

The Living Church

Miss Sarah F Smiley
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OUR HEARTS are greater than the world, but God is greater than our hearts; and the happiness which He has laid up for us is, like Himself, incomprehensibly great and glorious.—*John Tillotson.*

THE HOLY WEEK.

WE enter now upon the most sacred week of all the year, the week that commemorates the sacrifice and the passion of our Lord and Saviour Jesus Christ. Once more it is permitted us to be the near friends and companions of the Son of Man, through the deep humiliation which preceded Easter.

A week of tremendous memories! "In the simple and vivid words of the Evangelists, the Church will rehearse, day by day, the incidents of those awful hours, in which the Incarnate Son of God confronted the powers of sin, of darkness, and of death, and subdued them. But at what a cost! The agony, the stripes, the outstretched arms, the nailed hands and feet, the bitter cry—these were but the outward tokens of that struggle and woe. The terrors of the inward conflict no man can realize. Christ knew the height above and the depth below, the surpassing worth of righteousness and the exceeding sinfulness of sin. None could share with Him this knowledge. 'He trod the winepress alone,' Hence the hush of Holy Week. Not this the time for worldly absorption and jollity. Not this the time for oppression and hatred. Nothing mean and petty in thought, word or deed fits in with the solemnity of these commemorative days."

It may help us in our Holy Week, to feel and to realize that each hour Christ speaks to us the words of invitation and of privilege: "Tarry ye here and watch with Me."

In the garden of Gethsemane our Lord willed not to be alone. From the apostolic band He chose three, who were to be near Him in His hour of deepest agony. For His sake, and for theirs. We are quite sure that He craved human sympathy. We are doubly sure that their nearness to Him in that hour, was in order that these apostles, in their later witness to the Passion, might say authoritatively: "We speak that we do know and testify that we have seen."

"Tarry ye here and watch with Me." Who, with love for Christ in his heart, does not say with eagerness: Would God, such privilege were mine?

It is ours, if we will take it. God offers it now. We may make it our own, if we will but regard the obligations and seize the privileges of the Holy Week.

No delusive fancy of the imagination, a substantial reality rather, is the devoted Christian's tarrying and watching with his Lord, along the way that leads to Calvary. May it not be now as it was then—the same double purpose—"for His sake, and for ours"?

The best devotion in Holy Week centers itself in Christ, for no selfish purpose of its own, but out of a pure and unselfish love for Him. Dear Lord, not altogether because of the fact that Thou hast redeemed us, but for Thine own sake and with our heart's purest tribute of unselfish love, we will now tarry, we will now watch, with Thee.

The "for our sake" enrichment of Holy Week—even this need not be, and will not be, altogether a personal and individual advantage of our own. Made again to see and to feel the greatness "of the sacrifice of the death of Christ," we will be equipped anew to bear our witness to the love of God for man.

Ye have been with Me; be now my witnesses. Can anything short of this be the ultimate purpose and desire of Him who now calls us to Himself: "Tarry ye here and watch with Me"?

B.

THE ONE THING that will win the world for Christ is love—patient, unselfish, uncalculating.—*Bishop Lines.*

AD CLERUM.

"Celebraturi sumus hodie processionem et paulo post audituri passionem. . . . Opportunè utique processioni passio conjuncta est, ut discamus in nulla laetitia hujus saeculi habere fiduciam. . . . Dominus sicut in passione patientiam, ita in processione humilitatem exhibere curavit. . . . Sed quid fuit quod processionem habere voluit, qui mox futuram noverat passionem? Fortè ut amarior esset passio quam processio praecessisset. Ab eodem enim populo, in eodem loco et ipso tempore paucissimis diebus interpositis, primo cum tanto triumpho susceptus, postea crucifixus est."

—*S. Bern. ser. 3. Dom. in ramis palm.*

"Ecce schola omnis virtutis et perfectionis est mons Calvariae; cathedra vero docentia est ipsa crux. . . . Proinde tu certe tecum statue (Christus loquitur) nihil efficacius esse ad amorem mei, nihil utilius ad salutem hominis, quam sit assidua meditatio vitae ac passionis meae."—*Horst. Para. Animae Christ.*

THE CROSS IN THE HOME.

IT is significant of the Cross that, once reared on Calvary, it has ever been stretching its arms out in mute agony, ever been raising its summit toward heaven, throughout all the years that have elapsed since Jesus consecrated it for His own.

There had been crosses long anterior to the Cross. It was a cross, and a home-cross, that saved the first-born of the children of Israel in Egypt when each father struck the "lintel and the two side posts" of the door with hyssop dipped in the blood of the passover lamb, and the angel of destruction passed over that house. But crosses had, for the most part, been instruments of destruction and of suffering. Crucifixion, taking its rise probably among the Phoenicians, became very common also among the Carthaginians and Numidians, and from them spread through Greece and Rome. It was not an unusual punishment when it was inflicted upon our Lord. It was both penal and shameful; a refined insult as well as a refined torture.

But the death upon the Cross has made the Cross an object of veneration and of love. "Behold, the wood of the cross!" was the mediæval call to the deepest devotions of Good Friday. Catholic Christians at least, and, happily, an increasing number of other Christians as well, are not content unless the cross surmounts their houses of worship. It crowns the rood beam in our churches; and when the rood screen became less common in England, the cross took its central place over the altar, where it may be found in all our churches to-day.

BUT THE CROSS is much more than an external object. It is an internal force in Christianity. "God forbid that I should glory," exclaimed St. Paul, "save in the Cross of our Lord Jesus Christ!" The Cross is the underlying thought in all evangelical preaching. "I, if I be lifted up, will draw all men unto Me." The Cross is a magnet that draws to Him who rested upon it, all those who, being in sin, desire to find a way of escape; "all those who are in any ways afflicted or distressed, in mind, body, or estate." It soothes the invalid lying on a bed of pain; it comforts the anguish of those desolate ones whose hearts are wrung with grief; it speaks of pardon to those who are penitent.

More than this, the Cross is the true protector of our homes. Why is the glaring evil of divorce so widespread among our civilized, Christianized nations to-day? Why are husbands and wives no longer content each to be the complement of the other, knit together in one unit, bespeaking to men of that perfect unity existing between Christ and His Church? Why are children no longer welcomed as the crowning gifts of happy marriages, the olive branches round about the Christian table? Why do juvenile depravity and crime astound us by their tremendous extent, so that the volumes written to warn us of the evil that is growing up among us, shock us by the vividness of the pictures of child criminals which they depict? Why is church-going no longer the common, the anticipated observance of a quiet Lord's Day, and Sunday games, Sunday excursions, Sunday picnics, Sunday entertaining, "week-end" parties of the most frivolous nature, have so largely supplanted the weekly worship? Why are our cities populated with an unchurched multitude—Brooklyn, the "city of churches," is said to contain 500,000 people associated, however vaguely, with some form of religious faith; and 900,000 wholly out of touch with any phase of it—comprising, in large numbers, the children of parents who were brought up to worship God in some way? Why are embezzlements, and refined methods of stealing on an enormous scale, and perjury on the witness stand, and low ideals

among financiers and among politicians, and suicide so frightfully prevalent? Is not the answer to all these questions simply that the new luxury which attends our life to-day, has driven the Cross out of our homes, and has left in its place a narcotic that stupefies us to much that once characterized the Christian life? May it not be that we are throwing to the winds those home virtues which have made Anglo-Saxons strong and great? Are we a nation of lotus eaters?

The Cross is not an opiate in suffering; it is a power enabling one to triumph over suffering. Pain, physical or mental, is not the greatest evil to which our fallen race is subject. There have even been those who have maintained that in itself it is a blessing. Certain it is that our Lord never shrunk from it. There is to-day a narcotic religion which comes to us with the alluring promise that it annihilates pain for its believers. The answer of the Christian is simply: *He suffered.* A religion that has no place for the sufferer is not the religion of Him who suffered for us. The Cross is ever the most conspicuous mark of the true Christian religion.

Does trouble enter into the home? Few homes can be exempt from it. "The trivial round, the common task," are drudgery or sweet service of love according to whether or not the Cross dominates the action. All those little trials, that hasty word of another that has left its sting, that seeming coldness where one yearned for love, the nettles and the briars of life that have pricked and drawn blood from the heart—all these may be offered silently to Him who lays His Cross upon any man who is willing to assume it. Grace to bear; not drugged stupefaction is what the religion of the Cross has to offer. Its branches, tapped, yield sacramental bread and wine; not opium.

Luxury ate the life out of old-time civilizations. It was the first foe that learned to conquer the Persian, the Greek, and the Roman; and once conquered by that enemy, each of these peoples fell an easy prey to others. Then arose nations of men whose character was moulded by the Cross. They hated effeminacy, they despised cowardliness, they scorned physical pain. Are we their equals in character to-day? Are our homes equally the abodes of love and purity and the sweet family virtues, in which father, mother, and children present on earth a miniature of the life in one of those many mansions of which the heavenly Jerusalem is builded?

Holy Week may be a power in our lives; or it may be a passing anniversary, of antiquarian interest. The Cross towers above all other considerations of the week; but it may be the Cross of far-distant Asia Minor nineteen centuries removed in time, or it may be the Cross in our own daily lives that is nearest to us. In the one case it is the Cross that is not ours to carry; in the other it is ours. And the light that will break upon the Cross on Easter morning may be a light that shines only upon Another's, or as well upon our very own.

After the fatigue and the suffering and the misunderstandings and the frictions and the heart-burnings that attend the carrying of our own home-crosses, comes that same resurrection glory that burst upon the forsaken cross on Calvary. Resurrection glory, Resurrection peace, Resurrection love; these await the Christian who carries his Cross faithfully in his own home.

WE should wish to show every consideration to our correspondent, Mr. George Foster Peabody, and are thus quite ready to answer the questions submitted to us by him on another page; though the latter are so wholly academic, and deal, in many instances, with contingencies so absolutely foreign to what may be considered as possibilities of the present or of any future immediately visible, that we doubt the practical value of the consideration.

1. It is obvious that assent to the letter of the Articles of Religion is not required of clergy or of laity.

2. They are not required to give assent, because of the wide difference between the authority of the Articles and the authority of the Creeds, to which they must assent.

3. The interpretation of the Articles must, in our judgment, be sought from the period of their original framing in England rather than from the date of their ratification in the United States. The American Church may be presumed to have intended to continue the original interpretation rather than to have supplanted that with a new one. The Articles date from an epoch when the Church of England was trying to include all Englishmen, whether followers of the Pope or Calvinists, in one body, and the Articles were intended to be as

inclusive as that intention. Unhappily, the broad plan failed because the extremes refused to be included.

4. This question probably pre-supposes a different reply to question 3 from what we have given, and seems not to apply to our answer.

5. By a National Church, we understand the organization of an historic Catholic Church in any given nation, without implying any official recognition from the nation itself; thus we consider the Protestant Episcopal Church to be a national Church in the United States. We do not so describe bodies that have no recognized connection with the ancient Catholic Church, nor on the other hand do we view the Holy Roman Church as such, for the reason that its organization in this country has no local autonomy, but is directly dependent on a foreign curia.

6. A truly Ecumenical Council embracing the whole Catholic Church would have authority to restate the exact expression of the Creed, but not to alter its doctrine, which latter is unchangeable.

7. The Church organizations which might claim representation as of right in a truly Ecumenical Council would be all those that can vindicate their claim to the possession of the historic ministry. Probably the list of such bodies embraced in the consideration entitled "The Holy Catholic Church" in the *Living Church Annual* of 1905, pages 94-102, would exhaust such an enumeration. Under some conditions an Ecumenical Council might also invite representatives of the Protestant communions to partial membership. The question is highly academic, since no such Council seems in the range of possibility.

8. The right to representation in such a Council would not be based on doctrine but on the validity of episcopal orders. It would be a gathering of Bishops, and any Bishop showing the legitimacy of his succession would have a seat therein by right. The body would have the power to pass upon the credentials of its members.

9. Every Bishop would be a free agent in acting upon any proposition that might arise. A question of establishing a new faith could not arise and the only question would be as to what in fact is the historic faith.

10. There is always the presumption that a Bishop has carefully studied and does constantly study the Christian faith, and the proposition that he should thus study it is hardly open to question.

11. Membership in an Ecumenical Council, as stated, would be confined to Bishops, but these might, if they chose, invite theologians of recognized learning to act as advisers to them. There would, however, be no selection of membership, as appears to be contemplated in this question.

12. The question is very involved and we do not gather its purport.

13. The question is highly speculative and we are unable to form an opinion from the evidence. It is a question of that interesting sort which asks one to prophesy what would have been the course of events if history had been different from what it was. A similar speculation would attend the question as to what would have been the present condition of England if the Spanish Armada had not been vanquished, or the present condition of the United States if the Revolution had not occurred.

We cannot pride ourselves that we have given satisfaction to our correspondent in these replies, since it is difficult for one person to assume the point of view of another. Mr. Peabody appears to contemplate an Ecumenical Council as a legislative body, competent to set aside the Creed in favor of Unitarianism or Deism or any other cult according to a majority vote. No such authority rests upon such a Council. Its power is simply to determine what in fact has always been the Catholic Faith in case an occasion of interpretation should arise. The protection which we have is the Holy Spirit, who has been promised to guide the Church in suchwise that the gates of hell may never prevail against it, and to lead it into all truth. The speculative questions as to what would result if an Ecumenical Council should set forth a new faith are simply to be ruled out as dealing with impossibilities. Let one distinguish, too, between an Ecumenical Council, which is of the nature mentioned, and a General Council, which embraces some considerable part of the Church, but not all of it.

A CORRESPONDENT, pursuing the subject treated by Mr. Erving Winslow in his paper entitled "Ad Clerum," printed in *THE LIVING CHURCH* of last week, asks us to say that a copy of Deamer's *Parson's Handbook* will be sent with his compli-

ments to any clergyman who may apply for it within the near future, if not conveniently accessible to him otherwise. Applications may be made to The Young Churchman Co., Milwaukee.

ANSWERS TO CORRESPONDENTS.

SAMUEL.—(1) There was no Missionary Bishop for Marquette (then called Northern Michigan) during the period of its organization as a missionary district (1892-95), because the presbyter chosen to that post in 1892 declined his election after General Convention had adjourned, and at a subsequent meeting of the House of Bishops held in March 1893 it was resolved that election "be postponed till the next meeting of General Convention," which was two years and seven months later.—(2) Consent was given to the organization of the diocese in 1895 on the statement made that pledges of \$700 annually and securities amounting to \$24,500 for an endowment fund were in hand.

F. T. B.—Dr. H. K. Carroll counts 148 distinct religious bodies in the United States, beside independent congregations.

SECULAR PAPERS ON HERESY TRIALS.

There are cases so diametrically at variance with the creeds and ritual of the Church that they cannot be ignored, as it seems, without stultifying the authority and the honor of the Church. The subtle distinction which is often drawn, and must always in some mysterious way be drawn, between the individual opinion and the official performance of duty, seems to be regarded by many free thinkers as allowing them to say in the solemn service of the Church the very things which in their preaching they disown and contradict.

Here, then, is the issue. It is entirely clear that the man who holds this view of the nature of Jesus is not faithful either to himself or to the Church in which he is a presbyter, if he remains in the Church, recites even the Apostles' Creed, much more the Nicene Creed. . . . He has three or four courses before him. He should, we suppose, feel bound to depart from the Church, no matter how he loves its historic charm, the rhetorical beauty of its ritual; and thus become a Christian in absolute effect. Or he might remain in the Church, surrendering his position of presbyter, and take the liberty of the layman to love the Church, but think as diversely as he pleases. Or he might stay in his place and say nothing of what he believes—the policy of silence, which Mr. Crapsey will not use. Or he may stay with a certain defiance of plain facts, and "test the attitude of the Church." That is where he stands.

Mr. Crapsey says that he holds to the fundamental verities. Very good; so he does. But the question is, What does the Prayer Book mean? What is signified by that age-long ritual which he is bound to conduct every Sunday, at every service? Has it the meaning that he gives in his certainly excellent sermons? No, it has not such a meaning, but one directly contrary.—*Springfield (Mass.) Republican*.

Whenever, in these latter days, the authorities of a Church undertake the arraignment of a preacher on a charge or charges of heretical utterances, a storm of disapprobation in secular newspapers promptly shows up. It makes little difference how far the accused may have strayed from the doctrines of his Church, as laid down in the Creed, the fact that the doctrine he is charged with having repudiated was solemnly professed by him as his religious belief when he was baptized and has been repeated by him thousands of times in his ministrations is ignored. No account is taken of the fact that, if the charge against him be true, he is using the power and prestige of his office to the injury of the Church whose minister he is. It seems to us that many of the secular newspapers display an uncalled-for sympathy with almost any preacher who is accused on good grounds of having violated his ordination vows. No such indulgent tolerance would be displayed toward a business man who had violated his contract or an agent who had acted in opposition to the instructions and interests of his employer. Conduct that would be universally regarded as perfidious in a member of a baseball club, or even a jockey, is treated as quite excusable in a minister of the Gospel.—*Washington Post*.

It will not be denied that religious freedom is a boon in which this country takes pride. It is something of which we love to boast. Every man has a right and it his privilege to worship in the manner his conscience and his reason may dictate. There is no established Church in this country, and all are free to belong to any Church they may choose or to none at all.

But clergymen are clothed with authority to preach by Churches. If a man receives authority from the Presbyterian Church to preach the Gospel, and accepts, it is done with the understanding that he adopts the tenets of that Church as his belief. He may, of course, change his mind. Thinking men, sincere searchers after truth, often do. But if a man's mind changes so radically that he no longer subscribes to the creed of the Church from which he has taken his authority to preach, he ought to quit the Church. If he preaches against the creed of the Church and attempts to show before a miscellaneous audience that it is wrong, he has no good reason to complain if a charge of heresy is made against him or if he is brought to trial on the charge. Of course what is said about the Presbyterian Church applies to every Church that has a creed.—*Knoxville (Tenn.) Journal and Tribune*.

CHURCH MEASURES IN PARLIAMENT.

What May and What May Not Be Expected.

PENALTIES ATTENDING AN "ESTABLISHED CHURCH."

Other English Church News.

The Living Church News Bureau
London, March 20, 1906

THE withdrawal of Colonel Carlile's Protestant Bill has now been followed by the withdrawal of another private Member's Bill affecting the Church. In view of the Prime Minister's pledge to introduce in the third session of the present Parliament a Bill for the disestablishment and disendowment of the Church in Wales, Mr. S. T. Evans, a leading Welsh Member, had given notice of his intention to bring in a Suspensory Bill, preventing the creation of any new vested interests in regard to ecclesiastical dignities and benefices in Wales and Monmouthshire. In compliance, however, with the wish of his political chief, expressed to him in a letter, Mr. Evans has withdrawn the Bill for this session. Sir Henry Campbell-Bannerman wrote that he still adheres to the statement made by him before the General Election to the Welsh Members that Welsh Disestablishment remain "an integral part of the legislative programme" of the Radical party. But he did not think that a Suspensory Bill was the best way of approaching the subject: "Such a Bill would excite just as much hostility as a Welsh Disestablishment Bill, if not more, as the Government discovered in 1893 [on the occasion of the introduction of Mr. Asquith's Bill]. But apart from that, if it were necessary to introduce a Suspensory Bill, it ought to be introduced by the Government on its own responsibility." Under the circumstances he was afraid Mr. Evans would not secure a good division; while he was quite sure that by putting the Government into the position of having to withhold support from the Bill on purely technical grounds, harm would be done to the cause of Disestablishment as well as to the Government.

Colonel Carlile, giving his own version of the withdrawal of his Protestant Bill, has made the following statement for publication:

"I withdrew the Ecclesiastical Disorders Bill because I considered that the Church Association was not treating me well. As to the proposed Bill itself, I did not think it suitable. It was shown to me for the first time on the 2nd inst. It was not the Bill for which I said I would ballot."

I am glad to note that the Rev. E. Braddon, vicar of Shirebrook, the defendant in the Shirebrook faculty case, has decided not to proceed with his appeal to Sir Lewis Dibdin's Court. Thus this court has again been snubbed, as in the Paignton faculty case a year ago. This later action was one that was brought by Mr. A. B. Markham, M.P., for the removal of alleged illegal ornaments from Shirebrook church, and was decided in his favor by Mr. Kempe, Chancellor of the diocese of Southwell. Although this was in all conscience a deplorable decision, yet only incalculable harm would have been done to Church principles by proceeding with the appeal to a court which, being of purely Parliamentary origin and inferior to the Judicial Committee of the Privy Council, has absolutely no spiritual authority.

The Archbishop of Canterbury makes some important remarks in his *Diocesan Gazette* concerning Commendatory Letters. He writes:

"I am asked from many quarters, both in England and in the Colonies, to remind the clergy of the advantage—I would rather say the duty—of giving, whenever possible, commendatory letters to those parishioners who may be changing their home, either as emigrants to a Colony or merely as moving to another part of England. The matter was prominently before the Church a few years ago, and several different forms of commendatory letter are published by the Society for Promoting Christian Knowledge, who will gladly furnish copies for general use. It is alleged that the custom of giving such letters has fallen latterly into disuse, or at all events that it is less usual than it was. The wholesomeness of it is so obvious that it is quite unnecessary to enlarge upon it. Perhaps this reminder may help to a more adequate discharge of what, I think, is one of our elementary responsibilities."

Only recently the *Guardian* published a communication from a clerical correspondent in the United States, pointing out the desirability of Churchmen who are leaving England for the States, taking with them, or being preceded by, letters of commendation from their parish priest to the rector of the congregation they intend, or be reasonably expected, to join.

"I want to feel that I am the Bishop of the Booksellers

to-night," said the Bishop of London, addressing a gathering of publishers, booksellers, and bookshop assistants at Stationers' Hall, in the city, last Tuesday night on the occasion of the meeting of the Booksellers' Provident Association. The *Daily Chronicle* further reported his remarks as follows: "I have become the Bishop of every set of people, and every set of interests in my diocese. I have visited 500 parishes, and have spoken to journalists, actors, bar-maids, and cabbies. I should feel that I hadn't 'done' London properly unless I came in touch with the booksellers." His audience shouted "No" when the Bishop said that he thought he was unpopular in the trade, because his balance sheet showed that he only spent £30 on books. But he confessed he had little time for reading, although the booksellers sent him many free copies of books. He promised to spend more money if his audience formed an association to prevent him speaking in public, for that would give him time for reading. Mr. Longman, of the great publishing house of Messrs Longmans, Green & Co., Paternoster Row, referred to the power the Bishop of London had in the book trade; he had only to mention a book publicly, and it ran into the thousands of copies. "I feel quite the Bishop of the Booksellers now," said his Lordship.

On the previous Tuesday night the Bishop of London presided at a great meeting in aid of foreign missions, at the Alexandra Palace. This was held in connection with the Bishop's North London mission, and was attended at least by 10,000 people. Bishop Montgomery, secretary of the S. P. G., Bishop Ingham, secretary of the C. M. S., Father Waggett, S.S.J.E., the Rev. W. J. Roxburgh, priest in charge of the Cathedral Church at Salisbury, Rhodesia, South Africa, and Mr. John Trevarthen, were the speakers.

Mr. Birrell is now receiving no end of enlightenment in the matter which is engrossing his attention as the Minister of Education. A memorial, signed by 672 students in 28 theological colleges connected with the Church, being 80 per cent. of the students preparing for holy orders, has been sent to Whitehall, urging in the interests of true freedom and religious equality, that the following fundamental principles should be observed in any forthcoming educational measure: (1) That instruction in religion is an integral part of true education; (2) that it is the duty of the State to make provision for religious instruction within the school hours; (3) that the nature of instruction given be determined according to the wishes of the parents; (4) that equal privileges be offered to all religious denominations; (5) that religious instruction be given only by teachers who believe the truths that are taught.

According to the *Daily Chronicle* (in its Parliamentary correspondence), the prospects of early discussion for the Government Education Bill do not improve. The Cabinet have not yet assented to it as a whole, and parts of it are undergoing revision.

Among the more noticeable events of late in the Church educational campaign have been a great gathering of school managers in South London and the issuing of a clerical manifesto from North Staffordshire. Between five and six hundred Church school managers (of whom about one-fourth were clergy) assembled in the chapter house of St. Saviour's Cathedral, Southwark, in response to an invitation of the Bishop of Southwark to take counsel together at the present critical time. The Bishop himself was too unwell to be present to preside, but he wrote a letter unfortunately counselling a policy tantamount to that of not closing the stable door until the horse has bolted. As was eventually manifest, however, so ill-advised and feeble a lead was not at all to the mind of the meeting. Several speeches, advocating a bolder line, received general sympathy and approval. Ultimately the meeting adopted *nem. con.* the resolutions passed by the Upper House of Canterbury Convocation last month, and a supplementary resolution in still stronger terms. It was also agreed to form a Vigilance Committee; and a motion was adopted urging Churchmen in every parish to take immediate action so as to secure signatures within a fortnight to (a) the petition sent out by Lord Halifax for parents to memorialize the Minister of Education, and (b) the petitions of rate-payers to Parliament in circulation.

The aforesaid manifesto, the signatories whereof, twenty-seven in number, are mostly beneficed clergy, breathes throughout a fighting spirit. These clergy demand emphatically, as the inalienable right of Church people, to be free to—"teach the Church's faith to the Church's children, in the Church's schools, by Church teachers, in school hours." They also desire to make it publicly known that, should Parliament pass a

Bill involving injustice to Church schools, "we shall at once actively protest in any way we deem most expedient, and we shall be prepared to accept the consequences."

The Deceased Wife's Sister Bill of 1906, introduced by a private member, was down for second reading on Friday last, but was not reached; as discussions on a Pure Beer Bill and a Parliamentary Election (Disqualification Removal) Bill, coming first and second, occupied the whole time of the sitting. Four members of the Commons had given notice to move the rejection of this objectionable Bill—namely, Lord Robert Cecil, K.C., Mr. J. G. Talbot, Earl Percy, and Mr. Bridgeman.

The late Mr. H. C. Richard's request that a pulpit cross should be erected on the site and on the lines of old "Paul's Cross" in St. Paul's churchyard, for which he left the sum of £5,000 in his last will, is not to be altogether complied with. The Dean and Chapter of St. Paul's have decided that the cross cannot be erected in accordance with the terms of the bequest; but suggest that a smaller cross—one, therefore, I suppose, of somewhat different design—might be placed in the churchyard. The executors regard this proposal with favor, as in a measure it meets the wishes of the deceased testator, and plans are now being prepared.

J. G. HALL.

THE PATRIARCHATE OF ANTIOCH, A. D. 1906.

(From our Jerusalem Correspondent.)

March 12th, 1906.

JOSEPHUS describes Antioch as the third city in the Roman Empire. It was next in importance to Rome and Alexandria. The Capital and Gate of the East, it was practically an Oriental Rome. Tradition ascribes St. Peter as the first Bishop from A. D. 33-40. In preëminence Antioch was originally the first patriarchate, and the centre of Greek Christianity. At the height of its prosperity it had 250 suffragan sees, and during the First Crusade A. D. 1098 there were as many as 153. After the founding of Constantinople, Antioch began to decline, and the city fell during the Seventh Crusade, A. D. 1268, being taken by the Saraceas. To-day this Apostolic Patriarchate has fallen lower than any of her three sister thrones, and *Antâkiyeya* only now contains a population of about 6,000 inhabitants, the Patriarchal throne having been removed to Damascus, A. D. 1343.

Meletios II., who entered into rest on February 8th, 1906, was the 160th Patriarch. His appointment dates from April 15th, 1899. Born at Damascus on November 8th, 1837, of Syrian parentage, his election was not approved of at either of the other three Greek Patriarchates of Constantinople, Alexandria, and Jerusalem. So strong was this feeling that when the Holy Eucharist was celebrated according to the Liturgy of St. Chrysostom by one of these Patriarchs, the name of Meletios was deliberately omitted from that of the other Patriarchal thrones.

The majority of the Metropolitans of Antioch being Arabs, they naturally prefer a Syrian rather than a Greek Patriarch. From time to time frequent appointments to this throne have been made of Greek Bishops from Constantinople or Jerusalem. It is unlikely that any fresh election will take place at present, owing, partly, to the fact that four now resident Greek prelates belonging to Antioch have memorialized the Porte through the Ecumenical Patriarch to allow them an official re-occupation in the Synod, in order to retain the Greek influence in connection with this throne.

LIFE.

As master-fingers touch the ivory keys
And bring to life what melodies they please,—
Complaining, wailing, quivering with despair;
Grating with discords, harsh, self-centered, shrill;
Wrestling with hope; sinking to whispered prayer:

So may we make our lives whate'er we will,—
Dismal and dark, a pessimistic groan;
The drowsy murmuring of a summer breeze;
A song of self: a sensuous, poisoning sigh;
A din to frighten death from drawing nigh;
An idle touching of life's dulcet keys.

But better far to strike a nobler strain;
A hymn of hope melodious to raise;
And, in accordant notes of joy and pain,
To live a cheering song of peace and praise.

GEORGE H. MURPHY.

DEFEAT OF THE FRENCH MINISTRY.

Why the Chamber of Deputies Refused to Support M. Rouvier.

OTHER EUROPEAN INFORMATION.

The Living Church News Bureau,
Paris, March 15, 1906.

FRANCE.

IT is not often that in the same country there have been crowded, within the short space of a few days, so many events, affecting not merely itself alone, but other countries as well, as has been the case within the last week and a half in France. For some of these happenings (may I adopt a word from the other side of the Atlantic?) have reference to interests that concern, indirectly, other peoples than the natives of sunny France itself. They are reading a lesson to other nationalities. That one which most nearly touches religious interests is, of course, the outcome of the resistance made to the *Inventaires*, the quality and quantity of the opposition, and the result. I am somewhat obliged to revert to that which was said in my letter at the beginning of the month, as all that has taken place is in accordance with what might have been expected under the circumstances.

Your readers will have followed the different phases of the "Gallic epic" that has taken a solid form on the action of the people. I ventured to point out before, that the resistance to the first execution of *reglements* of the law of Separation was not an organized opposition throughout the country, but a spontaneous effort of various congregations of the various churches, subjected to the visit of the Government officer sent to carry out the uncomfortable orders of his chief in making the inventories in question. I do not think it can be said of a single church throughout the length or breadth of the land that this often unwilling functionary was received with open arms; on the contrary, he was generally received with clenched fists.

The late Government is devoutly to be pitied for having inherited the disagreeable legacy from M. Waldeck-Rousseau and M. Combes. But being that the legacy was theirs, they had to endeavor to carry out its intention.

The swift surprise which came upon M. Rouvier in the Chamber of Deputies, when he found his party distinctly discredited by the members of the Chamber, and himself placed under the necessity of giving in his *demission* to the lately elected president, must have been as galling as it was instructive. That it was a surprise, none can doubt, not merely to M. Rouvier, but to hundreds of others. But at the same time the usefulness of the lesson will not be lost. I think it resolves itself into the single fact, viz., France has a strong feeling about its churches, if it has not the same strong feeling about "the Church." Although there are thousands of Indifferents in practice, there are things which touch them even to the quick, and one of these is interference with property. It is to be considered a mercy that the feeling has expressed itself in this legitimate way, and not taken (which might have been the case) a form that possibly would have blossomed out into armed rebellion. There are not those wanting who believed this to have been within the reach of possibility.

Just before the event of the Government defeat, this day week (I am writing on Sunday, 11th), that happened which would hardly have been ventured upon had not the speaker and those who countenanced him been pretty sure of general sympathy. No doubt your readers are aware of the importance attached to "Lent Sermons" in the Cathedral of Notre Dame, Paris, preached on each Sunday by a chosen orator. Abbé Janvier was the select preacher on the occasion this year.

More than 2,000 people assisted at the first sermon of the course on Sunday last. The abbé had taken for his subject "*La vertu*." After having shown that virtue is in reality nothing more than the virile power of the soul, of the spirit, and of the will, the orator proceeded to talk of the recent events that had affected the Church. He said, in substance:

"Passive obedience is neither a human virtue or a Christian virtue, for it is not permitted to any authority to treat a man as a machine, nor is it to be expected from any intelligent being that he should be required to abandon himself to all the caprices of a master, for this would not be obedience, but slavery. There is a limit to obedience as there is a limit to authority. Our greatest misfortune during the nineteenth and twentieth centuries is that we have been given over to rulers who are incompetent (*chefs sans valeur*) who, owing to their own mediocrity, have allowed to lie lost in the ground the best spirits of the country, and have alienated to their own

profit the solid worth of the land." In concluding, the speaker went on to say: "No; we are not of the opinion of those who profess the debasing doctrine that 'the law is the law.' The law ought not always to be respected, and there are times when rebellion against it is the most sacred of all the duties of man!"

One would naturally not care to comment on such outspoken expressions of opinion. But this is significant. Mgr. Richard, Cardinal Archbishop of Paris, was presiding at the ceremony, in the course of which this sermon was preached. Amongst those assisting also were Mgr. de Ramecourt (Bishop of Soissons) and the Bishop of Oran.

FRENCH BISHOPS CONSECRATED IN ROME.

Nineteen Archbishops and Bishops have just been consecrated at Rome for France alone. The Pope, in addressing them, termed them "*carissimi et desiderissimi*"; adding, "You who are 'my crown.'" Significant words under the present circumstances. He reminded them, "*Venistis Romam non ad gaudium sed ad crucem, et quidem gravissimam,*" also prophetic words in the tension now existing in France. Altogether thirty Bishops were consecrated on this occasion. Since 1792 there has been no consecration of so great a number at the same time. The same "plan" which was adopted on that far-off occasion was carried out again faithfully in this instance—rather more than one hundred years later. Thus all the ceremonies of the most imposing nature had their replica in 1906.

BISHOP WILKINSON IN PARIS.

Bishop Wilkinson, Coadjutor of the Bishop of London for the chaplaincies in Northern and Central Europe, has been here for Confirmations. Having passed through Paris, where he confirmed at St. George's Church, and the Church in the Rue d'Aguesseau, he went on to Switzerland, and will take the circuit of the west coast of France, returning to England by Havre. The Conference this year for chaplains in France, Russia, Germany, Switzerland, and Belgium, will take place at Lille, on May 30th.

GEORGE WASHINGTON.

THE SOUL'S MESSAGE.

A DEDICATION.

BY ANNIE Q. CARTER.

HE was my twin—the heart of my heart, the soul of my soul. I loved him with a love that was stronger than death—that the darkness and silence of the grave could not quench.

The Hand of the Lord lay sorely upon him, and I watched him by day and by night. I gave him the core of my life. My life itself, had that been possible, should have ransomed his.

Where the air is balm and the sun triumphant, I guided him back, step by step, to the world of men—for I grudged him to the angels.

I clasped him in my arms on the deck of the great steamer, and wrung his hand in a speechless prayer; and the smile that his memory was to bear into exile was frozen on my face.

My body returned desolate to a barren land, but my soul went after him over raging seas and boundless plains, and dwelt with him on snow-clad peaks and in the deep gorges.

By day, long it sought his, and in dreams he visited me, and the great solitudes held only his soul and mine.

And the soul of him came to me as I slept, and showed me his body bereft of it.

His lips were yet red where the essence of life had passed through them, and his arms were crossed in the last mute act of his Faith.

I arose from my sleep, and my soul was heavy within me, mourning its comrade, and across wide prairie and rolling ocean the human message was flashed to me: "He whom thou lovest is not."

But his soul leant back from the Threshold of Light lest mine should be shadowed, and I heard a voice out of heaven saying: "There shall be no more Death."

NEW YORK CATHEDRAL MATTERS

More Money Required for Completion of the Choir

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, April 2, 1906

ONE of the architects of the Cathedral of St. John the Divine, Mr. C. Grant La Farge, gave an illustrated lecture on the Cathedral building last week, under the auspices of the Woman's Auxiliary of the Cathedral League. The lecture was given at the residence of Mrs. Herbert L. Satterlee, before an audience that crowded the spacious rooms. Mr. La Farge showed seventy-five or more stereopticon pictures of the Cathedral during the process of building, explained the difficulties of preparing the foundation because of the varied stratification of the rock. He showed by word and picture how the building is to be constructed, speaking at length upon the concealed buttresses which are to take up the outward thrust of the arches. The Rev. Dr. Huntington, rector of Grace Church, presided at the meeting, and spoke briefly about the purpose of the great structure.

The Cathedral trustees had their regular monthly meeting at the residence of Bishop Greer last week and it was there announced that vigorous effort is to be made to raise the \$100,000 still necessary to complete the choir and crossing. Bishop Potter had sent word to the trustees that he would give the initial \$5,000 of the amount. There was said to be no present assurance of other subscriptions, but the trustees felt, nevertheless, that the money would be forthcoming. If the entire \$100,000 is now raised, it will mean that within a year and a half more than \$1,000,000 has been secured for the Cathedral, of which sum Mr. and Mrs. Levi P. Morton gave \$650,000. The trustees added to their number by electing the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church.

Another important meeting at Bishop Greer's residence during the week brought together a number of the local clergy, who came at the invitation of the Bishop to discuss the practicability of having special services in some of the churches during July and August. It was the desire of the Bishop to make the churches of more value during the summer, not only to those unable to leave the city, but attractive to those strangers who visit New York in the summer. There were present at the conference the rectors of St. James', Incarnation, St. Bartholomew's Zion and St. Timothy's, Christ Church, and other parishes. After discussion, it was found that the rectors agreed with Bishop Greer as to the need of services more attractive than those usually provided in the summer months, and it was announced by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's, that an arrangement has been entered into between that parish and St. Thomas' for special services throughout July and August. For the first month the services are to be in St. Bartholomew's Church, and at the opening service, the first Sunday in July, there will be a number of invited clergy, and the preacher will be Bishop Greer. The August services will be in St. Thomas'. If the plan succeeds this summer, it will be extended to other churches in other sections of the city next year.

At the March meeting of the Church Club of New York, the speaker was Mr. Everett P. Wheeler, who discussed Settlement work in the city, basing his remarks upon the East Side Settlement, one of the first to be established and one in which many members of the Church Club had been interested. Mr. Wheeler told of the need, especially among the foreign born people who have come to this country, of just such work as is being done in the East Side and other settlements. The churches, he held, are inadequate to cope with all the problems to be met in the thickly populated sections of the city, where the settlements do an extra parochial work. The speaker characterized the settlement as a John the Baptist, going before the mission and the parish to remove the high standing walls of racial and caste prejudice, which it is no easy task to overthrow. At the East Side Settlement, which is east of Central Park, Mr. Wheeler said that the service of the Church is said every Sunday, and he added, significantly, that in the Assembly District where it is situated, and which has 60,000 population, there is no Protestant church where the English language is spoken, and only one or two in which services are said in foreign tongues.

Several changes were announced this week at the General Seminary. The Rev. Dr. Charles William Edmond Body, Professor of the Literature and Interpretation of the Old Testa-

UNHAPPY SPIRIT, cast down under thy sins, multitudes of sins, years of sins!—heavily burdened as thou art, and pierced through with sorrows, thou mayest look to God, and hope, for "He delighteth in mercy." His mercy can make thee a clean and beautiful, a happy and rejoicing spirit. God will be "delighted" to make thee "equal to the angels." So humble, so loving is thy God, and so earnestly does He long to bless thee, that behold, He stands at thy door and knocks.—John Pulsford.

ment, has been made Professor Emeritus. The Rev. Dr. I. T. Beckwith, Professor of the Literature and Interpretation of the New Testament, has resigned. Dr. Beckwith was elected professor in the seminary in 1898 and was previously, for many years, professor of Greek in Trinity College. It is said that Dr. Beckwith has found himself to be debilitated at the end of the seminary year for several seasons past, and hopes to find new vigor by taking a long rest. He plans also to do some writing.

With the approval of the rector and vestry of Trinity parish, a bronze memorial tablet, with a bas-relief portrait, is to be erected in St. Chrysostom's Chapel in memory of the late Sir Henry Irving, the famous English actor. The Rev. Thomas H. Sill, vicar of St. Chrysostom's, and a special committee appointed by the Actor's Church Alliance, have been active in securing funds for the memorial, which is to bear an inscription written by the rector of Trinity, the Rev. Dr. Morgan Dix. It is expected that the tablet will be completed about Easter.

On Palm Sunday afternoon there is to be held in the Church of the Incarnation a special service for the Military Order of the Loyal Legion of the United States, an organization composed of men who were officers in the Union Army during the Civil War. The service is to commemorate the anniversary of the surrender of General Lee at Appomattox, which occurred April 9th, 1865 and which terminated the War. There will be present at the service, by invitation, members of many of the historic and patriotic societies, as well as a number of the clergy, the latter including Bishop Greer of New York, Bishop Satterlee of Washington, the Rev. Dr. Morgan Dix, and others. The preacher will be the rector of the Incarnation, the Rev. Dr. William Mercer Grosvenor. It is worthy of note that three famous naval commanders of the Civil War were members of Incarnation parish. They were Admirals Farragut and Trenchard and Commodore Eagle. Members of their families are still in the parish.

THE NATIONAL CONGRESS ON UNIFORM DIVORCE LAWS.

BY THE RT. REV. THOMAS F. GAILOR, D.D.,

Bishop of Tennessee.

DURING the week of February 19th-22nd, 1906, a congress of representatives appointed by the Governors of forty-five states of the Union, met in Washington City and adopted a series of resolutions on the subject of Divorce legislation in the United States. The purpose of the Congress was to call to the attention of the American people the laxity and inconsistency of the existing laws on this subject, and to set forth certain principles of legislation which should be adopted by the various states as a protection to the home and family.

HISTORY OF THE CONGRESS.

Churchmen will be glad to know that the discussions in General Convention at Washington, San Francisco, and Boston, led first of all to the creation of an Interchurch Conference on Marriage and Divorce, of which Bishop Doane of Albany is the chairman, and in which seventeen prominent Protestant denominations are represented. This Conference met in Washington in January, 1905, and was received by the President, who soon afterwards (January 30th) incorporated a strong appeal for better laws on divorce in his message to Congress. Thereupon the Legislature of the State of Pennsylvania passed an Act authorizing the Governor of the Commonwealth (1) to appoint three citizens, learned in the law, to codify the laws of Pennsylvania relating to the subject of divorce, and (2) to communicate with the Governors of the several states, requesting them to appoint delegates to a Congress which should meet in Washington "for the purpose of examining, considering, and discussing the laws and decisions of the several states upon the subject of divorce, with a view to the adoption of a draft of a general law, which shall be reported to the Governors of all the states for submission to the legislatures thereof," etc.

The Governor of Pennsylvania issued the invitation to the various states, and forty-five out of forty-seven appointed delegates.

South Carolina refused to appoint delegates on the ground that it had no divorce laws; as if this fact excused the citizens of that commonwealth from the obligation to assist the citizens of other states in coming to a right conclusion!

The Congress met in Washington on February 19th, with forty-five states represented by nearly one hundred delegates, most of them lawyers of national reputation.

The point to be insisted upon is, that if the work of this

Congress leads, as we hope it may, to the adoption of a more uniform system of legislation on this important subject throughout the United States, the Episcopal Church must justly be credited with having begun and inspired the movement.

RESULTS OF THE CONGRESS.

The address of Governor Pennypacker (Pennsylvania) at the opening of the Congress, was a clear and forcible statement of the dependence of the Republic upon the integrity of the family, and of the menace to our institutions of easy and multi-form divorce.

The committee on Resolutions was composed of seventeen delegates, all of them except (the Roman Catholic) Bishop Shanley of North Dakota and Bishop Gailor of Tennessee, lawyers of great distinction; and their report was substantially adopted, after long discussion, by the whole Congress in open session.

The Congress was unanimously of the opinion that no Federal legislation was practicable. Each state must have its own laws on this subject, and therefore the Congress must exercise the wisest and broadest statesmanship in framing a code which would be generally accepted by the various states.

It was not the duty or province of the committee on Resolutions to formulate a law which they, as Christian men, thought ought to be adopted; but to find if possible a basis for more satisfactory legislation, which might be accepted by the various states.

It was very significant and very encouraging to find in the Conference such emphatic unanimity of conviction against the evils of divorce and a general acceptance of the principle set forth in the Pennsylvania report, that "*The law, while taking a different view of the marriage relation from that held by some of the Churches, none the less recognized it as intended to be indissoluble.*"

Following are the special principles laid down in the resolutions, viz.:

(1) Migratory divorces are to be prohibited as far as possible by making it necessary for divorce suits to be brought only in the state where the plaintiff or defendant has *bona fide* residence, and every commonwealth shall refuse to recognize the validity of a divorce granted to one of its citizens by another commonwealth, if the cause occurred in the commonwealth first named, or if the cause was one not recognized by the law of that commonwealth.

(2) Any plaintiff for divorce shall be granted the option of a divorce *a mensa*.

(3) Insanity of the wife after marriage shall in no instance be allowed as a ground for divorce.

(4) Secret divorce trials shall not be allowed, and collusion shall be punished as a crime.

(5) Courts shall not be allowed discretion in deciding whether a cause pleaded is sufficient to justify divorce, but the causes shall be definitely and specifically enumerated in the statute.

(6) Where desertion or conviction for crime are allowed as causes for divorce they should be carefully defined.

(7) Remarriage shall not be permitted to either party of a divorce suit within one year after the suit is granted.

It was agreed that the Congress should reassemble at an early date and formulate the above principles in a code, which can then be submitted to the legislatures of the various states. Doubtless there are those who are disappointed that the Congress did not accomplish more than it did; but those who are reading the literature and history of our time, and who realize the tremendous questions which are involved in this discussion, will thank God for the beginning of reform and will take courage for the future.

THROW OPEN all the windows of your soul to the influence of Jesus. By prayer, thought, and action, let His divine power move in and through your life; and be sure that a mighty work is within His power and your possibility. Not that of lifting you into ordinary spiritual vitality, but of transforming you through and through with His Spirit.—*Bishop Lawrence.*

TO BE out of harmony with the things, acts, and events, which God in His providence has seen fit to array around us—that is to say, not to meet them in a humble, believing, and thankful spirit—is to turn from God. And, on the other hand, to see in them the developments of God's presence, and of the divine will, and to accept that will, is to turn in the opposite direction, and to be in union with Him.—*Thomas C. Upham.*

THE CHURCH'S WORK AMONG NEGROES.

PERHAPS one cannot more appropriately introduce a request for a notice in *THE LIVING CHURCH* of the important venture made by the Church in the establishment of the American Church Institute for Negroes than with the remark made to the writer by a woman prominent in Church and social work, that she "was delighted to know the Episcopal Church is for the first time taking hold of the work for Negroes in a scientific and forcible way, one likely to be effective for great good." She remarked further that she has hitherto "been suspicious of ecclesiastically inspired or controlled education," but that if the Episcopal Church is to undertake work for Negroes in the way indicated by the initial conceptions out of which the institute has grown, she will be happy to lay aside her prejudices.

The institute is indeed an important venture both on the side of economics and on that of social and religious promise. When one realizes that this great wealthy Church has been contributing to work among the black people only a paltry \$60,000 per year, and realizes further the notable generosity of the Church along some other lines, particularly the line of institutional parish work, he must come to the conclusion that the utterly inadequate sum hitherto raised for Negro education, both religious and moral, is due possibly to a defect in method. It is one of the signs of the times that wealth is manifesting a deepening sense of the essential character of large accumulations of money and an increasing desire for social and moral investment, and the laymen of the Church are no exception to this characteristic tendency of wealthy men in our day. The Churchmen are well in the front ranks of those who are seeking to use their wealth for the social and moral uplift of mankind, and the seeming exception in the case of the Negroes must be due to a lack of knowledge of proper and promising methods of investment. The gist of the matter is that work for the black people has not hitherto commanded the attention and the sense of moral responsibility of the Church at large. Yet the problem of the Negro in American life is known to all good citizens as one of the greatest, if not the greatest, of American problems; and as citizens many Churchmen have come to realize this fact, the evidence for which realization may be seen in the large proportion of Churchmen interested in such institutions as Hampton and Tuskegee; and in the not small contributions made by them to the work of those institutions. The Church has for some time been uneasily conscious of her deficiency in fulfilling her share of responsibility for work among the Negroes. The Colored Commission was an attempt on the part of the Church to fulfill in larger degree her responsibility towards this work; but for reasons into which one need not enter here, even if they were to be clearly stated, the Colored Commission did not succeed in realizing the hope of the Church, and was finally abolished as a separate commission, the Board of Missions assuming the work for Negroes as a part of the general missionary work of the Church.

The Board of Missions, however, has all the work that any one board and any one body of executives can do in conducting the purely missionary work of the Church; and some time ago it became evident to a number of the members of that board that work for the Negroes has a peculiar character of its own, a character and importance not simply religious but partly educational and sociological. In other words, the Negro is a national and social problem as well as a religious problem, and the principles involved in the Negro problem are consequently national and social as well as religious. Accordingly it seemed advisable to the board again to attempt to differentiate the work of the education of the Negroes, and to give it an independent status. By and with the consent of the Board of Missions, a new board, to be incorporated as the American Church Institute for Negroes, was created, which board consists of the Bishop Coadjutor of New York (President), the Bishops of Massachusetts and Newark, the Rev. Drs. Stires and Alsop of New York City, Archdeacon Williams of Washington (Secretary), Mr. George Foster Peabody (Treasurer), Mr. Francis Lynde Stetson (General Counsel), President Butler of Columbia University, Messrs. George Wharton Pepper and W. W. Frazier of Philadelphia, and Mr. Robert C. Pruyn of Albany, with the Rev. Samuel H. Bishop as Executive Secretary.

This institute is to have charge of the Church's educational work for Negroes, and in order to direct an immediate effectiveness in its work, it is to begin with St. Paul's Normal and Industrial School, Lawrenceville, Va.; St. Augustine's School, Raleigh, N. C.; and the Payne Divinity School, Petersburg, Va. The institutions are at first to constitute the objects or the

object of the institute's activity. In other words, they and the existing schools which shall later be added to the list, or new ones which shall be created, will be the American Church Institute for Negroes. An obvious defect of the old method was the fact that no one of these institutions had the ear of the whole Church. The soliciting of funds was exceedingly laborious, and devolved mainly upon the principals of the schools, who have been obliged to go hither and thither about the North, speaking to Sunday Schools, to Woman's Auxiliary meetings, and to special societies which did not and could not represent the whole Church. Bishops, too, have been obliged to solicit aid for their respective missionary or school enterprises among the Negroes in a desultory and isolated fashion. The personnel of the institute board and the position of the board as the Church's creation ought to ensure to it and to its appeals the attention of the entire Church; and its aim will be to bring the responsibility for the educational work among Negroes home to the conscience of the Church. It will have an organized method of appeal and will provide a conduit for as large a stream of benevolence as the Church can pour into it with mains for its direct and wise distribution. The board will have visitatorial relation with the various schools under its care, and its aim will be to make them the equal of the best schools in the land for Negroes. The executive management of the institute will keep in close and sympathetic relation with the General Board of Education, which has done and is doing such a beneficent work among the Negroes throughout the South, and with other agencies that are doing the best work along the most promising lines of educational activity. By its study of the whole field and by virtue of its relation with the general education work in the South, it hopes to be not only a decided financial benefit to the institutions under its care, but an inspiration and stimulus to increasingly good work. It is a somewhat anomalous illustration of the defect of the old system, that an institution which has done such splendid work as St. Paul's has done under the serious handicaps of insufficient contributions, hardly collected, and the necessity of earning a large part of its own way by the use of its industrial departments, has been so little known to the Church at large, and has had so small a measure of the Church's sympathy, while institutions like Hampton and Tuskegee, which owe much to the benevolence and personal help of Churchmen, are household words throughout the land. The way of faith and struggle is certainly a very heroic one, but the time has now come for the Church as a whole, not so much to make conditions easier for those in charge of those schools, as to assume her own responsibility and to make possible such a development of the work as is a necessity.

The American Church Institute should have the same place in the minds of Churchmen that Hampton has in the minds of its constituency; and with an organized and attentive Church behind the institution, the possibilities and promise of its work are almost infinitely great. It is perhaps one of the most interesting judgments ever uttered concerning the products of American energy and genius that the Moseley Commission declared Hampton Institute to be the most interesting educational institution in the United States. But the compliment is well deserved, and one cannot visit Hampton with an intelligent eye for the work that is being done there without realizing what real scientific and pedagogical value the missionary motive and spirit have had at Hampton. The American Church Institute should soon have schools of which the same thing might be said, for there is no doubt that one of the principles of efficiency is the spirit of service of God and of man.

May I close with a brief suggestion as to the need? There are about 10,000,000 Negroes in the United States, or about 2,000,000 families, 1,000,000 of which are in the South. In all the schools which fit Negro boys and girls for efficient economic and moral relationship to life, there are not more than 7,000 students altogether, which number probably means the representation in those schools of at most 35,000 families. The statistics of school population and school attendance indicate that only about one-half of the children of school age are in attendance upon the primary schools. The estimates, which are practically correct, indicate that as yet only the margin of the problem has been touched; and one need accept no prejudiced and passionate verdict either of superficial observers or of men overwhelmed by the conditions in which they live, to conclude that such facts as the foregoing mean very serious dangers to American life.

The Church's appeal to the Negroes has as yet not been large, but by virtue of her historic position, her combination in due proportion of the sensuousness of Catholicism with the in-

tellectualism of Protestantism, she is peculiarly competent to offer rich opportunity—with sane guidance—to that immense and valuable fund of emotion which is one of the peculiar gifts of the Negro race to universal religion. An important point with respect to the Church's work for Southern education is, that she is, with the exception of the Roman Catholic Church, the only ecclesiastical body which was not disrupted during the Civil War. She therefore has a national character which no other body, with that exception, has; and her Bishops have a representative social and civic character which is unique, and which makes them possible agents of an effectively distributed stream of power and help from the whole country. Where the Church has come into vital contact with the Negroes she has done and is doing good work, and is winning their affection and devotion. Let us hope that the American Church Institute for Negroes will mark a new era of power and progress both for the Negro race and for the Church which aspires to be the free and rich and natural home of American Christianity.

GOOD FRIDAY.

Sleep on Judea's city lies,
Shadows hang over her valley and hill;
With the coming of morning the people arise,
And the marts and the streets for a new day fill.

But the heart of the race was passing sad,
And this bright new day brought the heart no light;
Though 'twas outwardly morning and voices seemed glad,
Man doubted his God and within it was night.

Hail! On a hill near the city appears
A cross! and One gives His life thereon;
It scatters the shadows, it terminates fears,
It rises resplendent, the heart's true sun.

Out from his own the shepherd went,
One had been lost of the ninety and nine,
Wayworn and weary and all bespent,
He returned with the lost in his arms benign.

The prodigal, sick of the world and its charms,
Cried, "Father, in exile my true home I miss."
The father fared forth; took his child in his arms
And sealed the home-coming with passionate kiss.

So, when our one little world had strayed,
Far on the path of shame and sin,
Search for the lost the Shepherd made,
And travel-bespent He brought man in.

And so when our earth, all hungry and sad,
Complained, "There's no joy in an exile like this";
Forthfaring from Heaven my Lord made glad
The earth, blood-ransomed, with God's own kiss.

Sleep yet lies over us. Shadows drear
Still hang dark on this poor earth's skies.
Banish our darkness, Saviour, dear,
Over earth's night let Thy Cross arise!

Hail, holy day! and year by year,
Draw o'er our era the holy sign;
Print on man's forehead God's kiss most dear,
Home bring the world in Thine arms benign!

The Rectory, Benson, Minn. CARROLL LUND BATES.

THE DECLINE OF THE "VIA MEDIA."

We are weary, I think, of the *Media Via*. The phrase is in disrepute. The idea is badly out of repair. And, in truth, if we take the *Media Via* as meaning that our Church deliberately aims at a position midway between Protestantism and Roman Catholicism, then we do well to be weary of it. If the *Media Via* be the first intention, the primary purpose of the Anglican communion, it is as incompetent as Aristotle's theory of the Middle. That theory utterly fails to explain and satisfy the heroic element which is the soul of ethics. Even so, the *Media Via* utterly fails to explain and satisfy that moral heroism which is the informing spirit of our religion. If the Anglican communion deliberately aimed at a Middle Way, she would put herself out of the running as regards the great prizes of history. And we, her children, would now and then catch ourselves longing for the splendid thoroughness and cleansing logic of Calvin's Institutes, or the superb symmetry of Jesuitism. We should find ourselves wondering not infrequently, whether the *Media Via* were not the position of Buridan's ass, starving between two bundles of hay.

But the *Media Via* taken as describing a result rather than as expressing a purpose, has real historical meaning. Thanks to the episcopate and all that goes with it on the one side, and thanks to her inheritance from Anglo-Saxon constitutional development on the other side, the English Church mediates between Protestantism and Roman Catholicism, not because she is between two extreme positions, but because she is above them both.—REV. H. S. NASH, D.D., in *The Churchman*.

LO, THE POOR TEACHER!

A WOMAN gowned in the style of forty years ago would never be taken as an authority in matters of dress—why, then, do a theologically advanced clergy rather insist on elderly women becoming teachers in their Sunday Schools, even when they are well aware that the Bible-belief of such women is, as some novelist flippantly puts it, "somewhere about the early Pleiocene"?

The very young curate in some up-to-date church may openly express the opinion that half of the Old Testament is to be taken *cum grano salis*; the good pastor himself may be non-committal as to whether he considers himself descended "from ape or Adam," but all the same, they will accept no excuse from the conscientious woman who would gladly decline the office of Sunday School teacher, not because she is indolent or doesn't know how to keep tots in order, but because she is hopelessly behind the age in theological matters. For instance: when she herself went to Sunday School (how many years ago is nobody's business), there was a material hell, and it was deeply impressed upon her infant mind that all liars went there. It seems to be expected that the mild theology of to-day would have her say to her little pupils: "Jesus won't love you if you tell untruths"—a threat which, to her old-fashioned way of thinking, is hardly sufficient unto the occasion. To lie is easy, to remember is hard when nothing has been said of physical punishment, and the teacher who can say no more on the subject of falsehood than that its penalty is the withdrawal of Jesus' love, feels, somehow, that she is not doing her whole duty.

A teacher of the unfashionable type knows she could easily interest her little pupils by telling them Old Testament stories as they were told to her; but she doesn't very well understand the meaning of the word *allegory*, and is confident that she could never make it quite clear to children that the story of Noah or Jonah is true, and yet not literally true. She has listened, no doubt, to numbers of sermons of which the theology has been of the most modern type, and yet she cannot help agreeing with poor berated Macaulay, that theology is *not* a progressive science. In her heart of hearts she still accepts what Du Maurier, that story writer of the new school, calls "Old Testament taradiddles" as a plain statement of fact, and when in the *Creed* she says, "I believe in God, the Father Almighty," she really means it.

God the Father Almighty! The belief in an omnipotent Deity was surely stronger in days gone by than now, when it is too generally conceded that some things are beyond the power of Him who remains in the *Creed* as an Almighty God; that Nature, brought into being by this Deity, is, like the Frankenstein monster, stronger than its maker; and that Nature's laws, as we know them, are no more to be broken by God than by man. How laboriously the conscientious Sunday School superintendent of to-day will strive to teach his pupils that the story of Jonah may be believed, because there still exist in the Mediterranean great fishes (not whales, but sharks), who have been known to swallow men whole. His Sunday School teacher would have quickly settled the matter by saying that if God had commanded one of the *sardines* of the Mediterranean to swallow Jonah, it could have obeyed.

Some well-meaning traveller has tried to take the passage of the Red Sea out of the domain of the miraculous by telling us of certain eastern gales strong enough to blow deep water out of its place; but his story is so much more difficult of belief than the one told by Moses, that old-fashioned folk must be pardoned for preferring the Bible narration.

Here is the conclusion of the whole matter: Believe *really* in the existence of Nature's God, and there is not a difficulty left in connection with the miracles of Scripture; believe that Nature itself is omnipotent, and there is immediate need of an expurgated Bible. C. M.

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

MAUNDY THURSDAY.

Now God the Son has lived on earth
For thirty years and three,
To-morrow we shall see Him die
Upon the awful Tree.

But in a new and better way
Of love and power divine
To us His presence He assures
'Neath forms of bread and wine.

For now the Paschal Feast is o'er,
The old rite done away,
And in His hands He takes the bread
And lifts His eyes to pray.

"This is My Body," He proclaims,
"Which I have given for you;
Take, eat of it; this evermore
For My memorial do."

And now, the chalice in His hands,
He looks to heaven above,
To God the Father still He prays;
His Heart o'erflows with love.

He speaks the word, "This is My Blood,
Which is for sin to flow;
Do this, and drink ye all of it
My Sacrifice to show."

O Jesu, we Thy word believe
For very truth art Thou,
And as we take that precious Food
In lowliest homage bow.

O Jesu, praise to Thee be given,
Since in this heavenly Feast
Thou art our Food, our Life, our Strength,
Our Offering, and our Priest.

WILLIAM EDGAR ENMAN.

THE MESSAGE OF THE CROSS.

BY THE REV. PERCY TRAFFORD OLTON.

WITHIN a few generations from now, when the history of the nineteenth century shall have been all written down, and men shall be able to read it without passion or prejudice; when the necessary lapse of time has taken place and the panorama of life in that age can be seen in its true perspective, there will be one cause of astonishment which will exceed all the marvels of that most marvellous age. This will be the utter misunderstanding by the vast majority of the methods and aim of the Founder of Christianity. All the discoveries and inventions of a century which stands unparalleled in the history of the world will not call forth such wonder as the mistaken and perverted views concerning the Christian religion. Succeeding generations will find it impossible to explain how, in a century when men's minds were alert to discover the truth, when the one consuming desire was for light, when the last barrier of the ignorance and superstition of past ages had been trampled down; how this truth-loving, light-seeking, liberty-giving age could have failed to see the truth as it is in Christ Jesus.

The only rational explanation is, that the sudden and enormous increase in material comforts, the tremendous leap from poverty to wealth, the passing from the period of struggle to that of attainment, which characterized the past century, blinded men's eyes to the cause which had brought about this remarkable progress. They were so much taken up with the results themselves; so intoxicated with the acquisition of almost limitless wealth and power; so lifted up with pride over what they conceived to be their own achievements, that they had no thought, nor care, nor ability to note just how these results had been made possible.

But the future student, in calm, dispassionate study of the movement of the ages, will see that the nineteenth century was but the harvest time of many generations of sowing, and, furthermore, that the seed which produced such an abundant harvest was sown because of a need that was social rather than industrial in its nature. It began in the struggle of man to get a more worthy ideal of conduct; to find an ethical standard which would conform to his increased thought and care of his fellow-creature. The movement was moral, not intellectual; it was spiritual, not material. It was the soul of man and not his body which cried out for better things, and the world having first sought the kingdom of God and His righteousness, found all these things added unto it.

Now it is because this fact has been forgotten that the

place which Christianity has occupied in men's minds during the past century has been one of marked inferiority. Far from seeing that it was the primal cause of the movement which secured such tremendous gains for mankind, they gave it no place at all in their estimation of the forces which brought about our present day civilization, and even went so far as to consider it an actual hindrance to the world's progress.

The claim that can be made for Christianity is, that it supplies the motive power of all human progress. That is to say, without Christianity there would be a backward and downward instead of a forward and upward movement in the life of mankind. That is a broad statement, and needs verifying. Looking back on the life of the world, we see that the essential feature of its progress has been the union and preservation of the most perfectly developed types and the destruction of the imperfect ones. In order to progress there had to be the subordination of the interests of the individual to that of the species. It was needful that many should suffer in order that the few may be saved. The sacrifice on the part of these imperfectly developed types was, of course, involuntary. There was neither wish nor will in the matter: it was a fate in which they had not the remotest interest. This denial of the rights of the less fortunate was a stern necessity and it was enforced without partiality.

Now when we reach as high as man himself we find a different state of affairs, but, strange to say, the same law in operation. We find in man the power to reason and to choose and to forego his interests for the sake of the species to which he belongs. Man is able to estimate the consequences and to foresee the results of any self-denial on his part. He is able to refuse to sacrifice himself for the good of the race. How then, does it happen that man has been found willing to give up his own personal well-being in the hope of adding to the happiness and well-being of future generations? The sacrifice is not involuntary, as in the case of the lower orders of life; nor is it from any hope of personal gain. On the contrary, the sacrifice is voluntary; it is made in the full consciousness that it is unreasonable when looked at in the cold, calculating light of selfishness.

We have then, in the case of man, the conscious will and the reasoning intellect making choice of self-sacrifice which had brought the unconscious and unreasoning forms of life to the place of perfection. Here is a phenomenon which is inexplicable. Why is the individual man willing to forego his claims and privileges for the sake of the race?

Why do we find this apparently cruel and relentless law of self-sacrifice adopted by a being who can reason and make choice?

First, because this law of self-sacrifice is a divine law, written indelibly upon the life of the world. It is the divinely appointed means for bringing the life which proceeded from God back to God. It will never cease to operate until the last step of the upward march has been taken and the children of men have received power to become sons of God.

And secondly, because this law has been interpreted and made plain by God Himself. "And I, if I be lifted up from the earth, will draw all men unto Me."

In the supreme act of self-sacrifice on Calvary's Cross, Jesus Christ, the Son of God, showed the world the way to obtain the highest life. He gave form and expression to that law of self-sacrifice which had been heretofore only a blind force in the life of the world. Before Christ's time, the world obeyed that law because it was the one expedient which had been found successful in preserving and continuing its life. Christ came and declared that that law was not merely an expedient, but that it was the divinely appointed means of bringing the world to God. That is why Christianity is supplying the motive power of all human progress. The example of that one great sacrifice has drawn, and is drawing, the world to Christ and to God. Mankind is beginning to understand that the only way to life is the way which leads to the Cross.

WHAT IS victory over the world? It is to cut off, as far as we may, every hold which everything out of God has over us; to study wherein we are weak, and there seek in His strength to be made strong. Be your temptation the love of pleasure, it is to forego it; if of food, to restrain it; if of praise, to put forward others rather than yourself; if of being right in the sight of men, be content to be misjudged, and to keep silence; if of self-indulgence, use hardness; if of display, cut off the occasions and give to the poor; if of having thine own will, practice the submission of it to the wills of others.

—Edward B. Pusey.

HOLY WEEK IN JERUSALEM.

By H. C. TOLMAN, Ph.D., D.D.,

Hon. Canon of All Saints' Cathedral, Milwaukee, and Professor of Greek, Vanderbilt University.

AT the close of the International Archæological Congress at Athens, which I had attended as a delegate, I had the privilege of spending Holy Week in Jerusalem. What spot could be more appropriate in which to celebrate that sacred season than beneath the same sky and on the same soil hallowed by the footsteps of our Lord?

During Passion Week, we often visited the Mount of Olives and Bethany, whither Jesus frequently resorted during the last days of His life on earth. I walked from Jerusalem to Bethany over the road which winds along the southern slope of Olivet, and which probably preserves the direction of the old Roman street along which the triumphal procession approached the city on Palm Sunday. As the traveller rounds the southern spur of the hill, there burst upon his view Jerusalem with its ten thousand sacred memories. He sees in front of him the valley of Jehosaphat, the Vale of Hinnom, the castellated battlements of the mediæval wall of the city, the Temple Precinct, while above the cupolas and minarets of the modern town looms conspicuously on the western side of the city, that palace structure which tradition styles "The Tower of David." It was at this point of the road that the throng following our Lord on Palm Sunday, broke forth into loud hosannas, strewing the ground with palm branches and welcoming the Messiah as the Son of David. Tradition says that this triumphal procession entered the city by the portals of the Golden Gate. This gate, which is usually closed, we were permitted to enter and to study minutely the old columns within the enclosure. From the time of the Crusaders the procession from the Mount of Olives always passed through this gate into the Temple Precinct, but in recent times the Moslems have walled it up, fearing a legend which declares that a Christian victor was to enter through this portal and wrest Jerusalem from Mohammedan power.

An examination of the ruined columns, which contain Hebrew carving on capitals of Greek pillars, leads us to suppose that this gate was built out of remains of the Jewish Temple, and assumed its present form at about the third century of our era. It is very certain that through an earlier gateway erected on this site, our Lord made His triumphal entrance into Jerusalem. Even in its present form it is a dominant feature of the modern wall, and from its summit there is an extended view over the environs of Jerusalem.

There is no doubt that the Jewish Temple occupied the site of the present *Haram esch Scherif* ("Holy enclosure"), a spot in Mohammedan religion second in sanctity to the Kaaba in Mecca. On the south side, Solomon erected his vast substructure to afford a broader plateau for the temple area, and the massive square stones on which are traced Phœnician marks for six courses of masonry, attest the solidity of the ancient foundation. The painted and incised characters have been interpreted as mason's signs, and are identical with those carved on the tomb of the Phœnician King Ashmunazar. On this wall probably arose the pinnacle of the temple whose summit commanded a dizzy height overlooking the deep gorge of the valley of Jehosaphat.

Along the south wall of the city, a little further to the west, are remains of the Double and Triple gates. We descend under ground to these subterranean structures and observe several ancient columns of considerable magnitude. As the Double Gate lay in the direction of Bethany, we are certain that our Lord Himself passed under the shadow of these very pillars, which have survived the vicissitudes of Jerusalem.

Many times during Holy Week we went out to the Mount of Olives, and under the shade of the olive trees read and re-read the discourses of Christ delivered on that spot.

On Maundy Thursday we again went over the old road from Bethany to Jerusalem where our Lord walked for the last time, and late in the afternoon visited the Caenaculum, the traditional scene of the Last Supper. This room is in the hands of the most fanatical sect of the Moslems. It is an ancient edifice with vaulted roof supported by massive columns, and might have been in existence in the time of Christ. On the evening of that day we celebrated the Holy Communion in the English church at Jerusalem within a stone's throw from the spot where Christ Himself established this memorial of His death. When the service had ended, the congregation passed out along the dark and tortuous streets of Jerusalem, through

St. Stephen's Gate, over the dry bed of the brook Kedron, to the Mount of Olives. It was the time of the full Paschal moon. I have seen the moonbeams play on the waters of the Ægean sea and silver the domes and minarets of Constantinople, but never have I seen its effulgence greater than on that night when its light came down through the silver sheen of the olive trees. For a long time we gathered in silence, and then we read the simple Gospel narrative of our Lord's agony and betrayal. It was no time for words. But each one of that little band gave himself up to the thoughts suggested by the holy environment. We stood there with no superstitious feeling that we were on the very spot where Christ had knelt, but we knew that it was under the same sky and on the same soil and at the same hour. We knew that the same moon met His upturned gaze as He prayed: "If it be possible, let this cup pass from Me, nevertheless, not My will, but Thine, be done." We knew that the same ground had been wet with the sweat of His agony. Then we sang that hymn, "When I survey the wondrous cross, on which the Prince of glory died," which Matthew Arnold said, on his dying bed, appealed to him more strongly than any hymn in the English language. It seemed as if we could literally survey that cross which on the morrow was to be erected on one of the hills which frowned down upon the slumbering city.

Good Friday found Jerusalem crowded with pilgrims. The Mohammedans had come to celebrate the festival of Moses, the Jews to keep their passover, and thousands of Russians had assembled to follow the footsteps of Christ during Holy Week. From the din and uproar of a fanatical Moslem procession, which was marching through the streets of Jerusalem, we withdrew into the quiet and seclusion of a Latin convent, situated at the beginning of the Via Dolorosa. In the basement of this building we found the fragment of the old pavement of the city, and on it I observed deep cuttings made by the Roman soldiers for their popular game of draughts. These are identical with marks which I have seen on the floor of the Basilica Julia in Rome, and strengthened the theory that the Roman Pretorium was near this spot. A sister with a face like an angel was our guide, and, pointing to these ancient stones, she said: "They are very sacred; our Lord Himself walked here at this hour." We followed the traditional Via Dolorosa to the traditional Calvary, and we realized how, in all the churches of Christendom, the cross upon the altar was veiled during these awful hours.

The Easter sun ushered in a glorious morning. Very early, while the birds were singing their carols, we came to the Church of the Holy Sepulchre which, by a tradition extending over sixteen hundred years, is supposed to mark the tomb of our Lord. After this, I had the opportunity of celebrating the Communion service within the walls of Jerusalem.

As I followed the footsteps of Christ during this holy period, I felt how our Christian religion demands that we go with our Lord to Gethsemane, there to make our will God's will, that we follow Him in the steps of His great forgiveness by which He forgave those who reviled, cursed, and mobbed Him; that we go with Him even to forbidding Calvary, there to give up life to show that the entrance into the divine life comes only through love, sacrifice, and service.

THOU MUST NOT look so much at the evil that is nigh, but rather at that which stands ready to pity and help—and which hath pitied and helped thy distressed soul, and will pity and help it again. Why is there a mercy-seat, but for the sinner to look towards in time of need? Be patient till the Lord's tender mercy and love visit thee again; and then, look up to Him against this and such like snares, which would come between thee and the appearance of the Lord's love; that thou mayest feel more of His abidings with thee, and of the sweet effects thereof. For, these things are not to destroy thee, but to teach thee wisdom; which the Lord is able, through many exercises and sore trials, to bestow upon thee; that thy heart may be rid of all that burdeneth, and filled with all it rightly desires after, in the proper season and goodness of the Lord; to whose wise ordering and tender mercy I commit thee.—*Isaac Pennington.*

SUFFERINGS arising from anxiety, in which the soul adds, to the cross imposed by the hand of God, an agitated resistance, and a sort of unwillingness to suffer—such troubles arise only because we live to ourselves. A cross wholly inflicted by God, and fully accepted without any uneasy hesitation, is full of peace as well as of pain. On the contrary, a cross not fully and simply accepted, but resisted by the love of self, even slightly, is a double cross; it is even more a cross, owing to this useless resistance, than through the pain it necessarily entails.—*François de la Mothe Fénelon.*

WHY THE CLERGY ARE IN DEBT.

BY MARY CATHERINE BATE.

A SUCCESSFUL PARISH" is the title of an excellent article in *THE LIVING CHURCH* for March 3d.

The question of debt as a cause of failure, is mentioned, and wisely so. But it seems hardly just to speak of the debts of parishes and of priests in the same breath. There is a wide difference.

Old parish debts exist usually because of negligence on the part of wardens and vestrymen, each one inwardly excusing himself by the thought that someone else will attend to that. A sense of personal responsibility for the honor of the Church would correct this failing.

And in reality, if this same sense of personal responsibility were felt by every communicant in the parish, the humiliation of a rector's being in debt would soon be a thing of the past.

It is true that many of the clergy are in debt, and, usually, it is a shame to the laity, not to the clergy.

A rector and his family are required to be educated, well-bred, and equal, intellectually, to anyone in the parish. The finest intellect is not too choice a gift for the Church if there is possessed with it, the greater gift, enabling one truly to love all men. And yet the average salary offered to the men chosen for the Church is not more than that which is received by an ordinary mechanic; who is able to save by wearing rough clothes week-days, and whose wife dresses accordingly, and does her own work. There is no one to find fault with her, if she never goes anywhere; if she is not prepared at any time to receive calls; and there is no parish for her or her children to disgrace by economical disregard for appearance; she and her husband need not entertain, and there are no obligations that must be recognized for the good of a parish.

Hardly ever does one hear of a parishioner who takes the trouble to think out the detail of a rector's life, and who is practically interested in making the salary adequate.

If a rector is hard pushed and driven to speak to someone about difficulties of this sort, the reply often is: "It is not right; your salary ought to be so much. I don't see how you manage—we must try and do something. I am not able to do anything myself just now (for this reason and that reason), but we will see what can be done."

There is no sequel. The attitude is: "Am I my brother's keeper?"

Pride and pain keep the rector from ever mentioning the subject again.

If bills are received and not noticed, it is because, at the moment, there is nothing to be said; there is no vision of an increase, nor a special fund ahead to enable him to make promises. If a rector and his wife have been short-sighted, and unfortunate enough to have children, the average salary is not equal to the demands of a barely decent existence.

With food and fuel at present prices, what right has a rector's family to think of life insurance, to be ill, to need clothes, the services of a dentist, or even a laundress?

A vacation is a golden dream, to be realized when earthly life is ended, unless some rare chance invitation should come, accompanied by funds. What prospect is there for his family in the future, whether he live or not, and what for his old age? Railway companies are more humane to their aged employees.

More than one middle-aged priest has said: "I ought never to have married, I ought never to have had children."

Most young clergymen enter the Church with high hope. They believe Bishops to be superhuman in their ability to understand and to sympathize; they believe also that the laity are loyal, true-hearted Christians, who will support them in obvious difficulties.

But an awakening comes surely.

A need of a larger salary will assist, more than anything else, in estimating nicely the attitude of the average parishioner toward the Church and the rector; it matters not the cause, nor whether the parishioner would care to be in his place, on his salary.

The rector may observe this man and his family, enjoying life, and denying themselves nothing that their means can afford. If they take an active interest in the affairs of the church, the rector may be made to feel, in time, that they are not doing simple duty only, such as might be expected of any communicant, but they are inconveniencing themselves to favor the rector, the Church, and God, and for this reason they ought to be deferred to and to be treated with special care.

In reality, before God many communicants of this kind are defaulters, as clearly as a business member of a firm would be who sent to his absent partner what he could part with, without effort, instead of dividing gain according to the business arrangement of the firm.

There is absolutely no excuse for the general disregard of the old law of God, that a man give one-tenth of his income to the Lord. (See *God's Way for Christian Giving*, by Rev. Wemyss Smith.) This disregard explains largely why parishes are unsuccessful, and why the Church must depend upon all sorts of schemes and attractions for support; why guilds of women must bear this burden, and feed a flickering flame, instead of spreading Christ's kingdom in the parish and abroad. People live and die, struggling for money for the Church, and never know the real blessedness of working for God, in God's way.

Is it to be wondered at that the march of the Church everywhere, is not triumphant? that Christ's teaching seems too idealistic for to-day? Is it a wonder that priests suffer disgrace and are in debt?

As is very evident, there are some men and women in the Church who are "the salt of the earth," and who do much more than their share. It is true, too, that some priests are to be found who may be denounced justly for extravagance; but surely they are exceptions; and who is more scrutinized by all sorts of people?

It is not to be supposed that a man who seriously and thoughtfully enters the priesthood could live with the hateful, ever-present thought of being in debt and not feel it. God knows that the thought is torture. It is undermining the very life of many of the clergy, taking from them the strength that ought to be given to parish work. The wonder is that they have heart to work as they do.

It is not necessary, for the good of a clergyman's soul that he be kept eternally anxious because of a too limited salary; a real priest will find discipline enough, and to spare, in any parish. Nor is it through the Church press alone that Bishops may be advised to restrain the clergy. There are persons in every parish who are sure to see to it that Bishops are not left uninformed of anything that they may know, whether or not the news be authentic.

What can a Bishop say or do, who can give no practical aid? Only this, to tell a priest to keep out of debt, somehow, God alone knows how, or, in the end, to give up his work in the Church. What becomes of him, whether with family, or not, who is prepared only for service in the Church, is not solved by Bishop or parish. By this advice, only the anxiety and the burden of the priest is increased, not the salary.

One reads occasionally of suggestions for starting funds for various purposes. Is there a greater need than the relieving of underpaid, struggling clergymen, in this land of plenty?

They do not ask for wealth, but for a sufficient living to insure them against embarrassment and worry, and to clear the laity from a charge of injustice and an indifference that is next to cruelty, as two out of many illustrations will show.

A few months ago a rector's wife was left a widow, with five children and no provision made for their support but \$5,000, and the securing of this uncertain. The mother had tried to do her own work for some time before this trouble came. Besides the care of these children, she is now planning to open a kindergarten, and to take in sewing.

There is another instance of a priest whose wife's health is poor, and, though there are two or three small children to care for, they cannot afford to keep help. So the rector is obliged to give some of his time to household duties. The parish does not approve, but history does not say that an offer has come to relieve him by the parish paying for domestic help. The attitude is practically this: he came here on that salary, let him manage somehow.

A relief fund, making a comfortable salary possible, would give the average priest the joy of providing for his own family instead of trusting, should he be taken away, to uncertain and insufficient charity. This need is so near to us that we are accustomed to it; but it is very real, and something practical ought to be done.

Let some Church authority, too, advise parishes, emphatically, that they pay a rector adequately (they can do it if they have the desire, and they will have more respect for the priest and the Church); or, be honest, and accept none but an unmarried priest or deacon.

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 RISEN LORD.

FOR EASTER DAY.

Catechism: XV., Word "Sacrament." Text: Rev. i. 18.
Scripture: St. Matt. xxviii. 1-10.

THE Resurrection came as a surprise to the disciples. Again, and again, and yet again, they had been told, in the plainest of words, that He would rise again on the third day. He had never spoken of His death without adding that comforting assurance. Yet His words fell on dull ears. They did not look for His death. Yet when they had seen Him die, and His words fulfilled to that extent, it seems not to have occurred to them that His other words, spoken in the same connection, would as surely come true. So far from expecting it, it was almost a matter of accident that they learn so early in the morning of that which had come to pass. The "next day" after His death was the Sabbath, upon which they were required to rest. So, at their first opportunity, very early in the morning of the first day of the week, the women came to the tomb with their reverent purpose, bearing the spices (St. Mark xvi. 1). It was their coming, in this casual way, which brings the fact of the Resurrection to the knowledge of the disciples.

One good way to teach the Easter lesson is to study the succession of events in their probable order. If this is well done it will help to create the proper "atmosphere," which is of more value than the direct lessons to be drawn. With the two women mentioned in verse 1 of the lesson, came a third, Salome (St. Mark xvi. 1), and a fourth, Joanna (St. Luke xxiv. 10). They were the first to enter the garden. They were talking of the great stone which closed the tomb. When they came near, they saw the stone already rolled away. With quaking earth, the angel from heaven had rolled back the stone. The angel still lingered and gave to the women the message to the disciples. But it would seem from St. John's account (xx. 1, 2), that Mary Magdalene had not lingered to see or hear the angel. At the sight of the open tomb, she had run to bring word to the Apostles that the body had been removed. So the message of the angel was given to Mary the mother of Joses, and Salome and Joanna. They quickly take their departure to fulfil the angel's command (v. 8).

St. Peter and St. John are the next persons to come to the garden (St. John xx. 2-10). Alarmed by the word brought by the Magdalene, they had hurried thither, having outrun her, exhausted as she was from her run into the city. St. John came first, and looked into the tomb before the arrival of St. Peter. The older man, upon his arrival, investigated more carefully. He went into the tomb, and what he there saw made him "wonder at that which had come to pass." After him St. John went in, and he "saw and believed." The disciples went away again unto their own home.

They seem to have neither waited for Mary Magdalene, nor to have met her to tell her of that which they now knew had come to pass. She now came again into the garden, and was standing without the tomb, weeping. Here, to her who had loved much, the risen Lord first appeared (St. John xx. 11-18).

In the meantime, Mary, Salome, and Joanna were on their way into the city. As they were going, Jesus met them, saying, "All hail!" And they came and held Him by the feet and worshipped Him. They knew Him now to be the Lord of all. He gave them the message to the disciples about the meeting in Galilee.

Having thus outlined the harmony of the four accounts, which you may fill in from the inspired record, let us take up one or two of the incidental lessons of the day. To the women the angel offered the sight of the place where the Lord had been laid (v. 6) as proof that He was risen from the dead. It was this sight which also convinced St. Peter and St. John that He was risen, although there was no angel to point out to them the significance of the sight (St. John xx. 7-9; St. Luke xxiv. 12). It is a strange fact that some of those who saw the risen Lord Himself "doubted" (St. Luke xxiv. 37; St. Matt. xxviii. 17), while others did not at first know Him (St. Luke xxiv. 16). But all who saw the "place where the Lord lay" knew at once

that He was indeed risen, and that His body had been removed by no human fingers. A careful study of the inspired record makes clear the mysterious fact. From a comparison of St. John xi. 44 and St. Mark xv. 46 it will be seen that the body of the Lord Jesus was prepared for burial in the same way that the body of Lazarus had been prepared. But there was a difference in the resurrections. Lazarus had been recalled to the old body. It was necessary for those who were present to "loose him, and let him go." What they saw, who looked into the empty tomb, was the linen clothes just as they had been wrapped about the body of Jesus. The linen clothes were lying just as they had been wrapped about Him, only empty. The napkin that had been about His head, as it had been separately wrapped about Him, so it was found, in a place by itself, viz., where the head had been (St. John xx. 6, 7). The body had been changed into a new kind of body which could not be held by material barriers (St. John xx. 19; cf. I. Cor. xv. 51, 53). A vivid presentation of this witness of the place where the Lord lay will do much towards making children realize the actual fact of the Resurrection.

Our appointed lesson brings before us another fact which becomes more interesting from fuller study. In the angel's message to the women there was the charge that they tell the disciples that Jesus would go before them into Galilee. When they met the risen Lord Himself, a little later, He gave them the same message to His disciples. And He had made the same appointment with them before His death (St. Matt. xxvi. 32). It must then be a meeting of great importance. This is seen to be true when we consider the reason for first making it (St. Matt. xxvi. 31). The appointed twelve to whom had been solemnly given the Kingdom appointed to the Son by the Father (St. Luke xxii. 29), would be caused to stumble and be scattered abroad. But in connection with this prophecy was held out the promised meeting in Galilee. What took place at this meeting which might correct the stumbling and scattering of the Apostles? When He met them there, He gave them, in the presence of more than 500 of the brethren (I. Cor. xv. 6), a new commission and authority (St. Matt. xxviii. 16-20). This meeting was of such great importance because it witnesses the reappointment of those (except Judas) who had been caused to stumble.

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 VIRGIN BIRTH AND ST. MARK'S GOSPEL.

To the Editor of *The Living Church*:

OUR Lord has told us that we are to worship God not only with heart and soul, but with intellect as well—an addition to the summary of the Law as given in the Old Testament. Christian faith is the union of all faculties, logical, spiritual, and volitional. It is too often overlooked that besides the moral and spiritual victory gained by the early Church over the heathen world, there was gained an intellectual victory also. It was gained by those fathers who frankly acknowledged whatever was good and true in heathen religions and philosophies, and claiming it for the Incarnate *Logos*. The present era sounds a call for a higher synthesis of faith and reason than the Church has yet made; higher because of the greater amount of truth to be assimilated. Tennyson, it seems to me, has well expressed this in the following words:

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster."

These thoughts which arise naturally from a consideration of the signs of the times, are suggested particularly to me just now by one passage in the article on the Virgin Birth in last week's *LIVING CHURCH*, by the Bishop of Marquette. With much in that article, I am glad to find myself in complete accord. That the prevalence in heathen religions of the idea of Divine-Human births, so far from discrediting the Christian

doctrine, really is an important indirect testimony in its favor, as implying the "general religious conviction that something new and extraordinary must be done for man if he is to transcend his present clogs and limits"; while, at the same time, careful comparison of the birth-stories of the Christ with those in other religions, reveals the immense gap between them; all this is in line with the deeper and broader religious thought of to-day. Then, too, the Bishop's remark that, "The mystery of human birth is so great that the necessary connection between method and result is not a matter of logic but of observation," is a truth that needs to be pressed home to many superficial thinkers and writers of our day, who seem to regard the ordinary operations of nature as the equivalent of the necessities of thought in the logical and metaphysical realms. It is with all the greater regret, therefore, that I find myself compelled to dissent most emphatically from the statement: "The modern critical tendency is to exalt St. Mark's Gospel, except the final wonderful verses, as more entirely representative of the Church's first faith, than St. Matthew's or St. Luke's, the real reason being that it says nothing about the Virgin Birth."

Now this seems to me to imply a charge of dishonesty against those critics who believe in the priority of St. Mark, as well as against those who, accepting that priority, infer that belief in the Virgin Birth did not constitute a part of the Church's first faith. Prejudice against the Virgin Birth and not argument is supposed to determine "modern critical tendency" on these points. I desire to ask whether that is a fair and just accusation, and whether it indicates the true attitude which Christians ought to have toward criticism.

The merest glance at the methods which critics have followed in trying to ascertain the chronological and other relations between the synoptic gospels, will show how utterly beside the mark is the Bishop's accusation. There are few persons at the present day, I suppose, even among the most stalwart believers in Divine Revelation, whose view of the Bible as the medium of that Revelation excludes all human element, and does not recognize the existence of a literary problem in the books of the Bible. Examination into the contents of the first three gospels discloses the fact that there is some sort of mutual dependence, or common dependence, or both. Three views have been held: either (1) the gospels are dependent on one another; or (2) they depend on a previously existing document (or documents); or (3) they depend on an oral gospel. If the first theory be held, then it is obvious that there may be different chronological orders for the three, as Matthew, Luke, Mark; or Matthew, Mark, Luke; or Mark, Matthew, Luke, and so on. A long list of names can be given of the scholars who have advocated these different theories. Among them are to be found men of the most varying theological opinions.

The work of investigation has required the most painstaking, microscopic examination of every word in all three gospels. It has been carried on in different countries of the world, for many years. As a result of all this study, the present tendency, as correctly stated by the Bishop, is to put St. Mark first.

Says Gould: "Fortunately we are at the end of this sifting process for the most part, and are in possession of its results. Tradition and internal evidence have concurred in giving us two such sources, one of which is the translation into Greek of Matthew's *Logia*, or discourses of our Lord, and the other our present Gospel of Mark" (International Critical Commentary on *Mark*).

Salmond says (Hastings' *B. D.*, art. "Mark"), after referring to other views hitherto held: "Opinion, however, has gone more and more in the other direction. The independence and priority of Mark have been accepted by some (*e.g.*, Ritschl) who originally held the other view; and scholars of *different tendencies* (italics mine) (Weisse, Wilke, Lachmann, Reuss, Thiersch, Ewald, Volkmar, Holtzmann, Schenkel, Weizäcker, Weiss, Meyer, etc., and most English authorities) have been led, *though not always in the same way* (again, italics mine), to the common conclusion that Mark is the most primitive of the Gospels." Then follows a summary of reasons for this conclusion, occupying nearly a column, and among those reasons the *Virgin Birth is not mentioned*. In the light of these facts, to suppose that theological prejudice against one particular doctrine has dominated all those men in Germany, England, and America, amongst them valiant defenders of the Faith who have come to accept the priority of St. Mark, is in the highest degree unreasonable and unjust.

So far as the concluding verses of Mark are concerned,

Marcus Dods says (*An Introduction to the New Testament*) they are "generally regarded as an appendix by an unknown hand. The best textual critics reject them (Tregelles, Meyer, Tischendorf, Westcott and Hort, and others). They are not found in the Sinaitic MS., nor in the Vatican."

Further, on the question of St. Mark's Gospel representing "the Church's first faith." In view of the fact that in the Acts of the Apostles, when a successor to Judas was to be chosen, eligibility depended on having been with the other apostles "from the Baptism of John" (chapter i., vs. 21, 22), and in view of the further fact that in the first Christian sermon, the Apostle Peter (Acts ii. 14, *seq.*) on the day of Pentecost, says nothing of the birth of our Lord, but speaks of Him (vs. 22) as "a man approved of God," etc., does it not seem likely that the full truth of our Lord's Personality was not at first made known? And putting alongside of these facts the way in which St. Mark opens his Gospel, by making the Gospel of Jesus Christ to *begin* with the Baptism of Jesus by John the Baptist (compare verses 1 and 9, chapter i.), is a man necessarily the victim of mere prejudice against the Virgin Birth who concludes that the Gospel of St. Mark does have the priority in point of time and also represents "the Church's first faith" in accordance with the account in the Book of Acts?

I am not asking the Bishop of Marquette to admit the cogency of these arguments, although to some minds as loyal to the Church's faith as his own, they seem compelling; but I am asking him seriously to consider whether the process of reasoning by which many men of many minds have reached the conclusion that St. Mark's Gospel has the priority in point of time, and that it represents the Church's first faith, can be justly described by saying: "The real reason being that it says nothing about the Virgin Birth."

There are those who have accepted some of the conclusions of criticism (not all) respecting the Bible, and who think they see in the gradual unfolding of truth, as men were prepared to accept it, a stronger evidence of Divine revelation than the older view afforded, ignoring, as that view did, the soil which must be prepared for the seed; but be that as it may, there would seem to be no room to question the position that at all costs we must preserve our fairness toward others and our own intellectual honesty. Nothing is to be gained and a great deal is to be lost by playing the ostrich and shutting our eyes to evidence. It cannot be pleasing to God that we should refuse, in the name of faith, to yield to evidence in spheres of thought where faith, as "a conviction of things unseen" cannot rightly dominate. We worship God with our intellects when we use our brains in accordance with the laws which God has impressed upon them. "These be parlous times," but not least among our perils is that of refusing to look facts in the face. It has come to pass that many men have small confidence in the intellectual honesty of the pulpit. If it be true, as stated in the much discussed Bishops' Pastoral, that the Bishops are the divinely appointed guardians of the Faith, one would like to see that tremendous responsibility discharged, not only with full mental equipment, but especially in the spirit of the apostle who wrote to the Corinthians: "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

Atlanta, Ga., March 27, 1906.

C. B. WILMER.

A PIOUS FRAUD.

To the Editor of *The Living Church*:

THE following letter, with the accompanying statement, was received by me yesterday. Of course, I omit the place and name of the party who wrote the epistle. The prayer referred to was not enclosed:

"—, —, March 22, 1906.

"*Rt. Rev. Bishop of Illinois.*

"DEAR SIR:—I received through the mail a prayer accompanied by the enclosed. If you are not overwhelmed with letters of enquiry, please answer these questions for me. Whose Voice was heard in Jerusalem? Who heard it and tell me by what authority so much is promised and so much threatened? I believe in prayer and would pray this prayer nine times nine for such a blessing, and am praying it with my whole soul. But please explain to me."

Address

The following statement was enclosed in the above letter:

"This prayer has been sent by the Bishop of Illinois recommending that it be sent to nine persons. He who receives this prayer and

will not say it, will be afflicted with a great misfortune. One person who paid no attention to it after receiving it met with a sad accident.

"He who recites this prayer for nine mornings and will distribute it to nine persons commencing the day received and sending only one each day, will have a great joy after nine days. At Jerusalem a Voice was heard to say, He who says this prayer will be delivered from all calamities."

This is the second time within a week that substantially the same matter has reached me through the mail from far distant quarters of the United States. So far as I know, there is no "Bishop of Illinois."

I feel it to be my duty to publish this wretched attempt to make a prey of the ignorant and superstitious; and to undo, as far as I can, the mischief which is being done to innocent people by some unknown party, signing himself as above.

It is just such practices, of which this is a sample, which have brought discredit upon the Patriarchate of Rome, especially in countries where the inhabitants are eminently ignorant and superstitious.

I cannot for a moment believe that any intelligent and respectable member of the Roman Catholic communion could or would be guilty of such an attempt to impose upon the fears and appeals to the cupidity of innocent and credulous people. I would not notice it were I not anxious to protect the unsuspecting from such rascality as is displayed in the above mentioned publications of prayer and statement.

GEORGE F. SEYMOUR,
Bishop of Springfield.

Springfield, March 27, 1906.

[This "chain prayer" has also been brought several times to our notice heretofore. It has been disavowed by several Roman Catholic Bishops, who have expressed the belief that it probably emanates from some crank or insane person. It has been very widely circulated throughout the country.—EDITOR L. C.]

THE THREE HOURS' SERVICE.

To the Editor of *The Living Church*:

OBJECTION is fairly made to substituting the "Three Hours' Service" for the regular ones provided in the Prayer Book for Good Friday, in parishes where both are not advisable. A solution of the difficulty which I have adopted, may interest other rectors. Our service begins at twelve and ends at three o'clock, but it consists of full Morning Prayer, followed at short intervals by the full Litany, Ante-Communion, Penitential Office, and Evening Prayer—five separate and complete services, each with an address and a hymn or two. The intermissions for silent prayer and meditation are short. By this arrangement, we include all that the Church directs in the way of Proper Psalms, Lessons, and Eucharistic Scriptures, so that St. John's complete account of the Passion is read in consecutive order; and the comprehensive petitions and intercessions of the Litany and Penitential Office seem especially appropriate on that day. At three o'clock there is silent prayer, during which the church bell tolls thirty-three strokes; and then we sing "Rock of Ages," kneeling; and conclude with the Benediction.

If people would give sufficient time to it, it might be better to begin this five-fold service at nine o'clock, so as to cover the whole time from the morning to the evening oblation of the Jews, during which time, probably, the Lamb of God was on the Cross.

FREDERICK W. HARRIMAN,
Rector of Grace Church.

Windsor, Conn., March 26, 1906.

AS TO HERESY TRIALS.

To the Editor of *The Living Church*:

I NEVER wrote a line for your best religious paper in our country, and probably never shall again, if you will publish just a word now.

I am probably as good a Catholic Churchman as there is in the country, though, having been reared outside the Church, I am and always shall be awkward at my belief. I certainly abhor heresy trials, believing that the best cure for heretics is freedom to have plenty of it.

In a small town in South Dakota, a Congregational minister gave seven lectures showing that Moses did not write the whole of the Pentateuch. Then his senior "deacon," a German, said to him: "Now ve undershtand dat Moses did not write all, he vas so busy mit peezness; but the people vants de pastor shall make seven more speeches, und tell us vat Moses did write."

The youth could not refuse, and the constructive efforts thus necessitated, brought him back to religious sanity.

Is it not the part of good sense, not to mention charity, to give the dissenters some latitude? Destructive criticism is human and finite, and will spend itself some time. Constructive religious truth is limitless. When I was a lad, many men who hoped to become famous were studying the similarities between men and monkeys; but I notice the great scientists speak now more often of the many and great dissimilarities. I take it this change is not wholly because men are totally dissimilar from apes, but also because the former field being finite, has been explored and so men have turned to the larger field of nervous and psychic energies and possibilities. Since the unfortunate monkey, by a bad choice of roads, precluded his children from ever becoming men, it is not likely that many men will waste their whole life tabulating his commendable qualities. Nor is it probable, to my mind, that this epoch of "The Higher Criticism" will last very long.

For a while the minds of some men will, no doubt, be so fixed upon the finite *minuses* that they will fail to state the infinite *plusses*; but is there really any great danger? Some men try to keep themselves from the realizing sense that they are growing old, by accepting a call to the Bishopric; some by studying archæology, and some by championing "the Higher Criticism." Most men like to think that they are alive; and if piety lags, a substitute is sought somewhere. A persecuted heretic is more fascinating for men in a somewhat skeptical age than a real saint. We may safely say that every modern heresy has at some time in the past been put forth, and has failed, and now that the devil can no longer invent anything new, we need not seriously fear his power.

A. MCG. BEEDE.

DOGMA AND SAVING OF MEN'S SOULS.

To the Editor of *The Living Church*:

IN common, probably, with many clergy, I have lately received two publications emanating from the same institution.

One is a book by Professor Nash, entitled *The History of Higher Criticism*, and the other, a brochure by Dean Hodges, on the *Theological Seminary and Modern Life*.

Considering the very limited time spent in preparation for the ministry it is a moot point whether such subjects are not better left until later, when more time and maturer judgment have been acquired.

Possibly they are best left to Professor Nash and other specialists, for a parish priest has not usually the time, or sufficiently congenial surroundings or library to undertake the task.

According to Dean Hodges, there appears to be a dividing line drawn between dogma and doctrine.

The latter is supposed to be modern and up-to-date. The former is despised as ancient.

Dogma, we are told, "is discarded by the college, and it is derided by the congregation."

Bold words, my masters! But are they true?

What is *the* college? Is it Cambridge?

And is not Dean Hodges guilty of suppressing his knowledge of his opponent's position when he writes of the opinions of St. Chrysostom or Calvin as dogma?

Is this part of the Dean's *doctrine*?

I know the *Church* has "authority in controversies of faith." In other words, the *Church* is dogmatic; but I never before heard Calvin was; or even the golden-mouthed preacher.

The Holy Ghost was to lead the *Church* into all truth, although even so saintly a member of it as St. Chrysostom might not be impeccable or as strictly scientific as Dean Hodges.

To read such bold assertions as these: (a) "The dogmatic method will not work"; (b) "They (saintly characters) betake themselves to prayer, and to the celebration of sacraments, and to a life of self-sacrifice, and thereby save souls. But they do not save *men's* souls," may be cynical and smart, but it is as uncharitable as it is historically untrue. When I read it, there came before me a vision of an English priest in a Portsmouth slum, surrounded by soldiers and sailors, officers and men; by lawyers and bankers, who received the sacraments at his hands, made their confessions, and were guided by him to the world beyond.

And yet he did not *save men's souls!* Oh! the pity of it.

Over his grave Cambridge Theological Seminary rears a tombstone with this inscription:

"Here lies Robert Radclyffe Dolling, a faithful priest. But he was steeped in dogma, and could not save men's souls."

Such is the verdict of the college, *par excellence* in doctrine.

Pity the poor Bishop of Fond du Lac! Pity such men as Fathers Huntington and Mortimer! Let us hope at least they will save their own souls!

When a member of my flock is dying, I must now say:

"Don't die just yet. There is a gradual evolution in higher criticism. It began with Semler, and has grown ever since. Schleiermacher, Hegel, Strauss, and a host of others, including Baur and Reuss, have all contributed to it. Just wait till higher criticism dies, and if there are any dogmas or sacraments left, I will let you know and save your soul."

Thank God, for many of us these words still stand true: "If any man willeth to do His will he shall know of the doctrine."

Christ's will, as revealed by His bride the Church, gives us our dogma, and it is that which teaches us the doctrine. There are many points which have not been authoritatively settled, and probably never will be; and if higher criticism can teach us anything of them, it will indeed be a help and a blessing.

For doctrine is not the enemy, but the handmaid of dogma.
Granite City, Ill. H. H. MITCHELL.

A SERIES OF QUESTIONS.

To the Editor of *The Living Church*:

I WAS very much interested in your editorial of last week which dealt so frankly with the difficulties put upon both the Presbyter and the Church Authorities by the language of the ordination vows in which an endeavor is made to cover so many points. May I ask of you the privilege of making some inquiries which have been suggested to my mind by the consideration of the article?

In order that the largest measure of enlightenment may result to myself and to many readers, who doubtless are interested, I shall take the liberty of putting my inquiries into many questions which I will number perhaps categorically in order to facilitate your replies:

1. Do you, as representing an important body of thought in the Church, hold that it is necessary that the presbyter and the laymen who become members of the Episcopal Church of the United States are required to give their assent to the exact interpretation of each and all of the Thirty-Nine Articles in the sense in which they were generally understood at the time of their adoption in the United States?

2. If I am right in assuming that you do not so hold, may I inquire, what is the basis for withholding of assent to anyone or all of the said Thirty-Nine Articles?

3. What I also inquire is, whether there was at the time of the adoption by the Church in the United States of these Articles, any difference in interpretation of them, generally by clergymen in this country and in England from the interpretation generally held at the time they were originally formulated by the scholars of the Church of England, and may I ask also whether you consider there is to-day any different interpretation of them which may be considered generally to be held as compared with either of the periods referred to above?

4. If there be such general differences of interpretation, to what influence would you attribute the same, good or bad, and how would you explain, and in what relation would you hold such influences to be to the Spirit of God who is to guide the Church and reveal the mind of Christ?

5. Citing your reference to "National Churches," may I ask whether you consider the Episcopal Church in the United States a National Church? Whether you consider the Presbyterian Church in the United States a National Church? Whether you consider the Congregational Churches in the United States a National Church? Whether you consider the Methodist Episcopal Church a National Church in the United States? Whether you consider the Holy Roman Apostolic Church as represented in the United States a National Church? And by what authority do you consider that these or any of them became or can become National Churches?

6. As I understand your argument, the claim is, that not only no presbyter but no general assembly or General Convention or other representative body related only to a National Church has any right to alter the essential articles of faith,

whatever they may be. Am I right in deducing the implication from your article that a truly Ecumenical Council of all the Churches would have authority to alter the articles of faith, whatsoever they may be, in creeds or other expressions?

7. Would it be too much to ask you to state the various Church organizations now existing that you would consider necessary to be fully represented in any Ecumenical Council to which you would concede the right to alter the creeds or other essential articles of faith?

8. Would it be too much to ask that you amplify the answer to the last question by stating the basis on which you concede the right to representation in such councils, whether it be by reason of doctrinal agreement or by reason of an historic continuity of organization, and if the latter, who would you consider competent to constitute the body to pass upon a right of representation in such council; and if the former, must the agreement in doctrine be *verbatim et literatim*, and should it in the case of the Episcopal Church, with which you are connected, include all of the Thirty-Nine Articles on that basis, and if not, what should be, in your opinion, the doctrinal basis submitted as warrant for membership in such council by representatives from the Episcopal Church in the United States?

9. Assuming that it were practicable to convene at the present time an Ecumenical Council constituted along the lines which you would suggest as ecclesiastically proper, would you maintain that men sitting as representatives of the various organizations in such council were free to use their minds to criticise in the minutest manner every proposition as might be suggested as suitable changes in the expressions of the articles of faith? Or would you hold that they must represent a previously determined conclusion of the particular Church organization which they represent? If the latter, would you admit that the individual representatives in antecedent gatherings of the particular organization, would be free to use their minds to criticise and amend? If individuals were free to criticise and amend, must they not also of necessity be free to propose amendments and alterations in the language of the creeds or articles?

10. If you agree that any effort to determine the mind of the Church through means of an Ecumenical Council, must of necessity require the judgment of the individual representative at some stage of the proceedings respecting the points proposed, *pro* or *con*; does it not follow of necessity that such individual should have studied carefully in advance the questions involved, and have endeavored with all the light possible to have reached a sincere conclusion?

11. Should not any individual selected for membership in such council be one who has given years of study to the whole subject of the doctrine of the Church and one with an open and courageous mind? Does not the latter involve a vigorous and free expression from time to time from the pulpit or other position of prominence of the conclusions reached by individual minds, so that there may be full discussion of such conclusions by other minds and by all the scholars of the Church, and especially by the strongest minds representing radically different schools of thought?

12. Is it not essential to any free course for the mind of the Spirit to enlighten the Church Universal to attain the utmost knowledge for the time and to secure an expression of the faith of the finite human in the infinite God in such terms as that it will appeal to the finite mind of that generation and period that no suppression of any individual conclusion, no matter how radical, shall be made or attempted, because otherwise there could develop no body of thought respecting doctrinal expression or credal statements, which could in any wise be assumed to represent the Universal Church?

13. May I call to mind that dramatic picture in the early history of the Church, "*Athanasius contra mundum*," from which there resulted so much? Do you not believe that Athanasius had given close thought and great study and much discussion to the questions for years before the time at which he made that great statement? And do you not believe that his mind would have been less clear and well defined in his own conclusion if he had not had the advantage of contest during years in the continuous controversies with other theologians holding different views? I cite this great father of the Church as an incident, to my mind, of both the necessity of previous study and conclusion, and also of the great harm done throughout ages since by reason of the triumph following the powerful logic of his statements which the advocates of precise definitions gained. Do you not believe that if the counsel of some of the sweeter and gentler of the early fathers had been heeded and precise logical

definition avoided, many of the great schisms in the history of the Church might have been avoided, and that the imitation of the life of our Lord would more generally have dominated the teaching and practice of the Church thereafter?

I presume to ask for the much space which so many questions involve, in order that the whole Church may more nearly see, eye to eye, and to suggest to those who, like yourself, find your spiritual meat and drink in the restriction of your thought within the limits necessitated by "fixity of interpretation," to grant to those of us who cannot yield allegiance to the doctrine that the human intellect and its reverent use of its faculties in seeking to know the continued revelations of God can in any manner conflict with the previous revelation of Himself. If He be the infinite God who created the human mind and heart as the supreme manifestation we have of His power and nature, it must be safe to give it free scope, for, as Gamaliel said, "If it be not from God, it will come to naught." It seems to many that the revelation of Christ was not to fear even extreme doubt of any facts but to fear the manifestation of human selfishness, individually and collectively, so often called in the Bible, "the world," as distinct from "the Kingdom of Heaven." The activity of the human intellect as resultant in the manifestation of greater power of selfish aggrandizement, whether in the case of the individual or the corporation or government or Church organizations, is, it seems to many of us, the thing to be fought against and never the reverent questioning of any authority, even though it be of God, Himself, for the element of reverence is the true worship and God being God will surely answer to the enlightenment of the reverent mind in His own way and in His time the doubts of both individuals and generations, sometimes called now, "the spirit of the people." Is it not for the Church as witness of, and for, the Christ of God, to seek to manifest His love and compassion, and seek to do His will in all relations of love, and give over all official disputes respecting questions and classes of doctrine to the ultimate and sure solution which the all-powerful Spirit of God will make manifest in His own time and in His own way?

Believing this, I hope and pray for the coming in due time of that day when some council of the Church of Christ shall do away with all requirements of assent to any series of doctrinal definitions or credal statements, from either member or presbyter, other than an assertion of belief in a living and immanent God, Creator of nature and man and Father of all, who has continually revealed Himself through His Spirit in the hearts and minds of men, and who has spoken through the prophets and teachers of all ages and nations, and who has in peculiar and unique and especial manner made known the feelings of His nature and the completest revelation of Himself, as all embracing love in Jesus Christ His Son in the truest and highest sense: a man, also, who partook fully and completely of the human nature with which, as creator, God the Father has made each of us. To the minds of many and my own, this revelation is not hindered but seemingly made more full by the belief that the mystery, which all human thought is, was in His case unique, as a generation without human Father. In the minds of many others in whom all recognize this sincerity, and as fully consecrated to the worship and service of God, this revelation of the nature and love of God for humanity is hindered completely by the thought that He was not completely an heir to all human possibilities as are all of us, sons of men. Why should any Universal Church seek to withdraw communion and fellowship and all spiritual up-building that goes with human sympathy and fellowship, from those who have this honest intellectual difficulty?

I am Very truly yours,

March 27, 1906.

GEORGE FOSTER PEABODY.

[The foregoing questions are answered on the editorial pages.—
EDITOR L. C.]

GOD, WHO calleth us, Himself gives us the strength to obey His call. He who is with us now to call us, will be ever present with us, in all whereto He calleth us. All in His purpose and love, every degree of grace and glory, lies wrapped up in His next call. All eternity of bliss and the love of God will, through His grace, foregoing, accompanying, following, lie in one strong, earnest, undivided, giving of thy whole self to God, to do in thee, through thee, with thee, His gracious, loving will.—*Edward B. Pusey.*

PRAY to be calm and quiet and hushed, and that He will vouchsafe you the sense of His blessed Presence; that you may do all things beneath His eye; to sit with Mary calmly at His feet and hear His voice, and then calmly rise and minister to Him.—*Edward Bouverie Pusey.*

THE UNMASKED BATTERY.

A TRUE STORY.

FOR at least a quarter of a century a whole county knew the eccentricities and excellences of Mr. B——. He tried various scientific experiments, usually at great cost to himself. He opened a school, and his willingness to increase the pay of his teachers was only equalled by his readiness to lower the fees of promising pupils. He opened a model theatre, which did not raise the taste of the local play-goers but lowered his bank account. Benevolence and experiments cost B—— a great deal of money, and made him so poor that he could not erect any more buildings. His later years were spent on a farm, and he worked more diligently than many hired men. On Sunday afternoons he tried to lead the restless boys of a Sunday School to study the lilies of the field. He became a zealous vegetarian, and invented a bread which would, so he declared, enable a man to perform hard labor at a cost of about ten cents for his daily rations. B—— became secretary of a farmers' association, and was allowed to send out the documents in his own refined spelling, a spelling to which that of Artemus Ward was conservative. The joy of spelling in his own way paid him for many of the losses of the past, and he wrote, in all earnestness, a paper in which he argued that the English-speaking nations were at a serious disadvantage in the race of life as compared with peoples whose orthography was on a more scientific basis.

It was instructive to know B——, and his memory lives in the hearts of many. We have all read of Greek sages and mediæval monks who parted cheerfully with their earthly goods, but we have not all met people of this kind. B—— was a genuine student, a true philanthropist, a man who cared absolutely nothing for earth's luxuries, and who could get along on a very scanty allowance of its necessities. He lived for study and charity, and even if we were amused by his oddities, we

"Knew it was a sin

For us to sit and grin."

I knew B—— for years, and saw many of his good traits, but I never suspected that he had a sense of humor. Like most strong characters, he had, and his way of showing it is worth narrating.

B—— sometimes took vegetables to town in a wheelbarrow of his own construction, and in bad weather covered his head with a wooden umbrella, also the work of his own hands. Sometimes he would see that his garments, his long beard, his unconventional manner had moved the risibles of the clerks in a clothing store. Then, if his spirits were tinged with blue, he would amuse himself at their expense.

Entering the store, B—— would ask some question, and immediately the youths would wink at each other. Some impudent fellow would ask:

"How are you, Uncle Josh?"

"Purty well," the old man would drawl.

"How's the crops?" someone would ask.

"I dunno. Hay's purty good; corn ain't none too good."

These and similar remarks would start the young fellows to chuckling, every man in the store fully convinced that a rustic of the comic newspaper type was before them.

Then B—— would open fire. Question after question about botany, about the rotation of crops, about soils, about the latest reports from the agricultural colleges would fall from his lips. He would ask, in the most off-hand way, if the young clerk had read some famous scientific treatise in German; or if he had followed a congressional debate on some agricultural question. B——'s knowledge was extensive, and his facts were always at his command. He could have enjoyed the conversation of Asa Gray and Sir Joseph Hooker. Awkward, ragged, apparently a target of ridicule, he suddenly opened like a masked battery. Youngsters who had never dreamed of any pastime above the level of a variety show, listened with amazement to the man whom they had taken for a butt. In a moment their faces fell, they looked as if they were frightened, they imagined that some world-renowned scientist had assumed this rustic *incognito*. When everybody was silenced and humbled, B—— would smilingly make his adieu, and depart.

B—— told these stories to a newspaper man, who re-told them for my benefit. Not one in a hundred of all who knew B—— would have suspected that he had a joke in him, but he occasionally turned the tables on those who sought to mock him.

MEN are best fitted to meet their God when they are best fitted to live.—*Henry Lloyd.*

Literary

CONSERVATIVE BIBLICAL WORKS.

It is our good fortune to have before us three useful contributions to the critical study of Holy Scripture—one of them possessing very unusual importance.

The first which we consider is *The Testimony of St. Paul to Christ Viewed in Some of Its Aspects*, by R. J. Knowling, D.D.¹ The volume contains three series of lectures, treating respectively of the Documents; St. Paul's Testimony in Relation to the Gospels; and the same in Relation to the Life of the Church. The first series is predominantly critical. Noting that the very radical views of Van Manem, published elaborately in the *Encyclopaedia Biblica*, are frankly ignored by others, including Dr. Sanday, he prefers to submit them to the test of the evidence, both external and internal. At first blush Van Manem's wholesale rejection of Pauline authorship seems unworthy of reply. But we think that Dr. Knowling is right in considering that the wildest critical views need to be answered patiently in an age so full of vagaries as is this one. It is enough to say that our author vindicates satisfactorily the traditional views of Pauline authorship.

In the second series he takes up the several groups of Epistles in their chronological order, so as to exhibit St. Paul's teaching in the order of its development. His conclusion is established by ample evidence, and is this: that St. Paul constantly kept before himself, both in his earlier and later Epistles, the historical tradition concerning the life and teachings of our Lord, and that his high Christology reflects faithfully the teaching of the Gospels.

The third series contains a survey of St. Paul's life, and of the nature and influence of his teaching in relation to the development of the Church. The three missionary journeys are first considered, the narrative of the Acts being freely drawn upon; and then his later life in Jerusalem, Rome, etc. The chapters which follow treat of the apostle in relation to Personal Devotion, Social Life, and Missionary Work. The concluding lecture gives critical notices of the more notable works connected with his subject that appeared during the two years between the commencement and close of his lecturing—a most valuable contribution to the bibliography of New Testament Criticism.

Our second work is *Old Testament Introduction: General and Special*, by John Howard Raven, D.D., Professor of Old Testament Languages and Exegesis in the Theological Seminary of the Reformed Church in America, New Brunswick, N. J.² It is a compact textbook, covering the whole range of its subject, and designed to vindicate the conservative standpoint in all the questions raised by recent criticism.

First comes a chapter giving the "Definition and History of the Science" of Old Testament Introduction. Part I. consists of chapters in General Introduction, dealing with The Canon and the Text. Part II. fills the bulk of the volume, Special Introduction, and deals with the several portions of the Old Testament, arranged according to their ancient grouping of the Law; The Prophets, Former and Latter; and The Kethubim.

Especial attention is given naturally to the Pentateuch, Isaiah, Daniel, and other Books over which the battle of the critics is being fought. The arguments of those who hold modern views are given, as far as possible, in their own way, and are answered one by one. The replies are necessarily brief, and for that reason sometimes seem inadequate; but the style is terse and clear, and the result on the whole is as convincing as such brevity permits. The volume is a veritable *multum in parvo*.

We have reserved the most important work for the last—*The Problem of the Old Testament: Considered with Reference to Recent Criticism*, by James Orr, D.D.,³ which won the Bross Prize of 1905. We consider it to be the most valuable defence of conservative critical views of the Old Testament that has yet appeared in English. If we are not mistaken, it will profoundly influence critical opinion for the better—especially as the writer has avoided the bitter and pugnacious tone which has spoiled more than one attempt to stem the tide of rationalistic criticism. One may have wide learning and yet, in university parlance, be "no scholar." This cannot be said of Dr. Orr. He has an immense learning, and he is a true scholar—able rightly to marshal and apply his learning so as to reach sound conclusions, and vindicate them to open minds. He is a controversialist of high rank, who must be reckoned with.

His treatise is devoted primarily to the critical problems connected with the Pentateuch, but his treatment of this subject puts him in a position to deal with the problems connected with the later historical Books, the Psalter, Isaiah, Daniel, etc., very effectively, although briefly.

In two opening chapters he faces the presuppositions which are inevitable in criticism. The views now dominant were devised and given their plausible form in obedience to the theory that Israel's development is wholly natural and sufficiently to be accounted for by historical causes discoverable in man's own life and reflection. It is shown clearly that the acceptance of Wellhausen's views by believers in the supernatural has been determined by the plausibility of a finished product—without sufficient consideration of the large part played in the argument by conjecture and arbitrary textual criticism, based on the assumption above mentioned. His subsequent consideration of details amply bears out the contention that, when this presupposition, and the conjectures which are based upon it and constitute the leading premises of recent critical argument, are eliminated, what remains is utterly insufficient to warrant the modern view.

In another chapter he exhibits the coherent unity of the Bible in that form which has canonical authority—a unity which we cannot rationally believe to have been produced by post-exilic writers and redactors. This in particular is shown by the wonderful teleological continuity of the Old Testament and the New—a teleology which escapes the attention of those who fail to treat Israel's history as a supernaturally controlled unveiling of the divine plan of redemption, but which is none the less clear when faced without naturalistic presuppositions. To produce such unity in the manner hypothesized by the new views would constitute a more surprising phenomenon than that which confronts the believer in the traditional view. This is very important, for the plausibility of the new view is largely based on the superior rationality and continuity of Israel's history which it is alleged to exhibit.

It is impossible to give a full outline of Dr. Orr's treatment of the details of critical argument. But he does full and adequate justice to them, never losing his patience, and never evading difficulties.

Three issues are involved in modern criticism of the Pentateuch. The first is caused by the contention that the Pentateuch, with Joshua, is made up of four principal documents—viz.: (a) P, or the original Elohist document, now reckoned as the Priestly Code, consisting of the framework of the historical portions and the Levitical legislation; (b) E, or the second Elohist document, a narrative portion found in the latter part of Genesis and onwards; (c) J, or the Jehovist document, characterized by its use of the sacred name Jehovah, but closely akin in style to E; (d) The Deuteronomie Code (D). Acknowledging that the Pentateuch or Hexateuch, seems to be made up of documents, Dr. Orr shows how impossible it is to discover their several contents with the precision claimed by the Wellhausen school; and gives reasons for doubting the separate existence of the Priestly Code, and its separability from E.

The second issue is that of dates. Wellhausen dates all the documents long after the age of Moses—referring J and E to the eighth and ninth centuries B. C., Deuteronomy to the age of Josiah, and the Priest's Code to post-exilic times. Dr. Orr shows that all this is based on naturalistic presuppositions, and neglects not only the teleological unity of the Pentateuch as now constituted, but also the possibilities of literary production in the age and by the pen of Moses. The palming off of the Priest's Code as of Mosaic origin also raises a stupendous problem, both in the sphere of historic possibilities, and in the bearing of such a view on the divine authority of the Pentateuch.

The third issue is historical. Must sacred history be reconstructed in the way now maintained? The necessity of such reconstruction is based wholly on the theory of a purely natural development of Israel's theocratic polity and ritual law. The coherent teleology of that history as given in our present Bibles is passed over, in obedience to a refusal to do justice to the supernatural factors.

We have said enough to show that Dr. Orr's book is of immense importance, and not to be neglected by those who seek a sane and rational view of the Old Testament—grounded in fact, and not in rationalistic conjecture or imagination.

FRANCIS J. HALL.

History of the English Bible. By Brooke Foss Westcott, D.D. Edited and revised by William Aldis Wright, Vice-Master of Trinity College, Cambridge. New York: Macmillan & Co. Price, \$3.50.

The above work should be on the table of every Bible student—as a clear-cut account of the history of our English Bible in reasonable compass. Versions in the vernacular usually accompany closely the conversion of nations to Christianity. This peculiarity in the East and West, however, was not so marked in the northern nations. However, there is plenty of interesting material in this line of study even among the newly Christianized nations of the North. The work of training new converts in their duties as Christians for a time took precedence of training them in the versions of the Word of God by means of versions in the vernacular. For us, as Churchmen, there is a special interest in early versions. Some of the most beautiful legends of Early England cluster around the history of vernacular versions. The characteristic spirit of Christian history from A. D. 410 to the revival of learning is the organic growth of religion in the body called the Church. The individual is not emphasized till the rise of a broader intellectual life stimulated personal conviction. The first-fruit of this condition was in a renewed interest in and devotion to the study of God's Word. Hence the rapid growth of

¹ The Boyle Lectures of 1903-5: Imported by Charles Scribner's Sons, New York. Price, \$3.00 net.

² Published by F. H. Revell Co., New York, Chicago, etc., 1906.

³ Published by Charles Scribner's Sons, N. Y., 1906.

literature produced by that study. The Scriptures became thus not a means of supporting one or another doctrine, but a divine message to the separate soul. To-day—as never before—the study of the Bible has a transcendent charm for spiritually minded Christians. Note the late encyclical of Leo XIII. on the study of the Bible.

As usual—this work of Bishop Westcott's presents the subject in a clear-cut systematic and well-defined method. The history of the Church is best treated from two points of view—its outward growth as an organic body and its inward development of its own life. So the Bible is treated in this work—from its external side as a historical book and from its internal side as a growth to which manifold sources contribute. This work meets the needs of all students of the Bible as containing in moderate limits materials needed by the professional and non-professional student. The chapter—all too brief—on passages in the Prayer Book from early versions is especially interesting to us as Churchmen. The accuracy and fine critical insight of the editor will probably make this work for many years *facile princeps* among treatises on the English Bible.

F. P. DAVENPORT.

OTHER RELIGIOUS LITERATURE.

The Finality of the Christian Religion. By George Burman Foster, Professor of the Philosophy of Religion. Chicago: The University of Chicago Press. Price, \$4.00 net.

This book has come more into public attention than its contents or importance deserve, owing to the stir which its publication caused among the Baptists of Chicago.

When the unspeakable Turk is unusually unspeakable, one or more of the civilized nations send ships of war and make a "demonstration," as it is called. It is only a "demonstration," as the Turk well knows; for the nations are too jealous of each other to deal with the enemy as he ought to be dealt with.

This book is also a "demonstration." The writer regards the traditional and historic system of Christianity as "unspeakable"—not, however, with the slightest capacity to understand that system, nor with any established facts on which to base his wholesale condemnation of it. It is simply a "demonstration," for it represents no coherent power, but is an exhibition of an attitude peculiar to one of the many forces now existing, and that not an immortal one.

We cannot take the book seriously, or spend the time to criticize it in detail. We have scrutinized its pages closely, and with much toil. It is written in a jargon borrowed from Germany; and, while many may be induced to buy it by reason of the sensation it has caused, not many will read it through or understand what they read.

If the religion which it defends—divorced from any belief in sacred history or authority—is to prevail, that religion must secure defenders who can write more clearly, and who can understand what they assail, and face the facts on which the historical faith of Christendom is grounded.

FRANCIS J. HALL.

Confirmation. A Manual of Instruction. By Alfred G. Mortimer, D.D. Philadelphia: Geo. W. Jacobs & Co. Price, 50 cts. net.

This is an abridgment from the larger and more expensive work, *Catholic Faith and Practice*, published by Dr. Mortimer in 1896.

Of this little book it is not too much to say that it is one of the very best of its kind. To the subject in hand, preparation for Confirmation, Dr. Mortimer brings his conspicuous talent of theological knowledge and luminous expression. The field of instruction to be travelled over, is laid out with wise discernment of the most essential considerations, and the emphasis throughout is rightly thrown upon the reception of the Laying on of Hands as a definite seeking of the Holy Ghost. This manual might well be studied with care by the reverend clergy, and will be especially valued by those who still hold themselves in readiness to be guided and helped in perfecting their method of Confirmation preparation.

If it be true that there is still a widespread failure in the Church to instruct adequately and to train carefully Confirmation candidates, it is also true that earnest men are bestirring themselves to make things better. Helps like this from the pen of Dr. Mortimer are a refreshing sign of an eager awakening along the line of pastoral efficiency.

Adventism Answered (The Sabbath Question). By George Frazier Miller. Brooklyn: Guide Printing & Publishing Co. Price, \$1.00.

This book is written by a priest of our own Church as a defence against the Seventh Day Adventists who had perverted two of his communicants. The book is quite academic, and yet to the author it must seem practical. It seems rather superfluous in this late day to prove that we no longer keep the Jewish Sabbath, but the Lord's Day.

EDWIN S. GORHAM, the Church publisher and bookseller in New York City, has removed his quarters from the Church Missions House to the corner of 4th Ave. and 20th St., being two blocks south of his former location. Mr. Gorham is Eastern agent for the publications of The Young Churchman Co. and American agent for the publications of the Society for the Promotion of Christian Knowledge of London, and has, as well, done an excellent service for the Church through his own publications.

GETHSEMANE.

A LENTEN POEM, IN BLANK VERSE.

Adown the Mount of Olives, at its base,
In sweet seclusion, stands Gethsemane:
The Paschal Moon is rising in the east,
Her ruddy rays piercing the Garden's shade,
And chasing furtive gloom from dell and nook,
As if the harbinger of promised Light
Foreseen by Prophets, in the days of old,
As coming, in the fullness of God's time,
To banish doubt and sadness from true hearts,
And make the world rejoice because He came.

Emerging from the city on the hill,
That sacred city, of historic name,
Whose storm-beat walls, of massive native stone,
Shielded the snow-white Temple in their keep,
A God's-gift Leader and His chosen band
Of men eleven, on whose faces shone
A light reflected, as from sun to stars,
Walked down the rocky slope, through olive trees,
Whose trembling leaves glisten'd with moonlight beams,
Then, crossing Cedron Brook, entered Gethsemane.

The Clock of Time has struck a crisis hour,
The hour of grief and darkness long foretold
Of God's own Son eternal from above,
Who bends in fervent prayer for strength to meet
Atonement's bitter cup, and final pain,
Till Paschal Sacrifice rests in the tomb.

Death waves his scepter near the stricken Christ,
And Satan smiles in triumph as he gloats
O'er Truth and Mercy kneeling in the dust,
While sinful men he clutches as his prey,
Trusting to drag them on to Hell's red gate,
Where he can reign forever as Hell's King,
Plunging lost souls in flames of deep remorse
And outer darkness cold, to burn or chill
As conscience stings, and memory fails to die,
And all is misery and wild despair.

But Satan lacks the Prophet's gift to see
The glorious rising of his wounded Foe.
The joyous shouts of Heaven's Angel host
As Christ re-enters everlasting doors,
Wearing the human form in which He died
For sinful men, and leading them by love
From Earth to Paradise in gladsome faith,
Are all unheard by man's foul enemy,
Who fell from Heaven's battlements of yore,
Because of sin's ambition and its doom.

* * * * *
Ponder the agony and bloody sweat!
Think of the crushing load the Saviour bore;
A world's guilt heaped upon that Scapegoat pure,
And all, dear sinner, all for you and me.
Washington, D. C., Lent, 1906. JOHN M. E. MCKEE.

A RACE WITH DEATH.

A TRUE STORY.

WHEN, as a young priest, I took charge of my first parish on the outskirts of a big city, I was in a quandary as to what action I should pursue on the question of the Reserved Sacrament. There was no provision for it upon the small altar, and although a small tabernacle might have been built, I felt it would have been very unwise to reserve it there, as the people had had no training whatever along Catholic or even Churchly lines. At the best, there was only a monthly celebration of the Eucharist; no Holy Days falling on other than Sundays were observed, and the vast majority of the communicants seemed satisfied with partaking on Christmas and Easter.

Possessing a small private Communion set, I comforted myself with the conviction that I could easily keep track of any member of the congregation who became ill, and that I would have ample opportunity of holding the full celebration at the bedside. No one was taken ill, and all went well.

One evening two young women, belonging to the Presbyterian body, called, and asked me to come to see their brother, who was very sick and had been without spiritual aid. He had been confirmed several years previous, in the church to which I had been called, but after a year had drifted away and had allied himself to the Presbyterian body. His family, also confirmed, had done likewise. Although he had never met me, he had sent his sister for me. I found him very low, in the last stages of typhus. He felt there was no hope for him, his sight had left him, and when I spoke to him about the Sacrament, he said he would be very glad if I would bring it to him. He clasped my hand tightly, seeming loath to let go. I promised him I would come with the Sacrament in the morning.

I was strangely moved by the scene and the incident. I

left the house feeling as deeply touched as if the young man were one of my own kin. The fact of his longing for a visitation from a priest of his mother Church, a man whom he had never met, and his desire for the Blessed Sacrament, may have had a bearing on my feelings. Then, too, there was the tender pathos of the straying sheep bleating its way back to the fold. How those passages flashed across my mind: "All we like sheep have gone astray, every one to his own way"; "He shall feed His flock like a shepherd, and shall gather the lambs in His arms"; "And a stranger they will not follow, but will flee from him"; "Verily, verily I say unto you, I am the door of the sheep"; "I am the good shepherd, and know My sheep, and am known of mine"; "And there shall be one fold and one shepherd." These and other similar words interrupted my thought the remainder of the evening after my return.

If I never had had a vision of the sublime, yes, divine nature of my calling, I had it then. Standing upon earth, I was enabled to touch heaven itself and to impart to man the sacred gift of reconciliation. I was one of the herdsmen He had put in His pasture. It had fallen to my lot to bring back one of His sheep into the fold. It was midnight before I finished the work in hand. At my prayers, my mind went again and again to the scene in the sick-room, the clutch of the young man's hand still hot upon mine. I gave way to the thoughts and carried them up in repeated prayers for him. I fell asleep, still offering prayers and thanksgivings for his return.

Two hours later, exactly three o'clock in the morning, I was startled suddenly by the furious ringing of my bell. I leaped to my feet, and, standing for a moment to get my bearings and gather my senses, said: "Watch ye, for ye know not when the Master of the house cometh." The very words and their meaning, sent a deep thrill through me. I had never used them before under like circumstances. Throwing up the window, I saw two women outlined in the darkness.

"Oh, won't you please come to the house? Brother is dying," cried one.

"And bring the Communion," said the other.

They were the two sisters of the night before.

"Immediately," I said.

They turned and ran, hatless, into the night. I fairly flew into my clothes. In five minutes I was dressed; in another five I had gathered my private set, with wine and wafers, from the church, and was on my way to the house, some four blocks away. I found myself repeating, alternately, "Watch ye, for ye know not when the Master of the house cometh," and detached verses from *De Profundis*, chilled by the weirdness of the one, calmed by the note of preparation in the other.

All the family, the mother and father, with other relatives, were gathered about the bed. As I entered the room, one of the sisters wailed, lowly, "He is gone."

"He is not gone," said the father, who sat at the foot, rubbing his son's fast chilling limbs. Here was time for action and no words. In a moment my stole and cotta were over the cassock I had worn from the house. Medicine bottles and glasses made way for the chalice and paten. Noting the preparation, the two sisters produced Prayer Books, long since laid aside. I whispered to one that she was to respond for her brother. She nodded intelligent assent. Then began the service—such an one as I hope never to experience again. The long-drawn breaths of the dying, half-unconscious man had grown perceptibly farther apart, even since my entrance. I realized it was a race with death. This awful truth stifled my inward disappointment that I did not have the reserved Sacrament, and spurred me on to action.

In my seminary days, when the Professor of Liturgies had enumerated the sections absolutely necessary to a valid celebration of the Eucharist, I had marked those parts in my pocket Prayer Book, never dreaming they would ever be put to such an extreme test. Oh, those little marks were beacons, every one. I fairly flew from one to the other, gaining the illumination of one, before I had passed beyond the shadows of the other. When I had reached the prayer of consecration, my heart half sunk within me, for I had not heard him breathe, it seemed to me, for a minute. It was with forced courage and forced calmness I continued, and more softly, for my voice when given play showed great lack of control. As I reached the words of consecration, he breathed a long, deep breath, and with renewed hope, I sped on still more rapidly to the end. Again there was a breath as I finished, but very weak and not so long. Quickly I received, and then, by intinction, administered the Sacrament with trembling hands to the young man, his father still ministering physically to him at the foot, his cheeks astream with

tears. Breathlessly I bent over him. His tongue moved slightly, his lips closed, a soft short breath came, and he was still. He had passed into the Fold through the Door, and was even then in the pasture of the Great Shepherd. The Good Shepherd had won the race.

The father slipped silently to his knees and held his hands for the Sacrament; the family did likewise. They had not forgotten, though they had strayed far. "He will not always be chiding, neither keepeth He His anger forever." With one hand He took from them their only son, their first-born, with the other He fed them with bread from heaven—aye, He gave them His only-begotten Son. "Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him."

There was no need for hurrying now, and a great calm swept into my soul. I had the *Gloria in Excelsis* for them; maybe they knew it, maybe not. They said it with me. It takes a long while for anyone to forget that hymn. And for the soul that had passed and was even now ascending, I said "The Lord is my Shepherd. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." I could have stopped there and almost have asked those silent lips to say those words with me or for me, for he could say them better than I could.

It was all quiet and calm. There was no passionate outburst of weeping when that last breath had been taken; they all knew the end had come. Even if they were not sure, the action of the father leaving his ministration was sufficient. He would not have stopped his tender care, while a spark of life was left. Theirs was the "peace and blessing," his, the tender committal: "Unto God's gracious mercy and protection we commit thee"; for he had passed beyond the power of priestly hands on earth to bless, to realms where our great High Priest alone can give peace and blessing.

The ablutions were made; my stole and surplice removed and replaced in my case with the linens and vessels, and all were silent as I knelt in private prayer and thanksgiving. Firm and warm were the hand-clasps I received at parting and grateful words were spoken. It was a house of mourning that I left; it was also a house of peace. Death had not conquered there. "Happy are the people that are in such a case; yea, blessed are the people, who have the Lord for their God."

As I walked home, the calmness which had grown upon me, when I found I had not been too late, grew in strength and beauty. True, the human note of sorrow had affected me somewhat, but it seemed lost in the greater beauty of the communion of the young man and the communion of the family, all of whom, too, had been straying sheep, and they had been brought to the very Door by the bleating of their loved one. The joy of such service filled me beyond expression. "The lot is fallen unto me in a fair ground, yea, I have a goodly heritage."

In spite of my quiet joy I could not but recollect with a feeling of terror, what might have been the result if I had been delayed one moment; the dying man's desire would not have been granted; where, if I had had the reserved Sacrament, it would have been administered. I said before, I hoped never to go through such an experience again; yet, I would gladly do it were I certain that I could win the awful race. Nevertheless, we know not when the Master of the house cometh; we know not when a straying sheep, a sheep of His—of whom we know not—may suddenly appear and demand instant aid; and so, before I reached home, I determined I should always have the reserved Sacrament at hand, beginning with the very next day.

Several days later, I read the service of the Church over the body of the young man. At the close of the service, I told the family that as there was a saint's day that week, there would be a special celebration, and invited them to come, as I intended to have a special prayer for their son. They did so.

A few weeks later, after an absence of three years, they came back to the church, attending service, and said it was like home. They were glad to be back, and were going to stay.

Laus Deo!

Thus was the question of the reservation of the Sacrament settled for me for all time. In accordance with my determination, I had a special shelf built in the sacristy closet, and there the Sacrament is kept; there shall it remain until the people grow in spirit sufficiently to desire and devoutly appreciate the Presence upon a side-altar or within the tabernacle. The members of the altar guild are the only ones who have access to the closet. They know the story and do reverence to the

Sacred Elements. My night-bell no longer has any terrors for me.

Strange as is this story, I feel that a similar occurrence lies within easy range of the possibilities of the life of any priest, especially in a city parish; for we know not of the wanderings of straying sheep, nor when we shall suddenly be called to lead them back unto the Door, for which they are groping. I have heard of several instances of those who had drifted into sectarian bodies, asking for the last rites of a priest, upon the death-bed. Here had been a never-to-be-forgotten realization.

A peculiar incident came to light a few weeks later. It might have been told in the body of my story, but I have purposely left it for the end, that the mind of the reader be not diverted from the priestly office. I tell it now with deep humility. It comprises a startling climax to the similes of the Sheep, the Door, the Fold, and the Shepherd, which had so strongly figured throughout my ministrations, and which had so strangely filled my mind. One of the sisters stated to me that when her brother had been stricken they had sent word to the minister with a request to call. The disease proved a contagious one, and a week later, the minister, meeting a member of the family on the street, had stated that as he was living in a boarding house, where there were children, he did not think he ought to call. While she spoke to me, not in bitterness, but in sorrow, I could see the whole picture before me once more, and oh, the pathetic climax: "The hireling fleeth because he is an hireling, and careth not for the sheep."

"God, be merciful to me, a sinner."

H. B. W.

THE AGONY: ITS MYSTERY.

The Redeemer here appears harrowed by a misery which many a martyr has been free from, utterly perturbed by a prospect which a Stephen, an Ignatius, a Ridley viewed without dismay. If no more than death is in question, we should expect an example of calm reliance on the present help of God. But we find the unaccountable agony, the bloody sweat, the prayer for deliverance; all fortifying and calming influences seem withdrawn for a time from Him who through his life so constantly enjoyed them. We are astonished that the curse of our race should be suffered to press in all its terrible reality upon the sinless and Divine Son. Yet, there is the description of His great struggle. We cannot refuse to see that it relates to One utterly broken down for a time in a wretchedness beyond our conception, a prey to thoughts which, judging by their outward effects, were far darker than those of the felon the night before his execution, when he counts the quarters of each hour, and hears the hammers that are busy at his scaffold. If our salvation is to be made an easier work, if the price paid is to be abated, we must forget Gethsemane or deny it. But if we believe with the Apostle that God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him, then the terror and the agony become accountable.—*Archbishop Thomson.*

THE AGONY: ITS SECRET POWER.

When the tempest comes; when affliction, fear, anxiety, shame come, then the Cross of Christ begins to mean something to us. For then in our misery and confusion we look up to heaven and ask, "Is there anyone in heaven who understands all this? Does God understand my trouble? Does God feel for my trouble? Does God know what trouble means? Or must I fight the battle of life alone, without sympathy or help from God, who made me and has put me here? Then does the Cross of Christ bring a message to our heart such as no other thing or being on earth can bring. For it says to us, God does understand thee utterly; for Christ understands thee. Christ feels for thee; Christ feels with thee; Christ has suffered for thee, and suffered with thee. Thou canst go through nothing which Christ has not gone through. He, the Son of God, endured poverty, fear, shame, agony, death for thee, that He might be touched with the feeling of thine infirmity and help thee to endure, and bring thee safe through all to victory and peace.—*Charles Kingsley.*

TEMPTATION TO BE RESISTED AT THE OUTSET.

The great thing in religion is to set off well, to resist the beginnings of sin, to flee temptation, to avoid the company of the wicked. And for this reason, first of all, because it is hardly possible to delay our flight without rendering flight impossible. When I say resist the beginnings of evil, I do not mean the first act merely, but the rising thought of evil. Whatever the temptation may be, there may be no time to wait and gaze, without being caught. Woe to us if Satan (so to say) sees us first, for as in the case of some beast of prey, for him to see us is to master us. Directly we are made aware of the temptation, we shall, if we are wise, turn our backs upon it, without waiting to think and reason about it; we shall engage our mind in other thoughts. There are temptations where this advice is especially necessary; but under all it is highly seasonable. For consider what must in all cases be the consequence of allowing evil thoughts to be present to us, though we do not actually admit them into our hearts. This, namely, we shall make ourselves familiar with them. Now our great security against sin lies in being shocked at it. We gazed and reflected when we should have fled. It is sometimes said, "Second thoughts are best"; this is true in many cases; but there are times when it is very false, and when, on the contrary, first thoughts are best.—*J. H. Newman.*

REPENTANCE.

A life which is an imitation of Christ crucified will then be a life lived under the guidance of the virtue of contrition. Contrition is the special virtue given to us to guide us sinners in the way of life. . . . Every human life lived in conformity with the will of God is to be lived under its sway until the end comes; it shapes the life of the Faithful in Paradise, it gives its special character to the life of the just on earth. The sorrow of the Sacred Heart of Jesus crucified lives on in the contrite members of His mystical Body. They drink of the cup of which He drank, they are baptized with the baptism wherewith He was baptized. Repentance is the common experience of Christian people; it is a universal feature of Christian life. A Christian always and everywhere until the Lord come must be a penitent. . . . (And) Contrition is the very essence of repentance; only contrition must not be identified with a merely emotional paroxysm. Its sphere of action is not man's soul, but his spirit; it is spiritual sorrow for sin. . . . It begins in conviction of sin issuing in self-condemnation—which is the action of the mind. It passes on into the sorrow of a true regret for the ingratitude of sin as committed against God's love, and of a deep horror of sin because of its exceeding sinfulness—which is the action of the heart. It issues in amendment of life and in self-surrender to God's penitential discipline—which is the action of the will.—*George Body.*

FASTING AS AN ACT OF OBEDIENCE.

If this be anyone's first Lent, I would give some simple rules which may smooth some difficulties. Let it be an act of obedience. A sacred poet of our own says, "the Scripture bids us fast, the Church says now." Thus shall we do it more simply, not as any great thing; not as of our own will, but as an act of obedience; so will the remarks of others (if such there be) less disturb us, as knowing that we are doing but little, and that, not of our own mind. But little in itself, it is connected with high things, with the very height of heaven and the depths of hell; our Blessed Saviour and our sins. We fast *with* our Lord, and *for* our sins. The Church brings us nigh to our Lord, whose fast and the merits of whose fasting and Passion we partake of. We have to "humble our own souls with fasting" for our own sins. Remember we both. Review our past lives; recall to our remembrance what chief sins we can; confess them habitually in sorrow, with the use of the Penitential Psalms and especially that daily medicine of the penitent soul, the fifty-first. Fast we, in token that we are unworthy of God's creatures which we have misused. Take we thankfully weariness or discomfort, as we before sinned through ease and lightness of heart. And thus, owning ourselves unworthy of all, think we on Him, who for us bore all; so shall those precious sufferings sanctify thy discomfort, the irksomeness shall be gladsome to thee which brings thee nearer to thy Lord.—*E. B. Pusey.*

God's shadow is better than man's light.—*Madame Swetchine.*



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.

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

Personal Mention.

THE Rev. EDWARD H. CLARK, for more than eight years priest in charge of Grace Church, Pontiac, Ill., is now vicar of St. John's Church, and secretary of the Board of Missions, Springfield, Ill. His address is 928 North Fourth St., Springfield, Ill.

THE address of the Rev. JOHN F. COLEMAN is St. John's Rectory, Aldie, Va., and not Middleburg, Va., as reported in the Church Almanacs.

THE Rev. GEORGE T. DOWLING, D.D., has accepted a call to St. James' Church, Brooklyn, N. Y., having assumed the rectorship on Sunday, April 1st.

THE address of the Rev. DAVID L. FLEMING, chaplain Second Cavalry, U. S. Army, is changed from Manila, P. I., to Fort Assiniboine, Mont.

AFTER the 7th of April the address of the Rev. ROLLA DYER, Dresden, Ohio, is changed to Galena, Ohio.

THE Rev. HARRY St. C. HATHAWAY, vicar of Epiphany Chapel, Philadelphia, has accepted a call to the rectorship of Grace Church, Lockport, N. Y.

THE address of the Rev. H. J. LLWYD is changed from Pawnee, Okla., to 210 North Sixth St., Muskogee, I. T.

THE Rev. GEORGE ROGERS, rector of Christ Church, Indiana, Pa., has resigned that parish from May 1st, and will remove to Avalon, a suburb of Pittsburgh. He will not again take up parochial work, but will be available as a supply in Pittsburgh and vicinity.

AFTER May 1st, the address of the Rev. C. A. L. STROMBOM will be St. Andrew's Church, North Grafton, Mass.

THE Rev. GUSTAVUS TUCKERMAN has resigned the rectorship of Holy Faith Church, New York City.

THE address of the Rev. WILLIAM WATSON is changed from Ponce to Aguirre, P. R.

THE Rev. HALSEY WERLEIN, JR., of Greenville, Miss., has received a call to St. Andrew's Church, Jackson, Miss.

THE Rev. D. W. WISE has resigned the rectorship of St. Luke's Church, Whitewater, Wis., and accepted a call to Christ Church, Owosso, Mich.

THE Rev. J. H. YOUNG has resigned the rectorship of Trinity Church, Troy, Ohio, and accepted the rectorship of Trinity Church, Tiffin, Ohio. His address after April 21st will be Tiffin.

DIED.

BERKELEY.—At Zion Church rectory, Dobbs Ferry, N. Y., on March 17, 1906, LOUISE WINNE (BRODHEAD), wife of the Rev. R. M. BERKELEY. Lord, all pitying, Jesu blest, Grant her Thine eternal rest.

MERRICK.—Entered into rest on March 29th, 1906, at "Houghton," Roxborough, Philadelphia, JOHN VAUGHAN MERRICK, Sc.D., in the 78th year of his age. Funeral service at St. Timothy's Church, Roxborough, Saturday, March 21st.

Requiescat in pace.

MEMORIAL.

RT. REV. A. A. WATSON, D.D.

On Good Friday, 1905, in the confidence of a certain faith, the Rt. Rev. Alfred Augustin Watson, D.D., First Bishop of East Carolina, entered into the "Blissful Presence."

"There is life without any death;
 And there is youth without any old;
 And there is peace without any strife,
 And there is all manner liking of life;
 And there is bright summer ever to see,
 And there is never winter in that country.
 And there is more worship and more honor,
 Than ever had king or emperor;
 And there is great melodie of angels' song,
 And there is praising them among;
 And there is all manner friendship that may be:
 And there is ever perfect love and charitie!
 All these a man may joys of heaven call;
 And yet the most sovereign joy of all,
 Is the sight of God's bright face,
 In whom resteth all manner of grace."

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 OFFERED.

AN ORGANIST WANTED for a theological seminary chapel. A full scholarship will be given in exchange for his services. For full particulars, apply to the PRESIDENT OF NASHOTAH HOUSE, Nashotah, Wisconsin.

WANTED.—After Easter, young assistant, Long Island; \$720 and rooms. CLERICAL REGISTRY, 136 Fifth Ave., New York.

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.

POSITIONS WANTED.

MIDDLE-AGED PRIEST, now in Middle West, desires a change. Has a family, and needs a living. Address: D 1, LIVING CHURCH, Milwaukee.

A YOUNG PRIEST, age 26, good reader, faithful visitor, Sunday School worker, desires curacy in some large parish; can furnish best recommendation. Address: G. E. R., care LIVING CHURCH, Milwaukee.

A CANDIDATE FOR ORDERS, College student, licensed lay reader, desires position as lay reader for summer months. Can act as secretary, tutor in classical branches. Experience desired more than salary. References, English and American clergy. Address: LAY READER, care LIVING CHURCH, Milwaukee.

TO TAKE CHARGE OF A SUMMER RESORT or "Home" by a Deaconess. Adults preferred. Address: X. Y. Z., LIVING CHURCH, Milwaukee.

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.

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.

IMMEDIATELY AFTER EASTER, Priest to assist rector at Cooperstown, N. Y., until July 1st. Stipend, \$20 weekly. Address: REV. RALPH BIRDSALL.

CLERICAL REGISTRY.

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

CHOIR EXCHANGE.

SEVERAL FIRST-CLASS ENGLISH ORGANISTS are due to arrive next month and months following.

EPISCOPAL and other Churches needing men of irreproachable character and pronounced ability, can secure them by writing THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

A large staff of American and European Organists are on the ground and are now available.

PARISH AND CHURCH.

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

THE INDIANAPOLIS VESTMENT BAG—you need it. Send \$2.50 to 1518 Park Ave., Indianapolis.

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

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

TRAVEL.

A YOUNG MAN would like to take charge of one or more boys travelling; could also act as secretary or correspondent. Address: "GEORGIAN," care THE LIVING CHURCH, Milwaukee.

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

INFORMATION AND PURCHASING BUREAU.

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

APARTMENT TO LET—NEW YORK.

TO SUB-LET from June 1st to October 1st, in New York City, West Side, near Central Park and Riverside Drive, convenient to Subway and all trolley lines. An Apartment partially furnished. Elevator service, gas range, and all improvements. Rent moderate. References exchanged. S 2, LIVING CHURCH, Milwaukee.

CAUTION.

The rector of Emmanuel Church, Rockford, Ill., desires to warn the clergy against a young man of about twenty years of age, rather tall and slender, of prepossessing appearance, claiming to be the son of a vestryman of Emmanuel Church.

He is an utter fraud and operates under assumed names all over the country. When last heard from, he was in Mobile, Ala., and Florida, passing worthless checks. His story is false.

Rockford, Ill. N. B. CLINCH,
Rector Emmanuel Church.

BOND, alias BENNETT.—A man who gave his name as GEORGE BOND and claimed to be nephew of Archbishop Bond of Montreal, Can., is wanted. Description of him: Age about 50 years, height about 5 feet 6 or 7 inches, slim build, sandy hair tinged with gray and very thin on top of his head, heavy, sandy mustache twisted on the ends, may shave it off, long, thin face, high cheek bones, ruddy complexion, wore glasses most of the time. Very convincing and positive when talking on any subject, and had a habit of using his forefinger in emphasis. Confirmed cigarette smoker. Claimed to me a cowboy in the West for twenty-two years, and to have been laid up in a hospital for eight months as the result of a kick from a horse. Claimed here to be a communicant of the Church of England, and imposed on a clergyman of that faith in this town. He is a great joker and likes to write rhymes. Appears to be a man of education. Any information please notify

M. H. GRADY, Chief of Police.
Peabody, Mass., March 17, 1906.

APPEALS.

CHOIR VESTMENTS, ALTAR CLOTHS.

In the fire which destroyed our mission church, last January, we lost all choir vestments and altar cloths.

Will not some church kindly supply us with their old ones? Address:

Spearfish, South Dakota. THE RECTOR.

NOTICES.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

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.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

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



THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD, General Secretary.

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

BOOKS RECEIVED.

MACMILLAN & CO. New York.

Memoirs of Archbishop Temple. By Seven Friends. Edited by E. G. Sandford, Archdeacon of Exeter. With Photogravure and other Illustrations. In two volumes, Vols. I. and II. Price, \$9.00 a set.

Municipal Ownership in Great Britain. By Hugo Richard Meyer, Sometime Assistant Professor of Political Economy in the University of Chicago, author of *Government Regulation of Railway Rates.* Price, \$1.50 net.

THE PILGRIM PRESS. Boston.

Congregationalists—Who They Are and What They Do. By Theodore P. Prudden. Price, boards, 40 cts. net; paper, 25 cts.

FREDERICK WARNE & CO. New York.

The Pre-Raphaelite Brotherhood. ("Newnes' Art Library.") Price, \$1.25.

Fra Angelico. ("Newnes' Art Library.") Price, \$1.25.

HOUGHTON, MIFFLIN & CO. Boston.

The Evasion. By Eugenia Brooks Frothingham, author of *The Turn of the Road.* Price, \$1.50.

RIVINGTONS. London.

The Anglican Church in Corea. Being Documents Original and Translated, Issued by Authority During the Episcopate of the First Bishop of the Church of England in Corea Between 1889 and 1905, Together with an introduction. By C. J. Corfe, Bishop.

THE YOUNG CHURCHMAN CO. Milwaukee.

A Sunday School Kindergarten. A Practical Method of Teaching in the Infant Room. By Alexander C. Haverstick, Archdeacon of the Aroostook, Diocese of Maine, author of *The Churchman's Ready Reference, The Historic Church of America,* etc. Price, 50 cts. net; by mail, 55 cts.

LONGMANS, GREEN & CO. New York.

Psalms for the Christian Festivals. By Elizabeth Wordsworth, Principal of Lady Margaret Hall, Oxford. Price, \$1.00 net.

A Book of Angels. Edited by L. P., Compiler of *The Inheritance of the Saints.* With Twelve Plates. Price, \$1.80 net.

LITTLE, BROWN & CO. Boston.

Old Washington. By Harriet Prescott Spofford, author of *The Amber Gods, In Titian's Garden and Other Poems,* etc. With Frontispiece from a Drawing by George Alfred Williams. Price, \$1.50.

CHARLES SCRIBNER'S SONS. New York.

Concerning Paul and Fiametta. By L. Allen Harker, author of *A Romance of the Nursery.* With an Introduction by Kate Douglas Wiggin. Price, \$1.25.

The Day Dreamer. Being a Full Narrative of *The Stolen Story.* By Jessie Lunch Williams.

Sir Walter Scott. By Andrew Lang. Literary Lives. Illustrated. Price, \$1.00 net.

J. B. LIPPINCOTT CO. Philadelphia.

The True Andrew Jackson. By Cyrus Townsend Brady, LL.D., author of *American Fights and Fighters,* Series, *Commodore Paul Jones, Stephen Decatur,* etc. With Twenty-three Illustrations. Price, \$2.00 net.

DODD, MEAD & CO. New York.

The Patriots. The Story of Lee and the Last Hope. By Cyrus Townsend Brady, author of *The Southerners, A Little Traitor to the South, My Lady's Slipper,* etc. Illustrations in Color by Walter H. Everett. Price, \$1.50.

HORACE COX. London.

Crockford's Clerical Directory for 1906. Being a Statistical Book of Reference for Facts Relating to the Clergy and the Church; with a Fuller Index of Facts Relating to the Parishes and Benefices of England and Wales and Ireland, and to the Charges, Missions, etc., of Scotland and the Colonies, and of Europe, North Africa, and the Mediterranean, than and ever yet given to the Public. Thirty-eighth issue. Volumes I. and II. Price, Twenty Shillings.

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

Nero. By Stephen Phillips. Price, \$1.25 net.

FREDERICK A. STOKES CO. New York.

Childhood and Growth. A Paper read October 6th, 1905, before the New Haven Mother's Club. By Lafayette B. Mendel, Professor of Physiological Chemistry in the Sheffield Scientific School of Yale University, New Haven, Conn. With an Introduction by Horace Fletcher. Price, 60 cts. net.

The Childhood of Jesus Christ. By Henry Van Dyke, D.D., Author of *The Blue Flower, The Ruling Passion, Little Rivers,* etc. With twenty illustrations from paintings by great masters.

The Joy of Life. By Lillie Hamilton French. Price, 80 cts. net.

Ideals for Girls. Talks on Character, Life, and Culture. By Mrs. Frank Learned (Priscilla Wakefield). Price, \$1.00 net; postpaid \$1.12.

Childhood. By Mrs. Theodore W. Birney, Founder of the National Congress of Mothers. With an Introduction by G. Stanley Hall, Ph.D., LL.D., Author of *Adolescence,* etc. Price, \$1.00 net; postpaid \$1.10.

Alton of Somasco. A Romance of the Great Northwest. By Harold Bindloss. Illustrations by R. Martine Reay. Price, \$1.50.

PAMPHLETS.

Why Baptize Infants? By the Rev. T. Tracy Walsh, General Missionary, Diocese of South Carolina. 5th Thousand. 3 cents each or \$2.00 per 100. New York: Thomas Whitaker, Publisher.

The Creed. A Full and Sufficient Statement of the Christian Faith. A Sermon Preached in St. Agnes' Chapel by Morgan Dix, Rector of Trinity Parish, New York. Printed by Request. New York: Edwin S. Gorham, Publisher.

Facts and Principles Pertaining to the Protestant Episcopal Church. By the Rev. Thos. Tracy Walsh, General Missionary, Diocese of South Carolina. Revised Edition with a Preface by the Bishop of South Carolina. 8th thousand. \$2.00 per 100. Orders for less than 100, at 3 cents each. All Rights Reserved. New York: Thomas Whittaker, Publisher.

The Church at Work

UNITED PRAYER FOR MISSIONS ABROAD.

HOLY WEEK, being appointed by the mission boards of American bodies as a week of united prayer for missions abroad, a circular has been issued bearing the following aspirations:

"PRAISE

"For the unspeakable gift of God's love; for the share He gives us in His work; for those He has delivered from the power of darkness and translated into the Kingdom of His dear Son.

"COMMON DAILY PRAYER

"For an outpouring of the Holy Spirit.

"For a realization of the need of the non-Christian world; its helplessness, its poverty, its materialism, lust and superstition; the inadequacy of its religions; its spiritual hopelessness.

"For a truer conception of the mission of the Church; for more consecration and sacrifice; for a full surrender to the leadership of Christ; and that the Lord of the harvest will thrust forth laborers into His harvest.

"For the missionaries, that they may be kept in health of body and mind; that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

"For the native Church, that it may grow in faith and fruitfulness, in love and service; for more native workers.

"For the elevation of woman.

"For religious liberty and peace.

"For the evangelization of the whole world and the establishment of the Kingdom of Christ."

DEATH OF REV. J. W. C. DUERR.

ON MARCH 28th, from his late residence in Bethlehem, Pa., where he had lived in retirement for the past five years, occurred the funeral services of the Rev. John W. C. Duerr. The officiating clergyman was the Rev. S. U. Mitman, Ph.D., chaplain of Lehigh University, the Rev. Benj. S. Sanderson, rector of Trinity Church, reading the lesson. A beautiful tribute, in the German language, was paid to the learning and piety of the deceased by his friend of many years, the Rev. Aug. Schultze, D.D., president of the Moravian College.

Mr. Duerr did a notable work in his day. A native of Baden, Germany, finely educated, coming to this country in the late fifties as a denominational minister, he was attracted to the Church, and having been confirmed by Bishop McIlvaine, studied at Gambier, and after ordination went out to Cape Palmas, Africa, as a missionary. Being prostrated by the coast fever, he was compelled to return to the States and finally settled in Cleveland, Ohio, where he founded Christ Church, one of the pioneer German missions of our Church. He was its rector for twenty-one years, and the parish flourished greatly under his care. Mr. Duerr was a man of great erudition and notable attainments along many lines. In Cleveland he was in great demand as a teacher. To the privileged circle of his intimates he revealed himself as a disciple of deep piety, thoroughly loyal to his Master and the Church.

May he rest in peace!

DEATH OF J. VAUGHAN MERRICK.

AFTER an illness of six weeks, J. Vaughan Merrick, a leading layman in the diocese of Pennsylvania, for many years rector's warden

of St. Timothy's Church, and founder of St. Timothy's Hospital, Roxborough, entered into rest at his home, Houghton, Roxborough, on Wednesday, March 28th, having contracted a heavy cold at the consecration of the Church of the Ascension, Philadelphia, on February 8th, which developed into pneumonia.

Mer. Merrick was born August 30, 1828, his parents having been Samuel Merrick and Sarah M. (Vaughan) Merrick. His father came of English and Welsh descent and was an eminent engineer, being the founder of the Franklin Institute and president of the Pennsylvania Railroad. Mr. Merrick was graduated from the Central High School in the class of 1843 and subsequently became a member of the firm of Merrick & Sons, builders of machinery and marine engines. He had charge of the designing of machinery for the Government's use on vessels during the Civil War. He became head of the firm in 1860, but in 1870 was compelled to retire on account of ill health. For several decades he has been elected as one of the four lay deputies to the General Convention. He was one of the founders of the Free and Open Church Association of which St. Timothy's, Roxborough, and Church of the Ascension, Philadelphia, are the most noted, and had been its president since 1873. He was a trustee of the University of Pennsylvania, which recently conferred upon him the degree of Doctor of Science; also of the Episcopal Academy, of the Wagner Free Institute of Science, and a member of the Union League and of the American Philosophical Society.

The office for the dead was rendered in St. Timothy's Church on Saturday at noon. Mr. Merrick was a man greatly beloved and his place in the community will be difficult to fill.

DEATH OF REV. F. H. STUBBS.

A LEARNED and devoted priest passed to his rest on Thursday of last week in the person of the Ven. Francis Horatio Stubbs, Archdeacon of La Crosse and rector of Christ Church, Eau Claire, Wisconsin, who died of blood poisoning in a hospital at Eau Claire. He had been ill since the beginning of Lent. The American Church has had no nobler, more devoted, nor at the same time more humble-minded priest than he. Mr. Stubbs was a man of splendid education and of most holy and careful life. He was almost worshipped by his parishioners in Eau Claire and in the missions of that section, and was one of the most active and successful missionaries the diocese of Milwaukee ever had.

The Rev. Francis H. Stubbs was a son of the distinguished Rev. Dr. Alfred Stubbs of New Jersey, a leading priest of the last century, and was a brother of the Rev. Alfred H. Stubbs of Asheville, N. C., and of Dr. G. Edward Stubbs, musical editor of THE LIVING CHURCH, while another brother now deceased was in the priesthood. All have been eminent in the Church. He was graduated at Rutgers College, New Brunswick, N. J., with the degree of B.A. in 1866, taking also that of M.A. in 1869 when he was graduated from the General Theological Seminary. In the same year he was ordained deacon by Bishop Odenheimer and became assistant at Whitehall, N. Y., where, in 1871, he was advanced to the priesthood by the Bishop of Albany. He was afterward rector of the Church of the Cross, Ticonderoga, N. Y., and for five years had charge of the Church of the Beloved Disciple, New York City. His chiefest work, however, was as rector of St. John's, Waverly, Baltimore, a

position which he held from 1879 to 1902. During this time he became widely known for his spirituality and as a Catholic leader. He was for some years president of the Catholic Club of Baltimore. His parish was built up from what was practically a chapel for a few rich families to a church filled with the poor, as a result of Mr. Stubbs' work. Under the vicious Vestry Act of the State of Maryland, which renders the tenure of a rectorship exceedingly precarious, and because of the rise of a spirit of opposition to the rector, which unfortunately was fed by those within the diocese who wished to oust men who had stood for Catholic principles and supplant them with others of the colorless or distinctly Low Church type, Mr. Stubbs was finally compelled to leave the diocese of Maryland in 1902, after having been rector of the same parish for twenty-three years.

That he should be driven out of his parish where he was doing a magnificent work and was beloved by the great bulk of the people was a source of great grief to him, and of not only grief but of indignation to other Catholic Churchmen in the diocese—clerical and lay. It was not a happy chapter in the history of the diocese of Maryland. Mr. Stubbs then came to Wisconsin, but broken in spirit. He accepted the rectorship of Christ Church, Eau Claire, and the missionary appointment as Archdeacon, and as already stated, has proved as excellent as a missionary as he had already done as a parish priest in an old community. Mr. Stubbs was a reviewer in the literary department of THE LIVING CHURCH, writing with great acceptability and keen judgment, especially in the spheres of philosophy and metaphysics, where these come in contact with religious subjects, as so frequently they do.

During his last illness he received the faithful ministrations of the Rev. P. H. Linley of Chippewa Falls, his nearest brother priest, who gave him the last sacraments, the Eucharist and Unction, after which he was calm and happy and died in beautiful peace, with his wife and family about him.

The funeral service was at Christ Church, Eau Claire, on Saturday. There the body rested afterward until Sunday night, when it was taken East for interment.

DEATH OF REV. A. K. FENTON.

THE DEATH of the Rev. Arthur Kirkby Fenton, rector of Christ Church, Port Jefferson, L. I., N. Y., occurred on Thursday, March 22nd. Mr. Fenton was an Englishman and a graduate of Pembroke College, Oxford, with the degree of B.A., in 1871. He took holy orders late in life and, it is our impression, after a considerable period spent as a minister in one of the denominations. He was ordained deacon in 1893 by Bishop Whittle and priest in 1894 by Bishop Peterkin. He was engaged in missionary work in West Virginia until 1901 when he entered upon the rectorship of his only parish, as already stated.

Mr. Fenton had been ill for some time with Bright's disease, and was sixty years of age. He is survived by a widow and three young children.

The funeral was conducted by Bishop Burgess, assisted by the Rev. J. F. Aitkens and the Rev. Wm. Holden, at Christ Church, on the 26th, after which the body was taken to Point Pleasant, W. Va., for interment.

BISHOP SATTERLEE'S ANNIVERSARY.

THE SERVICE at the pro-Cathedral Church of the Ascension, Washington, in commemoration of the Bishop's tenth anniversary was a most beautiful and impressive one. Though held on Saturday morning, in a cold and threatening atmosphere, the large church was filled and in the procession were all the clergy of the diocese, vested. The altar was beautiful with white flowers, and all the hangings were of festal white. The Bishop of Maryland began the service of Holy Communion, the Rev. Dr. McKim read the Epistle, and Bishop Brown of Arkansas, the Gospel. After the hymn, "Glorious things of thee are spoken," which was sung by the whole congregation with much spirit, Bishop Paret delivered the sermon, which was deeply impressive and touching in its earnest congratulation of his brother, and the warm interest it showed in the diocese, once the scene of his own pastoral work and afterwards part of his diocese. His text was: "Unto the angel of the Church of Philadelphia—Behold, I have set before thee an open door." He began by referring to the day, ten years ago, when it was his privilege to join in the consecration of the first Bishop of Washington. He said that no Bishop then present could know, as he did, what the work was to which the new Bishop was called, and that then, and many times since, he seemed to hear a voice: To the angel of the Church in Washington—I have set before thee an open door. He went on to speak of the many ways in which this had been seen, and of the wisdom of the Bishop in perceiving it, and entering in; the great Cathedral work, its spiritual part begun, without waiting for the grand structure; the educational work so happily under way, and other visions yet to be realized. At the conclusion of the sermon, two verses of "The Church's one Foundation" were sung, and then the Rev. Dr. McKim, president of the Standing Committee, read an address to the Bishop on behalf of the clergy and laity of the diocese, expressing their sense of his earnest work, and their affectionate congratulations. The address, engrossed and framed, was presented to the Bishop.

In reply, the Bishop spoke in his characteristic manner, appreciating the recognition of his work; but, turning from anything personal to the thought of the common work in which every member of the Church has a share, and dwelling upon the spiritual thoughts, often, as he said, put aside as truisms, but which are still the foundation of all efforts for the Kingdom of God. The celebration of the Holy Communion then proceeded, and the service ended with the processional "The Son of God goes forth to war."

G. F. S. IN WASHINGTON.

AN INTER-DIOCESAN conference of the Girls' Friendly Society was held at Trinity Church, Washington, D. C., on March 21st. Besides the diocese of Washington, Maryland, Virginia, Connecticut, and Arkansas were represented. The conference began with a Quiet Hour, conducted by Bishop Satterlee; there was an address by the Bishop of Arkansas, and an interesting paper from Connecticut.

MARYLAND CHURCH BURNED.

CHRIST CHURCH, La Plata, Md., the parish church of Port Tobacco parish, diocese of Washington (Ven. Geo. C. Graham, rector), was burned on the Annunciation B. V. M. The fire originated somewhere about the great arch of the chancel. When discovered, about an hour before the time for service, the building was so densely filled with smoke that no one could get to the fire. The volunteer fire department fought back the fire until water was exhausted, and

when connections were made with a new supply it was too late. The rector saved the Communion vessels and altar books. Everything else, except the bell, was lost. The amount of damage to the stone walls cannot yet be ascertained.

Christ Church had only been completed and occupied on last Easter day. It was the finest church building in the diocese outside the city of Washington. It was built of the stone that had twice before been built into a parish church for this historic old parish, that dates its organization back to 1692 and its first church to a still earlier date.

The loss is a crushing blow to the parish. There was already a debt incurred in the building of the year before. There is partial insurance, but not enough to cover the loss. It is this condition that makes the difficulty so great; but the parish is bravely facing its terrible task. Before the fire had stopped burning a call was issued for a meeting of the vestry. As soon as the insurance is adjusted, the work of rebuilding will be begun. There will be no break in the programme of Lenten services. The use of the town hall has been secured and services will be continued there until the church is ready again.

TRAINING SCHOOL FOR MISSIONARY PHYSICIANS AND NURSES.

THERE HAS BEEN formed in Atlanta, Ga., the International Medical Missionary College and Training School for Nurses, for the purpose of extending free medical education for intending Medical Missionaries of both sexes. The work is interdenominational, one of the members of the Ministerial Committee of the Board of Trustees being the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church in that city.

In stating the great necessity for medical missions which has led to the establishment of this Training School, there have been issued two pamphlets setting forth the particulars, and especially the frightful suffering of women in pagan lands, which it is the purpose of medical missions to relieve. Training is to be given in the school in such special subjects as climatology, tropical diseases, etc., as well as in branches taught in ordinary medical schools and schools of nurses. Information may be obtained from the Dean, J. McFadden Gaston, M.D., 104 Edgewood Ave., Atlanta, Ga.

OLD CORNERSTONE OPENED.

THE CORNERSTONE of an old church in Loudon, Tenn., that had fallen into decay and has lately been torn down, was opened by workmen engaged in the demolition, and the contents placed there in the year 1853 were found to be in a perfect state of preservation. These include a Bible dated 1846, a Prayer Book of 1852, a Church Almanac of 1852, a copy of the Journal of General Convention of 1850, and various papers. The old church had not been used for many years and was sold about a year ago, and has recently been re-sold to an African Methodist organization.

CORRECTION AS TO REV. S. L. MITCHELL.

IN AN ITEM recently printed, relating to the Rev. Samuel L. Mitchell, a Chicago priest who is about to become a Baptist minister, it was stated that he was a graduate of Trinity College, Toronto, and of Wycliffe College in the same city. Both these statements are authoritatively denied by the authorities of the respective institutions. We gladly note the correction.

SCRANTON RECTOR-ELECT.

THE REV. WM. B. BEACH, curate at St. John's Church, Wilmington, having accepted a call to the rectorship of the Church of the

Good Shepherd, Scranton, Pa., will be greatly missed owing to an association with Wilmington of fully one dozen years. Mr. Beach, a graduate of Trinity College, Dublin, Ireland, came to Wilmington as a private tutor in the classics. He prepared at least twenty now prominent Wilmingtonians for college, mostly Yale University aspirants. In 1895 he was ordered deacon by Bishop Coleman in St. John's Church, and served his diaconate under its rector, Archdeacon Hall. In the following year he was ordained priest and became curate to the Bishop of Pittsburgh, in which city he eventually became rector of St. Paul's Church. Four years ago he returned to his old post with Archdeacon Hall. Mr. Beach enters upon his new work the Second Sunday after Easter, April 29th.

DEAN MOORE GOES TO JUBILEE.

THE PRESENT DEAN of Quincy, the Very Rev. Walter H. Moore, will retire from that position to be chaplain and financial agent of Jubilee College. Mr. Moore will on August 1st have completed fourteen years of efficient service at the head of the Cathedral of Quincy. He is a graduate of Brown University and of the General Theological Seminary and has been a deputy to General Convention in the past four conventions.

FIRE AT NORTH DAKOTA CATHEDRAL.

TWO SEPARATE FIRES were discovered and extinguished at Gethsemane Cathedral, Fargo, N. D., on the evening of March 28th. The first fire was in the basement and the second was on the first floor in the rear, fully forty feet from the first. The edifice itself was not seriously injured, but the Bishop lost all his vestments, two Communion sets were lost, and all the choir vestments as well as all furnishings for the altar. Dean Burleson also lost some of his effects. It is thought that \$1,500 will hardly cover the loss. Everything was insured. The fire did not get beyond the choir and sacristy rooms, though the chancel was somewhat injured by smoke. No cause for either of the fires could be discovered and there is strong suspicion that they were of incendiary origin.

CLAIMS OF THE MINISTRY.

EASTERN college men held their third annual conference to consider the claims upon them of the Christian ministry, in Hartford Theological Seminary (Congregationalist) on March 31st. The main address was given by the Rev. A. B. Kinsolving, D.D., rector of Christ Church, Brooklyn.

ALBANY.

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

Lent at Holy Innocents.

THERE HAVE BEEN special preachers during Lent at the Church of the Holy Innocents' Albany (the Rev. Asa Sprague Ashley, rector), on Sunday and Wednesday evenings, including priests from other parts of the diocese. In his Lenten card, the rector also notes a list of eleven preaching engagements during Lent, which he has made for himself.

CHICAGO.

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

Junior Auxiliary—Daughters of the King—Lenten Study Classes—Notes.

THE SECTIONAL MEETINGS which the Junior Auxiliary have held at St. Peter's Church, Grace Church, the Cathedral, and St. Mark's, Evanston, have been most helpful in their nature and most gratifying in the point of attendance, the total number of attendance being 900. The programmes at the different meetings have been varied, but at each there has been a short service and an address of welcome in the church by the

rector. There have been missionary addresses by the Bishop of the diocese, the Rev. Frederick Duvall, the Rev. J. A. Welbourn of Tokyo, and the Rev. Hugh Spencer; by Miss Mary Knight, president of the Junior Work in the diocese of Milwaukee, on her diocesan work, and by Mrs. F. D. Hoag, on work in Honolulu.

The business meetings have been held in the parish house, and here the secretaries of the different branches have given reports of work accomplished since May, 1905. Mrs. E. M. Duncombe, vice-president of the Woman's Auxiliary in charge of Junior work, has given as her particular message, many useful suggestions for new branches and new workers, and Mrs. John Henry Hopkins, president of the Woman's Auxiliary, her encouragement. Refreshments have been served and a social half-hour spent before adjourning.

A QUIET DAY for the Local Assembly of the Daughters of the King was conducted at All Saints' Church, Ravenswood, Chicago, on the 15th, by the rector, Rev. Charles E. Bowles. In spite of the inclement weather there was a fine attendance. Fr. Bowles' meditations on the "Battle of Life" were most helpful and spiritual.

LENTEN study classes are increasing in popularity and interest. The attendance at the Friday classes in the Church Club rooms has been most satisfactory, and whenever similar classes are held the report is the same. At the Church of the Atonement, Edgewater (Rev. C. E. Deuel, rector), a study class meets in connection with the Woman's Auxiliary each Wednesday, the general subject being "The Church in the Middle Ages." While most of these study classes are for women, it is gratifying to note the large percentage of men who listen to the Rev. Charles Scadding's lectures on "Church History," and one cannot help but wish that the many men's clubs in the diocese would make more of their opportunity to raise the standard of intelligence on ecclesiastical matters among men by discussing Church topics once in a while at their dinners and smokers. At present there seems to be a fear lest if Church matters are brought up in a men's club meeting, the attendance may fall off. A better knowledge and appreciation of the Church on the part of the men would mean larger attendance upon the services.

SEVERAL of the Chicago parishes are maintaining, this Lent, daily celebrations of the Holy Eucharist. They are the Church of the Ascension, the Cathedral, the Redeemer, the Epiphany, Christ Church, Calvary Church, and All Saints'. The first three have daily celebrations throughout the year.

ON PALM SUNDAY afternoon the choir of St. Luke's Church, Evanston, will render Stainer's "Crucifixion."

CONNECTICUT.

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

Dr. Lewis' Anniversary—Two Deaths.

THE REV. WILLIAM H. LEWIS, D.D., has completed his fifteenth year of service as rector of St. John's, Bridgeport. The anniversary was marked by a largely attended gathering.

St. John's is the mother parish of Bridgeport, the town being formerly known as Stratfield. The first rector was the Rev. Philo Shelton, who was ordained by Bishop Seabury in 1785—the first ordination held in America. Mr. Shelton was rector until 1824. The rectors have been only eight in number in the history of the parish: the Rev. Messrs. Henry R. Judah, Gurdon S. Coit, D.D., Junius M. Willey, Eaton W. Maxcy, D.D., Edgar A. Enos, John S. Lindsay, D.D., W. H. Lewis, D.D.

DR. CHARLES AUGUSTUS LINDSLEY, an eminent physician of the state, died recently at New Haven. Dr. Lindsley was a vestryman of St. Thomas' Church (the Rev. William A. Beardsley, rector). He was for many years secretary and head of the State Board of Health, filling also many other positions connected with the medical profession.

MRS. LUCY H. BOARDMAN, widow of the Hon. William W. Boardman, died on March 29th, at her home in New Haven, aged 86 years. Mrs. Boardman, during her life-time, gave large sums for Church and charitable purposes. Her benefactions include \$108,000 for Kirtland Hall of the Sheffield Scientific School; \$30,000 for Trinity Church rectory, New Haven; \$85,000 for the Boardman Training School, New Haven; \$100,000 for Christ Church, New Haven; \$25,000 to Christ Church, West Haven; \$40,000 to Trinity parish house, New Haven; \$20,000 to the New Haven Young Women's Christian Association; \$30,000 to the New Haven Y. M. C. A.; \$18,000 to St. Luke's Church (colored), New Haven, and \$25,000 to St. Margaret's School, Waterbury. The total of these gifts alone is \$481,000. In addition various smaller gifts amount to more than \$200,000, her total benefactions during life being at least \$750,000.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Raising the Apportionment.

THE WILMINGTON churches are meeting with success in raising their missionary apportionments. St. Andrew's Church was apportioned \$350. In two successive offerings

\$444 was realized. St. John's and Trinity parishes are realizing theirs and Calvary Church has realized two-thirds its apportionment at a single offering—a notable improvement on past years. St. Michael's last year, took its place among the parishes meeting their full apportionments. Immanuel parish is notable for missionary specials, besides making a creditable showing on its apportionment.

GEORGIA.

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

Progress at Waycross.

GRACE MISSION at Waycross is showing rapid growth and steady development, under the care of the Rev. S. J. French. At a parish meeting recently held it was decided to apply to the next diocesan convention for admission into union as a parish. This will be the first mission in South Georgia to be admitted to union in over ten years. Shortly after Easter a new organ will be erected at a cost of about \$2,000. It will stand in the organ chamber which was arranged for in the recently built church, the display pipes being colored in harmony with the color scheme of the church. The organ is the gift of the Woman's Guild. A fine memorial window is also to be placed soon after Easter. The outlook for the Church in Waycross is unusually bright. The city is growing very rapidly, owing to the new railroad shops now building and other new enterprises, and many people are waiting for houses to be built before they can take up residence. Already the members of Grace mission are planning for one or two chapels to keep pace with the increase of population.

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IOWA.

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

Diocesan Notes.

GRACE CHURCH, Decorah (the Rev. Wellington McVettie, rector), has just had the privilege of a Quiet Day, conducted by the Rev. John C. Sage. The congregations at the services were excellent.

A NEW RECTORY, valued at \$5,500, has been acquired for Christ Church, Burlington, where the Rev. Harry W. Perkins is entering upon the eleventh year of his rectorate.

THE REV. JOHN C. SAGE conducted a Quiet Day at St. James' Church, Independence (the Rev. C. J. Shutt, rector), last week. The various services were largely attended by the parishioners of this spiritually thriving parish.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Church for Huntington—Social Work in Brooklyn.

GROUND has been broken for the erection of the new St. John's Church building in Huntington. The edifice will be of stone, with dimensions of 72x128 feet. It is expected that the building will be completed within six months. A particularly good location has been selected for the church in the heart of this, one of the most interesting of Long Island villages. The church is to seat, approximately, 375 persons. At one corner is to stand a square tower. There are to be two entrances.

AS A PART of the social work into which Holy Trinity Church, Brooklyn, is entering on an enlarged scale, the Social Reform Club of the parish had a special meeting at the guild house last week Sunday afternoon. For purpose the gathering had a discussion of child labor, the rector, the Rev. J. Howard Melish, being one of the speakers. Noting that child labor had had an effect disastrous in many ways, the rector said that much could be done by the Churches to prevent it, but that the Churches in the past had not done what they should, and the task had been left largely to the labor unions. The Church receives infants at the baptismal font and then leaves them to become, at an early age, the prey of commercialism.

Frank S. Hall, another speaker, urged that the facts of child labor become as widely known as possible, for, he said, special laws made in New York state three years ago toward prevention of this evil have not availed. Largely it is so, he said, because child labor at the instant is profitable to all three parties concerned—namely, the employer, the child, and the parent. In many trades at which children labor, he said, and in many other capacities in which they work, conditions are anything but good.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lenten Addresses.

THE CHURCH CLUB lecture which was to have been delivered by the Rev. Dr. Wells on the night of March 28th, was postponed to April 2nd, because of the inclement weather. The following were the speakers at the mid-day Lenten services held under the auspices of the Church Club of Louisiana, April 2-7: Rev. Messrs. E. W. Hunter, L. W. Lott, Byron Holley, Charles L. Wells, J. B. Whaling, Beverley Warner.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Work in Lewiston.

AN ILLUSTRATION of what the Church can do in a manufacturing town is found in Trinity parish, Lewiston (the Rev. I. C.

Fortin, rector), a large number of the members of which are mill operatives. By means of its numerous organizations, everyone who will cooperate is given something to do, and the result is that a great deal is accomplished. The church property has been greatly improved in recent years, one of the latest improvements being the installation of electric lights in the Sunday School room. Many memorial gifts have also been made, one that has just been announced being that of a pair of beautiful brass altar vases by Mrs. N. J. Mason, in memory of her husband, who was a vestryman. There has also been added a fine cabinet for the choir library, with shelves for hymnals, psalters, etc., and 200 pockets for anthems, all inclosed with glass doors.

MARYLAND.

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

Shut-In Society.

THE MARYLAND branch of the Shut-In Society has issued a short report of its work and membership. This branch has charge of the work of the society in Maryland, the District of Columbia, and Tennessee, and has 232 "shut-ins" and associate members in the three districts. Monthly meetings of the branch are held on the last Saturday of each month, from October to May inclusive, when reports of the different departments of the work are received. The *Open Window*, the magazine of the society, is sent to all members.

MASSACHUSETTS.

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

New Sunday Law Pending—City Mission—Notes—Medfield.

THE CHURCH as well as the different sects within the Commonwealth of Massachusetts is deeply interested in a new Sunday observance law which is making most satisfactory progress through the State legislature. It will tend especially to purify the Sunday night concerts which (to speak for Boston) have been more of a vaudeville show than anything else. It will also tend to lessen the commercial activity at the beach and park resorts on the Lord's Day.

AT THIS WRITING there are several hundred dollars more to be raised to clear the Episcopal City Mission from debt ere the end of the fiscal year, which comes on March 31st. The Rev. Frederick B. Allen, superintendent of the Mission, makes the most strenuous endeavors each year to begin the season with a clean slate, and as the last few days of the twelve months are approaching there remains some \$2,300 to be raised. Any deficit carried over means a serious retrenchment in the philanthropic work of the mission. Yet it may be stated as a fact that there is every prospect that the new year will begin free from debt.

THE REV. GEORGE F. WELD, rector of the Church of St. John the Evangelist, Hingham, who has been seriously ill for a number of months, resulting in the amputation of one of his lower limbs, has so far recovered as to be able to be removed from Boston to his home at Hingham in a few days. Since leaving Hingham, a new rectory has been built for Mr. Weld's use.

THE REV. DR. MANN presided at the annual meeting of the Boston branch of the Woman's Union Missionary Society which was held in the parlors of Trinity Church a few days ago. The principal speaker was Miss Ellen Todd, who gave a graphic account of her work in the Allahabad district of India.

THE DEBT has been removed from the Church of the Advent, Medfield, which with several other missions embracing a radius of 216 miles, is in charge of the Rev. Guy W.

Miner. Mr. Miner, who was himself the architect for that church, is now drawing plans for a church and parish house to be built at Franklin, another of his missions.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

THE BISHOP has issued a letter, protesting against the opening of the State Fair Grounds on Sunday and against the sale of liquor on the grounds.

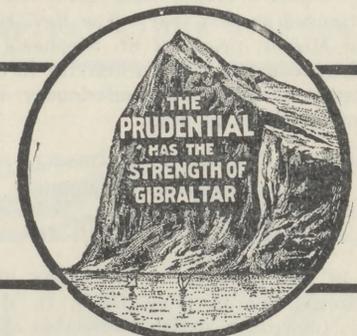
MILWAUKEE.I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.**Cathedral Choir Master Appointed.**

THE CATHEDRAL choir will shortly be placed under the charge of Prof. Stearns, now organist and choirmaster at Nashotah Seminary. Prof. Stearns becomes both organist and choirmaster at the Cathedral. His administration of the choir at Nashotah has been eminently successful and it is believed

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that he will be able to place the Cathedral choir upon a high standard of efficiency in a short time.

MISSOURI.

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

Mission at the Cathedral—Notes—Lenten Addresses.

IN SPITE of inclement weather, the mission now in progress at Christ Church Cathedral, conducted by Fathers Huntington and Sill, has been well attended. Nine services have been held daily. Father Huntington's conferences for women, at 3 o'clock, have studied such subjects as "Relation of Woman to Society," "Woman's Kingdom—the Home," "Household Toil—Industrial Problems," "Child-life in the Home—Prayers and Play," "Child-Development—Discipline and Study," "Child-Protection—True Power of Womanhood," "Vocation—To Decide for Self; for Others," "Society—Entertainment and Recreation."

AT THE noonday Lenten services at the Garrick Theatre, during the past week Father Huntington has spoken on "Purpose in Life," and has taken a different phase each day.

THE MISSION at Christ Church Cathedral, in which all the parishes of the city participated, closed last Sunday with the usual series of services, Father Huntington preaching to men in the afternoon and Father Sill at the same hour to boys. The Bishop pronounced the benediction at the closing service in the evening. Father Sill's work among the boys was among the most notable features of the mission.

THE RT. REV. EDWARD W. OSBORNE, D.D., Bishop Coadjutor of Springfield, was the preacher at the noonday services at the Garrick Theatre this week.

THE DAILY Lenten services in the chapel of St. Stephen's House have never been so well attended as this year. The Rev. Henry Watson Mizner, priest of St. Stephen's congregation, reports increased activity in every department of this unique missionary enterprise of which he is head.

THE REV. CHARLES F. BLAISDELL, rector of the Church of the Holy Communion, read a paper before the Clericus, on "Some Problems that Face the Church in Great Cities."

IT IS THE purpose of the vestry of St. Augustine's, Benton (Rev. G. B. D. Miller, rector), to build a parish house this spring, at an estimated cost of \$1,500.

THE REV. D. C. GARRETT, rector of St. Peter's, preached a powerful lecture-sermon on Sunday evening last, on "Answer to Materialism." This was one of a course of sermons on "Answers of Christianity to Antagonistic Thought."

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Professor Confirmed.

ONE OF THE candidates confirmed by the Bishop of Nebraska, acting for the Bishop of New York, in Trinity Church, on the 22nd, was Prof. John M. Furman, A.M., principal of the Irving School for Boys, Tarrytown, the candidate being presented by the Rev. Thomas A. Haughton Burke, rector of St. Mark's, Tarrytown. Last fall Mr. Burke arranged with Prof. Furman and with Miss Metcalf, principal of a school for girls, that the pupils of the two schools should attend choral Evensong at St. Mark's on Sundays, and the plan has been most satisfactory. The preachers at that service during this Lent have been Archdeacon Van Kleeck, the Rev. O. B. Baldwin, the Rev. G. Hammer-sköld, the Rev. Dr. George M. Christian, and

two laymen. Justice Seth Bird and Prof. Furman have given addresses.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

New Church for Durham.

WORK will at once be commenced upon a new church for St. Philip's parish, Durham (Rev. S. S. Bost, rector). The new church will occupy the site of the present edifice and will be erected of pink granite.

PENNSYLVANIA.

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

Philadelphia Notes.

THE MOST HELPFUL of noonday addresses was delivered by the Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, Ohio, at old St. Paul's Church, Philadelphia, from March 26th to 30th, the general topic being "Ideals."

THE MEETING in the interests of the Men's Missionary Thank Offering under the auspices of the district committee of the diocese of Pennsylvania was held on Thursday evening, March 29th, at the Church House, Philadelphia. The members of such parochial committees as had been appointed were invited to be present, and about two hundred attended. The Rev. J. B. Harding, rector of St. Mark's, Frankford, was the inspiring chairman, and among the speakers were the Bishop of the diocese, the Rev. C. S. Hutchinson, rector of St. Clement's; William Wharton Pepper, Esq., of St. Mark's, Philadelphia; and Morris Earle, Esq., secretary of the district committee.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Bishop Brown in Pittsburgh—Parish House for Allegheny.

THE BISHOP of Arkansas has been spending a week in Pittsburgh, delivering the ad-

MASSACHUSETTS.

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REV. C. W. LEFFINGWELL, D.D.
Rector and Founder (1868).

dresses at the noonday Lenten services at Trinity Church, and speaking in various churches during the evenings in behalf of his work.

A HANDSOME new parish house is being erected for Christ Church, Allegheny, which it is hoped will be ready for occupancy in June next. That month will mark a double anniversary in the parish, the 75th anniversary of the erection of the present church edifice, and the 40th of the rectorate of the Rev. Robert Meech. The parish house is being built under the immediate supervision of the Rev. E. H. Young, the rector's assistant, and is of stone, in the Tudor style of architecture, four stories high, and of fire-proof construction.

From the main portal, through to the rear, the hall will extend fifty feet to a finely decorated arch leading into the reception hall. On the right are two rooms to be used for the Women's Guild, the Daughters of the King, the Chancel Society, and the Choral Society. On the left will be the headquarters of the Brotherhood of St. Andrew, the meeting place of the Church Club, and other organizations of men. The four large rooms on the first floor can be thrown into one large room. Behind the Brotherhood's quarters is the office of the rector. The second floor is to be used for Sunday School purposes. On the third floor the gymnasium will be found, with well-lighted locker rooms and shower and tub baths. A fine suite of apartments will be provided for the rector and his assistants.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Dean Chosen—Results of Bishop's Eastern Trip—Notes.

THE VESTRY of St. Mark's parish, Salt Lake City, has unanimously invited the Rev. Benjamin Brewster to accept the rectorship made vacant by the resignation of Dean Eddie. Mr. Brewster, who is a brother of the Bishop of Connecticut, has been for the past eleven years rector of Grace Church, Colorado Springs, one of the leading parishes in the diocese of Colorado.

St. MARK'S, being the pro-Cathedral of the district, the services during Lent have been under the personal charge of the Bishop. Both Sunday and week-day congregations have been unusually large, and the Bishop's course of sermons on Sunday evenings, on subjects suggested by Professor Fairbairn's *The Philosophy of the Christian Religion*, have been especially well attended. For nearly three months previously the parish was faithfully served by the Rev. George C. Hunting, superintendent of St. Mark's Hospital.

AMONG other pleasing results of Bishop Spalding's Eastern trip, is the announcement that the heavy burden of debt on St. Mark's Hospital will shortly be cleared off. The necessary sum has also been secured to build the Bishop Leonard Memorial Home for Nurses, and plans are now in the architect's hands. The Bishop has received liberal contributions for the missionary field, and also expects several young clergymen from the East to work at promising points in the district.

A PARISH HOUSE and reading room will shortly be erected in Meeker, Colo., as a memorial of the late O. E. Ostenson, who labored long and successfully at that and other western Colorado points.

St. MARK'S, Tonopah, Nev. (Rev. J. C. Johnes), is to have a handsome stone church, and the same will be furnished by the Ladies' Guild, which now numbers 44 members.

THE REV. CHAS. MACLEAN, rector of St. Paul's, Evanston, Wyo., is convalescent after an attack of pneumonia.

SPRINGFIELD.

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

New Church at Mattoon—Mission at McLeansboro.

A COMMODIOUS brick church with slate roof, erected some years ago on Western Ave. (one of the best residential avenues in the city), for the Unitarians, has become the property of Trinity Church, Mattoon (Rev. Andrew Gray, D.D., rector). The building will be renovated and remodelled at an expenditure of \$5,000, and will then make a neat and attractive church building. The edifice itself cost \$5,000, which was paid at once. The old church building of the parish, which had never been consecrated, has been sold to a German Lutheran society for \$1,500, which amount is placed in the fund for the improvements, upon which a balance of from \$2,000 to \$2,500 is still to be raised. The parish also holds a lot on N. 20th street that was purchased some two years ago and has been paid for, with the intention of erecting upon it a new church building, plans for which had also been secured. This purpose is now changed by reason of the recent purchase mentioned, but the lot will be retained as it is well located and will appreciate in value and become a valuable possession for the Church. The funds for this work have largely been raised by the Bishop Seymour Guild. The parish is to be congratulated upon what has thus been accomplished.

THE NEWLY APPOINTED priest in charge of St. James' Church, McLeansboro, and Trinity Church, Mt. Vernon, the Rev. W. M. Purce, has just closed a very successful mission in the former church. The attendance

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was excellent and considerable interest was manifested by people who have never known anything about the Church. The question box was freely used, and through it a great deal of Churchly instruction was given. The subjects for the instructions each evening were, "God," "The Trinity," "The Father," "The Son," "The Holy Ghost," "The Church," "Baptism," "Confirmation," "The Holy Eucharist," "The Apostolic Ministry." So great was the interest manifested in the instruction on "The Church" that a request was made that it be repeated, which request was readily acceded to.

The parish at McLeansboro is another evidence of the fact that mission work pays. The first class was confirmed here in 1880 and the last in 1905. During that time 56 persons have received the laying on of apostolic hands. From the founding of the mission in 1880 there has never been but one priest who remained more than a year. Under such conditions the work could not prosper. At the present time there are less than 20 communicants. Had there been no deaths or removals there would have been 65, and had there been regular services it is more than probable that there would have been more than that number, notwithstanding the deaths and removals.

TENNESSEE.

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

Quiet Day at the Cathedral—Memphis Notes.

THE ANNUAL Quiet Day for the Woman's Auxiliary branches of Memphis, Mrs. John Shortbridge, president, was held at St. Mary's Cathedral, Friday, March 23d, and was conducted by the Rev. J. B. Perry of Trinity Church, Natchez, Miss., being assisted by the Dean of the Cathedral, the Very Rev. J. C. Morris. The day proved a very helpful one to those in attendance.

AT EMMANUEL, the Negro church in Memphis (Rev. Maximo F. Duty in charge), considerable interest is being manifested in the series of meetings for a week beginning with the feast of the Annunciation. All the clergy in Memphis with the Bishop have volunteered to take turns in holding these services, at which there has been a good attendance and the life of the Church has been stirred up thereby.

ACTIVE STEPS are being taken by the various committees of the Brotherhood of St. Andrew to make the Convention to be held in Memphis in October, a success. Mr. Levi Joy has been appointed chairman of the Finance committee and has appointed to act with him representatives from each parish. A provisional programme has been arranged and it is understood that a low rate will be obtained from the railroads. R. Jefferson Hall, organist of Calvary Church, will be in charge of the music. The Rev. J. O. S. Huntington, O.H.C., will address the Brotherhood in May.

WORK has begun on the stone work for the nave of St. Mary's Cathedral.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Richmond Notes.

MISS GRACE E. ARENTS, the benefactress of St. Andrew's Church and work, Richmond, who has done so much for this church and for the neighborhood in which it is situated, has just achieved a notable victory for the Church and humanity, by being awarded the Clarks Springs property for the use of a public play-ground. The selling of this property to Miss Arents was fought by the influential Hollywood Association, which wanted the grounds for addition to their already large cemetery, but the city Council committee voted to the living instead of to

the dead, and gave the right of purchase to Miss Arents.

This property will be fitted up by her in the most modern and improved way and will be in care of trained people to supervise and superintend all that is done, and will thereby become one of the greatest blessings to the children of Richmond that the city has known; indeed it will be the first public play-ground. Price agreed upon was \$25,000. This is surely a crowning triumph for this sweet and wise woman, whose modesty is only exceeded by her charity. Although the play-ground will be public it will be run by St. Andrew's Church Association.

ST. MARK'S CHURCH, Richmond (the Rev. T. C. Darst, rector), has been presented, by the combined ladies' societies of the church, with a handsome brass lectern and a splendid brass alms basin, made by the Gorham Company; both were used for the first time the Fourth Sunday in Lent.

WASHINGTON.

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

Requests for the Cathedral—Quiet Day.

BY THE WILL of the late S. H. Kauffman, president of the Evening Star Company, the sum of \$5,000 is set aside to draw interest until the Washington Cathedral is built, the principal and interest then to be used for an artistic stained glass window, to be placed in the Cathedral as a memorial to the wife of Mr. Kauffman. The design is to be selected by the Bishop of Washington and the testator's children.

IN ADDITION to the anniversary service at the pro-Cathedral on March 24th, many of the Washington churches observed the feast of the Annunciation with special reference to its connection with the consecration of the Bishop. This was specially the case at the pro-Cathedral, where the Bishop preached, and at St. Thomas' and St. Stephen's, in all of which the hymns and the music, as far as possible, were the same as at the service ten years ago in Calvary Church, New York. On Wednesday, the 28th, the Bishop's Guild met at his residence for its annual meeting. The large library was filled to overflowing with its members, who are all connected with one or more of the active agencies for woman's work in the diocese. Informal reports were given from each of these as to what has been done the past year, and the reports of the secretary and treasurer of the guild read. The latter, Mrs. Satterlee stated that the sum of \$400 had been received and expended for various purposes during the past year; and that since the formation of the guild, eight years ago, \$5,000 had been raised to aid the Bishop in diocesan work. A resolution of congratulation and affectionate appreciation of the Bishop's man-

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ifold labors for the good of the diocese was passed by a rising vote. In reply, he said: "From my heart I thank you, and from my heart, too, I say, God bless you," and then went on to speak hopefully of conditions in the diocese, especially of the present effort for the lifting of debts. He thought the united work on behalf of all even more valuable in its spiritual results than the payment of money. What the latter will amount to cannot be fully known till after Easter; but the returns from the Sunday's offerings in the few days that had elapsed had reached about \$50,000—a result to inspire the brightest hope for the ultimate realization of this undertaking.

THE QUIET DAY for women at St. Mark's Church, conducted by the Rev. Dr. Devries, the rector, was well attended and proved most helpful and interesting. The subject of the addresses was "The Work of the Holy Spirit, in the Individual and in Society." There were celebrations of the Holy Communion at 7:30 and 11. The offerings were given to the church of Port Tobacco parish,

as an expression of sympathy in the loss of that parish by its burned church.

ST. MARK'S CHURCH, Grand Rapids, of which Bishop McCormick has been rector for the past eight years, has been made a Pro-Cathedral, and the Rev. Sidney N. Ussher, who has recently returned from a long trip abroad, has been called as Dean. He will begin his duties on Palm Sunday.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Notes from the See City.

MAUNDER'S "Penitence, Pardon, and Peace," has been given twice most successfully during Lent, in Grace Church, Grand Rapids, and will be presented again on Palm Sunday evening, and on the evening of Good Friday, preceded by the *Miserere*.

The daily Lenten services in this parish are being admirably attended. On Tuesday, March 27th; a "Quiet Day" for women was conducted by the Rev. Z. B. T. Phillips, rector of Trinity Church, Chicago.

A chapter of the Junior Brotherhood of St. Andrew has just been organized, also, and its influence in various ways is already being felt.

THE REV. R. H. FORTESQUE GAIRDNER has been elected President of the Standing Committee to fill the vacancy caused by the elevation of Dr. John N. McCormick to the episcopate.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

The Bishop in Durango.

BISHOP AVES has just finished his first visitation of the churches in the state of Durango. In the city of Durango he confirmed a class of candidates, the first to be presented to any of our Bishops in that part of the world. He was most deeply impressed with the work thus far done. He was amazed to see the wide-open door for an enlargement of the Church's work in that part of Mexico. It is clearly evident that Durango might easily become the see city not only of the



WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

state of Durango, but of a district or diocese to embrace the whole western part of Mexico. This can be accomplished in the lifetime of some who are now living in that part of Mexico.

CANADA.

News of the Dioceses.

Diocese of Montreal.

THERE WAS AN interesting Confirmation service at the Eglise du Redempteur, Montreal, on Sunday, March 25th. Quite a number of elderly people were admitted to the communion of the Church of England in Canada, who to do so have left the Church of Rome. The ceremony was conducted by the Rt. Rev. Dr. Carmichael, Coadjutor Bishop, and a number of clergy were present. A handsome copy of the Bible was presented to each of the candidates after they were confirmed, the gift of Mrs. M. H. Gault. The choir was vested for the first time, the surplices having been made by the ladies of the Sabrevois College and others.—AT THE special mid-Lent services on the 25th, at the Church of St. James the Apostle, the preacher was the Rev. Canon Shreve, D.D., rector of St. Peter's Church, Sherbrooke.—THE HEALTH of Archbishop Bond does not permit of his taking part in any public service.

Diocese of Ontario.

BISHOP and Mrs. Mills spent the second and third week in March at Preston Springs.—ALL SAINTS' CHURCH, Kingston, is about to be moved over to St. Luke's Church, for use in the parish, there having been an amalgamation of the two congregations.

IT WAS ANNOUNCED, March 28th, that the vacancy in the diocese caused by the death of Chancellor Walkem, will be filled by the choice of Judge Macdonald of Brockville. The office duties have been divided, so the duties of solicitor will now be fulfilled by Dr. M. V. Rogers of Kingston.—THE FUNERAL of Dean Smith was largely attended, March 23d, representatives being present from the dioceses of Montreal, Toronto, and Ottawa, as well as all the diocesan clergy. Bishop Mills conducted the service. The remains were taken from the deanery on the night previous to the funeral and placed in the chancel of St. George's Cathedral, Kingston. There was an early celebration of Holy Communion the following morning, and the burial service was held at a later hour. Several names have been mentioned for Dean Smith's successor. It is said that a large number of the congregation desire to have Canon Starr as rector. Canon Farthing, prolocutor of the General Synod and rector at Woodstock, and the Rev. G. Beamish of Belleville, have also been mentioned.

Diocese of Huron.

AT THE March meeting of the Executive committee of the diocese, Bishop Williams presiding, the report on the services to be held in the jubilee year, 1907, was received. It was recommended that the thank-offerings on that occasion be given to the episcopal fund. The whole matter will have to come up before the next diocesan synod. It has been found necessary to change in some particulars the programme for the diocesan W. A. annual meeting, and to have a meeting of the Board of Management on the afternoon of April 3d, instead of the Quiet Hour previously arranged. The reason for the change was to give additional time to the consideration of the amended Constitution.

Diocese of Mackenzie River.

MUCH SADNESS is felt at the fatal accident to Mrs. Reeves, wife of the Bishop. The deceased lady was out driving at Athabasca Landing, March 7th, when the horse ran away; she was thrown out and sustained injuries which resulted in her death. Great sympathy is felt throughout Canada with the Bishop in his sudden bereavement.

Diocese of Sellkirk.

MRS. BOMPAS, wife of the venerable Bishop who lately resigned his diocese to Bishop Stringer, returning, in his advanced years to the work of a simple missionary, has reached her distant home. She had been spending a great part of the winter in eastern Canada. The journey from Montreal to Skagway occupied a month, and on the way Mrs. Bompas gave addresses to the W. A. branches in various places, Vancouver, Victoria, etc.—THE NEW mines at Windy Arm are causing great excitement, and men are flocking in. A worker, a clergyman, is much needed for this place and it is earnestly hoped the Bishop may be able to send one.

Diocese of Niagara.

A PEAL of ten bells is about to be installed in the church at Oakville.—IT WAS proposed that the Niagara diocesan board of the W. A. should send a resolution to the committee appointed by the General Synod on the new Book of Common Praise, asking them to insert the hymns, "The Love of Christ constraineth," and "Coming, Coming." The W. A. annual meeting for this diocese is to be held April 24th and 25th.

Diocese of Ottawa.

THE LENTEN services in the city churches in Ottawa have been particularly well attended this year, daily services being the rule. The city confirmations are mostly being held in Lent, as Bishop Hamilton will begin his visitation of the diocese early in May. The deputation work in the rural deaneries for the General Missionary Society will be done in June, except in the city of Ottawa and suburbs, where the last Sunday in May will be taken for appeals for the Society. The half-yearly meeting of the executive committee of the central board of the W. A. meets in Ottawa this year, April 3d and 4th. The sessions will be held in the Lauder Memorial Hall.

Diocese of Nova Scotia.

THE WORK of the committee who have in hand the preparation of the canon to be put before the next diocesan Synod, on the constitution of the Diocesan Mission Board, is going on well.—A PLAN is under consideration to hold a summer school for the clergy, next September, at King's College, Windsor, in connection with the Society for Sacred Study of the diocese.—BISHOP WORRELL has

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enlarged the committee for the new Cathedral, at Halifax, in order that it may be a diocesan institution. Two clergymen and two laymen from each rural deanery and from Prince Edward Island are added. At the meeting of this committee, in Halifax, the resolution to proceed with the building of the new Cathedral was passed almost unanimously. The executive committee meets every two weeks and the work is going on well. Someone who had no money to give, sent a gold bracelet to the Sub Dean as a contribution towards the new Cathedral.—ON SUNDAY mornings during Lent the sermons in St. George's Church, Halifax, are on the characters in the Passion—Judas, St. Peter, Caiaphas, Pontius Pilate, Herod, and Barabbas.—THE NEW parish hall and Sunday School room in the parish of Dartmouth, opened by Bishop Worrell in February, is proving of great use in the parish, quite a number of lectures and entertainments have been held there already.—NEW BRANCHES of the W. A. are being reported throughout the diocese. Eight branches met at Tangier for a special service in the church, March 7th. The branch in connection with the Cathedral, Halifax, has pledged itself to give \$100 to the Bishop's fund for diocesan missions next year.

Diocese of Toronto.

A MEETING of the board of examiners for Divinity degrees, under the Provincial Synod, was held in Toronto, March 9th, representatives being present from the theological colleges of Montreal, Lennoxville, Huron, and Wycliffe, and Trinity, Toronto. The appointment of the Rev. Mr. O'Meara to fill the late Principal Sheraton's place at Wycliffe, seems to give great satisfaction.

The Magazines

BLACKWOOD'S *Edinburgh Magazine* for March contains the continuation of Count Bunker, and the beginning of an epic poem called Drake, by Alfred Noyes. There are papers about various of the English foreign possessions, and a couple of short stories.

A PICTURESQUE and sympathetic description of Assisi, as it is to-day and as it has been in history, finds a place in the current number of the *Sewanee Review*. Of course we think of St. Francis at once, but one does not generally think of the other names, not so great and yet of no little fame, associated with the history of this Italian town. Propertius and Metastasio in literature, Cimabue and Giotto in art, are some of the figures that Mr. Rose summons to our view. The Academic Ideal of Education in its Larger Relations to Life is the rather formidable title of a paper by Mr. J. A. Milburn, with "the academic ideal" seeking the culture of the whole man is contrasted with the "ideal of utility" aiming at "a certain pertinency and expertness of intellect that shall be converted as swiftly as possible into professional or commercial efficiency." While we quite agree with Mr. Milburn's general thesis, we fear that in his ardor he has not been quite fair to the other side. In Shakespeare's Use of Comedy in Tragedy, Mr. Nason, by working out a very careful but not quite convincing definition of comedy, is able to absolve the great dramatist from any pronounced violation of the pseudo-classical canon that forbids a combination of the two.

THE LAST TWO numbers of *Records of the Past* have been generous in their provision of matter of interest to the Bible student. In the February number, Dr. Henson gives an interesting review of what exploration

in Palestine has accomplished. In the course of his summary, he touches upon the controversy as to the site of Zion, the City of David. The writer himself is in sympathy with the modern view that identifies Zion with the southern part of the Temple hill, otherwise known as Ophel. The March number is of almost equal interest with its description of the sun temples of Syria, by Dr. B. W. Bacon. He emphasizes particularly the witness that these extraordinary ruins bear to the intensity of the pagan revival in the first three centuries B. C., the centuries in which Christianity met and conquered the Roman Empire.

THE CHILDREN'S number of *The Spirit of Missions*, being that dated for March, gives an attractive picture of two Esquimaux children on the cover page, and is in every respect such an issue as will arouse the greatest interest among children, who are so largely working for general missions during Lent. The frontispiece shows a collection of Japanese children. The editorials are adapted to children's comprehension. A full page picture shows the crippled children of the home of the Merciful Saviour, Philadelphia, whose Easter offering last year averaged \$3.00 for each child. An Indian boy, looking not over eight years old, and mounted bareback on a spirited looking horse, illustrates a statement, not that Hobart Clark is learning to be a fire-eater or a hostile Indian, but that he is riding about to sell copies of the *Spirit of Missions*. Throughout the issue the missionary condition at home and abroad is presented in such wise as to appeal to children. None of the previous children's numbers have exceeded this in interest and in value.

"COFFEE JAGS"

THE DOCTOR NAMED THEM CORRECTLY.

Some one said "Coffee never hurts anyone." Enquire of your friends and note their experiences.

A Phila. woman says: "During the last 2 or 3 years I became subject to what the doctor called 'coffee jags' and felt like I have heard men say they feel who have drunk too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my veins.

"Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very distressing headaches.

"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the use of the drug.

"About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself, at home, following the directions carefully, and found it delicious. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my ailments had all disappeared and my longing for coffee had come to an end.

"I have heretofore suffered intensely from utter exhaustion, besides the other ailments and troubles, but this summer, using Postum, I have felt fine." Name given by Postum Co., Battle Creek, Mich.

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