bishop's College School, Lennoxville, and King's Hall, Compton. The claims on the Widows' and Orphans' fund and the Superannuation fund are all met.—COLLECTIONS are to be taken in all the churches in the diocese on Quinquagesima Sunday, on behalf of the general fund of the diocesan Church Society. Grants are made from this fund towards the building of new churches, and also of parsonages, and to outfits for clergymen on entering their first parishes.—THE VACANCY at East Angus, caused by the departure of the Rev. F. W. Cornell to take up work in his old field in St. Louis, Missouri, has been filled by the appointment of the Rev. W. H. Cassap, at present in charge of the Pro-Cathedral at Kenora, diocese of Keewatin, during the absence of Archdeacon Page in England. Mr. Cassap will probably begin his work at East Angus early in March.—IT IS EXPECTED that Bishop Williams of Huron will speak at the anniversary meeting in Quebec, March 8th.

Diocese of New Westminster.

THE BISHOP and Mrs. Dart are expected at home early in March. They have been visiting England.

Diocese of Rupert's Land.

IT HAS BEEN decided to hold a conference of the St. Andrew's Brotherhood in Winnipeg, and the dates fixed upon are March 25th and 26th. It is possible that the Dominion Convention of 1907 will be held in the same city. A chapter of the Brotherhood is to be formed in St. John's College, Winnipeg.

Diocese of Toronto.

A VERY STRONG appeal was made at the February meeting of the diocesan board of the W. A., for more workers among the Chinese living in Toronto. At the meeting in Toronto, to be held February 19th, in the interests of the Blackfoot Hospital, the Rt. Rev. T. O. Stringer, Bishop of Selkirk, is to give an illustrated address.

HOPE.

It is your privilege and mine, as children of God, to be satisfied with no help but the help of the highest. When we are content to seek strength, or comfort, or truth, or salvation from any hand short of God's, we are disowning our childhood and dishonoring our Father.

It is better to be restless and unsatisfied than to find rest and satisfaction in anything lower than the highest. But we need not be restless or unsatisfied. There is a rest in expectation, a satisfaction in the assurance that the highest belongs to us, though we may have not reached it yet. That rest in expectation we may all have now if we believe in God and know we are His children. Every taste of Him that we have ever had becomes a prophecy of His perfect giving of Himself to us. It is as when a pool lies far up in the dry rocks, and hears the tide and knows that her refreshment and replenishing is coming. How patient she is. The other pools nearer the shore catch the sea first, and she hears them leaping and laughing, but she waits patiently. She knows the tide will not turn back until it has reached her. And by and by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in; at first a trickling thread sent only at the supreme effort of the largest wave; but by and by the great sea in its fullness. It gives the waiting pool itself, and she is satisfied.—*Bishop Phillips Brooks.*

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"To-day Postum has no stronger advocate than my husband! He tells our friends how to make it, and that he got through the winter without a spell of the grip, and has not had a headache for months—he used to be subject to frequent nervous headaches.

"The stronger you drink Postum the more food you get; the stronger you drink coffee the more poison you get." Name given by Postum Co., Battle Creek, Mich. There's a reason.

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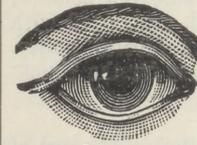
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Mrs. A. L. Howe, Tully, N. Y., writes:—"Actina" removed cataracts from both my eyes. I can read well without glasses. Am 65 years old." Robert Baker, Ocean Park, Cal., writes:—"I should have been blind had I not used 'Actina.'" "Actina" is sent on trial, postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 125B, 929 Walnut St., Kansas City, Mo., you will receive, free, a valuable book—Prof. Wilson's Treatise on Disease—a book that will instruct and interest you.



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The Magazines

THE *Quarterly Review* for January opens with an admonitory article on "The Cost of Government," showing that the Britisher is paying heavy war taxes in time of peace. "The Congo Question" is treated historically, and the steps by which Leopold has brought an empire under Belgian sovereignty are clearly described. A careful account of Finzen's work in "The Light-Treatment of Disease" is given by George Pernet. The writer of "The Disintegration of Russia" holds that a success of the peasant revolt spells dismemberment of the empire, and points out that "the army consists of workingmen and peasants—in arms." The closing article, "The Unionist Record," regards the achievements of "twenty years of Tory rule" as notable; and believes that its record, contrasted with predicted inconsistencies of Liberal policy, affords grounds of hopefulness for the Unionist party.

WHILE Joseph Bucklin Bishop's record of his friendship with John Hay, which will be one of the features of the *March Century*, is mainly a tribute to a deeply loved friend, the sketch will give also pleasant glimpses of the New York *Tribune* office in the early seventies and many charming anecdotes of Hay. The *Tribune* staff, Mr. Bishop says, was devoted to John Hay, whom Greeley called the most brilliant man who had ever entered the *Tribune* office; and Hay's fellow-workers remember him as always generous of praise for the work of others and depreciatory of his own. Mr. Bishop dwells at length on Mr. Hay's rare gift as a letter-writer and as a conversationalist.

AMID our most trivial duties, on days which are passing in the usual round of uneventful routine, He may speak to us as never before. A quiet word may be dropped by a friend—a sentence read in a book—a thought lodged, we know not how or why, in the mind. We are laid under obligations to a new and more imperious view of life and duty. There is, of course, room for self-delusion of many kinds in the supposed visit of the heavenly call. But we are tolerably safe if two conditions are observed—if, first, the duty or line of life prescribed is unwelcome to our natural inclinations; and if, secondly, it does not contradict what we know God has taught us hitherto. To listen for the footsteps of the Divine Redeemer passing by us in the ordinary providences of life is a most important part of the probation of every man. How much may depend upon following when He beckons us to some higher duty, to some more perfect service, we shall only know when we see all things as they really are in the light of His eternity.—H. P. Liddon.

THE THOUGHT may help us in regard to all the temptations of our life, even the most hidden and solitary. It may help us to do battle with our despondency and sadness, with our restlessness and resentment, with the perverting and corrupting misery of ambition. We must be watchful and uncompromising, if the self-consecration is to do its work. One sin alone indulged, condoned, domesticated, may spoil it all; may cripple all our hope of helpfulness; may baffle the willingness of God to use us in His work for others. "For their sakes I consecrate myself." This, then, is our constant hope, that God will so cleanse and purify our hearts that they may not hinder the transmission to others of that light and truth which issue from His Presence. For that hope we would cast out all that defiles and darkens us; we would freely give ourselves to Christ, that He may enter in and rule and animate us; so that, through all our un-

worthiness, something of His brightness and peace may be known to men.—Francis Paget.

IT IS THE indwelling presence of God, believed in, trusted, revered, recollected, which ought to become the support to meet every case of trouble. The soul finds rest from its perplexities, as it turns from what perplexes and disturbs it, to fix its gaze and hope and purpose on Him. If there be a pressure of distress, or anxiety, or care, or perplexity of any kind, a heavy burden weighing down the spirits, then let the soul look off for a moment from itself, and from the trying object, to God. The recollection of His presence within, ever abiding, continually renewed by perpetual communion, would secure to the soul, if duly and constantly cherished, an habitual life of rest.—T. T. Carter.

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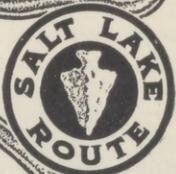


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It was Before the Day of

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They used to say "Woman's work is never done."

THE WAY to think of God so as to know Him, is to think of Christ. Then we see Him, and can understand how tender and merciful and good He is. We see that if He sends us sorrows and difficulties, He only sends them because they are the true blessings, the things that are truly good. He would have us like Himself, with a happiness like His own, and nothing below it; and so as His own happiness is in taking sorrow and infirmity, and ever assisting, and giving and sacrificing Himself, He gives us sorrows, too, and weaknesses, which are not the evils that we think them, but are what we should be most happy in, if we were perfect and had knowledge like Him. So there is a use and a service in all we bear, in all we do, which we do not know, but which He knows, and which in Christ He shows to us. It is a use for others, a hidden use, but one which makes all our life rich, and that richest which is most like Christ's.—James Hinton.

THIS WAY of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and, more than that, a gayety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquility." And since He must have His own way concerning His children, into what wonderful green pastures of inward rest, and beside what blessedly still waters of inward refreshment is the soul led that learns this secret. If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter; and, whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the apostle's shout of victory, "Thanks be unto God which always causeth us to triumph in Christ!"—Hannah Whitall Smith.

CHILDLIKENESS, in its Scripture sense, is a perfectness of trust, a resting in a Father's love, a being borne on in its power, living in it—it means a simplicity which resolves all into the one idea of lowly submissiveness to One in whom it lives; a buoyancy of spirit, which is a fountain of joy in itself, always ready to spring forth afresh brightly and happily to meet the claims of the present hour, not looking lingeringly back to the past, nor making plans independently, as of one's self, for the future; a resting contented in one's lot, whatever that lot may be; a singleness of intention; a pliancy, a yielding of the will, a forgetfulness of self in another's claims. To be thus childlike in the pure sense of such an ideal, is to be living in God, as one's Father, one's Preserver, one's Guide, felt to be a perpetual Presence and Providence.—T. T. Carter.

WHITHER goest thou?
Where is thy soul?
Is it in peace?
If troubled, why?
How art thou fulfilling the duties of thy position?
What are they?
What effort hast thou made to amend thy disposition, and conquer thy sins?
Hast thou been faithful to the light God has given thee?
What means shouldst thou use, especially with regard to thy most besetting sin or temptation?
Hast thou fought against it?
Hast thou thought about it at all?
What hast thou done with the circumstances of the last month?
Have they wrought God's work in thee?—Père Ravignan.

HUMAN LIFE is a constant want and ought to be a constant prayer.—Osgood.

THAT LIFE is carnal in which our spirit, meant for God, is dragged at the chariot-wheels of our lower life; and that is spiritual which is ruled and mastered by the Spirit. Secular business is spiritual if it is ruled by the Divine Spirit according to the law of righteousness. Politics are spiritual, commercial and municipal life are spiritual, art and science are spiritual, and everything that develops our faculties is spiritual, if we will allow the Divine Spirit to rule in all according to the law of righteousness, truth, and beauty. For the whole of our being, with all its sum of faculties, is made by God and meant for God.—Bishop Gore.

WHAT COMFORTS me is the thought that we are being shaped here below into stones for the heavenly temple—that to be made like Him is the object of our earthly existence. He is the shaper and carpenter of the heavenly temple. He must work us into shape, our part is to be still in His hands; every vexation is a little chip; also we must not be in a hurry to go out of the quarry, for there is a certain place for each stone, and we must wait till the building is ready for that stone; it would put out the building if we were taken pell-mell.—Charles George Gordon.

DON'T be unwise enough to think that we are serving God best by constant activity at the cost of headaches and broken rest. I am getting to be of the opinion that we may be doing too much. We want—at least this is my own want—a higher quality of work. Our labor should be to maintain unbroken communion with our blessed Lord; then we shall have entire rest, and God abiding in us; that which we do will not be ours, but His.—John Kenneth Mackenzie.

LET ME NOT seek out of Thee what I can only find in Thee, peace and rest and joy and bliss, which abide only in Thy abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, clear, serene, radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things that weary me; thence return, arrayed with Thy peace, to do and bear what shall please Thee.—E. B. Pusey.

MANY SAY they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall ever get through them. Now he who in truth will perceive and take note, perceiveth clearly that true peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without troubles and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart, which none can take away from thee, that thou mayest overcome all assaults.—Theologia Germanica.

LABOR is life. All true work is sacred. In all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven.—Thomas Carlyle.



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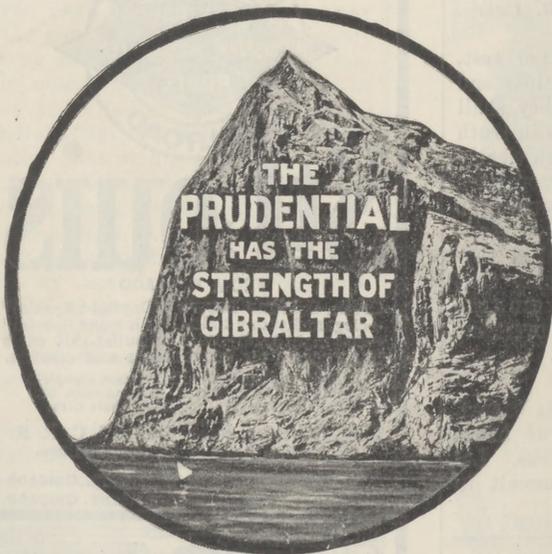
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