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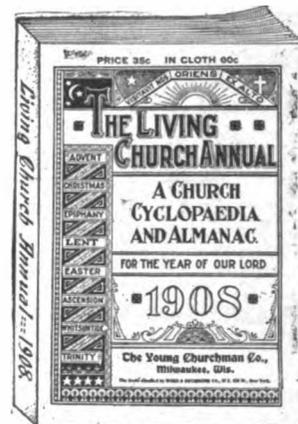
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THE ESSENCE OF THE CHRISTIAN LIFE.

WITH Septuagesima Sunday, we turn from Epiphany and toward Lent. The Lessons we have learned—theoretically learned—may not become ours without discipline; and as the question of discipline must vary with each different person and is an individual problem, our Mother the Church calls the attention of her children to this matter of the wisest use of the privileges of Lent some weeks in advance.

The late Bishop of Alabama, Bishop Wilmer, is said to have remarked, in the old days when the Evangelical party was alive and when Virginia was its stronghold, that "the people of Virginia were so afraid of being justified by good works that they would not do any." The good Bishop probably did not wish this to be construed with literal exactness, but he meant something all the same. He probably meant to express a truth, if not a fact—as the Higher Critics would say.

There is a point of great practical importance at issue in that old theological controversy about justification by good works or justification by faith. It is possible Bishop Wilmer wished to remind his fellow Virginians to err by the omission of good works. But it is also possible to do good works and miss the essence of the Christian life. One may "bear the burden and heat of the day" and miss the true spirit of it all (the Gospel); one may "run" and yet not "so run" as to obtain (the Epistle).

THE GOSPEL (ST. MATT. 20: 1ff.): PARABLE OF THE LABORERS IN THE VINEYARD.

Was it really unjust to reward those who had wrought but one hour equally with those who had borne the burden and heat of the day? Was it pure arbitrariness in the householder to say, "Is it not lawful for me to do what I will with mine own?" Or is it a mystery to be accepted in "faith"?

The matter is really very simple. As a matter of business, if I employ a man to saw a cord of wood for me, the principal thing is that he gets through the job, not the spirit in which he does it. But it is quite otherwise with God and ourselves, and perhaps ought to be quite otherwise between man and man. The spirit that animates us in our work, not the mere quantity of work performed, is the one essential thing. Given the right spirit in the workman, and then the more work the better.

EPISTLE (I. COR. 9: 24). RACING TO HIM.

The teaching of the Epistle is the same, by a different figure of speech, and with an added suggestion. You may have all the trouble of running the race, and then not win it. The race is not between you and other men, it is between your real self and your false selves, your passions, the lusts of the flesh which need to be kept under and subordinate to the spirit, the real self.

Even the discipline of Lent, the keeping under the body, may fail for lack of the proper spirit animating it all. The Apostle of "faith that worketh by love" was not advising mere discipline, which a stoic would agree to; he aims at bringing ourselves into closer fellowship with the Crucified and Risen Lord, that His Spirit may breathe through all that we do.

THE COLLECT.

We pray to be delivered, then, by God's goodness, not our own desert, from—not punishment but sin itself, and that for the glory of God.

W. B. C.

ARE YOU among those "Episcopalians" who never come to church and do nothing for its support? If you are, don't you think you are a most ungrateful child of God? Some day you will have to stand in God's presence and give an account of yourself.—*Lexington Diocesan News.*

THE LAMBETH CONFERENCE AND MISSIONARY CONGRESS.

THE Lambeth Conferences have passed the experimental stage. Beginning by personal invitation of the Archbishop of Canterbury, they have reached the stage where membership is a matter of course to every Bishop of the Anglican communion. The last Conference expressed its "desire" that such meetings of the Bishops should be held at intervals of about ten years, should the Archbishop of Canterbury be willing to invite them. It also considered certain definite proposals relating to the organization of the Anglican Communion and the formation of a Central Consultative body and of a Tribunal of Reference. These matters will be further considered, and perhaps determined, by the Bishops at the forthcoming Conference.

Perhaps we ought to recall to the minds of our readers that these Conferences, of which that called for next summer will be the fifth, are gatherings at Lambeth Palace, the London residence of the Archbishop of Canterbury, to which all the Bishops in communion with that see are invited. Their functions have not hitherto extended beyond that of an informal conference, but it has been the custom to set forth an Encyclical letter and various resolutions expressing the mind of the Bishops on various moral and religious questions; while reports of committees on various subjects have been officially published, though without the direct indorsement of the Conference.

In connection with the Lambeth Conference to be held next summer there has been arranged a Missionary Congress on an elaborate scale. All dioceses outside of England have been invited to elect deputies, and a number of American dioceses have already done so. A world-wide missionary offering is proposed, to be representative, it is hoped, of the Anglican Communion in all the world. It is said that the prospects of the Congress are such as to make its success a certainty.

TWO OPPOSITE mistakes may easily be made in regard to the Lambeth Conference.

I. It is not a mere garden party. In the present abnormal condition of Christendom, it is the nearest approach to a general council that Anglican Bishops can reach. The number of Bishops participating in its deliberations is larger than that of several of the ecumenical councils, and, geographically, it represents a greater area than did any of these. The position of the Anglican Communion in the Catholic Church may rightly be judged by the utterances of this Conference.

II. And yet the Lambeth Conference is not an ecumenical council. It represents, not a Church, but a Communion. It is practically confined to English-speaking countries. It has no final authority in defining the Catholic Faith. Indeed its purpose is neither to define the Faith nor to legislate for any of its parts. It could not emulate the Vatican Council by propounding a new article of faith, if it would.

Realizing distinctly these limitations, as all its members do, the distinction between the Anglican position and that of other Catholic communions is set into bold relief. When the entire episcopate in communion with the see of Rome is gathered into conclave, it is with the pretense that the whole Catholic Church is thus included. Oriental Bishops have no such gathering, but their conception of the true Church is similarly confined to their own communion. Only Anglican Bishops can come together with the distinct recognition of the fact that they represent but a fragment of the Catholic Church. That, then, is the unique office of Anglicanism in the Catholic Church: to show how ultimate unity of the Catholic Church may, in the good providence of God, be reached merely by the mutual recognition of each other, without any loss of identity to any part. According to the Anglican views the Church is to-day potentially one. She does not view her Roman and Oriental brethren as members of another Church, but as of precise equality, Bishop with Bishop, to her own. The late Pope was rightly "our venerable brother Pope Leo XIII." to the Archbishops who replied to his condemnation of Anglican Orders.

The relation of the several parts of the Anglican communion to each other involves some perplexities. In a recent editorial we presented some conditions which we find in the English episcopate to-day. We felt that those conditions ought thoroughly to be realized before American Churchmen can consider questions relating to the organization of the Anglican communion.

And yet the mere participation by English Bishops in this large gathering of their peers from around the globe may have

a beneficial effect upon themselves by leading them to realize practically the distinction between Church and State. His Majesty's Privy Council bears, obviously, no relation to the Lambeth Conference; *ergo*, Bishops, as such, have a standing that cannot be impaired by any action of the Judicial Committee. It must be obvious to the most Erastian among the English Bishops that the Church has a life entirely her own, which is not derived from any act of Parliament.

And yet American Bishops cannot be expected to forget the Erastian attitude which their brethren in England have too frequently assumed. If parliamentary legislation can be assumed by any to affect the relation of the Church to such a subject as that of the forbidden degrees in marriage, then American Bishops must needs use the greatest caution lest they seem to bring the yoke of the British Crown upon their own necks. To form a Consultative Body with representative Bishops as peers and princes in the Church of God could not be other than a pleasure to all concerned; but if Bishops will assume that Royal Commissions and acts of Parliament and decisions of the Privy Council are to be consulted as though they were binding in any manner upon the Church, it can hardly be anticipated that American Bishops, at least, can have part with them. If American Bishops can assist in freeing their brethren upon the English bench from these tyrannies, they would be glad to do so; they certainly will take care that they do not extend those tyrannies over themselves. Their assistance in forming a Consultative Body must depend upon what will be the attitude of that body toward purely parliamentary authority in England.

Much more does this apply to the creation of a Tribunal of Reference, which would speak with authority. The same instinctive feeling that led early English Churchmen to frown upon appeals to Rome without involving any lapse in intercommunion, must lead American Churchmen to keep from any "entangling alliances" of this nature. It is not necessary to point out that without the concurrence of General Convention it would be impossible to bind this American Church in any wise to the jurisdiction of such a tribunal.

It need not be feared that the American Bishops will forget that. But apart from the impossibility of associating the American Church with such a tribunal must arise the question whether it can be wise to assist in creating for any part of the Church a tribunal composed in important part of Bishops who recognize personally some degree of jurisdiction over themselves on the part of the British Parliament and His Majesty's Privy Council, and for whose successors we are obliged to look to the nomination of a worldly Prime Minister, wholly out of sympathy with the Church.

The largest degree of friendship which all of us wish to extend to our brothers in the Church of England cannot lead us to forget these perils to which they are liable, nor to assume any risk of bringing those perils upon ourselves.

We are not surprised to find, too, some not unnatural resentment among British Colonials quite as truly as among Americans, of an instinct which appears to be assumed rather than asserted by Englishmen, of some sort of superiority on the part of their own Church and episcopate as compared with that of other countries represented in the Anglican communion. Some months since we were struck with the following incident, related in the (Calcutta) *Indian Church News*:

"The late Bishop Moorhouse was speaking in Sydney at a Synod or Conference, and spoke of the assembled Bishops and clergy as members of the Church of England.

"An Australian Canon rose and interrupted the speech. 'Pardon me, my lord, I am not a member of the Church of England, I am an Australian Churchman, and I am proud of the fact; but I have never been out of Australia: I have never enjoyed the privilege of visiting England: let me state once for all, and for all Australians, that we are not members of the Church of England.'

"Bishop Moorhouse was very angry, and denounced the offender; but the Canon expressed the views of all Australians. It is the same in Canada and South Africa."

Politely but firmly it may well be impressed upon the Bishops gathered at Lambeth that a choice of language such as uses the term "Home" when referring to matters pertaining particularly to the Church of England is not only tactless, but also inaccurate. The same principles which led to the unconscious assumption of an unique preëminence of the Bishops of Rome, has led to a like assumption, equally unconscious, on the part of many in England. It is to that that we must attribute such expressions as, *e.g.*, that in the Lambeth Encyclical of 1897: "Clergymen well fitted for colonial service are not al-

ways well fitted for *home* service, and clergymen well fitted for *home* service are not always well fitted for colonial." A like inaccurate use of language is to be observed in a number of the resolutions. It must be remembered that "Home" is a term that refers to a different land altogether according to whether it be used by an Englishman, an Irishman, a Scotchman, an American, a Canadian, or one from any other land, and that it is misleading and would even be offensive were it not so obviously unintentional, when used in a manner that assumes that all those whose lot is cast outside of England are wanderers in strange lands. The "home episcopate" may refer quite as truly to that of America as to that of England.

Indeed, as we have heretofore pointed out, the limitation to the Anglican position is that it concerns itself too greatly with English history and English traditions. This is right—in England; it is wrong in America and is folly in Ireland. The American Church must probably become less and less English; or it will certainly become less and less identified with the life of Americans. American Churchmen have as an ideal a national Church which shall rather be broadly Catholic than locally Anglican, sympathetic not only with our fathers in England who nobly resisted encroachments from those without, but also with the descendants, a dozen generations removed, of those who encroached. The sins of the fathers may be visited upon the children "unto the third and fourth generations," but hardly beyond the twelfth. The American Churchman does not intend to keep forever alive the quarrels of the Reformation period. He is willing to seek common ground with European Churchmen as well as with English Churchmen; not as renouncing English for Latin Churchmanship, much less in accepting the overlordship of a foreign Bishop, but as trying to make American Churchmanship broad enough to comprise descendants of Europeans as well as descendants of Englishmen. Of course this is only an ideal to-day, and an ideal which not all American Churchmen have shown themselves big enough to grasp; but it is an ideal to which some of us are working, nevertheless. We shall not be satisfied until American Churchmanship breaks with racial traditions, such as have divided the Catholic Church into distinct parts on racial lines. We are not interested in maintaining an alien communion, foreign in its atmosphere, in the midst of the United States of America, notwithstanding the warm friendship which we bear to English Churchmen. We shall, eventually, be no more English Catholics than Roman Catholics, but American Catholics.

These are some of the thoughts that occur to us when we consider the power for good which may be derived from the sessions of the Lambeth Conference. On the whole, that power probably depends for its security on the preservation of the present informal character of the gathering.

GENTLENESS.

BY CYRUS MENDENHALL.

GENTLENESS is a grace worthy of cultivation. It will adorn both manner and speech, and is becoming in a man or a woman. Particularly when we write, be gentle; do not dip the pen in gall. If a criticism must be made it isn't necessary to be harsh. Because one's opinion is not mine, is no reason for un-Christian words or thought.

No one enjoys "having the fur stroked the wrong way." You cannot beat a correction into a man. Sometimes the surest way to spread an error is to stamp upon it.

At all events, when a brother has occasion to state a difference of opinion between himself and another, it looks better, and what is of greater merit, it is better, to leave the unkind words unspoken. Differences there must be, but they may exist with gentleness. It is easy to wound, and generally it is altogether cruel and uncalled for. Such things carry no weight with the thoughtful.

Be gentle. A matter may be seen from more than one standpoint, and your adversary may be as honest as yourself. Our Master was the personification of gentleness. May we be like Him!

AGNOSTICISM is not a sign of wisdom. The one is often found far from the other. The affectation of unbelief sometimes is a shallow device to impress shallow people.—*Selected.*

THE PEASANTS OF CENTRAL FRANCE.

[FROM OUR EUROPEAN CORRESPONDENT.]

MY readers will be interested in a summary of an essay on this subject by M. Jacques Chevalier, which has appeared in the *Revue Catholique des Eglises* for November and December. I remember how, three years ago, one of the most learned French theologians spoke to me with distress of the irreligion of central France: the men had long ceased to attend church, and the women were beginning to absent themselves; in a few years there would hardly be a vestige of Christianity in the district. And about the same time a distinguished lady, who lives within fifty miles of the region here described, wrote that the universal gross materialism of the people made her almost doubt whether Christ was indeed risen. If M. Chevalier's much happier account is to be credited, it confirms the sanguine prediction of M. Paul Sabatier that the disestablishment of the Church would issue in a revival of religion.

The district is that which was anciently, and still is popularly called *Le Bourbonnais*, but is legally styled *Allier*. It lies outside the route of tourists, and contains no well-known place but the baths of *Vichy*; but the historian will remember *Sauvigny* as the birthplace of the family of *Bourbon*. The country is divided between arid hills and rich plains. There are some important factories, but the chief industry is agriculture. The rich and often selfish *bourgeoisie* which held the land in considerable estates under *Louis Philippe* and the *Second Empire*, has mostly given place to peasant proprietors, each with a few acres and a cow. M. Chevalier has much to say of the economic situation, but we must pass over this point in order that we may learn from him the condition of religion.

I have elsewhere explained how the Law of Separation provided for the creation of *Associations cultuelles* to be tenants of the sacred edifices and the parsonages, and to receive such pensions and allowances as were left to the disestablished Church; and I have shown how, by the interference of the Vatican, these Associations were never formed. As things stand, the Church only occupies her buildings as tenants at will of the local authorities; and M. Chevalier gives a sad instance of the enormous and inequitable rent exacted for a parsonage. It may be hoped that such cases will not be frequent, because a local magistrate, whatever his personal opinions, will be slow to risk the animosity of all the Catholics in his district; but what is really hard is that the choice between justice and injustice depends not on the law but on the caprice of an official. But putting the rent at the most equitable figure, we must still meet the difficulty of providing this rent, the expense of divine worship, and the payment of the priest, in a village where the people have not learned the duty of paying such expenses out of their own pockets.

The Bishop of *Moulins* has, with considerable success, organized a system of collecting subscriptions. Sometimes the collection is made by volunteers, sometimes by the priest himself. A receipt is given to each donor, and the money, with a counterfoil, is sent to the Bishop, who distributes it, so that the priest does not beg for himself but for a diocesan fund. "In one of our towns, in some of the smaller towns, and in some rural communes, the average offering is one franc or more.

In country places with 500 to 1,000 inhabitants, the average seems to be four to six hundred francs, and more where there are wealthier parishioners. The collectors seldom meet with rudeness." The least satisfactory collections are to be found in mountain districts, where the people are very devout but their devotion does not take the form of paying for religious blessings. In one large village of 3,000 inhabitants, of whom 800 make their Easter Communion, the receipts reached 1,500 francs, though the collection had not been properly organized in the outgoing hamlets.

To raise £60 in a country parish may not seem much, but I doubt whether there are many villages in England where, without the help of a resident gentry, such a sum could be collected. In France, as in England, the habit of giving has been discouraged by dependence upon ancient endowments, not ample enough to support the clergy, but sufficient to relieve the people from the feeling that they ought to give. I believe our Dissenters are more liberal; and America has among us a name for real generosity. But taking France as she is, and adding to the collections what we should call "surplice fees," and the gifts of wealthier persons, if we cannot dismiss anxiety, at least we have reason for hope.

I may mention that within the last few days the Chamber

has authorized local bodies to undertake the completion and the upkeep of places of worship, which, if the Associations had been sanctioned by the Pope, would have been executed by them out of public funds. It is true that M. Briand reminded Catholics that they must take a fair share in the work, else the buildings might be alienated; but as the *Journal des Débats* observed, "M. Briand knew very well that they would never be alienated." No doubt the situation is less satisfactory than it would have been if the legal guarantees offered by the State had been accepted by the Vatican, and here and there a local authority will refuse its help; but on the whole the position seems better than it did some months ago.

I pass on to still more encouraging facts which are reported by M. Chevalier. The number of applicants for admission to the seminaries, which for a time fell to a third or a half of the average, has now risen almost to the normal figures, and the slight decrease is more than compensated for by the more serious character of the applicants. They come from a class which is used to frugality; they naturally contemplate chiefly the service of the poor; they are constant to the tradition of Church; but many of them study, and study modern problems by the aid of modern light. Abstaining from political action, they are concerned with social movements, with the material interests of their people, and with spiritual duties in which there is a revival of apostolic zeal. They command respect by their blameless life, and many of them by their poverty, not touching meat or wine save on Sundays. They visit their flocks, and aid them with legal and medical advice—a point which gives less satisfaction to us than to M. Chevalier, for we have a distrust of amateur lawyers and doctors. There is a tendency to group together small parishes and to serve them by a body of priests who save money and avoid isolation by living in a sort of community. The office of rural dean is a wholesome reality; diocesan missionaries do useful work; and the danger of spasmodic religion to which missions are liable is counteracted by parochial institutions. Guilds are constantly organized to form an inner circle of the faithful, whose duty it is not only to nourish their own spiritual life but also to influence those who are without. In 1906 more than 1,500 members of such societies met at Moulins, the cathedral city, to arrange for the sending out of preachers and lecturers, lay as well as clerical, to propagate Christian knowledge. We read of bands of young artisans who, after their work, seek religious instruction for themselves and try to bring in their comrades; of peasant women gathering together the young people of a remote farm to say prayers or listen to spiritual reading; of the distribution of Gospels and other good books. In secular matters they are not afraid of the coöperation of persons who are not Christian, while for themselves they avow that their faith is the motive of their zeal.

Such a movement is not strange to an English reader, but it is delightfully novel to those who are familiar with French parishes, where religion has been regarded as the concern of the priest, and where the layman has thought to fulfil his duties by formal attendance at Mass. In England it must be confessed that much depends on the initiative of the parson and often of the squire. In Bourbonnais there are few squires, and the priest is usually of the laboring class, so that the movement has a wholesome democratic character, springing from the people themselves. If to our minds there is a little too much organization about it, we should remember that organization is congenial to the French temper.

I venture to hope that such facts as M. Chevalier puts before us point to a real revival of religion in this country—to a recovery of the truth that Christians are called, not only to be saved, but to save others. HERBERT H. JEAFFRESON.

Mentone, January 9, 1908.

IF PRESENT plans are carried out, there will be one railroad in a year or two on which the profession of a religious belief will be a condition of securing a ticket. It is the road which the Turkish Government is building from Damascus to the Moslem sacred cities in Arabia—Medina and Mecca. It is being constructed by the army, and has in view not only the opening of a quick way of pilgrimage for the Moslem world, but the fuller assertion of the claims of the Turkish Sultan to the caliphate, the religious headship of the Moslem world, and to the military domination of the whole Arabian peninsula. The road may be open to Medina before the end of the year, but it will be several years before the tourist agents, if Christians, can organize pilgrimages to Mecca, its sacred well, Zem Zem, and the House of the Black Stone.—*The Congregationalist*.

"A MINIATURE AMIENS CATHEDRAL"

The Church of St. Alban the Martyr, Teddington, England

MEMORIALS TO THE LATE SCOTTISH PRIMUS

Other Current English Ecclesiastical News

The Living Church News Bureau }
London, January 28, 1908 }

THE Church of St. Alban the Martyr, Teddington, is distinguished among modern churches in England by its great size and beauty, and may not inaptly be described as a miniature Amiens Cathedral. The *tout ensemble* of the interior is singularly striking and effective. It appears that Teddington was in mediæval times connected with the great Benedictine Monastery at Westminster, and that the memory of this tradition was preserved in the architecture of the new parish church. This will account then for the French-like appearance of St. Alban's, for Westminster Abbey has a rather pronounced mixture of Early French work; and this character is brought out more strongly in the interior of St. Alban's than at the Abbey by the entire absence of such peculiarly English features as screens. The building is of white stone, and consists of an



CHURCH OF ST. ALBAN THE MARTYR, TEDDINGTON, ENG.

apse, an ambulatory (or processional path round the apse), and a vaulted roof both to the nave and aisles. The south transept forms the chapel of All Saints, the stone reredos being a copy of some tabernacle work in King Henry VII.'s Chapel at Westminster. The pulpit, which is an exceptionally large and fine one, stands in the centre of the long nave, and thus gives in particular a Cathedral-like effect to the interior. Among the notable ornaments of the Church are a fine old processional cross of Spanish work, a life-sized Ober-Ammergau crucifix of great impressiveness, and handsome banners from the work-room of embroidery at St. Margaret's Convent, East Grinstead. The seven silver lamps hanging before the High Altar, and kept lighted day and night, are supposed to be of great antiquity, and were brought by the vicar from the Church of the Holy Sepulchre at Jerusalem. This magnificent church stands as one unique result of the work of the late vicar, the Rev. F. L. Boyd, who has been appointed to the Church of the Annunciation, London. During his vicariate, extending over a period of nearly a quarter of a century, Teddington—which is situated on the Upper Thames just across Bushey Park from Hampton Court Palace—has been transformed from a quiet riverside village into quite a large London suburb. And Teddington, past and present, is vividly represented by its two most notable buildings, occupying sites directly opposite each other—the little old ivy-clad Church of St. Mary and the new Cathedral-like Church of St. Alban.

A meeting has been held in London, at which a scheme was adopted for erecting memorials at St. Peter's, Eaton Square, Truro Cathedral, and St. Ninian's Cathedral, Perth, to the late Bishop of St. Andrews, Primus of the Scottish Church. The Archbishop of Canterbury presided, and the Archbishop of York, the Bishop of London, and Canon Scott-Holland were among the other speakers.

It is stated in the *Times* and other newspapers that the Bishop of London has received a beautiful silver flagon from

the Bishops of the Church in the United States in memory of his late visit. It bears the following inscription:

"TO THE RIGHT HON. AND RIGHT REVEREND
THE BISHOP OF LONDON,
ARTHUR FOLEY WINNINGTON INGRAM, D.D.,
IN MEMORY OF HIS VISIT TO THE UNITED STATES
IN OCTOBER, 1907.
FROM HIS BRETHREN OF THE HOUSE OF BISHOPS."

A special mission to men engaged in work in the numerous warehouses and large places of business in the immediate neighborhood of St. Paul's, and which was organized by Canon Newbolt's Amen Court Guild, was held in the city of London School, Victoria Embankment, last week. Canon Newbolt occupied the chair at the opening meeting, and the Bishop of London gave an address. The mission lasted four nights, and was conducted by the Rev. Paul Bull, of the Community of the Resurrection.

In consequence of some misunderstanding as to the real position of the Glastonbury Fund at the present time, the Bishop of Bath and Wells has made a statement pointing out that the price for which the property was bought at the public auction last June was £30,000, and of this £19,000 has now been paid. The property has been mortgaged to Mr. E. Jardine (the purchaser at the auction) for the balance of £11,000, which has to be found in a stipulated time, with interest at 3½ per cent. Towards the amount required there are outstanding promises amounting to about £4,000; but it is extremely desirable that the whole of the mortgage should be paid off as speedily as possible, for until the payment is completed it will be impossible for any use to be made of the property by the Church. The purpose for which it may be used is to be decided by a Council consisting of the Primate and five Bishops whose sees are contiguous to Somerset, together with an equal number of prominent clergymen and laymen. "As the Bishops attending the Lambeth Conference this year from all parts of the world are to be invited to pay a visit to Glastonbury, it is hoped that the whole of the debt upon the property may be cleared off in the next four or five months, so that advantage may be taken of the occasion to hand over in a formal manner the Abbey and grounds to the Archbishop, as representing the Church of England." It should be understood that, so far as the Bishop of Bath and Wells and those acting with him are concerned, there is no intention whatever of "restoring" or disturbing the ruins of the ancient Abbey.

At Westminster Abbey, on the Feast of the Conversion of St. Paul, there took place the consecration of two Bishops: the Rev. Dr. C. J. Ridgeway (late Dean of Carlisle), as Bishop of Chichester, and the Rev. H. J. Molony (of the diocese of Nagpur, India), as Bishop of Mid-China. The Primate was the chief officiating prelate. The Mass music was Merbecke's familiar setting. The sermon was preached by Canon Beeching of Westminster.

Mr. McKenna, Minister of Education, has now replied to the letter addressed to him some time ago by the Primate in reference to the new Training Colleges regulations issued by the Board of Education. The line he takes is to the effect that the trustees of the Church Training Colleges should tear up their trust deeds in order to obtain the Parliamentary grant, enjoyed hitherto without such regulations. A studiously insolent reply.

It appears that it is somewhat premature to suppose that the matter of the conflict between the Bishop of Bombay and the Fathers of the Society of St. John the Evangelist in India and the Rev. A. Bonney, a chaplain in the diocese, has been settled by the action taken by the Metropolitan, to which I referred in my last letter. Being in doubt as to whether the Metropolitan's action was due to the decision of the Episcopal Synod or taken on his own sole authority, I wrote to the Rev. Father Maxwell, Superior-General, S.S.J.E., at Cowley St. John, Oxford, and he has very kindly informed me of the exact position of affairs at the present time. The Fathers of the Society have carried their difficulties into the Metropolitan's Court and the case was to have been heard on January 7th. But the Bishop of Bombay was too ill to travel to Calcutta and begged for a postponement. To this Father Nicholson, provincial superior, consented, and the hearing is now fixed for February 18th; but in the meantime the Metropolitan has made an order preventing the Bishop from interfering with Father Nicholson at St. Peter's, Mazagon, during the period of postponement, or with the Rev. A. Bonney, who has brought his own case before the Metropolitan, the hearing of which has, it is understood, also been postponed to February 18th. J. G. HALL.

THEISTIC MORALITY AND THE PUBLIC SCHOOLS

This Timely Topic Discussed by the New York Churchman's Association

ACTION TAKEN AGAINST THE GAMBLING EVIL

Church Clubs Plan Mutual Assistance

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, February 10, 1908

At the last meeting of the Churchman's Association the subject of "The Teaching of Theistic Morality in the Public Schools" was discussed by the Rev. W. R. Huntington, D.D., rector of Grace Church; the Rev. Dr. MacMillan, a Presbyterian divine of this city; and Rabbi Pereira Mendez, in charge of the congregation of Spanish and Portuguese Jews in New York. Dr. Huntington read the first paper, in which he laid down very clearly the necessity for the religious training of man in the great relationships of his life, the family and the state. Dr. Huntington concluded by enunciating his ideal, which is that on Sunday mornings from 9 to 10, all the children who cannot show a certificate of attendance at some Christian or Jewish Sunday or Sabbath school should be gathered by the Board of Education and instructed definitely in the principles of theistic morality. Dr. Huntington's hope is that the great universities will in course of time make a knowledge of the Bible a *sine qua non* for entrance. Dr. MacMillan followed on the same lines, and then Dr. Mendez gave an interesting description of the Jews' thought and practice on the great questions of religion and morality in relation to the education of the young. The meeting was remarkable, inasmuch as it showed the progress of charity and consideration towards those who differ in faith. It was noteworthy that no principle held by any of the speakers was surrendered or compromised.

THE CAMPAIGN FOR GOOD PUBLIC MORALS.

Last Sunday in many pulpits mention was made of the campaign now going on in New York in favor of good public morals. Governor Hughes is leading, and more than two hundred ministers of this city are actively coöperating. The constitution of the state forbids gambling and pool selling, but a few years ago there was passed a law that has been interpreted to mean that on race tracks betting may be indulged in. Thousands flock to the tracks, four big ones being in Brooklyn and one in the Bronx, or at least on the border line between the Bronx and Yonkers. These thousands care little for horses, and know less. They go to bet. Governor Hughes contends that the constitution cannot be suspended by a law, and that whatever enactment controls elsewhere governs also on the tracks. The Federation of Men's Clubs (the Rev. Melville K. Bailey of Grace parish, president), has taken action, and has asked all Church clubs to act. The clergy generally are acting personally, if not by preaching sermons on the subject. The city and state are aroused, and Christian forces are, as they are not always, working in entire harmony to the end that the constitution may be obeyed.

CO-OPERATION FOR MUTUAL HELP.

On the evening of February 3d laymen who belong to the Church Club of New York, the Federation of Men's Clubs, the Bronx Church Club, the Brotherhood of St. Andrew, and the Seabury Society, and clergy belonging to the Junior Clergy and the Church Students' Missionary Associations met as individuals and informally talked over objects of their respective organizations, and wherein each might help the work of the others. It was found that the aims of each organization are quite distinct from all others. It was also found that most of these are working wholly by themselves, with little knowledge beyond their lines what they seek to accomplish. Those present decided to return to their respective organizations and if possible secure the adoption of resolutions, later to be carried out, in favor of mutual help whenever and wherever it may be rendered. No federation was proposed. It was suggested, however, that there be formed a central committee, which shall coördinate dates and perhaps be instrumental in coördinating work. It was decided to ask members of the City Mission, the Archdeaconry, and the Seamen's Institute to come in on the same ground. Among other plans proposed was a corps of speakers which shall tell to Men's Clubs, Sunday night congregations, and perhaps to parlor meetings arranged for the purpose, what various organizations are trying to do, and wherein

they may be assisted in their aims. It was also proposed that this information agency should include in its work the Boards of Diocesan and General Missions. There was ordered a second meeting in March, after governing bodies of these organizations have had time to act, and the Church Club of New York extended an invitation that the conference be held in its rooms. At this March meeting the plan of holding a Church Laymen's Council in May, which will hear what all of these organizations have accomplished this year and map out plans of work for 1908-9, will be acted upon.

ANNUAL REPORT OF THE HOUSE OF MERCY.

The House of Mercy at Inwood Heights, the highest point on Manhattan Island, overlooking the Hudson river, issues its annual report this week. The object of this work is to reclaim fallen women, and to protect, educate, and otherwise care for young girls in danger of being led astray. The internal management of the house, its care, discipline, and government, the receiving and dismissing of inmates, is committed to the charge of the Sisters of St. Mary, with Sister Gertrude as Superior and superintendent. The finance committee reports that the invested fund amounts to \$163,000. The report does not show any material change in conditions. The chaplain, the Rev. W. Brown-Serman, reports that the Holy Eucharist has been celebrated each morning, and Evensong sung at the close of the day; on Sundays full services have been rendered and on Wednesdays and Fridays the Litany has been sung. A class of thirteen was confirmed by Bishop Courtney, acting for the Bishop of New York. The finances are reported by the treasurer as satisfactory.

NEW YORK POLICE AND FIREMEN COMMENDED.

The report of the City Mission Society, just issued, contains statements by the Rev. John A. Wade, chaplain of the Police Department of New York, and the Rev. E. M. H. Knapp, chaplain of the Fire Department. Mr. Wade defends the police from attacks of the "yellow" newspapers, and says their characters will stand well in comparison with a similar number in professions or trades. Mr. Knapp points out that as many firemen are injured, often killed, going to fires as are injured or killed at the fires, and thinks some lives might be saved if auto drivers were more careful. New York is the only city in the country that provides chaplains for its Fire Department, but it is said to be likely that other cities may soon follow its example. The Rev. Mr. McCandless of the Society is now in charge of the port work, and has assisting him the Rev. Mr. Lugscheider, so that more immigrants are now met and influenced than ever before. The report expresses the opinion that little more has yet been done than to lay foundations for an important port work among immigrants.

PERSONAL AND GENERAL NOTES.

The Rev. Robert P. Kreidler, the new rector of the Ascension, Mt. Vernon, was given a dinner by the Men's Club of the parish on the evening of February 6th, and more than two hundred men attended. Bishop Greer was one of the guests, and spoke of the hopefulness growing out of the activity of men, but the dinner was in honor of the rector, who made the principal address. Mr. Kreidler plainly told the men of his parish and of Mt. Vernon that he expects them to work for the spread of the Gospel and the growth of the Church. He does not propose to create simply a social atmosphere. A debt hangs over the parish and work must be started to lift it. Women and children are to help in the Ascension Plans, but the men must bear the major part of the burden. There were present at the dinner Archdeacon Van Kleeck and the Rev. Messrs. Owen, Brown, Rice, and Butler.

Calvary parish (the Rev. Dr. J. Lewis Parks, rector) has just received the last of twenty \$1,000 gifts toward its endowment fund. These gifts have come from a non-resident, through a business agent, \$1,000 each year. The endowment now amounts to almost \$250,000, the parish having been at work for some years upon the task of securing it. This large sum will not, it is said, be sufficient to maintain the parish at its present status, so great are the changes in population and so steadily does the financial ability of the parish decline.

Under direction of the Church Periodical Club, Mrs. Clinton Ogilby of the Church of the Incarnation, New York, has established two travelling libraries for clergymen. They contain the latest religious books as published, with a few books in lighter vein, and are to be sent out, three books to a place. With them are full directions for sending them to the next

[Continued on Page 531.]

MEETING OF THE CHICAGO WOMAN'S AUXILIARY

Bishop Anderson Gives a Resume of Mission Work and Outlines His Policy

"MOVING DAY" AND CHURCH ATTENDANCE

An Effort to Solve the Parish Financial Problem

MINOR DIOCESAN NOTES

The Living Church News Bureau,
Chicago, February 10, 1908

THE leading diocesan event in Chicago for the current week was the address of Bishop Anderson at the monthly meeting of the Chicago branch of the Woman's Auxiliary, held at the Church Club rooms on the morning of Thursday, February 6th, it being the annual "Bishop's Day" programme. In spite of the fact that most of the sidewalks in the city and suburbs were coated with glare ice, from the freezing of the recent rainfall, so that walking even to a street-car near at hand was a dangerous undertaking, the attendance broke all records for the current year, numbering 104 delegates from about 35 parishes and missions. After stating, in his review of the missionary work of the diocese for the past year, that we now have three diocesan institutions which are doing thorough and satisfactory work and which are in first-class financial condition—namely, St. Mary's Home for Girls, The Chicago Homes for Boys, and the Church Home for Aged Persons—the Bishop said that he was often asked, by persons outside the Church, why he did not have a large Cathedral in the down-town district, as a center of Church worship and philanthropy in the very heart of this great city. He noted the question as indicating that Chicago people not of the Church are expecting important things from us, and he was glad to have them do so. He referred to the vacant lot adjoining the present Cathedral buildings on Washington Boulevard, and said that though the location may not be as central as some others, yet the erection on this lot of a large building for use as a Church Administration House, if it were offered to the diocese, would not be declined.

He reminded the Auxiliary, as he has often reminded the diocesan Board of Missions, that his policy is to strengthen the existing work in the missionary field of the diocese, rather than to open up new work whose permanence may be problematical. There are more places in the diocese this year than there were last, where services are being held, though several of these are simply "preaching stations," rather than even unorganized missions. Such work has been begun in Seneca, Pekin, and other towns, and has been revived in Marseilles, and has been planned primarily for the communicants in these towns. The Bishop said that he has had prepared a careful survey of the rural parts of the diocese, so that he is perfectly familiar with the conditions in the towns where we have as yet no regular, or even occasional, services. He cited as a typical instance a town of about 3,000 population, where there are fourteen religious bodies at work, each with its building and minister, and yet where 55 per cent. of the population fail to connect themselves with any of them. Sometimes we are asked why we should add a fifteenth religious organization to these struggling fourteen, and the answer is immediate and unequivocal. It is that we have something to offer this 55 per cent. of the population which is not offered to them by any of the fourteen, and the call to us from the best of these numerous souls is a silent, but a most impressive one. He referred to the "kow-tow" attitude of subservience and loss of influence which these rival denominations are at times obliged to adopt towards the unchurched 55 per cent., in order to rake together the funds needed to keep them alive. He said emphatically that he did not wish the Church to occupy any such undignified and enfeebled position in any new work which might be begun in such neglected communities. The Bishop was listened to with the closest attention, and his address, which was filled with data and suggestions on many other topics, was of the utmost value.

FAREWELL TO MISS ELIZA WHITCOMBE.

At its close, the diocesan president introduced to the delegates Miss Eliza Whitecombe, who was mentioned last week as the latest volunteer from Chicago Churchwomen to the mission-field, and who is soon to start for the Philippines. Prayers were offered for her safety and success, and many of the Auxiliary met her personally after the adjournment. It was announced that Bishop Paddock, of Eastern Oregon, would soon pass

through Chicago on his way to his new district, and that he would address a special meeting of the Chicago branch of the Auxiliary at Christ Church, Woodlawn, at 3 p. m. on Friday, February 21st, to which all were invited.

CLASSES IN DOMESTIC SCIENCE.

The programmes of the Lent Study Class were distributed, and proved to be the most elaborate and attractive in the history of this new and growing department of work. They will be described more fully in a later letter. The welcome news was also announced that a Sewing School has been established at the Auxiliary's "Providence Kindergarten" on Archer Avenue, through the kindness of Miss Byrne, of the Chicago School of Art and Domestic Science. Four teachers have already volunteered, and a good beginning has been made. The offering of the morning was a generous one, and was given to the Bishop to assist a missionary of the diocese who has lately been stricken with serious illness.

A NEW METHOD TO STRENGTHEN PAROCHIAL TIES.

The rector of St. Andrew's parish, Chicago, in common with a number of other rectors who are somewhat similarly situated, is aroused to the apparent carelessness with which many communicants move away from good localities, and cut loose from parochial ties and advantages when the first of May once more comes around. He stated in the February edition of his parish paper that he will publish in the March and April editions the addresses of houses and apartments in the vicinity of his Church which are to be vacant on the first of May, and he urges his people not only to stay near the Church themselves, but to tell their friends of available vacancies in the neighborhood. He hopes that those who are contemplating a move in the spring will exhaust the possibilities of their own neighborhood before sundering their parochial relationships.

The lecturer before the Saturday afternoon Training Class for Sunday school teachers at the Church Club rooms, at 2 o'clock on February 15th, will be the Very Rev. Walter T. Sumner, Dean of the Cathedral. His themes will be "The Message of the Kingdom," "Holy Orders," "Authority," "Loyalty," "Call."

AN EFFORT TO FREE THE EASTER OFFERINGS.

A strong effort is being made by several Chicago parishes to pull up their regular incomes from pew rents and Sunday offerings so that the Easter offerings shall as far as possible be rescued from the clutch of the annual deficit. So difficult is the problem of financing a parish amid the perpetual changes of personnel which seem to be inevitable in city life, that scarcely one of even the strongest parishes in the diocese is likely to be free at any given Easter from the incubus of the year's unpaid bills, or of uncanceled notes due at the banks. St. Paul's Church, Hyde Park; Grace Church, Oak Park; the Church of Our Saviour; the Church of the Epiphany; the Church of the Atonement, Edgewater; St. Simon's, Sheridan Park; St. Barnabas', Chicago; and many others, down-town, suburban, and neither, all find themselves making the same appeal for increased regular pledges for current expenses, though the convention journal plainly shows that there is not a parish in the diocese where the expenses are too great. Those communicants who are doing their duty in this important matter may feel that they are really accomplishing a semi-missionary result in keeping up their own parishes, for from one-half to one-third of the members of almost every parish in the diocese either do not contribute to the support of the service which they occasionally attend, or else give inadequately and irregularly. The fact that they can find a Church when they feel disposed to enter one, and find it open and warmed and lighted, and its services conducted by a resident priest, is really due to the missionary generosity of their fellow-parishioners who pay the bills. This charge is especially true of that small army of communicants which continually flock to the city from the surrounding towns. It usually takes from six months to a year for the average communicant moving into Chicago from the country round about, to realize that he or she has a duty in the matter of parochial support. Such good people who are often "pillars of the Church" in their former homes, will expect several calls from overburdened clergy, or Brotherhood men, or Daughters of the King, or Visiting Committees, and will gladly accept all the hospitality of these difficultly planned visits, and of the good seats in the churches when they do attend services, and in the majority of cases they will contribute little or nothing for many months after their arrival. Why this is so usual it is not easy to explain. It is one of the most trying phases of the

city problem of pastoral duty and parish support. One fact is certain, from these contemporaneous and entirely non-concerted appeals above noted, and that is that these questions are well-nigh universal, and are not due to merely local conditions in any parish. This of course, is an encouragement to the faithful, whether they be clergy or laity.

ADDRESSES AND MISSIONS.

The Men's club of the Church of the Atonement, Edgewater, at their January meeting, listened to an excellent address on "Gold Importation," the speaker being Mr. Frank I. Kent, of the First National Bank of Chicago. The January programme of the Men's Club of Christ Church, Woodlawn, included two addresses, one by Mr. Roberts, president of the Commercial National Bank, and one by Mr. Murphy, the president of the Chicago National Base Ball team, known far and wide as "The Cubs." Judge Frank P. Sadler was the speaker at the January meeting of St. Martin's Men's Club, Austin, his subject being "Chicago Atmosphere." Dr. Emil G. Hirsch has been invited for the February meeting of this club. Judge Fake, of the Chicago Municipal bench, addressed a recent meeting of the "Bixby Club," which is the Men's club of St. Paul's parish, Hyde Park, and gave a number of impressive incidents from his experience in the court-room.

The Rev. Dr. Toffteen of the Western Theological Seminary went to Cincinnati early in February and lectured before the Woman's Club of that city on "Comparative Religions." He has accepted invitations for lecturing on similar themes in St. Louis, Pittsburgh, and Baltimore, during the winter.

The Rev. Simon B. Blunt, rector of the Church of the Redeemer, Chicago, began a parochial mission at the Church of the Good Shepherd, Momence, Ill., in this diocese, on the Fifth Sunday after Epiphany, and will continue the mission until the evening of Septuagesima Sunday, February 16th. The order of services and sermons includes a daily celebration and two sermons each day. The Rev. T. C. Eglin has been the rector at Momence for nearly four years. This parish is the strongest one in the diocese located in a country town, and has about 140 communicants, and a well-equipped church besides a large rectory.

TERTIUS.

A SPURNED INVITATION.

BY MARIE J. BOIS.

A GLORIOUS day; the bright sunshine is flooding the church with golden light, giving the Christmas greens a new, more festive look. The chancel looks beautiful behind its improvised rood screen of verdure filled with the light falling from arch and cross. The church is crowded to its very doors, for a Bishop, known for his eloquence, is to preach on that first Sunday of the year.

Inspiring indeed is the service; the music is good, the choir sings harmoniously, the Bishop's sermon is appropriate and forceful, and now comes the test of the disciples' love for their Lord and Master; the old and yet ever new invitation: "Come to the royal feast, come without money and without price—he that cometh to Me, I will in no wise cast out."

Deliberately they rise and turn their back on their Lord; they walk away from the altar, readjusting furs and veils, whispering discreetly their approval of such a beautiful service, their admiration of the Bishop's eloquence; they turn their back upon their Lord, they spurn His invitation.

"You had thought the Church a prison
Had you seen how they did pour
With giddy, laughing faces
From the consecrated door.
There was angels' food all ready,
But the bidden, where were they?
O'er the highways and the hedges,
Ere the soul-dirge cease to play.

Few, few were they that lingered
To sup with Jesus there:
And yet, for all that spurned Him,
There was plenty, and to spare."

Standing near the door and watching them go, an infinite sadness crept over my heart. Reverently I whispered our Lord's loving prayer: "Father, forgive them, for they know not what they do."

THE CALIFORNIA DIOCESAN CONVENTION

Increase of Salary Refused by the Bishop FORECAST OF THE DIVISION OF THE DIOCESE

Resume of the Year's Growth

THE fifty-eighth annual convention of the diocese of California was held at Trinity Church, San Francisco, on January 28-30. There were many notable features about this convention. To one who has seen sixteen conventions of this diocese the most prominent fact was the evident spirit of worship which pervaded all three days. The opening service was particularly impressive, with about fifty clergy in procession, and an earnest devotion showing through it all. At this service Mr. Wm. H. Crocker, on behalf of the Crocker family, presented as part of the offertory the deeds for the Cathedral block, and Mr. A. N. Drown, on behalf of the unnamed donor, presented the deed of gift of the \$50,000 recently given for Cathedral endowment. The sermon was by the Rev. L. C. Sanford, secretary of the Eighth Missionary Department, and was a clean and forceful presentation of the Church's present day missionary opportunities. As showing the spirit of devotion it may be mentioned that on Wednesday morning at Morning Prayer at 9:30 the large church was at least two-thirds full, and nearly half full on Thursday, when many had gone home.

Among Convention incidents or circumstances may be mentioned that the Rev. Mardon D. Wilson was elected secretary for the thirteenth time; also that of the 97 clergy canonically belonging to the diocese, 70 were present and answered to their names, and of the others 15 were away from the diocese, and the other 12 were kept away either by reason of acute sickness or the infirmities of age. The Bishop's reception on Wednesday evening at the Fairmont Hotel deserves mention as most thoroughly meeting the social necessities of the week.

Passing to the work of convention and noting first certain parishes which came up for special mention, St. John's parish, Ross, was admitted into membership in the convention, one of the very few that have been organized as parishes without passing through the experience of being a mission; the remembrance of the fiftieth anniversary of the Church of the Advent, San Francisco; and the special commendation of the work of the lay reader, Mr. A. G. M. Denman, in maintaining the services of Trinity mission, Randsburg, a mining town in the almost desert region of Southern California.

INCREASE OF SALARY REFUSED.

The Bishop made a characteristic statement, asking the convention to rescind an increase of \$1,000 to his salary, made by the convention of 1906, without his knowledge and in his temporary absence, in view of the conditions in the diocese brought about by the disasters of April of that year. The convention unanimously declined to accede to the request.

THE DIVISION OF THE DIOCESE.

In the Bishop's address reference was made to the possible future division of the diocese, looking to the setting off of the San Joaquin Valley as a missionary district. In reference thereto the following resolution was duly adopted and the committee mentioned therein was duly appointed consisting of the Deans of the three convocations and six laymen: Messrs. Robert Bruce, Wm. H. Crocker, L. L. Cory, E. T. Casper, Lieut.-Gov. W. R. Porter, and Mr. J. P. Pryor:

Resolved, That that portion of the Bishop's address concerning the possible future division of the diocese be referred to a committee of three clergymen and six laymen with the Bishop as chairman, who shall consider all questions arising in connection therewith, and make report thereon to the next convention.

"THE PACIFIC CHURCHMAN" NO LONGER DIOCESAN ORGAN.

After nearly four years of united effort to carry on *The Pacific Churchman* as a diocesan organ with a board of five editors, the Boards of Trustees and Editors made report to convention stating in substance that "an endeavor had been made to make the paper stand editorially for what would represent fairly the prevailing sentiment in the diocese," and after setting forth the difficulties of the task, asked the adoption of the following resolution, which was duly adopted:

Resolved, That *The Pacific Churchman* be and hereby is released from any official connection with the diocese of California, except that at their own request the appointment of trustees shall continue to rest in the Bishop and Standing Committee."

The Pacific Churchman will therefore continue to be the property of the diocese, but the Bishop and editors are alike left free to express their own opinions and to develop a policy for the paper which shall reflect the opinion and judgment of the editors and not necessarily the opinion of the Bishop.

DIOCESAN STATISTICS.

The report of the committee on the State of the Church showed good reason for encouragement. We have 97 clergy, more than at any time since the setting off of the diocese of Los Angeles; the number of baptisms, especially adults, of confirmations, of Sunday school teachers and children, and of communicants, all show a material increase over last year, although not quite coming up to the figures for 1906, which marked a year of especial promise in diocesan

life. The summaries for the year are as follows: Clergy, 97; families, 6,945; baptisms, adult 187, children 809, total 996; confirmations, 854; communicants, 10,674; marriages, 713; burials, 903; Sunday school teachers, 549; scholars, 5,394; Sunday school offerings, \$5,544.19. Total of receipts reported, \$286,983.02; total expenditures reported, \$273,287.64; of which \$251,857.36 was for parish expenses, \$16,582.57 for diocesan funds and institutions, and \$4,847.71 for domestic and foreign missions and other objects outside the diocese. The total value of Church property reported is \$1,155,585.80. The amount of indebtedness is \$126,237.21. Total amount of invested funds of the diocese, \$117,866.85. Of this sum \$18,844.10 is credited to the Episcopal Endowment Fund. The finance committee in their report proposed a plan for the increase of this particular fund by a large number of small offerings continued through a term of years. This plan, if carefully and effectively followed up, will enable the diocese to make a much larger showing by 1910, which will be the twentieth anniversary of the consecration of the Bishop of California.

The only other matter of strictly diocesan interest was the report of the Sunday School Commission, which showed steady development of the work of the commission in many directions and presented the ideal of the commission as the central point as far as possible for all Sunday school work in the diocese.

RESOLUTIONS AND RECOMMENDATIONS.

There were several matters taken up by the convention reaching out into the life of the Church at large and into the life of the community. These are briefly noted in the following resolutions, which were duly adopted and in most cases without much debate.

Resolved, That a committee consisting of three clergymen and two laymen be appointed who shall report to the next convention concerning the advisability of adding to the lectionary a Second Table of Lessons for Morning and Evening Prayer for the Sundays throughout the Christian Year, to be used biennially, and alternating with the Table of Lessons for Sundays now used."

Resolved, That the suggestion in the Bishop's address of the calling of a Conference of religious leaders of San Francisco touching methods of providing for religious education of our children in connection with the public schools, be hereby approved and that the Bishop may call such a conference with the authority of this convention."

Resolved, That this convention hereby expresses its sympathy with all lawful efforts for the wholesome control of the liquor traffic, and that this matter be referred to the committee on Social Service, with instructions to correspond with the Church Temperance Society, and report to the next convention."

Resolved, That this Convention gives its hearty approval to the work of the Students' Recruit Movement and is prepared to do its utmost to support the work for the increase of the ministry."

Resolved, That this 58th annual convention of the diocese of California, comprising the convention, including the House of Churchwomen now in session, send unanimous and fraternal greetings to the leaders and delegates of the Interdenominational Missionary Conference assembled at this time in Calvary Presbyterian Church of this city, with the earnest prayer that their deliberations may be guided and blessed, by the power of the Holy Ghost, to the greater extension and unity of the Kingdom of God. That the Bishop of the diocese be requested to appoint a delegation consisting of three members of this convention, through whom the above resolution may be personally conveyed."

One other matter to be mentioned was the report of the Committee on Civic Betterment, which went very exhaustively into such questions of the life of the community as the proper sanitation of tenement houses, child labor, tuberculosis, and bubonic plague. This report will be printed as a pamphlet.

Reference should also be made to the Bishop's desire for a large increase in diocesan contributions to apportionment for general missions, and the appointment of a committee similar to that for the M. T. O. to carry on this work.

Provision was also made for the appointment of delegates to the Pan-Anglican Congress during the coming summer.

CHANGES IN BOARD OF MISSIONS PERSONNEL.

In the elections only two changes were made: the Rev. Alexander Allen was elected to the Board of Missions, in place of the Rev. Clifton Macon, who retired after five years' service, in his own words, "in the interest of rotation in office." The Rev. F. W. Clappett, D.D., was reelected into the Standing Committee, in place of the Rev. L. C. Sanford, recently appointed secretary of the Eighth Missionary Department.

CALIFORNIA HOUSE OF CHURCHWOMEN.

THE House of Churchwomen met conjointly with the members of the convention for the opening service and the celebration of the Holy Eucharist, after which the women withdrew to the Sunday school room and organized for business. The President, Mrs. G. H. Kellogg, made an able address to the large gathering of delegates and visitors. A report from the Committee on Rules and Regulations was followed by one from the Committee on the Girls' Friendly Society, given by Mrs. A. C. Kains.

DIVISION OF DIOCESE FORESHADOWED.

The Bishop of California's Annual Address

WHATEVER way we look, the scope for personal and collective shaping power for the Church seems widening with a rapidity that calls for most careful attention and forecast. The genius for a Greater San Francisco seems to be dawning fully on our people and unless signs fail it is at once a logical destiny and a true forward movement for the thickening population around San Francisco Bay to incorporate duly under one municipality. We must be prompt to see, and act upon, what that means for the Church both by way of adjustment and enterprise. We are told that such a Greater San Francisco would at once have a population of some 820,000, and with the present ratio of growth a very few years would carry it to a million. I will not dwell now upon the corresponding genius for Church extension we should show with this greater population already here in interpreting the Church itself into new lines of greater effectiveness in a diocese of San Francisco, but this does raise a question which I had thought would not come up for years and probably not in my episcopate at all. Even though it be with something of a premonition of changes that one who has become attached to all the diocese, as I have in eighteen years—and I had regarded the sundering of ties in a former division of the diocese the last that I should be called upon to pass through—the question does seem already to be looming up, in the best interests of the Church, as to whether we shall not soon have to consider the adjustment of our diocese to the anticipation of the Greater San Francisco. Such a city with say the additional counties around San Francisco bay will more and more demand the entire attention of one Bishop.

And besides the growth which must more and more absorb the attention of a Bishop hereabouts, the growth in the remaining counties of the present diocese is a phase of the conditions to be taken into the account on its own merits. The probability now is that far sooner than we expected the field will become opportune for a Bishop and the autonomy and quickening of a separate field there. This seemed a remote possibility, though when the diocese was divided to set off the diocese of Los Angeles and in then running the southern boundary line of our present diocese the contingency of another see was entertained as coming some day. But in some respect the territory referred to is already almost as strong in numbers and means as some dioceses. No actual step could be taken for at least three years. Nothing need be disturbed as it is. But if at the General Convention of 1910, in the not improbable event, as I understand it, of the district of Sacramento becoming an independent diocese and so releasing the missionary support of the episcopate there, that aid for a time—and I believe it would only be a short time—could, upon a convincing showing of strength and prospects be transferred to a new field as a sort of natural residuary legatee of which Fresno would be the natural geographical center. The year 1910 may not be too early to try to take the step in view of the population and industries added every year to our great valleys. If, still better, an independent diocese could be assured financial support, there is room in our great state for four worthy dioceses. And the time for us to act is to have organization on the ground to meet, not to dally after, this new population and property. I leave the whole matter with the Convention. All that could be done in any event at this Convention would be to appoint a representative committee of clergy and laity to carefully study out and report upon the whole question.

THE GENERAL CONVENTION AND GENERAL CONDITIONS.

While we may, perhaps, so shape some of our diocesan interests towards expansion at the General Convention of 1910, we turn towards the General Convention held in Richmond last October to remind ourselves that after all we are but a small part of our great Church whose welfare and progress as a whole must ever lift us out of diocesanism, which in its way is rather worse than parochialism. The General Convention of 1907 has gone on record as a working Convention rather than a talking one, as a missionary Convention rather than a moribund one, as a Convention in touch with the times rather than an academic one. There are what are called the "issues" of a Convention which may or may not be co-incident with the ever vital issue of supremacy between the Church and the evil of the world. To my own mind the most impressive, the most hopeful stirrings in the meetings in Richmond were those which came to the surface now and then as symptomatic of a spirit in the Church to respond to a deep inspiration "to do justly and to love mercy and to walk humbly with thy God." They were, I believe, from a real hungering and thirsting after righteousness which may bring a beauty to the Church if true to her Master and herself in these times. I am far from underrating the issues, some of which have been so much discussed since the General Convention. We may all share in the gratification over all the progressive measures, though agile advance and canny conservatism did seem to be a little mixed in bringing to its first stage a provision for Suffragan Bishops at something of a gallop pace, when so far as I was informed, nobody was calling for it except in a possible "by-and-by," and setting a creeping pace for the provision for a permissive use of the Revised Version, for which representatives of hundreds of thousands of communicants have been petitioning for years. However, these and other issues had their hearing and the results are on the whole most assuring on missionary and economic lines of betterment. But such ques-

tions as those suggested by Bishop Brent for righteousness in the Philippines and by Bishop Graves of Shanghai of a united front of Christianity in heathen lands, went nearer to the heart of things at stake between Christian forces and the forces of evil as they are aligned in our age than any it was my fortune to hear. And the best thing about it, I believe, is that these are signs on the surface of a consciousness and conscience working underneath in our General Convention that if it would but know and use its power and influence it could become one of the most revolutionary agencies for right in our whole country and tell surprisingly for right and truth upon questions when oftentimes the multitude is waiting to be led.

THE PAN-ANGLICAN CONGRESS.

The coming Pan-Anglican Congress to be held in London just before the meeting of the Lambeth Conference of 1908, June 16th to 22nd, in the choice and sub-divisions of the subjects announced, will have this great issue squarely before it in such topics as "The Church and Human Society" and "The Church and Human Thought." And there is to be a thank offering from the whole Anglican and American communions proposed by the United Boards of Missions of the Provinces of Canterbury and York. It may be announced here, that while with many problematic and pressing matters of our Church and city reconstruction I do not feel justified in taking the long absence to attend the Lambeth Conference, we are asked as a diocese to send a number not exceeding six as delegates to the Pan-Anglican Congress and should you as a Convention and House of Churchwomen find it expedient to select other delegates, clerical and lay, who could attend it, I shall be pleased to further that action.

THE CHURCH AND CHILD LABOR.

There is a wholesome awakening of sentiment in our country to the right nurture and admonition for childhood. The child labor question was ably presented at the General Convention and none of us can afford to be indifferent to the claims of this movement nor to our duty to help it so far as we can. And it was a most timely and sagacious provision by the donor of the great gift which begins our Cathedral endowment that some part of the income should be used specifically for the helping of boy life in San Francisco. Steps have been already taken towards securing the whole service of one, who by his well-tryed devotion to his Church as well as by his well approved record as an expert in such matters, recognized in the important civic affairs to which he holds appointments, is singularly well qualified to help in carrying out the trust.

ALL PROPERTY A TRUST FROM GOD.

Religion and property at times seem to be in the same danger of divorce as religion and schools. But here fortunately the modern Christianity has to construct no brand new theory as to the way in which God has joined together His service and a sense of stewardship in property. No matter how far apart man may practically put them, the fact that they are, as it were, married, is as old as God's earliest covenants with man, when man offered to God of His own; as old as Malachi's sharp arraignment, Will a man rob God? as old as that sad fallacy of the certain rich man in the parable of Christ who said to his complacent soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." That was simply a case of goods without God.

And the trenchant message to times that so startlingly reflects just that sentiment, is simply the old one that *all property is trust from God* and that must go out from the Church with stentorian tones. Property as simply from man, for man, by man is the very obsession of the age. The instinct of man with many noble exceptions is to capitalize civilization itself for personal dividends. All along the line of chancery courts, investigations, arbitrations national and racial, clashes over commerce and territory, to say nothing of the individual money-heart, show the primæval push for property for its own sake—goods for their power, their hoarding, their luxuries. This theory of property, it will seem Quixotic to combat until the world realizes to the full its outcome in fierce competitions and class and race revolutions and from sheer dismay at its working, be willing to listen to something better. But the Church owes it to itself and to the times to be thoroughly alive to what its divinely given theory of property is "*What hast thou that thou didst not receive?*"

Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee, was the old law of Deuteronomy to fix in the conception and habit of God's people the sense that their goods are not an irresponsible ownership but a sacred trust and stewardship. Now before the Church can hope to hold up any such doctrine of property there is a real need that many of her own clergy and laity be actually committed to it and take it seriously themselves. It would simply change the aspect of many phases of Church finance to-morrow, if this relation of God to our goods were once fairly interpreted into action.

The real cure for feeble and fickle finance in the Church and for that love of money which is the root of all kinds of evil in the times is to rouse ourselves one and all to what it is to really believe and to really practice and really enact before God as we do in the ceremonial offering of the bread and wine in connection with the money offerings that sound Christian maxim for all our getting, all our having and all our giving. "All things come of Thee, O Lord, and of Thine own have we given Thee."

INDIANAPOLIS MISSIONARY CONFERENCE.

INDIANAPOLIS, Feb. 4, 1908.

INDIANAPOLIS was thoroughly aroused to the importance of the missionary work of the Church through the conferences and public meetings and services of the Laymen's Forward Movement of the Fifth Department, held on Sunday and Monday.

Missionary addresses by laymen, visitors from other dioceses in the department, were given in all the churches on Sunday morning. Some of the speakers were D. B. Lyman of Chicago, President of the "Movement," E. P. Bailey and Charles E. Field of the same city, Thomas H. Walbridge of Toledo, Herbert N. Laflin and Frederic C. Morehouse of Milwaukee, and George Holmes of Indianapolis.

Severely cold weather interfered somewhat with the attendance, but there were fair congregations reported in each. By night the weather had moderated considerably and the mass meeting planned for English's Opera House was well attended. The massed vested choirs of the city, entering with their crosses before them, occupied the stage and led in the singing of simple missionary hymns.

BISHOP FRANCIS greeted the gathering and gave the keynote to the evening. Those following him were John W. Wood, Corresponding Secretary; Bishop McCormick, Coadjutor of Western Michigan; Charles E. Field of Chicago, and the Bishop of Kentucky.

Mr. Wood told "What this Church is doing in the Evangelization of the World." It was a frank statement of conditions, showing what is attempted throughout the world by our mission board. BISHOP MCCORMICK spoke on "Why this Church should take part in the Evangelization of the World," showing that the answer was to be found in the nature of the Church itself, to which she could be true only by taking her part. A Church that shirked that work was one whose candle would be snuffed out. MR. FIELD'S subject was "The Province of the Layman in Missionary Work." It was a thoughtful presentation of the impossibility of accomplishing any great work except by the enthusiastic support of the whole body of the Church. "Missions, the Proof of the Church's Life," was the final theme, treated by the BISHOP OF KENTUCKY, who aroused the warmest enthusiasm. Bishop Woodcock's inspiring words were the most fitting conclusion of the evening's addresses and drove the missionary lesson home to the hearts of those who listened.

THE CONFERENCES.

Next day was devoted to the conferences, in which the laymen were joined by the Bishops and clergy present, each subject being first presented by an appointed layman and then being thrown open to a general discussion, which was always animated and brisk. The attendance was not large, but it was composed of men thoroughly in earnest. Seven dioceses were represented by the laymen present, a half dozen coming from Cincinnati, nearly as many from Chicago, two from Milwaukee, and others from various points, together with a number of Indiana men. The Bishops of Chicago, Michigan City, Kentucky, and the Coadjutor of Western Michigan, together with the Bishop of Indianapolis, who was everywhere at once and providing constantly for the success of the day, were in consultation with the laymen, and were warm in their commendation of the Laymen's Forward Movement. A number of the diocesan and other clergy were also present. Late in the day the tall figure of the Bishop of Marquette presented itself, and his cheery voice aided to produce an optimistic atmosphere.

Bishop Francis gave the address of welcome and Mr. Lyman, the President, replied. E. P. Bailey of Chicago told "What is the Laymen's Forward Movement," recalling the story of its birth in Detroit and of the several demonstrations it has held in cities of the Middle West, large and small. A masterly paper by Louis Howland of Indianapolis will shortly appear in these columns. Its subject was "The Relation of the Parish to the Diocese, the Diocese to the General Convention." The spontaneous demonstrations to its value were at their height when, at the afternoon session, much applause attended the announcement by the chairman that the paper would be printed in THE LIVING CHURCH.

Frederic C. Morehouse of Milwaukee spoke on the subject of Cooperation, treating both of methods by which the clergy and the laity could work together in any parish to produce the best results, and also of how the interests of diocesan and general missions could be so harmonized in dioceses whose

own needs were large, as to produce the best results. But these gentlemen named by no means had a monopoly of the speaking. An hour was devoted to the consideration of each subject, but every appointed speaker confined himself within reasonable limits, and five minute addresses from the floor gave quite as many points worth making as were made by those who spoke by appointment. It was obviously a conference of men who think, and who were willing to give their best thought to the work of arousing the Church in the Middle West to a realization that she is not doing her full duty either toward the Church at large or to her own dioceses.

Then everybody lunched together at the Commercial Club, the guests of Indianapolis Churchmen, and Bishop Francis called for "penalty speeches" from many who had taken no active part in the deliberations. Fun was uppermost, and the perplexities of the morning were thrown to the winds. William R. Sterling's recapitulation of some of Ian Maclaren's stories of the peculiarities of Scotchmen brought roars of laughter, while the marvellous experiences of the Bishop of Kentucky as an agriculturist—ask him what they were when next he sits at table with you—bore witness to the exhilaration that is a product of Kentucky—due, possibly, to its climate. Indeed, the Bishop explained, it could not be due to anything else, for the most noted product otherwise was consumed so largely in the state to the north of it, that none was left for Kentucky, which perforce had largely grown "dry."

And then serious thoughts were resumed. E. W. Gibson of Detroit, one of the "charter members," spoke of "Objections to Missions and How to Meet Them." The first problem, it was pretty generally agreed, was to get the ear of the objector. He wasn't there and he doesn't read the Church papers. He wouldn't read a pamphlet if you gave it to him. How will you reach him? The problem was not solved. The conference would still be in session if it had waited for a really satisfactory solution.

An informal discussion of the relation of the Laymen's Forward Movement toward the new organization contemplated by the Pepper canon followed. The Bishops in this department have not yet taken action toward calling a missionary council, and there was some uncertainty as to precisely what the future had in store for the movement. It was decided that the organization be continued, at least until definite knowledge is obtained as to what may succeed it, and present officers were re-elected with the addition of Samuel Mather of Cleveland as Vice President. D. B. Lyman of Chicago is President, and W. R. Sterling of Chicago, Secretary.

There was a banquet in the evening. Meredith Nicholson of Indianapolis showed as toastmaster that the effulgence of the House of a Thousand Candles was a mere four-candle flash beside the brilliancy which flowed from his own bright sayings, both in his introductory remarks and in his presentation of speakers. The Bishop of Ohio was to have given the first address, on How shall the Church Appeal to Men? but a train several hours late prevented his attendance, and his place was filled by the Bishop of Marquette, who can fill anybody's place at a moment's notice at any time, and almost make one glad the appointed speaker—except when he is the Bishop of Ohio—is detained. Aquila Q. Jones of Indianapolis responded with "How Shall Men Answer the Appeal?" Bishop Woodcock convulsed his hearers with stories such as few can tell, and then plunged into serious thought with his terse, brisk sentences as one idea quickly followed another. His subject was "The Church's Opportunity in Cities." He told of the multitude of some-time Churchmen in every city who are unknown to the Church, and might be found did we seek them. He spoke of those thousands of English immigrants who did not find here the Church of their birth because she was "hidden behind a P. E. that to them is no more than an M. E." Opportunities, he observed significantly, may bring serious penalties with them when they are given and not seized. Then he narrated what one city—his own see city of Louisville—is doing by means of its Laymen's League, which has organized and specialized men's work in many forms. This part of his address must be and shall be presented more fully in a later issue, being brimful of practical suggestions as to what laymen can do and how best to do it.

John A. Galleher of Marietta, Ohio, spoke on "Expansion, the Law of the Kingdom," and E. F. Sweet, ex-Mayor of Grand Rapids, told something of what can be done by good citizens to reclaim our municipal governments. Mr. Sweet's thoughtful address was given under the auspices of a too-

late hour, when thoughts of the "last car" were in everybody's mind; but he had some things to say that were worth saying and worth more careful thought than could be given then, and those thoughts also THE LIVING CHURCH will seek to give in a later issue.

So ended the conference. Never very largely attended, it yet reached the *men who think* among the Indianapolis Churchmen, and must have inspired them to nobler ideals of duty; and it stimulated the missionary ardor of visitors from outside. Was it all worth while? Indianapolis must show. It can only show by "making good."

And the Bishop said emphatically that he should try to have the diocese do so.

Next day the Bishops of the department had an all-day conference among themselves, beginning with Holy Communion at the Pro-Cathedral. A shadow was cast over Monday's session by the fact that Mrs. Francis, whose kindly hospitality had been enjoyed by all the members of the governing board on Sunday, was called, on Monday morning, to Milwaukee, by the serious turn which the illness of her mother, Mrs. Stevens, had taken in that city. Mrs. Francis hastened to Milwaukee and found her mother in a critical condition, her death taking place on the Sunday morning following. M.

THE LANGUAGES THAT ARE NOT DEAD.

BY ROLAND RINGWALT.

SOMEWHERE about a quarter of a century ago a misguided orator, whose talents were worthy of a better cause, made an attack on Latin and Greek. He was neither lazy nor stupid, but his words encouraged every stupid and lazy youth to hope that he might win a degree without the classics. Many of us feel twinges of remorse when we think of our early idleness, and many a man is tempted to launch anathemas at the convenient though misleading term "the dead languages." Facts of common notoriety will show us that Greek and Latin are not dead, nor, unless civilization should perish, can they die.

A small but thoughtful school insists that Greek should be learned before Latin, because it includes Latin, and the arguments of these scholars are not easily refuted. There is something grand about a language that clothed oratory, history, poetry, drama, mathematics, and philosophy so nobly that the proud Romans owned the Greeks to be their intellectual masters. No higher praise can be bestowed on a modern writer than to say that he has the Hellenic depth of thought and the Hellenic power of expression. The revelation of Heaven's will, the inspired record of our Lord's life and words, the messages of His apostles, the marvellous predictions of His second coming, all reach us through the medium of the Greek language. Science and philosophy cannot coin new terms, but constantly turn over Greek lexicons for their titles. Every season more and more scholars glow with admiration over modern Greek, and tell us that the old tongue, though it slumbered, is awake. German, with its long list of self-defining nouns, with its beautiful distinctions, with its rich and varied terminology, throbs in response to Greek impulses. Geography, astronomy, geometry, topography, telegraphy, music, electricity, anaesthesia, bibliophile—is the language that gives us all these words a dead language? Is the language that is still used in churches and schools, in libraries and in printing offices, dead? After all, do we not sum up all the errors of mediæval Christendom—all, without a single exception, in saying that men forgot Greek? Does anybody really believe that it would have been worth while to invent printing unless the Western world had re-discovered Greek? In Greek lay the noblest thought of wise men who were seeking after God if haply they might find Him, and in Greek lay the wisdom that God had mercifully sent down to men. It is a safe challenge to say that all that is valuable in our current literature comes from writers who have studied Greek, or who are indirectly influenced by Greek.

Latin could not speak like Plato or St. John, and yet Latin said all that soldiers and lawyers wished it to say. French and Spanish, Italian and Portuguese are the children of Latin, more than half this continent is called Latin America, a large part of Christendom prays in Latin. The lawyer's clerk knows what *habeas corpus* means, the most ignorant choir boy can translate *Gloria Patri*, and, alas, nobody can help knowing what *post mortem* means. No modern tongue is jealous of Latin, and every new specimen found by naturalists must have a Latin name. The prescription written in San Francisco or Boston is intelligible in St. Petersburg or in Copenhagen, because it is

written in the tongue that medical science all over the world delights to honor. Without deliberately studying Latin, men are often startled at their knowledge of Latin words and even of Latin phrases. They need not be surprised, for every wide-awake man takes some interest in law, politics, war, medicine, music, or divinity, and quite a number of wide-awake men are interested in all six. Men who never opened a Latin grammar, who never went through a text book on etymology, sign their letters to the village weekly, "*Pro Bono Publico*," and guess at the meaning of the motto chosen by the graduating class of the country high school. College graduates rightly deplore their forgetfulness of Latin, but intelligent men who never went to college, in nine cases out of ten, know more Latin than they credit themselves with knowing. They cannot help absorbing a great deal of it. With the Roman Church counting her millions of adherents; with the courts of law and their innumerable documents; with our pharmacies and scientific collections, Latin is not dead, but living. Latin sounds at the high Mass, Latin underlies the Italian opera and the French novel, Latin is the warp and woof of Spanish and Portuguese, Latin words mix with the speech of the laborers in West Indian harbors and the organ-grinders in the cities of New England.

So far as we can see, none of the facts so far given admit of debate. They are truisms only repeated because a dozen truisms closely packed together may have the force of novelty. Human nature is prone to laziness, and divinity students are not free from idle tendencies. If a young seminarian has a good memory for the striking events in Church history or if he can write a fair paper on some theological subject, he is in danger of fancying himself a scholar. If a deacon is energetic in parish work and a few zealous people tell him that he is working too hard, he may be disposed to believe them. Is there anything uncharitable in supposing that such a seminarian and such a deacon may allow Latin and Greek to dwindle, peak and pine out of their memories? The old custom of quoting Latin and Greek in sermons is gone. Dean Swift said that it was fast going in his day, and now such a quotation almost startles us. But the man who has Latin and Greek in his head never regrets it. Alas, how many of us are ashamed that we did not study the classic tongues once as we would like to study them now.

Finally, and there is no doubt on this point, no one studies a modern language for its own sake. Children learn French because they expect to travel in France; teachers study Italian because they have Italian pupils; West Point cadets learn Spanish because they may serve in Spanish-speaking regions; scientists dig in German for the treasures that pertain to their specialty. But people study Latin and Greek without any intention of putting them to direct business use, without any social purpose in view, and without expecting to visit Rome or Athens. They learn them because, as Gibbon truly said, "Latin and Greek are the great chests of antiquity"; but they also learn them because a man well drilled in Latin and Greek is at home in court and church, in laboratory and lecture hall. A thousand words, unknown to the lad who has never studied the classics, explain themselves to him who has a working knowledge of the tongue of Cæsar, the great man of action, and the tongue of Plato, the master of thought. It is a fact that one can buy meat and raiment without knowing Latin and Greek, but the life is more than meat and the body than raiment. No man can talk for five minutes about his soul or his body without using Latin or Greek terms. If he does not know that they are Latin or Greek terms, that is of no bearing on the case. The Italian peanut vender and the Greek wharf laborer may not reflect on their indebtedness to classic sources, still the words betray their origin. A last year's novel may be dead, a once popular song may be forgotten, a political phrase or a scientific hypothesis may be lost to sight and not be to memory dear, but Greek and Latin are living languages, and it is a great mistake to try to live without them.

WE HAVE SEEN it somewhere stated that the days of the great orators are gone. Certainly a marked change has come over the tastes of the people in this regard. Flights of eloquence nowadays are few and far between. And the labored peroration with its cumulating climax is like a pressed flower found between the leaves of an old book—a mere suggestion of departed fragrance and beauty. To-day people look for clear, lucid statement. Argument to be effective must be pithy and pointed. The tropes, figures, flowers of speech and metaphors of other days are a weariness to the modern flesh. "Say something and when you have said it stop speaking," seems to be the modern point of view.—*Canadian Churchman*.

Bible Studies

By Olaf A. Toffteen, Ph.D.

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VI. ABRAM IN CANAAN [*Concluded*].

III.—DAN.

THE objection to the occurrence of the name of Dan in this chapter is to be answered in the same way as we met the objection to Salem. It is true that the tribe of Dan settled in Laish in the time of the Judges, and then changed the name of Laish to Dan. It is probable, however, that the name of this city was originally Dan, and if that can not be admitted, it is probable that in the time of Abram there existed in that vicinity a city or province called Dan.

An old Egyptian papyrus, written in the Hieratic character, and dating from the period preceding the Eighteenth dynasty, gives the story of a certain *Sinuhe*, who fled from Egypt and spent several years of his life in Palestine. This *Sinuhe* left Egypt in the year 1986 B. C., the death year of Amenemhet I., and came therefore to Palestine four years after the death of Abraham. In his tale he mentions several cities or places of Palestine, which occur also in the Bible, in the history of Abram, *e.g.*, *A*—the biblical Ai, Qedem, "the land of the East." Leaving Qedem, he was invited by *Amu-anishi*, king of *Tanu*, to stay with him. *Amu-anishi* is a good Semitic name, "Man of (god) Amu." Egyptian *Tan(u)* is a perfect equivalent of Hebrew *Dan*, so far as the spelling is concerned, *Dan* is located east of Qedem, and it is in this neighborhood we should expect *Sinuhe* to be at this time, for his next move is to Ai, near Bethel.

It matters not if this *Dan (Tanu)* is identical with the place occupied by the Danites, for the Bible does not assert that, nor would it be anything unusual if there were several localities named *Dan* in Palestine, or even in this region south of Damascus—such phenomena were common in ancient Palestine—it suffices for us to know that there was a place called *Dan* in southern Syria, in the time of the patriarchs. This however excludes not the hypothesis that this place was taken by the people of Laish and again captured by the Danites. It would then only be a parallel to the story of the city of Salem.

IV.—EARLY CONQUESTS OF PALESTINE.

Objections to the inferences from this chapter that Palestine could have been captured by Elamites, and that great armies were dispatched at that time to so distant lands were frequently made twenty years ago, but they belong now to the past. It will remain, however, as a valuable relic of a criticism that did not hesitate to draw hasty conclusions based on insufficient data, and build up theories with *e silentio* arguments. The Babylonian inscriptions give evidence that *Narâm-Sin*, king of Agade, not later than 2500 B. C., *i.e.*, 400 years before Hammurabi, conquered Palestine and made raids into the land of *Makan*, or Egypt.¹⁰ The governors of Telloh, the kings of Ur and of Isin went often over the same war-path from the Euphrates valley to the Mediterranean coast, in the period intervening between the dynasties of Agade and Babylon, nay, *Lugalzagsisi* had captured Lebanon one hundred years before *Narâm-Sin* recaptured it.

VI.—AMRAPHEL.

Amraphel is identical with the Babylonian king Hammurabi. The latter name was spelled Khammurabi by the Babylonians. The difference in the spelling of Amraphel and Hammurabi can now be explained. The Hebrew name Amraphel begins with a soft breathing. In Canaanistic and in Babylonian dialects the name should be pronounced Ammurabi, and we have evidence that the Babylonians themselves thus read this name. But Hammurabi was not a native Babylonian name, and the Babylonians translated it therefore into their own language with *Kim-tu-rapash-tu*, "great family." Although the first part of the name, *Hammu* or *Khammu*, is Semitic, it is not Babylonian, not Canaanistic, nor even Arabic. The only Semitic peoples among whom we know that the soft breathing, ' or ' , was pronounced *kh*, were those of Syria and Mesopotamia. They pronounced 'Amath as *Khamath*, 'Ebir as *Khabiri* (Hebrews), 'Am or *Ammu* as *Khammu*, 'Aborras as *Khabur*, *Haran* as *Kharran*, etc. The kings of the Hammurabi

dynasty came, therefore, from a region, either in northern Syria or northern Mesopotamia.

The interchange between *b* and *gr*, *bh* and *ph* is constant in the Semitic languages. The Babylonian dialects prefer *b* and *bh*; Assyrian and Canaanistic dialects prefer *p* and *ph*. Arabic and Aramaic dialects pronounce *p* as *ph*.

The ending *-el* in Amraphel can also be explained. It is the god-determinative, joined in good Canaanitic manner to a royal name. Kings—but only kings—were in ancient times among the Canaanites regarded as divine, and the word *ilu* or *el*, "god," was often appended to their names. Sargon of Accad was called *ilu*, "divine." So was *Narâm-Sin*, son of Sargon. Hammurabi calls himself a god in the prologue to his great Code of Laws—*ilu shar-alim*, "the divine city-king." The land of Jacob was called *Jacob-el* by Thutmose III., and Jacob calls himself *Jaqob-el* on his royal scarabs. The land of Joseph is called *Josephe-el* by Thutmose III.

If we add to this that ancient Hebrew script used no vowels and designated not the doubling or rather strengthening of consonants, we understand that it would be as legitimate to read Amraphel as 'Ammurapi-el. Amraphel is therefore the Canaanitic form for Hammurabi, and most scholars are at present agreed that the two names represent the same man, the great King Hammurabi of Babylon.

VI.—DATE OF HAMMURABI.

It should be admitted that until lately the data for determining the date of Hammurabi and the First Dynasty of Babylon were insufficient, or rather, the material bearing on those dates had not been properly sifted and construed, and Hammurabi was accordingly placed far back in the twenty-third century B. C. It is, of course, impossible to bring the biblical date of Abram that far back; and there seemed, therefore, good reason to doubt the identity of Amraphel and Hammurabi, and place confidence in the historicity of this chapter. Scholars like Professor L. B. Paton and others, who were impressed by the historical character of this chapter, tried to escape this dilemma by assuming two Abrahams—one early hero Abram, who flourished in the twenty-third century B. C., and a tribe Abraham, that existed in the seventeenth century B. C. Ingenious as this theory was, it received no appreciable following among scholars. In my *Ancient Chronology I* placed the beginning of the Hammurabi dynasty at 2233 B. C., and the reign of Hammurabi at 2109-2066 B. C. These dates are now well assured,¹¹ and the contemporaneity of the date of Hammurabi with the biblical date of Abram is established beyond doubt. The question of placing the date of Abram in the seventeenth century B. C. rests entirely upon assumptions. Those scholars who argue in favor of this late date, set entirely aside all the chronological data given in the Bible for this early period. They regard Abram as an Aramean, and as the Aramean migration is not supposed to have taken place before the fifteenth century B. C., the date of Abram must be brought down near this period. But, as mentioned above, there is no evidence, whatever, that the Aramean migration took place so late. The fact that the Arameans of Northern Mesopotamia are not mentioned in the Assyrian inscriptions before the fourteenth century B. C. is no proof at all, because it is quite as probable that this was the first time in the history of Assyria when that land felt strong enough to invade the neighboring coun-

¹¹ Mr. L. W. King, assistant keeper of the Assyrian Department of the British Museum, assumes practically the same date for the Hammurabi dynasty. Dr. F. Thureau-Daugin of Paris, perhaps the most brilliant Assyriologist of the world to-day, sent me two weeks ago the advance sheets of an article to be published this month in the *Zeitschrift für Assyriologie*. In this article Dr. Thureau-Daugin has reached independently of my book, the same result in regard to the beginning of the Hammurabi dynasty, differing from me only in one year, which is after all no real difference, as the Babylonian year began about the 21st of March, and the Babylonian years 2234 and 2233 B. C., fell partly within the Julian year 2233 B. C. He has also contended for the partial contemporaneity of the Second dynasty both with the First and Third dynasties, practically on the same lines and dates which I have reached. The establishment of this date will be of far reaching consequence for the study of ancient history, and will be especially in the study of the Biblical patriarchs.

¹⁰ For the identification of *Makan* with Egypt, see Edward Meyer, *Die Israeliten und Ihre Nachbar-Stämme*, pp. 463-469.

tries. The Arameans may very well have lived in Mesopotamia many centuries before they were attacked by the Assyrians.

On the other hand, it can not be shown that Abram was an Aramean. The Bible connects Abram's genealogy with that of Terah and Arphachshad, *i.e.*, with the Babylonian races. It is true that in Deuteronomy 26:5 the worshippers are taught to say "*An Aramean ready to perish was my father, who went down to Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.*"

The reference here is, however, not to Abram, but to Jacob, and this patriarch is called an Aramean, not because of birth, but because he lived in Aram for a long period of his life.

Abram is nowhere called an Aramean. Furthermore, the civilization of the time of Abram, as depicted in the Book of Genesis, is not Aramaic, but Babylonian, and strictly speaking, that of the Hammurabi period. Even if the Bible had not made Abram a contemporary of Hammurabi, the internal evidence from the history of Abram would compel us to place Abram in this period. The story of Hagar and the birth of Ishmael is in perfect accord with the tenets of the Code of Hammurabi, but lacks parallels in the supposed Aramaic civilization of the seventeenth century, because we know as yet absolutely nothing about it.

Not only does the internal evidence in the history of Abram compel us to place Abram in the time of Hammurabi, but biblical chronology also assigns Abram to this period. This chronology is perfectly clear for the period antedating the building of Solomon's Temple. I do not mean to say that there are not difficult problems in the chronology of the Judges, but the chronology of the patriarchs is entirely independent of the Book of Judges. The patriarchal chronology is based on I. Kings 6:1 and Exodus 12:40, 41, and spans over and outside the whole period of Judges. The accuracy of the date depends then on the date of Solomon. Now, his death year has been placed by me at 932 B. C., and the possibility of error can here not be more than one year, and a possibility of such a small error is too slight to be reckoned as seriously impairing the earlier dates. I have accepted the biblical date of forty years of Solomon's reign, and the Temple would then have been built in 968 B. C. But supposing Solomon's reign was a few years shorter, say even ten years, it would only affect Abram's date ten years, which would still leave him a contemporary of Hammurabi. There is, however, no evidence to show that Solomon did not reign forty years, as the Bible states it, and his temple was, therefore, built in 968 B. C. + or - one year.

We come then to the dates given in I. Kings 6:1 and Exodus 12:40, 41, recording in the first case the interval between the Exodus and the building of Solomon's Temple, 480 years, and in the second case the interval between Jacob's migration to Egypt and the Exodus, 430 years. The objections to the trustworthiness of these dates rest on the assumption of the late dates of the documents giving these data. Admitting, for the present, that these books were compiled at a late date, their untrustworthiness is by no means established thereby. The compiler of the books of Kings refers again and again to the sources he has used, showing that in Jerusalem, as well as in other Oriental lands, the temple archives were filled with ancient documents. There is no *a priori* reason why these dates should not be exact. If these dates enable us to place the patriarchs in the periods where their history fits into the contemporary history of the ancient Orient, then the internal evidence supports these dates, and this is the case with the main portions of the history of Abram.

The supposition that a biblical personal name may represent a clan or tribe is not to be denied off-hand, but it does not follow, that if this is the case sometimes, it must be so always. It is true that the contemporary inscriptions have not yielded the name of Abram, but it should also be remembered that these inscriptions do not know of a clan or tribe of Abram. The royal inscriptions of Egypt, Babylonia, and Assyria, seldom mention, in the early periods, foreigners by name, but they abound with names of foreign lands, nations, and tribes. And still not once is a clan of Abram mentioned. We can understand how they could pass by the name of Abram, but it is inexplicable how the tribe of Abram could be omitted if it really existed. It will not suffice to argue that these ancient nations came not in contact with this little clan of Abram, because these inscriptions offer us several hundred local and gentile names in Palestine. If Abram was a clan, we must suppose that it lasted for some time. The Egyptians knew

about the land of Jacob, of Israel, of Joseph, but not of Abram. They mention his field,¹² but Abram appears here as an individual, not as a clan.

(To be Concluded.)

¹² Evidently the one in Macpelah, recorded by Sheshonk I. The question of "the Field of Abram" will be discussed in a subsequent essay.

CALIFORNIA HOUSE OF CHURCHWOMEN.

[Continued from Page 526.]

The routine business was enlivened by an address by Mrs. Stoney on her Impressions of the General Convention at Jamestown.

The House of Churchwomen was represented at the evening missionary meeting by Mrs. Lawver, who spoke for the Woman's Auxiliary; Miss Mary Hawley, on "The Relation of the Board of Missions of the House of Churchwomen to the Plan of Apportionment," and by Mrs. Boston, who recalled memories of the pioneer days of the Church in California, with which she has been identified from the beginning.

The report of the committee on Woman's Work in the Church, Home, and Society was given on Wednesday morning. After an earnest discussion a resolution was sent to the convention recommending the advisability of encouraging publication of the bans of matrimony. The convention returned word that the resolution was concurred in and endorsed by that body.

Miss Anna Hall read a report on "Church Charities and Institutions"; Miss Garber on the "Sewing Schools"; and Mrs. Mardon D. Wilson, on the "Lenten Noon-day Meetings for Working Women and Girls." The committee on Sunday School Work (Mrs. E. E. Osborn, chairman) made an excellent report and drew forth an animated discussion by the House. This committee has carried on a systematic work throughout the year, and has accomplished much in arousing Sunday school teachers and others to the necessity of special training for so important a work. Already institutes have been established in two counties, which are doing good work by bringing experienced educators on special lines to teach the teachers. Plans are being formulated to organize Institutes in other counties during this year.

The following communication was sent to the convention and endorsed by that body: "Impressed with the necessity of doing everything possible for the assistance of Sunday school workers, especially those not near enough to the centres of population to profit by the advantages to be enjoyed there, and anxious to promote a feeling of unity among all the teachers of the diocese, the House of Churchwoman has endorsed a plan for a diocesan conference of Sunday school teachers, to be held in San Francisco later in the year, and asks the cooperation of the convention both in sending teachers from schools outside of San Francisco and in awakening in the Church people both within and without the city an interest in its conference."

The luncheon for both Houses was served daily by the women of the city parishes, in the guild room of the Church; also a refreshing cup of tea at the close of the afternoon's session.

THEISTIC MORALITY AND THE PUBLIC SCHOOLS.

[Continued from Page 524.]

place, together with postage. Boxes specially made for carrying the books make the library wonderfully complete. They go first to the missionary districts of Eastern Oregon and Cuba, one library to each. After the books have been around they are returned to the Club, and new ones as published sent out. Then the first will be sent to other dioceses. The first libraries are just ready to be started on their travels.

The Rev. Appleton Grannis of Boston will begin work as rector of the Church of the Holy Apostles, New York, on Sunday, March 1st. Preachers at this Church during February will be the Rev. Melville K. Bailey of Grace Chapel, the Rev. Dr. John P. Peters of St. Michael's, and the Rev. Dr. George T. Dowling of St. James', Brooklyn.

On Washington's birthday, in the crypt of the Cathedral, there is to be a Brotherhood rally or convention for Juniors. Last year the rally was held in the diocese of Newark and about 400 attended. The sessions begin at 11 and continue until 4, with service in the crypt and conferences in Synod Hall.

The following members of the senior class of the General Theological Seminary have been appointed by the faculty as essayists at commencement in June: Stanley Brown-Serman, B.A., Columbia, diocese of New York; Charles Whitney Popham, M.A., St. Stephen's College, diocese of New York; George Ferrand Taylor, B.A., Hobart College, diocese of Michigan.

PROMISES OF BETTER DAYS TO COME.

BY THE REV. LOUIS TUCKER.

IT is a curious and most joyful fact that very few Christians depart from the truth intentionally or with knowledge. It is by the undue emphasis of some individual truth that neglect and practical negation of other individual truths is reached, and not by intentional or conscious denial of any portion of the whole body of truth once delivered to the saints. There is, of course, one formal, though not actual, exception to this general principle. The mediæval and modern additions made by the Church of Rome to the ancient body of sound doctrine are met, by other Christian bodies, with a flat denial: but this group of negations or "Protest" does not strictly class as an exception to the rule, since it concerns propositions which are by all parties admitted to be additions, though the party that made them holds them to be necessary and true additions to the original body of sound doctrine.

In regard to the faith once delivered to the saints, the faith of the undivided Church, the faith affirmed by the general councils and once held over all the Christian world, there is surprisingly little theoretical difference throughout Christendom. Amazing as are the vagaries of some Christian bodies, wild as are their departures from the norm, those vagaries and those departures have been mostly along the line of the undue affirmation of one truth or set of truths to the neglect and practical denial of others, and almost never along the line of the formal and explicit negation of that which is practically neglected and done away. It is as if the Catholic faith lay dormant in the most uncatholic formularies, suppressed but not killed, forgotten but not eradicated, and ready to spring up, as truth has always a habit of springing, at the first hint of favorable circumstances. Nay, more: it is as if nothing could hide a Catholic principle except another Catholic principle. However distorted and uncatholic the practical results, the vast majority of the theoretical positions held by our brethren who dissent from us are in themselves but undue assertions of some one Catholic principle; that is, of some one article of the faith and practice of the undivided Church. No man, surely, will accuse the Quakers of Catholicity. Yet no man will deny that the priesthood of the laity is a Catholic doctrine. Congregationalism is not Catholic. Yet the principle that each *kuriakè* is an entity, independent, having Christ as its head, is good Catholic teaching, which even so un-congregational a saying as "*Ubi episcopus ibi ecclesia*" contains by necessary implication. Each of these bodies has pushed to its utmost extreme a Catholic principle, neglecting the counterechecking Catholic principles. The result is anything but Catholic, yet is not alien as an organization built around a principle not found in the ancient undivided Church would be alien.

To come closer home, Presbyterianism and Catholicity are surely not congruous. Yet the Presbyterian affirmation that the head of each assembly was a presbyter-episcopus is good Catholic teaching and contains the implied or theoretical assertion that every Presbyterian minister is so still—surely an even more sweeping assertion of the necessity of episcopacy than our own, since it not only affirms a succession, through Bishops, from the beginning, but requires a Bishop in every parish instead of one in every diocese. Methodism would certainly be shocked if styled Catholic in any particular. Yet can any theory of ordination and Church government assert the necessity of the apostolic succession more strongly than does the Methodist? John Wesley, who was not a Bishop and who, faithful priest of the Church, was shocked at being treated as one, is their connecting link with the historic episcopate; and up to him and back from him the line goes unbroken to the beginning.

These are but special cases, examples given of a general rule for which scores of other examples might be instanced: the general rule that Catholic doctrine lies tacit in the theories of many most uncatholic Christian organizations. It is lost from their practice not so much by denial and extirpation as by concentration of mind on one portion to the distortion of that portion and to the forgetfulness of the rest. The great unifying principles of One Lord and one baptism have remained. That of one faith has been lost; yet not so far lost that the dissenting bodies of Christendom hold different faiths, however much they differ; but only that they hold different parts, imperfect portions, of the one true faith, the faith once delivered to the saints.

This granted—and in a certain sense and from a certain point of view it is indisputable, however subject to denial from other viewpoints and in other senses—there is a sense in which

the present situation of Christendom is a most hopeful one. For about a century Christendom has been at work among non-Christian nations, with a success minute enough when compared with our wishes, and yet, when compared with what the sub-apostolic Church did in the same time, a success absolutely amazing. Men who have roseate dreams of what sub-apostolic Christianity did will of course doubt this. Men who go to the records and read what was actually done will see that, as far as geographical distribution and quantity of converts goes, the last century surpasses the first. Is the quality of the converts comparable? Christendom does not know; but the roll of the martyrs of the first century is not longer than the roll of the martyrs of the last, and the blood of the martyrs is ever the seed of the Church.

But action and reaction are equal and contrary, and from the mission fields abroad has come a constant, steady pressure upon the religious organizations at home. The immense wisdom of our Lord's great sacerdotal prayer, the immense knowledge of human nature shown in it when He prayed that Christians might be one as He and the Father are one, and added, as one of the two reasons, "That mankind may know that Thou hast sent Me," is borne in upon Christendom at home by the bitter experience of Christians abroad. A new spirit is moving among all Christians, a drawing towards each other, a steady pressure towards reunion. It is the first contribution of modern Oriental to modern Occidental Christianity. It is to our everlasting glory that we, as a Church, first voiced it among men. It is to our temporary shame that we have not lived up to our proclamation and invitation.

Are we then to minimize our doctrine and practice for a vague and artificial reunion which cannot be practically obtained because it is useless to cry "Peace" where the peace is not, and which ought not to be obtained because it would be to betray our trust? The truths those others hold we hold also; but we hold them modified and counterchecked by mutual contact. That which has grown large to each of them because the counterbalancing truth has been neglected, is smaller to us because the counterbalancing truth is present and truths modify each other. We hold in trust no unique, no peculiar, no unheard-of doctrine, unknown to the rest of Christendom; but we do hold in trust the whole body of the faith as set forth by the general councils and held by the undivided Church, and we are trustees of the threefold ministry transmitted unbroken according to the ancient manner in which the undivided Church transmitted it. Are we to sacrifice these things? Surely not. Are we therefore to remain supine and do nothing, contribute nothing, toward the fulfilment of our Lord's great prayer? Again, surely not. So far as is humanly visible we are the one great hope for any practical reunion of Christendom, for we are the one body of Christians which combines the desire to hold the whole body of Apostolic doctrine, AND NOTHING ELSE, with the possession of an unbroken ministry, transmitted from the beginning by the methods used in the undivided Church. Incidentally, or rather, as a consequence of this, we are the only body in which all Protestant Christians can find their own teachings, combined with the teachings of all other Protestant Christians; and this not by any might nor power of our own; but because they have gone astray, not after falsehoods, but after individual doctrines of the Ancient Holy Undivided Church to the neglect of other like doctrines; while we have conserved them, striving to add nothing, to lose nothing, and to alter the emphasis of nothing.

Are we then at an *impasse*, where to advance is to betray our trust and to stand still is to oppose the great wave of Christian charity which our Lord has sent upon the earth? No, surely not. But we are to expand and vivify our conception of that which is Catholic, until the conception and realization fit the definition and we regard nothing as uncatholic which was a custom, principle or doctrine of the Ancient Holy Apostolic Universal Undivided Church. We have the definition already. We have not yet the realization, the concept which fits the definition. We use the word too often as a party cry, a sign of separation, holding that to be Catholic which was the custom of the Undivided Church and of mediæval times; and holding that to be uncatholic which was the custom of the Undivided Church but not of some of its mediæval divisions.

As a matter of fact, both are Catholic custom. Liturgical worship was a custom of the Undivided Church. So, in its place, was non-liturgical worship. Testimony in open meeting was a custom of the Undivided Church. So, in its place, was auricular confession. The use of the Eucharistic vestments was a custom of the Undivided Church. So, in its place, was the

wearing of every-day or citizens' dress by the celebrant. To our less, to our very great loss, we, even we ourselves, have by force of circumstances altered certain Catholic customs. We make our diocesans not Bishops of a single city, but men in charge of the area of half an ancient empire, and then wonder why they break under the strain. Our unit for business administration is not the city and its villages, paying all clergy out of the same treasury, but the separate parish with its separate treasury and its separate vestry calling its separate rector, and wondering why the evils of separation make themselves manifest in many ways. Our cathedral system will in time correct the latter error, our habit of dividing dioceses will correct the former: but both are departures from the ways of the Undivided Church quite as uncatholic as many for which we thunder at others.

An educating of ourselves, then, in the real meaning of Catholicity, as neither Ritualism nor Roman, but as the real customs and doctrine of the Ancient Undivided Church, is needed; and if it be thorough it will do away with the use of the word as the watchword of a party and a symbol of division, for all will find each other Catholics. An education in our doctrine and customs of our brethren who dissent from us is needed also. Their great leaders do not need it, any more than our great leaders need education in the customs and doctrine of those others; but the rank and file of their ministers are at least as hazy about our teachings as we are about theirs. A quiet talk, not for argument but for the purpose of gaining instruction from them, will show us that many of them interpret their own formularies in a way we did not understand before. Personal contact with their ministers is therefore a need, certainly for our own better instruction and probably for theirs. Ministers' associations may not be the best method for bringing this about. Some men find objections to them along some lines—perhaps justly. But social contact of some kind is really obligatory; and, somehow, the ministers of the denominations have a habit of proving courteous gentlemen and sincere Christians. Gentlemen not particularly well versed in Church history, it may be, and pathetically careless of Nicene theology; yet courteous men, having and showing, in face and life, a sincere love for Christ. However bizarre their theology, such are not aliens. Also, about their own particular doctrines, they know more than we do and can give us information worth having; and our doctrines, which they have mislearned from portions of our formularies, are weirdly misinterpreted by many of them. Social contact sets such matters straight.

We need not trouble ourselves about questions as to federation. The time has not yet come, and the first premature and ill-digested proposals will refuse themselves automatically. What we really need is to know each other. The great unifying principles of one Lord and one baptism, as has been said, have remained to Christendom. That of one faith has been broken, shattered, lost. Yet the fragments remain. If the doctrines and customs of all Christendom, so far as they are not confessedly mediæval or modern developments or additions, could be thrown together and a general average taken, the result would be almost precisely what we ourselves hold. This is not because of any special virtue or peculiarity in ourselves, but because we have preserved the ancient faith and the ancient form as a whole, while they hold each the ancient faith in part and the ancient form in part and the parts differ. "The Protestant Episcopal Church in the United States of America" may never be a basis for reunion: but the Ancient Church, Catholic, Orthodox, Holy, Apostolic, Undivided, is contained in the Protestant Episcopal Church and can re-expand from it like a plant from its bulb, like a flower from its seed, with our orders, the theology of the general councils, the evangelical zeal of the Methodists, the priesthood of the laity of the Congregationalists, Baptists, Quakers, the learning and dignity of the Presbyterians, the liberty of the Lutherans, and the Christian Charity which must come from our Lord, for it should be the contribution of all and is at present the property of none. And towards this the first step is, man by man, to know each other better.

ENVY is at best a cheap and cheapening affair. But perhaps it is never quite so inexcusable as when it is excited by the gifts of genuine affection. The man or woman who sees only with bitterness the outpouring of love upon one who has won and merited it, who would decry the genuineness of the love itself or question the worth or the propriety of its gifts, deserves not sympathy, but reprobation. In a general way, if people are unlovely, it is their own fault. A man who had a partnership telephone ordered it removed because, forsooth, he did not get as many calls as the other partner on the same line! He that would have friends must show himself friendly. Love's gifts go to those who are lovely.—*Christian Advocate*.

ACHSAH AND HER REQUEST.

BY GEORGE DOWNING SPARKS.

ONE of the glories of Jewish civilization is the fact that women have always held a high place in the esteem and estimation of the body politic. They were not looked upon as hopeless household drudges or pretty playthings for an idle hour's enjoyment. Sarah, Rebekah, Rachel, Miriam, Deborah, and Judith stand out against the background of Jewish story almost as clearly as Abraham, Isaac, Jacob, Moses, and Gideon. The daughters of Israel were not mere lay figures in the chronicles of their country. They often exerted a tremendous influence upon current affairs and shared with their husbands and sons in the glories and triumphs of Hebrew history.

The story of Achsah and her request is, I imagine, entirely unknown to the majority of Bible readers. It is not to be wondered at altogether that this should be so. The little incident in which she figures comes in the middle of a tiresome description of conquered kings and a still more wearisome account of the lands and cities allotted to each of the twelve tribes. It is really—this part of the Old Testament—nothing but an extended appendix to the regular history of the Chosen People.

It was at the close of Joshua's life. The great captain had finished his work. With a singleness of purpose which makes us think of the Puritans afterwards, he had hammered down and razed to the ground city after city, stronghold after stronghold. Wielding his glittering sword he had slaughtered or subdued every tribe which had opposed his victorious seizure of the country. His path of conquest was strewn with the dead bodies of men, women, and children. Victory after victory, massacre after massacre, had made Joshua's name a terror on both sides of the Jordan.

Among those who pressed forward for one of the coveted prizes was Caleb, the son of Jephuneh. We can see the old warrior—he was 85 years old—standing undismayed before Joshua and declaring:

"Thou knowest the thing that the Lord said unto Moses concerning me and thee in Kadesh-Barnea? Forty years old was I when Moses sent me to spy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever. And now behold the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses. Lo, this day I am fourscore and five years old, and yet I am as strong this day as I was in the days that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day."

Joshua is faithful to the promise of Moses and grants the old soldier the coveted land. There is a city, however, Kirjath-Sepher by name, which must be conquered before Caleb can enter into his prize. It stoutly resists all his efforts, and then—like a true Oriental that he is—he registers a vow to give his daughter, Achsah, in marriage to the chieftain who subdues the city. Out of his own family comes the victor. Othniel, his nephew, conquers the city and wins Achsah as the reward of his struggles. A short time after this she journeys to her future husband's house, seated on an ass and led thither by her father. Descending from her patient beast of burden—or from another account screaming lustily—she entreats her father in the following words:

"Give me a blessing, for thou hast given me a southland, give me also springs of water!"

The father is indulgent and bestows on her not only the upper but the nether springs as well.

With a little of the historical imagination we can picture the whole scene: the shy and timid bridegroom, afraid himself to ask for the coveted boon; the indulgent father; the keen-eyed, ambitious, and power-grasping bride. Achsah is a true daughter of Israel. She saw how essential the upper and lower springs were for the development of her property, and so, like the clear-sighted business woman that she was, she never rested until the coveted springs were in her possession.

IF WE would please God we must watch every stroke and touch upon the canvas of our lives; we may not think we can lay it on with a trowel and yet succeed. We ought to live as miniature painters work, for they watch every line and tint.—*Spurgeon*.

THE SCIENTIFIC SPIRIT IN RELIGION.

By W. E. GLANVILLE, PH.D.

THE scientific spirit is the spirit of humility, the spirit of truth, the spirit of open-mindedness, the spirit of reverence. Says Coleridge: "In wonder all philosophy begins; in wonder it ends." But the wonder at the beginning is the wonder of ignorance, the wonder of the babe "new to earth and sky"; and the wonder at the end is the wonder of knowledge—of knowledge in part.

Grand beyond expression is the vision of the universe which science has made possible. Well may the devout mind, contemplating the universe, exclaim with Kepler: "My God, I think Thy thoughts after Thee." The more our knowledge increases the greater grows our wonder at the vastness, the mystery, of the physical universe.

Of all students the scientist is the most ready to revise former conclusions on the presentation of testimony sufficient to warrant such revision. No theory is accounted absolutely beyond question until by repeated and extended testing and application it is conclusively proved to be the correct interpretation or expression of a law. The unexpected is never dismissed curtly as absurd or impossible because it does not fit into the scheme of things as already conceived. Place is made for it and diligent research attempts to account for it. Sometimes a satisfactory cause is found, sometimes not, and when not the scientist is content, without prejudice, to await further knowledge, holding with Tennyson, that

"Men in novel spheres of thought
Still seeking after truth, long sought,
Will find new things when I am not."

Hence the scientific spirit is one of humility, of truth, of open-mindedness, of reverence.

In religion the same spirit should prevail. To the discerning, the voice of religion should proclaim the infinity of God no less impressively than does the voice of science. It is in vain for man to attempt to belt the Infinite with his intellectual tape-measure. As in science there is wonder and mystery concerning the ultimate constitution of matter, the nature of life, and the exact mode of the origin of the universe, so also must our religion reach out and up into wonder and mystery. The human soul will never be satisfied with a religion that may be likened to a yard whose boundaries are sharply defined, whose dimensions and contents are perfectly known and understood. Our religion must tower about us like the monarch mountains reaching into the heavens, with their deep ravines, their solemn silences, their sublime snow-clad summits untrod and unexplored by men.

Admitting this, its bearing on the personality of our Lord is evident. To eliminate the extraordinary from His personality and reduce Him to the level of a man, however good and perfect, is an indication of that misguided intellectual zeal that considers it essential to evacuate anything and everything from religion which the human mind considers incredible. Such procedure is not an illustration of the scientific spirit but a denial of it and the substitution of intellectual conceit in its place. Scholarship is invaluable, of course, but let us beware of mistaking scholarship for omniscience. Religious truth is not to be finally tested at the bar of some merely intellectual standard. Religion is not Euclid. The basal truths of religion are not verifiable by an appeal to the methods of the calculus. Religion concerns man's whole being, moral and spiritual as well as intellectual and physical.

The most rigorous literary criticism has been unable to discount the general historical validity of the Gospels, in fact has surprisingly substantiated it. The trenchant critical analysis of recent years bears glorious testimony with fresh force and power to the historical trustworthiness of the records that declare the revelation of God in His Son. All naturalistic theories of the personality of our Lord have failed time and again and seem destined to fail in whatever form they may be presented. Intellectual difficulties concerning the birth of our Lord vanish once we recognize that we are here in the presence of a unique personality, "the *Only-Begotten* of the Father," therefore One whose entrance into the human life may not unreasonably be expected to be *sui generis*. The *Benedictus*, *Magnificat*, and *Nunc Dimittis*, canticles which are among the earliest hymns of the Church, cannot seriously be regarded as the pious outpouring of perfervid hallucinations. They bear clear testimony to an historical background. They celebrate a momentous event.

The growth of our Lord in His human nature, increasing

"in wisdom and stature and in favor with God and man," passing through the periods of childhood and youth, "yet without sin," morally perfect and flawless at every stage and unerringly true in intellectual perception and spiritual vision, reveals the maturing of a personality on the human plane no less divine than human. Such a personality was therefore fully qualified to teach with authority, to do the wonderful works which the Evangelists report He did, to offer the supreme sacrifice and to be the Divine Head of His Church. Hence His Church is a divine institution, the Kingdom of God, the mystical Body of Christ, in which "the Sacraments are the extension of the Incarnation," world-wide and age-long, and in which the generations of the children of men become "partakers of the divine nature."

As in the physical universe the scientific spirit comes within sight of the immeasurable grandeur of the works of God, so when directed to the personality of our Lord and the nature of His Church the same spirit is conscious of the immeasurable grandeur of the "new creation in Christ Jesus," through whom we have salvation, strength, consolation, confidence, and eternal life.

A CATHOLIC DEATH.

By E. C. W.

LATELY there occurred what may be a very usual thing to many Churchmen and a thing quite unknown to a large majority of the members of our Church—a death as the Catholic Church intended it to be. It is a revelation of what our religion might be to us if we were ready to take up the whole Catholic faith. It is a revelation of how the love of God intended to take away the sting of death from both the departing and those who are left to mourn. It ought to awaken in each of us a desire that when we come to die we may be comforted by a thoroughly Catholic preparation, a preparation which can only be obtained through a really Catholic faith and practice.

A young man had a severe attack of pneumonia. As soon as he was known to be seriously ill, the priest came to him. He was prepared, made his confession, and received absolution. Holy Unction was administered. He received the Body and Blood of his Lord. The Eucharist was offered each morning for him. Morning and Evening Prayer with the prayer for the sick was said daily. If any preparation for death is possible, this young man must have been thoroughly prepared; how much more thoroughly than by any non-Catholic or part Catholic preparation, who can tell? Such a preparation is what God intended each Christian to have. It is what the Church offers to every one of her children if they will only believe in her.

Nor did the Church Catholic part here with her son, for immediately after his death the Church Militant committed him to the Church Expectant and commended to the Church Triumphant by her prayers. She adds her Eucharists to the prayers of "the whole company of heaven" for the repose of his soul. Could anything be more comforting? Is the love of God shown any more plainly in the world than by the Catholic care for the dying and the dead? The Catholic Church Militant prepares him. The Catholic Church Expectant receives him. The Catholic Church Triumphant awaits him. The whole Catholic Church—Militant, Expectant, Triumphant—prays for him.

THE RICH golden sunset thrills the human heart as does no other phenomenon of nature. The broad reach of vision from a mountain peak may put the mind upon the great thoughts of God and eternity, but in the sunset man gets the sensations of a life of eternal bliss. No richer are the sensations that come in a study of a glorious sunset than those that arise with the contemplation of beautiful old age. The springing grass and bursting buds bring their joy, but the tinted woods, the ripened grain, the full harvests have a glory of which the spring gave only an intimation. The first and second decades of human life fill the world with laughter and song; but the seventh and eighth decades furnish the ripe fruit of human living. The life beyond the sixty years has done as much for the world and the human race as that of any score of years to which man is heir. The divinest things of life come to man after the struggles of mind, body, and spirit have ceased. The achievements of one's fiery ambition and consuming energies get their real interpretation and sacred application from those who catch glimpses of light from the whole and higher life. The world would lose its largest and best harvests if the human race had no life beyond the sixty years. The world's toilers may be said to occupy the time between the years twenty and sixty; but the world's savers are in the two other periods, when heaven brings its offering of hope and its crown of reward—Christian Advocate.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

HIS FIRST CLEANSING OF THE TEMPLE.

FOR SEXAGESIMA SUNDAY.

Catechism: Tenth Commandment. Text: Eccles. 5: 1.

Scripture: St. John 2: 13-25.

FIRST of all, our lesson brings out a decided contrast to the last one. The miracle at Cana had emphasized one aspect of Jesus' work—that of His helpfulness, and the fact that He comes to make life richer and better. There are other aspects of His work, one of which is brought out by the Cleansing of the Temple. He came to make men holy and to make life richer, it is true, but He also *demands that we be what we can be*. He comes to judge us. Disobedience and false religion will be judged and condemned by Him.

This is a very important truth. It receives especial emphasis by the fact that the cleansing of the Temple was one of the last, as it was one of the first, acts of our Lord during His earthly ministry (St. Matt. 21: 12-17; St. Mark 11: 15-19; St. Luke 19: 45-48).

The first and last aim in teaching this lesson should be to impress upon the pupils this truth: that when Jesus comes again, as He surely will, He will judge us and hold us to account for our service. That judgment will be according to the truth as it is in His sight. The traffic in the Temple had been permitted by the High Priest and those in authority over the Temple. They had been too weak in their government, and were perhaps unlawful profitters by the unholy practice. The Lord judges not according to the judgment of men. He asks His disciples to be holy and obedient to Him. It is not enough, then, that we keep the human laws, and keep out of jail.

When the Prophet Malachi had prophesied the coming of the Baptist to prepare the way before the Lord, he had immediately followed it by saying, "The Lord, whom ye seek, shall suddenly come to His temple—and He shall purify the sons of Levi—that they may offer unto the Lord an offering in righteousness" (Mal. 3: 1-3). Here we have the prophecy fulfilled. St. John the Baptist Himself had foretold this aspect of the Saviour's work. He declared that Jesus would separate the chaff from the wheat, burning the chaff and garnering the wheat (St. Matt. 3: 12).

Either bring to class with you a cut of the Temple or its ground plan. If unable to do this, be prepared to draw a rough outline yourself. The temple proper was only a small part of the Temple. The Temple included all the courts within the great Temple wall. Just inside the wall was a colonnade, Solomon's porch. The great court enclosed by this was the Court of the Gentiles, into which anyone might enter. Between this court and that of women, into which Hebrew women as well as men might enter, was "the middle wall of partition," beyond which a Gentile might not go on pain of death. The Court of Women led up to the Court of Hebrews, where only the men might enter. This surrounded the Court of the Priests, which was before the porch of the Temple proper, and contained the altar of burnt offerings and the laver. The sanctuary itself was divided into the Holy Place and the Holy of Holies, the former twice the length of the latter.

The selling of animals and the changing of the money was taking place in the Court of Gentiles. These animals were those needed for the sacrifices. The doves were for those too poor to buy other animals. The money changers provided the "Temple shekel" which coin was the only one accepted as the yearly tax of a half-shekel laid upon each person. They would also exchange for foreign coin Jewish money for those who wished to place offerings in one of the thirteen trumpets in the Court of Women provided for that purpose. The trade was not always honest, but whether honest or not, it was utterly out of place in this holy place set apart for the worship of God.

Jesus, when He now came to the Temple, was not slow in acting. Before beginning His ministry, He had been at the Temple many times. He knew the conditions there. He came for the very purpose which He fulfilled. The whip of cords was not used on the men. This is made clear by the R. V.

"He made a scourge of cords, and cast all out of the Temple, both the sheep and the oxen." The act itself, as well His words, was a claim to authority, and was a declaration of His messiahship. Notice His words, "My Father's house." Those hearts which were not hardened should have recognized in these words that He was the Messiah they had so long expected. They ought to have thought of the words of Malachi already mentioned. The disciples knew already that He was the Messiah. They were evidently surprised at the majesty of His presence and doubtless they were also terrified at His actions. It was this feeling that brought to their minds at the time, the words quoted from Ps. 69: 9.

His act and His words could not well pass unnoticed by the authorities of the Temple. Their guilty consciences would not let them defend the practice which He had condemned, but they demanded by what authority He acted. They evidently took it as a Messianic claim; they now asked Him to give a sign to prove His claim. His very act had been a sign; but He gives them another. It was clothed in words which they did not rightly understand. The sign He offered them had reference to His death and resurrection. These were the signs which are absolutely convincing. The Jews did all that they could to prevent its fulfilment but in spite of all they did, the sign came true (St. Matt. 27: 62-66).

The reference to the Temple in His words has a very interesting fulfilment. The Temple then before them was but a type and symbol of His own Body, the real dwelling place of God. The kingdom which Jesus founded is, in a very true sense, His own Body. We are joined to Him and so become the Temple of God. When Jesus' human body was put to death, the Jewish Temple ceased to be the dwelling place of God, as shown by the torn veil leaving exposed the inner sanctuary. But three days later when Jesus rose again from the dead, the new Temple was raised up: the Tabernacle of God's presence to men was restored and then perpetuated in the Church, which is Christ's body.

St. Paul reminds us that every one who receives the Holy Spirit is by that fact a Temple of God (I. Cor. 6: 19, 20). When Jesus came to the Temple, upon His entrance, He cast out that which defiled it. So He does with our hearts. It is by letting Him come in that the evil may be successfully cast out. We are not to deceive ourselves into thinking that we can first cleanse our hearts and make them ready to receive Him, and so keep putting off the receiving of Him. It is when He enters that the old selfish life is put to death, and the new life given a chance. That is why the receiving of the Holy Communion becomes such a great help toward the living a true Christian life. When we realize that He has come in, things which may have seemed right before stand revealed in their full sinfulness, and they become impossible for us.

Then too, we have here an insight into the mind of Christ as to what is due to places set apart unto God. It is certainly true that God is everywhere. But it is also true that He is pleased to have certain places set apart as sacred to His worship. Teach your pupils the need of reverence. Jesus would not suffer anyone to carry a vessel through the Temple. He drove out these men who were defiling the Temple courts. Dare we, in the face of this, talk of secular things in the Church? If children are not quiet in Church, they disturb those who wish to worship God. They interfere with the proper use of the Church just as those traders did whom Jesus drove out of the Temple. God loves to have us worship Him, but it is not true worship unless it is sincere.

WORKERS, STRIKERS, AND JERKERS.

THERE is a minister down South who once observed that he had in his flock three kinds of members, workers, strikers, and jerkers. His classification holds good in the North, East, and West also. 1. The *workers* who can always be depended upon, whose constancy is unwavering and fidelity unimpaired. 2. The *strikers*, who must be nursed, coddled and flattered else they will quit and either sulk or seek a fold where they will be "appreciated." 3. The *jerkers*, too, are at all points of the compass. They take hold of the work of the Church as with the grip of a cable-car, but they do not get beyond a few blocks until they want to let go again. Now these jerky Church members are sometimes amusing, and sometimes decidedly trying. They are willing to take hold but have no gift of continuance. They get their hands on the plow but take their eyes very soon off the field to be cultivated. They are an exasperating lot who seem to think that the Lord's work can be done by jerks, whereas a steady pull, and a strong will, and a pull all together is the true way in which to make the interests of the Church go forward.—*Exchange.*

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 REV. JOHN TALBOT A NON-JUROR BISHOP.

To the Editor of *The Living Church*:

ON the interesting question of the consecration to the Episcopate of the Rev. John Talbot, the Rev. Dr. George Morgan Hills, in his valuable *History of the Church in Burlington*, brought together a convincing mass of evidence that Talbot was a Bishop. In *The Literary Diary of Ezra Stiles*, edited under the authority of the Corporation of Yale University, by Franklin Bowditch Dexter, M.A. (1901), occurs the following entry:

"Rev. Mr. Talbot, missionary at Burlington, died there about 1725. He was a Bishop of the Non-Jurors. Rev. Mr. Vaughan of Elizabethtown told Mr. Dickinson of Norwalk that he found his Letters of Consecration among Mr. Talbot's papers."—*Vol. III.*, p. 173.

I do not remember to have seen this statement in regard to Talbot, in any account of him heretofore published.

GEORGE McCLELLAN FISKE.

Providence, R. I., February 4, 1908.

NEGRO LAND OWNERSHIP: A CORRECTION.

To the Editor of *The Living Church*:

MAY I ask the courtesy of space in your columns for the correction of a serious misstatement in the report of my address before the Church Club of Chicago? I am quoted as saying that the negroes own the land on which two-fifths of the nation's cotton crop is raised. What I really said was that the negroes own two-fifths of the cotton crop, which statement is taken from the government report of 1900. The owning of the cotton is an altogether different matter from the owning of the land on which the cotton is raised. As is well known, the negroes are very largely tenant farmers, and what is meant by the statement that the negroes raise three-fifths of all the cotton and own two-fifths of it is that negro labor is concerned in the raising of three-fifths and that two-fifths is sold in the name of negro farmers. But as yet a large proportion of the negro farmers are tenant farmers and do not own the lands which they cultivate.

Faithfully yours,

SAMUEL H. BISHOP.

A SUGGESTION TO THE CLERGY.

To the Editor of *The Living Church*:

IN looking forward to the multiplied activities during Lent, I would like to offer a little suggestion to those of the clergy whose parishes are represented in the so-called Normal Mission Study Classes. It would be a most excellent and helpful thing if they could find time to acquaint themselves, through their delegates, with the names and nature of the books studied, the topics offered for discussion, and the general drift of the class. In this way a few words of explanation or correction might be given in time to emphasize some truth which was in danger of being overlooked. In every mission study class subjects come up which require accurate knowledge and a thorough grounding in the fundamentals of the faith, and even with the best intentions in the world the average leader may herself become confused or quite unconsciously confuse others. The practical interest of the clergy represented would go far to prevent the misuse of what is in itself a very good and profitable opportunity.

ELSIE W. EDWARDS.

"TWENTIETH CENTURY NEW TESTAMENT"

To the Editor of *The Living Church*:

MAY I be permitted to call attention to a recent work which may be helpful and interesting? It is *The Twentieth Century New Testament*, published by the Fleming H. Revell Co., New York. This is the work of twenty scholars, represent-

ing various Christian communions, and is a translation into modern English made from the original Greek.

Professor Alexander, who is professor of New Testament Greek in Vanderbilt University, says: "I have thanked God many times that at last the readers of the New Testament were to have it in a form so faithful, for the most part, to the original, so correct in its renderings, and done into such clear English of our day, as to put the English reader almost on the level of the Greek scholar." I suppose many of these scholars represented the modern Protestant denominations, and yet, strange to say, in the main it strongly supports the Catholic position of the Church.

In Rom. 15: 16: "That I should be a minister of Christ Jesus to go to the Gentiles—that I should act as a priest of God's Good News, so that the offering up of the Gentiles may be an acceptable sacrifice, consecrated by the Holy Spirit."

Again, in Titus 3: 5: "He saved us by that Washing which was a New Birth to us, and by the renewing power of the Holy Spirit."

In Heb. 13: 10: "We are not without an Altar; but it is one at which those who still worship in the Tabernacle have no right to eat."

Verse 15 speaks of offering a sacrifice.

Heb. 7: 12: "With the change of the priesthood a change of the Law became a necessity."

Heb. 7: 28: "The Law appoints as High Priests men who are liable to infirmity; but the words of God's oath, which was later than the Law, name the Son as, for all time, the perfect Priest."

I. Peter 3: 19: "And it was then that he went and preached to the imprisoned spirits, who once were disobedient, at the time when God patiently waited, in the days of Noah, while the ark was being prepared."

I. Peter 4: 5-6: "But they will have to answer for their conduct to Him who is ready to judge both the living and the dead. For that is why the Good News was told to the dead also—that after they have been judged in the body, as men are judged, they might live in the spirit, as God lives."

I. John 5: 16: "If any one sees his brother committing some sin that is not a deadly sin, he will ask, and so be the means of giving life to him—to any whose sin is not deadly. There is such a thing as deadly sin, about that I do not say that a man should pray."

II. Tim. 4: 3: "For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and in their itching for novelty, procure themselves a crowd of teachers. They will turn a deaf ear to the truth, and give their attention to legends instead."

I think the Epistles to the Romans and Hebrews in this translation are especially helpful. The work can be obtained for \$1.00 up.

HOWARD G. ENGLAND.

Washington, D. C., February 5, 1908.

To say that "opening the pulpit" distinguishes between the prophetic and priestly functions of the ministry implies that until now we have confused them. The Church has always asserted that her clergy hold not merely these two offices, but the pastoral and administrative office as well. A hasty reading of the Ordinal shows this quite plainly. Our Lord distinguished between the two first named offices when He ordained and sent out His Apostles.

By admitting sectarian ministers to our pulpits, it is asserted, we will learn new truths from them. There are no truths of religion that the Church does not know and teach. "The Faith" was once for all delivered to the saints in its completeness, and nothing can be added to it. There may be new *views* of truth, but no new truths unless we are ready to accept the Roman doctrine of Development, or the Mohammedan or Mormon theory of fresh revelations direct from God. If new truths were discoverable by human effort the Bible and the Church have been wrong through all the Christian centuries, and God is making it harder to be saved than He made it five hundred years ago, by putting an additional strain upon faith. The Church is not *seeking* truth; she *possesses* it. There is much more to be said upon this point, but want of space forbids. I will only add this question: Who is more likely to know and understand Christian truth in its symmetry, the man who has been trained in Catholic Theology, examined and ordained, or the man who, reared in a denomination separated from the Church because of its partial reception of truth, and who has, by study under imperfect guidance, evolved views that may or may not be correct?

To assert that opening the pulpit "is a step toward Unity" is not true. Indeed the contrary would surely follow. To say to a sectarian minister, "You are invited to go into the pulpit and preach, but you must not go near the altar," would kindle into a flame the dullest spark of manhood he might have within him. If the canon should be interpreted to mean an "open pulpit," and should it be operated in that manner, it would prove the worst obstacle in the way of unity that has yet been encountered, and would undo all that we have been laboring for to bring the denominations and ourselves nearer together. It has seemed that the dawn was breaking at last, but the amendment to Canon 19 has brought back the dark clouds.—*Rev. H. H. Oberly, D.D.*

LETHE.

There is a sorrow in all memory,
 For it must be
 Regret for joy or shadow of old pain,
 And Grecian fables old,
 'Taught this, and told
 How unto Lethe's river none attain.
 Ashore no perfect peace
 Have men, nor cease
 Worn souls their memories nor strive to live:
 Afloat each storm-day's strife
 Brings in glad life,
 That peace of utter toll the sea can give.
 The river Lethe round all lands lies free,
 For all who know that it is called—"The sea."

L. TUCKER.

THE DEAD CHURCH.

A TRAVELLER arrived in a mountain village, and on alighting from the train, noticed in the main street of the town a small, steepled edifice painted the usual white and furnished with green blinds. The windows were all closely shuttered, the outer door was locked, and further protected by two stout cleats securely nailed. A look of disrepair hung about the place. The walk leading to the steps was grass-grown, and the porch had sagged away from its supports.

The aspect of the edifice was sad and discouraging, though the town wore an air of prosperity. This seemed the only decayed, unthrifty spot within its bounds. The stranger accosted a citizen and said, "What is the matter with that church? What germ or microbe has preyed upon its vitals, and brought it to its present state?"

"It wasn't a germ," the man answered literally: "it was a church fight, in fact, several, and now they talk of selling the building to the Catholics or for an engine house.

"Can you tell me the sad tale, sir, the story of a dead church? Should it not have an epitaph as long as that usually bestowed upon a church member when he goes to his grave?"

"It began with the choir," the other answered. "There was a fuss about the music."

"There so often is a fuss about the music," murmured the listener.

"The organist and singers pulled different ways. Some of them resigned, but it did not seem to do any good. Then the trouble extended to the Sunday school and prayer meeting. One night the parson, who was a devout man, was found praying all alone. The people had stolen out and left him there on his knees. When he preached against the evils of dissension, both sides thought he was aiming at them. They did not wish to be told that they must forgive their enemies and love their neighbors. Under the circumstances it seemed an insult with personal application.

"One-half would not go to the Communion service, and finally it was abandoned, nor would they speak to the other side. Even families and near kindred were divided in sentiment, and coldness ensued. The half that finally seceded did not join any other congregation. They quit church-going altogether, and spent their Sundays in bicycling and buggy-riding. The other half tried to struggle along for a time, mainly on the money furnished by a missionary society. But the life had gone out of the church through discouragement. The minister had a call to another place, which he accepted. One or two young men, just out of the theological seminary, tried in vain to revive interest, and at last two old deaf ladies, sisters, who boasted that they had not missed a service in forty years, were all that remained. Then it was thought best to board up the front door, and leave the building to go to destruction, if needs it must. The mortgage upon it will soon be foreclosed. Several people are hoping to secure it for business purposes; but, as I said before, the Catholics have an eye on it, and, as you see, it is about the nicest site in town."

This sad tale is the story of an extreme case, perhaps, illustrative of the fact that vindictive passions may be raised in church quarrels as readily as in other things. But the dead church does not always die from such trivial causes. Churches are subject to a great variety of complaints, even when they have passed the stage of youthful diseases. Some are as hard to trace as obscure psychological causes, but others are obvious enough. Shirking is one of these—the desire to get all the benefits in the way of church entertainments, concerts, and festivals, and to evade all the duties—to pluck the plums from the church pudding without helping at the mixing.

Lack of money may be named as perhaps a main cause of

demise. But probably lack of money never killed a church where the interest was fervent and well sustained, and love of the church and its services united the people into a compact body. It is wonderful how much money can be raised in a poor community by the determined efforts of even a few people; how joyfully sacrifices will be made and hardships borne. The church that has passed through these phases of suffering and privation is often peculiarly dear to its members. It is thus that the soul of the church is evolved, that the society is welded into a compact mass with one heart and one mind. Unity of spirit is worth more than eloquence, or fine music, or a grand church edifice, or all external advantages combined. To linger out a feeble existence without the enthusiasm or the bond of brotherly love is almost as regrettable as a church death. We often hear it said of a society lingering on the verge of extinction: "We need something to stir us up." And in what shall the stirring up consist, to circumvent stagnation? Some bold truth-speaking, the awakening of some vital current that shall make the heart burn and glow, the awakening of the sense of human brotherhood—that alone can form a family or a church. To sit in chilly isolation in a stuffed pew, and listen to a sermon more or less well iced, is not enough. The dead church is sure to result, whether the simulacrum of a church exists or not.

But if a church is vital in all its parts you cannot kill it by inanition, or dry rot, or selfish isolation. You can only kill it by razing the house and destroying the congregation. What is it that kills a church? The absence of love, charity, forbearance, long-suffering—is it not the same thing that blights a soul, and renders it barren?—*Christian Register*.

DANNY.

BY ERIE WATERS.

ON a morning ramble, one hesitates before paying a call. The average housekeeper has no time to waste in idleness. Mrs. Perkins is an exception. During the summer her sitting room is the veranda. Semi-invalidism keeps her from active work.

"Good morning!" she called out. "Come up here."

Gladly I sank into a chair beside her, certain of entertainment.

"Your street is well named 'Pleasant Place,'" I ventured, resting my eyes on velvety grass, beautiful vines and flowers.

"Yes, it certainly is; but I want to tell you" (hurrying her words, and holding on to them as though I would grab them), "it was not always pleasant. No, indeed! Mind you, Mary, a little street like this contains all the elements of life—first-class feuds, and peace-making; of envy and jealousy, too. It was an ugly street when first we came here; the grass was a sight to behold—uncut, weedy, untidy. The trees had not reached their present beauty, and I want to tell you, if it is beautiful now, it is all along of Danny. Little Danny is my next-door neighbor; lame, too, like myself, yet the work he does would shame a strong man.

"When they moved in, their grass was in a deplorable condition—choked with dandelions. Danny set to work bravely, mowing, clipping, edging borders, and fighting the dandelions. In a twinkling imitation began. For—I want to tell you—'actions speak louder than words.' Every man, woman, and child set to gardening. 'The Shirt-Sleeve Brigade,' someone calls it, when the men come home and the sound of the mower is heard in the land.

"But I must get back to Danny and the dandelions. Everyone fought them, but a vacant lot grew such a harvest that every time they 'yanked out' one, a dozen seeds were wafted over to sink into the soft earth. But Danny outwitted them at last by sowing the seed of the small, white Dutch clover every time he killed a weed. It seems that the clover has an antipathy to the weed, and its spreading, strong nature eventually exterminates the enemy.

"That was two years ago. Now you can scarcely find a dandelion in the street. Imitation is a mighty force. Everyone did as Danny did. And there is a moral to it. Mark my word's, Mary—a lesson for us, too. We say to the children, 'Don't do that. Don't read that book'—but when we take away something, do we give something in return: some joy, some work, some religion? In other words, do we plant clover?

"Danny is a missionary in many ways. He has stopped the boys at many a mad prank. 'Tick-tac' and bell-ringing are no longer a nuisance. He has formed a club for work and

amusement. Ah! but some of the pranks were comical." Mrs. Perkins shook with laughter, wiped her eyes, and went on again with her favorite phrase:

"I want to tell you a little of the unpleasantness of 'Pleasant Place.' Mrs. Jones had the finest geraniums, the tallest cannas, the loveliest ramblers. Mrs. Brown was wild with jealousy. It did not make her happy to feast her eyes on beauty not her own. Many a morning Mrs. Jones found her prettiest plants broken, her best blossoms gone. It was a mystery. But Danny found it out. Nobody knew what he did, but he interviewed the culprit. It never happened again.

"Now we have a generous rivalry: we make our places pretty, and each tries to plant something different. The effect is really artistic. We have our jokes, too. One year my tulips refused to bloom. I looked out one morning to find my border gay with blossoms, the passers-by casting admiring glances. My brave Danny had carefully arranged artificial tulips.

"Ah! Mary, sitting quietly here, I see much to make me hopeful for human goodness. I think how beautiful a hobby this city gardening is. How many a man, busy all day in an office, comes home, gets close down to nature (yea, on his knees), to wholesome, happy work, beautifying his own little plot, making it neat; filling his mind, too, with pleasant thoughts; sharing the pleasure with wife and children, satisfied with recreation at home—planting clover.

"Dear me! must you be going? How my tongue does rattle. Come back soon to Pleasant Place."

THE MINISTER: A TRUE STORY.

THE minister was not a missionary, nor the rector of one of the rural parishes whose stipends of \$600 per year point the moral of the ineffectual appeals of Bishops and editors of Church papers for justice to the clergy. Where he resided, men addressed their business letters, "Messrs. Smith & Sons, City," with the street number duly recorded for the guidance of the letter carrier. And the parish stood well up on the list of better places in the diocese. Therein was a special "rut" of its own kind, where ruts were plenty. For the position of rector carried with it certain unsalaried responsibilities, and the practical oversight of a large dependent field of missions and weak parishes. In all this there was nothing obligatory except a sensitive conscience. Yet seldom a week passed which did not bring requests for service from unshepherded people. And seldom, indeed, was the remuneration, if any, equal to the expense involved.

The salary was almost equal to that of a locomotive fireman. But, of course, it was not equal in its face value to the rector. It involved living in a house which was notoriously hard to heat, in a climate where winter sat so persistently in the lap of spring that only the Fourth of July could oust him. The social obligations were heavy; the demand for books and literature to keep abreast of the times insistent. By immemorial custom the rector was responsible for many expenses which properly belonged to the parish treasurer, and the central location of the city involved constant demands for hospitality. A conservative estimate would place the expense of these things at about one-fourth of the nominal salary—not counting the fuel item. So the Church gave the salary with one hand and took back a quarter of it with the other. The railroad did not use its firemen in that way. The demand for charity was as incessant as begging is everywhere, only the beggars felt confident from the value of the church property that here was a victim worthy of their arts.

The salary of this parish was fixed in 1861, or thereabout, and had never been cut down, though it was generally more or less in arrears. The rector in this case borrowed when he could at 6 per cent., and waited. Since the salary was fixed the parish had trebled in numbers and the city had multiplied its visible wealth by four. The work in the sixties required about half a good man's time. Now it demanded an assistant, if such a thing could be dreamed of. The vestry had several times in regular meeting resolved "that the present salary was \$300 short of a living income," but, having confessed it, what more was to be said?

Now this \$300 was not based upon the luxuries, or even comforts, but the necessities of life, and it represented an actual deficit in most seasons. As these deficits accumulated they swiftly ate up some little legacies on which the rector relied for the education of his children. Then they called for

loans upon his life insurance, and finally rolled up into floating debts. They drove him to using up valuable time in experiments with wet ashes for coal, in saving the cost of a charwoman and the tinker about the house, in ill-paid articles for the magazines, in teaching and tutoring. They took the hopefulness out of his heart and the elasticity from his step. All the illnesses he endured were translatable into "unpaid bills," though the doctor said "nervous prostration," and recommended sending the family to a summer hotel and taking a sea voyage!

If the rector had not been conscious of ability to do better things it probably would have been better for his health.

But the unkindest cut of all came in the knowledge that he had often been mentioned for better positions; but the fact that he was financially embarrassed proved to the satisfaction of those who were making their quiet enquiries that he was not a good financier, also his health was not the best!

We have said that his hopefulness diminished as time went on. But in truth his chief enemy had been hopefulness in the past, for it led him to do his duty, believing that it would be recognized before the family entirely outgrew the possibility of living where he was. It led him to believe that the obvious growth of the city and parish would at length lead the people to see the shameful inadequacy of the stipend they were paying. It led him to reject the idea of going into secular business until it was too late.

Sometimes people ask him if his sons are studying for the ministry. He smiles rather sadly and replies that "if they choose to do so they will have his blessing, and his *unfeigned admiration*, for they will go with their eyes open, as his were not, to the meaning of the minister's position in this twentieth century. But they are apprenticed to various trades, where some day their natural ability will win them the recognition denied to their father.

UNDERSTOOD BY THEIR FAITH.

By C. H. WETHERBE.

THERE a great many things which can be understood by human beings only by means of their faith. Human reason is baffled when it undertakes to give a satisfactory account of the existence of certain things in the material world; nor can it understand how a good many physical structures came to have form, features, and functions which they do possess. They must be accepted as facts by the simplicity of one's faith. And so it is in reference to all matters of a spiritual character, many of which cannot be understood by man by the exercise of his reasoning powers. They lie outside of the sphere of metaphysical philosophizing. Reason cannot understand how it is that a human spirit can depart from the body at the time of death, while the person is fatally suffocating under a quantity of dirt. Such a fact is understood by faith, and not by reason.

There is much significance in the following words from the Epistle to the Hebrews: "By faith we understand that the worlds have been framed by the word of God." The fact of such a creation cannot be understood by human reason, nor did God ever intend that it should be; it belongs to the sphere of unquestioning faith. And this is true of all of those records in the Bible which tell of the marvellous works of an Almighty God, but which are rejected by those who are ruled by reason, and not by true and pure faith. He who by faith recognizes God as a being of infinite wisdom and limitless power, gladly understands that it was easily possible for Him to have done the unique and extraordinary works which the Bible says that He performed.

What is needed by us is a degree of faith which so understands God as to believe that there is nothing too great or too hard for Him to do. A right understanding of God will lead one to readily believe as true the very things which natural reason declares to be impossibilities, and therefore that they never occurred. True faith glorifies God for His wonderful works.

A CORNISH layman writes in reference to the proposition to present the Bishop of Truro with a motor: "If our Bishop wanted a motor car, no doubt he could afford one himself. No; commence on the other end of the line first, by presenting each of our badly-paid curates, if not with a motor, at least with a bicycle apiece, and save his boots. There are about eighty curates in Cornwall, so the problem would look like this: Eighty bicycles equal one motor car; therefore, eighty grateful curates equal one grateful Bishop."—*Southern Churchman*.

Church Calendar.



Feb. 16—Septuagesima.
 " 23—Sexagesima.
 " 24—Monday. St. Matthias.

CALENDAR OF COMING EVENTS.

Feb. 19—Conv., Delaware, election of Bishop.

Personal Mention.

THE REV. WILLIAM B. ALLEN, the former rector of Grace Church, Sheffield, Ala., has accepted the rectorship of the Church of the Holy Comforter, Gadsden, Ala.

THE ADDRESS OF THE REV. R. M. W. BLACK is 698 St. Paul's Avenue, Memphis, Tenn.

THE REV. JOHN S. BUNTING, rector of Christ Church, Christiana Hundred, Delaware, has accepted a call to Christ Church, Macon, diocese of Atlanta, and will commence his duties there on March 17th.

THE REV. ROBERT H. FAIRBAIRN of Port Burrell, Ontario, has been appointed to the charge of Grace Church, Ashtabula, and St. Paul's Church, Conneaut, in the diocese of Ohio, succeeding the Rev. N. D. Bigelow. He will begin his work at these points on March 1st.

THE REV. HERBERT H. FOX has declined his election to Trinity Church, Hoboken, N. J.

THE REV. ANDREW GRAY, D.D., rural Dean and vicar of Mattoon, Ill., has been appointed by the Bishop and the Executive committee of the "Bishop Seymour Memorial Endowment Fund," field agent for the fund, with headquarters in Springfield. Communications for him should be addressed to 131 So. Second St., Springfield, Ill.

BISHOP HARE has asked the chairman of the House of Bishops to excuse him from the committee on Providing an Office for the Anointing of the Sick.

THE REV. DR. J. HARTLEY, formerly rector of the Church of the Good Shepherd, Lake Charles, La., has been installed Dean of Trinity Cathedral, Little Rock, Ark.

THE REV. RAYMOND C. KNOX, curate of All Souls' Church, New York City, has accepted the appointment of chaplain of Columbia University and will commence his duties on July 1st.

THE REV. E. PORTER LITTLE has resigned as rector of Trinity Church, Hannibal, Mo., after thirteen years of service.

THE REV. JOSEPH McCONNELL, formerly rector of St. Andrew's Church, Los Angeles, now has charge of St. Paul's Church, Pomona, Cal.

THE REV. GILBERT A. OTTMANN of Lincoln, Neb., has been appointed as rector of St. Paul's Church, Newport, Ark.

THE REV. WM. WALTER SMITH, M.D., has been asked by the Sunday School Federation to become its educational secretary, and, giving up the positions of general secretary of the Federation and secretary of the New York Sunday School Commission and Association, to devote his entire time to the interests of the Federation in training teachers throughout the country. He has not yet accepted, but is considering the election.

THE BISHOP of West Texas has appointed the Rev. JAMES B. SNOWBALL to the charge of Grace mission, Llano, and St. Luke's, San Saba. Mr. Snowball should be addressed at Llano.

THE REV. C. O. TILLOTSON, after a rectorship of over twenty-five years, has resigned Calvary parish, Santa Cruz, Cal., and has, at the request of Bishop Nichols, undertaken the oversight of a number of missions in the Salinas Valley. His address is Paso Robles, San Luis Obispo County, Cal.

ORDINATIONS.

PRIESTS.

KANSAS.—THE REV. HARRY GWINNE-SMITH was ordained to the priesthood by the Bishop of Kansas in Grace Church, Washington, Kan., on the feast of the Purification. The Rev. P. Burton Peabody, D.D., preached the sermon and presented the candidate.

DIED.

LOCKWOOD.—FRANCES MARIA LOCKWOOD (mother-in-law of the Rev. George N. Mead of 253 West Sixty-ninth Street, New York City) died of pneumonia, at the Episcopal Hospital, Philadelphia, "in communion with the Catholic Church," January 18, 1908, at the age of 93. Interment January 21st in Hoboken Cemetery, New Jersey.

Of your charity, please pray for the repose of her soul. *R. I. P.*

McCULLEN.—Died at Long Branch, N. J., on January 17th, JAMES McCULLEN, JR., sub-prior of the Society of St. Charles, King and Martyr, of England.

Grant him, O Lord, eternal rest!

SCOTT.—Entered into rest, in the communion of the Catholic Church, January 13th, 1908, WILLIAM NOEL SCOTT of Chicago, in his 84th year, son of the late Daniel Scott of Waterbury, Conn.

"Make them to numbered with Thy saints in glory everlasting."

SMITH.—Suddenly, February 3d, 1908, HARMET LEWIS, wife of the Rev. Charles H. Smith, rector of St. James' Church, Buffalo, N. Y., and daughter of the late Dr. George E. Hayes.

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, Wisconsin.

WANTED.

POSITIONS OFFERED.

SCHOLARSHIPS—Several scholarships at Nashotah House to men proficient in instrumental or vocal music will be given next year. Apply to THE DEAN, at Nashotah, Wis.

AN UNMARRIED PRIEST wanted, not over 40, to share work in a small but growing Catholic parish in Southern California, at a salary of \$600. For particulars, address, THE AMERICAN CATHOLIC, San Diego, Cal., and state experience.

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CLERGYMAN wants supply work or chaplaincy in school. K., LIVING CHURCH, Milwaukee.

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FOR SALE.—Kimball Pipe Organ in excellent condition. Electric motor. For particulars see W. N. S., 406, 100 State Street, Chicago.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

ILLUMINATING AND MISSAL PAINTING. Orders taken for Ecclesiastical work, addresses, quotations, etc. Moderate prices. Limited number of pupils taken in New York Studio. Miss E. L. SHEA, P. O. Box 35, Elizabeth, N. J.

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ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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CHURCHES LOOKING FOR RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS, please write for prompt supply to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York—Offices of the CLERICAL REGISTRY and CHOIR EXCHANGE. Testimonials (on application) of trustworthiness and eligibility. For Clergy, salaries \$500 up; for Organists, \$300 up.

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WAFER BREAD for Holy Communion, round and square. Circular on application. Address: St. MARGARET'S HOME, 17 Louisburg Sq., Boston, Mass.

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MISCELLANEOUS.

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INFANT BAPTISM—38 pages, by Rev. F. W. Poland. Springfield *Churchman* says: "Convincing argument, and states logical results of denying same." REV. F. W. POLAND, Granite City, Ill.

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APPEALS.

URGENT NEED AT MINA, NEV.

We need a church in Mina, Nevada. There is none of any communion there. We have lots, but will forfeit them if we do not build within ninety days. Will not the readers of THE LIVING CHURCH send from one dollar upward, to start this building? A railroad junction; a permanent town. We have right of way, help us keep it. Address: VEN. A. LESTER HAZLETT, Archdeacon of W. Nevada, Virginia City, Nev.

WASHINGTON'S BIRTHDAY.

Has your Sunday school any part in the Children's Thank Offering of Three Cents per scholar for the Washington Memorial Chapel, Valley Forge? Sexagesima Sunday will be an appropriate time for the offering. For information apply to the Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa.

NOTICES.

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Further particulars will be found in Leaflet No. 912. Send for it.

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GEORGE C. THOMAS, Treasurer.

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

QUINQUAGESIMA REMINDER.

The Church asks all clergy and congregations to contribute annually to the National and Official Fund for the Pension and Relief of the old and disabled clergy and their widows and orphans.

Many a clergyman in sending a small offering writes: "I wish it were more." A few words tenderly and frankly spoken from the Chancel; a judicious distribution of printed matter and envelopes might make it more. Send for printed matter.

Facts of the most painfully interesting nature are constantly coming under the notice of the trustees of the fund; facts which speak in simple but eloquent language, telling the sad story of disease, privation, poverty, and helplessness. Could some of these pictures from real life be spread before a congregation, many eyes would be in tears, many hearts would be moved with deepest emotion.

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, Assistant Treas.
The Church House, Philadelphia.



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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 purchase are offered.

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Our Information Bureau would be pleased to be of service to you.

FOR QUINQUAGESIMA.

A Leaflet for distribution the Sunday before Ash Wednesday. Price, 50 cts. per hundred. A list of "booklets" for Lent and other seasons, mailed on application. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

THE H. W. GRAY CO. New York.

The Appreciation of Music. A Course of Study for Schools, Colleges, and General Readers. By Thomas Whitney Surette and Daniel Gregory Mason. Price, \$1.50. The Musical Illustrations are published in a supplementary volume, price, \$1.00.

Supplement of Musical Examples for Use with The Appreciation of Music. By Thomas Whitney Surette and Daniel Gregory Mason.

LONGMANS, GREEN & CO. New York.

The Mind of Christ Jesus in the Church of the Living God. A Charge by the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. Price, 50 cents net.

What Think Ye of Christ? Whose Son Is He? Studies in the Character of Christ. An Argument for the Truth of Christianity. By Charles Henry Robinson, M.A., Hon. Canon of Ripon and Editorial Secretary of the S. P. G. New Impression.

E. P. DUTTON & CO. New York.

Bachelor Betty. By Winifred James. Price, \$1.00.

The History of Aythan Waring. By Violet Jacob (Mrs. Arthur Jacob). Price, \$1.25 net.

CHARLES SCRIBNER'S SONS. New York.

International Theological Library. *Canon and Text of the New Testament.* By Caspar René Gregory.

JOSEPH F. WAGNER. New York.

Procedure of the Roman Curia. A Concise and Practical Handbook. By the Very Rev. Nicholas Hillings, D.D., Professor at the University of Bonn. Translated and Adapted with the Author's Consent. Price, \$1.75.

PAMPHLETS.

Remarks of Senator Philander C. Knox at a Dinner Given to the Pennsylvania Delegation in Congress. By Hon. Joseph C. Sibley. December 4, 1907.

Some of the Public Services of Honorable Philander Chase Knox. Speech of Hon. James Francis Burke before the Pennsylvania Delegation in Congress on Wednesday, December 4, 1907, and Suggestions respecting legislation made to Congress upon investigation of Senator Hoar and Representative Littlefield by Mr. Knox.

Report of the National League for the Protection of the Family for the Year Ending December 31, 1907. (The Everett Press Company, Boston.)

LONDON has the distinction of being the only port where the ships lying at anchor are privileged to have their letters delivered to them by river postmen, it being customary at other ports for sailors to apply personally for their letters unless the ship is in dock. The Thames is divided into two postal districts, each under the control of a river postman, who delivers letters and parcels every morning in a craft which resembles a fishing boat more than anything else. They start on their rounds punctually at 8 o'clock every morning, and, needless to say, there is only one delivery a day. The mail bag may include as many as five hundred letters, but this number is largely increased about Christmas time. As he glides from ship to ship the river postman calls out, "Ahoy, there!" and hands up the letters, attached to a boathook, to the waiting crew. It only takes from four to five hours to deliver the mail, so that the postman does not waste much time. In foggy weather, however, it takes considerably longer, owing to the difficulties of finding the various ships, and of steering in between the large vessels as they lie at anchor. At such times there is also great danger of being run down by passing ships.—*The Advance.*

"EDWARD EVERETT HALE," said a lawyer, "was one of the guests at a millionaire's dinner. The millionaire was a free spender, but he wanted full credit for every dollar put out, and as the dinner progressed he told his guests what the more expensive dishes had cost. 'This terrapin,' he would say, 'was shipped direct from Baltimore. A Baltimore cook came on to prepare it. The dish actually cost \$1 a teaspoonful.' So he talked of the fresh peas, the hothouse asparagus, the Covent Garden peaches, and the other courses. He dwelt especially on the expense of the large and beautiful grapes, each bunch a foot long, each grape bigger than a plum. He told down to a penny what he had figured it out that the grapes cost him apiece. The guests looked annoyed. They ate the expensive grapes charily. But Dr. Hale, smiling, extended his plate and said: 'Would you mind cutting me off about \$1.87 worth more, please?'"

THE CHURCH AT WORK

CHURCH AND PARISH HALL AT SANFORD, ME., DESTROYED BY FIRE.

ST. GEORGE'S MISSION, Sanford, Me. (the Rev. Cuthbert Fowler, priest in charge), suffered a heavy loss by fire on Saturday, February 1st. The parish hall, a beautiful building, erected some six years ago, was totally destroyed. The walls of the church are standing, but this building, too, is almost a wreck inside, only the pews and some of the chancel furniture being uninjured. The two-manual pipe organ, the priest's vestments, including two sets of Eucharistic vestments, the choir vestments and all its music, service books, etc., all the Sunday school supplies, and most of the furniture of the hall, including the piano, were destroyed. The Eucharistic vessels and the brass ornaments of the altar were saved. On the tabernacle door of the altar was a valuable little painting which was ruined by water and smoke. The beautiful figures on the rood screen, and other smaller works of art in the church were ruined. The loss will be probably about \$15,000; insurance on both buildings amounts to \$8,000. For the present services will be held in a hall, by courtesy of the local lodge of the Sons of St. George.

CONFERENCES CONDUCTED BY FATHER PARRISH.

THE REV. HERBERT PARRISH conducted a series of Conferences in Grace Church, Galesburg, Ill. The parish was stirred to the very bottom and the net result is an awakened life and devotion beyond the expectation of the most sanguine. The early Celebrations were attended as never before. On the Sunday following the conferences, in the worst blizzard of the year, nineteen were out to the early celebration. But the greatest result apparent is the stimulus to personal work on the part of the communicants of the parish.

A HELPFUL SERIES of Conferences was recently held at the Cathedral, Quincy, by the Rev. Herbert Parrish. The attendance was seriously diminished at the start by a severe blizzard, but it steadily increased until the Cathedral was filled by an interested and earnest congregation. The addresses and spiritual counsels given were deeply impressive and of the most practical character. Many indications of a renewed and deepened interest in spiritual things are visible in the Cathedral congregation and in that of the Church of the Good Shepherd, many of whose members attended the conferences. Following the conferences given in Quincy, at the request of the Rev. Dr. C. W. Leffingwell, rector of St. Mary's School, Knoxville, Father Parrish gave a two days' series of conferences in the school chapel.

DEATH OF A PIONEER TEXAS PRIEST.

THE DEATH of the Rev. James A. Duncan, a pioneer resident of Texas, took place on January 25th at Temple, after a brief illness. The deceased was born in Scotland in 1821, and had been a resident of Texas since 1854. He was twice married, his first wife dying in 1888. In 1893 Dr. Duncan severed his connection as rector of Christ Church, Temple, but continued in service, having in charge the churches at Belton, Lampasas, Cameron, Rockdale, and other places. Funeral services were conducted at Belton, where interment occurred, the Bishop of Texas conducting the services, assisted by the Rev. E. C. Seaman, rector of Christ Church. He is survived by six children.

A "SCHOOL FOR SAVING."

IN CONNECTION with St. Luke's mission, St. Joseph, Mo., an offshoot of Christ Church, the Rev. Edward Henry Eckel, the rector, has organized a "School for Saving." The organization, which is not a bank, but which will act as an intermediary between the small depositor and the savings bank, began operations a few days ago. The project is not a new one with Mr. Eckel, and he does not claim to have originated it. He says it is only a modification of the penny savings banks of England, the plans being modified to meet the conditions as they exist there. The institution will conform in every way with the laws of the state, and will not in itself be a bank. It will be organized as a mutual benefit society. From among the depositors, when there are enough of them, will be chosen a board of managers. This board will determine which bank in the city shall receive the deposits of the society, and such other questions regarding its affairs as may come up from time to time.

The funds of the society will be deposited in a bank paying interest, and in that way the interest is paid to the depositors in the society. Deposits of one cent and amounts above that sum will be received. The depositor is credited on a card, which is to be kept in his possession, and on a book in his name by the association with all amounts deposited. Similar to the plan of the savings bank, the interest is computed at certain intervals and credited. In order to withdraw funds, it is necessary for the depositor to give a week's notice. Withdrawals are discouraged many times by that rule, for the depositor finds, before the week has elapsed, that there is no need of the funds being taken out of the bank. On the back of each depositor's card are the printed rules of the society. These set out the plan and all the regulations by which it is governed. The depositor has only to read the rules to know what may or may not be done under any circumstances. The object of the society is to encourage saving among those who have not been able to cultivate that virtue to a marked degree. It is expected that a great many children will become depositors, and through them the parents may be led into saving habits.

SUNDAY SCHOOL CAMPAIGN IN SOUTHERN OHIO.

A VERY successful campaign for better Sunday school methods and work has just been brought to a close in the diocese of Southern Ohio. It was held under the auspices of the Sunday School Commission of the diocese, and was conducted by the Rev. W. W. Smith, M.D. general secretary of the Federation of Diocesan Sunday School Organizations. A course of lectures on Child Study, Religious Pedagogy and Sunday School Organization, was given at centers in different parts of the diocese, two lectures, in most instances, being given the same day and the centers being visited each week. One weekday and the Sunday of each week were given to visiting places more or less remote from the centers, whose teachers were not able to attend the regular course.

In this way practically every place of importance in the diocese was reached. The lectures were well attended, with audiences increasing from week to week. New interest in the best methods of Sunday School work has been created, and the workers have been made to see the full meaning of the very difficult and all-important task of the re-

ligious education of the young. Sunday school work throughout the diocese has been given a very decided impetus. Southern Ohio presented the difficulty of a relatively large diocese with the Church centers widely scattered. In fifty-seven addresses and sermons Dr. Smith spoke to audiences numbering nearly five thousand persons. Many conferences were held with Sunday school officers and teachers with regard to improving methods of work, and a number of schools were graded and brought into line with the forward movement.

GIFT TO TRINITY CHURCH, NATCHEZ, MISSISSIPPI.

INFORMATION has been received that a communicant of Holy Trinity Church, Natchez, Miss., has handed to the vestry of that church the sum of \$20,000, the interest to be used for its support. The same gentleman has also given to the city \$80,000 for the building of two schools.

Holy Trinity Church, which has a commodious parish hall adjoining, was built in 1823 and has a seating capacity of 800. It contains several handsome memorial windows. Over \$6,000 has just been expended in improvements. Strangers are impressed with the large number of men attending its services. The Rev. J. B. Perry, D.D., is the rector.

"WONDERFUL PEWS."

UNDER THE above heading the Louisville Post prints the following:

"Are you aware," said the antiquary, "that there are certain church pews to which the contribution basket is never passed?"

"No!"

"It is a fact. These pews are in certain old Episcopal churches in Philadelphia, in Boston, and in a number of New England villages. They have been rented on a non-contribution basket basis for a couple of centuries. It in the past, it is said, men often slept in church, and the advent of the contribution would have been an amazing interruption to them. So, for a much higher rental, they obtained pews that the collectors ignored. These pews, in churches that like to keep up the quaint customs of the past, are still maintained."

BERKELEY DIVINITY SCHOOL.

THE TRUSTEES of the above-named institution held their annual meeting on January 30th. All the members were present. During the year the library has been increased by the addition of 515 volumes. Of these, 186 were purchased from the income of the Alsop Memorial and the Alumni funds, the remainder being donated. The treasurer's report showed a balance in hand.

The fund for the endowment of a chair of Church History will soon be available, bearing the name of a former professor, the late Rev. Thomas W. Coit, D.D. Dr. Coit's family is now extinct. The plan for the establishment of a lectureship under the will of Mrs. Mary Fitch Page was approved, and it is probable that a lecturer will be appointed this year. There was no election of new trustees, the matter being left for future consideration. As provision had been made for the filling, for the present year, of the vacant chair of Homiletics, the choice of a professor was as well deferred. Plans were also considered for the instruction of all the students in Church music.

FEAST OF THE PURIFICATION AT KEMPER HALL, KENOSHA, WIS.

THE FEAST of the Purification is the dedication festival of the Community of St. Mary, and is kept in all their homes and schools with special services. As the feast this year fell on Saturday, the dedication festival was kept on the Monday following. At Kemper Hall School, which is under the charge of the Sisters of St. Mary, there were many guests, some coming on Sunday and remaining over for the festival and many more coming by the morning train on Monday. The clergy present, beside the Bishop of Milwaukee, were the Very Rev. Selden Delany of All Saints' Cathedral, Milwaukee; the Very Rev. W. T. Sumner, the Rev. Canon Moore, and the Rev. J. F. Long, all of the Cathedral of SS. Peter and Paul, Chicago, and the Rev. Messrs. C. E. Bowles of Ravenswood, C. A. Capwell and B. S. Bert of Racine, and W. W. Love of Waukegan.

The bishop was celebrant at the first Mass, and the chaplain of the school, the Rev. Alfred Wilson Griffin, at the late choral Eucharist, the Bishop being the preacher. The music at the late Eucharist was Ferris Tozer's Mass in G, for female voices. The Bishop's sermon was from the text: "A pair of turtle doves or two young pigeons." Immediately before the choral Eucharist there was a procession of the Guild of the Holy Child, with banners and incense, and the admission of thirteen new members by the Bishop. After the service the clergy and other guests and all the members of the school were entertained at a very daintily served and most excellent luncheon.

The school has a larger attendance than ever before, and there have been enrolled three new pupils since the Christmas holidays.

UNDER CANON 19.

IT IS UNDERSTOOD that, with the consent of Bishop Burgess, five Presbyterian and Congregational ministers will, this year, for the first time, speak at the mid-day Lenten services at Holy Trinity Church, Clinton and Montague Streets, Brooklyn, the list being in full as follows: March 5, the Bishop of Long Island; 6, the Rev. George R. Vandewater, D.D., rector of St. Andrew's, Manhattan; 9, the Bishop Coadjutor of New York; 10, the Rev. William T. Manning, associate rector of Trinity Church, Manhattan; 11, the Rev. W. L. Robbins, D.D., Dean General Theological Seminary, Manhattan; 12, the Rev. Loring W. Batten, Ph.D., rector of St. Mark's, Manhattan; 13, the Rev. S. Parkes Cadman, D.D., of Central Congregational Church; 16, the Rev. T. C. McClelland, Memorial Presbyterian Church; 17, the Rev. Hugh Birkhead of St. George's Church, Manhattan; 18, the Rt. Rev. Frederick Courtney, D.D., of St. James', Manhattan; 19, the Rev. Gustav A. Carstenson, Ph.D., of Christ Church, Riverdale; 20, the Rev. J. V. Chalmers, vicar of Church of the Holy Trinity, Manhattan; 23, the Rev. Charles E. Hutchinson of Christ Church, East Orange, N. J.; 24, the Rev. C. C. Harriman of St. Ann's, Morrisania, N. Y.; 25, the Bishop of New York; 26, the Rev. L. Mason Clarke, D.D., of First Presbyterian Church; 27, the Rev. Hiram R. Hule of St. Mary's Church, Manhattanville, N. Y.; 30, the Rev. J. Lewis Parks, D.D., of Calvary, Manhattan; 31, the Rev. Newell Dwight Hillis, D.D., of Plymouth Church. April 1, the Rev. Harry P. Nichols, D.D., Holy Trinity, Harlem; 2, the Rev. John P. Peters, Ph.D., of St. Michael's Church, Manhattan; 3, the Rev. Lyman Abbott, D.D., editor of *The Outlook*; 6, George Foster Peabody; 7, the Rev. Herbert Shipman of Church of the Heavenly Rest, Manhattan; 8, Silas McBee, editor of *The Churchman*, Manhattan; 9, Hamilton W. Mabie, associate editor of *The Outlook*; 10, the Rev. William T. Crocker, Church of the

Epiphany, Manhattan; 13-17, the Rev. J. Howard Mellish of Holy Trinity.

IT IS REPORTED that at the Church of the Ascension, Vallejo, Cal. (district of Sacramento), a "week of prayer" was recently observed in many religious bodies, with services at different churches on successive nights. One of these was at the Church of the Ascension, when the Presbyterian minister preached; on another evening the rector, the Rev. T. P. Boyd, preached in the Presbyterian church. Mr. Boyd was formerly a Presbyterian minister.

ON THE evening of the feast of the Purification Mr. Frank H. Longshore, a member of the executive committee of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, addressed the congregation of St. Thomas' Whitmarsh (the Rev. A. J. Miller, rector). Upon the same evening Mr. Warren R. Yeakel, a postulant of the diocese of Kansas, and in charge of the parish of St. John's, Hiawatha, Kan., made an address at St. Barnabas' Church, Kensington, Philadelphia (R. W. S. Haupt, rector). The permission of the Bishop was given in each instance.

THE REV. DR. GEORGE A. GORDON, pastor of the Old South Church (Congregational) of Boston, preached at the Church of the Epiphany, Winchester, Mass., on Sunday, February 9th, Bishop Lawrence having given his approval. Beyond the fact that the Rev. Dr. Gordon and the Rev. John W. Suter, rector of the Winchester parish, are old friends and college classmates, there appears to be no "special occasion" for the entrance of this Congregational divine into the pulpit.

APPLIED CHRISTIANITY.

AT THE "Open Hearth," the rescue work of the Church in Hartford, Conn., nearly five thousand men found shelter and lodgings during the month of January. Of these 76 per cent were laborers, 76 per cent. residents of New England, outside of Hartford, and 76 per cent. were of the "Roman obedience."

SEVERAL GIFTS TO ST. JOHN'S, TOLEDO, O.

ON THE feast of the Purification, the rector of St. John's Church, Toledo, the Rev. Dr. Convers, blessed a new pall given the parish, also the new gold-jewelled chalice and paten given him as a memorial. At the 10:30 celebration, the congregation used their new prayer books and hymnals for the first time; and the priest solemnly blessed the gifts of candles to be used in the coming year, making the day really Candlemas. At night the general missionary, the Rev. A. Leffingwell, made an address; and the rector baptized three boys, 12 to 14 years old, using a shell just given. The debt on the parish was reduced by the sum of \$300.

MORAL TRAINING IN THE PUBLIC SCHOOLS.

ON MONDAY, January 27th, the day preceding the annual Convention of the diocese of California, there was held a conference on the subject named above, which was in the nature of a Church Congress. It was held in the St. Francis Hotel, San Francisco, and was largely attended by delegates to the Convention, both clerical and lay, and by many others interested in the subject. The speakers were Professor C. E. Rugh, assistant professor of education in the University of California, on "The Coöperation of Churchmen, Statesmen, and Schoolmen in Moral Education"; the Rev. H. H. Gowen, rector of Trinity Church, Seattle, on "Religion in Relation to Moral Education," and Professor F. B. Dresslar of the Department of Education in the University of California, on "Suggested Plans of Religious and Moral

Training in the Public Schools." The conference was presided over by the Bishop of California, and was a decidedly successful effort to find a place in convention week for a free forum for the discussion of live topics.

A NEW OHIO DIOCESE MOOTED.

IN THE current number of *The Toledo Churchman*, the parish publication of Trinity Church, Toledo, the rector, the Rev. Cyrus Townsend Brady, discusses at length the question of a new diocese in the present diocese of Ohio, to be called "the Diocese of Toledo" and to have its see in that city. The writer disclaims any intention of promoting such a project. According to the figures given by Dr. Brady the future diocese of Toledo, taking its present strength, would include fifteen self-supporting parishes, eight aided parishes, seventeen aided mission stations, and ten miscellaneous and indirectly aided parishes and mission stations. The total number of communicants would be 6,474, and the total revenue over \$100,000 a year. From \$35,000 to \$50,000 would have to be raised for an endowment for the support of the Bishop.

DEATH OF THE REV. WEMYSS T. SMITH.

THE REV. WEMYSS THOMPSON SMITH rector of St. Paul's Church, Norwalk, Conn., died at the rectory on Thursday, February 6th, aged 46 years. He was born in India, his father being an officer in the English army. He was ordained deacon in 1888 by the Bishop of London and priest in 1889 by the same Bishop. He had served at the altars of the Church in London, England; Lincoln, Ill.; Cleveland, Ohio, and Broomington, Ill. He became rector of St. Paul's, October 1, 1904. He was the author of a series of tracts which have been widely used, and found of great value.

Mr. Smith is survived by a wife and two sons. The funeral took place from St. Paul's Church on Monday morning, February 10th.

FUNERAL OF THE LATE PREMIER OF PRINCE EDWARD'S ISLAND.

THE PUBLIC funeral of the Hon. Arthur Peters, K.C., late premier of the Province and Attorney-General, took place on Friday, January 31st, at St. Peter's Cathedral, Charlottetown. The body was taken to the Cathedral at 8 A. M., when there was a celebration of the Holy Communion with special Epistle and Gospel sanctioned by the Bishop of the diocese. The altar, pulpit, etc., were draped in black, and three tall mortuary candles stood on either side of the coffin. After the service a military guard of six soldiers of the Fourth Regiment Garrison Artillery and other watchers remained in the church until 11 o'clock, when the body was removed to the Council Chamber of the Provincial Building, where it lay in state for three hours and was viewed by many hundreds of people. At 2:30 P. M. the funeral procession, headed by the Fourth Regiment band and an escort of fifty soldiers, moved towards the Cathedral. Among the pall-bearers were the Lieutenant-Governor, the Chief Justice, the Master of the Rolls, the Assistant Judge of the Supreme Court, the Leader of the Opposition, etc. The Rev. Canon Simpson, incumbent of the Cathedral, vested in a black cope and attended by crucifer and acolytes, met the cortege at the door and preceded it to the chancel gates, the crucifer remained at the head of the coffin, and the military guard stood beside the candlesticks. The choir chanted the opening sentences and the 39th and 130th Psalms. The Lesson was read by Canon Simpson, after which the *Dies Irae* and a hymn were sung. The collects were said by the Rev. S. J. Woodroffe, rector of St. Paul's Church, and the service

concluded with the hymn "The King of Love My Shepherd is." The building was completely filled, and many could not gain admittance. Everyone was impressed with the dignity and solemnity of the service. The body was interred in St. Peter's cemetery, where the final prayers were said by the priest incumbent.

SESSION OF THE NORTHERN DEANERY OF KANSAS CITY.

THE WINTER Convocation of the Northern Deanery of the diocese of Kansas City was held in St. Luke's mission, South St. Joseph, January 27th and 28th. The Rev. Messrs. Robert Talbot and E. B. Woodruff of the see city were guests of the Convocation, the former preaching the sermon on Monday evening, and the latter making a notable address on "The New Spirit of Missionary Endeavor," on Tuesday evening. The Rev. Henry L. A. Fick, rector of Holy Trinity Church, St. Joseph, preached at Morning Prayer on Tuesday. At the business session, a communication was read from the Bishop, reappointing the Rev. Edward Henry Eckel, rector of Christ Church parish, dean for two years. The Rev. Mr. Fick was reelected secretary-treasurer for the same term. The Rev. A. M. Griffin, rector of Grace Church, Chillicothe, made a most gratifying report regarding the reopening of a long neglected mission at Utica, a town of about 200 inhabitants, where we have a church building which had fallen into disrepair and where the services had been discontinued. Through his ministrations this condition has been corrected, and on the occasion of his visits he now has a congregation of from thirty to sixty people—from one-seventh to one-fourth of the entire population.

At the afternoon session, the Rev. E. W. Flower of St. Joseph read a careful exegesis of II. Cor. 3:6-11, "The Letter and the Spirit," which was discussed by the clergy present. Dean Eckel, by way of a book review, made an address on the personality and elements of power evidenced by the Bishop of London in his mission sermons in East London, published under the title "The Call of the Father."

Besides the admirable address of the Rev. Mr. Woodruff at the missionary service on Tuesday evening, already referred to, the Rev. Mr. Griffin made an earnest presentation of "The New Spirit of Lay Service." The Dean also made a brief address.

There was an early Eucharist celebrated on Tuesday morning. A dinner was served the clergy and their wives and the sub-vestry and their wives by the Woman's Guild of the mission.

PRAYED UNDER PROTEST.

A BIOGRAPHY has just been published by Jacobs & Co. of the Rt. Rev. Richard Hooker Wilmer, the second Bishop of Alabama. According to a review of the book, made by the Rochester (N. Y.) *Post-Express*, the Bishop "was so much of a Confederate during the war that he was drawn into many picturesque situations. He held that the diocese of Alabama was autonomous, changed the prayers in regard to the President of the United States and commanded all the clergy to confine their supplications to the Confederate States, even in the teeth of the Federal troops who came to occupy the country. When this object could not be peacefully attained, he told his clergy to close their churches. There is record of only one who took a contrary course. A Federal officer in the congregation rose and demanded a prayer for the President of the United States, and the clergyman complied. Later the Bishop took him to task. 'I used the prayer, it is true, but under protest,' the offender replied by way of apology, to which the answer came grimly. 'I leave it for others to determine

the status before God of a prayer made under protest.'"

NEW CHURCH FOR COLORED PEOPLE AT COLUMBUS, GA.

DURING a visitation to Columbus, Ga., the Bishop of Atlanta opened the recently finished Church of St. Crispin (the Rev. C. B. Preshard, deacon in charge), which has been erected on the corner of Ninth Avenue and Ninth Street for the use of the colored Churchmen of that city. The congregation numbers about a hundred, and the Sunday school has a membership of forty teachers and pupils. At this same service the Bishop confirmed one person.

A NOTABLE CONFIRMATION CLASS.

OF TWENTY-TWO persons confirmed by Bishop Burgess at St. Luke's Church, East Hampton, L. I., on the feast of the Purification, two were Presbyterians, two Methodists, one Lutheran, on had been baptized in the Church of England, the others in St. Luke's Church by the present rector of the parish. The Sacrament of Confirmation was administered in private to three who, by reason of advanced age, were unable to brave the storm and reach the church. Sixteen of the class were adults, the oldest a man of 69 years.

STATUE PLACED IN BOSTON CHURCH.

AT THE 10:30 celebration at the Church of the Advent, Boston, on the feast of the Purification, a beautiful statue of the Holy Child Jesus was blessed in Our Lady Chapel at the right of the main altar. The statue, executed in oak, occupies a position over the tabernacle in the centre of the altar. It represents Christ at the age of six years. He is standing on a hemisphere in token that the earth is His footstool. His arms are outstretched in loving invitation and His hands and feet show the wound marks. The word Emmanuel is carved on the face of the pedestal and on the back is inscribed:

EX DONO F. R. K.
IN MEMORIAM
CARISSIMO BV M
FEST. PRAESENT.
CHRISTI IN TEMPLO
MDCCCCVIII.

The statue is the gift of Mr. Franklin R. Kimball.

FUNDS FOR WASHINGTON MEMORIAL CHAPEL, VALLEY FORGE.

THE CONVOCATION of Norristown was held at the Church of the Saviour, Jenkintown, Pa. (the Rev. Roberts Coles, rector), on Thursday, February 6th. The Bishop Coadjutor presided. The Rev. W. Herbert Burk, chaplain of the Washington Memorial Chapel at Valley Forge, made an earnest plea for money towards the completion of the chapel. The Bishop Coadjutor asked the Convocation to manifest its interest and appreciation of this work, and the sum of \$900 was at once pledged by parishes and individuals. The next meeting will be held at Holy Trinity Church, Lansdale.

GIFTS TO CALIFORNIA CHURCHES.

SEVERAL beautiful gifts have recently been placed in the Church of the Messiah, Santa Ana (the Rev. W. H. Wotton, rector). A handsome altar rail of oak, with polished brass standards, was presented by the young people of the church. A stained glass window, with the figure of St. John, the "Disciple whom Jesus loved," was given in memory of an old parishioner; and another window, with the figure of the Blessed Virgin Mother, was placed by the parishioners in memory of little Helen, a daughter of the rector, a beautiful and lovely child, who died two or three years ago at the early age of

seven. There are three windows in the apsidal chancel, above the altar. The central one contains the figure of our Lord the Messiah; and now on either side there stand the Virgin Mother and the Beloved Disciple.

IN ALL SAINTS' CHURCH, Pasadena, on Saturday, January 25th, the festival of the Conversion of St. Paul, a special service of dedication was held in connection with the festival Eucharist, the occasion being the unveiling of a fine and costly stained glass window, placed in the church as a memorial of John William Hugus and his wife Sarah, by their daughters, Louise Hugus, and Antoinette Hugus (now Mrs. Albert Edward Carroll). Mr. Hugus was connected for many years with the Church in Pasadena, having begun his residence there in 1883, shortly after the Rev. Dr. Trew, rector of the Church of the Saviour at San Gabriel, had started mission services in a small hall over the only store then existing in Pasadena. When, in 1886, All Saints' mission became a parish, the first rector was the Rev. J. D. H. Browne, and Mr. Hugus was junior warden. Later he became senior warden under the present rector, the Rev. Wm. MacCarmack. The window, which is from the Tiffany Company, New York, is placed in the end wall of the south transept, and consists of five panels, the central one containing a beautiful figure of the Good Shepherd, the panel adjoining it on either side bearing the figure of an attendant angel.

DIVINITY SCHOOL PROJECTED FOR SPOKANE.

A DIVINITY SCHOOL may soon be established at Spokane, if the plans of Bishop Wells are carried through. On or about February 19th, Bishops Keator, Scadding, Paddock, Funsten, Spaulding, and Wells will meet there to talk over the project.

TO SUCCEED THE LATE BISHOP WORTHINGTON.

BISHOP JAGGAR, formerly of the diocese of Southern Ohio, and lately of St. Paul's Church, Boston, has been appointed Bishop in charge of the American Church in Europe, to fill the vacancy caused by the death of Bishop Worthington. Bishop Jaggar is in his 69th year, and at present is making his home in West Newton, Mass. A well-known clergyman now connected with a Boston parish, is expected to go with Bishop Jaggar as his chaplain, provided he will accept.

ALBANY.

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

Men's Club Banquet at Gloversville—Bishop Doane on Gambling.

THE SECOND annual banquet of the Men's Club of Christ Church, Gloversville (the Rev. Malcolm Johnston, rector), was held in Masonic Hall on Wednesday, January 29th. About 135 men were present and a most enjoyable evening was spent. The speakers were men of note. Among others were the



Hon. John Lord O'Brien of Buffalo, Mr. Fred Linas Carroll of Johnston, Mr. J. C. A. Newman, W. Ellison Mills, and the Rev. W. C. Spicer. The Rev. Malcolm Johnston was toastmaster.

BISHOP DOANE has sent a letter to the clergy of the diocese in which he quotes from an address by Governor Hughes on the anti-racetrack gambling question the words: "The constant desire to get something for nothing." He points out that "against this sin we are bound to preach and protest, not necessarily in attacking any one of these popular and prevalent forms, but in uncovering the evil motive and urging the evil results of a violation of God's law. The homely and wholesome teaching of the Church Catechism, which recalls the nearness to each other of the eighth and tenth Commandments, puts side by side the duty of 'keeping our hand from picking and stealing' and 'not to covet or desire other men's goods.' If this evil is to be reached by public teaching, it must be by the assertion and insistence of principles rather than by the denunciation of any one particular practice."

AT A MEETING of the Clericus, held February 3d, at St. John's Guild House, Troy, the Rev. Edward W. Babcock read a thoughtfully prepared paper on "A Parish Problems Lecturship," in which he argued that in theological seminaries a course of lectures delivered by clergymen experienced in parish work was much in need to assist students in their preparation for the practical side of their ministry. After the meeting the members went into the church to see the south window just renewed in exquisite stained glass, as a memorial of Mr. Norman B. Squires, for many years senior warden of St. John's.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Death of Col. J. L. Cravens, Fayetteville.

COLONEL JESSE L. CRAVENS, a communicant of St. Paul's Church, Fayetteville, Ark., and for many years senior warden, died at Fayetteville, January 16th, at the age of 76. He was a devout communicant and had served the Church in many offices.

ATLANTA.

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

Lenten Observance at Atlanta—The Bishop at Columbus.

AT A MEETING of the Clericus of the city of Atlanta, steps were taken to continue the daily noon-day Lenten services for men, as conducted in that city last year, which proved both popular and valuable. Several among the sectarian ministers of the city will be among the speakers at the meetings, which are to be held in the Y. M. C. A. Hall. At the same meeting, a series of union services among the Church congregations in and around the city was also arranged for.

ON MONDAY, January 3d, the Bishop met the clergy and lay delegates of the Convocation of Columbus (the Rev. S. Alston Wragg, Dean) in Trinity Church, Columbus, where an organization was effected, and plans for the future were laid out. In the afternoon, the Bishop met a large number of the local members of the Woman's Auxiliary, and steps were taken looking toward a stronger organization for the new diocese.

CONNECTICUT.

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

Meeting of Litchfield Archdeaconry.

THE WINTER meeting of the Litchfield Archdeaconry was held in St. John's parish, New Milford, on February 4th and 5th. The rector, the Rev. John F. Plumb, is also the Archdeacon. On Wednesday evening mission-

ary addresses were delivered by the Rev. Messrs. Parsons and Cunningham. On Wednesday morning the Holy Communion was celebrated by the Archdeacon and the sermon was preached by the Rev. Arthur J. Gammack of West Haven. An exegesis was given by the Rev. Gideon D. Pond, on Exodus 3: 18 (last part). An essay was read by the Archdeacon on "The Open Pulpit." The spring meeting will be held in St. Andrew's parish, Kent.

DELAWARE.

Diocesan Consolidation Discussed—Meeting of Ministerial Union.

IN FOLLOWING the plan suggested and acted on last month, the Clerical Brotherhood met, by invitation, in February at St. John's rectory, Wilmington, Archdeacon Hall presiding. The essay was read by the Rev. J. S. Bunting of Christ Church, Christiana Hundred, upon the subject, "The Union of the Dioceses of Delaware and Easton, Why Not?" The subject was then discussed from different points of view. The Brotherhood adopted a constitution and by-laws, and under these elected the Rev. F. M. Kirkus, president, and the Rev. A. E. Clay, secretary-treasurer. An invitation was accepted for the March meeting at Trinity rectory, Wilmington.

THE MONTHLY meeting of the Ministerial Union for February was held in Wilmington on the 3d inst. The Rev. E. A. Wasson of St. Stephen's, Newark, N. J., spoke on "The Conflict Between the Gospel and Current Economics." He showed how far to-day's business failed to recognize New Testament principles.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Mission Held and Cross and Eucharistic Lights Given St. Paul's, Brainerd.

BEGINNING with a celebration of the Holy Communion at 8:30 A. M., January 19th, a

GOT MAD

When Told That Coffee Hurt Him.

One of the evidences that coffee is injurious to the nervous system, is the fact that many persons who are addicted to its use, grow wretchedly when the suggestion is made that coffee causes them to "flare up" so easily.

A doctor writes: "Coffee three times a day—I thought I could not get along without it. I was never well, prone to get excited and often trembled, but any suggestion that coffee was not good for me made me furious.

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"Being a physician with a large practice and plenty of experience, it was hard for me to believe that coffee could have such a profound effect on my system. Perhaps my fondness for the beverage made me loath to admit its ill effects.

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ten days' mission was conducted at St. Paul's Church, Brainerd, by the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, assisted by the Rev. Stanley S. Kilbourne, chaplain for the State University. The mission was a decided success, each service being attended by a large and interested congregation, and the Question Box was very much in evidence. A beautiful brass processional cross was recently presented to this parish. The whole cross was made in Brainerd, at the foundry of C. N. Parker, and was given by him. The stick is of mahogany and was presented by John Lowey, a communicant. Mr. Parker, while not a communicant, is a supporter and friend of the parish. The interior of the church is being repaired, repainted, and decorated. The "Woman's Guild" is having the repairs made. Since the midnight service on Christmas Eve the parish has had a vested choir. Some were inclined to look upon it with disfavor, but now all are delighted with the change, the vestments dispelling all the discordant profusion of colors. On Christmas Eve, also, two lights were put on the altar to serve as Eucharistic lights until a complete set is received. A set in memoriam has been promised.

GEORGIA.

Installation of Rector at St. Mark's Church, Brunswick.

THE BISHOP of Atlanta visited St. Mark's Church, Brunswick, Ga., on the Second Sunday after the Epiphany, at the special request of the rector, the Rev. R. E. Boykin, and his vestry. Preceding the confirmation of a class of eighteen, mostly men and boys, the institution of the rector took place. The office of institution being ended, the rector, vested in a white silk chasuble, celebrated the Holy Communion, assisted by the Rev. Mr. Winn. The number of communicants was very large. The sermon was preached by the Bishop.

KANSAS CITY.

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

The Novel Experience of St. George's Congregation, Kansas City.

THE CONGREGATION of St. George's Church, Kansas City, has to enter the church through a square doorway of cut stone at the end of the new store building built in front of the edifice. Last August the property was sold and the church leased from the new owner until January 1, 1909. A lot has been bought at the northeast corner of Thirty-third Street and the Paseo, and a new church will be built in the spring. No plans have yet been accepted.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Rev. J. R. Moses Unable to Serve as Archdeacon—Festival of Parish Choirs—Church Club Meeting.

THE REV. JOHN R. MOSES, Dean of the Cathedral of the Incarnation, who was recently elected Archdeacon of Queens and Nassau Counties, has announced his inability to serve. Another election will probably not be held until the next quarterly meeting of the Archdeaconry.

THE ANNUAL musical festival of parish choirs was held in Grace Church, Brooklyn Heights (the Rev. C. F. J. Wrigley, rector), on February 6th.

THE CHURCH CLUB of the diocese of Long Island held a meeting on February 3d, and was addressed by the Rev. J. Howard Melish, D.D., rector of Holy Trinity, Brooklyn.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Liberal Bequest to New Orleans Church—Provision for the Poor.

GRACE CHURCH, New Orleans, has lately received from a devout parishioner the sum of \$10,000.

IN THE Trinity Church (New Orleans) Dispensary, from November 20th to January 20th, 85 families were supplied with groceries and soap, 54 with bread tickets, 142 with garments, 5 with hats, 16 with shoes, 20 with toys, and 50 with Christmas tickets.

MARYLAND.

WM. PABET, D.D., LL.D., Bishop.

Address to the Junior Council, B. S. A., at Baltimore.

AT A MEETING of the Junior Local Council of the Brotherhood of St. Andrew, held last week at St. Michael and All Angels' Church, Baltimore, the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, made a stirring address, emphasizing the urgent need of men for the ministry of the Church.

MASSACHUSETTS.

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

Marriage of a Priest—25th Anniversary of St. Paul's Church, Newton Highlands—Personal and General Notes.

THE REV. KENNETH RIPLEY FORBES, rector of St. Stephen's Church, Fall River, was married to Miss Ellen Elizabeth Barker at Christ Church, Hyde Park, Mass., on Wednesday, February 5th. The ceremony was performed by Archdeacon Samuel G. Babcock, assisted by the rector of the parish, the Rev. William H. Dewart. The bridegroom is a son of Gustavus Forbes of Newton Centre, and a graduate of the Episcopal Theological School. St. Stephen's is his first parish.

ST. PAUL'S CHURCH, Newton Highlands, lately celebrated its twenty-fifth anniversary with special services. The sermon at the morning service was preached by the Rev. Dr. George W. Shinn, now of Summit, N. J., but formerly rector of Grace Church, Newton; and in the course of his discourse he reviewed some of the history of the Church in the Newtons, Dr. Shinn having been rector there for thirty-one years. At the afternoon service the Rev. Laurens MacLure, the present rector of Grace Church, was the speaker. A former rector of the Newton Highlands parish, the Rev. Clifford G.

WISE CLERK

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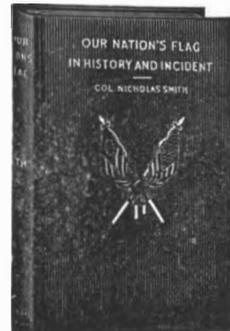
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Twombly, sent a letter, as he was unable to be present. One of the features of the anniversary celebration was the wiping out of an obligation of \$1,000, a debt which has been hanging over the parish for some time.

AFTER a long rectorship at St. John's Church, Jamaica Plain, the Rev. Sumner U. Shearman has tendered his resignation, owing to poor health. It is probable he will be retained as *rector emeritus* and a younger man appointed to take up the active duties of the parish.

ONE of the recent visitors to Boston was Brother Basil, O.S.B., of St. Paul's Priory, Green's Farms, Conn., where the Benedictines conduct a flourishing school for boys.

AT A MEETING of the Catholic Club at the Church of the Advent on February 5th, the Rev. William B. Stoskopf, who has left to accept the rectorship of Trinity parish, Bridgeport, Conn., was presented with a beautiful travelling clock.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Death of Mrs. Catherine M. Stevens.

MRS. CATHERINE M. STEVENS, widow of Geo. C. Stevens, died at her home in Milwaukee, on the early morning of Sunday, February 9th. Mrs. Stevens had been a widow for twenty-five years. Her husband was a prominent business man of Milwaukee, and died in the prime of manhood. Mrs. Stevens was a devout member of All Saints' Cathedral, and an associate of the Sisterhood of St. Mary. She is survived by four daughters, Mrs. Louis Blankenhorn and Mrs. Frank J. Ordway of Pasadena, Calif., Mrs. J. M. Francis, wife of the Bishop of Indianapolis, and Mrs. W. B. Weller, Milwaukee. The funeral services were appointed for the following Friday, so as to allow the daughters in California to be present, to be held in All Saints' Cathedral.

MINNESOTA.

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

Necrology—Religious Indifference at Granite Falls.

GETHESEMANE parish, Minneapolis, is bereaved in the death of two active and devoted laymen—namely, George C. Cochran, a man of exceptional intellectual gifts and of rare spiritual attainments, and R. L. Cogswell, the senior member of the Cogswell Co. Church Book Shop, a devoted Churchman and highly respected by the clergy and laity of the diocese.

THE CHURCH OF THE MESSIAH, St. Paul, has suffered a great loss in the sudden death by heart failure of its devoted senior warden and treasurer, Arthur Bland.

MRS. EMMA C., wife of the Rev. G. C. Tanner, D.D., departed this life in Faribault on January 31st. She was the daughter of the Hon. Harvey Campbell, was born in Connecticut, May 21, 1831, and married October 17, 1857. She was buried in Owatonna. Four sons and one daughter survive her. Dr. Tanner has spent thirty years in the work of the Faribault Church schools, and as a missionary is known far and wide.

RELIGIOUS LIFE appears to be at a low ebb in Granite Falls. The parish church there is closed and going to decay, and not enough interest is displayed to clean and heat the church for a visit from the Bishop. The same religious indifference is apparent in the town generally. The pastor of the Congregationalist communion feels it, and recently asked Bishop Edsall to come up and preach a mission sermon in his church, which was accepted. There was a splendid congrega-

tion and our own people have asked for the services of the Church once more.

NEWARK.

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

Annual Dinner of Trinity Church Men's Club, Bayonne.

THE MEN'S CLUB of Trinity Church, Bayonne, held its first annual dinner in the parish house on Tuesday evening, February 4th. The rector, the Rev. A. L. Longley, acted as toastmaster. Mr. C. E. Hitchcock, the senior warden, spoke on the parish as he has seen it for the past forty years. Mr. H. E. Harris, another vestryman, spoke on the great opportunity for young men of the present day. Mr. F. F. Edwards spoke of the growth of the club. Other speakers were Messrs. Hansell, Crudens, Kelley, and Snowden. There were 45 members present, and it was voted to make these dinners an annual event. The club was started a year ago with ten members, and now has well appointed rooms in the parish house, and about fifty members. The dinner was served by the members of Trinity Guild, composed of the young women of the parish.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Papers Read Before Cleveland Clericus—Bishop Addresses Consumers' League—Other Church News.

AT THE meeting of the Cleveland Clericus, held at Trinity Cathedral House, on Monday, February 3d, an instructive paper was read by the Rev. George Frederick Williams, rector of the Church of the Ascension, Lakewood, on "The Non-Essential Elements of the Social Body." It was a discussion of the defective class in society—the blind, the maimed, insane, and criminal, from the economic, social, and religious standpoint. The Rev. Leslie E. Sunderland of the Cathedral staff gave a review of Mathews' *The Church and the Changing Order*. This paper also was most valuable, inasmuch as Mr. Sunderland is a graduate of the University of Chicago and did post-graduate work under Professor Mathews. At the conclusion of the meeting the clergy had luncheon together in the Cathedral House.

BISHOP LEONARD was one of the speakers at the annual meeting of the Consumers' League of Ohio, which was held on Saturday, February 8th, at the Goodrich House, a social settlement in the downtown section of Cleveland. The League has for its principal object the bettering of conditions under which women and children are employed in stores and manufacturing establishments. The Bishop highly praised the organization for the work which it has accomplished and spoke of his conviction of its ultimate success, because it is a work in which women are putting their hearts.

THE RT. REV. ROBERT L. PADDOCK, ten years ago, was the assistant minister of St. Paul's Church, Cleveland, during the rectorship of the late Dr. Cyrus S. Bates. The Frederick Brooks Missionary Society, which for many years has been a strong and aggressive force in St. Paul's parish, will give a supper in honor of Bishop Paddock, on Wednesday evening, February 12th, at which Bishop Leonard and other clergymen and laymen will speak. During his stay in Cleveland the new Bishop will address meetings of the Woman's Auxiliary.

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PENNSYLVANIA.

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

St. John's, Philadelphia, Now an Institutional Church—Leave for the Philippines—Notes.

OLD ST. JOHN'S CHURCH, at Third and Brown Streets, Philadelphia, is now completely surrounded by a foreign population, chiefly German. The parish was organized in 1759, and the present church erected in 1814. The rector has succeeded in getting people to attend the services and reaching the children for Sunday school attendance by introducing institutional and educational features as a part of the week-day activities. A day nursery for the care of children whose parents are employed is the latest feature. The Rev. Mr. Michael has lately been in the Episcopal Hospital, undergoing an operation.

DR. HENRY WINSOR of Haverford, Pa., sailed from New York on Thursday of last week in company with the Bishop of the Philippines. Dr. Winsor was chosen by the Bishop and Board of Missions to fill the position of surgeon in the University Hospital at Manila. The post is that of missionary doctor, and Dr. Winsor will remain there for five years. The superintendent of the hospital, Miss Hicks, was for many years in charge of the Bryn Mawr Hospital near Philadelphia.

AFTER THE death of certain relatives, a considerable portion of the \$150,000 estate of the late George W. Warner will revert to the Episcopal Hospital and various other institutions.

A RETREAT for the members of the Society of St. Stephen for Deaconesses was held four days during the first week in February at St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector). The Rev. Harvey Officer of the Order of the Holy Cross, conducted the Retreat, and deaconesses from Philadelphia and New York were in attendance.

A MEMORIAL SERVICE for the late Mr. James McCullen, Jr., will be held on Sunday night next, February 16th, at old St. John's Church, Brown, below Third Street, the Church in which he labored earnestly and with many fruits. Mr. McCullen, while not ordained to the ministry, was a shining example of a splendid type of lay priesthood. After three years of active work at old St. John's he spent a year in the South among the poor whites and the colored. Called to the mission at Highland, N. J., he was stricken with typhoid while rendering the service—the result of exposure and over-exertion in his ministry. He passed away on January 17th in the Memorial Hospital at Long Branch, N. J. The Rev. Oscar S. Michael, rector of old St. John's, will preach the memorial sermon.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Deaf-Mutes Confirmed at Trinity Church, Pittsburg.

ON THE morning of the Fourth Sunday after Epiphany, Bishop Whitehead administered Confirmation at Trinity Church, Pittsburgh. In the large class presented by the Rev. Dr. Arundel, the rector, were seven deaf mute men and women, members of St. Margaret's mission. They were prepared by the Rev. Austin W. Mann, who began the mission more than thirty years ago.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Progress of the Church at Spokane—All Saints' Cathedral to be Sold.

A FUNCTION of unusual interest was given Thursday evening, January 30th, at All

Saints' parish house, when twenty-five clergy and lay readers sat down to dinner as guests of the Rev. G. W. Hurlbut, canon missionary of Spokane. The dinner was furnished and served by the ladies of the six missions under Canon Hurlbut's charge. Immediately after the banquet Evening Prayer was said, different portions of which were assigned to several of the readers. "The Work of the Lay Reader and His Opportunities" was discussed by both clergy and readers. Great advancement and permanency has been accomplished in the mission work of Spokane during the past year. There are now six missions having regular Sunday services and the Holy Communion regularly once a month. The attendance at these services and the six Sunday schools is steadily increasing. During the year a corps of twenty lay readers have been gotten together and trained to worthily conduct the services of the Church. Parish guilds have been organized, extensive improvements have been made on three of the chapels, and church lots have been purchased. The portable chapel of St. James', Manitou Park, will be moved this spring and put up for St. Matthew's, Corbin Park, and a permanent church edifice erected in its place.

ACTIVE STEPS are being taken to dispose of the old All Saints' Cathedral property and secure a more central and desirable site on which to erect a new Cathedral church.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Work for the Bishop Seymour Memorial Endowment Fund.

THE REV. ANDREW GRAY, D.D., expects during the next few months to visit every parish and mission in the diocese; to preach where opportunity offers, and to deliver addresses explanatory of the objects of the Bishop Seymour Memorial Endowment Fund.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Sudden Death of Mrs. H. H. Smith.

THE TENDER sympathy of the Church in Western New York goes out to the Rev. Charles H. Smith, D.D., and the people of St. James' parish, Buffalo, in the terrible bereavement which came to them on Monday, February 3d, in the sudden death of Mrs. Harriet Hayes Smith.

In descending a stairway after making a call on a parishioner, Mrs. Smith tripped and fell to the bottom, sustaining concussion of the skull at the base of the brain, from which death resulted a few hours later, without her recovering consciousness.

Her personal labors in the parish of St. James' for thirty-two years were second only to those of her husband; her benefactions to the Church were constant, liberal, and far-reaching, though done quietly, almost secretly. The funeral services, held in St. James' Church on Thursday, February 6th, at 2 P. M., were conducted by the Rt. Rev. William D. Walker, assisted by the Rev. William B. Rogers, curate of the parish. The pall-bearers were the wardens and vestrymen of the parish, and the clergy of the city attended in a body. On the following Sunday the services at St. James' were conducted by the Bishop of the diocese, and were memorial in character to the late beloved wife of the rector.

THE REV. GEORGE GRENVILLE MEBBILL celebrated the fifth anniversary of his rectorship of St. Mary's Church, Buffalo, on Sunday, February 2d. The presence of Bishop Walker, who made an address, a special musical programme, and large congregations made it indeed a festal day in the history of this church.

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