

The Living Church

Miss Sarah F. Smiley
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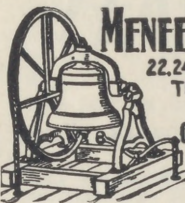
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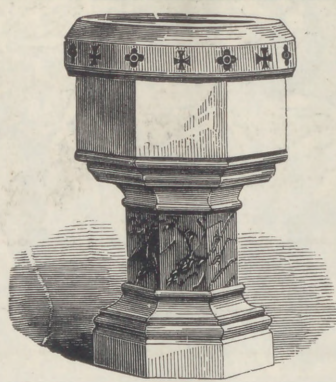
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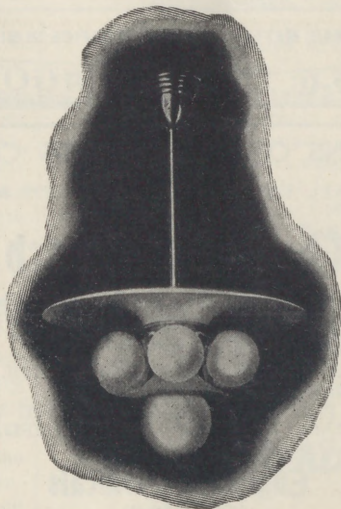
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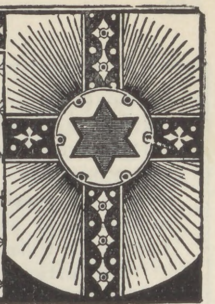
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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 31, 1906.

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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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STONED IN THE TEMPLE.

THE Gospel for Passion Sunday ends with the tragic words: "Then took they up stones to cast at Him: but Jesus hid Himself and went out of the Temple." His Father's house; Himself cast out!

The attitude of the Temple toward our Lord is a surprise that impresses itself upon us more and more forcibly, as we read with care the Gospels.

It was His Father's house. History, patriotism, religion, and hope pointed to the Temple as the centre of Israel's unity. The Temple naturally should have been the scene of our Lord's ministry and life: the throne, we may say, of His Messiahship. It bade fair to be so at the start. On the two occasions when as a child Christ came to His Father's house, some degree of recognition and of honor was accorded Him; but from the hour when His ministry began, it seemed as though the Temple, through its accredited rulers and representatives, stood determinedly against Him. This was in large degree occasioned, no doubt, by the authority which Christ exercised in the Temple, in driving profaners from the sacred courts. That resolute and righteous act was not forgotten. It led to fiercer and fiercer opposition upon the part of the Temple officers, until the long-standing hatred culminated in the event which the Church presents in her Passion Sunday Gospel; when "they took up stones to cast at Him, and Jesus hid Himself, and went out of the Temple."

Christ would not contend further with those men. He would leave them, and the Temple, too. In the streets and on the hillside He could still gather people about Him to hear His word; but not in the Temple, for from those hallowed courts He had been literally driven out.

Is it possible for us, in our churches, to sustain such careless and unappreciative relationship to Christ, that He will leave us, and will depart from our temple?

As a matter of fact, no church is so hallowed in itself, and so permanently secure in its possession of God's favor, that Christ will consider it a privilege to be stoned therein. There is a sense in which Christ comes or goes, stays or departs, according as it is determined for Him by the devotion or the indifference of the congregation. He will not confine Himself within the walls of our house of prayer, if suitable devotion be withheld; He will not abide there when the congregation refuse to abide there. He was not so chained, even to the great Temple at Jerusalem; He left it, rather than submit to be stoned therein.

May it not be that we Churchmen need especially to lay this lesson to heart? We make our churches beautiful and costly. We dedicate them with a very solemn service of consecration. We guard the altar and the sanctuary. We exclude irreverence. We are willing our children shall be taught that Christ is in the Holy Place, and that we must be careful in His house and before His altar-throne.

Then, perhaps, we habitually stay at home on the Lord's day, and never or rarely draw near with devotion to the temple, in which we expect Christ to abide forever. Does it occur to us that Christ is as much stoned in His temple by the baptized man who stays away, as by the baptized man who comes without suitable reverence?

Let us carry this thought with us, especially through the solemn days that are ushered in by Passion Sunday: our Lord remains where He is loved and served; He departs from those who take up against Him the stones either of a determined opposition or of a faithless indifference.

B.

"COME UNTO ME," says the holy Jesus, "all ye that labor and are heavy laden, and I will refresh you." Beg of Him to be the light and life of your soul; love the sound of His name; for Jesus is the love, the succetness, the compassionate goodness of the Deity itself; which became man, that so men might have the power to become the sons of God. Love, and pity, and wish well to every soul in the world; dwell in love and then you dwell in God.—*William Law.*

AD CLERUM.

"Si compatimur et conglorificabimur. Certa atque segura est expectatio promissae beatudinis, ubi est participatio Dominicae passionis. . . . Nunquam deest tribulatio persecutionis, si nunquam desit observantia pietatis."—*S. Leo. 1. ser. 9. de Quad.*

"De torrente in via bibit. Via, saeculum istud dicitur, per quam ambulavit. . . . Ergo sacerdos secundum ordinem Melchisedech, quoniam venit in via saeculi, et ambulavit in via nostra, bibit et ipse de torrente qui erat in saeculo. Torrens non habet aquas naturales; non habet aquas quae semper perfluunt; sed habet aquas de tempestatibus, de pluviis, de turbine, de procellis. Torrens nunquam est in montibus, sed semper in vallibus, in praecipitibus locis. Torrens nunquam habet mundam aquam, sed semper turbidam. . . . Bibet ergo etiam Dominus noster de torrente istius saeculi aquas turbidas, aquas tristes, aquas quae non habent laetitiam. . . . Bibit ergo de torrente mundi istius, sed non bibit quasi in domo sua, sed in via ad alia ire festinans."—*S. Hier. in Psal. 110.*

BIBLE READING IN THE HOME.

BOTH the secular and the religious papers often publish articles on the decadence of Bible-reading, and the claim is frequently made, apparently with truth, that the familiarity of the general public with the Bible is far less than it was a generation ago. The educational papers, especially, periodically give statistics of examinations on Scriptural subjects and comment on the decadence of the knowledge of the Bible as literature. Allowance must be made for exaggeration, for the usurpation by the newspapers of time which used to be given to reading standard works, for the influx of a vast non-reading and partially non-religious population; but when all possible allowances and deductions are made, something remains, and there seems no escape from the conclusion that the Bible is less read than formerly.

It is therefore, perhaps, not untimely to call attention to the fact that the Bible can be read from more than one point of view; and that there are certain view-points from which, if it be read at all, it seems dry, barren, and unsatisfying. In this it does not differ greatly from other great books, nor suffer any especial disadvantage because of its religious character. Those of us who have studied the Iliad under an instructor with an eye for syntax and a blind side for poetry, know how flat, dull, stale, prosaic, and unprofitable the immortal work of Homer can be made. Those of us who have gotten up "Hamlet" under an accurate professor of English with a taste for the Shakespeare-Bacon controversy, know how great an instrument of illiterature the genius of Shakespeare can become. It is possible to hide the building with the scaffold, to befog the problem with the explanations, to obscure the text with the notes. In like manner it is possible to take a sufficiently discouraged survey of the Bible, and read from a sense of duty or in obedience to discipline in a sufficiently mechanical way, to wade through the word of God from Genesis to Revelation, not only without receiving benefit, but with a sense of weariness, constantly growing, until it culminates in unaffected distaste. A table of logarithms is duller than the Bible read in this way, but it is shorter. A dictionary is longer and perhaps a trifle more disconnected, but it is not so dull. Perhaps the decadence of Bible-reading bears some relation to the prevalence of this mechanical method in the generation just past.

For, really, there are certain underlying laws which govern the action of the human mind in dealing with any written work, and there are unharmonious combinations of ideas, as well as of sounds, which destroy the interest in anything with which they are associated. Such a combination occurs when the idea of reading mechanically from beginning to end, because of duty and discipline, is connected with the Bible; and such an underlying law is violated when any great book is read from a viewpoint and studied with a trend of thought alien to those with which it was composed.

These generalizations, if correct, suggest the question whether the Bible, as a library of books written during many ages, can be said to have any view-point; and whether, among its many trends of thought, any one can be chosen as that which should be followed. The question is of interest in itself as well as in this connection, and to it there is no *a priori* answer.

If, however, a child with some acquaintance with Scripture

be asked what portion of the Bible he would like to hear, the answer is, after the manner of children, cast in the personal mould and is almost always the same. It is "Something about Jesus." The child Samuel, the child David, the children of the Old Testament in general, arouse interest for a time; but the attention, however diverted, returns again and again to the child and man Jesus. In like manner the very sick and the dying wish to hear of the Lord Jesus. The psalms of David and the description of the Heavenly City interest them for a time; but at all times the life of Jesus makes the strongest appeal to them. Nor is this true alone of children and of the dying. The controversy of the ages centres around the person of Jesus. The appeal of the Apostles to the world was a narrative of the life of Jesus. The storm-centre of unbelief veers to and fro among the questions connected with the personality of Jesus. The avowed purpose of the prophets was, directly or indirectly, to prepare the world for Jesus. The main genealogies of the Old Testament are given that we may trace the lineage of Jesus. In short, if the appeal of the whole Bible to all mankind could be voiced in one single word, that word could only be "Jesus."

Therefore it comes that to the men of many centuries the Bible was a book of fascinating interest; for it was read, Old Testament and New Testament alike, for its bearing on the life of the Lord Jesus. They did not begin at Genesis and work slowly down with the avowed or implied purpose of becoming familiar with a great book, wading through Canaanitish slaughters and the pedigree of the Dukes of Edom. On the contrary, they had heard of the Lord Jesus; and, having heard, they were moved and read the good news, that not one recorded word or deed of His might be unknown to them. When this was accomplished they read on, forward and back: for the Epistles were written by men who had seen and loved the Lord Jesus and who let fall here and there some precious word concerning Him: and the Old Testament was the constant study of the Lord Jesus, and, to those who held the key, it told of the long, long, loving preparation for His coming. Thus the Bible as a whole became interpenetrated by one character, irradiate with light, scintillant with fascinating interest, because of the Lord Jesus. Did the great prophecies, involved in troubled glory, sweep in majestic phrase through all uncomprehended wonders of cities four-square, measured gates, and wheels and cherubim? It was of value to them as relating to the Lord Jesus. Did the king of the North fight with the king of the South and he with those of the East and West until North, South, East, West, and the islands of the sea were tangled into one uninterpretable whirl of unintelligible conquest? It was of interest to them as bearing upon the preparation of the world for the Lord Jesus. When Salah begat Eber and Eber begat Peleg and Peleg begat Reu and Reu begat Serug, and so on and on through interminable wildernesses of endless genealogy, it was of vivid importance to them as giving the ancestry of the Lord Jesus. Thus the whole book which their descendants find so dull became touched, for them, with glory: a pure, still glory not its own, even though in itself also it has glory of itself; for through the book, to them, shone a figure, and behind the lines was a face, and back of the words a voice. For they had found the view-point, they had caught the line of thought, and they had learned that the secret of the book is Jesus of Nazareth, the Son of God, who shall show us the Father.

Therefore it is quite within the range of possibility that if those who find difficulty in getting greatly interested in the Bible were to begin with the Gospels and become familiar with the life and words of the Lord Jesus, the rest of the Bible, even the Pauline Epistles, even the Old Testament, even those hopeless things, the Old Testament genealogies, might acquire for them that interest which they have so often, by the same process, acquired for their ancestors. Z

THE opinion is sometimes expressed that, granting that a priest is guilty of teaching doctrine contrary to that which is taught by the Church and which he has sworn to teach, more harm is done by presenting him for trial and thus advertising the case and creating local dissensions and partisanship, than would result from "letting him alone."

We frankly admit that there is something to be said for this contention, and we are very far from desiring that every variation from strict orthodoxy should be made the subject of judicial inquiry. Heresy in the Church corresponds with treason in the State. It is notorious that treasonable utterances have repeatedly been made by Americans, in and out of Con-

gress, that have not been followed by prosecution, and in which prosecution would be most unwise. Only in very exceptional cases would prosecution for treason be justifiable. The same is true of heresy in the Church. Few would wish to restrict reasonable freedom of thought, even where such thought involves, as frequently it does, constructive heresy. We believe that, under actual conditions existing to-day, it is very seldom indeed that the presentment of a priest on heresy charges would be desirable. We can think of only a trifling number of priests whose intellectual position, coupled with personal influence, is such that we deem their continuation in the ministry to be more harmful than would be their forcible expulsion. We certainly should not favor procedure against little men when strong men are unmolested.

Yet in the last resort, we can see no escape from the conclusion that the Church is bound to vindicate her teaching when notorious instances of its perversion by her appointed representatives arise; and we know of no other way of such vindication than by citing such men for trial. It may be asked whether impersonal declarations upholding the Faith would not suffice. In reply, we would remind objectors that in 1894 the House of Bishops set forth a pastoral letter on the Incarnation, including the Virgin Birth, and the Resurrection, which was a model paper of its kind. A year later, after the letter had been thoroughly criticised, they definitely reaffirmed it. Has there been the hoped-for result? Have priests who could not conform to that teaching quietly withdrawn from the exercise of their ministry, that their freedom of utterance might be unimpaired and the Church not be embarrassed by their intellectual vagaries? It is hardly necessary to say that the reply is unquestionably a negative one.

Professor Nash, in his thoughtful paper in THE LIVING CHURCH of March 10th, said: "Broad Churchmen do not believe that character and goodness in a priest whose right to administer the Sacraments and interpret God's word is called in question, should be taken as an equivalent for any or all conceivable errors in doctrine." It is just because we agree with this premise, that we feel that in extreme cases, the Church must assert her paramount authority with respect to the teaching that is enunciated in her name. In the last resort, this appears to require an ecclesiastical trial, and this assumption underlies our entire body of canons, general and diocesan, thus showing that it is the opinion of the whole Church and of every diocese in the Church.

One practical test of the validity of our opinion we venture to give.

It is now fifteen years since Howard MacQueary was first suspended, after trial and conviction in an ecclesiastical court, and then deposed. Is the Church to-day stronger or weaker by reason of that action?

We venture to say there can be no question that she is stronger for it; yet at the time there was the same uncertainty, the same gloomy forebodings, and the same questions were then raised as to the wisdom of presenting a priest for trial that there are to-day. It is by such far-sight of precedents that one is able to think dispassionately of present conditions. Moreover, we believe that Mr. MacQueary himself has been able to do far better work in connection with the parental school in Chicago, of which he is the head, than, with his peculiar opinions, he could have done in the Church's ministry, had he failed of conviction on trial.

We believe that the MacQueary case thoroughly justifies the belief that the *ultimate* result of trial, conviction, and deposition of a priest who becomes notoriously unsympathetic with the teachings of the Church and who is persistent in the promulgation of his individual opinions, is beneficial to all concerned.

CERTAIN resolutions of the Church Temperance Society, printed on another page, are commended by that organization to the consideration of the weekly Church papers. For our part, we very gladly make place for them.

The duty of the religious press toward medical advertisements is one of the most perplexing questions that must be answered by their publishers. On the one hand, it must be remembered that no subscriber to a modern paper of such character as our weekly Church periodicals, pays the full cost of the paper which he receives. Thus, the cost of publishing THE LIVING CHURCH approximates from \$3.50 to \$4.00 for every subscriber who receives it; and in return, each subscriber from among the laity pays \$2.50 and from among the clergy, \$2.00. The deficit

must be made up by the sale of advertising space. Should all advertisements be refused, and the full cost of publication be divided among the subscribers, the subscription list would become so far contracted that the cost per subscriber would considerably exceed even the price above mentioned as the present average. This is the financial aspect of the question; and where there is—very happily, in our judgment,—no subsidy from the Church for the support of any of its periodical literature, it follows that from some source the revenue of the papers must be increased to equal the cost of production. Preferred advertising—that of Church supply houses, of publishers, and of high-class schools—is insufficient to equalize receipts with expenditures. General advertising becomes a necessity.

On the other hand, it is the duty of the religious press to maintain a very high standard in admitting such advertising; and the fact that advertisements rejected by THE LIVING CHURCH are not infrequently found in other religious periodicals, leads us to believe that our own standards are probably the highest maintained by any periodical of the class. With respect to medical advertisements we do not refuse place to the entire class, nor do we believe such refusal to be necessary. We believe that no valid objection can be offered to any such advertisement that has appeared in our columns, at least within recent years. Every household is dependent to some extent upon proprietary remedies. If there were no other reason, the expense of calling a physician invariably for trifling disorders, and the inconvenience of doing so at night, would entirely justify reliance upon proper remedies that are purchasable at drug stores; and advertisements of such remedies are wholly justifiable. We are accustomed to treat each such case individually upon its merits as it arises, and no such advertisement is admitted unless a clean "bill of health" seems to attend it.

We quite agree that greater care than is commonly given to the subject is needed, though we doubt whether state legislation could suppress anything beyond the distinctly immoral advertisements that disfigure many, if not most of the daily papers. The Postoffice department could, in our judgment, do more than is done, first by holding manufacturers of alleged medicines that are falsely represented in their advertisements to be engaged in fraudulent occupations and so to be denied mailing privileges, and partly, after due warning, by refusing second class privileges to papers containing advertisements of goods thus held to be fraudulent. Reputable publishers would gladly welcome the opportunity to thrust the responsibility for admitting or rejecting such advertising upon a competent branch of the government, and thus relieve themselves from a responsibility that is a constant source of perplexity to them, and one, at the same time, upon which it is very difficult for them to obtain information adequate to an intelligent determination of a question. The law of contracts makes it difficult to discontinue an advertisement after it has been accepted, even though objection may be made to it; and the law of libel, as applied in the heavy damages recently assessed against the *Ladies' Home Journal* for publishing a condemnation of a popular remedy upon what proved to be mistaken premises, makes it difficult, if not impossible, for the press to deal adequately with the subject.

We gladly add our condemnation to that of the Church Temperance Society upon the loose practice of lending names, and particularly photographs, to be used with testimonials of alcoholic preparations. A conspicuous instance of such use in an advertisement which has, we believe, appeared in none of the Church papers, makes timely the warning which the Church Temperance Society has addressed to the clergy.

ANSWERS TO CORRESPONDENTS.

J. A. R.—Lorenzo Scupoli, author of *The Spiritual Combat*, was an Italian monk, A. D. 1530-1610.

SUBSCRIBER.—The terms "made his communion," and "communicate," as referring to the act of receiving the Blessed Sacrament, are correctly used, the latter repeatedly appearing in that sense in the Prayer Book. The term *commune* is less accurate and is not in good taste, though some examples of its use by respectable authors can be cited, and it is not, as is sometimes alleged, an Americanism.

A. G.—(1) The collect for Ash Wednesday is to be used on Sundays as well as week-days in Lent, the rubric being universally so construed.—(2) The three collects for Good Friday are a condensed survival of nine collects of the day in the Sarum Missal. We cannot say what may have led to the perpetuation of three collects for that day alone.—(3) The form of the first promise made in Baptism has undergone some change since it was first expressed in English in the P. B. of 1549, being there divided into three separate renunciations in question and answer. These were condensed, at the same time, into their summary in the Catechism, in substantially the present form. The baptismal promise assumed nearly

its present form in 1552, and the summary in the Catechism, being the same in substance, was never altered to conform.—(4) The plural form should be retained in pronouncing public absolution and benediction, though only one person be present. Students of mystic interpretation have held that spiritual beings present unseen may thus be included in the blessing, but apart from this, the priest has no authority to alter the plural of the Prayer Book into a singular pronoun.

INQUIRER.—The *gradine* and the *re-table* are identical, the former being the more correct term.

E. C.—(1) Theologians in the Church have, almost without exception, held from the earliest times that the Blessed Virgin Mary remained ever a virgin to the day of her death, though the belief is not an article of faith.—(2) Some have held that St. Joseph had children by an earlier marriage, but such is not necessarily the interpretation of the phrase "brethren of Christ," which may equally refer to cousins.—(3) Fasting denotes total abstaining from food for a specified period of time; abstinence, restriction in quantity or in kind of food.—(4) The Sanctus bell is a bell struck at each holy of the *Sanctus*, to teach worshippers when the point is reached in the Mass in Latin; the Angelus bell is rung morning, noon, and night, particularly in parts of France, to signify the times when the faithful are wont to repeat the memorial of the Incarnation termed the *angelus*.

G. E. E.—(1) A metrical version of the Psalms by S. G. Green is published by Revell (\$1.40).—(2) The *Twentieth Century New Testament* (Revell, \$1.00) is probably the best paraphrase into modern English, and there is no corresponding volume for the Old Testament.—(3) The *Variorum Bible*, published by Eyre and Spottiswoode, contains references to all the various renderings of any text (Y. C. Co., \$2.00 to \$4.50).

P. T.—King Henry VIII. declared himself "Supreme Head of the English Church," which the Convocation of Canterbury qualified by adding "so far as the law of Christ will allow," and the Convocation of York allowed only after it had been explained satisfactorily by the King. Queen Mary first used, and then repudiated the title. Queen Elizabeth adopted the style, "the only supreme governor of this realm in all spiritual and ecclesiastical things or causes as temporal," which was also satisfactorily explained. See *art.*, "Supremacy, The Royal," in *Cutts' Dictionary of the Ch. of Eng.* (S. P. C. K., \$3.00).

BISHOP GREER ON FAITH.

PREACHING a Confirmation sermon at the annual service in historic old St. Mark's Church, in East Tenth Street, New York, recently, Bishop Greer declared he did not believe that there were many, if there were any, real atheists extant. The Bishop endeavored to demonstrate to his hearers what a real faith is.

"There are not many atheists in the world," he said. "I doubt if there are really any. There is something, though, that is very different from a faith in God, and yet is not atheism. That is a belief that God is, without, however, a belief in Him.

"For instance, there is the vexed Indian problem. Some one might suggest that the problem could be solved by exterminating the Indians. Possibly it could. But I do not believe in that solution. The even more vexed Negro problem might be solved by massacring the Negroes, but I do not believe in that solution. The American Congress has decided to impose a tax on the Philippines and upon Porto Rico. As a statement of fact, I believe it; but I do not believe in it. It is not what I would do."

There was no argument in the Bible, the Bishop said, to prove the existence of God. Such would be useless. Every man for himself must prove such existence.

Some one had falsely said that true "faith is that which takes the Christian away from the world," said the Bishop, "and in so stating has told a falsehood.

"On the contrary," the speaker continued, "true faith is something that takes us into the world. It is that faith in God which, while it would be lost in the commercial and business life of the day, and would, perhaps, be not seen upon the surface, would, nevertheless, dignify and purify that life. It would not remove our pleasures, but it would take out of them the coarseness that is sometimes in them. It would not shut the theatres, but it would keep vulgarity out of them. It would not prevent us from talk about our neighbors, but it would tinge such talk with a message of courtesy, kindness, Christ-like charity, and take out of it the sting of idle gossip. It would help men and it would help women to avoid those things they ought to avoid. That is the type of righteousness which faith in God produces."—*New York Tribune*.

GOD IS too wise not to know all about us, and what is really best for us to be, and to have. And He is too good, not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves; meanwhile casting all our care upon Him, since He careth for us.—*Henry Parry Liddon*.

WEEKLY KALEIDOSCOPE OF THE ENGLISH CHURCH

Many Items of Interest Reported

PARLIAMENTARY TREATMENT OF CHURCH QUESTIONS DISCUSSED

The Living Church News Bureau
London, March 13, 1906

IN connection with the forthcoming *Official Year Book of the Church of England*, 1906, the S. P. C. K., its publisher, which, at the request of the Houses of Convocation, has accepted the responsibility of collecting and tabulating the "Statistical Returns of Parochial Work"—a task always undertaken by the editor of that publication in the late Canon Burnside's time—has issued a statement of the Voluntary Offerings of the Church in England for the year ending at Easter, 1905. The funds contributed for general purposes reached the sum of £2,290,247, against £2,323,649, in the preceding year—thus a decrease of £33,402. With regard to funds for parochial purposes, however, there was an increase of £58,000; being £5,546,028, against £5,488,024. To particularize, Home Missions received £654,192, against £633,992; while Foreign Missions show a decrease—from £818,351 to £772,995. There is also a decrease both under the heading of Educational Work, from £132,095 to £127,736, and Philanthropic Work, from £517,228 to £504,612. In funds raised for the educational and charitable assistance of the clergy there is an increase from £221,981 to £230,711. In funds locally raised for parochial purposes alone, there was an increase in the amount given for the maintenance of assistant clergy and for collections and Easter offerings to augment incumbents' incomes, the total being £878,480, against £866,169 in 1903-4. There is a marked falling off in contributions to elementary education—£728,231, against £915,409. With regard to funds raised for the maintenance of Church services, for the support of the poor, for church buildings, and other general parochial purposes, there was a large increase—from £3,706,445 to £3,939,316.

Petitions to Parliament on behalf of Church education for Church children, including the parents' petition, are now being signed in all parts of the country. In addition to these, Lord Halifax has sent to every Incumbent in England and Wales a Memorial in the following terms:

"MEMORIAL FROM PARENTS OF CHILDREN ATTENDING SCHOOL
IN THE PARISH OF _____

"To the Right Hon. Augustine Birrell, M.P.—

"We most earnestly pray that in any amendment of the Education Act of 1902 which may be introduced by his Majesty's Government, care may be taken to secure to our children the right to be taught the Christian religion as set out in the Church Catechism by Christian masters and mistresses and other teachers in regard to whom we may have some real assurance that they believe what they teach."

With the Memorial his Lordship has sent the following circular letter:

"35 Wellington Street, Strand, London, W. C.,

"March 1st, 1906.

"DEAR SIR:—I most earnestly beg that you will, without delay, get the enclosed memorial as largely signed as possible by the parents of the children attending the school in your parish, and send it at once to the Minister of Education, the Right Hon. Augustine Birrell, M.P., Board of Education, Whitehall, London, S. W. I have reason to believe that such memorials will have great weight, and may largely influence the character of the Government Bill shortly to be introduced. This, to be effective, should be done within a fortnight. It will greatly facilitate the work of those who desire to do everything that is possible in defence of the religious education of the young, if you will also kindly inform me on the enclosed postcard that you have sent the memorial, the number of parents signing it, how many children they have in the school, and the average attendance at your school.

"I am, dear Sir, yours faithfully,

"HALIFAX."

Mr. Birrell, the Minister of Education, has repeatedly expressed a desire to know the attitude towards religious education of the parents of children attending public elementary schools, and the Memorial is specially designed, therefore, for his information.

Canon Scott-Holland, in an editorial note on the Education question in the March number of the *Commonwealth*, writes:

"How it would clear up matters if we named Undenominationalism by its true title, 'Disembodied Religion? Ghostly Religion? Homeless and Heartless Religion? Waif and Stray Religion? Out-cast Religion? Foundling Religion? Unmothered Religion? Un-social Religion?' And he goes on to show how the State would

stand in its own light if it were to establish and endow Undenominationalism in public elementary schools: "No State, itself the pledge that man's true reality can only be found in Society, could dare to undertake to teach man that, in religion, he ought to violate the law of his innermost being, and dissociate himself from all adherence in a Fellowship. It would be bound to assert that here, too, he can only realize himself inside some definite Citizenship as a member of a Living Body."

The Bishop of Ely writes in his *Diocesan Remembrancer* that whenever he is present at the service of the Holy Eucharist in a parish church, he desires to take the part of celebrant. This seems to him natural and is, he believes, in accordance with ancient usage. He also writes: "There was an ancient custom, dating at least as far back as the days of St. John Chrysostom, that a Bishop should preface his sermon with the words 'Peace be to you all,' and that the people should answer 'And with thy spirit.' This mutual greeting seems to me to be full of meaning." The Bishop, therefore, proposes to adopt this custom generally.

The Advisory Committee appointed by the Archbishop of Canterbury last October, at the request of his Diocesan Conference held some months before, for the purpose of considering how best to secure some representative or corporate action upon the question of Sunday observance, have drawn up a report of the evidence collected in the course of their deliberations, together with a statement of the practical conclusions and recommendations to which their inquiries have led. The report, which was formally presented to the Primate last week, will shortly be published with such modifications in detail as were suggested by his Grace. One of the recommendations approved by the Primate is the convening of a national conference, representing both Church and Dissent, to consider the practical conclusions arrived at by the Committee. The date of the Conference, which is to be held in London, has been provisionally fixed for May 9th, and the Primate has consented to preside.

The list of voluntary Church societies and institutions has now been further swelled by the formation of an association called the Church Music Society, the *raison d'être* of which is evidently different from that of the Plainsong and Mediæval Music Society. The objects of this new society are: To provide a classified list of "services" and anthems which are of acknowledged value, and which are adapted to various requirements and to various kinds of choirs; to reprint in a cheap form those which it is now difficult or impossible to purchase; to supply, when asked, the best obtainable advice on the selection or performance; to encourage by means of lectures, etc., "the growing interest in our inheritance of ecclesiastical music." It is stated there is to be no partisanship for any particular school, or century, or style. For the sum of five shillings any Churchman can belong, while membership therein is *gratis* to organists, precentors, choirmasters, beneficed clergy, and all who are actively engaged in the practice of Church music. A meeting will be held at the Church House, Westminster, to-day week, to discuss the constitution of the Society, and to elect an executive committee for the coming year. The provisional committee consists of Mr. W. H. Haddon (chairman), Dr. H. P. Allen, Dr. P. C. Buck, Mr. J. A. Fuller-Maitland, Dr. C. W. Pierce, and Dr. H. Walford Davies. The acting secretaries are Miss Eleanor C. Gregory and Lady Mary Forbes-Trefusis. Among the supporters of the Society are a number of diocesan Bishops including the Bishop of London, the Lord Chief Justice, and several Cathedral precentors and organists.

Church Associationists and other Protestants both in and out of Parliament who "put their Protestantism before politics" have suddenly been cast into an unhappy state of mind. Colonel Carlile (brother of Prebendary Carlile, of the Church Army), who is the Conservative-Unionist Member of Parliament for the St. Albans Division of Hertfordshire, had won the first place in the ballot (for private members' bills) for his so-called "Ecclesiastical Disorders" Bill, which was down for second reading on May 4th. This naturally caused keen satisfaction in Protestant circles. But Colonel Carlile has now withdrawn the Bill; hence the marked change of feeling among Protestants. Its withdrawal is partly due to an amendment of which Mr. C. F. G. Masterman had given notice declaring that no such Bill would be effective that did not provide for the separation of the Church from the State, and partly—perhaps, after all, chiefly—to a great deal of pressure that was brought to bear upon Colonel Carlile by the Catholic party in the constituency which he represents. Following an ordinary meeting of the St. Albans Branch of the E. C. U., yesterday fortnight, a meeting was improvised, and a strong committee was formed, to hold meetings

of protest, and to demand the withdrawal of the Bill. The *Daily News* Parliamentary correspondent learns that among others who interested themselves in the matter was Lord Salisbury, who holds a commanding position in the Mid-Herts Division. As to the proposed amendment, it would undoubtedly have been carried by a sweeping majority, which would have made it rather awkward for Colonel Carlile and other members of the Opposition who hold high Establishmentarian ground. As Mr. Masterman means to bring forward the same amendment to any future Bill or motion on "Church Discipline," it is obvious that he and other Radicals in the House of Commons have not only got the Protestant agitators, but also the Moderates who desire to put down Catholicism nicely "on toast," in colloquial phrase.

At the Protestant demonstration held last week under the auspices of the Church Association at Wolverhampton, Mr. Miller, the Secretary, called attention to the withdrawal of Colonel Carlile's Bill. He commented on the fact that during the recent election Colonel Carlile promised, if returned, to ballot and vote for a Bill to suppress the "Mass," the "Confessional," etc., in the English Church. Colonel Carlile, who was returned, balloted for the Bill, and he (Mr. Miller) explained to him exactly the lines upon which the Bill would be drawn. The Bill was introduced, but the Catholics protested, and Colonel Carlile withdrew the Bill—"thereby putting back the Protestant clock for twelve months." A resolution was passed calling upon Colonel Carlile to resign his seat for Mid-Herts.

Canon Tristram, who was born in 1822, and became a Canon Residentiary of Durham in 1874, has departed this life during the past week. He was chiefly known as a traveller, and an author of books of travel, especially relating to Palestine. Although strongly identified with the Protestant cause, he was latterly at loggerheads with the Church Association. Dr. Tristram, the well-known diocesan Chancellor, is a brother of the deceased Canon. R. I. P.

Father Page, S.S.J.E., in the March number of the *Cowley St. John Evangelist*, heartily thanks the kind friends who have so helped him with their prayers during his illness. He left England on the 2nd inst. for a voyage to Egypt, and will be at Cairo until Easter, when he may go on to Bombay, for May and June.

The proposed Education Bill is not likely to be introduced before the first week in April. J. G. HALL.

THE NECESSITY OF TEMPTATION.

In the Wilderness of Temptation, holiness is gained by the true child of God. Such has been the experience of the past: for the Wilderness is the place where the Church's saints have been formed. They have become "strong in the Lord and in the power of His Might," not by being shielded from temptation, but by meeting its fiercest assaults. The life of St. Anthony has an abiding message for the Church, and it is that the one way to Christian strength and sanctity is through conflict with the Evil One; and the fact is as true to-day as in days of old, that it is the very purpose of Him "whose ways are not as our ways, and whose thoughts are not as our thoughts," to form the first graces of the Christian character in the "great and terrible wilderness," where the saints, like Israel of old, have fought their fight with sin. Remember what that holiness is which God looks for. It is not merely an outward life conformed to His laws; it is an inward freedom from sin, an inward conformity to His Image. The outward obedience is precious in His sight, because it is the revelation of the character here who is "glorious within." Hence God leads you into this life of temptation that He may make you a partaker of His Indwelling Holiness; and for this reason, that in it you may learn the evil that is in you, and which must be put away if His work is to be perfected.—*George Body*.

JAPANESE ENGLISH.

The following specimen of Anglo-Saxon deserves to be embalmed: "Kinzika" Musk Soap is comprehend the most useful Ichthyolum for the skin therefore it has a great effectual point for the scene, freckles on the face, and the skin-disease.

This soap is specially made with the good trial for the materials and it will be used long time because it is very hard.

If you once used it, it has the peculiarity of imparting its desirable Violet and noblest odor of Musk to other objects, and at least for the five days, it may be used to seat clothing gloves, towel, handkerchief, summer—garment, and bed.

Also, if you always used, it has a great ecoomic, effectual point, not to used perfumes, artihcial musk, water, etc.

Its style is no adornment and the materials are made with great attention, therefore it is far superior than foreign made and its price is very lower.—*Japan Mail*.

MR. PEABODY ON THE CRAPSEY TRIAL

Will not Arrange Schismatic Preaching House in Case of Conviction of the Defendant

CHURCH TEMPERANCE WORK IN NEW YORK

Needs for Expansion of City Mission Work

TWO NEW PARISHES ON STATEN ISLAND

The Living Church News Bureau
New York, March 26, 1906

A LETTER written to a New York newspaper by Mr. George Foster Peabody a few days ago has attracted wide attention because of the views he thus publicly expresses. It was written to deny a published statement to the effect that Mr. Peabody had offered to buy old Plymouth Congregational Church in Rochester, now vacant, for the Rev. Dr. Crapsey to use, should he be found guilty and be deposed from the ministry of the Church. After the denial Mr. Peabody adds:

"I am a member of the Episcopal Church and believe in it and believe in its ultimate redemption from the narrow and sectarian elements that, it seems to me, are seeking to dominate it in connection with the persecution (for persecution I deem it) that is being practised in connection with my friend the Rev. Dr. Crapsey. I recognize, however, that all changes in religious, even more than in secular matters, are a matter of growth, and if it should be that the court which is to pass on Dr. Crapsey's case should be governed by what I believe to be a narrow and un-Christian interpretation, I should, as I feel sure the Rev. Dr. Crapsey would, patiently wait for God's truth to reveal itself in due time to the mind of the Church.

"If it should be that the court which has to pass upon the extraordinary presentment made by the Standing Committee of the diocese of Western New York should so adjudicate as to make it impossible for sincere and earnest young men in college and seminary to contemplate taking the ordination vows, I cannot but believe that the Spirit of God will so work upon the minds and hearts of men that there will be within a reasonable time either a revisal of the language now in use in the Episcopal Church or the constitution of a new organization which shall be truly catholic in its recognition of the historical value of ancient creeds and liturgies and its confident trust in the guidance of the Holy Spirit to the mind of Christ as revealed to-day in the minds and hearts of the earnest students and consecrated clergy and laity who are concerned about doing the will of the Father and not seeking to define the ways of the Infinite.

"Such an organization would be at once welcomed by the thousands of earnest souls who are to-day repelled by the insistence, as they feel it, upon literal interpretations they cannot honestly affirm."

Correcting reports that have been widely circulated to the effect that the Rev. Dr. W. S. Rainsford, former rector of St. George's Church, is not again to return to America, Mrs. Rainsford, who arrived in New York from Naples last week, said that Dr. Rainsford certainly intends to return. She said that he might not come back, however, for two years. Mrs. Rainsford left her husband in Cairo, and he is now travelling in British East Africa with a nephew, Mr. William Watney. Dr. Rainsford's health is much improved, but he still suffers from insomnia. He spends most of his time out of doors and takes all the exercise possible. Mrs. Rainsford is to meet him in Liverpool in August, after which they will together visit the Continent.

A number of the local clergy of the Church have expressed themselves formally in favor of a bill now pending before the New York State Legislature which provides that in any "residence district" of 300 or more voters in any city, or 100 voters in a town, the residents may petition to have the sale of liquor stopped for a period of two years. The bill has been endorsed by the Church Temperance Society, and at a special meeting called of the clergy, with Bishop Courtney presiding and those attending including the Rev. Drs. Morgan, Van de Water, and Canedy, and the Rev. Messrs. Paddock, Judge, and Perkins, the following resolution was adopted:

"Resolved, That we hereby express our approval of the Tully-Wainwright Local Option Bill for residence districts of cities, and for license towns, as a fair application of the right of self-government and hereby request the honorable senators and assemblymen from the various districts of New York City to vote for said bill, and to use all honorable means to secure its speedy passage in the form approved by the Anti-Saloon League, and we hereby further direct that the various members of the legislature from this city be notified of this action."

The Church Temperance Society is soon to undertake a new line of work which it has been considering for three or four years and for which the way now seems to be open. It is to be directed toward the aiding of the longshoremen of the city, the men who spend their time along the city's docks, helping to

load and unload vessels. These men never have steady work. They are paid by the hour and work when work is obtainable. When one task is finished the men on it are paid and dismissed. Then they hang around the docks and the waterfront streets until a call is received for another task. Naturally the saloons are their favorite lounging places; in cold and inclement weather they are the only available places, and there the dockmasters seek the men when they are needed. One who is familiar with the conditions informed the members of an investigating committee from the Church Temperance Society that most of the men are "pawed up to their eyes to the saloon-keepers."

The Society planned to open a refuge for these men several years ago, but at that time there was an up-town tendency among the shipping and it was difficult to determine just where a place might with advantage be located. Now a decision has been made in favor of the neighborhood of West and Bethune Streets, in the immediate vicinity of which about 500 of these dock laborers make their headquarters. There will be provided a meeting room and a loafing place. A feature which has proved popular at the Squirrel Inn on the Bowery will probably be introduced at the new center. That is, the men will be encouraged to bring in their lunches to be eaten, and coffee will be sold them for one cent per cup. At Squirrel Inn about 100 daily avail themselves of this privilege, and it is expected that a still larger number of the longshoremen will welcome the feature. The whole work will be immediately that of the Woman's Auxiliary of the Society. Funds are available for it, provided by bequests in recent years and by profits from lunch wagons.

The Church Temperance Society, through its Woman's Auxiliary, is also considering work among cabmen, similar to that done in London, in some of the continental cities, and in Toronto and Montreal. In these cities Cabmen's Shelters are provided on principal thoroughfares. These are little more than twice the size of a hack, but provide a place where the men can find shelter while waiting for fares. It is hoped that such shelters can be established at the Grand Central Station, the Pennsylvania terminal, and other cab centers in New York, but probably no definite locations will be decided upon until the terminal changes are sufficiently advanced to make permanent location possible.

The City Mission Society is to celebrate its seventy-fifth anniversary the coming autumn, and is making an effort to secure an Anniversary Fund of \$170,000 which will make possible needed extensions of its work. In a statement issued by the superintendent of the Society, the Rev. Robert B. Kimber, it is shown that the Society, starting in a comparatively small way in 1831, has grown to have a large and very important work. But old buildings now in use must give way to new ones, suited to modern conditions. Immediate needs are listed as follows:

Parish house for the Church of the Messiah...	\$40,000.00
Parish house for Epiphany Chapel.....	40,000.00
Parish house for St. Cyprian's Chapel.....	50,000.00
Church building for St. Cyprian's Chapel....	40,000.00

The work at St. Cyprian's Chapel is that among the colored people, and in this connection it is interesting to note that the colored population of New York is larger than that of any Southern city with the exception of New Orleans. Many of the colored people come from the Southern states, but a large number are from the West Indies, and these are for the most part either of Anglican Church connection, or Danish Lutherans. For St. Cyprian's Chapel the Society purchased lots on West Sixty-third Street, and one house, which is used by the minister in charge, the Rev. J. Wesley Johnson. A change of plan has brought about the purchase of four other houses, adjoining the one occupied by the clergyman, and the five lots thus secured are to be the permanent location of the work. The other lots are to be sold. The plan is to connect the house occupied by the Rev. Mr. Johnson and the adjoining one, fitting them up for chapel and parish house, temporarily. The lots are very deep and the intention is ultimately to erect a large parish house on the rear of the lots, and then to build the permanent chapel on the front of them.

Two new parishes have been organized recently on Staten Island, which is technically the Borough of Richmond of New York City. The one is the result of the development of a mission at Mariner's Harbor, started ten or twelve years ago by a layman, under the care of Ascension parish. This has been organized as All Saints' parish, with the Rev. J. B. Blanchet as rector. The new parish has drawn to itself a number of men in the community and there already exists a flourishing Men's Club. The present parish buildings are too small for the work,

and it is hoped that new ones may be erected in the near future.

The other new parish is Trinity, New Dorp, which was started as a mission by a layman who has since entered the ministry. The rector is the Rev. C. K. Gilbert. The whole of Staten Island is developing as a residence section, though development is slow. But already there are many excellent fields for Church extension work. A field already spoken of as the place for a mission is Kreisherville.

The Rev. Henry R. Remsen, because of ill health, has resigned his position as second curate at Calvary Church, assisting the Rev. Dr. J. Lewis Parks. It is understood that he has gone to Arizona, where a life in the open air is expected to restore him fully. Dr. Parks has heard from him that his condition has already improved.

AD CLERUM.

BY ERVING WINSLOW.

AFTER much thought and heart-searching the writer has persuaded himself that it is not merely no improper proceeding, but a kind of duty to address these words to the "Catholic" clergy. Its presumption perhaps may be charitably condoned on the ground of the writer's age and his life-long devotion to their cause, and because of the great need which those who occupy the position of leaders and guides confessedly have of frank and sympathetic outspokenness. He was born into the atmosphere of the Oxford Movement, of which he was almost a contemporary, brought up on its literature, the *Tracts for the Times*, the *Parochial Sermons*, and the translations of the Fathers; following with active interest the controversies and the legal proceedings which attended it; cognizant of all the struggles and triumphs, the persecutions, the mobbings, and the imprisonments of the early days. He had a more or less intimate connection with St. George's-in-the-East in London, the Church of the Advent in Boston, the Madison Street Mission Chapel and St. Alban's in New York, and St. James the Less in Philadelphia. Thus he remains a patriarch, and a fairly sophisticated one, in these later days of liberty and toleration. The suggestion was once made indeed by a good Bishop of the Church that a history of the movement might be written from his point of view. That were too great a task for an inadequate pen. It will yet be undertaken fitly, without doubt, but such experience and knowledge, however unworthy, of events and of their heroes who have so nobly won back to us the fulness of our heritage should have taught some lessons which may be not useless to others.

In these days of liberty and toleration, then, when there is little repression and all the danger lies in the way of excess, it seems more than ever needful that our Church should pursue steadfastly the road which used to be called *Via Media*, a path now perhaps somewhat discredited by some of the "moderns." The Liturgy of the Church and its authorized round of services provide for the special needs of a great mass of men and women who see a close likeness in the unreligious license that characterizes the extremes which lie on either side, caused by the effort to meet varying moods and superficial demands—in the sects, by extemporaneous demonstrations in their religious assemblies, and in the Roman Church, by a complicated variety of extraneous rites and ceremonies. Ours is the truly liturgical Church, appealing to her children and to all who will come to her to bring their joys and sorrows and their needs into harmony with her simple, yet ample expressions of penitence, devotion, and praise. The unsurpassed value of her formularies, enriched by the associations which gather about them through a life-time of obedient and faithful experience, it would be impossible to exaggerate. Our Church does not lend herself to the extravagance or hysteria which demand the testimonies of a revival or a prayer meeting on the one hand, or the ever varying forms of specialized and extravagant modes of worship on the other. This liturgical principle, implying a certain restraint and reserve, was a radical principle with the framers of our polity. It should not be forgotten. It is this of all things which makes the Church in these hot and vexing times a refuge like "the shadow of a great Rock in a weary land."

This principle, it must be remembered, prevailed with the great saints and doctors of the "revival"; with men like Pusey and Keble, and Williams, whose ecclesiastical position and whose sacramental doctrine were certainly no less impregnable than those of any of their successors. It is wholly compatible with genuine Catholic faith and feeling, but it is as far from

being Roman as it is from being Methodist or Baptist or Presbyterian.

It is to be assumed, of course, that none of our most advanced clergy doubt the validity of "the Order for the administration of the Lord's Supper or Holy Communion" according to the Prayer Book. Setting aside any question of legality (although this is somewhat important if we are to have any consistency in opposing our minimizing brethren), why should they feel moved to make it over by additions? Whether spoken or not, additions are often made to it by the long private prayers and numerous acts of the priest which delay its progress and confuse or weary the worshippers, whether these additions are taken from the Roman rite, the Sarum rite, the Mozarabic rite, or the McGarvey rite. No one would interfere with the private devotions of the priest, any more than he would interfere with those of the congregation; but nothing should hinder the Prayer Book function which ought to proceed without any interruption or distraction. According to present usage or lack of usage, the office of the Prayer Book is obviously supplemented by different priests in all sorts of ways, and where there are two or three priests in one parish, often diversely by these individuals, to the great distress and perplexity of those who endeavor to "assist." The most fervent piety cannot be had on tap ready for any kind of demand which the individual celebrant may think proper to make upon it.

By the recommendation of Roman or Rome-derived religious books, by a multiplication of special services, sporadic and unexpected, by promoting novelties in the mode of conducting offices or the canon, we certainly separate ourselves from the unity of our own Church. Some of our younger priests seem far more anxious to approximate themselves to those who are without than to their own brethren. Certain it is that should their parishioners move away to the neighborhood of another church, they would be dangerously tempted to seek a different communion because they would be unlikely to find in the new connection those added superfluities which perhaps, although the result was not intended, have become essentials to them.

While supplementing in various original ways the order for Morning and Evening Prayer according to the Prayer Book, some of the moderns lay ruthless hands upon those admirable condensations of the offices for the canonical hours, and use the permission to abbreviate them so freely that many a worshipper is quite unfamiliar with the wonderful words—scarcely equalled for mere beauty of form in English literature, and full of spiritual meaning to those who have made good use of them.

Without undervaluing any of the excellent agencies which zealous and devoted clergymen may find it well to employ or any of the voluntary associations clustering about the Church which prove helpful, or private uses of instruction or devotion which may be found edifying, or the utmost fulness of doctrine, or the splendor of ritual, may I earnestly and affectionately entreat my young friends, whatever they may do in the way of enrichment, to preserve in their primitive purity, and even to continue to call by their primitive names, the Orders for Daily Morning Prayer, for Daily Evening Prayer, and for the Holy Communion, so that future generations, holding fast the forms of sound words like the generations of the past, may find in them and through their use, the pardon and peace which they seek, with a quiet mind?

FAITH OUR ATTITUDE IN TEMPTATION.

God is Master on this battlefield and can regulate the incidents of the temptation one by one. This is most clearly revealed in the text. Here the whole sphere of temptation is sketched as in a map. The Christian soldier stands on the defensive in the battlefield, ready for the fight. Then the foe approaches, when, as with lightning speed, the temptation assaults him, and the conflict begins. But God is present there watching the fight, and its whole course is clear to His mind, and its intensity and duration are regulated by Him. Remember the trials that Job endured, and see an illustration of each step of the way as here sketched by St. Paul. The temptation is permitted; for until God gives Satan permission he cannot lay hands on him. Then, when the permission is given, the temptation is regulated by the Divine Will; for God first permits to him to touch only his belongings, and then to touch the person of the patriarch himself. And when the trial had lasted as long as God willed, He withdrew His servant from the field where he had fought and conquered. "The Lord turned the captivity of Job." "I have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—*George Body*.

MEDICAL ADVERTISING IN THE RELICIOUS PRESS.

THE following timely report on an important subject has been submitted to the Church Temperance Society:

"The Special Committee of the Church Temperance Society, appointed at the meeting held February 13th, 1906, to consider the subject of the promotion of intemperance by the extensive advertisement and general use of those proprietary medicines, the analysis of which has shown that they are largely composed of alcohol, cocaine, morphine, or other like ingredients that are notably injurious, respectfully report:

"1. Our investigations have made us certain that scientific and expert chemists are quite sufficient authority for our Church Temperance Society to state that certain well known preparations for the cure of colds and catarrh, and the tonics for depleted systems, are deleterious to health, and distinctly encouraging the habits of intemperance.

"2. It is of painful interest and anxious concern to those who represent a Church Temperance Society to observe that a reliable secular magazine has been outspoken in its condemnation of the extremely immoral attitude of the religious press in general toward this subject, and also of the lazy habit of clergymen throughout the country in giving testimonials to any kind of patent medicine, when they are wholly ignorant, or are supposed to be, of the composition of such medicines.

"3. It is especially gratifying to observe that the clergy of the Episcopal Church are generally free from the stigma of the charge of giving personal recommendations to proprietary medicines, and also that in the condemnation of the religious press for the iniquity of advertising such medicines, such papers as *The Churchman*, *THE LIVING CHURCH*, and *The Standard* do not come under the ban.

"It ought also to be understood by the public that the Protestant Episcopal Church in the United States has no official organ, that so-called Church papers are purely personal enterprises or private corporations, and that the Church as such cannot be held responsible for the published articles or the printed advertisements in such papers.

"In view of these facts, your Committee would recommend to the three papers here named that by editorial, or in other way that their editors may see fit, this subject of the deleterious influence of Alcoholic proprietary medicines be fully exploited in their estimable columns.

"Your Committee would further recommend:

"1. That this Society carefully watch legislation at Albany, with intention at any available opportunity to support any reform measures on this subject, careful in doing so to advise with Boards of Health or trustworthy chemists and physicians to make their position tenable and their assertions true.

"2. That clergymen be requested both in direct conversation and public discourse when advisable, to condemn the use of such dangerous medicines that are training a generation of drunkards, and above all to refrain from giving testimonials and lending their portraits for the benefit of patent medicine dealers, a thing that has already brought reproach upon the sacred calling, and is doing much harm to the cause of religion.

"3. That these statements and recommendations of your Committee be sent to *The Churchman*, *THE LIVING CHURCH*, and *The Standard*, with the request of the Church Temperance Society that they be printed in an early issue of such paper.

"All of which is respectfully submitted,

"GEORGE R. VAN DE WATER (*Chairman*).

"ROBERT L. PADDOCK,

"ANDREW H. SMITH,

"JEROME WALKER,

"Committee."

AN OPEN-AIR NEGRO EUCHARIST IN THE WEST INDIES.

FAR away, in the sunny latitudes of the Carribean Sea, in the West Indian diocese of Nassau, lies the comparatively large island of Andros. It runs about a hundred miles from north to south, and is inhabited only on its eastern shores. The inhabitants, some six thousand in number, are negroes, lovingly shepherded in their fourteen villages by two earnest priests, the Rev. F. B. Matthews and the Rev. M. E. Webb, whose full exposition of the Catholic Faith is wonderfully accepted by these simple-minded people.

But it is not exactly these that the writer has in mind, but an immense multitude of sea-faring men who make their living by working sponges over many hundreds of miles of shallow water which extends from the western and uninhabited shore of Andros Island almost to Cuba. The chief industry of the Bahamas consists in sponge gathering, thousands of men and boys being engaged in the trade. They leave Nassau, the capital, for many weeks' voyage, in schooners provided with food and things necessary, returning when they have secured a full cargo of sponge. They have always been a difficult class to deal with, as most of their time is spent at sea, away from the ministrations of religion, and from humanizing influences.

But they are neither neglected nor forgotten by the Church. The Rev. H. W. Weigall is their chaplain, living at Nassau. His influence among them is enormous. He seems not only to know all by sight and name, but to be in closest touch with the spiritual life of each one. On the wharf at Nassau is the beautiful "Spongers' Church" of St. Cuthbert, where he gathers such as find themselves in the metropolis, and where he prepares them for Baptism, Confession, Confirmation, and Holy Communion. He and the spongers are absolutely in touch with each other, and "Fâder Vigor" is a name to conjure with.

During the very long absences of the spongers from their homes it is their custom to suspend all work on Sundays, to bring their vessels to shore, and "to ranch," as they call it, on the low-lying, uninhabited, western shores of Andros. They congregate there in their hundreds, we had almost said in their thousands. A very large number of them are Catholics, and many arrange among themselves such services as laymen may conduct.

But they have no Mass, and the Bahamians have long been taught that this is the chief, the divine, service. So the great joy of Father Weigall, a joy which may not often be, is to start from Nassau on a voyage of a couple of hundred miles, laden with the necessary equipment, and to spend a Sunday on "The Mud," as the place is termed. He generally manages to take another priest with him, and they receive a welcome indeed.

One of these visits has been recently paid. Father Weigall writes: "I am spending a rather idle night on the yacht *Meriel* on my return from the 'Mud.' I left Nassau on Thursday, calling on my way for Father Webb, who had promised to come with me. Needless to say, we took everything necessary for Catholic worship, and reached our destination in good time on Saturday. There were probably more vessels on the mud than had ever been there before, in fact it was hopeless to try to count them. The horizon was thick with vessels trying to get in for Sunday. There are two little islands off the shore, where the spongers ranch. One, called Little Cay, is where most of the Church people are to be found, and there we decided to have our tent-church erected, or, more correctly, a sanctuary to cover the altar. By daylight on Sunday a crowd of Bahama men was ashore with sails, spars, oars, etc., erecting a nice canopy, and we soon had an altar in place with six large candlesticks, a crucifix, and silk altar cloth. Also we had our vestments, incense, and a small harmonium. I celebrated, Father Webb played, and we had everything, and quite 300 men were kneeling on the sand before the altar. It was really wonderful to think that such a thing was possible, and still more wonderful to be permitted to partake in it. The men were all kneeling, and by far the greater number of them fully understood what they were doing, and so used to it that the whole service (*Merbecke*) was sung from beginning to end, and that not only lustily, but with reverence; and it was no strange thing to them to see the cloud of incense rising above the altar against the clear blue sky beyond.

After breakfast, we sailed to the other little island, where were even more sails, and had a suitable service at midday, having left a Catechist to hold a morning service, where we had had the Mass. We had fully 600 men at this second service, and there would have been more if it had not been for a calm, for I counted no less than sixty vessels trying to get in. Then I gave away papers, tracts, books, etc., and was almost mobbed with their eager, outstretched hands.

By 4 P. M., we were back at Little Cay, where the altar was as in the morning, and had Solemn Evensong, singing everything and having incense at *Magnificat*. At this service we had fully 600 men and boys, many vessels having arrived since the morning.

It was altogether a wonderful Sunday, and a thing which binds one more and more to the spongers. There were but a few that were unknown to me, and nearly all that I have had to do with since I have been in the Bahamas were there, and in one's company all day. Though I have now spent four such Sundays on the 'Mud,' this one has quite exceeded all others. The 'Boys' were delightful, and rejoiced to see me among them. There surely can be no such people in the world! Unless you could have seen us, you could not have believed such a thing possible in the Bahamas, where things, as a rule, are on a small scale.

On passing through the fleet on our homeward voyage, hundreds of arms were waving farewells to us, and at the cabin doors could be seen rows of white gleaming teeth, bidding us farewell and shouting out 'So long, Father!' and 'When are you coming back again?'—(London) *Church Times*.

THE STORY OF THE SUNDAY SCHOOL.

BY THE REV. J. SANDERS REED, D.D.

THE Sunday School stands in no need of apologist or eulogist to-day. No other human device has done more for the revival of Christendom or the regeneration of them that sit in darkness. Of all the 558 missionary societies in existence, only four antedate the Sunday School; the remainder can trace their lineage to Robert Raikes. All Bible societies had their rise in the house of Mrs. King, of Gloucester. All tract societies have come out of the Catechism that was fingered by the gamins who, in 1780, were paid in Bibles, combs, shoes, and clothes for committing its contents to memory. The Free School system of New England and the "British and Foreign School Society" are its lineal descendants. And out of it have issued laws for the regulation of child labor, juvenile literature, penny postage, free and circulating libraries, Young Men's Christian Associations, the religious press, the kindergarten, children's aid societies, day nurseries, industrial schools, biblical museums, schools' savings banks, the Education Act of Scotland, the Society for the Prevention of Cruelty to Children, the Girls' Friendly Society, Summer Schools, the Daughters of the King, Christian Endeavor Societies, and the Brotherhood of St. Andrew.

At the outset the Sunday School was a sewer-rake: its earliest pupils were the children of the gutter. A quarter of a century later it had become an agency for the religious education of children within the Church. Another quarter of a century, and it had opened its doors to all the children of mankind. A quarter of a century more, and it had discovered the young man, and made room for him in its system. And at the end of a hundred years it had embraced the family and inaugurated a "home department." Latterly it has become a missionary society, the oldest and the largest missionary society on earth, addicted to missionary services, "Missionary Days," "Mission Bands," "Missionary Reading Circles," missionary offerings, missionary scholarships, missionary drills, missionary leaflets, a missionary nomenclature, and missionary enterprises. The Sunday School is a national, international, and cosmopolitan institution, inclusive of all classes and all ages, and co-extensive with humanity.

AN INDIVIDUAL ENTERPRISE.

The Sunday School, originally, was an individual enterprise. Robert Raikes had no backing from parish or minister. He engaged his own teachers, and secured all the funds for the sustentation of the Gloucester Sunday Schools during the twenty years of their existence. Prior to 1805 anybody who would, started a Sunday School and ran it in his own way. Katy Ferguson's Sunday School in New York for colored children (1793) was her own idea. And Manufacturer Slater, who opened a Sunday School in his factory at Pawtucket, 1797, worked independently of any ecclesiastical organization.

A SECULAR INSTITUTION.

In the beginning, the Sunday School was little more than a secular institution. The teachers in Robert Raikes' schools taught reading, writing, and the Catechism. Fifteen years went by before the Bible found place in it. And it was not until the year 1824 that Sunday Schools for religious instruction were regularly established.

PAID TEACHERS.

The earliest teachers were paid. Robert Raikes gave his four teachers 1s. a day. The British Society for the Promotion of Sunday Schools paid out £4,000 for wages in the course of fifteen years. Even the First-Day Society, of Philadelphia, employed paid teachers. In 1794 there were six paid teachers in the famous Stockport Sunday Schools. The Sabbath School Society of Edinboro' paid its teachers. There were paid teachers in three of the Bethune Sunday Schools of New York.

VOLUNTEER TEACHERS.

Oldham, England, seems to have established its claim to the first volunteer Sunday School teacher. The schools of Gloucester had been only four years in operation when this pioneer of gratuitous public religious instruction put in an appearance. In 1803 the London Sunday School Union was organized to introduce voluntary teachers everywhere. In 1816 the Sunday School was established on the voluntary system.

TRAINED TEACHERS.

The Church of England was the first to give attention to the training of Sunday School teachers. Her Institute dates back to the year 1842, and for more than half a century her

lecture courses and diocesan examinations and normal classes have provided skilled and competent instructors in things spiritual. About the same time, in America, the Sunday School Union of the M. E. Church organized a "department of instruction," a sort of Normal Class for teachers. In 1880 International Normal Lessons were projected. In 1889 the Moody Bible Institute, in Chicago, undertook the preparation of Sunday School workers. Ten years later the Sunday School Commission of the diocese of New York arranged for courses of lectures in Christian Knowledge, and issued a series of normal publications. In 1899 a Bible Teachers' Training School, interdenominational, with a two years' course, in six departments, was opened in New York, where, in 1902, 195 students were enrolled—from fifteen states, from Canada, South America, and Japan. In pursuance of a resolution passed at the International Sunday School Convention of 1902, held in Colorado, a Normal Department is to be organized in every Sunday School of its connection, and already the Presbyterians can point to 800 Normal Departments, with 12,000 members, meeting every Sunday at the same hour as the school, and using the *Westminster Normal Quarterly*. Quite recently, within a year or two, a School of Religious Pedagogy was established in Hartford, Conn., for the training of professional teachers, in a three years' course of studies, embracing the Bible, psychology, pedagogy, and missions. This, no doubt, is what the Church is coming to—paid, trained teachers. Already there is an Educational Sunday School in connection with the Teachers' College, New York, where the tuition fee is \$15.00 for a course of thirty sessions, and where the instructors are experts and trained. Training classes are an institution at Columbia, at the Union Theological Seminary, in Rochester, and elsewhere. And elaborate reading courses for the better education of Sunday School teachers have been prepared by the New York Sunday School Commission.

The Sunday School Institute dates back to the year 1854, when the Unitarians, borrowing the idea from the Public School Teachers' Institutes, held the first temporary normal school for Sunday School workers in Massachusetts. The Chautauqua Summer School, a little over thirty years of age, has bourgeoned into a "Chautauqua Literary and Scientific Circle," a "Chautauqua Teachers' Retreat," a Chautauqua Course of Sabbath School Normal Lessons," an "Assembly Normal Union," and "The Chautauqua Normal Union," with a four years' course and a Junior Department, with examinations, diplomas, and seals.

Teachers' meetings were inaugurated in Old St. Paul's, Philadelphia, in the middle of the last century, and are now held in connection with most live schools once a week, the minister, superintendent, or some other expert leading and annotating the lesson. Business and discussion of methods and other relevant matters are generally relegated to the monthly or quarterly gatherings. A teachers' meeting, of interdenominational extent, is held weekly under the auspices of the New York Sunday School Union, with an attendance that varies from two to three hundred.

Of the seventy Sunday School periodicals in circulation, about 25 are issued in the interest of the teacher. And in every up-to-date Sunday School library there is a teachers' department.

THE SUNDAY SCHOOL LESSON.

In the Primary Department of the Hebrew Sabbath School, in the days of our Lord, selections from the Bible were committed to memory. This school was held in a building near the synagogue and remote from the river. There was a teacher to every 25 infants. Sessions were held daily, except on the Sabbath. Attendance was compulsory. Lessons were suspended during the heat of the day in summer. The Intermediate Department, the advanced Bible School for children from 10 to 15 years of age, was a department of the synagogue, and the Bible text was supplemented by the Mishnah, instructions being by the catechetical method. Its sessions were held tri-weekly, on Saturday, Monday, and Thursday, the "Church Days" of Jewry. The schoolmaster was salaried by the congregation. Only review lessons were allowed on the Sabbath. No doubt the Holy Family went to the synagogue every Sabbath morning. In the afternoon the Child Jesus must have been found at the Beth-ha-Midrash, the "House of Search," held in the upper room. The Rabbis esteemed the two sessions complementary and obligatory, according to the saying: "The righteous go from synagogue to school." In the Senior Department the Talmud was the textbook, and discussions were had with the Rabbis. Of the High

Schools of Hillel and Gamaliel, of this Department, Saul and Timothy were graduates.

CATECHETICAL INSTRUCTION

very early became the rule in the Christian Church, even the preachers adopting the *didaskalia*, or formal dialogue. In the catechetical schools of the East, where children and adults were thrown together, and the pupils were divided into classes—laymen and women being among the teachers, passages of Scripture were memorized, the doctrines of Christianity were taught by question and answer, and the text-books were the Bible in verse and Jewish antiquities. In the Schools of Gregory, in Armenia, where attendance was compulsory, the children were taught to read and recite the Bible. In the parochial schools, held in the baptistery or some other part of the church, the Creed was rehearsed and expounded and the Scriptures explained and memorized. The schools set up by the Second Council of Chalons, 813, accentuated grammar and the Holy Scriptures. In the religious schools of the Counter-Reformation, letters and science were taught gratuitously, and all studies led up to sacred theology, daily morning and evening prayer was read, Mass was heard daily, and there was incessant explanation of Christian doctrine. In Milan's great Sunday Schools there was a public catechesis every Sunday.

The earliest form of the Catechism included the Decalogue, the Credo, and the Pater Noster only. The Weisenburg Catechism of 870, added the Seven Deadly Sins and the Gloria. The Waldensian Catechism of 1489, asked 57 questions under the divisions—Faith, Hope, Love. In the Bohemian Catechism of 1521, the Beatitudes were inserted, and instructions on the Catechism appeared. Luther's Smaller Catechism, or Enchiridion, carried the catechumen through the mysteries of confession and absolution. The French edition of Calvin's Catechism is in 55 lessons, one for every Sunday in the year, and one for each of the three great festivals. For the children of the Gallican Church there are three Catechisms: The "Little Catechism," for Sunday and week-day use; the Catechism for the first Communion, to be used twice a week for three months; and the "Catechism of Perseverance," a three years' course for communicants. The *Methode de St. Sulpice* provides for recitation of the Catechism, instruction, a homily, counsels, canticles, prayers, and an analysis for the next session.

THE MODERN SUNDAY SCHOOL LESSON.

In the schools of Robert Raikes, three hours each Lord's day were given to elementary education, the curriculum consisting of reading, writing, and arithmetic.

With the introduction of the Bible into the Sunday School the memoriter era began. Children were stuffed with hymns and texts. He was the hero of the congregation who had swallowed, undigested, whole chapters of a Book opened at random and dissected in the dark. It was the hour and power of chaos.

Thirty years later, 1825, "Selected Lessons" were published and circulated under the auspices of the New York S. S. Union, the American S. S. Union, and the London S. S. Union; and the "Question Book" was floated.

In 1865 an attempt was made at a National Lesson Series, the "Sunday School Teacher," of Chicago presenting a scheme entitled, "Two Years with Jesus: A new System of S. S. Study." That was the beginning of the era of analytical lesson notes.

But the various denominations were not prepared to fall in line. "The Babel Series" held its own. Each school and class continued to go its own way.

At last, in 1872, an International Series of Uniform Lessons was born, and the Church entered on the theological study of the Bible.

Two years later the wit of man devised a series of Uniform Lessons recognizing the Christian Year, and the Church entered on the Christological study of the Bible.

With the birth of the "Bible Study Union," in 1872, dedicated to an analysis of the facts and teachings of the Word of God, the Church entered on the inductive study of the Bible.

The study of the Bible in the Sunday School seems to have passed through several stages. In the beginning there was the study of the Bible by texts. Then it was studied by selections, as in the days of the "Selected Lessons." Then by paragraphs, as under the Uniform Series. Then by books, as in the Moody Bible Institute. Then by doctrines, as in Chicago once more. Then by periods, as under the auspices of the American Institute of Sacred Literature. And now it is coming to be studied by characters, as among the Unitarians, in their "Life Studies,"

and as proposed by the Bible Study Publishing Company and the New York S. S. Commission.

Already Sunday School workers are beginning to feel the inadequacy of the International Series, and "Supplemental Lessons" have been prepared—to present facts about the Bible, to cover questions of Church history, ecclesiastical polity, and Christian doctrine, to imprint on the memory the words of Catechism and hymn, and to exploit the mission fields of the hour.

There has also been a modification of the Uniform Lesson in the direction of a graded system, with special courses for younger children, the International Sunday School Association of 1903 having authorized a course of special optional Lessons for Beginners, and, recently, a course of optional Lessons for Senior and Bible classes, the other classes of the school having a third course.

When the "Ecumenical Conference" of 1900 inaugurated the "United Study of Missions," the horizon of the up-to-date Sunday School scholar suddenly became cosmic.

THE GRADED SUNDAY SCHOOL.

The influence of the public school system on religious education is seen in the attempt everywhere made to classify the children of the Sunday School according to attainment and to introduce curricula based on the psychological development of the child and pedagogical principles. That sacred things should be taught in a haphazard way has become intolerable. A system of independent and correlated departments is gradually developing. Graded schools, on the Akron, Erie, Chicopee, or Lynchburg plans, are multiplying among non-liturgical Christians, while in our own Church the efficiency of the Brooklyn, Rhode Island, and Harlem plans is creating a growing demand for religious instruction that shall be systematic and scientific, and take account of the nature to be educated, the art and rules of successful teaching, and the brevity of the time allotted to such tuition. *Sunday School instruction is becoming a science.*

MR. MORGAN AND THE POPE.

THE private audience which the Pope granted to J. Pierpont Morgan last week, took place in the private study of his Holiness, and lasted ten minutes. The Pope inquired about the health of President Roosevelt, for whom he expressed unflinching admiration as a promoter of peace.

The pontiff referred gratefully to Mr. Morgan's restitution of the Ascoli cope, which he bought in ignorance of it having been stolen.

"I hope that you will be content in the future to admire Italian art without coveting the possession of it," remarked his Holiness, jokingly.

Mr. Morgan rejoined in the same vein that he would not buy any more treasures which he might have to restore.

The conversation was entirely general and conducted through an interpreter. The Pope inquired interestedly about Mr. Morgan's motoring trips and expressed fear that he, too, if he could leave the Vatican, would fall a victim to those "wonderful machines which annihilate space." The Pope said that some of his cardinals had made himself almost envious by describing to him the delights of motoring.

Leaving the Pope's presence, Mr. Morgan was conducted to the cabinet office of Merry del Val, papal secretary of state, with whom he had a long conversation in English.

Mr. Morgan said, after the audience, that the Pope is one of the finest and saintliest men he had ever met. He gave a handsome donation to Peter's Pence. It was reported after the great financier's visit that he had offered again to reorganize the finances of the Vatican and to advise on their investment. But high officials of the Vatican deride the suggestion.—*Catholic Citizen.*

THE YEARS of available and happy life which have been already enjoyed ought to be the cause of thankfulness, even if "the days of darkness" were many. "The sorrow's crown of sorrow is remembering happier things," says Tennyson. Surely, in the sphere of Faith, at least, there is some mistake here. "For what we have received the Lord make us truly thankful."—*James Smetham.*

PRAYER is the lifting up of the heart to God, with all that is in the heart—our hopes and fears, our joys and sorrows, our sins and doubts and needs, laying them all before the Father.—*Bishop A. C. A. Hall.*

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 SEVEN WORDS FROM THE CROSS.

FOR THE SUNDAY NEXT BEFORE EASTER.

Catechism: XIV., How Many Sacraments? Text: St. John xii. 32.

Scripture: St. Luke xxiii. 34, xxiii. 43; St. John xix. 26, 27;

St. Matt. xxvii. 46; St. John xix. 28, xix. 30;

St. Luke xxiii. 46.

OUR lesson to-day brings us to the foot of the cross. The effect of the lesson for good, will depend more upon coming into a sympathetic appreciation of the wonderful scene than upon any exact definitions or deductions to be drawn therefrom. It must be with reverent awe and holy fear that we draw near to look upon this scene from which the sun at noonday turned his face. The place whereon we stand is holy ground.

It is the greatest moment in history. It is the hour foretold from the beginning. It is the Lamb slain from the foundation of the world, upon which we look. All that happened before that hour looked towards it. It had determined the course of events up to that time. What has happened since has been a working out of the effects of that which there received its perfect accomplishment and completion. He made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

It had been a night of severest drain upon His body and soul. After the institution of the Lord's Supper in the appointed place, the last tender farewell discourses were spoken. Across Kidron and up the road to the Mount of Olives and the Garden of Gethsemane He led His chosen disciples. His prayer there, and the agony and bloody sweat, were quickly followed by the betrayal and arrest. He was taken first to the palace of the High Priest, where He was given the form of a trial before the Sanhedrin (St. Mark xiv. 53-64). From the palace of the High Priest, He was taken to the Governor's house, and given His first trial before Pilate (St. John xviii. 28-38). He was then taken to the palace of Herod, where that petty king "questioned Him in many words" (St. Luke xxiii. 6-10). Herod sent Him back to Pilate, where Pontius Pilate, believing Him innocent, yet, to please the people, gave judicial sentence against Him, and delivered Him to the soldiers for execution (St. Luke xxiii. 11-25; St. John xix. 1-16).

The last wearying journey was out of the city to the place called Calvary. He went out, bearing His cross, but the strain was too great for the frail body, and the cross was taken from Him and placed upon the broad shoulders of Simon of Cyrene, coming out of the country into the city. Simon the African was perhaps an unwilling cross-bearer that day, but that the scene upon which he later looked was not without its effect upon him, we may know from the fact that he is called the "father of Alexander and Rufus," who were evidently disciples. With what a thankful sense of his privilege must Simon have looked back after he became a disciple, upon that day when he was permitted to render this service to his Master in His hour of greatest need!

It helps us to understand the proper spirit in which to look upon that cross, to notice the rebuke given the women of Jerusalem who wept in pity as they saw Him pass. They wept as for any man going to his death, however guilty. The cross was a cross of victory, and in spite of its sadness, the glory of that victory shines upon it to lighten its gloom.

About the third hour, *i. e.*, 9 A. M., they crucified Him. When the cross was raised, and the first sharp agony of His bodily sufferings became greatest, He opened His mouth to speak the first word from the cross: "Father, forgive them, for they know not what they do." It was a prayer for those who were despitefully using Him. It was a pledge that His words were true which taught His disciples so to act. This first word from the cross reveals the greatness of His love. It is a revelation of the love of the Father as well. Against that love it pictures the greatness of sin. Sin can lead men to do as these men did to One who loved them as He loved them. The best measure of the love of God is here found in the fact

that even such sin may be forgiven, for they knew not what they did.

Around the cross were gathered the enemies of the Christ. They spoke to Him words of reviling and mockery. In fulfillment of prophecy (Isaiah liii. 12), two thieves had been crucified with Him. One of these joined in the words of revilement. But the other rebuked his comrade, and turning his face to the Saviour, he spoke the only words recorded as addressed to the cross which were worthy of it. He said: "Lord, remember me when Thou comest into Thy kingdom." The answer of the Saviour, "Verily I say unto thee, To-day shalt thou be with Me in Paradise," granted all that he had prayed for. This word gives us a picture of true repentance, and shows us its power. It made acceptable the prayer of the poor, dying thief. We must remember that Christ is always the same. True repentance will never call upon Him in vain.

From the judgment hall, St. John had evidently gone to bring the Blessed Virgin Mary to the last sad scene. Together with Mary, the wife of Cleopas, and Mary Magdalene and Salome, they now stood near the cross. The hour had come when the sword must pierce the heart of this blessed mother. As He looked upon her in her grief, her Son spoke to her and to St. John: "Woman, behold thy son. Behold thy mother." This word shows us how the Lord Jesus has a mind to our sorrows. There is no grief which comes to those who love Him in which He does not share and help.

At the noon hour the sun was darkened. A supernatural darkness fell upon the earth. In the city there was added terror, because the great veil of the Temple was torn from top to bottom. For full three hours this black darkness hung over all. The Saviour suffered in silence. It was doubtless the time of His greatest agony, for His next word gives an indication of the blackness of the desolation that was His in that dark hour. He felt that God had turned His face from Him. Somehow the sins which He was bearing for the world came between Him and His Father. He cried at the end of those black hours: "My God, My God, why hast Thou forsaken Me?" (The R. V. *marg.* brings out the tense better: "Why didst Thou forsake Me?") He has been in the dark valley of doubt and seeming desertion. God cannot look upon sin, and He had been made sin for us, though He knew no sin; and here He felt the penalty and the blackness of sin. But the separation from God was past when He spoke.

The next three words followed in quick succession. He was now conscious that the work He was there to do had been done (St. John xix. 28). With the return of the sense of the Father's presence and approval He felt the strain relax. He now could think of His bodily pain, and said: "I thirst." This word is a witness that He was truly man, and as such knows the pain and suffering which come to us through the body. As long as this word speaks to us from the cross, it would be futile to deny the reality of pain. There is no one who would not have been glad to minister to His thirst that day. Even the hard-hearted soldier sprang to answer that cry. And the loving arms of the Saviour stretched out upon the cross, ever speak to us of a deeper thirst for the souls of men, which we may help to satisfy if we will.

The sixth word was a grand cry of triumph. St. John alone gives us the word, but the others speak of the tone in which it was uttered (St. Matt. xxvii. 50; St. Mark xv. 37; St. Luke xxiii. 46). When the centurion saw that He so cried out, he said: "Truly this was the Son of God." Jesus had cried: "It is finished!" The cry and the loud voice made those who heard it feel that here was a new thing. Death was not the victor. The cross was not a sad tree. A deep undertone of triumph pervades the whole narrative, and we cannot fail to see the radiance which shines from that cross after the darkness has passed.

With the seventh word He yielded up His soul: "Father, into Thy hands I commend My Spirit." The word "Father" teaches us that it was *home* where He was going. We see here what death should be for us all. The body indeed dies, but it is to be joined again to the soul, and subject unto it. The soul is simply given into the care of the loving Father. In Him we sleep, to awake in the morning.

IF WE WOULD endeavor, like men of courage, to stand in the battle, surely we should feel the favorable assistance of God from heaven. For He who giveth us occasion to fight, to the end we may get the victory, is ready to succor those that fight manfully, and do trust in His grace.—*Selected.*

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 ARMENIANS.

To the Editor of *The Living Church*:

I HAVE read with much interest, in your issue of December 16, 1905, the article "Are Russians or Armenians our Friends?"

The writer said among other things that the Armenians are more worthy of the sympathy and good will of the Episcopalians than are the Russians. But I am sure many of your readers must ask themselves: (1) Who are the Armenians? (2) What Church do they belong to? (3) Why should Armenians be more worthy of our sympathy than Russians?

As a devoted member of the Catholic and Apostolic Church of Armenia, it would be a great pleasure for me to fully answer these three questions, but as it would be a long story, I will make but a few observations, hoping in the near future to be able to say a little more about Armenia and the Armenians.

Armenians claim to be the first among Gentile nations to have embraced Christianity, which is proved by our national history. The Armenian Church, from its very foundation to this day, has given hundreds of thousands of martyrs for the sake of Christianity.

Had it not been for the Armenians the heathen nations—Persians, Tartars, Turks, and others—would have deluged the whole of Europe many centuries ago, and most of the Christian nations of to-day would have become Fire Worshipers, Mohammedans, etc.

The Armenian nation has sacrificed her independence and royal crown, but never renounced Christianity. She was willing and ready to shed the very last drop of her blood, she gave up life and wealth, but never gave up the Cross, the banner of triumph, the sign of salvation. The whole life of the Armenians has been a struggle so hard and long that their number, which was once thirty-six millions, is now less than five millions.

Had it not been for the humane and Christian hospitality of the Armenians, the armies of the Crusades, which went to Palestine to free the Holy Land from the Arabs and Turks, would have perished in the wilderness from starvation.

And what reward have the Armenians received from other Christian nations for all these sacrifices? They have been left to their fate to fight the hardest battles in the history of the Christian era, been denied all help, and trampled under the feet of the most savage people on earth.

We think that if any Christian nation of to-day was suffering even the half of what we have endured for many centuries, they would probably renounce Christ. There are many such examples among the ancient nations to prove this. Where are the Assyrians, Chalcedonians, Avgans, Virks, and many others, some of whom were converted to Christianity by Armenian Bishops in the fifth century?

A few words about Armenian characteristics: Mrs. Bishop, a learned and discriminating lady, a member of the Church of England, who travelled extensively through Armenia, says of our people:

"They are the most capable, energetic, enterprising, and pushing race in Western Asia; physically superior, and intellectually acute, and, above all, they are a race which can be raised in all respects to our own level, neither religion, color, customs, nor inferiority in intellect or force constituting any barrier between us. Their shrewdness and aptitude for business are remarkable, and whatever exists of commercial enterprise in Eastern Asia Minor is almost altogether in their hands. They have singular elasticity, as their survival as a Church and nation shows, and I cannot but think it likely that they may have some share in determining the course of events in the East, both politically and religiously."

And Dr. Frederick D. Green, an American missionary, who was resident in Armenia for several years, says:

"The Armenians are the leading bankers, merchants, and skilled artisans of Turkey; and extensively engaged in various trades, manufactures, and agriculture as well. They love their

native home and are yet destined to play an important part in the moral and material regeneration of Western Asia."

Even in their present down-trodden condition, the Armenians have everywhere proved themselves to be a people most progressive and lovers of education; but they are persecuted and terrorized, not only by the fanatical Sultan of Turkey but also by the professedly peace-loving(?) Tzar of "Holy Russia." For, as Hamid II. believes the safety of his throne to consist in the poverty and ignorance of his subjects, so Nicholas II., the "Little Father" (?) of Russia would keep his crown upon his head by holding his people in slavery and ignorance, and only for this reason have these two rulers determined to kill and destroy everybody and everything which would lead their people to a better and more prosperous life.

But the most pitiful side of the drama is that these two weak-minded sovereigns are guarded and encouraged in their inhuman deeds by another sovereign, who is the chief mischief-maker in the whole world, *i.e.*, William II. of Germany.

It was a surprise to me when I read a St. Petersburg dispatch in the Boston *Sunday Globe* of January 28th, the interesting part of which I will quote here:

"At a gala luncheon at Tsarskoe-Selo to-night in honor of Emperor William's birthday, rising to his feet before a brilliant company of Russian and German representatives to propose a toast to the German Emperor, Emperor Nicolas lifted his glass and said, slowly and distinctly, as if weighing every word: 'I drink to the health of the Emperor of Germany and King of Prussia, my brother and very dear friend.' . . . And, turning to Herr von Schoen, the German Ambassador, who was standing at his right, the Emperor grasped him by his hand, and is reported to have said: 'Brother, that is more than ally.'"

This reminded me of what a friend of mine had said, some time ago, that "William II. of Germany, Nicolas II. of Russia, and Hamid II. of Turkey are triplets, for they really have more than a brotherly love towards each other." Your readers may ask, "What has the Sultan of Turkey to do with the Emperors of Germany and Russia?" William and Nicolas have never forgotten nor missed the chance to show their brotherly love to the Sultan of Turkey any time he proved to be their humble and obedient servant. I will mention here but one fact, which I will leave to the consideration of your readers.

It was during the year 1896, when the Sultan of Turkey was, by wholesale massacres throughout Armenia, making himself worthy of the title of "Great Assassin" (given him by Mr. Gladstone), that Emperor William of Germany did not hesitate to send a large sword as a present to Hamid of Turkey, which meant as plainly as though he had said: "Well done, my brother and very dear friend! I will reward your deeds with this sword as a token of my brotherly love and appreciation."

And, thank God, the whole world now knows that the Tzar of Russia was supported and upheld by his brother William when the whole of Russia became a scene of terrorism and rivers of human blood were flowing through every city. I am sure many people must have asked themselves, as did the editor of *The Christian Herald* in its issue of January 10th: "Are the so-called Christian nations justified in allowing this terrible and endless slaughter to go on in Russia without raising a single voice of protest?" People must now realize the fact that the Christian nations have acted, as always, with a shameful indifference to the pitiless scenes of atrocity and barbarism inflicted upon helpless humanity.

It seems not to have been enough that the Armenian Church and nation have been suffering the most unspeakable atrocities under Turkish misrule for six centuries, but must also suffer under Russian fanaticism and barbarity. But who could believe that a Christian sovereign, the head of an Orthodox Catholic Church, the "peace-loving" Tzar, would prove more inhuman and heartless than a heathen Sultan?

The Armenians, being in such a helpless condition, consider that they have a right to expect not only the sympathy and good-will of the Christian nations, but also their active assistance that our ancient Church may not go to decay, but may ever receive the abundant love of her children.

Had the Armenians been willing to forego the autonomy of their Church and accept the supremacy of the Roman Church, as Pope Leo XIII. more than once invited them to, they might have received some protection from the "Catholic powers" of Europe. But the Pope came to realize that the Armenians were not to be bribed in this way. And if the Armenians had been willing to become "Orthodox Catholics" (*i.e.*,

as Greeks or Russians), the Russian government would have freed their country from the Turkish yoke, as she did Bulgaria, Montenegro, Servia, and others during the Turko-Russian War in 1877-8.

But if there is anything left for Armenians to be proud of, it is the independence of their Church; and as the cornerstone of that Church was laid by our Lord Himself, she has been, from her very foundation until this day, entirely free from the influence of any other religious organization and has kept the creed of faith pure and safe from any heresy or impure belief. And having, during the last 25 years, closely studied and come to the conclusion that the Episcopal Church has the same spirit of independence and sincerity, she has admired that Church and unhesitatingly called her "Sister Church," a name she has never given to any other Church so willingly. For this simple reason the Armenians really expect not only the sincere and Christ-like love of the Episcopalians, but more than that.

An Armeno-American committee has recently drawn up a petition, which is to be sent to the President of the United States, asking him to use his influence on behalf of the Armenians at the coming peace conference at The Hague. Said petition will be sent first to the Bishops and clergy of all Churches and denominations, and to influential persons in politics throughout the country, asking their signature to the petition. We hope and expect that at least a few thousand signatures will be attached, after which an engraved copy of the petition will be presented to the President by a committee of influential Americans.

And we think we may reasonably expect Christians in general, and the clergy in particular, to embrace this opportunity of showing their faith by their works, remembering the words of our Lord: "By this shall all men know that ye are My disciples if ye have love one to another"; "Thou shalt love thy neighbor as thyself," and, " whatsoever ye would that men should do to you, do ye even so to them," acting the part of the Good Samaritan, and not of him who said: "Am I my brother's keeper?"

To see everyone thus acting, is the hearty desire and daily prayer of the writer of this article. H. G. MARCARIAN.
14 Wilson Ave., Malden, Mass.

MEMORIAL TO REV. GEO. P. HUNTINGTON, D.D.

To the Editor of The Living Church:

ST. THOMAS' PARISH, Hanover, N. H., is about to place a tablet on the wall of its chancel, in memory of its late rector, the Rev. George Putnam Huntington, D.D., who died July 11, 1904, having had a pastorate of thirteen years. It has been thought that some former students of Dartmouth College, and perhaps some other friends who particularly valued Dr. Huntington's work in Hanover, might be glad of an opportunity to share in this memorial. Any contributions, even very small ones, will be welcomed by the committee, and may be sent to Professor C. F. Richardson, or to me.

LUCIUS WATERMAN.

READING THE PSALTER.

To the Editor of The Living Church:

PERMIT me to give the result of my late experience, which may be of interest to some of your readers.

Some two months ago I asked my congregation when reading the Psalter to make a pause at the colon in each verse. The request was readily complied with, and the result is, better reading of the Psalter by the congregation than it has been my fortune to observe elsewhere. Instead of a jumble of voices, moving at different rates, the pause at the colon has restrained the more rapid readers, thus bringing all more nearly into concert, and at the same time enabling all to begin together after the pause. Another noticeable gain is the increased volume and steadiness of tone, showing, apparently, greater interest and confidence on the part of the readers.

For a number of Sundays I reminded the congregation of the pause at the colon to insure concerted action. I also adopted the custom of pausing at the colon in reading my own verses.

St. Matthew's Rectory, CHAS. L. MALLORY.
Kenosha, Wis., March 19, 1906.

MONKS AND METHODISTS.

To the Editor of The Living Church:

THE following editorial appeared in last week's issue of the *Western Christian Advocate* (Methodist Episcopal):

"It is known by few that there is a Monastic order in the Protestant Episcopal Church. The Rev. Herbert Parrish, formerly rector of a prominent Church in San Francisco, about a year ago decided to abandon parochial work and become a monk. At first he thought to enter the English order of Benedictines, but finally decided to remain in America, and found the Order of St. Benedict in the Protestant Episcopal Church. Aided by several of the Bishops of his Church, he founded his monastery in Fond du Lac, Wis., and since then has been living as severe and ascetic a life as did any of the original monks of the Benedictine name. He was recently in the East to conduct a mission.

"But a Protestant who is at the same time a monk and living in a monastery seems a contradiction of terms—an utter incongruity. What does the twentieth century want of any more monks, anyway?"

This may possibly be of interest to the *soi-disant* conservatives who deem it inexpedient to exchange the misrepresentative legal title of our Church for one that will not repudiate our historic heritage of Catholicity. So long as we are content to accept a nominal classification with the various schismatical bodies designated collectively as "Protestants," it is manifestly absurd to expect outsiders to credit our claim that we *actually* possess a birthright which we *nominally* reject. *Cela va sans dire.*

But what does seem rather odd is the final query of the above editorial. When one remembers the avowed *raison d'être* of the Oxford "Society of Methodists," namely, "the deepening of devotional fervor within the Church of England," it is really a little amazing to find a Methodist editor and divine deriding monastic orders which have this very same objective aim in view, however much they may differ subjectively.

A rather effective answer to the editor's question is to be found in the spirituality of character developed by the lives which these Religious lead—the *Christ-like* life of selfless altruism. Surely such lives could not be considered useless, even if they served no other purpose than that of antidote to the fatal influence that so-called worldly Christians (save the mark!) exert upon the minds of non-Christian worldlings who take an unbiased view of the obligations that are ostensibly assumed by all "followers of the Christ." No one, of course, denies that the *argumentum ad hominem* is the weakest weapon in the armory of dialectics; but, unfortunately, there are many minds which have not yet reached the plane of purely subjective ratiocination in ethical matters; and the fact that the "weak brother" is not, as a rule, noted for logical acumen, does not sensibly lessen the penalty pronounced against those whose example causes him "to offend." Said an aged atheist:

"Do you think that if I believed the solemn and awful things that these Christians believe, I should live as I see so many of them living? Why, I shouldn't *dare* to!"

Quite aside from a strictly utilitarian estimate of its altruistic functions, the Order of Saint Benedict is most assuredly of some "use" as an organized protest against the hedonism of our age, and as a practical exponent of the life of self-renouncement that the Founder of the Christian Faith imposed upon His followers. M. RIDGELY DARLINGTON.

Cincinnati, O., St. Benedict's day, 1906.

MIND THE PUNCTUATION MARKS.

To the Editor of The Living Church:

UNDER the head, "The Rendering of the Services," many excellent suggestions have recently been given; but none have touched upon the rendering, musical or otherwise, of the third paragraph of the Nicene Creed. One of our best teaching priests used to call attention to the comma after "Lord," saying that by so phrasing the sentence we expressed belief in the Holy Ghost as one of the Persons in the ever blessed Trinity. The reverend doctor also showed that by neglecting to use the Prayer Book punctuation, the Holy Ghost was spoken of as the "Lord and Giver of Life," whereas Christ Jesus who conquered death, is the Lord of life, and He who sanctifieth the people of God is the Giver of life. By thus definitely stating belief in the divine personality of the Holy Ghost, faith in Him is strengthened and the danger from heretical tendencies ignoring His work is lessened. The same might be said of the need for giving special prominence to Whitsunday, the feast

of the Holy Ghost, as is given to Christmas, the feast of the Father, and Easter, the great feast of the Son.

Brooklyn, N. Y.

M. T. PATTERSON.

THE HOLY EUCHARIST AND CHURCH-GOING.

To the Editor of The Living Church:

THE very great importance of making every effort to restore the Holy Eucharist to its own place in our scheme of worship as the chief service of the Lord's day, is, I think you will agree, emphasized by the following words taken from one of Mr. C. F. G. Masterman's essays in his book, *In Peril of Change*, entitled "The Religion of the City," a book, by the bye, which should be read by everyone who is impressed with the magnitude of the momentous changes quietly but surely going on in this our day and generation:

"How far, and in what particulars, we may profitably inquire, is the message of the Churches hampered by its method of deliverance?"

"First in regard to the services. Undoubtedly we are suffering from the dead hand of the past. The morning and evening services of the Church of England, as usually performed, with their complicated and mysterious variations of canticles, prayers, and irrelevant readings of Scripture, are altogether bewildering to those not intimately familiar with the books from which they are compiled. The reformers of the sixteenth century endeavored to restore worship to the people in the vulgar tongue. Unfortunately the Reformation was in essence aristocratic, never, as the Reformation abroad, awakening response from the masses of the population. The churches passed from the hands of the people, who ceased to take a pride in them. The Church services became more and more an inheritance of a limited aristocracy. The longing for something warm, human, inspiring, contributed largely to create the independent bodies which in all the subsequent centuries have formed minor centres of worship. I have no hesitation in saying that, for the majority of the poor, to-day's services are as incomprehensible as if still performed in the Latin tongue. The central service of the Roman Catholic Church, indeed, with its dramatic and appealing character, is far more intelligible even to the humblest worshipper. The Reformation changes provided the essentials of the Mass in the English Communion Service, a service for dignity and beauty quite unparalleled. The monkish matins were never intended for formal parade one day in the week, swollen by elaborate music into intolerable dimension. Any one concerned with the religious life of the poor will welcome most heartily the increased honor paid to the Feast of the Lord's Supper in recent years, and the progress towards its restoration to the central position of the Sunday worship. Such a change alone would, I believe, remove one of the chief obstacles to Church attendance."

What in this statement applies to the poor, applies equally to all classes, and if we could all, with one consent, put Matins where it belongs, and the Holy Eucharist as the chief Sunday service, we might reasonably hope that the rising generation at least would acquire that *habit* of church-going which the passing generation has so largely lost

Yours faithfully,

WILLIAM CUNNINGHAM RODGERS.

THE PLACE OF ST. JOSEPH IN THE CATHOLIC ECONOMY.

To the Editor of The Living Church:

IN THE LIVING CHURCH of March 17th, 1906, Wm. W. Newton, D.D., says:

"Of one thing I have been most deeply and profoundly impressed during a six years' residence in Brittany, the shrine of religious and superstitious reverence in France. In all the churches, shrines, hospitals, and convents, the place universally assigned to St. Joseph is unique. He is always a power and an important factor in the thought of recovery to health, and in the line of consolation and succor. He is never the negative, colorless saint and companion of Mary which we make of him in our Protestant cult."

Dr. Newton seems to intimate that there is a close connection between the conclusions of religious philosophers of the Crapsey order and the results of Roman superstition. I venture to suggest that however exaggerated may be the estimate of St. Joseph in Brittany, this is not due to any heretical estimate of the doctrine of the Virgin Birth; but to the view with regard to the marital relation. St. Joseph is counted as fully the husband of Mary. Her being espoused to him makes it so. Now the husband has rule over the wife, even as the mother has over the child; therefore acting on the conviction of the power of intercession, the Roman Catholic, as we know, implores the Blessed Mother to obtain from the Blessed Son the favor asked of her; so the superstitious Briton Catholic and others of like

mind elsewhere implore St. Joseph to order his wife to obtain from her Son what the petitioner asks.

An expression in what is written above suggests a story of the eccentric Bishop Philander Chase. The doctrine "ever Virgin" is not essential to the maintenance of the Creed. It may be counted by some (not the writer) a matter of sentiment. Once a clergyman whom I will call Jones was introduced to the Bishop, and was received with the Bishop's usual cordiality, but immediately afterwards he said:

Jones? Jones? Is this the man who lately wrote a book trying to show that the Blessed Virgin was the mother of several children?"

The answer came:

"Yes, sir, I wrote that book."

Whereupon the angry Bishop exclaimed: "The beast!" and turned his back upon the visitor.

W. F. BRAND.

Emmorton, Md., March 22nd, 1906.

DR. DOWLING'S CAREER.

To the Editor of The Living Church:

A PARAGRAPH in your current issue summons me for a moment from my tent. In announcing the fact that I have under consideration a call from St. James' parish in the city of Brooklyn, you close with the following gracious and personal remarks:

"Dr. Dowling's career in the Church has been somewhat erratic, his methods savoring much of sensationalism, and little of solid Churchmanship."

Concerning the accuracy of the first two of these statements, it is not for me to express an opinion. Perhaps, unfortunately, they may be true; for "who can discern his errors? Cleanse thou me from hidden faults." But if they are, then I am genuinely sorry, for these are the things which I would seek to avoid. George Eliot tells us truthfully, however, that "in every man there are three men: what he thinks he is; what others think he is; and what he is." But whether or not your estimate is just, I am ready to leave to the final verdict of those who have learned to know me and to love me, as you do not. So far as I am personally concerned, I am too busy to think much about it, either one way or the other.

For the third and closing clause in your paragraph, however, in which you refer to my lack of "solid Churchmanship," I embrace this early moment to thank you most profoundly. You do me honor, sir. In this same number of your journal I find a communication from one of your "solid Churchmen," in which he characterizes those of us who accept the scholarly teaching of our Broad Church school at Cambridge, as "simply so many heretics whom we Catholics are not at present strong enough to expel." If that is either Christianity or a "Churchmanship" to be proud of, then you and I, my dear sir, do not read the same Bible. If the spirit pervading your columns, from week to week, is the way to heaven, then I thank you for sending me in the other direction; for I would go there anyhow.

The "solid Churchman" above referred to does credit to his honesty by adding, "I see no prospect of our strength soon increasing to the point of our being able properly to deal with such." No, my brother, neither do I. The day is very, very far away, when this great and comprehensive Protestant Episcopal Church of ours shall cease being a Church, to become simply another sect, limiting its membership to only your kind or mine. There is room for you; but there is room also for us.

As to this call, I shall probably accept it. Now that I have been in the midst of this people; now that I have learned to know them, kind and broad-minded as they are; with their bright and beautiful house of worship, strategically located in the very heart of the residence section of a great metropolis, I am as sure as I have ever been of anything, that very few parishes in this whole Protestant Episcopal Church of ours, have so magnificent an outlook, facing toward to-morrow, as has St. James' of Brooklyn. But if I shall conclude to accept their generous and spontaneous call to consecrate to them the next twenty years of my life, it shall be my distinct and already avowed purpose, day and night, and night and day, to preach just that kind of a gospel which in the judgment of you and your associate "Catholics" shall "savor little of solid Churchmanship." I am a Churchman; as Phillips Brooks was a Churchman, and others, whose shoe's latchet neither you nor I are worthy to unloose, but of whom you, and those associated with you, have been accustomed to speak through all these years, with your pens dipped in gall; and that, in the name

of Him who in His all-embracing tenderness and love, sought in His arms to enfold the world. I am a Churchman, but not your kind! No, *not your kind!* Thank God! And again I say, Thank God!

I remain, my dear brother, with all due respect, and with every confidence in your sincerity, yours in the name of the Lord Jesus Christ,

St. James' Parish, Brooklyn, N. Y.

March 20, 1906.

[We very gladly withdraw whatever in the paragraph quoted from our news columns—the expression was not editorial—may have been offensive to Dr. Dowling. As to his own criticism, it is perhaps sufficient to say that the editor is not responsible for utterances printed under the head of Correspondence, and Dr. Dowling receives precisely the same courtesy that was accorded the other correspondent to whom he alludes. He has no more right to assume that the position of the LIVING CHURCH is voiced by another correspondent than by himself.—EDITOR L. C.]

DENOMINATIONAL NAMES.

TBEG again to call your attention to an editorial in *The Independent* of New York City (issue of March 1st, page 529) under the foregoing caption, referring as before to "The United Church of Canada," as follows:

"DENOMINATIONAL NAMES.—A curious thing about the union planned for at Dayton recently is the fact that no name for the combined three Churches was settled on. This is not regarded as a very serious bar, but there is a curious sentiment that clings to old names. Only women are willing to change their names, and they only, as a usual thing, when they are quite young. It was thought best to wait until the other agreements are all reached and to leave the choice of a name till the last. The name which the Presbyterians, Methodists, and Congregationalists have taken for their Church is The United Church of Canada. Speaking of it, the *Christian Advocate* of this city says:

"It is to be observed that these three denominations appear to be willing to surrender their separate names. "Presbyterian," "Methodist," and "Congregationalist" disappear. No one of those three names is naturally suited to a Christian Church. Presbyterian merely suggests a form of government, as does Congregational. Methodist is a name given by flippant opponents, and as adopted indicates a derivation and a spirit and methods. The United Church of Canada would at least mean that this particular communion consists of separate bodies welded together by a common spirit and faith."

Believe me, sir, faithfully yours,

P. H. HICKMAN.

San Pedro, Calif., March 20, 1906.

THE THEOLOGICAL SEMINARY AND MODERN LIFE.

To the Editor of *The Living Church*:

THAVE just received through the mail a copy of the paper read at the Interchurch Conference on Federation by the esteemed Dean of the Episcopal Theological School at Cambridge, Mass. It has all the dogmatic atmosphere which characterizes most of his writing, although he feels most strongly that the dogmatic method will not work successfully among men in the twentieth century. He goes on to state what a modern seminary must do if it is going to prepare men to cope successfully with the conditions of life in which we live. We all agree with him that a seminary must teach men the most effective method of studying, and of teaching truth. The theological student of our day, he says, has to choose between two kinds of procedure, one "by way of dogmas," and the other "by way of doctrine."

Truth is received according to the method of dogma on the ground of authority (a good method of the authority is good). The method of doctrine reaches the truth by the way of reason. I suppose the Dean believes in God. Did he come to that belief simply by cold reason? I suppose he believes in the Trinity. Did he work it out as a sum in mathematics? Did faith or the authority of the Christian Church have nothing at all to do with it? I have heard a great many preachers of all kinds in my life. I have read a little, not much. I have never heard or read of anyone claiming that St. John Chrysostom or any other saint of the third, fourth, or tenth centuries was inspired or had a monopoly on truth, or even had a clearer vision of truth than it is possible for any man to reach in our day. They did live in a devout atmosphere, and studied, and study always gives any man a clearer vision of any subject. No one that I have ever heard of claimed that God had given these men a special revelation as to His dealing with mankind and then ceased to speak to men. He has promised to all that the "pure

in heart shall see God," see Him as other men do not see Him, and the saints were men like ourselves, who labored to live in communion with the all-pure and holy God. The saints of the third and fourth centuries are quoted by men to prove that what they are now teaching from their pulpits was taught by these men of old; and prudence, if nothing higher than that, would teach all men that they cannot afford to neglect or cast aside the unbroken Christian tradition (to say nothing of the truth), or dispose of with a sneer or epigram, the conviction or endowment of the ages of faith, one might awaken to the fact when much injury has been done, that all the time he has been fighting against God.

But what is dogma? The *Standard Dictionary* says: "It is something asserted or adopted on authority as distinguished from that which is the result of reason." The Dean says that the dogmatic method will not work in our day. "In the good seminary" (I suppose that must be Cambridge) "the scientific method has long since taken its place." He goes on to say that St. Paul put the Christian message in two words, when he said, "We preach Christ Crucified." Was St. Paul specially inspired, or are there certain portions of his writings more inspired than others, that the Dean has by some special power discovered? St. Paul said a great many things with just as much force and authority as "We preach Christ Crucified." If St. Paul was not specially inspired, someone may stand up and say that St. Matthew put the Christian message into three words when he said, "Hear the Church." Yes, we are to preach Christ Crucified, and that He rose again from the dead, that He ascended into heaven and is going to come again to judge the quick and the dead; yes, we are to preach Christ and what Christ taught. For He said, Except you do so and so, you cannot enter into the Kingdom of God.

What the Dean says is true. Men are asking certain questions, for, study where you will, what you will, concerning the human race, and the one cry has been, "Is there a God? If there is, does He care for us? If He cares for us, why do we suffer?" The "ministers" of God stood in their pulpits in the third, tenth, and fourteenth centuries, as well as in the twentieth, and gave "plain, definite, positive answers" to those questions which saved men's souls, for time as well as for eternity. But someone may ask, How did they arrive at these answers? By some scientific method, by the human reason, grand and glorious as it is, or is it a matter of revelation received on an authority outside of themselves? We are told by the Dean that this latter is true, for he says the "wisest philosopher could not reason it out"; they got no further than a guess, "because these matters transcend experience." It seems to me (although I may be what the boy in the street calls "thick"), that the best denial of the statement that the dogmatic method will not work in our day is found in the Dean's own assertion that, in regard to all that concerns man's real well-being, God's relation to man and man's relation to God transcends our philosophical, scientific, or other methods of human investigation. God has spoken Himself concerning these things—spoken clearly. He did not leave the eternal welfare of His children to the vagueness of the human mind, or the barrenness of the human reason. And the "minister" of God who is true to his divine commission and to God's revealed truth, stands in his pulpit to-day as he has in all ages, and reiterates the same eternal truths concerning man's present and future life with plain, definite, positive, dogmatic clearness. This is the way of life, that is the way that leadeth to destruction. There is not a shadow of doubt about it, if Jesus Christ is God.

And in conclusion, please allow me to notice one more of the clear, distinct, dogmatic statements of the un-dogmatic Dean: "But they do not save men." The Dean has spoken; let all his disciples say Amen. They who, out of the love of God and the welfare of the human race, betake themselves to prayer, to the celebration of the sacraments, to the life of self-sacrifice, waste their time and energy; they mean well enough, but they miss the mark: "They do not save men's souls." If, on the other hand, they entered into all the social life of the community, and played tennis or golf, or joined one of the clubs of the town or city, or were busy about many things, like Martha of old, they would save the souls of the entire community and make them better men and women. But as a matter of fact, do they? How often it seems as if the modern preacher was like the once famous character of fiction, Robert Elsmere, who would have made an excellent plumber or good superintendent of a street-cleaning band, important things in themselves, but whose addresses as a Christian "minister" would never lead anyone to suppose that his people had souls to save

from sin. Our Blessed Lord's disciples upon one occasion could not cast out an evil spirit, and when our Lord had cast it out, they asked Him why they could not do it. He said, "This kind can come forth by nothing but prayer and fasting." Perhaps the "unrest, the aspirations, even the social errors" of our day might be corrected if in our seminaries they taught more about prayer and the celebration of the sacraments and a life of real self-sacrifice for God and man. If the preacher would stand in his pulpit and preach as if he really believed in the Christian faith! The modern preacher seems so often as if he were only half convinced of what he had to say, or clothes it in such beautiful, mysterious language that the hearer loses sight of the fact, as in some pictures one's mind and eye is so often taken with the grandeur of the coloring that the subject of the picture is forgotten. The Catholic faith bids all look back with earnestness, look forward with confidence. God is the same.

JOSEPH A. FOSTER.

The Rectory, West Chester, New York.

Literary

Fiction.

MRS. FRANCES HODGSON BURNETT'S new book, *The Dawn of A To-morrow*, is one for which we are grateful and one of the most wholesome and helpful of recent fiction. It is not preachy in the slightest degree, but none the less preaches a powerful sermon of cheerful faith in God, and of belief that He never wills evil for us, but always our real good. The "to-morrow" is appointed by a wealthy man whose health is broken down, for blowing his brains out. Wandering about in a fog after having procured a pistol, in shabby disguise, he falls in with a cheery inhabitant of the slums, and is led by a strange course of events to her garret. There he learns that sorrow has joy close at hand, and all ends well. It is a genuine and most interesting story, which no one will lay down, if he can help it, after once taking it up, until the book is finished. [Charles Scribner's Sons. \$1.00.]

The Last Spike and Other Railroad Stories, by Cy Warman, is a readable, although not a particularly notable, series of short stories illustrating railroad building and engineering. [Charles Scribner's Sons. \$1.25.] *The Portreeve*, by Eden Phillpots, is rather gloomy and with a minimum of entertainment and a maximum of somber-hued tragedy. [The Macmillan Co., New York. \$1.50.] *The Crimson Blind*, by Fred M. White, is an excellent detective story with the detective left out, and with the most subtle of plots. [R. F. Fenno & Company.] In *The Struggle*, by Sidney C. Tapp, Ph.B., we have a crude and rather tiresome story, occupied principally with long speeches on the subject of trusts. [A. Wessels Co., New York.]

Miscellaneous.

A LITTLE BOOK whose usefulness is far beyond its bulk is *A Sunday School Kindergarten*, A Practical Method of Teaching in the Infant Room, by Alexander C. Haverstick, Archdeacon of Aroostook, Diocese of Maine, author of *The Churchman's Ready Reference*, *The Historic Church of America*, etc. [Milwaukee: The Young Churchman Co. 50 cts. net.] The matter is very practical and suggestive. It has been a difficulty in infant class work in Church Sunday Schools, that the very useful books treating of such work that are published have been from unchurchly points of view, and in many respects have not given rules such as our kindergarten teachers could adopt. This work will supply that need, which is a very real one. It is one that infant class teachers in all our Sunday Schools should study with care.

WE WELCOME GLADLY a new and revised edition of *What a Young Boy Ought to Know*, by Sylvanus Stall, D.D. [Vir Publishing Co., Philadelphia, \$1.00.] The book, first issued some years ago, has been very useful for the important purpose for which it is written, and it will be found even more so in this new edition. The whole subject of the perpetuation of life among plants, fishes, birds, and animals is set forth in a manner as delicate, pure, and interesting as it is scientific and satisfactory to both parent and child. The book is one that we can cordially commend.

TWO NEW volumes have been issued in the series of Newnes' Art Library, treating respectively of the work of *Fra Angelico* and the *Pre-Raphaelite Brotherhood*. We have heretofore warmly commended this series, and these two important additions to it are none the less commendable. As in previous volumes, we have in each of these a photogravure frontispiece, presenting one of the best examples of the art depicted in the volume. There is then a short biographical paper giving information in regard to the subject, or, as in the case

of the second volume here noted, of the leading members of the school therein treated. We have next a list of the chief works with their present location, and finally, running through the main part of the volume and without notes, half-tone reproductions on fine, heavy paper, of a great number of the artists' works. In the volume given to *Fra Angelico* there are 64 such full-page reproductions and in the other volume named, 56. In few instances of mediæval artists, perhaps in none, is there so striking a unity of treatment discernible as in the work of *Fra Angelico*, and one is struck at once with this unbroken unity in turning over the pages in which so large a number of examples of the artists' work are shown. [Frederick Warne & Co. \$1.25 per volume.]

A BOOKLET of poems entitled *My Songs in the Evening*, from the pen of the Rev. W. Dudley Powers, D.D., rector of St. Paul's Church, Flint, Michigan, is printed for private circulation and is offered for sale by members of the Junior Auxiliary of that parish. The poems, which are on varied subjects, are pleasing to read, and the booklet is bound in an attractive cover of parchment paper.

WELL DESERVING its title, is a collection of songs named *The Most Popular Home Songs* and published by Hinds, Noble & Eldredge, New York. The songs herein contained include both secular and religious selections, something over one hundred in number, including the old favorites such as people know and wish to have in their album. [Price 50 cents.]

MAKE MY LIFE A SONG.

Set my heart in tune with Thine,
Let these fleeting, earthly days
Be the prelude of a song
Of eternal love and praise.
While the moments glide along,
Saviour, make my life a song!

Set my heart in tune with Thine,
Here on earth is discord rife,
Sing some message, Saviour dear,
Unto others through my life.
Let each note of joy or pain
Add its sweetness to the strain.

Set my heart in tune with Thine,
To the music of Thy will;
Then when I have ceased to sing,
Some shall hear the echo still,
Brave and clear and sweet and strong,
Saviour, make my life a song!

LUCIA BELL COOK.

THE CRY OF THE FREED.

Through the faint sea-like surge of bronze-tipped firs
Wails the spent spirit of decay and death.
The silent places thrill, a new power stirs
Earth's inmost soul with life-imparting breath.

On-rushing streams, in 'wldering ecstasy
Of unpent strength, fling wide their tawny spray;
O'er ice-fringed banks they dash derisively
Then purl with full-mouthed gurglings on their way.

With lightsome touch the South-wind sweeps aground
Or shakes impatiently each laggard tree;
Fast on her trail the clear far-reaching sound
And herald call of feathered minstrelsy.

A moist earth teems with latent agony
In promise of a travail yearly blessed,
Yielding the wealth of her maternity
To those who clamor helpless at her breast.

Amid the marts of toil and fretful care,
Of ruthless greed and mundane lottery;
To work-worn drudge and him whose features bear
The bondage-mark borne uncomplainingly,

From some vast-hearted region rings the cry
Of Nature freed. New courage springs to life
In daunted will; new fire to earth-chilled eye
And strength all purposeful to aimless strife.

O, Miracle of each renescent year,
On dormant souls thy quickening touch bestow!
With freshening breath of dreams fulfilled draw near
And set each pulseless human heart aglow!

CAMERON NELLES WILSON.

ARE WE ASSIMILATING His mind, His way of looking at things, His judgments, His spirit? Is the Christ-conscience being developed in us? Have we an increasing interest in the things which interest Him, an increasing love of the things that He loves, an increasing desire to serve the purposes He has at heart? "Ye are My friends, if ye do whatsoever I command you," is the test by which we can try ourselves.—*Hugh Black*.

The Family Fireside

TILL THE SEA SHALL GIVE UP ITS DEAD.

A weary world, enriched with drowned men's souls,
 The ocean rolls
 Uneasily; and when the wind is high,
 Upon a storm-lit night are these in sight,
 Tossing up pallid hands unto the sky.
 Weary of waves, the shore they seek, and pour
 Themselves down the great seas, and clasp the sand;
 But 'neath their feeble feet the foam's retreat
 Forever drags them backward from the land.
 For That Day lags; and souls that in it be
 Are not yet given up by the strong sea.

So voices of drowned men are in the sea,
 Raised drearily
 In a great, hollow cry out of the waves.
 Like a great city's roar, on every shore
 A sobbing multitude of peoples raves.
 Through the black storm-torn night the tall surf-white
 Sends myriad-choking death-cries to the sky;
 And every white surge wakes (when the day breaks)
 Some ancient viking's last defiant cry.
 The wild wave-calling holds, in every key,
 Voices of all men ever drowned at sea.

L. TUCKER.

THE CRUCIFER.

BY E. H. J. ANDREWS.

It was Sunday morning. People were pouring into St. Mark's by the great west door. It was almost the hour for the most important service of the day, and the procession of men and boys, in spotless robes, wound slowly along the cloistered way from parish house to church. First, the crucifer, a dimpled, blue-eyed boy of twelve, in scarlet cassock and lace-edged cotta, bearing high in air a shining brass processional cross; then the taperers with their candle torches; the incense-bearing thurifers; the clergy in rich vestments; the men and boys of the choir. It was an impressive sight, a sight that excited varied emotions in the hearts of those who witnessed it.

Of these, no one was more deeply or lastingly affected than a little girl who stood beside her mother and drank in every detail of the picture with rapt, admiring gaze. To her transported senses it was something more than a beautiful picture. She saw not merely a company of men and boys, but a troop of heavenly angels. God's holiness suffused the atmosphere, and it awed her. The impulse possessed her to drop on her knees to the pavement and bow in reverent adoration. When the many voices burst into the melody of the processional hymn, her ecstasy was boundless.

But it was the crucifer, the blue-eyed boy who led the way and bore on high the cross, who made the greatest impression upon her. His was, to her, the highest office and he the most exalted person there. Surely there was a ring of light about his head, as about the heads of the figures in the painted windows of the church!

He was a pretty, cherubic boy, precocious, but singularly spiritual; the darling of clergy, choir, and congregation. Father Fleming desired him for the sacred ministry. But it was not the sweet personality of the boy, attractive as this was, that won all Rachel's heart, but the exalted spiritual character and dignity of the office. What more exalted office could one hold than that of crucifer? To lead the procession of white-robed choristers and bear on high before them the gleaming golden cross was, in her estimation, to have attained unto the pinnacle of ambition.

"Mamma," she said one day as they watched the procession file in at the door; "if I were good enough, I would be a crucifer."

Mrs. Newman gazed tenderly down into the pale, thoughtful face of her child. It was a face she loved to contemplate, but a face, nevertheless, which brought her many a pang of acute anxiety. It ever made her cast her thoughts beyond the present, and to wonder what the future had in store for her gentle Rachel.

"What a strange, strange fancy for my little girl!" she said, stroking her soft hair. "Little girls are never crucifers. It is always a boy, you know, who bears the cross."

A shadow gathered upon the pale young face, and no one knows how deeply the answer affected her.

"Always a boy!" she was often heard to say, as to herself. "I can never lead the procession with the holy golden cross."

The shadow did not lift from Rachel's face, nor did the pain leave her heart for many days. Her reverence for the office of cross-bearer did not diminish as she increased in years. There was always one enraptured observer of the procession in the cloisters; always one who fain would fall upon her knees in adoration when the crucifer, bearing the cross at the head of the procession, passed in at the open door.

One day, when Rachel was about thirteen years of age, a terrible thing befel her, by which she was crippled for life. She was going to visit an aunt in the suburbs, and was riding in a trolley-car. The course of the car lay along a somewhat narrow, but very busy street. The street was at this time of day always congested with vehicles, and the pavement on either side with shoppers. On this day it so happened that the front wheels of the car left the track just as a fire-engine, drawn by a strong team of horses, came dashing round the corner with clanging gong and shouting firemen. Before anyone could realize what had happened, it had collided with the trolley-car, splintering it into match-wood and scattering its human freight, maimed and bleeding, over the street.

They dragged Rachel from among the debris. She was very white, and unconscious. It was thought that she was dead; but at the hospital to which she was at once conveyed, it was found that she was living, though badly injured. A later examination disclosed the fact that she had sustained such serious injury to her spine as to render it doubtful if ever she walked again.

For many days the young life hung in the balance, during which many pleading prayers in church and home went up in trustful earnestness.

At last consciousness came, and with it, suffering. Another period of unconsciousness followed. When Rachel opened her eyes the second time, it was to find her mother and Father Fleming beside the bed. Which of the three suffered the most, it were hard to say. She lay very still and her face was very white. The good priest took her hand in his and silently prayed that it might be the Heavenly Father's will to give her back to those who loved her.

In time she began to show signs of improvement. One day, when she was permitted to converse with her friends, Father Fleming, to whom she was very devoted, told her the doctor's verdict—she would continue to improve, but would not be able to walk for many years!

"My child," said he, "you must be very patient, and very trustful. It is a heavy, heavy cross; but bear it bravely, and the dear Lord will give you strength."

A cross! A cross!

A wonderful light suffused the pale face of the sufferer while he spoke, and a faint smile wreathed her bloodless lips, as, looking wistfully into his face, she answered, faintly:

"I will be patient. I will be brave."

It was many weeks before she was free from continuous pain, or strong enough to be moved. Then they would lift her onto a cot-carriage and wheel her up and down through the wards and corridors and sometimes out on the galleries in the sunshine. Sometimes her gentle face would suddenly contract with pain, but with the passing of the seizure the light returned and with it the wistful smile.

Very soon she was the beloved of all the inmates of the hospital. Nurses, surgeons, patients, visitors, all loved her for her patience and her gentleness and her sweet winsomeness. She never complained, but studied to be considerate of those whose duty it was to wait upon her. There were many other sufferers in the great house, some hovering between life and death, others recovering from surgical operations, others, like herself, cripples beyond all hope of recovery. Such of the patients as were permitted to receive visitors, she loved to be wheeled to, that she might talk to them and divert their minds from the contemplation of their sufferings. Soon she was called "the angel of the hospital."

One day a woman was brought in, who had been badly burned. She suffered intense agony for a long time, and at last died.

Rachel spent some hours by her bedside every day while she lived, and these were the only hours the sufferer was quiet. Sometimes Rachel would relate to her Bible stories; then she would sing softly such of the Church and Sunday School hymns as she was able to recall, then tell her, in her childish way, of the

dear Lord's love. The woman had led a wicked life, and was at first inclined to resent the child's interest in her; but soon she learned to watch for the coming of the cot-carriage, for it brought to her the only sunshine she knew.

Both the woman and the child, being compelled to lie on their backs, neither could see the other's face, a fact that distressed the suffering woman not a little.

"My little friend," she said one day, "they call you the angel of the hospital. I am not a good woman, but you have made me want to go where the angels are when I die."

When Father Fleming visited Rachel the next day, she had him follow her carriage over to the woman's bedside, where she "witnessed," though she could not see the act, a genuine convert's baptism.

"Now I am ready and willing to go," said the woman, when the office was concluded. "They call her an angel, Reverend; the angel of the hospital. But she says, 'No! Don't call me an angel. Call me a crucifer: a little girl crucifer.' What is a crucifer, Reverend?"

Father Fleming choked back his emotion; then, taking Rachel's soft hand in his, he said:

"The crucifer leads the procession and carries the cross," adding, tenderly, "yes, our little friend is indeed a crucifer."

Rachel's eyes grew brighter as he spoke, and there was the faintest glow in her bloodless cheeks.

"Oh, Father!" she said, "I am so happy and so contented. I have always wished to be a crucifer and lead the procession with a shining, golden cross. Mamma said, only boys were crucifers; but mamma did not think of this kind."

The good priest stooped and kissed the placid brow.

"The cross is golden," he said; "and you bear it nobly."

"And I am trying to lead the procession, Father," she said.

Father Fleming saw the peace that had settled on the face of the dying woman beside them, and, in vision, a wonderful sight!—a procession of hospital inmates—some young, some old, some crippled, all smiling happily through the tears of their suffering—in the train of a cot on wheels.

"Yes," he answered; "and you lead the procession!"

PASSION SUNDAY.

Beneath the shadow of the Cross
We meet again
To contemplate the Saviour's loss—
His children gain;
How love for us was freely shown
In pain and woe,
In sorrow borne by Him alone,
Which none can know.

Soon shall the Priest the Victim be
In sacrifice
Upon the tree of Calvary
Before our eyes.
Thou goest forth, O dearest Lord,
To shame and scorn,
Who shall Thy kingly might record
In crown of thorn?

And yet in weakness Thou art strong
To conquer sin,
Thy death shall banish all the wrong
And triumph win;
And so upon the veiled Cross
We look and see
Beneath the sorrow, shame, and loss,
Thy victory.

WILLIAM EDGAR ENMAN.

THE WAYSIDE CROSS.

A wayside cross at set of day
Unto my spirit thus did say:

"O soul, my branching arms you see
Point four ways to infinity.

"One points to infinite above,
To show the height of heavenly love.

"Two point to infinite width, which shows
That heavenly love no limit knows.

"One points to infinite beneath,
To show God's love is under death.

"The four arms join, an emblem sweet
That in God's heart all loves will meet."

I thanked the cross, as I turned away,
For such sweet thoughts in the twilight grey.

FREDERICK GEORGE SCOTT.

THE MENDING OF MAGINNIS.

A TRUE STORY.

FOR a dozen years or more, Johannes kept a roadside saloon, and it was his truthful boast that no saloon in the county was more quiet. Teamsters stopped for their morning or evening draught, returned to their wagons, and drove away. It was a rare thing to hear a voice from the bar, and singing was almost unknown. Saving one night, in a season of political excitement, I cannot recall anything that might fairly be termed a noise. Johannes meant to keep on good terms with his non-drinking neighbors, and each year his license application was signed by tax-payers who never spent a dollar at his bar but who preferred that he should occupy his old premises lest a troublesome successor might step in his shoes.

But all men have their annoyances, and Maginnis was a sore trial to the peace-loving Boniface. Maginnis never drank beer, he insisted on whiskey, and his drinks were numerous. His potations affected his temper and his tongue. He made personal and even profane remarks, customers were offended, and neighbors used to say that Maginnis might get the tavern-keeper into trouble. Johannes became coldly civil, and hoped that Maginnis would take the hint—a hope that died unfulfilled. Next he shoved Maginnis his liquor and scowled at him in silence, nevertheless Maginnis came to the saloon several times a day, and invariably said something offensive. Johannes became direct and even caustic in his remarks, requested Maginnis to discontinue his visits, stated that the revenue derived from Maginnis did not counterbalance the social disadvantages; but Maginnis was proof against expostulations and expletives. Day after day it was only too evident that Maginnis was a nuisance, and Johannes, not wishing to forcibly eject a customer and bring on a fight, was at his wits' end.

The idea of bribery suggested itself to the inn-keeper, and he offered a modest weekly stipend to Maginnis on condition that Maginnis would keep away from the saloon. Maginnis accepted, and, to the surprise of everybody, said, "I'll reform." More surprising still, he kept his pledge. A year later I met him in a barber-shop, and he entertained the barber and myself with a full account of his conflict with alcohol. Years of heavy drinking had weakened him, and his sufferings were great, but his will power was above the normal, and he struggled on until he emerged from his battle a hale and resolute man. It was the talk of the township. It seems highly improbable, but nevertheless it is true.

OLD PETE'S VISION.

A TRUE STORY.

IT cannot be claimed that Pete was a remarkable man, for his vices and virtues are to be found in every neighborhood. Pete was ignorant, stupid, coarse, intemperate, vain, and ungrateful; he was also honest, industrious, and sometimes generous. For about thirty years he lived in our vicinity, usually paying his rent, but sometimes falling into debt because of his drunken outbreaks. He fell sick, and I called on him. His wife stated that Pete had been somewhat flighty.

The poor little one-story house had a pleasant country view, and near the window stood three trees, which may possibly have recalled to Pete's mind some story or picture of the three crosses that stood on the hill of Calvary. He was sane enough to recognize me, and his conversation turned to sacred things.

"Since I've been sick," he said, "I've been looking out of the window, and I seen Jesus Christ fastened to that tree in the middle." He pointed and I looked toward the tree, for any speech savoring of religion from Pete was unexpected and full of interest. "He hung on that tree," Pete continued, "and a big wild animal scratched Him. Then after a while He came down from the tree, and I tell you it was beautiful to see how the little children crowded round Him."

As Pete said this, his face took on a new expression. He was surely not a poet, and the dullest campaign song would have been too profound for his understanding. Yet there was a light in his eyes, and a softening shade over his face. The man was not pretending to any sentiment beyond his actualities.

Pete has gone to another world, and I never pass the three trees without remembering his account of his vision.

EVERYWHERE the most capable men are Christian men.—*Unknown.*

Church Kalendar.



April 1—Fifth Sunday (Passion) in Lent.
 “ 8—Sixth Sunday (Palm) in Lent.
 “ 15—Easter Day.
 “ 16—Monday in Easter.
 “ 17—Tuesday in Easter.
 “ 22—First Sunday after Easter.
 “ 25—Wednesday. St. Mark, Evangelist.
 “ 29—Second Sunday after Easter.

CALENDAR OF COMING EVENTS.

Apl. 25—National Conference Ch. Clubs, Rochester; Pacific Coast Missionary Conference, Seattle; Dioc. Conv., Louisiana.
 May 15—Church Congress, Philadelphia.

Personal Mention.

THE address of the Rev. H. CLARKSON ATTWATER is changed from Blue Rapids, Kans., to the Rectory of St. Peter's Church, 308 E. Euclid Ave., Pittsburg, Kans.

THE address of the Rev. ALEXANDER COFFIN is still Redwood Falls, Minn., and will be so until Easter, when his resignation goes into effect.

THE Rev. GUY H. CROOK, formerly of Greenbrier Parish, W. Va., will assume charge of St. Paul's Church, Elm Grove, W. Va., on the Fifth Sunday in Lent.

THE Rev. W. S. DANKER resigns at Easter the charge of St. Paul's mission, Hopkinton, in the diocese of Massachusetts, that he may give all his time to his parish, Trinity Church, Milford, diocese of Western Massachusetts.

THE Rev. EDWARD ALFRED EVANS of Chadwicks, N. Y., has accepted a call to the rectorship of Trinity Church, Lowville, N. Y., and will enter upon his duties April 1st.

DURING the illness of the Rev. JOHN G. FAWCETT, rector of St. James' Church, Upper Montclair, N. J., the Sunday services are under the care of the Rev. W. H. C. Lylburn of Trinity School, Morristown.

THE Rev. H. ST. CLAIR HATHAWAY, vicar of Epiphany Chapel, Philadelphia, has been called to the rectorship of Grace Church, Lockport, N. Y.

THE Rev. CHARLES E. HUTCHINSON, vicar of the Church of the Ascension at the South End of Boston, has been called to the rectorship of Christ Church, East Orange, N. J., to succeed the Rev. Wm. W. Davis.

THE Rev. F. G. JEWETT has resigned the rectorship of the Church of the Holy Comforter, Kenilworth, Ill., on account of ill-health. Services are conducted by the Rev. T. S. Richey.

THE Rev. ROBERT M. KEMP has resigned as curate at old St. Paul's Chapel, New York City.

THE address of the Rev. A. WALLIS KIERULFF will be Riverside, Ill., after April 15th.

THE Rev. GEORGE WILLIAM LINCOLN has received a call to become rector of St. John's Church, Germantown, Pa., in succession to the Rev. Henry R. Gummy.

THE Rev. JOHN MCKINNEY of Westfield, N. Y., has accepted his call to Christ Church, Janesville, Wis.

THE Rev. C. N. SPALDING, D.D., has resigned St. Mark's mission, Pleasantville, N. J., and may be addressed at Memorial House, Episcopal Hospital, Front St. and Lehigh Ave., Philadelphia.

THE Rev. IRENAEUS TROUT has resigned the charge of All Saints' mission, Loveland, Colo.

THE resignation of the Rev. GEORGE G. WARE of the rectorship at Lead and Deadwood, S. D., has been accepted.

THE street address of the Rev. BURR M. WEEDEN, rector of St. Luke's Church, San Francisco, Cal., is changed to 2009 Jackson St.

AFTER a rectorship of thirty years, the Rev. EPHRAIM L. WHITCOMB has tendered his resignation of St. Paul's Church, Brookfield, Conn., to take effect at Easter, and will afterward make his home with his son, the rector of St. Paul's

Church, Poughkeepsie, N. Y., taking special charge of St. Andrew's mission.

ORDINATIONS.

PRIESTS.

NEBRASKA.—At Trinity Cathedral, Omaha, on the Third Sunday in Lent, March 18th, the Rev. GEORGE W. PALMER and the Rev. BURT C. CHANDLER, deacons, were advanced to the priesthood by the Bishop Coadjutor, acting for the Bishop of the diocese. The sermon was preached by the Rev. Henry B. Smith of Falls City, and the candidates were presented by Canons Davidson and Marsh, the Dean of the Cathedral acting as master of ceremonies. The Rev. Mr. Palmer, who has been in charge of St. Stephen's Church, Ashland, and the Rev. Mr. Chandler, who has been serving St. Mary's Church, Nebraska City, now become rectors of these respective parishes.

DIED.

ELDERKIN.—At Coeur d'Alene, Idaho, March 7th, 1906, ANNA BRECK ELDERKIN, wife of H. R. Elderkin, M.D., and niece of the late Rev. James Lloyd Breck, D.D.

NILES.—Entered into the rest of Paradise, at Trinity rectory, Columbia, S. C., on March 15th, MARY WEBSTER PARKER, beloved wife of the Rev. Charles Martin NILES, D.D. Interment in Trinity churchyard.

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 or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

CATHOLIC-MINDED PRIEST, General Theological Seminary B.D., musical, experienced in catechetical and Sunday School work, and work with young people, desires curacy, preferably where he can specialize along those lines. Address: S 1, LIVING CHURCH, Milwaukee, Wis.

PRIEST, OF WIDE EXPERIENCE as a parish priest, who has for the past nine months served as curate *pro tem* in a large city parish, will be free at Easter. High Churchman; musical; *extempore* preacher. Address: A. P., care LIVING CHURCH, Milwaukee.

BY CANADIAN RECTOR, parish of no great distance from border. Good visitor; musical, and interested in Sunday School, young men, and sailors. Can be free at Easter. Salary expected, \$1,000 with free rectory. Age, 38. References given. Write at once. Apply: A. W., LIVING CHURCH, Milwaukee.

HOSPITAL SUPERINTENDENT desires position, June first. References. Address: H., LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER of Eastern city church desires change, May 1st or later. Thoroughly experienced, accomplished player, fine trainer; highest qualifications. Address: H. J., 1236 Spring Gardens, Philadelphia, Pa.

FOR COMING SEPTEMBER, position is wanted in boarding school by trained nurse, clergyman's daughter, experienced. Address: M. S., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wants position in New York state or the West. Fifteen years' experience in training boys' voices and mixed choirs. References. Address: CHURCHMAN, 4301 Haverford Ave., Philadelphia, Pa.

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

ORGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

CHOIRMASTER AND ORGANIST in parish in vicinity of New York City. Address: "E.R." LIVING CHURCH, Milwaukee.

STUDENT LAY READERS WANTED for promising missions in District of Laramie. Interesting work, a bare living; help in studies for Holy Orders. Particulars: ARCHDEACON COPE, Kearney, Neb.

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

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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.

ACKNOWLEDGMENT.

Boise, Idaho, March 21, 1906.

The Rt. Rev. J. B. Funsten, Bishop of Boise, desires to acknowledge receipt of the following pledges and cash to date, for the Bishop Tuttle Church House, which is to be erected in the city of Boise, to be a centre for diocesan and local work of the Boise District:

Mrs. H. C. Reese, \$1.; Mr. Cortlandt deP. Field, \$100; Mrs. Helen R. H. Stickney, \$100; Mr. Cortlandt F. Bishop, \$100; Mrs. Florence V. C. Parsons, \$100; Rev. Henry Jones, \$1; Rev. T. C. Hudson, \$15; In Memoriam Mrs. Ann Cooper Pomeroy of Cooperstown, N. Y., by her granddaughter, Miss Katherine L. Mather, \$50; Miss F. A. Loomis, \$1; Mr. Clement M. Seaman, \$10; Rev. I. T. Osborne, \$5; Bishop Millsbaugh, \$5; Mr. W. P. Richards, \$50; Bishop Williams, \$1; Bishop Edsall, \$5; Bishop Brown, \$2.10; Bishop Griswold, \$10; Rev. P. M. Boyden, \$1; Owyhee County, Idaho, \$10; Rev. Samuel Unsworth, \$5; Bishop Doane, \$10; Bishop Nelson, \$25; Mr. T. J. Beard, \$2.50; Bishop Lawrence, \$50; Mrs.

Eva S. Cochran, \$100; Rev. L. W. Batten, \$10; St. John's, Bellefont, Pa., \$1.50; Bishop Vinton, \$10; Rev. J. T. Carter, \$2; Texas, \$0.05; Rev. Llewellyn Caley, \$10; Rev. B. O. Baldwin, \$5; Bishop and Mrs. Peterkin, \$25; Rev. J. H. Babcock, \$5; Rev. F. Bennett, \$2.50; Rev. Dr. Alexander Mann, \$50; Bishop Burton, \$10; Mr. and Mrs. G. C. Hunting, \$5; Rev. C. E. Farrar, \$1; Rev. Hobart Chetwood, \$1; Woman's Auxiliary, Platteville, Wis., \$1; Rev. Dr. G. H. Davis, \$25; Miss A. F. Cornell, \$1; Rev. John Cornell, \$2; Rev. T. J. Drumm, \$5; Rev. E. N. Goddard, \$10; Rev. A. F. Dealey, \$1; Rev. James Dobbins, \$10; Bishop Vincent, \$10; Mr. Albert Murer, \$5; Rev. W. J. Dixon, \$1; Rev. H. E. Cotten, \$1; Rev. C. B. Ackley, \$2; Miss Katharine L. Hamersley, \$50; Mr. Louis G. Hamersley, \$50; Rev. F. B. Avery, \$1; Rev. Dr. C. W. Leflingwell, \$25; Rev. W. A. Brewer, \$5; Mr. J. P. Tate, \$20; Crescent, Nevada, \$10; Rev. A. W. Mann, \$1; Church of the Redeemer, Cannon Falls, Minn., \$2.50; Rev. J. R. Holst, \$0.22; Rev. and Mrs. Isaac Dawson, \$2; Bp. Tuttle S. S. Class, St. Clement's, Brooklyn, \$5; Rev. Martin Damer, \$2; Rev. F. J. Clerc, \$1; Rev. T. D. Phillipps, \$1; Rev. R. A. Heath, \$0.50; Memorial S. S., Baltimore, \$10; Rev. J. McA. Harding, \$10; Mr. Robt. H. Gardiner, \$10; Morristown, N. J., \$5.10; Rev. Dr. Maisson, \$5; Rev. Dr. Perry, \$5; Rev. W. W. Green, \$1; Rev. Theodore Sedgwick, \$10; St. Peter's S. S., Smyrna, Del., \$5; Rev. E. L. Goodwin, \$1; Rev. Alfred R. Hill, \$1; Rev. A. W. Farnham, \$2; Rockford, Ill., \$1; Mrs. Mary E. Emery, \$50; Bishop Leonard, \$10; Rev. Daniel Goodwin, \$5; Rev. J. B. Lawrence, \$1; Rev. Dr. J. S. Kedney, \$5; Mrs. Sarah A. Kedney, \$5; Rev. H. M. McIlhany, Jr., \$2.50; Rev. R. H. Murphy, \$1; Bishop Horner, \$1; Rev. W. B. Bodine, \$25; Rev. T. J. Packard, \$2; Rev. G. P. Burselon, \$3; A Friend in Washington, D. C., \$2; Rev. J. N. Rippey, \$1; Rev. Arthur Sloan, \$1; Rev. Arthur Lawrence, \$25; Rev. Sydney Smith, \$1; Rev. W. H. Tomlins, \$0.25; Ven. J. T. Russell, \$25; Bishop McCormick, \$2.50; Rev. Elwood Worcester, \$25; Woman's Auxiliary, Bruton Ch., Williamsburg, Va., \$5; Rev. L. H. Schwab, \$5; Dr. E. L. Wyman, \$10; Rev. C. A. L. Richards, D.D., \$5; Rev. E. Ashley, \$5; St. John's S. S., Kingston, N. Y., \$6; Rev. J. F. Ribble, \$5; Rev. M. A. Barber, \$5; Rev. John C. Seagle, \$1; Rev. H. A. McNulty, \$1; Rev. Lewis Nichols, \$1; Rev. David W. Howard, \$10; St. Mary's School, Raleigh, N. C., \$2; Niagara Falls, \$0.25; St. Alban's S. S., Florence, Col., \$1; Mrs. J. M. McBride, \$1; Trinity S. S., Manassas, Va., \$5; Rev. Herman Page, \$2; Rev. W. M. Sidener, \$1; Rev. C. L. Mallory, \$3; Rev. E. M. Thompson, \$2; Judge and Mrs. M. L. Stephenson, \$5; St. John's Parish, Helena, Ark., \$5; Rev. D. W. Wise, \$1; Rev. J. B. Mead, \$1; Rev. George B. Hopson, \$5; Mr. W. S. Bruce, \$50; Rev. W. S. Short, \$5; St. Paul's Memorial Ch., Overbrook, Pa., \$5; Rev. W. H. Weeks, \$1; Rev. A. M. Abel, \$2; Rev. John Cornell, \$5; Rev. U. B. Thomas, \$5; Mr. Gardiner Wetherbee, \$25; Rev. C. M. Pierce, \$5; Rev. J. B. Van Fleet, \$2; Rev. F. J. Bassett, \$3; All Saints' Mission, Attleboro, Mass., \$1; Rev. A. B. Kinsolving, \$5; Rev. J. N. Lewis, Jr., \$5; Rev. Dr. Russell, \$5; Concert, Boise, Idaho, \$193.10; Rev. W. H. Neilson, \$10; Rev. R. A. Curtis, \$2.50; Rev. P. W. Reed, \$2.50; Deaf Mute Mission, St. Louis, Mo., \$3; Woman's Auxiliary, Pt. Pleasant, W. Va., \$1; Mr. James L. Houghteling, \$100; Mr. George C. Thomas, \$1,000; Rev. C. H. Vandynne, \$1; Bishop Rowe, \$5.25; Rev. H. R. Fell, \$1.35; Woman's Auxiliary, St. Mark's Ch., Dorchester, Mass., \$3.10; Mrs. Geo. H. Corliss, \$10; Rev. Louis Tucker, \$0.25; Willimantic, Conn., \$0.50; Rev. Bowyer Stewart, \$2; C. M. C., W. Va., \$1; Rev. C. H. Hathaway, \$1; Rev. R. W. Hogue, \$5; Bishop Gray and Convocation of Southern Florida, \$27.30; Immanuel Ch., Garret, Ind., \$3.60; Bishop Gillespie, \$25; Parishioner, Immanuel Ch., Wilmington, Del., \$15; Rev. W. E. Rambo, \$10; Bishop Whittaker, \$100; Bishop Courtney, \$50; Rev. Geo. Stockdell, \$1; Rev. A. O. Weymouth, \$5; Rev. A. F. Randall, \$5; Rev. James B. Halsey, \$5; St. Agnes' Ch., Miami, Fla., \$4; Mrs. John Carter Brown, \$200; Bishop Potter, \$100; Messrs. C. P. and R. A. Robinson, \$25; Rev. G. H. Brigham, \$5; Rev. H. S. Powers, \$3; Bishop Capers, \$10.25; Rev. C. S. Walker, \$1; "Trinity Circle," Greenport, L. I., \$5; Rev. M. J. Hersey, \$1; St. Andrew's S. S., Meriden, Conn., \$20; St. John's, Worcester, Mass., \$2; Mrs. A. H. Saville, \$2; Mrs. A. E. Cornford, \$1; Bishop Partridge, \$2.50; Rev. J. S. Huntington, \$5; Rev. M. M. Moore, \$1; Rev. Dr. C. Walker, \$2; Mr. Wm. G. Low, \$100; Rev. C. O. Pruden, \$1; Rev. H. B. Hitchings, \$25; Miss Sadie M. Brown, \$7; Rev. E. Dollo-way, \$2; Rev. W. A. Pearman, \$2; St. Peter's,

Rockland, Maine, \$0.50; Bishop Brewster, \$10; Rev. W. S. Bishop, \$5; Miss Helen S. Wright, \$2; Mr. and Mrs. J. W. Reynolds, \$2; St. Paul's Congregation, Batesville, Ark., \$8.52; Rev. A. A. McAlister, \$5; Mr. Geo. R. Pope, \$1; Ladies' Benevolent Association, Christ Ch., Manlius, N. Y., \$2; Miss Henrietta F. Scheetz, \$10; Miss Ida Funsten, \$5; Rev. W. A. Johnson, \$2; Mrs. A. H. Sawyer, \$10; Mr. J. P. Benkard, \$5; Mrs. A. E. Bent, \$100; Mrs. Crittenden McKinley, \$10; Miss Mary L. Bent, \$10; St. Luke's, Catskill, N. Y., \$26; Rev. W. S. Claiborne, \$5; Girls' Friendly Society, All Saints', Milwaukee, Wis., \$5; Mr. John M. Locke, \$10; Rev. W. C. Hicks, \$1; Missionary Service, Trinity Ch., diocese of California, \$93.51; Bishop and Mrs. Funsten, \$100; Mr. Maturin L. Delafield, \$25; St. Agnes' Chapel, New York, \$25.

Total amount of pledges and cash, \$4,209.30.

Total amount needed, \$20,000.

All contributions should be sent to BISHOP FUNSTEN, Boise, Idaho.

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.

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

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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.

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The average salary of a clergyman of the Church is about \$600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on \$300 and \$400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

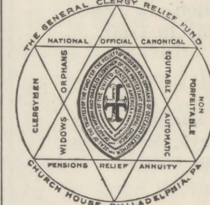
An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole

Church. Its distinguishing marks are official character and freedom from limitations.

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The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. McCURE,
Assistant Treasurer.

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That the Death of Christ was a Sacrifice for the sins of the world, and that through the Blood of Christ we have the forgiveness of sin, has been *verified* in the actual experience by the Christian Church. Nothing is more real than the sense of guilt; and there have been multitudes of men who have been filled with anguish by it. They have found no relief, while they endeavored to increase the bitterness of their sorrow for sin. . . . They prayed—sometimes with passionate earnestness—but God seemed far away. They had sinned; it seemed as if no power on earth or in heaven would break the iron chain which bound them to their sins. At last they saw that Christ had died for their sins; and then the shadow broke and passed away; the light of God shone upon them; they knew that they were forgiven. It is a wonderful experience. No one who has not passed through it can imagine its blessedness. It is an experience that seems impossible until it is actually known; and then the reality of it is one of the great certainties of life. When I discover that I am forgiven I will condemn my sin—condemn it perhaps more sternly than ever. . . . I abhor it as I may ever have abhorred it before; . . . but when I approach God through Christ as the Propitiation of my sin, the guilt of it crushes me no longer; God is at peace with me; I have perfect rest in His love.—R. W. Dale.

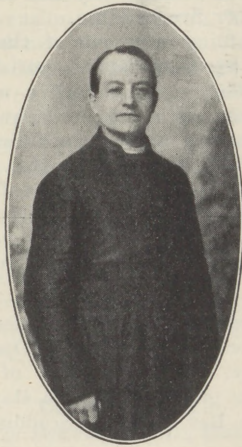
IT WOULD SEEM as if very few of us give this power of kind words the consideration which is due to it. So great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we still what we are! It seems incredible. Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach.—Frederick W. Faber.

ONE THING is indisputable: the chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—Lucy C. Smith.

The Church at Work

NEW VICAR AT HOLY CROSS, NEW YORK.

THE NEW VICAR of Holy Cross Church, Ave. C. and Fourth Street, New York, is the Rev. Maurice W. Britton, who comes to New York from St. Catharine's, Ontario, in the diocese of Niagara, where he was rector of



REV. M. W. BRITTON.

St. Barnabas' Church. Mr. Britton's entire ministry since his ordination in 1888 has been spent in that diocese in only two parishes, having been missionary at Port Maitland until 1896 and rector of St. Catharine's since the latter year.

NEW ENGLAND CONVENTION OF B. S. A.

THE NEW ENGLAND Junior and Senior Chapters of the Brotherhood of St. Andrew held a very successful annual meeting at St. James' Church, New Bedford, beginning on the evening of Friday, March 16th; and while the opening service was not very largely attended, the numbers were greatly increased by Saturday, when the incoming trains brought large delegations.

The first evening was devoted to an informal reception tendered the delegates by the rector of the parish, the Rev. H. E. Robbins.

Saturday began with the Holy Communion at eight o'clock. At ten the delegates reassembled. Conspicuous among the officers were President Robert H. Gardiner, National Secretary Herbert Carleton, and National Treasurer C. C. Payson, all from Boston. Edmund Billings, chairman of the Council, was unable to be present because of illness. The opening address was made by Mr. Robbins, who extended cordial greetings to the delegates. The report of the secretary of the Local Assembly, Herbert F. Blogg of New Haven, Conn., stated:

"We have five senior local assemblies in New England—one in the diocese of Connecticut, one in each of the four cities of Boston, Providence, Essex, and Hartford. We have also two junior local assemblies, Boston and Providence, and two others talked of. Massachusetts has 48 senior chapters and 17 juniors; Rhode Island 18 senior and nine juniors; Maine six senior and one junior; Vermont three senior and three junior; New Hampshire four senior and one junior; Connecticut 23 senior and 13 junior—102 senior chapters and 44 junior chapters; a total of 146 chapters with 1,262 members, composed of 858 senior members and 404 junior members." The remaining part of the secretary's report gave an account of the work carried on by the Brotherhood, including work in hospitals, almshouses, and at summer resorts.

Mr. Blogg read a letter from Edward C. McAllister of Franklin, Tenn., late secretary for New England, in which the writer expressed the hope for continued good work of the Brotherhood. Mr. Blogg closed his report with an appeal to make the coming year the best one and the New England Assembly the strongest in the country.

The following officers of the Local Assembly were chosen without opposition:—Secretary, Mr. Westfeldt, New Haven, Conn.; Treasurer, Nathan T. Holbrook, New Haven, Conn.; Chaplain, Rev. H. E. Robbins, New Bedford; Mr. Blogg was tendered a vote of thanks for his efficient services, and in reply he extended his best wishes for the success of the Local Assembly and asked for its prayers for himself and his family in the new home in Montana, whither he is going for the benefit of the health of his family.

A letter was read from W. R. Feason from Memphis, Tenn., telling of the active preparations which are being made in that city for the annual convention of the Brotherhood to be held next October, and extending greetings to the Local Assembly; also a telegram from W. A. Lingley of Boston, expressing his regret at not being able to be present. The general conference was presided over by Evan Crocker. The subject, "The Brotherhood in New England," was divided into two sections, "Its Position To-day" and "Its Possibilities," and discussed by the national officers. Mr. Carleton, who took the first subject, urged the members of the Brotherhood to give themselves to the work. The Brotherhood in New England, he said, was not doing all it should, and he asked each individual member and each chapter to press forward and make their chapter the best.

President Gardiner said that now is the time to reach out and make the Brotherhood stronger in New England, where, he said, it is not as strong as it should be. It is possible, he said, to bring every man and every boy in New England to acknowledge God as his father. It is also possible, he said, to establish the Kingdom of God in New England. Each individual must struggle and work at the problem how best to combat intemperance, unchastity, dishonesty, and injustice.

In the afternoon junior work was discussed. Thomas Wheelan of Pawtucket, R. I., and W. Blair Roberts of Middletown, Conn., being the principal speakers. At a subsequent conference the topic "What Can Be Done to Inspire Greater Individual Effort" was considered in detail. After supper served in the parish house, there was a service of preparation for the Holy Communion which was celebrated Sunday morning.

A feature of the Sunday morning service was the sermon by the Rev. Sherrard Billings, associate rector of St. Paul's, Boston. His subject was "The Cheerfulness of a Religious Life." He called attention to the erroneous idea some people have of membership in a religious organization as implying an entire change of life and almost a change of one's expression. In reality a Christian life means a more cheerful life than any other kind. Mr. Billings referred to the various instances in the Bible where the words *joy* and *cheerfulness* are used in giving expression to the life of a Christian, and closed with telling the Brotherhood men how they might increase the success of their endeavors by appropriating to themselves the joy of the Church before people, that it might appear more attractive.

In the afternoon there was a conference on "The Extension of the Brotherhood," con-

sidered under two heads: "By Prayer," discussed by President Gardiner; and "By Work," by James H. Falconer of New York. "Christian Citizenship" formed the principal topic at the evening service, and among those who made addresses were the Rev. Malcolm Taylor of St. Thomas' Church, Taunton, and Rathbone Gardner of Providence, the first confining himself to citizenship "Within the Church," the latter "In the Nation."

Mr. Gardiner, especially, had much to say of value to the layman. He combated the idea that religion and politics should be separated. His proposition was that no man could be a Christian without performing the duties of citizenship to the best of his ability, these duties involving the necessity of applying to political questions the principles of Christian religion. "Our religion," he declared, "must be crowded into our political life, and our political acts must be governed by the same sense of right as our cast in the Church. Under our form of government, those of us having the right of suffrage cannot shift our responsibility for the general well-being. The man who fails to vote, to inform himself of the issue and allows his duties to be performed by others less capable, is open to rebuke from any one who suffers as a result."

Mr. Gardiner instanced such measures as the Railroad Rate Bill, the Statehood Bill, and the Railroad Bill, which he said should be considered by everyone from the standpoint of Christianity. He said that the spirit of commercialism should be fought against, and pointed out that the making of laws should be followed by all citizens. "The man who doesn't want to dabble in dirty local politics," it seems to me, is deserting his neighbor in the latter's hour of need."

For the Brotherhood members, Mr. Gardiner said: "The greatest criticism that can be made of the Brotherhood is that it may have a tendency to make a man satisfied with a certain limit of religion. If a man merely fulfils the obligation of his pledges, he is making a great mistake. Every man in the Church ought to feel that on him rests the responsibility of doing all the Church's work. While the object set before us is worthy of our best efforts, yet we have no right to let that limit our activities or endeavors."

PROGRAMME OF THE CHURCH CONGRESS.

PHILADELPHIA, MAY 15-18, 1906.

TUESDAY, May 15, 10:30 A. M.—Holy Communion in St. James' Church. Opening address by the Rt. Rev. Geo. W. Peterkin, D.D., Bishop of West Virginia.

8:15 P. M.—Topic: "The Problem of Child Protection." Prof. James H. Dillard, New Orleans, La., Prof. S. M. Lindsey, New York, *writers*; the Hon. U. L. Marvin, Akron, O., Mr. Evert J. Wendell, New York, *speakers*.

WEDNESDAY, May 16, 2:30 P. M.—Topic: "The Relation of Art to Religion and Life." Prof. John F. Weir, New Haven, Conn., Mr. Dunkin Van Rensselaer Johnston, Albany, N. Y., *writers*; Mr. Elliott H. Daingerfield, New York, Mr. R. Clipman Sturgis, Boston, *speakers*.

8:15 P. M.—Topic: "The Ethics of Legal Practice." The Rt. Rev. Samuel C. Edsall, D.D., Bishop of Minnesota, the Hon. Alton B. Parker, New York, *writers*; Mr. Rathbone Gardner, Providence, R. I., Mr. L. Allison Wilmer, La Plata, Md., *speakers*.

THURSDAY, May 17, 2:30 P. M.—Topic: "The Idea of God." The Rev. R. A. Holland, D.D., St. Louis, Mo., the Rev. R. W. Micou, D.D., Alexandria, Va., *writers*; the Rt. Rev. Thos. F. Gailor, D.D., Bishop of Tennessee, the Rev.

Stewart Means, D.D., New Haven, Conn., *speakers*.

8:15 P. M.—Topic: "Liberty and Limits of Creed Interpretation." The Rev. Frederick Palmer, Andover, Mass., the Rev. Beverly D. Tucker, D.D., Norfolk, Va., *writers*; the Rev. Geo. Thomas Dowling, D.D., New York, the Rev. J. Lewis Parks, D.D., New York, *speakers*.

FRIDAY, May 18, 10:30 A. M.—Topic: "Adaptation of Christianity to Japanese Life." The Rev. Theodosius S. Tyng, Tokyo, Japan, the Rev. E. M. McGuffey, Elmhurst, Long Island, *writers*; the Rev. Leslie E. Learned, Ridge-wood, N. J., the Rev. Elwood Worcester, D.D., Boston, Mass., *speakers*.

2:30 P. M.—Topic: "How Shall Society Punish Moral Offences?" The Rt. Rev. Wm. N. McVickar, D.D., Bishop of Rhode Island, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, *writers*; the Rev. C. F. J. Wrigley, D.D., Brooklyn, N. Y., Doctor Hamilton W. Mabie, Summit, N. J., *speakers*.

DEATH OF DR. COIT.

THE DEATH of the Rev. Joseph H. Coit, D. D., LL.D., rector of St. Paul's School, Concord, N. H., occurred at Camden, S. C., on March 17th. Dr. Coit was a brother of the famous founder of St. Paul's School, and was hardly second to the latter in fame as an educator. He was born at Wilmington, Del., September 11, 1831. He was graduated at St. James' College, Maryland, in 1851, and was ordered to the diaconate in 1854 and advanced to the priesthood in 1855 by Bishop Whittingham of Maryland. His early ministry was spent, first as assistant Professor, then as Professor, at St. James' College, in the chairs of mathematics and physics. He became chaplain of Hobart College in 1864, and resigned that post a year later to accept the vice-rectorship of St. Paul's School, his brother, Dr. Henry A. Coit, being then the rector. He succeeded the latter at his death in 1895. Dr. Coit has made a noble name for himself by his educational work, and the fine work at St. Paul's School was energetically carried forward under his administration.

DEATH OF THE DEAN OF ONTARIO.

THE DEATH of Dean Smith of St. George's Cathedral, Kingston, Ont., took place at his residence, March 20th. He was taken ill with paralysis while preaching in the Cathedral, the previous week.

The Very Rev. Buxton Birbeck Smith was the son of the late Rev. J. Smith, who was for many years rector of Sutton and rural dean of Brome, diocese of Montreal. Dean Smith was born in 1846, and was educated at Bishop's College, Lennoxville. He took his M.A. degree in 1875, and D.D. in 1895. He was ordained to the diaconate by Bishop Oxenden of Montreal in 1869 and to the priesthood two years later. Dr. Smith's first field was on the Upper Ottawa, where he was a missionary for over eight years. In 1885 he was appointed rector of St. Peter's parish, Sherbrooke, diocese of Quebec, from which he went to become rector of St. George's Cathedral, Kingston. In 1892 Dr. Smith was appointed a canon of St. George's, Kingston, and in 1893 Dean of Ontario. He leaves a widow and one daughter. He has been rector of the Cathedral for twenty years.

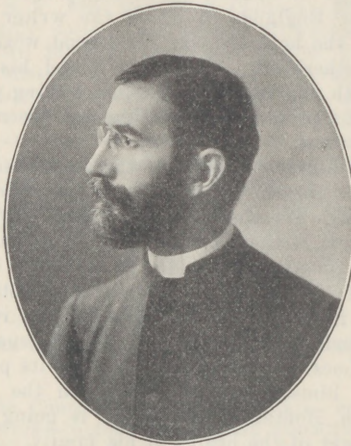
KANSAS CHURCH BURNED.

GRACE CHURCH, Winfield, Kan. (Rev. R. C. Talbot, Jr., rector), was seriously damaged by fire after the morning service of Sunday, March 11th. The furnishings and windows were saved and it is possible that the organ may be repaired, but the building itself is nearly a total loss. The insurance of \$1,200 is quite inadequate to make the loss good.

WISCONSIN RECTOR-ELECT.

THE REV. JOHN MCKINNEY of Westfield, N. Y., has accepted his call to the rectorship of Christ Church, Janesville, Wis., and will assume charge shortly after Easter.

Mr. McKinney was graduated at Hobart College in 1884 with the degree of B.A., taking that of M.A. also in 1887, in which year he was graduated from the General Theolog-



REV. JOHN MCKINNEY.

ical Seminary, and was ordained deacon by the late Bishop Littlejohn, who advanced him a year later to the priesthood. Nearly the whole of his ministry has been spent in the rectorship of St. Peter's Church, Westfield, in the diocese of Western New York.

Pending the entrance of the new rector upon his duties, services at Christ Church are being conducted by the Rev. Francis Vey.

ALBANY.

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

Trustees Incorporated.

A BILL has been introduced into the State Legislature of New York, incorporating "The Trustees of the William Crowell Doane Fund for Christian Work in the Diocese of Albany." The incorporators include Bishops Doane and Nelson; the Rev. Walton W. Battershall, D.D., of Albany; the Rev. Edgar A. Enos, D.D., of Troy, N. Y.; Mr. Robert C. Pruyn of Albany; George P. Hilton of Albany, and Robert W. Thompson of Troy, and their successors. The object of the corporation is stated as "the establishment, maintenance, and management in the city of Albany of a school or schools, or other educational, religious, or charitable works or institutions, with convenient buildings to be used in connection therewith; the same to be maintained and conducted in accordance with the doctrines, discipline, and worship of the Protestant Episcopal Church in the said diocese of Albany."

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Lent at Asheville.

IN A SERIES of special services especially for men, held at Trinity Church, Asheville, on Thursday nights during Lent, the rector, the Rev. Walter C. Whitaker, is speaking on the following topics, respectively: "What Religion Is," "What Revelation Is," "Creed and Faith," "The Church and the Individual," "Personal Responsibility," "Christ's Atonement," "The Bread of Life."

CENTRAL NEW YORK.

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

Improvements at Pulaski.

CONSIDERABLE improvement is to be made in the edifice of St. James' Church, Pulaski (Rev. J. O. Ward, rector). The church will be raised and veneered with brick and a foundation of stone erected with a basement

arranged therein. It is hoped that a parish house may follow in the not distant future.

CHICAGO.

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

Death of Mrs. O. L. Spalding—Lenten Addresses—B.S.A.—Lent at Grace Church.

AFTER an illness of only two days, Mrs. Kate Sedgwick Spalding, widow of O. L. Spalding, died at her home in Chicago.

Although she was past her sixty-eighth year, Mrs. Spalding enjoyed exceptional health until last Friday morning, when she complained of a sudden attack of acute indigestion. She sank rapidly and died in the presence of her five children.

Mrs. Spalding was one of the original members of St. Chrysostom's parish, having formed the organization with a number of representative north side men and women shortly after her arrival in Chicago from Rochester, N. Y., forty years ago.

She was the first president of the Woman's Auxiliary of the parish and was constantly active in her Church work. The funeral was held from St. Chrysostom's Church.

ONE OF THE SPEAKERS last week at the noon-day services at the Chicago Opera House was the Rev. Canon Davidson of Toronto, who was the guest during his stay in Chicago of the Rev. Charles Scadding at La Grange, Ill.

SOME little time ago the Brotherhood chapters of the various parishes on the "North Shore" determined to hold meetings at regular intervals in each of the parishes of the district, particularly in those where there was no regular organized chapter. The first meeting of this kind was held on Thursday evening, March 22, at the Church of the Holy Spirit, Lake Forest. About 40 men, including several of the clergy, were pleasantly entertained at supper by the men of the Church of the Holy Spirit, after which addresses were made by Mr. John Smale, Rev. A. G. Richards, Rev. H. G. Moore, Rev. P. C. Wolcott, and others.

GRACE CHURCH, Chicago (Rev. W. O. Waters, rector), has inaugurated this Lent, noonday services for business men and women employed in that vicinity. These services are being held in the new memorial chapel and are conducted by the city clergy. The attendance has been good and is steadily increasing, as the fact that they are being held becomes more and more known.

Business is rapidly pushing its way into this downtown district, and it is predicted that in the near future the chapel will be insufficient to accommodate the worshippers at the noon hour in Lent, and the larger church building will be filled.

The Rev. Charles Scadding's lectures at Grace Church are being very well attended. Over 300 were present last week.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

New Missions in Denver—Progress at Divide—Convocation at Pueblo—Greeley.

A NEW MISSION was established in Denver at the corner of Arapahoe and 27th Streets, last Sunday morning by the city missionary, the Rev. C. I. Mills. The mission will be known as St. Mary's, and an active Sunday School will at once be placed in operation under the direction of Mr. Fraser of Trinity Memorial Church. The Church of the Ascension in the same city has been elevated to the status of an organized mission and has moved its location from Corona Street to the corner of Sixth and Gilpin, where lots have been purchased upon which a church building will be erected when it may seem practicable. At present services are held in a tent.

DIVIDE is a mountain town of 250 inhabi-

tants, 22 miles from Manitou. A year ago the Rev. B. W. Bonell began holding services in the school house. During the year a neat frame church has been built and furnished at an expense of \$800. With the exception of a few gifts and \$100 from Manitou, the amount has been raised in Divide. The church is entirely free of debt. During the year twenty adults have been baptized, and the Bishop at his first visitation confirmed a class of nine. The Church provides the only religious services at Divide.

THE REV. B. W. BONELL preached the sermon at the opening Evensong of the Convocation of the Southern Deanery at the Church of the Ascension, Pueblo, on March 14th. Papers read next day treated of Early English Church History, in which the Rev. J. W. Heal spoke on British Christianity, and the Rev. Benjamin Brewster on Roman and Celtic Christianity. Speakers at the closing missionary meeting were the diocesan missionary, Rev. T. A. Schofield, and the Rev. Messrs. Benjamin Brewster and B. W. Bonell.

NEARLY \$300 has been spent within the last year in improvements at Holy Trinity Church, Greeley, by the local guild. The work includes painting and shingling of the church.

CONNECTICUT.

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

Death of E. R. Lampson.

MR. EDWARD RUTLEDGE LAMPSON, long a resident of Waterbury, died at Hartford, on March 17th. That city had been of late years his home. He was for many years a vestryman of St. John's, Waterbury, serving also as warden. His funeral was attended from St. John's.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Improvements at Cleburne.

AT CLEBURNE, the Church of the Holy Comforter (Rev. H. H. Johnston, rector), has been carpeted and decorated, and at Easter the following gifts are expected to be in place: a new oak altar and reredos, a rood screen, pulpit—a rare article in a Texas church—a lectern and choir stalls, also a costly chalice and paten. The Boys' Brigade has reached the limit of fifty, with many more asking admission. Plans have been adopted for extending the recently erected parish hall to 90 ft., eastward—over the site of the present rectory, which will be moved back and rented out—and the addition fitted for a gymnasium, with swimming pool. To the south of, and connecting with, will be a two-story building with kitchen, hall, bathroom, and dressing room down-stairs, and, over them, the priest's apartments. All this work, undertaken within the last eighteen months, in addition to that recently noted, renders this parish conspicuous in the history of the diocese.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

A Missionary Gift.

A COMMUNICANT of the Church of the Heavenly Rest, New York City, recently made a thank offering in the shape of a sterling silver chalice and paten, to be used in the missionary field of the Rev. Joseph Richard Alten. The gift is a valuable one and much appreciated by the people of the various missions. Ultimately it is to be the property of Gethsemane mission, Graceville.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Progress at St. Augustine.

ON SUNDAY, the 4th inst., the Bishop visited Trinity Church, St. Augustine (Rev. L. Fitz-James Hindry, rector), and blessed

the new choir stalls, pulpit, and chancel rail that have recently been installed.

During the past year many improvements have been made in this fine old church, the oldest in the state. A magnificent Tiffany window has been placed in the baptistery, the gift of Mr. J. H. Hewson, a devoted Churchman who is a winter resident in St. Augustine. The subject is taken from Acts x. 4, the angel appearing to Cornelius. The baptistery has been newly painted and the floor laid in mosaic, the gift of the Woman's Guild, forming a fit setting for the window and also for the beautiful marble font, a memorial to the late Bishop Rutledge. The new choir stalls, pulpit, and chancel rail are in quartered oak, specially designed to harmonize with the furniture of the sanctuary. The work has been most satisfactorily carried out by the ecclesiastical department of the Manitowoc Seating Works. The carving is exquisitely done. The choir stalls are the gift of Mr. Josiah James, a life-long parishioner, in memory of his wife, Mrs. Rosalie Meeker James, who died March 7, 1905. The chancel rail is erected by Mr. Albert Lewis, also a parishioner, in memory of a son; while the pulpit is the gift of St. Agnes' Guild, one of the guilds of the parish.

FOND DU LAC.

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

Gift at Oconto—Gift at Stevens Point—Notes.

THE REV. FRANK A. SANBORN, vicar of St. Mark's Church, Oconto, has recently received from friends in Milwaukee a beautiful silver sanctuary lamp, and a tabernacle for the chapel altar, on the door of which is a finely executed figure in oxidized silver of our Blessed Lord on the cross. The Bishop Coadjutor blessed them at his recent visitation, and reserved the Blessed Sacrament.

Steps are being taken by the vestry to purchase a fine property within a block of the church, for use as a vicarage; and about half the cost has already been secured, outside the parish.

THE ARCHDEACON of Fond du Lac, the Ven. S. W. Fay, has presented the Church of the Intercession, Stevens Point, with two life-size images, one representing St. Nicholas, the patron saint of the parish, and the other the Blessed Virgin. They were blessed and put in place last Sunday by Bishop Weller, assisted by the Archdeacon and by the rector of the parish, the Rev. M. N. Ray. Archdeacon Fay is now taking Dr. Webb's classes at Nashotah in Dogmatic Theology and Morals. He took up the work after Dr. Webb had been consecrated Bishop Coadjutor, and will continue in temporary charge of the classes until June.

THE RECTORS of All Saints', Appleton, and Christ Church, Green Bay, are exchanging places on the Wednesday evenings during Lent. Mr. Foster is giving a course of lectures on the history of the English Church, and Mr. Delany a series of addresses on "Popular Objections to the Episcopal Church." The subjects dealt with are: "Too formal," "Too worldly," "Too unprogressive," "A Class Church," "Too Catholic," "Too Protestant."

SEVERAL new clergy have lately taken up work in the diocese. The Rev. Samuel Day has reopened the beautiful new church at New London, which had unfortunately been closed for several months owing to the impossibility of securing a vicar. The Rev. J. M. Johnson of Chicago has succeeded Archdeacon Babcock in the important missionary centre at Rhinelander. The Rev. Mr. Ferguson has taken up the work at Chilton and Hayton, which was recently left vacant by the Rev. R. Stahley removing to Medford.

THE NEW All Saints' Church, Appleton, is now completed, with the exception of the upper part of the tower. It is hoped the additional \$1,500 needed to complete the tower may soon be secured, so that the work may be finished this spring. There is now a debt of between \$3,000 and \$4,000 on the new church. The first services in the new church will be on the coming Easter, when Bishop Weller will be present for his annual visitation.

Fifty Years the Standard

**DR. PRIGES'S
CREAM
BAKING
POWDER**

**A Cream of Tartar Powder
Made From Grapes
No Alum**

IOWA.

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

Rectory for Des Moines.

A RECTORY is to be built for St. Paul's Church, Des Moines, on the site of the present residence of the rector at 815 High St. The new edifice will cost about \$10,000, and plans are now under way for raising the money. The Easter offering will be devoted to the building fund.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lenten Services—Sanitary Work in New Orleans—Bishop Introduces Salvation Army Speaker.

AT THE mid-day Lenten services for business men under the auspices of the Church Club last week the following were the speakers: the Rev. E. W. Hunter, Rev. L. W. Lott, Rt. Rev. Geo. H. Kinsolving, D.D., Rev. Chas. L. Wells, Ph.D., Rev. J. B. Whaling, and Rev. Byron Holley.

The third Wednesday night Lenten lecture was delivered at Christ Cathedral on the 21st inst. by the Rt. Rev. Geo. H. Kinsolving, D.D. The Cathedral was crowded. Bishop Kinsolving took for his subject, "Christ the Authoritative Teacher," and his strong and eloquent words on Christ as the Divine Teacher made a profound impression.

THE REV. DR. WARNER has urged the various ward leaders to assist the sanitary committee, of which he is the head, to secure healthy conditions throughout the city. In addition to looking after civic responsibilities, Dr. Warner has been delivering some exceedingly interesting afternoon lectures on the Acts of the Apostles as applied to modern conditions.

BISHOP SESSUMS introduced to the New Orleans public, at a meeting at Odd Fellows' Hall on Friday night, March 23d, Miss Evangeline Booth, the Commander of the Salvation Army in the United States. The Bishop paid a glowing tribute to the work of the Salvation Army, and the Army lassies in red blouses and poke bonnets sang "Praise God! Hallelujah." Commander Miss Booth delivered an interesting address on the work for Jesus accomplished by the Army. On the platform with the Bishop were Rev. J. E. Wray of the First Methodist Church, and the following officers of the Salvation Army: Commander Miss E. Booth, Colonel R. Holz, Colonel A. Chandler, Major Agnes Page, Captain R. Griffith, and Major J. M. Berriman.

THE FOLLOWING were the speakers this week at the Church Club Ten-Minute Lenten addresses: the Rev. A. W. Skardon, Rev. W. E. W. Denham, Rev. Beverly Warner, D.D., Bishop Sessums, Rev. J. O. Miller, and Rev. W. S. Slack. The third Wednesday night Lenten lecture was delivered on March 28th, at the Church of the Annunciation. The Rev. Charles L. Wells, Ph.D., was the lecturer, and his subject was "The English Church and Henry VIII." The church was well filled and the lecture was both interesting and instructive.

MASSACHUSETTS.

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

Bishop Weller's Missions—Gift at Cambridge—St. Stephen's House—Notes.

IT IS INTERESTING news to those who enjoyed and profited by the twelve days' mission of Bishop Weller at the Church of the Advent, Boston, to learn that arrangements have been made for him to conduct a similar mission at St. Stephen's Church, Boston, during next Advent season. The Bishop has also been asked to deliver a series of religious conferences in some public place after that mission, and this he probably will do.

A NEW WINDOW was unveiled in St.

James' Church, Cambridge, Saturday afternoon, March 24th, as a memorial to Mary Longfellow Greenleaf, one of the foremost benefactors of the parish. The subject of the window is "Holy Anna of the Temple." The window is in four panels, the largest one containing a life-size figure representing the prophetess Anna hearing a lighted taper.

The services incident to the dedication of the gift were in charge of the Rev. Dr. Louis De Cormis, who is in charge of the parish pending the arrival of the new rector. Those assisting were the Rev. Arthur P. Greenleaf, a grandnephew of the donor of the gift; Archdeacon Babcock, and the Rev. Theodosius S. Tyng, one of the early rectors of the parish, who made an appropriate address. The Rev. Dr. Abbott was present, and it was greatly regretted that he could not take a more active part in the service owing to ill health.

The Rev. Robb White, rector-elect of St. James', paid a visit to the parish on the Third Sunday in Lent, preaching at both the morning and evening services. On the night before, the parish gave him an informal reception. It is hoped he may begin his duties early in June.

ONE OF THE CHIEF philanthropies under the auspices of St. Stephen's Church at the South End of Boston is Welcome House, situated in Florence street, and given over to the sheltering of any girl or woman who needs help or finds herself stranded in the city. From the opening of this house, some two years ago, it has constantly been full; in fact so great has been the pressure upon its facilities for caring for unfortunates that it was obliged not long ago to look about for additional quarters, preferably in one of the suburbs. The right place was found, and now the work is being carried on on a larger scale in a finely appointed house on a slightly eminence in Dorchester. This house will now be used in conjunction with the city quarters. The property cost \$18,000, which was raised by Miss Edith C. Marshall, the superintendent, and a committee of which Mrs. Charles S. Sargent is chairman. The Rev. Ellis Bishop and his associate priests at St. Stephen's, are especially interested in this splendid work which, from the outset, has met with such generous support in every way.

THE WIFE of the Rev. Robert M. Berkeley, rector of Zion Church, Dobb's Ferry, N. Y., who died March 18th, was buried from the Church of the Advent, Boston, on the forenoon of the 22nd. Early in the morning there was a requiem for the repose of her soul and a few hours later prayers were said by the Rev. Dr. van Allen. Then the body was taken to Mount Auburn Cemetery for burial. The actual funeral was held at Dobb's Ferry before the body was brought East. Mrs. Berkeley, before her marriage, was Louise W. Broadhead, and came of a well-known New Hampshire family. She was married to the Rev. Mr. Berkeley when he was rector of St. Luke's Church at Charlestown, N. H., a number of years ago.

MRS. EDWARD RUSSELL TRUE, who died in Washington a couple of months ago, was one of the generous supporters of the Church of the Advent, Medfield (the Rev. Guy W. Miner, rector). Lately the rector received a communication from Mrs. True's uncle at New London, Conn., in which he declared his wish to present a gift to the parish in memory of his niece, the amount of money to be equivalent to the balance needed to discharge the debt upon the church. Accordingly there came a check for \$1,300, which now places the parish on a good financial footing.

THE REV. GEORGE E. OSGOOD, rector of Grace Church, North Attleboro, was recently presented with a purse of \$700 on the occasion of the 25th anniversary of his rectorship.

EASTER CARDS

Easter Cards of the celebrated make of Hill & Co., London. These are very dainty, and designed especially for private use. The sizes are convenient for ordinary letter envelopes.

CARDS AT 5 CENTS EACH.

No. 100—Easter Triumph

Glad Easter Greetings

Folding Card, 5x3 inches. Appropriate decorations and verses.

No. 101—He is Not Here

Christ hath made us Free

Folding Cards 3x4½, purple and gold tints, verses.

No. 102—Worthy is the Lamb

Looking unto Jesus

Folding Cards, 3½x4½. Gold and colors, Easter sentiments.

No. 103—He is Risen

An Easter Greeting

Folding Card, 3 inches square, verses from Faber and Monsell.

No. 104—He is Risen

Christ is Risen

Folding Card, oblong, 2¼x4¼. Silver cross on outside, and verses.

No. 107—A Happy Eastertide

All Easter Joys be Thine

Folding Card, 3x4. Delicate white spring flowers, and verses.

The above 6 numbers, making 12 cards of different designs, for 50 cents.

CARDS AT 10 CENTS EACH.

No. 200—The Lamb hath Redeemed

Looking unto Jesus

Folded Cards, 3½x4½. Delicate sprays of white flowers. Lettering in silver.

No. 201—Christ Our Passover

Christ is Risen

Folding Cards, 3½x4½. Spray of hand-painted flowers, silver lettering.

No. 202—Christ is Risen

Christ the Lord is Risen

Folding Cards, 3½x4½. Initials hand decorated exquisitely.

No. 202—He is Risen

Alleluia

Same size and general style as No. 202.

No. 204—An Easter Offering

Easter Greetings

Folding Cards, 3½x4½. Hand decorated in violets and apple blossoms.

No. 205—He is Risen

Christ hath made us Free

Folded Cards, 3½x4½. Gold cross, entwined with delicate sprays of flowers.

The above 6 numbers, making 12 cards, different designs, for \$1.00.

CARDS AT 20 CENTS EACH.

No. 400 & 402—Leaflets with hand decorated cover in spring flowers, 5x3½ in. Easter verses. Tied with ribbon. 3 cards, different cover designs. 50 cents.

CARDS AT 25 CENTS EACH.

No. 602—Leaflets, with hand decorated covers, in pansies and daffodils, with Agnus Dei stamped in silver on lower corner. The set of two different designs, 50 cents, post-paid.

This entire line of Hill & Co.'s Cards are very chaste and delicate, and in all respects equal to the best made.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

A HANDSOME pair of altar candlesticks and a processional cross, the gifts of Mr. and Mrs. John Johnson, the first in memory of a daughter, the other as a memorial to a brother, have been presented to Trinity parish, Bridgewater.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Parish House for Marion.

A RESIDENCE building has been leased for the purpose of a parish house for Gethsemane Church, Marion (Rev. G. P. Torrence, rector). The building adjoins the church on the north.

MILWAUKEE.

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

WM. WALTER WEBB, D.D., Bp. Coadj.

Diocesan Notes — Noonday Services in Holy Week.

THE MARCH number of the *Church Times* mentions the following items of progress

within the diocese: Racine College is rejoicing in a gift of \$1,000 to its new gymnasium fund, from Mr. L. P. Friestedt, of Chicago—a generous remembrance of an old friend of the College. Trinity Church, Platteville, receives the gift of a beautiful organ from Mrs. Charles Hathaway, of East Orange, N. J., through her sister, Mrs. Lilly Rountree, of Platteville. St. Aidan's, South Superior, pays in \$15 towards its building debt and also receives \$10 more for the same purpose from an outside friend. The debt on this church building, recently purchased from the Baptists, now remains at only \$180.

BISHOP WEBB began his confirmations in the diocese last Sunday, his first class being at St. Matthew's Church, Kenosha (Rev. C. L. Mallory, rector). On Tuesday evening he was appointed to speak at St. Andrew's Church in the Lenten services, taking the place of Prof. Fosbroke, who was unable by illness to keep an appointment.

ARRANGEMENTS are completed for the speakers at the noon-day services during Holy Week to be held under the auspices of the Brotherhood of St. Andrew at Severance's Hall. The services extend from 12:30 to 12:55 sharp. The list of speakers and subjects is as follows:

Monday, Rev. Frederick Edwards, rector of St. James' Church, Milwaukee, subject [to be announced].

Tuesday, Rt. Rev. William Walter Webb, D.D., Bishop Coadjutor of Milwaukee, subject: "The Cross Borne For Us and the Cross Borne By Us."

Wednesday, Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee, subject: "The Cross of Simon of Cyrene."

Maundy Thursday, Rev. H. E. W. Fosbroke, Professor at Nashotah Theological Seminary, subject: "The Upper Room."

Good Friday, Rev. Henry D. Robinson, D.D.,

The Coffee Debate

The published statements of a number of coffee importers and roasters indicate a "waspy" feeling towards us, for daring to say that coffee is harmful to a percentage of the people.

A frank public discussion of the subject is quite agreeable to us and can certainly do no harm; on the contrary when all the facts on both sides of any question are spread before the people they can thereupon decide and act intelligently.

Give the people plain facts and they will take care of themselves.

We demand facts in this coffee discussion and propose to see that the facts are brought clearly before the people.

A number of coffee importers and roasters have joined a movement to boom coffee and stop the use of Postum Food Coffee, and in their newspaper statements undertake to deceive by false assertions.

Their first is that coffee is not harmful.

We assert that one in every three coffee users has some form of incipient or chronic disease; realize for one moment what a terrible menace to a nation of civilized people, when one kind of beverage cripples the energies and health of one-third the people who use it.

We make the assertion advisedly and suggest that the reader secure his own proof by personal inquiry among coffee users.

Ask your coffee drinking friends if they keep free from any sort of aches and ails. You will be startled at the percentage and will very naturally seek to place the cause of disorder on something aside from coffee, whether food, inherited tendencies, or something else.

Go deeper in your search for facts.

If your friend admits occasional neuralgia, rheumatism, heart weakness, stomach or bowel trouble, kidney complaint, weak eyes, or approaching nervous prostration induce him or her to make the experiment of leaving off coffee for 10 days and using Postum Food Coffee, and observe the result. It will startle you and give your friend something to think of. Of course, if the person is one of the weak ones and says "I can't quit," you will

have discovered one of the slaves of the coffee importer. Treat such kindly, for they seem absolutely powerless to stop the gradual but sure destruction of body and health.

Nature has a way of destroying a part of the people to make room for the stronger. It is the old law of "the survival of the fittest" at work, and the victims are many.

We repeat the assertion that coffee does harm many people, not all, but an army large enough to appal the investigator and searcher for facts.

The next prevarication of the coffee importers and roasters is their statement that Postum Food Coffee is made of roasted peas, beans, or corn, and mixed with a low grade of coffee and that it contains no nourishment.

We have previously offered to wager \$100,000.00 with them that their statements are absolutely false.

They have not accepted our wager and they will not.

We will gladly make a present of \$25,000.00 to any roaster or importer of old-fashioned coffee who will accept that wager.

Free inspection of our factories and methods is made by thousands of people each month and the coffee importers themselves are cordially invited. Both Postum and Grape-Nuts are absolutely pure and made exactly as stated.

The formula of Postum and the analysis made by one of the foremost chemists of Boston has been printed on every package for many years and is absolutely accurate.

Now as to the food value of Postum. It contains the parts of the wheat berry which carry the elemental salts such as lime, iron, potash, silica, etc., etc., used by the life forces to rebuild the cellular tissue, and this is particularly true of the phosphate of potash, also found in Grape-Nuts, which combines in the human body with albumen, and this combination, together with water, rebuilds the worn-out gray matter in the delicate nerve centres all over the body, and throughout the brain and solar plexus.

Ordinary coffee stimulates in an unnatural way, but with many people it slowly and surely destroys and does not rebuild this gray

substance so vitally important to the well-being of every human being.

These are eternal facts, proven, well authenticated, and known to every properly educated physician, chemist, and food expert.

Please remember we never say ordinary coffee hurts everyone.

Some people use it regularly and seem strong enough to withstand its attacks, but there is misery and disease in store for the man or woman who persists in its use when nature protests, by heart weakness, stomach and bowel troubles, kidney disease, weak eyes, or general nervous prostration. The remedy is obvious. The drug caffeine, contained in all ordinary coffee, must be discontinued absolutely or the disease will continue in spite of any medicine and will grow worse.

It is easy to leave off the old-fashioned coffee by adopting Postum Food Coffee, for in it one finds a pleasing hot breakfast or dinner beverage that has the deep seal brown color, changing to a rich golden brown when good cream is added. When boiled long enough (15 minutes) the flavor is not that of rank Ric coffee but very like the milder, smooth, and high grade Java, but entirely lacking the drug effect of ordinary coffee.

Anyone suffering from disorders set up by coffee drinking (and there is an extensive variety) can absolutely depend upon some measure of relief by quitting coffee and using Postum Food Coffee.

If the disease has not become too strongly rooted, one can with good reason expect it to disappear entirely in a reasonable time after the active cause of the trouble is removed and the cellular tissue has time to naturally rebuild with the elements furnished by Postum and good food.

It's only just plain old common sense.

Now, with the exact facts before the reader, he or she can decide the wise course, looking to health and the power to do things.

If you have any doubt as to the cause of any ache or ail you may have, remember the far-reaching telegrams of a hurt nervous system travel from heel to head, and it may be well worth your while to make the experiment of leaving off coffee entirely for 10 days and using Postum in its place.

You will probably gather some good, solid facts, worth more than a gold mine, for health can make gold, and sickness lose it. Besides there's all the fun, for it's like a continuous internal frolic to be perfectly well.

There's a reason for

POSTUM

Postum Cereal Co., Ltd., Battle Creek, Mich.

warden of Racine College Grammar School, subject: "Sacrifice."

Easter Even, Saturday, Rev. Henry B. Pulsifer of Orange, N. J., subject: "The Appeal of the Crucified."

MINNESOTA.

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

Diocesan Notes.

THE REV. H. A. McNULTY, secretary of the Church Students Missionary Association, was in Minnesota this week, and made an address in the Y. M. C. A building at the State University on Sunday afternoon, preached in Gethsemane, Minneapolis, in the evening, and during the week visited the Church schools in Faribault.

THE DAUGHTERS OF THE KING held a mid-winter meeting of the Local Assembly of Minneapolis in St. Mary's Church, Merriam Park (Rev. G. H. Tenbroeck, rector), on Thursday of this week. Addresses were made by the rector and the Rev. John Wright, D.D., of St. Paul's, St. Paul, and Mrs. Houlgate gave a paper on Reverence.

ST. PAUL'S CHURCH, Pipestone (Rev. Geo. Washington Smith, priest in charge), in addition to meeting all its current annual expenses, has laid aside \$125 as a nest egg for a rectory fund.

MISSOURI.

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

St. Louis Notes.

THE LENTEN Quiet Day for the members of the Woman's Auxiliary was held on Tuesday last at Christ Church Cathedral. Father Huntington conducted the services. The Auxiliary has, for its Lenten work, planned for two General Missionary Boxes, one to go to the colored hospital at Charlotte, N. C., and one to the Indian School at Fay, Oklahoma.

THE REV. E. DUCKWORTH, chairman of the Missionary Board, conducted a mission at Cape Girardeau from March 19th to the 23d.

MRS. CAROLINE McCLINTIC JAEGER and Mrs. Caroline Rogers Zeleny have presented a pair of brass candlesticks to St. Jude's, Monroe City, in "loving and grateful memory of the work of the Rev. W. A. Hatch, rector 1886-1902."

THE REV. J. O. S. HUNTINGTON, O.H.C., is the preacher at the noon-day Lenten services at the Garrick Theatre for two weeks, commencing on the 19th inst.

The enterprise of the Brotherhood of St. Andrew in securing speakers from abroad is reaching far wider results than was anticipated. The Brotherhood men found a ready response to their appeal for financial aid and pledges were secured beforehand for meeting the expenses of the services.

AT A MEETING of the vestry of St. Peter's Church, a resolution was adopted to make the parish house a memorial of their late rector, under whose initiative and supervision it was erected. It will be known as the William Short Memorial House.

THE FIRST general missionary meeting of the Junior Auxiliary was held on Saturday at St. Peter's Church. The Bishop presided and addresses were given by Mrs. E. C. Simmons, president of the Woman's Auxiliary, Miss Lewis, Junior Secretary, and Miss Snowden. Archdeacon Hughson of the missionary district of Asheville, addressed the meeting on his work among the mountaineers.

THE VEN. W. K. LLOYD, D.D., Archdeacon of Arkansas, concluded a nine days' mission at St. Paul's, Carondelet, on Tuesday. His forceful words and strong personality have done much to build up and strengthen this parish.

NEBRASKA.

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

Mission at Niobrara.

COMMENCING on Sunday, February 18th, the Rev. R. R. Diggs, district missionary for the North Platte District, held a ten days' mission at Niobrara. The missionary announced that his intention in holding the mission was threefold. First, arousing the careless; second, creating more harmony of work among the members of the mission; third, for general instruction in the Church. Much interest was shown in the mission from the start and this condition steadily increased to the end. One feature was the attendance of men which on one occasion outnumbered the women by six.

NEWARK.

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

Diocesan Notes.

CHRIST CHURCH, Ridgewood, is receiving many new gifts, among them a beautiful organ, the gift of Mr. E. L. Gardiner, one of the officers of the parish. It cost \$5,500.

THE WINTER MEETING of the Junior Auxiliary at St. Luke's, Montclair, was largely attended, and was addressed by the Bishop and the Rev. Mr. Littell of the China Mission.

PENNSYLVANIA.

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

Several Missions—Diocesan Notes.

MISSIONS have been conducted in many parishes in the diocese by the Rev. John R. Matthews, who has been termed the Diocesan Missioner, and missions of longer or shorter duration have been held by the Rev. Fathers Huntington, Sill, and Parrish, and by the Ven. William M. Jefferis, D.D., Archdeacon of Springfield, the latter at the Church of the Good Shepherd. The Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, will conduct his own mission during Passion Week, beginning with the 1st of April. The Rev. Father Parrish, O.S.B., was the special preacher at the Church of the Annunciation on Sunday morning, March

FOOD HELPS

IN MANAGEMENT OF A R. R.

Speaking of food a railroad man says: "My work puts me out in all kinds of weather, subject to irregular hours for meals and compelled to eat all kinds of food.

"For 7 years I was constantly troubled with indigestion, caused by eating heavy, fatty, starchy, greasy, poorly cooked food, such as are most accessible to men in my business. Generally each meal or lunch was followed by distressing pains and burning sensations in my stomach, which destroyed my sleep and almost unfitted me for work. My brain was so muddy and foggy that it was hard for me to discharge my duties properly.

"This lasted till about a year ago, when my attention was called to Grape-Nuts food by a newspaper ad. and I concluded to try it. Since then I have used Grape-Nuts at nearly every meal and sometimes between meals. We railroad men have little chance to prepare our food in our cabooses and I find Grape-Nuts mighty handy, for it is ready cooked.

"To make a long story short, Grape-Nuts has made a new man of me. I have no more burning distress in my stomach, nor any other symptom of indigestion. I can digest anything so long as I eat Grape-Nuts, and my brain works as clearly and accurately as an engineer's watch, and my old nervous troubles have disappeared entirely." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands with Sebum or Oily Matter

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedo. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness; later pus or matter forms, breaks, or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

IT PAYS TO REST

GET AWAY FROM THE UGLY MARCH WEATHER AND SPEND A FEW WEEKS IN THE "LAND OF THE SKY" AND THE "BEAUTIFUL SAPPHIRE COUNTRY" IN WESTERN NORTH CAROLINA. IT IS CHARMING AT THIS TIME OF YEAR.

THE SOUTHERN RAILWAY

IN CONNECTION WITH

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has excellent FACILITIES FOR REACHING HOT SPRINGS, ASHEVILLE, AND LAKE TOXAWAY. LOW ROUND TRIP RATES. LEAVE CHICAGO 9:00 A. M., 10:00 A. M. or 12:00 Noon, AND YOU ARE IN ASHEVILLE 2:15 P. M. next day, or LAKE TOXAWAY 6:45 P. M. next DAY. THROUGH SLEEPERS CINCINNATI TO ASHEVILLE AND HOT SPRINGS AND CHAIR CARS ASHEVILLE TO LAKE TOXAWAY. CALL ON OR WRITE J. S. McCULLOUGH, N. W. P. A., 225 DEARBORN STREET, CHICAGO, FOR BOOKLETS AND FULL INFORMATION.

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25th, and at St. Clement's Church at Evensong.—St. MATTHEW'S CHURCH, Francisville (the Rev. J. Henning Nelms, rector), has recently received the gift of a complete set of sacred vessels for the Holy Communion of solid silver.—THE WIFE of the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, who has been seriously ill with typhoid fever, is slowly recovering.—THE REV. WILLIAM REESE SCOTT, rector of Christ Church, Media, celebrated the tenth anniversary of his ordination to priest's orders, on the feast of the Annunciation.—ON FRIDAY evening, March 30th, at 8 P. M., Mr. Hubert Carleton will address the members of the Junior Department B. S. A., at the Church House.—THE SOUL of Margaret Bolton Hutchinson, aunt of the Ven. S. W. Fay, Archdeacon of Fond du Lac, entered into rest on March 22nd. The office for the dead was rendered on Saturday at the Church of the Incarnation, of which Miss Hutchinson was a benefactor and a devout communicant.—SEVERAL paintings of angels, from All Souls' Church, New York, have recently been placed in the chapel of the Episcopal Hospital.—THE CONTRACT has been given to build a one-story brick church and basement on the northeast corner of Point Breeze avenue and Morris street, for the Prince of Peace mission of the Church of the Holy Trinity (the Rev. Floyd W. Tomkins, D.D., rector), at a cost of \$45,000.—A FINE young man departed this life on Thursday, March 22nd, in Mr. Henry S. Grove, Jr., of pneumonia. He was connected with St. Peter's Church, Germantown (the Rev. Stewart P. Keeling, rector), and was greatly interested in boys. He superintended the games and amusements and took the lads to camp each summer, and by his personal influence brought many of them to the sacraments. His will be a place in St. Peter's parish hard to fill. The office for the dead was held in St. Peter's Church on Saturday, March 24th.—A REMARKABLE series of Sunday addresses is being given at St. James' Church (the Rev. W. C. Richardson, S.T.D., rector) at Evensong, on "The Peculiarities of the Episcopal Church."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Mission at Uniontown—Anniversary at Oil City—Lent in Pittsburgh.

A REMARKABLE MISSION has been begun at Uniontown by the rector of St. Peter's Church, Dr. F. E. J. Lloyd. On Monday evening, March 19th, the men of the parish to the number of fifty, met at the parish house, and after asking for God's blessing, started out in procession, the crucifer at their head, marched through two of the principal streets, singing a processional hymn. At a prominent corner, the rector mounted a box, the cross-bearer standing beside him, and for twenty minutes a sermon was preached upon "The Significance of the Cross and Its Glories. There were present many prominent citizens, bankers, lawyers, physicians, business men, all classes and conditions, about 250 in number. On succeeding nights that number increased to four or five hundred.

Leading the way to the church, service was held for a congregation which thronged the edifice. The Rev. Dr. Lloyd has four services daily, and the whole community seems to be stirred with religious fervor. There are from forty to fifty attendants at the daily Eucharist; and hundreds at the other services. It seems to be quite true that the people are ready to hear the Word of God. What is needed is reasonable enthusiasm on the part of the clergy, and similar work to this at Uniontown might be accomplished almost anywhere.

The Presbyterians and others are also holding continued meetings.

ON MARCH 15th, the Rev. John Dows Hills completed the third year of his rector-



THE THREE HOUR SERVICE

ON THE SEVEN WORDS FROM THE CROSS. Compiled by Rev. CHARLES L. PARDEE. 12mo, paper, net, 5 cents; per hundred, net, \$4.00. (New).

Carriage Extra

This new Good Friday Service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal

Send for free sample.

THOMAS WHITTAKER, Publisher
2 and 3 Bible House, New York

Sunday School Library

If you want new books for your Sunday School Library, don't let the opportunity pass to secure one of the following offers.

It is the best lot of books for the money invested, that could possibly be gotten together.

Library Offer No. 1

30 Volumes, value \$25.10; Present Offer \$10.00

LIST OF TITLES

- MONA ST. CLAIRE. By Annie E. Armstrong \$1.50
- PLEASANT DAYS AT MAPLEWOOD. By Mrs. E. B. Bartlett 1.25
- A bright story for children 10 years of age.
- LITTLE CAPTAIN DICK 1.25
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- HONOR PENTREATH. By Mrs. H. Clarke.. 1.25
- ICE PRISON. By F. Frankfort Moore.... 1.25
- LEFT ON THE PRAIRIE. By M. B. Cox.... 1.00
- LOST PIECE OF SILVER 1.25
- 10 S. P. C. K. Juveniles, each .40..... 4.00
- 7 S. P. C. K. Juveniles, each .80..... 5.00

30 VOLUMES\$25.10

Library Offer No. 2

44 Volumes, value \$33.00, for \$14.50

(Or, one-half the number for one-half the amount.)

The Library made up as follows:

- 10 Juveniles for young readers, each .25.. \$2.50
 - 14 Juveniles for next older pupils, each .50 7.00
 - 10 Juveniles, Assorted, 1.00 10.00
 - 6 Juveniles, Assorted, 1.25 7.50
 - 4 Juveniles, Assorted, 1.50 6.00
- 44 volumes\$33.00

We do not name titles, as we have so few of any given title that we cannot fill many orders precisely alike. They are all first class books, being remainders that we are closing out to make room for the new books. This is exceptional value.

THE YOUNG CHURCHMAN CO.
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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year began September 27, 1905. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR

SAINT KATHARINE'S Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address: THE SISTER SUPERIOR.

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ship of the parish at Oil City. During that time, there have been 143 persons baptized, and 96 have been presented for Confirmation. Senior and Junior chapters of the Brotherhood of St. Andrew have been organized, and a large branch of the Girls' Friendly Society has been inaugurated. St. Mary's mission has been removed from McClintockville to Rouseville, and a new mission has been established at Petroleum Centre. The rectory has been improved without and within, and money to the extent of over \$16,000 has been raised for the erection of a parish house, which is now nearing completion, and will be opened free of debt in a short time. The communicants of the parish now number more than four hundred.

THE NOONDAY services last week at Trinity Church, Pittsburgh, have been conducted by the Rev. Herman Page of Chicago, who has delivered a series of six addresses on "The Creed," "God the Father," "God the Son," "God the Holy Ghost," "The Holy Catholic Church," "The Forgiveness of Sins," and "The Resurrection of the Body."

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Mission at Macomb.

BISHOP FAWCETT conducted a ten days' mission in St. George's Church, Macomb, beginning March 11th and closing March 20th. Notwithstanding inclement weather the attendance at all the services was large and increased all the time to the end. In spite of the fact that two of the Protestant bodies had special services at the same time the number of persons not of the Church was always large, and many came to realize the Catholic claims of the Church. The Bishop's meditations and sermons made a deep impression on all who heard them, by their deep spirituality, kindness, and clearness of thought and expression.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Retirement of Rev. Frank Stringfellow.

THE REV. FRANK STRINGFELLOW, of Boynton, on the Third Sunday in Lent, preached his final sermon to his parishioners. Owing to failing health he was forced to resign. His congregation gave him up with sad hearts. He is probably one of the most widely known men of any profession in Virginia. During the Civil War he was a scout under General Robert E. Lee and was known as one of the most daring, fearless, and brave men in the Confederate service. He has lectured on his army experiences all over the South and is a charming story-teller. When the Spanish-American war came on, he was appointed chaplain of one of the Virginia regiments, and served with them till mustered out. He is at present with his son-in-law, the Rev. W. A. Barr, rector of St. Luke's, Norfolk.

ON THE EVENING of March 15th, in All Saints' parish house, Richmond, the Bishop met the vestries of all the churches in Richmond and vicinity. This meeting was called by the Bishop to explain the plans for entertaining the General Convention in 1907. It was an enthusiastic gathering.

ON THE MORNING of the Third Sunday in Lent every pulpit in the city of Richmond rang with a message pleading for the better observance of the Lord's Day. Church people in general point with pride to the step taken by the clergy of Richmond in this stand they here made for a more holy observance of Sunday.

TENNESSEE.

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

Quiet Day—Death of John A. Austin.

ON SATURDAY, March 17th, a quiet day was given by the Rev. J. O. S. Huntington

at the Church Home, Memphis, for the associates of the Order of St. Mary and for the lady associates of the Church Home, a large number of the ladies attending.

THE DIOCESE has suffered loss in the death, on March 20th, of John A. Austin, member of the Standing Committee and treasurer of the Board of Missions, and an old member of Calvary parish. The Bishop, in his address at the burial service, said: "He was a good citizen, an honest merchant, a loyal friend, a servant of God, a Christian gentleman, and he was faithful, modest, fearless, and giving ungrudging service."

CANADA.

Diocese of Qu'Appelle.

BISHOP GRISDALE will hold an ordination on Bishop Sunday. The number of clergy in this diocese has increased from twenty-two to forty-four in the past four years.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

This is the time when the music market gets flooded with a large number of Easter carols which are sentimental, unchurchly, and musically below par. The specimens which are sent to this department for review are, on the whole, disappointing. There is something more needed in a carol than mere jingle to catch the ears of Sunday School children. The selection of appropriate Christmas and Easter carols has never been a very easy problem for clergymen, and school superintendents; it is not likely to grow easier when more chaff than wheat is to be sifted.

Among the best publications that we have received are the three books of carols published by Novello, Ewer & Co.

Book I. contains nine compositions of the better class. Book II. contains ten, and Book III., nine. Both words and music are furnished, and the price is the same as that often asked for a single carol—five cents. By the hundred they are half price. We recommend these carol books as the best that can be had.

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SAPOLIO

at very slight cost, and as each book contains more than is generally needed for a single occasion, the unused carols can be reserved for a future time.

Mr. Leopold Stokovski, organist and choirmaster of St. Bartholomew's Church, New York, gave a very successful organ recital on the evening of March 14th. He was assisted by the full choir of the church. Among the more notable pieces played by Mr. Stokovski was the great G minor fugue by Bach. The organ at St. Bartholomew's still ranks as the finest in New York, and this recital will in all probability be followed by others. The work of the choir on this occasion was very commendable.

On the service list of a prominent New York church the following quotation recently appeared:

"I am afraid that a vast number of those present in our churches do not realize that the words of an anthem should form the subject of meditation as it proceeds. The art of silent meditation is gradually being lost, owing to the over-estimation of so-called congregational worship. No one can be a greater champion of congregational worship than myself. But people are beginning to think that unless they are singing or saying something they are not worshipping. This notion cannot be protested against too strongly. By all means give the congregation plenty of hymns, but teach them that there can be the HIGHEST form of worship in silent thought.

"SIR JOHN STAINER."

There is much food for reflection in this, and indeed in everything that Stainer ever wrote on the subject of ecclesiastical music. He was a vigorous advocate for congregational singing, but he took the ground that the people should be taught to sing only those portions of the service particularly suited to them—that is the hymns, and the simpler parts. And he also contended that people with very inferior voices, and those lacking in musical instinct, should positively not sing at all.

For the past two years it has been the custom of the choristers of St. Paul's Church, Baltimore, to give an annual public concert. The program for the last performance, February 10th, was a decidedly interesting one, and reflects credit upon the choir.

It included the following madrigals: "In praise of Music," Wesley; "Thine eyes so bright," Leslie; "In the merry Spring," Ravenscroft; "The bells of St. Michael's tower," Stewart.

There were also songs by Del Riego, Nevin, Sullivan, Rubinstein, Brahms, Leoncavallo, Barnby, Haydn, and Cruickshank.

Piano pieces, and part songs made up the rest of the entertainment. The giving of a concert of this sort, in a manner sufficiently artistic to command public approval, is a feat that the St. Paul's choristers can well afford to feel proud of.

It should be borne in mind that this choir was the first in this country to enjoy the advantages of the choir school system. For a great many years the boys of St. Paul's choir have been lodged and educated in a choir house, on the English plan.

The second school of this kind (and the most liberally conducted of any choir school in the world) is the one at Grace Church, New York. The third is that of the Cathedral of St. John, New York, and the fourth will in all probability be that of St. Thomas' Church, New York. Great things are expected of the St. Thomas' School, and the prospects are that it will not take second rank to that of Grace Church. The rector of St. Thomas' has called for a million dollars for the new church. He is certain to get it, and he will also get what he wants in the shape of a suitable choristers' school.

An important movement has taken place at Christ Church Cathedral, Louisville, Ky.

(Ernest Simon, organist and choirmaster), looking toward the formation of a Diocesan Choir Association. The two leading objects of the Association are: first, to foster mutual fellowship among choir members, and second, to promote a high standard of Church music in the diocese, that the lives of the members, as well as their Psalms, may be to the glory of God.

Among the officers of the Association are the Bishop of the diocese, the Dean of the Cathedral, and the organist and choirmaster.

In reference to this, the following notice recently appeared in the paper published by the authorities of the Cathedral:

"In connection with the announcement in *Cathedral Notes* of December 10th of the formation of a Diocesan Choir Association and the intention to give at least one annual choir festival, in which all the choirs of the Associations will take part, we wish to draw the attention of the Cathedral congregation to a clause in the Constitution and By-Laws concerning associate members, the digest of which is, that members of the Church in sympathy with the objects of the Association and who desire to forward the work of the same may become associate members by contributing annual dues of one dollar.

"The first choir festival will probably be given soon after Easter; doubtless many persons will desire to attend these festivals but they will not be open to the general public in as much as they are not given for mere musical display but in the interest and furtherance of a high standard of music as used in the Church: they are given in order to create a spirit of emulation among the several choirs through their individual members.

"The privilege of admission to these festivals will only be possible to associate members, those whose feelings towards the Association are such as above described and who have a living interest in all that pertains to the Church and its service; it is for such only that the associate membership has been created and also to avoid any discrimination in the issuance of cards of admission, as the seating capacity available at such services after providing for the choirs will necessarily be very limited."

A TORPID THINKER

THE FREQUENT RESULT OF COFFEE POISONING.

A Toledo, O., business man says that for three years he had no appetite for breakfast; that about once a month he ate solid food at that meal, generally contenting himself with his cup of coffee and having no desire for anything else.

Coffee frequently plays this dog-in-the-manger trick; while it furnishes no nutriment itself, it destroys the appetite for food which is nutritious. The result was, in time, a torpid mentality, which was a distinct handicap in his business operations.

"Last Christmas," he says, "I consulted my brother, a practicing physician in Chicago, and he advised a diet of Postum Food Coffee, instead of the old kind, and also Grape-Nuts food. Since that time I have followed his advice with most excellent results. My brain is active and clear in the morning when it naturally should be at its best; I no longer have the dizzy spells that used to make me apprehensive; I have gained materially in flesh and feel better in every way.

"The Postum seems to be no less a food than the Grape-Nuts, and the two together fill all requirements. My wife has tried several of the recipes in your little booklet and we have enjoyed the result, but to my mind Grape-Nuts food is best when served with sliced fruit and covered with cream." Name given by Postum Co., Battle Creek, Mich.

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Japan Appeals to Generous America

OVER A MILLION IN THE NORTHERN PROVINCES, FACING STARVATION, CRY FOR HELP—WILL YOU HELP THEM?

Many Perishing from Hunger and Cold

Latest advices from the famine fields of Japan give a most harrowing picture of the present condition of the sufferers in that section.



AN OLDER SISTER

The rigorous winter set in much earlier, in real earnest, and will stay very much longer. At present, thousands of children and aged folk are face to face with biting cold and the cruel pangs of hunger. The scene is harrowing enough even to imagine, but it is long-drawn, miserable death to many of the actors who experience its misery. To aggravate the misfortunes of the sufferers, the intense cold and the deep snows that cover the land, make it impossible for them to get even fern roots and bark of trees and shrubs for food any longer, and many poor

people, after enduring the cruel attacks of hunger, have been starved to death.

Whatever is done to help these people must be done quickly, in order to be available.

The response is generous, but the magnitude of the need to be filled is greater still. Let us, to whom hunger is but a name, concentrate in a common impulse to send food where starvation's gnawing grip has become an awful daily reality—where fathers and mothers are helplessly watching their children waste away before their eyes, and where wives and daughters, who have so lately laid their all upon the altar of their country's honor, are now facing a more appalling fate than death upon the battlefield.

Relief Work Progressing

The methods employed by the Japanese for distributing relief are exceptionally efficient. As the result of the sympathetic and helpful attitude of the officials, **not one sen of this money will be spent in administration. The whole will be used in buying food.** In no case will money be given. The money goes to the heads of the counties. There it is again divided in proportion to the need, and sent to the heads in the different towns and villages of the county. They in turn buy food for the amount, and give it to the sufferers in daily portions. We know that the authorities in the three afflicted prefectures are doing all in their power. Only let them **at once** have money or food, for it is only too certain that unless some great beneficent influence intervenes, **the death-roll from hunger and cold in the next three months will shock the world.**

The Land of His Birth

This pathetic cry for bread comes from the continent of Asia, concerning which Dr. Tal-
mage said:

Egypt gave to us its monuments. Rome gave to us its laws. Germany gave to us its philosophy, but Asia gave to us its Christ. His mother an Asiatic; the mountains that looked down upon him, Asiatic; the lakes on whose pebbly banks he rested, and on whose chopped waves he walked, Asiatic; the apostles whom he first commissioned, Asiatic; the audiences he whelmed with his illustrations, drawn from blooming lilies, and salt crystals, and great rainfalls, and bellowing tempests, and hypocrites' long faces, and croaking ravens—all these audiences Asiatic. Christ during his earthly stay was but once outside of Asia.

The President Appeals

So ominous is the outlook, that President Roosevelt has been moved to address an appeal to the American people in behalf of the suffering nation, in which he says:

"The famine situation in northern Japan is proving much more serious than at first supposed, and thousands of persons are on the verge of starvation. It is a calamity such as may occasionally befall any nation. Nations, like men, should stand ever ready to aid each other in distress, and I appeal to the American people to help from their abundance their suffering fellow-men of the great and friendly nation of Japan."

A Missionary Story

Mrs. Gurney Binford, a devoted missionary of the Friends' persuasion, relates in simple language a tragedy more thrilling than any of fiction or drama, which has just taken place before her eyes, but of which she learned too late to be of service. In a district near her there lived an honest, industrious farmer, who, with his family, were brought to the last extremity. Everything had gone to procure the pittance which would keep them together one more day, and at last the father said: "We have never begged—we cannot now. We must die of starvation here, there is no hope for us." So he traveled wearily up the hill, his wife and two children by his side, and together they flung themselves from a cliff, at the base of which their dead bodies were afterwards dis-



Happy Japanese Children Before the Famine Came

covered. Mrs. Binford adds: "There are so many, many suicides. The real Japanese war is only just beginning; there are so many widows and orphans, so many maimed and disabled soldiers who are fighting the grim enemy, Starvation. Yes, the war is only beginning."

Come, be a Burden-Bearer

Help us feed Japan's starving poor! It is an invitation to sit in the highest room, nearest to the Giver of the feast, Himself the Chief of burden-bearers. We have no fear but that the help will come in abundant measure, but it is difficult to present with sufficient strength the need for haste. The agony of starvation has begun—is now in existence! Who will stem this life-destroying tide? If you have not much, "Help just a little." If you have more, give of what you have.

If We Hesitate, They Are Lost

There are those to whom the miseries of the world are misery, and will not let them rest.

Thank God that this is true! Already the big American heart has guided the willing hand to the purse-strings, and contributions have begun to pour in from every quarter, sent us by many who never rest when the "miseries of the world" are brought before them. We have no fear but that the help so desperately needed will come, in Scripture measure—"pressed down and running over," but it is difficult for us to grasp the urgent need of quick action. We must stem the tide with an almost feverish haste, or thousands—yes, tens of thousands—will be swept away by the overwhelming flood ere we can stretch a hand to save them. Think, think of mothers bound to the little ones they bore, by cords of love just as strong and undying as yours, who, to-day, this moment, heedless of the clutching grip of hunger-tearing at their own vitals, are helplessly and helplessly watching the bright, beautiful hopes of their poor, narrow lives, starve to death before their haggard eyes. "That love has a broken wing which cannot fly across the ocean." Send yours forth upon strong pinions to enfold the shrunken baby form over which some other mother yonder is bending with breaking heart!



A JAPANESE MOTHER

The Ministry of Service

Let every minister of the Gospel, every Sunday School superintendent, every Young People's Society (whether Christian Endeavor, Epworth League, Young People's Union, or Y.M.C.A.), every generous man and every tender-hearted and sympathetic woman throughout the length and breadth of this land who reads THE LIVING CHURCH, be true to Him whose life on earth was a ministry of helpfulness to the downtrodden, the unfortunate and the desolate; true to themselves and true to humanity, and lend a hand in this great work of throwing out the life-line to a million aged men, defenceless women and innocent children of Japan, and thus effectually answer their pitiful prayer of absolute helplessness.

A Piteous Appeal

The Rev. Henry Scott Jeffreys, of Tokio, writes to his brother, editor of the *Post-Telegram*, of Camden, New Jersey: "For God's sake print the clippings about the famine, and get all the help you can."

For contribution blanks, circulars, return envelopes in the interest of the Famine Sufferers, address as below.

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