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The Living Church

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AD CLERUM.

"Quicumque ergo voluerit amicus esse saeculi hujus, inimicus Dei constituitur."—*S. Jac. iv.*

"Primo est virtus, atque adeo universa virtus, esse hujus mundi hospitem atque peregrinum, et cum iis, quae hic sunt, rebus et negotiis nihil habere commune, sed ab iis pendere tamquam ab externis."—*S. Jo. Chrys. Hom. ad Heb.*

"Quomodo nos vitam corrigere valeamus alienam, qui negligimus nostram? Curis enim saecularibus intenti, tanto insensibiliores intus effimur, quanto ad ea, quae foris sunt, studiosiores videmur."—*S. Greg. Mag., Hom. in Evang.*

"Saepi experti sumus tam in nobis, quam in aliis quod frequens conversatio cum saeculo devotionem mentis extinguit, studium profitendi debilitat, delicias docet amare; orationes negligere."—*S. Bonav., Inst. Novit.*

"Quot fuerunt, et sunt, qui tanquam ardentis lampades, et mundi luminaria lucebant, paulatim, ac frequenti saecularium, et consolatione tepefacti ad prima opera saecularis vitae miserabiliter redierunt."—*S. Laur. Jus.*

"Si mundum praedicas contemnendum, contemne tu prius et ad illud efficacius alios invitabis. Da voci tuae vocem virtutis; consonet vita verbis, et statim erit in ore tuo vivus, et efficax sermo Dei, et penetrabilior omni gladio ancipiti."—*S. Bern., Serm. ad Past., in Syn.*

WITH next Sunday come foregleams of the Pentecostal splendor. Walking onward with our Risen Lord, He tells us that He has not returned to glorify *this world* with His visible presence, but to make us sharers in the glory of His heavenly kingdom. "It is expedient" for us that He should go to the Father, from whom cometh "every good and every perfect gift," that He may send to us that best Gift, "the Holy Ghost, the Comforter."

Such is His gracious assurance. "All things that the Father hath are Mine: therefore said I, that He"—"the Spirit of Truth," God the Holy Ghost—"shall take of Mine, and shall show it unto you." So, only, in the midst of the turbulence of time "the sundry and manifold changes of the world," may our hearts—their "unruly wills and affections" set in order—"surely there be fixed, where true joys are to be found."

It is really a carrying on of the Easter summons: "If ye then be risen with Christ, seek those things which are above." But, now, we are taught that, as we are new-born in Christ ("of His own will begat He us with the Word of truth"), so, being regenerate, the Holy Ghost comes to us from the Father and from our Lord at His right hand, to convince us of our *sin* needing a Saviour, of the *righteousness* which is ours in union with our unseen Head, of the *judgment* already passed by our triumphant King upon our foe.

What is it our hearts really desire? †

YES, things are hard sometimes. And we must live on and bear God's will. Because He makes a plan for us and there will be always something coming. We cannot tell, day by day, what it may be, but He never forgets us or leaves anything out.—*Selected.*

A NEGATIVE DEFINITION—THE KINGDOM OF HEAVEN.

IF A clipping agency were directed to save one copy of each of those articles in religious newspapers that are written to discuss the meaning of the phrases "The Kingdom of God" and "The Kingdom of Heaven," it is probable that each year's clip would exceed in weight the woolly growth of a moderately large flock of sheep. That the question is important and a living one at the present day, may be inferred from this, and may be demonstrated from the fact that a large portion of our Lord's direct teaching is bound up in these two phrases. Thus any man who studies Scripture, not from books of theology and from commentaries, but from the very Scripture itself, must shortly arrive at a rough-and-ready definition of these phrases and of their inter-relation for his own personal use.

At first glance the question seems simple. Inability to express His meaning cannot reasonably be predicated of our Lord, and still less can intentional ambiguity and no-meaning. It follows that He must have meant a certain definite thing by the phrases "The Kingdom of Heaven" and "of God"; and that that definite meaning must have been conveyed by the phrases to all His hearers, or at least to the Apostles. We say "That meaning" instead of "Those meanings," because, in all the tangled jungle of controversy on the subject, one blessed glade of agreement lets in the light. All seem to agree that the two phrases, "The Kingdom of God" and "of Heaven," refer to one and the same thing: a thing viewed, perhaps, from slightly different points, but certainly a one-thing and not two things. Clinging fast, then, to the certainty that our Lord must have had some simple, plain, and definite meaning, and having due thankfulness for that one oasis in the desert, the general agreement that the phrases "Kingdom of God" and "of Heaven" refer to the same one-thing, we have found brought out in the discussion of the last few years an undisputed point of such practical value, that it seems deserving of attention and its consequences worthy of summing up in the editorial columns of a religious paper.

That this undisputed point does not deal with what the Kingdom of Heaven *is*, is of course self-evident. That matter is disputed along all its lines and decided differently on the same evidence according to the view-point and school of thought of each who dips deeply into the controversy. But some years ago it seems to have occurred simultaneously to many minds that a settled definition by negatives, however unsatisfactory, is better than an unsettled definition by positives or than no definition at all.

Whatever the Kingdom of Heaven may be, it seems demonstrable beyond controversy that it is not Heaven itself. Heaven, when defined, as it has been from the beginning, as the final state of the redeemed after the Day of Judgment, is seen to be not yet come, so far as we personally are concerned. Into Heaven no evil thing can enter; while into the Kingdom of Heaven many evil things enter, and from it they are to be at the last cast out. Therefore Heaven and the Kingdom of Heaven are not the same.

That so self-evident a matter as this, and one moreover which might have been inferred without parade from the fact that our Lord was accurate in the use of words, and when He meant Heaven said it and not something else, should be presented with a column or so of introduction, may possibly arouse the sense of humor; many even hold that there is not an utter absence of humor in theological controversy, but merely in the theologians. But really the fact that Heaven and the Kingdom of Heaven are not the same, negative as that fact is, is not unimportant.

Our Lord said, and said it very plainly and gravely, emphasizing the statement by that solemn reference to the God of Amen which has no adequate translation in our language, that except a man be born again of water and of the Spirit he cannot enter into the Kingdom of Heaven. Many faithful servants of the Master, confused by some definition of the phrase which confounds it with Heaven, and from very faithfulness being willing to follow His words to the bitter end and shrink from no conclusions to which they lead, have announced to a shuddering world that infants dying unbaptized are necessarily damned. The course of reasoning is simple. It is that no one *shall*, no one *can* by any possibility enter into the Kingdom of Heaven except by Baptism. Heaven is the final state of the redeemed and those shut out from that state are lost. If Heaven and the Kingdom of Heaven are the same, unbaptized infants and the heathen are shut out from that state and from all possibility of salvation.

But St. Paul says, or at least seems to say, that the just heathen may be saved. Therefore Heaven and the Kingdom of Heaven cannot be the same.

The only entrance into the Kingdom of Heaven is by Baptism. Those who have been bewildered by the dark shadow which the extreme forms of Calvinism have cast athwart the world—those extreme forms which the Calvinists themselves have now tacitly abandoned, but which are the necessary, logical deductions from the inspired sayings, unless Heaven and the Kingdom of Heaven be different—will recognize the spiritual relief which this negative definition affords. For the New Testament is full of statements, extended and explicit, that we are elected, called, fore-ordained, and predestinated to entrance into, or failure of entrance into—the Kingdom of Heaven. Thus if Heaven and the Kingdom of Heaven are the same, then all the horrors of the extremest type of Calvinistic theology would seem to be true. But if they are not the same, then entrance into the Kingdom of Heaven means Baptism, and the whole Scriptural statement as to Predestination means, as the Eastern Church has always taught from the beginning, and as all but a few branches of the Western Church have taught also, that it is with God's knowledge and by His Grace that we are brought to Baptism: a thing which, in the case of infant Baptism, is self-evident; for it is by the decision of Some One that any individual soul is born into a family in which infants are baptized, rather than into one where they are not.

Of the bearing of this negative but certain definition upon our own positive beliefs, it would be too long to speak. But the great trumpet-call to souls, the *sursum corda* of the thought that there is a Kingdom of God on Earth, that it has its rulers and officers, its ambassadors, its consuls, and its citizens, deriving their authority from the King and having each, in due order, real authority, real duties, and real assistance from Him; because He is the King and we His loyal servants whom He supports and guides while we in return must fight for Him, keep the Commonwealth, and extend the boundaries—the wonder and glory of this, the close touch with God, the awe, and the amazement, make for power.

To take one point out of many as to the nearness of the Kingdom: to how many has it occurred that title to all the vast Church property over all this land of ours must vest in some one? It is held by boards of trustees, but trustees administer a trust as representatives of some one else. In the last analysis, they do not hold the property for the congregations, however the deeds may be worded, for when we make a thank-offering toward improving or toward meeting the expenses of that property, it is not a thank-offering made to the congregation or people, but to the Lord. Behind the vestries, behind the Dioceses, behind the congregations, the real owner of the properties for whom they are held and administered in trust, is Jesus the Christ, the Son of God, our King.

Then, press on the Kingdom. Whatever be the exact relation of the Kingdom to the final Heaven for those who, without their own fault, are outside the former, it is evident that the Kingdom leads, and was intended to lead, to Heaven itself. It is our training place for eternity. It is the point of contact between the King and His subjects. It is *worth while* to be a loyal citizen, and to lead others to become loyal citizens.

Press it on.

Z

ROGATION DAYS AND ASCENSION DAY.

HERE are two reminders that might well be made at this time. One is of Rogation Sunday and the Rogation Days; the other, of Ascension Day.

We doubt whether any group of days set apart for public observance is so generally misunderstood and neglected as are these five days. The Church has established them on the same plane as Advent and Christmas, Lent and Easter. They are the preparatory days and the final climax prepared for.

The Rogation Days are the expression of an exceedingly beautiful thought. ONE is about to leave us on a long journey to a "far-country." These are our last communings with Him, and our parting requests. They are the gathering-up days of the year's commemoration of the Incarnation.

Again, they are the days in which the special supplication is appointed to be made for a fruitful season and for the blessing of God upon the crops of the year. They are the initial prayer for a blessing, for which Harvest Home is the thanksgiving after it is received. The special Collects for the Unity of God's People and for Missions, as well as those "for Fruitful Seasons" especially set forth "to be used on Rogation Sunday and the

Rogation days" (rubric) are appropriate. The versified litanies in the Hymnal, particularly hymns 525, 526, 527, and 528, in whole or in part, are well adapted to the spirit of these days. Why do we not enter with more enthusiasm into that spirit? Most of us are convinced that we have too largely divorced the religious from the secular; that it is an error to assume that religion is a thing concerned only with church going and Sundays and having nothing to do with what we term "secular" affairs. The Rogation days are the Church's protest against this false belief. City congregations must probably be content largely with the commemoration of Rogation Sunday, which falls this year upon May 8th. Let it, however, be really observed. The third Selection of Psalms is appropriate to the day, containing, as it does, Psalm 103, which, with Psalm 104—the two psalms *Benedic, anima mea*—were anciently used on the day; so are the *Benedicite* and the *Jubilate* in the morning office, and the *Deus misereatur* at evensong.

But the Rogation Days themselves ought also to be reclaimed. A special Eucharistic service for the day was set forth by the Convocation of Canterbury in 1889, in which the Epistle is Isaiah lv. 6-11, and the Gospel St. Luke xi. 5-13. The Collect reads as follows:

"O God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; We beseech thee to increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are in need, and our own comfort; through Jesus Christ our Lord. *Amen.*"

This Collect might perhaps be varied by the use of the beautiful Rogation Collect in the Irish Prayer Book:

"Almighty God, Lord of heaven and earth, in whom we live and move and have our being, who dost cause thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust; We beseech thee at this time favorably to behold thy people who call upon thee, and send thy blessing down from heaven to give us a fruitful season; that, our hearts being continually filled with thy goodness, we may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*"

Both these forms will be found printed in full in Dearmer's *Liturgy*.

And in the country parishes the Rogation days might easily be made the event of the year. Archbishop Benson recommended the re-introduction of the old-time English custom of celebrating the days with out-door processions and services at stated points within the parish. This good old custom of our fathers might well be adapted to our American rural parishes. Dearmer, in his *Parson's Handbook*, makes these suggestions as to how such services might be arranged in England:

"Let the choir and clergy leave the church, preceded by the churchwardens, verger, cross, candle or lantern-bearers, and thurifer, and all wearing surplices over their cassocks, and the clergy their hoods, tippets, and caps (the officiant in a violet cope). Banners may be carried. Let the choir be followed by the school children carrying flowers and garlands. Let stations be previously arranged, one in the village, the others on the boundaries if possible (with trees planted and kept for this purpose). Let the choir slowly chant the appointed psalms through the village; and at the first station let the Gospel for the Sunday be read, the choir grouping round the reader. As the procession proceeds let the Litany be sung, and perhaps metrical litanies, and Psalm 67 and the Penitential Psalms, to fill up the time; and at the other stations let the Epistle and Gospel for the Rogation Days (James v. 16-20 and Luke xi. 5-13), be read, and other passages if there are more stations. On returning through the village by another way, let the *Benedicite* be sung. Then let all come into church again for the Eucharist, at which there should be a sermon or Homily" (pp. 460, 461).

Very likely in just this form there are few of our rural parishes that could carry it out. The incense and the cope are not of the essence of the function, though they would be especially beautiful in the out-door function. As a "Perambulation of the Parish Bounds" as the event was termed in England, it would generally be impracticable among us, by reason of the wide extent of the parish boundaries, which could hardly be "perambulated" about. But it would be an easy matter to arrange a convenient route for the procession in any country parish, with stations for collects, etc., closing with a brief office in the church itself. Such an observance of the season would impress it upon our stolid country folk.

And for Ascension Day itself we sadly need to have our reverence awakened. The day is one with Christmas and Easter in importance, and is needful to the chain of days that commemorate the Incarnation. May we not reclaim the day? The most joyful Eucharistic office should be the morning celebration.

The children should have their place somewhere. In many places the Flower Service, for which a form, with music, is published by The Young Churchman Company, has been introduced upon that afternoon or upon Whitsunday, with satisfactory results. A series of attractive gift cards for the day is made by Mrs. J. D. Morrison, wife of the Bishop of Duluth, whose address is Duluth, Minn.

Certainly it is our duty to protest in positive manner against the forgetfulness and desecration of these days.

A NATIONAL CATHEDRAL.

ONE of the interesting topics discussed in the recent Conference of Church Clubs at St. Paul, was the project of a National Cathedral at Washington, presented by Mr. W. H. Singleton. We are told that some opposition to the plan was aroused by a misunderstanding of some of Mr. Singleton's remarks. Some had understood him to state that it was intended that the Cathedral to be erected should be thrown open on Sunday afternoons to services under other control than that of the authorities of the Church. We have reason to believe that this was both a total misconception of the project itself, and of Mr. Singleton's remarks. Our own understanding of the intention of the Bishop and other authorities of the Diocese of Washington is that the plan looks toward a public service of praise on Sunday afternoons, not of necessity following the Prayer Book order for Evening Prayer, which would be read at another hour, but of a character sufficiently general so as to appeal to all people devotionally inclined, though under the direction of the Bishop, and with the clergy of the Church as officiants. We can easily surmise that services of that character might be exceedingly helpful and might become very popular.

And we have, personally, a large interest in the project for a National Cathedral at the national capital. Nowhere ought the Kingdom of God to be represented more adequately than at the official seat of government of the American people. The two ideas—"the powers that be are ordained of God," "My Kingdom is not of this world"—ought thus to be brought into correspondence. Because the spiritual Kingdom once tried to dominate earthly kingdoms, to the serious detriment of both, is no reason that to-day the Kingdom of God should shrink from showing forth to the kingdoms and the republics of the world, the nobility of a citizenship that is in heaven.

According to the financial statement made in the diocesan columns of this issue, under the head of Washington, and on the page opposite to it, there remains a debt of only \$84,000 on the large amount of the Cathedral purchase. This debt the Bishop of Washington hopes to have entirely wiped out by Ascension Day. Only after the last penny of indebtedness upon the site has been paid, will steps be taken to rear the edifice itself. The latter will, and ought to, be of slow growth. It will be the realization of large ideas for future generations. Some day they will be realized; but the next step is the payment of the remaining debt on the site. We earnestly hope that the desire to have this step accomplished by Ascension Day may be realized. The whole Church is interested in it.

And the progress already made upon what many—ourselves not included—deemed a hopeless and visionary scheme at its inception, shows what can be and will be accomplished. Happily, those at the head of it are men of far-seeing vision.

THERE is no book so worthy of study as the Book of books. Nor in all the multiplicity of books in this age of writers and printing presses is there any book that explains the Bible so well as the Bible itself. With all the helps that are furnished to its study, and books that are written to explain and enforce the truths of Scripture, there is no method so wise and safe as the continual daily reading of the Bible. It is a treasure-house always full, to which the needy may go freely and obtain what they want. It is a fountain that never fails, to which the thirsty may turn on all occasions. It is impossible for one to have any experience in this life for which there is not something to instruct, comfort, or help to be found in the Word of God. Why should it be neglected by anyone?—*Selected.*

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

MUST ENGLISH ALTARS BE OF WOOD?

As Usual, Mr. Tristram's Law Disagrees with that of the Church

THE EDUCATIONAL QUESTION STILL UNSOLVED

Extension of S. S. J. E. Work in South Africa

The Living Church News Bureau,
London, April 12, 1904.

AMONGST the mass of fictions that at the present day seem superstitiously to pass for facts in certain official quarters of the Church of England concerning the legality of this thing or that in the Church, there is surely none more utterly absurd than that stone altars are disallowed by the ecclesiastical law of England. And yet not so very long ago we were told by the Bishop of Winchester, on the occasion of the consecration of St. Matthew's Church, Portsmouth, that, "as the law stands," the altar should be of wood; while just now again we find Chancellor Tristram holding to the same delusion, in giving judgment in a case that had come before him in the Consistory Court of London. The hearing of the case first took place before the Chancellor two months ago, when an application was made by the rector (the Archdeacon of Middlesex) and church wardens of the parish church of St. Luke's, Chelsea, for a faculty to erect a marble altar as a memorial to the late rector, the Rev. Gerald Blunt. But in consequence of the opinion expressed by the Chancellor that "for the past 350 years Communion tables had been made of wood," the original petition was amended, and after being submitted to another vestry meeting, was heard in the London Consistory Court on Wednesday fortnight. The amended petition was for a faculty to authorize the placing in the church of "a movable holy table of wood, standing on brass castors," and for a license "to suspend by wooden screws thin slabs of slates on the front and sides thereof, decorated with marble mosaics, the whole of the top of the holy table to be of wood, and no marble mosaics to be placed thereon."

Chancellor Tristram, in giving judgment, said that the question of the legality of substituting a stone altar for a "Communion-table" of wood had been raised in two cases: (1) In the case of "Faulkner v. Litchfield and Stearns," in the Court of Arches in 1845, in which Sir Herbert Jenner-Fust held that a "Communion-table" should be composed wholly of wood and movable; and (2) in the case of "Liddell and others v. Beale" on appeals from the decisions of Dr. Lushington in the Consistory Court and Sir John Dodson in the Arches, when the Judicial Committee of the Privy Council affirmed the judgment of Sir H. Jenner-Fust in "Faulkner v. Litchfield." As the report was "out of print and difficult of access" (the italics my own), the Chancellor read the main grounds on which the Judicial Committee rested their judgment on this question and on which he himself had in this, as in previous cases, refused to give a faculty for the introduction of stone or marble "Communion-tables" in a church. Proceeding, he said that the only question that remained for his consideration was (to quote from the *Times*) "whether, as Ordinary, under the special circumstances of this case I shall be justified in allowing under the 82nd Canon, 1604 [here giving the words thereof], marble mosaics be suspended in the front and sides of the wooden holy table now proposed to be introduced into the church." This depends upon the construction to be put upon the words "other decent stuff [instead of 'a carpet of silk'] thought meet by the Ordinary." "On referring to *Walker's Dictionary*, the word 'stuff' is a generic term signifying material, and in *Johnson's Dictionary*, 'a material out of which anything can be made'; and reference was also made by the Chancellor to the Book of Exodus xxxvi. 7, xxxv. 22 to 28. On these authorities as Ordinary, in his judgment, he was justified—though to many of us his ruling even here must seem faulty—in sanctioning the overlaying of the altar with marble mosaics in the manner proposed. The faculty was therefore granted.

Well, as regards the question of the legality of fixed stone altars in the Church of England, and lest our eyes be filled with dust in regard thereto, we must bear in mind that there are such distinct things as the law and the "law"—i.e., Church law and Privy Council law. According to the law of the Church of England, as laid down in the Prayer Book in the Ornaments Rubric, and as it was civilly confirmed by Act of Parliament in the year 1662, the holy table, or altar, must be of stone; for it

is beyond dispute that fixed stone altars were in universal use in England in "the Second Year of the Reign of King Edward the Sixth," to which we are authoritatively referred for the "Ornaments of the Church." Whilst, moreover, it can, I think, be abundantly shown that not unfrequently during successive periods of the revival of Church doctrine and practice in the seventeenth century, altars made wholly of marble were erected in the parish churches without hindrance or scruple on the part of either Bishops or diocesan Chancellors. But then, of course, in those days there was no Judicial Committee of the Privy Council to overawe Establishmentarian or timorous Bishops, nor was there, so far as is known, any Consistory Court Judge so thoroughgoing both as Protestant and as Erastian as Dr. Tristram.

The appeal of J. A. Kensit against his conviction and fine by the Lord Mayor on a charge of brawling at St. Paul's during the Ordination Service on the Second Sunday in Lent, which was to have come before the City Quarter Sessions last Wednesday, has been postponed by consent until the 27th inst.

It appears that what purported to be the Bishop of St. Asaph's Bill relating to Education, published in the newspapers last week, was an unauthorized version and incorrect, though it is strange that the *Times* newspaper, which is usually so reliable, should have been taken in concerning the matter. If, however, as there is now some ground for suspicion, the measure which the Bishop of St. Asaph intends to introduce is to be drafted on the lines of his recently proposed *Concordat* for the settlement of the Education question in the Diocese of St. Asaph, the same, instead of being a more statesmanlike measure than the reported Bill, will be decidedly less so; and one toward which Churchmen would, indeed, be in duty bound to maintain a strictly *non possumus* attitude.

The Bishop of Manchester (Dr. Knox), presiding at the annual meeting of his Diocesan Societies, touched upon the Education question, and declared himself entirely opposed to separating religious and secular education "into two water-tight compartments." If religious education was to be of value it must, he said, enter the school, and they could hardly give the children a worse religious education "than to teach them that it was confined to a little bit of the day, that religion was a thing they could cut off and keep apart and distinct from the other things of life." The Church had gone "as far as could be expected" to meet the desire of the State. From what the Bishop subsequently said, it would seem that he does not approve of the "right of entry" system.

The *Cowley Evangelist* for April announces a further development of the work of the Society of St. John the Evangelist in South Africa. The mission work of the Society in Capetown began in October, 1884; and from the first, one important branch of the many-sided work has been carried on in that part of Capetown now known as St. Philip's district, of which the Fathers at the mission have had the parochial charge. The tie connecting the S.S.J.E. with St. Philip's is now, however, about to be severed, owing to the increasing work of the Society among the Kaffirs in and near Capetown. Whilst (what is such an interesting announcement) there has followed very quickly after the Evangelist Fathers' resignation of the parochial side of this work at Capetown—though the two events are, so far as those Fathers are concerned, wholly independent the one of the other—the offer to them of another Kaffir mission—that under the supervision and charge of the Society of St. Cuthbert, Griqua-land East; and the Fathers of that Society have offered not only their mission buildings and work but also themselves to the S.S.J.E. This double offer (says the *Cowley Evangelist*), sanctioned, as it has been, by the Bishop of St. John's, Kaffraria, "makes it possible for us to accept with gratitude the charge of this addition to our African work. The St. Cuthbert's mission numbers 997 communicants and 248 catechumens. Father Puller, at the special request of the Bishop of St. John's, Kaffraria, is to be placed in charge of the work.

The Rev. Father Hopkins, Superior-General of the Order of St. Paul, whose home is at the Abbey, Alton, was nominated as a member of the Alton Board of Guardians and the Alton Urban District Council. He was elected to the former (says the *Guardian*) without a contest, but in the latter case seven candidates were nominated for four seats. The election resulted in Father Hopkins being returned triumphantly at the top of the poll. The result was received with tremendous applause, the Father being carried shoulder high up and down the street by a large crowd, singing "For he's a jolly good fellow."

J. G. HALL.

NEW YORK CITY MISSION WORK

Covers a Large Range of Activities

VARIOUS OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, April 25, 1904.

THE 72nd annual report of the New York City Mission Society, made to the last Diocesan Convention, has just been issued by the Society with the addition of detailed reports of the work of the organization. The whole makes a pamphlet of about 125 pages containing the record of the work done at the numerous stations of the Society, including St. Barnabas' House, God's Providence mission, the Messiah, San Salvatore, and Stanton Street missions, the city institutions on Blackwell's, Ward's, Randall's, Hart's, and Riker's islands, and the city hospitals, asylums, and prisons. The extent of the work is indicated by the following facts from the report of the Rev. Robert B. Kimber, superintendent: Number of places where services are held 35, number of services 3,889, celebra-

equipment—rooms and arrangements for all sorts of social work. The present parish house is wholly inadequate for the present needs and the rector hopes for a philanthropy that will not only meet this need, but provide also more adequate accommodations for the Chapel of the Comforter, the work at which long since outgrew its quarters. The total contributions of the parish for the year covered by the book just published were \$48,791, receipts which exceeded those of former years but which nevertheless fell short of expenditures by nearly \$2,000. The endowment fund, invested and subscribed, amounts to \$134,000, but the Rev. Mr. Grant says the future of the parish will not be secure until the fund amounts to at least \$300,000.

Emmanuel Chapel in the Bronx is but a little over a year old, its first services having been held in February, 1903. Its work has been and is under the charge of Mr. R. W. Frost, a lay reader, and a little "year book" just issued gives a very encouraging report of the year's work. The services are held in a store which was fitted up by the Lay Helpers' Association and which has a seating capacity of about one hundred. There is a vested choir of twelve. Attendance at services has been well



NEW GOTHIC ROOD SCREEN, CHURCH OF THE HOLY CROSS, KINGSTON, N. Y.

tions of the Holy Communion 1,284, Baptisms 559, presented for Confirmation 322, marriages 71, funerals 268, visits 180,494, books distributed 23,902, periodicals distributed 138,475. The expenditures of the Society for the year were \$87,676. It has assets and endowments for general and special work amounting in the aggregate to \$515,402, exclusive of the value of its real estate.

The year book of the Church of the Ascension shows the continued growth of this down-town parish and the increasing importance of its work. In the statement by the rector, the Rev. Percy S. Grant, with which the book opens an interesting change of neighborhood conditions is noted as follows:

"The section of the city in which the church stands has taken an interesting turn in the last ten years and is a stronger residential neighborhood than it has been for two or three decades. The substantial population is being increased by the reclaiming of dignified old dwellings and by the building of large and expensive apartment houses, while farther west more modest apartment houses still add to the density of the population. The locality needs the Church more than ever before."

The rector goes on to say that to carry on a free church, such as is the Ascension, there must be adequate parochial

maintained and there have been started with already gratifying results a Chancel Guild, a Sewing School, a Junior Chapter of the Brotherhood, and a Social Committee. The Sunday School was started in February of last year with four children. It now numbers 110 with an average attendance of 80. There is a healthy neighborhood interest in the work.

A handsome Gothic rood screen has been erected in the mission church of the Holy Cross, Kingston, N. Y. It was the gift of Mr. Frank A. Palen of Kingston, a prominent citizen and a member of the Methodist Society, and was made in his own factory. The church is a simple nave from end to end; the screen marks the entrance to the choir. It is designed in the late Decorated period of Gothic, with delicate geometrical tracery of that period. It is crowned by the figure of our Lord upon the Holy Rood, with statues accompanying of the Holy Mother and St. John, St. Peter and St. Paul, St. Matthew and St. Mark. The material of the screen is chestnut colored dark in harmony with the woodwork of the interior of the church. The effect is harmonious and pleasing in a building where a screen is particularly desirable. The architect was the Rev. Richard Russell Upjohn, rector of Pleasant Valley, N. Y. One

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THE NATIONAL CONFERENCE OF CHURCH CLUBS

Churchmen Enjoy a Profitable Gathering at St. Paul

WEIGHTY PAPER ON THE NAME OF THE CHURCH

ST. PAUL, MINN., April 23, 1904.

ELEAR and cool weather greeted the opening of the Twelfth Annual Conference of Church Clubs. Twenty-five delegates were present from the different states.

The proceedings began with a celebration of the Holy Eucharist at Christ Church, Dean Andrews acting as celebrant. The Bishop of the Diocese, the Rt. Rev. S. C. Edsall, D.D., welcomed the guests in a very felicitous manner in the name of the late prelates Whipple and Gilbert, as also of the clergy and laity of the Diocese, and the Church Club. He spoke highly of the work being carried on by the laymen of the Church through the various organizations.

After the service the delegates adjourned to the guild hall, when the Hon. John S. Conner of Cincinnati, President of the Conference, delivered the annual address. He reviewed briefly the history of the club, its work accomplished, and its future possibilities.

The first paper was by the Hon. R. S. TUTHILL of Chicago on "The Attitude of the State Toward Delinquent Boys and Girls." Repression and punishment, he believed, will never accomplish reform. Crime is increasing, and the cause is not hereditary. Personal attention is needed to take boys out of the way of becoming criminals. Remove them from criminal surroundings if you would prevent them from becoming criminals. The State gives the child his first lesson in vice by keeping him in prison. The speaker told something of his experience with the criminals of Chicago before the establishment of the juvenile court, and all it had brought with it of formative measures. The criminals (and they were nearly all young) were seldom born bandits, but were educated carefully to full-fledged criminality by the national process of graduation from one to another of the penal institutions of the state. The unformed child, neglected and allowed to associate with bad children, committed an act that in an adult would be criminal. He was treated as a criminal, and from the reformatory where he met older child criminals to the knowledge of and preparation for the high crimes, to be obtained at Bridewell, was an easy step. Under the old law 90 per cent. of the child offenders became criminals; under the new more than half the children were saved to live good and useful lives. The probation officer stood in the light of a parent to the child and by his parental care protected him from the stigma of incarceration in a penal institution.

MAJOR VEALE of Philadelphia endorsed the previous speaker's remarks and described the methods in vogue in Pennsylvania. His state was unfortunate in not having paid probation officers. He spoke of the good work being done in the Detention Home for children.

JUDGE HOLDOM of Chicago and JUDGE FINEHOUT of St. Paul spoke on the subject from different aspects.

At the afternoon session, PROF. J. H. DILLARD of New Orleans read a paper on "The Fourth Article of the Lambeth Conference—The Historic Episcopate." He spoke at some length on the historic episcopate. Personally he was a believer in the Historic Episcopate, but doubted if there were sufficient evidence for the tactical succession to justify us in making it an essential principle on which to base Church unity. In spite of this, the tone of the paper was admirable and in no way partisan or controversial. It was an honest endeavor to overcome the apparent crux that prevents our separated brethren from uniting with us.

Mr. W. H. SINGLETON of Washington, D. C., discussed: "Should there be a National Cathedral at Washington, D. C.?" He pointed out that as Washington was the seat of government for the American nation, it was right and proper that the Church should have its national Cathedral there. The Cathedral was the Bishop's Church, and as the Bishop was the head of the Church, the Cathedral was necessary as a unity of strength. In addition to the prescribed services of the Church, extra services might be held under the Bishop's supervision in order to give those sojourning in Washington a service irrespective of creed or nationality, in which all could participate without offence. Considerable discussion followed. Several suggested that a national Cathedral might become for America what Westminster Abbey is to Great Britain.

At this point BISHOP EDSALL was asked to address the Conference on both papers afore mentioned. A National Cathedral at Washington met with his hearty approval, and he hoped it would become an assured fact in the near future. Regarding the Historic Episcopate, he spoke in no unmistakable terms. As a skilful surgeon handles a difficult case, so did he, in kindly but positive terms, place before the Conference the true position of the Church on this matter. The supreme object in life was to find out the mind of Christ and to follow it. The greatest thinkers and theologians of the Church agreed with Lightfoot, that greatest of modern scholars, who in later days and after mature thought, came to the conclusion that the Episcopate was of "Apostolic origin." Our attitude toward our sep-

arated brethren should be kind, considerate, and loving, conceding to them everything that practically they stand for. We deny to them nothing that they consider essential. It is the Church's duty charitably to go on giving the full light. In due time those who see the fuller light will be attracted to it.

THE BANQUET.

Two hundred and forty-one covers were laid at the banquet hall in the Commercial Club rooms for the guests of the National and Minnesota Church Club. The tables were lavishly decorated with choice flowers and an orchestra discoursed beautiful music during the banquet hours. The guests of the evening occupied seats to the right and left of the Bishop and the President.

Mr. F. O. OSBORNE, in his usual felicitous manner, welcomed the visiting guests and the members of the Church Club of the Diocese, connecting the names of Kemper, Whipple, Gilbert, Welles, Thomas, Knickerbacker, Breck, Faude, Tate, and other deceased heroes who had represented the Church in Minnesota.

"The Influence and Duty of Churchmen and Church Clubs" was responded to by Hon. JOHN S. CONNER of Cincinnati. He expressed his gratitude on behalf of the Club for the privilege of being present and the splendid hospitality and good fellowship accorded to them. He enumerated the work accomplished by the Club, the influence of the Church and of Churchmen upon their respective communities, the helpfulness of good examples, and an upright life both in Church, family, and nation. Laymen should realize they have something to do and should not let all the burden fall upon the clergy in reforming the world. The layman must realize his duty, not only to himself, but to his Maker.

On "The Glory of the Church," Hon. JESSE HOLDOM of Chicago spoke of the early Fathers and Heroes of the Church, the first missionaries to the West and Northwest, their self-sacrifices and hardships in planting the cross in semi-heathen states. He mentioned the Cathedral of St. John the divine and the contemplated national Cathedral in Washington as being amongst the future glories of the Church. He enumerated the many good works and endeavors of the Church Club in Chicago and some of their future possibilities.

The Rev. HENRY D. ROBINSON, D.D., Warden of Racine College, spoke with great force upon the topic of "The Church School"—one, he said, very dear to his heart and life work. He defined the object and teaching in the public and Church schools, pointing out the deficiency in the first through lack of religion and the excellencies of the latter where secular and divine truths are imparted. It was unfair to tax individuals to support institutions they did not believe in. The public school was the backbone of America, because of her present intelligence; but the privilege of sending a child where Christianity is taught, is vital. The public school of to-day is not Godless, but the day is coming when it will be. He deplored the repressive measures used in the public schools. Children are taught through fear and not from love or duty. The first lesson in anarchy creates weak men, because they are good only as far as the law demands. Where the State is weakest in her repressive measures, Christianity appeals to man's noblest sentiments. State schools stand for cultivated intelligence. Church schools appeal to the highest sentiments, because based on the law of Jesus Christ.

"Churchmen and Thinkers" was the subject of the Rt. Rev. M. EDWARD FAWCETT, Bishop of Quincy. He said of Churchmen that they were most liberal who believed in something positive and definite. Reasons lead men to the Church as a divine organism. We are thankful for Oxford and Cambridge, and for all the great teachers they have produced. Churchmen claim as theirs the great thinkers; but the Church does not follow after them, although she appreciates the fruitage of their works. The Churchman requires doctrine in due proportion to its value. Whole truths and not half. The masses seem willing to have sectarianism continue. If they come to the historic Church, they are accused of narrowness. Pin yourself to some human thinker, and you will be counted "Broad" and "liberal." Catholic Churchmen are always ready to receive light, but they wont be confined to any one leader.

THE BISHOP brought the proceedings to a close, after summing up briefly the remarks of the previous speakers and pronouncing the apostolic Benediction.

THE SECOND DAY.

Perhaps the most interesting paper discussed at the Conference, and that which seemed to overshadow all the others, was on "The Correction of the Name of the Church," written by Mr. Edward C. Niles, of Concord, N. H., son of the Bishop of New Hampshire. Too lengthy to produce in full, only the salient points can briefly be recounted. It was deep, scholarly, comprehensive, logical, and tolerant, and was pronounced by all to be the clearest and most convincing delivered. In the absence of Mr. Niles, the paper was read

DELEGATES IN ATTENDANCE AT THE NATIONAL CONFERENCE OF CHURCH CLUBS.

[By courtesy of St. Paul Dispatch.]



THE DELEGATES, READING FROM LEFT TO RIGHT, ARE:

FIRST Row:—Rev. E. S. Peake; Major Taylor E. Brown, Chicago; Hon. Jesse Holdom, Chicago; The Bishop of Minnesota; Judge J. S. Conner, Cincinnati; The Bishop of Quincy; Mr. W. H. Singleton, Washington, D. C.; Judge R. S. Tutthill, Chicago; Mr. F. B. Tuttle, Chicago; Isaac Linton, St. Paul.

SECOND Row:—E. Van Kirk; Rev. E. E. Madeira; Rev. J. W. Areson, Chippewa Falls, Wis.; Rev. C. H. Shutt; Rev. C. D. Andrews; J. W. Sparrow, Cincinnati; F. C. Earle, Hartford, Conn.; Major Moses Veale, Philadelphia; Judge U. L. Marvin,

Cleveland; Charles A. Pease, Hartford, Conn.; Prof. J. H. Dillard, New Orleans, La.; R. E. Leonard.

THIRD Row:—S. S. Irving, Minneapolis; Rev. C. R. Taylor, Litchfield, Minn.; J. H. Titus, Minneapolis; Frank O. Osborne; Rev. H. D. Robinson, D.D., Racine, Wis.; George H. Reynolds, Lancaster, Pa.; Ivanhoe S. Huber, Shamokin, Pa.; Rev. W. J. Sumerville, Chicago; Courtney Barber, Chicago; Rev. T. F. Thurston, Minneapolis; W. S. Gilliam; J. W. Robinson; Thomas Gaskell; B. F. Beardsley; Rev. E. W. Daniel.

by Major Taylor E. Brown of Chicago. Among its pithy paragraphs were these:

"It would seem that the instincts of self-preservation would induce us openly and fearlessly to adopt the name of 'The American Catholic Church.' Cardinal Gibbons, of the Roman Catholic Church, has said, in an article written by him, that Roman Catholics have the only just title to the name Catholic. He has said that possession is nine points of the law. But this seems to me to be arguing mere squatter sovereignty."

"The assertion of our Protestantism in the name, as it stands to-day, is wholly unnecessary. Every one knows we are not Roman. That Church takes sufficient pains constantly to remind the world of that fact."

"The name American Catholic Church stands for orthodoxy, breadth, and inclusiveness. It is the Essence of Catholicity. In its essentials it stands for unity. In its non-essentials it stands for liberty. In all things it stands for charity."

He believed that the word Protestant stood for sectarianism, and that sectarianism stood for exclusiveness. He quoted from an eminent divine who has said, "When the faith is one, differences of custom do no harm to holy Church." "No question of Catholicity is

involved in the issue excepting broadness and universality, but not universality in a sense of mere geographical boundaries.

"The possession by the Roman Church of the name Catholic is one of their strongest weapons for conversion. But the Roman Church is not the exclusive Catholic Church. It is but a part of the Catholic Church."

"It will not suffice to drop either the word Protestant or the word Episcopal. We cannot declare the Church to be the Episcopal Church without infringing upon the claims of other branches of the Church. Neither can we say we are the Protestant Church. The name American Catholic Church is the most comprehensive that could be found. The present name does not explain but needs explanation. The proposed Church name instantly proves its identity with the holy Apostolic Creed."

JUDGE WARREN of Ohio was not ashamed of the family name of the Church. He questioned the right of the Church to use the name "Catholic."

Major MOSES VEALE, of Philadelphia, declared that the Holy Catholic Church was mentioned in the Creed, that every one confirmed in the Church was required to arm his faith in the Holy Catholic Church on becoming a member of the Protestant Episcopal Church. There is in this an inconsistency which is self-evident. The

old name, he declared, was not a name for Unity, but a name for discord. It is merely a name of protest against the Roman Church.

JOHN S. CONNER, the retiring President of the Conference, opposed the change.

The subject was discussed in a loving and conciliatory manner. Indeed entire harmony prevailed throughout the whole session.

NOTES.

There are 21 Church Clubs in the United States, with a total membership of 3,200.

Major Taylor E. Brown of Chicago was elected President; Major Moses Veale of Philadelphia, Vice-President; J. W. Sparrow, Cincinnati, Secretary and Treasurer.

The next Conference will be held in Rochester, N. Y.

The Committee on Annual or Biennial gatherings recommended the former.

The afternoon was devoted to sight-seeing. The delegates were taken to Fort Snelling by trolley, thence to Minnehaha Falls and Minneapolis, returning by way of Como Park. The delegates expressed themselves greatly pleased with the hospitality accorded to them by the Twin Cities Club men. Their visit has been delightful and profitable, and they carry home with them pleasant remembrance of their first visit to the Northwest.

TWO HUNDREDTH ANNIVERSARY OF ST. GEORGE'S CHURCH, HEMPSTEAD, L. I.

THE celebration of the 200th anniversary of St. George's Church, Hempstead, Long Island (Rev. Jere. K. Cooke, rector), occurred last Saturday and Sunday and was attended not only by large numbers of the people of the town and its vicinity, but by a notable list of visiting clergy.

A report of this historic parish records that in the year 1665 Governor Richard Nichols assembled in the town of Hempstead the first representative body ever convened in the province of New York, then known as New Amsterdam. This meeting resulted in the erection of a building of hewn logs cut from the forests on the north side of Long Island, for religious purposes.

In 1733 a larger building was erected on the same site. At this time Governor Crosby ruled the province of New York.



ST. GEORGE'S CHURCH, HEMPSTEAD, L. I.

A short time after the completion of the church, King George II. presented it with a royal charter. This charter, well preserved, is in the possession of the parish at the present time.

Many interesting articles bring back the memories of the previous centuries of the life of the parish. A solid silver communion service presented by Queen Anne in 1706, the workmanship odd and yet attractive is used at the present time. On each piece of the silver is the inscription:

*"Annae
Reginae."*

A Prayer Book, a Bible, a Book of Homilies, the corporate seal of the parish, are among the noted relics.

The services of the anniversary day were elaborate and brought clergy from many parts of the country. The Bishop of the Diocese was celebrant. The rector read the epistle, Bishop Potter of New York the Gospel. Addresses were made as follows:

Rev. William Vesey, D.D., First "Lay Reader" at Hempstead, by the Rev. William T. Manning, D.D., vicar of St. Agnes' Chapel, Trinity parish; Rt. Rev. Samuel Seabury, D.D., "the Apostle of the New World" (a son of St. George's), by

the Rev. Samuel Hart, D.D., D.C.L.; Bishop Hobart, Sixth Rector, 1799, by the Rt. Rev. Henry C. Potter, D.D., LL.D.



REV. JERE. K. COOKE.

In the afternoon in the large hall of the hotel, congratulatory addresses were made by the Rev. William C. Hicks, Rev. Dan Maryn, Rev. Charles L. Newbold, and Rev. William Bartholomew Farrell, pastor of (R. C.) Church of Our Lady of Loretto, Hempstead; Rev. Frank Melville Kerr, D.D., pastor First Presbyterian Church, Hempstead, and others.

Later in the afternoon, historical addresses were made and in the evening was a general reception. There were a large number present, including among them representatives of such old Long Island

families as the Hickses, Seaburys, Rushmores, Harts, Onderdonks, Cornwells, Langdons, and Gildersleeves. Mr. August Belmont of the Rapid Transit Underground Railway, warden of the Ascension, Manhattan, spoke on Church Vestries. The Rev. Joshua Kimber of the Board of Missions, and Dr. C. Ellis Stevens of Christ Church, Philadelphia, were other speakers.

The celebration continued over the Sunday following, when the Bishop of the Diocese was the preacher at the morning service. The Rev. A. C. Powell of Baltimore assisted in the service. A window was unveiled in memory of the Rev. John Thomas, first rector of the parish, in Colonial days. It portrays



ST. GEORGE'S RECTORY, HEMPSTEAD, L. I.

St. John the Baptist, and bears the inscription: "I am the voice of one crying in the wilderness."

The old building with its many points of interest takes one back to the past and manifests how short is the time wherein vast changes are made. The influence of such a celebration must be far reaching in its effect.

THE POPULAR impression is that faith is a thing always inoperative, and that works are alone precious. The truth is, faith is the root of all that is good and great: it is so in this world; it is eminently so in relation to a higher world. It was not by love, not by patience, not by heroism, not by virtue, but "by faith" the saints lived and the martyrs died.—Selected.

FEAR and hatred are next-door neighbors.—Lord Chesterfield.

THE POSITION OF THE LAITY IN THE CHURCH.

BY THE REV. WILLIAM PRALL, D.D.

II.

IT IS difficult to say just how and when the laity were left out of the councils and government of the Church in the centuries that we call mediæval. We perceive that they were of great weight and importance in the empire of Charlemagne. Indeed, when we examine the structure of the government of this great ruler, as the same is revealed in his capitulars, we perceive that State and Church, that is, the lay and the clerical elements of society, were so closely interwoven and mixed together, it seemed as if they could never be separated.

It is probably the case, that when the empire of Charles broke up, and troubles innumerable came upon the Western world, the clergy, and by this term I mean now the priesthood (into which the sub-deacons were subsequently admitted as the Roman hierarchy was formed), became the sole possessors of the treasures of clerical knowledge and of Christian thought and institutions; and the laity, through their ignorance, were gradually forced to forego their faculties; and so lost all place in the Church, except some place in government through their rulers. Kings, princes, and other civil rulers of the various states of Europe still claimed to exercise power in, and over, the Church, but this power, for the most part, was political rather than ecclesiastical; and it probably could not have been used at all but for the fact that the Popes had entered the arena of politics as temporal kings. It is impossible here to enter upon a survey of the many struggles of the emperors of the Holy Roman Empire and of the kings of France and England, backed by their respective diets and parliaments, for a controlling voice in the nomination of Bishops and of other ecclesiastic officers in the Church, in their several respective lands; nor is it necessary for my purpose, except to show that the civil rulers of Europe never wholly surrendered their rights of participation in the government of the Church. We note, even before the Reformation, the advance made by monarchs from time to time by means of concordats and pragmatic sanctions, by which the power of the Pope, and therefore of the clergy, over the Church was gradually restricted, especially in France. It is curious, also, to note that at the time of the absolute monarchies of Europe, the Cardinals of the various nations represented more their respective kings than the Pope at the Roman Curia.

Two principal factors contributed to marking the distinction between the clergy and the laity; their celibacy, which, though always practised in some degree before, became obligatory throughout all the borders of the Roman Church from the middle of the eleventh century, and the feudal system. This system of government arose out of a tendency to carve the whole state into large, disjointed pieces, and these pieces, again, into other subdivisions less great. In this process, democracy, or the rule of the people in Church and State, was entirely lost to view. In its place arose the scheme of the division of all men into four estates; the clergy, the nobility, the burgher class, and the peasantry. Whether the disintegrated condition of society, subsequent to the breaking up of the Carolingian empire, produced the feudal system, or the feudal system produced the disintegrated condition of society which prevailed for so many hundred years in Europe, we cannot tell; probably these things were retroactive in their effects, and went hand in hand together. However, we are sure of one thing, that for the salvation of society in those days, it was necessary that both the civil and religious powers should be concentrated into a few powerful hands; and so there came into existence the Holy Roman Empire, which stretched itself throughout Germany, Italy, and adjacent lands, and the Holy Roman Church, which spread its power throughout all the borders of the Western world. The schoolmen invented the idea that God had given two swords for the government of men; the sword temporal and the sword spiritual; the first to the Emperor, the second to the Pope. As the spiritual sword is the higher, we do not wonder that, in the end, the principle was enunciated, that both swords were originally given unto the Pope, who had, by his gracious condescension, bestowed the temporal sword upon the Emperor, to be held by him in fief.

But the conditions of society, which made a distinct estate for the clergy a necessity, have passed away with the decay and death of the feudal state. The struggle for freedom of thought, religious and philosophical, in the re-birth of democracy, in the Renaissance and Reformation, gave rise to the national and

voluntary Churches, which have made a participation of the laity in Church affairs imperative. In England this was accomplished, to some extent, by means of old machinery of government, *i.e.*, by the Parliament of the nation which, we observe, never quite surrendered its inherent right to legislate for the Church, as well as for the State, and to regulate the lives of the clergy, as well as those of the laity, even when the Roman Church was most insistent that the Church and the clergy were under the exclusive dominion of the Pope.

But the rule of Parliament has not, on the whole, been beneficial, as it has rarely been just. It has enacted legislation which has pressed with fearful weight upon one, or the other, of the ecclesiastical and religious parties, or divisions, within the State; and has interfered with the rights of the clergy and laity in more ways than can here be named. Besides, Parliament, in spite of the fact that a number of the Bishops sit in the upper house as the Lords Spiritual, is not an institution in which the clergy and laity are associated upon equal terms. The clergy are overwhelmed by the lay peers in the House of Lords, and their voice is never heard in the House of Commons, wherein is the seat of power; and above all, we must observe that in Parliament many people who dissent from the discipline and worship of the Church as established in the State, have a voice in its internal affairs.

The English people, and by this term I mean here those who adhere to the Church of England, are just now endeavoring to revise the power and privilege of two ancient institutions of the Church, called the Houses of Convocation of the Provinces of Canterbury and York, and to give these Houses the rights of governing the Anglican Church. How this step will be taken it is difficult to say, but it is evident that the fiction that Church and State are one in England is fast waning away. The Houses of Parliament are no longer wholly composed of Churchmen who should seek to legislate for the Church of England, which is entirely made up of them. How much less, then, should these Houses try to control the affairs of Churches and denominations, which, on principle, deny that they have any part or lot in them?

The Houses of Convocation to-day are composed entirely of the clergy, and the immediate and pressing question is how to give a legal and adequate representation therein to the lay members of the Church. Says Bishop Westcott (*Lessons from Work*, p. 427):

"If we are divided [as to how representation shall be given to the laity] it is vain to look for the help of Parliament; but if we are agreed, and propose, with the general approval of Churchmen, a scheme which will secure for the laity—the majority of the nation—their proper places in the administration of the National Church in connection with Convocation, I believe that the justice of Parliament will give it legal authority."

The fact that the laity have secured "their proper places" in the administration of the Protestant Episcopal Church, the daughter of the Church of England, we understand, and we understand also that this very fact has had an immediate and mediate influence in the councils of the whole Anglican communion. In every diocesan convention and also in the General Convention of the Church, three Orders of Churchmen are distinctly recognized, and each order has its definite and co-ordinate power. In the meetings of the diocesan convention, the Bishop sits with the clergy and laity and usually he has a right of veto on all legislation, the laity and the clergy having equal powers when a vote by orders is demanded. In the General Convention, the Bishops sit in a separate house, but all legislation must have the approval of both the laity and the clergy, elected as deputies to the House of Deputies from, and by, each separate Diocese, meeting in convention. A vote by orders can be demanded by the clerical or the lay representation from any Diocese in the General Convention of the Church (Constitution, Art. I., Sec. 4), and in the various diocesan conventions, by some like liberal provision, by statutory enactment.

We note, too, that the laity, after several centuries of non-participation in the government and discipline of the Episcopal Church of Scotland, have been accorded a place and power in the so-called Representative Church Council, which was organized under the pressure of necessity, for the administration of the financial affairs of the Scottish Church. The council has been a great boon and blessing to the Church as it "has had a wonderful effect in changing the clerical sentiment with regard to the laity, and also in changing the public sentiment with regard to the Church." By giving the laity an equal voice with the clergy in all that relates to practical manage-

ment of her affairs, those in authority have shown that her ancient and scriptural system of government is not inconsistent with the democratic feelings of the Scottish people (*The Church Eclectic*, October, 1901, p. 605).

No one to-day would like to see the laity invade the Priesthood and take upon themselves the doing of things unto which they have never been called, as did Korah and his company in the days that are long since old. The Priesthood aside, however, all clergymen, I am sure, prefer to have the laity as their co-partners in the other matters of the Church, especially in the things which concern government (and by government I mean in a great degree finance), and discipline. No Church officer should be made without the voice and votes of the laity; no important measure should be taken that concerns the life and polity of the Church without their advice. And this is substantially the case in the American Church, as the laity must recommend all candidates for Holy Orders, as they have the "call" of their rectors, and especially as they sit in the various diocesan conventions, and have a concurrent and coordinate power in the election of their Bishops. We remark, also, that they not only sit in convention with the clergy, voting sometimes with them, when the vote is *viva voce*, and sometimes separately, when the vote is by orders, but also that they are represented upon every committee, commission, and board, that is appointed at any time and place.

The laity, also, in every parish, elect the vestry of the same from year to year, and the vestry, sometimes with, and sometimes without, the rector, has full charge of the finances of the parish, and is the custodian of its property. And again, although the spiritual affairs and conduct of the services is in the charge of the clergyman as rector, the laity make themselves felt even in these matters, as they have control of the parish revenues and disbursements. Surely we can almost say to-day, reversing the old ecclesiastical maxim of "Do nothing without the Bishop," nothing can be done without the laity. Even the Prayer Book, the directory of worship in the American Church, was only adopted after a consultation with, and by the consent of, the laity. The grace of the Priesthood, however, the things which concern the administration of the Sacraments, the offices and the doctrine of the Church (except as these things are regulated by the Book of Common Prayer), belong to the clergy alone.

Out of this state of affairs in the American Church, two grave questions arise: (1) Have the laity too great preponderance of power? (2) Have they liberty to preach and teach, and therefore a corresponding duty towards these great things? Let us take up each question separately.

That the laity have a controlling voice in the management of Church affairs to-day is everywhere admitted: it is not only that they have an equal place with the clergy in legislation and discipline, but they have also the power of the purse. They can give, or they can hold their hands in giving, and so promote any cause they may wish to further and distinguish, and they can let others decline and fall. Besides, the fact that it is they who, as members of vestries, invite one and refuse to invite another clergyman to this or that parish, and so open a career to one who pleases, and block the way to another who displeases them, gives the laity a control over the lives of the clergy which is, to say the least, impolitic, and often leads to injustice. There are many clergy who seek for freedom of thought and speech above all things, and who refuse to "crook the pregnant hinges of the knee, where thrift may follow fawning"; and there are laymen who are kept out of the ranks of the ministry, simply because they will not give so much power over their lives to a host of men, unfortunately not always the best, who have sought and obtained the places of power and influence throughout the length and breadth of the Church. It is a sad testimony to the present unsatisfactory condition of things to hear many clergymen say that they do not desire to have their sons study for Orders.

The question arises: Where does the remedy lie? Would it be wise to curtail the laity of their powers? I think not. Certainly not directly. The remedy lies in increasing the number and weight of the clergy; and the way to do this we learn from the institutions and annals of the apostolic and sub-apostolic Church. It is ridiculous to see one single priest, as set against some hundreds of laymen, in a large number of our parish churches! We should augment the number of the clergy at once, not only of those who belong to the Priesthood, who must live of the offerings and sacrifices of the laity; but we should create a Sacerdotal List of minor clergy and clerical officers, who should live of their own wealth and businesses;

and thus we would make a strong and compact body of men and women, a college of clergy as it were, which would speedily develop an *esprit de corps*, which would inevitably offset the influence and power of the laity in the parishes, which counter-balance would make itself felt throughout the whole body of the Church. It might be difficult to arrange the machinery, but I would give to this body an equal voice with the laity in calling clergymen to the rectorship, as well as to other offices and positions, in the parish churches. It is patent to all, our churches are too bare and empty; they should swarm with priests and deacons and other servants and officers. As many as possible of the people of God should have some part in the services of the Church; as many as possible should have some share in the ministry for the glory of God and for the edification of the Body of Christ.

The question of the liberty of preaching and teaching by the laity, and their corresponding duty, is more easily answered. That the rector is the principal teacher and prophet as well as priest of the people, goes without saying; our Lord not only said to His chosen disciples: "This do in remembrance of Me" (St. Luke xxii. 19); "Whose sins ye remit they are remitted unto them" (St. John xx. 23); He also said: "Go and teach all nations" (St. Matthew xxviii. 19); "and preach the gospel" (St. Mark xvi. 15). But have the laymen no rights and no duties in regard to teaching and preaching? In our Church there is a set of men called lay-readers, who are authorized by canon, when licensed by the Bishop, to read Morning and Evening Prayer (with the exception of the declaration of absolution and the greater blessing), and the Litany, to the people; they are also permitted to read some printed homilies or sermons, but they have not the right to teach or preach.

I think that herein we have done wrong, and have maimed the Church. The strength of the great religious revival in England and America, which found its outcome and development in the Methodist Episcopal Church, lay undoubtedly in the zeal and ability of its lay members to teach and to preach; and this I say without in any way detracting from the remarkable labors of Wesley and Whitefield. It has been the teaching and preaching of the laity also that brought the Salvation Army into great prominence, and made it, in God's providence, an instrument for good. The Army paid, originally, no attention whatever to the things which concern the Priesthood. I believe that the Church should not only recognize the right, but press upon the laity the duty of preaching and teaching, in season and out of season, in offices and halls and in consecrated buildings. These very activities would strengthen their spiritual lives, and make them more willing to do the work of Christ in the evangelizing of those that are near, and in the providing for those who are afar off; to whom others than themselves must go when they are sent.

The Holy Spirit of God still lives in the Church, and He will ever live in the hearts of men, giving them utterance and making each man's spirit a candle of the Lord for the illumination and education of the world. Why should we suppose that He only abides in the hearts of those who have attended so many terms upon the lectures of professors in divinity, and who have thereupon, after examination, been admitted to Holy Orders? In the Church all receive a species of ordination in Confirmation unto the "royal priesthood" of believers in the divinity of Jesus Christ. All have been baptized unto Christ and have been born again in the Holy Spirit of God; all, therefore, who profess to believe in the Gospel, should preach and teach the things thereof, and proclaim unto men that Jesus Christ is the Saviour of the world. In this preaching and teaching by the laity, I believe, a deeper and fuller sympathy would come unto them for the work of the clergy, by and through which the clergy would gradually be restored to their rightful place of leadership in the Church of Jesus Christ on earth.

[THE END.]

IT IS SO EASY to become thick-skinned in conscience, more tolerant of evil, more hopeless of good, more careful of one's own comfort and one's own property, more self-satisfied in leaving high aims and great deeds to enthusiasts, and then to believe that one is growing older and wiser. And yet those high examples, those good works, those great triumphs over evil, which single hands effect sometimes, we are all grateful for, when they are done, whatever we may have said of the doing. But we speak of saints and enthusiasts for good as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—*Juliana H. Ewing.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

THE ASCENSION.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXIV., Benefits. Text: Hebr. iv. 14, 16.

Scripture: Acts i. 1-12.

ASCENSION day is one of the four great anniversaries which we celebrate in the life of our Lord. The great facts commemorated by each would be strange and hard to be understood, without the others. But taken together, and with the wonderful life which goes between, it all seems natural and reasonable. Christmas, Good Friday, Easter, and Ascension day are like the four lenses of a telescope, each of them necessary if we would have a true image of an object looked at upon the earth. No one can be omitted. Good Friday and Easter are the converting lenses which together cause us to see Jesus rightly as the Lord of life. But without Ascension day, the great object glass, we would come far short of a true conception of what He was. This is shown in a striking way by the apostles as they went out with Him to the Ascension Mount, as related in our lesson. They had been witnesses of His deeds, had heard His words; moreover, they had been especially trained and commissioned as His representatives, and, since His Resurrection, had, in addition, been receiving special instructions as to the Kingdom which He had established and "appointed unto" them. And yet, after all these final instructions had been given, as they went out they asked if the Kingdom was to be restored unto Israel by Him at this time. They still looked for an earthly, political Kingdom, and had not understood what He meant when He said that this Kingdom now handed over to them was "not of this world." But when they had seen Him go into the heavens before their very eyes, they began to understand; and while they obediently waited for the coming of the Holy Ghost, they chose Matthias to be a witness with them. They showed that already they had begun to understand that now the work of the Kingdom upon earth depended upon them, even as Jesus had said in answer to their question: "Ye shall be witnesses unto Me." So not alone, but as the keystone which makes the arch of His life complete, we study the lesson of the Ascension.

The Great Forty Days.

Says Bishop Wordsworth: "As He was forty days after His birth before He was presented in the Temple in the earthly Jerusalem, and, again, forty days after His baptism, before He entered on His ministry, so now He waits forty days after His birth from the grave before He presents Himself in the temple of the heavenly Jerusalem, and enters on His priestly ministry in the true Holy of Holies, where He ever liveth to make intercession for us."

These forty days were used first of all to satisfy the disciples of the reality of His Resurrection. He was apparently not with them all the time, but from time to time and for various purposes, and once, by appointment in Galilee, He "shewed Himself" to them. St. Peter points out that these manifestations were not to those who did not know Him intimately and who could have been easily deceived, but "Him God raised up the third day, and shewed Him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead" (Acts x. 40, 41). Even the five hundred to whom He appeared were "brethren," who therefore knew Him.

But besides convincing them of the truth of His Resurrection, He used those forty days for giving commandments unto the apostles and for teaching them the things pertaining to the Kingdom of God (verses 2 and 3). What the commands were in detail we do not know, except as we can judge from their actions in carrying them out. Failing to understand the true spiritual character of the Kingdom, we need not be surprised if the apostles themselves did not understand those commands at the time. But one of the main offices of the Holy Spirit who came to them was that He should bring all things to their remembrance which Jesus had told them. This promise we know must have been fulfilled, and we see the apostles speaking and working with a sure and certain confidence which, in contrast with their former weakness, shows that the promise was fulfilled.

It is further evident that the Kingdom of God about which they were instructed is the Church of God, of which our Lord is the Head and King. *There is, moreover, a connection between the Ascension and His Headship* very positively declared: "He died and rose and revived that He might be the Lord both of the dead and living" (Rom. xiv. 9): God raised Him from the dead "and gave Him to be Head over all things to the Church which is His Body" (Eph. i. 22). It is certain that the Ascension is needed to give us the positive assurance that He is able to hear us and to be with His Church. And it seems to be both the purpose and the reward of His Humiliation and Incarnation, that from henceforth He might be represented upon earth by a manifest, visible Kingdom, of which He is still the life and head. In His power and Name only does it work for the redemption of the world. So St. Luke tells us here, that when He ascended into Heaven His work on earth was only begun (v. 1); and the apostles are told that they are to be witnesses unto Him (v. 8). He identifies Himself with His Kingdom. He, through the Church, is still carrying on His work upon the earth. And the great forty days were spent in giving instructions concerning that work to those who were to be His instruments for its ordering.

The Ascension itself is an assurance of the permanency of the victory won by Him in His human nature. The account here and in St. Luke's Gospel (xxiv. 50, 51) is clear and vivid. With hands upraised to bless, they saw Him rise towards the heavens until a cloud came between. And an angelic message assured them that just as they had seen Him go, so also would He come again. The results of His Incarnation are permanent. The flesh which He took upon Him, changed and glorified, He has taken into Heaven with Him. It is for His glorified human nature, not His eternal Divine nature, that the Ascension is significant. For the latter it was but the resumption of His former condition, but for humanity it is a new thing to have One of their own members there. *In our flesh glorified He there liveth to make intercession for us.* His work on earth is now done by means of the Church which is His Body upon earth. But He at the same time is pleading for us as our High Priest in Heaven (Heb. vii. 25, ix. 24). He prays for us at all times that we may follow in the right way and accept and make our own the salvation which He brought to earth. He follows each one of His children with a loving, individual care that would save them from every sin and guide them to every blessing. But He will not compel us. He can only invite us and draw us and plead for us.

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 APOSTOLATE OF SS. PAUL AND BARNABAS.

To the Editor of *The Living Church*:

I AM sorry that my manner of putting my question suggested to my brother, the Rev. Mr. Hines, anything like the starting of a personal controversy with him. Nothing was farther from my intention. I asked the question in the hope of bringing out some argument in favor of the statement, that might prove more conclusive, either on one side or the other, than anything I have yet seen. I was well aware of the ground which Sadler takes in his notes on the subject, but Sadler confutes himself. In his notes on Acts xi. 22, he says: "The sending of Barnabas (to Antioch) is parallel to that of Peter and John, in Acts viii. to the Samaritan converts. *It shows that Barnabas was recognized as an Apostle.*" If Barnabas was already recognized as an Apostle, what need of his being again consecrated to the Apostolate? And if Barnabas was consecrated with Paul at Antioch, what becomes of Sadler's statement that "It was the will of God to raise up in St. Paul an independent Apostolate, not receiving either instruction, or orders, or consecration from the Twelve"? Was not another independent Apostolate raised up in Barnabas at the same time? And how can Sadler prove that the prophets and teachers at Antioch had not been themselves ordained by the Twelve?

I appreciate Mr. Sadler's *Commentary* as one of the best that we have; but he is not infallible. And this point is one

on which I have not been able to agree with him. His quotation of the consecration of Aaron by Moses has nothing in it parallel to this case. Moses was placed by God in a position superior to Aaron, and held that position as long as he lived. "He (Aaron) shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Ex. iv. 16). Although Moses is not called a High Priest, yet he performed all the acts of the High Priest at the consecration of Aaron and his sons, offering the sacrifices himself. Nothing of this sort can be said of the body of prophets and teachers at Antioch, who, if only prophets and teachers, remained in an inferior position to Paul and Barnabas.

It is difficult to understand how these "comparatively obscure prophets and teachers of a local Church," as Sadler calls them, can be "more direct organs of the Spirit than evangelists, pastors, and teachers," as he says; seeing God gave both to the Church; and it is equally difficult to prove that the prophets and teachers were not to be permanent fixtures in the Church since "God set them" there.

Bishop Jeremy Taylor (Vol. I., p. 60) says of the Apostolate: "God was the fountain of the power, but man conveyed it by an external rite, and of this, St. Paul, *who was the only exception from the common way*, takes notice, calling himself an apostle *not of man, nor by man*, but by Jesus Christ; implying that he had a special honor done, to be chosen an apostle in an extraordinary way."

He says further (Vol. V., p. 44): "They ordained some to distinct offices; some to particular places, some to one part, some to another part, of clerical employment: as St. Paul, *who was an apostle*, yet was ordained by imposition of hands to go to the Churches of the uncircumcision, so was Barnabas, St. John, and James, and Cephas to the circumcision. . . . Sometimes their ordinations were only a delivering of jurisdiction, when the persons ordained *had the order before; as it is evident in the case of Paul and Barnabas.*"

Bishop Taylor (Vol. V., pp. 26, 27) argues that the prophets and teachers at Antioch were themselves apostles of the second ordination; that is, not ordained by our Saviour Himself, but by the Twelve; and therefore possessed powers of ordination. In this he and Sadler differ, Sadler claiming that St. Paul's ordination through them raised up an independent Apostolate; and Bishop Taylor arguing that these very men had themselves been ordained by the Twelve, and so conveyed authority from the Twelve to St. Paul.

Lightfoot is quoted by Whitelaw as saying that the act of Acts xiii. 1-3 was not a consecration to the Apostolate.

Holzman is also quoted by Whitelaw as saying concerning Barnabas that he "appears to have held at Antioch a position corresponding to that of Peter at Jerusalem."

Stokes (*Expositor's Bible*) says: "The Apostles select a fitting messenger (Barnabas) to go forth *with the authority of the Apostles*, and to complete the work, which, having been initiated in baptism, merely now demanded the imposition of hands, which, as we have seen in the case of the Samaritan converts, was one of the special functions of the Apostles and chiefs of the Church at Jerusalem."

It appears to be generally accepted that Barnabas was recognized as an Apostle before he was sent to Antioch and during his stay there, up to the event we are discussing. That being the case, it seems very strange that such insistence should be placed on the event as an ordination.

Mr. Sadler says concerning "the work whereunto I have appointed them" (v. 2): "This was the work of the Apostolate. It has been supposed by some to have been the journey upon which they were entering; but, if so, there would seem to be a separate consecration required for each journey; of which temporary consecrations *there is certainly not the smallest evidence.*" In Acts xv. 39, 40, is the account of the starting of Barnabas with Mark, and Paul with Silas, on their second journey; and we read that they were "recommended by the brethren to the grace of God." The same expression is used in xiv. 26 of their start upon the first journey, and the words used xiii. 3, are: "When they had fasted and prayed and laid their hands on them they sent them away." Bishop Taylor says on this (Vol. V., p. 44): "There was scarce any public design, or grand employment, but the apostolic men had a new ordination to it, a new imposition of hands; as is evident in the Acts of the Apostles."

If Acts xiii. 1-3 records an ordination of Barnabas and Paul, then it is a strange fact that St. Paul, when arguing for

his position as an Apostle, never refers to this event at Antioch, but always to the events at the time of his conversion. In Acts xxvi. 16, 17, 18, he quotes the words of the Lord Jesus, as spoken to him on the road to Damascus: "I have appeared unto thee *for this purpose, to make thee a minister* and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, *unto whom now I send thee*, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Compare this with "As My Father sent Me, so send I you," "Whosoever sins ye forgive they are forgiven," and it is more readily seen why St. Paul says (Rom. i. 1, 5): "Paul, a servant of Jesus Christ, . . . by whom we have received grace and apostleship." And (Gal. i. 1): "Paul, an apostle (not of men, neither by men, but by Jesus Christ, and God the Father)." And again (Rom. xi. 13): "I speak unto you, Gentiles, inasmuch as *I am the Apostle of the Gentiles*, I magnify mine office." It was, throughout, the appointment given him personally by our Lord Jesus Christ to which he referred.

Furthermore, he goes on to say in Acts xxvi. 19, 20, that he entered upon the work of the ministry to which our Lord appointed him, immediately; beginning in Damascus, going then to Jerusalem, and throughout Judea, and then, to the Gentiles; so that by his own account he had been occupying the apostolate to which he was appointed, for years, before going to Antioch.

There is no question in all this, as I think Mr. Hines will readily see, as to God the Holy Ghost contradicting Himself. If God the Holy Ghost had said "Separate Me Barnabas and Saul to the Apostolate," there would be no question as to what was meant. The question is: Which way are we to understand the words "The work whereunto I have appointed them"? Do the words mean, The Apostolate?

I understand St. Paul to say, No; and I understand the facts of St. Barnabas' mission to Antioch as opposed to that theory.

L. P. HOLMES.

St. John's Rectory, Lake Benton, Minn.

"BE COURTEOUS."

To the Editor of The Living Church:

I WAS very much pleased at your commendation of the fraternal spirit shown by the officers of the Church Club at their recent meeting in Pittsburgh.

The lack of courtesy sometimes complained of in our clergy may have its counterpart in the rudeness sometimes shown by denominational ministers.

I myself have known of godly rectors and earnest missionaries in charge of our smaller congregations being utterly ignored by the "pastors of the leading churches in the town." But that is no excuse for the ignoring, by our clergy, of the Methodist or Baptist pastor who may arrive after the Episcopal minister has become an "old resident." Our clergy are supposed to be always gentlemen in their behavior.

One of the most pleasant incidents in connection with our recent missionary meetings at Traverse City, was the exchange of courtesies between the Presbytery of Petoskey, then holding its meeting in the city, and our semi-annual Conference.

"Hostilities were suspended" for a time, as one of the clergy expressed it, and the committee from the Presbytery received by us in the spirit of brotherly love and in the Name of our common Lord and Master.

At the opening of the Presbytery, on the previous night, the retiring moderator preached on the subject of Church Unity. In the course of his sermon he said: "Infidelity and unrighteousness, and the wrangling of sects must cease," and he urged upon his brother ministers the duty of labor and prayer to this much desired end.

The spokesman for the committee felt that unity must come through a knowledge of the difference between essentials and non-essentials and that there must be "in all things charity."

On Thursday, several of the Presbyterians listened to the Bishop's address on "Courage," and joined with us in the devotions following the *Ad Clerum*.

The rector of Grace Church, Traverse City, has by his uniform kindness, succeeded in convincing the Christians of the community that he thinks all believers should love as

brethren. This he has been enabled to do without relinquishing his hold upon ancient truth and apostolic order.

I believe that we may prepare the way for Church Unity by following the apostolic injunction in the treatment of our separated brethren: "Be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise, blessing."

WOODFORD P. LAW,

South Haven, Mich.

Missionary, Epiphany Church.

DISREGARD OF THE LAW OF CHRISTIAN MARRIAGE.

To the Editor of The Living Church:

THE effort to induce the coming General Convention to pass a Canon of Marriage and Divorce that shall conform to the law of the Church on Marriage, is certainly a most commendable one. It is absolutely essential, that is to say essential for the Canon itself, that it should so conform, for otherwise it is an absolute nullity. It is beyond the power of the General Convention to alter by canon the Church's Law of Marriage, as said law is plainly expressed in the Marriage Service in the Book of Common Prayer, in Holy Scripture, and by Catholic Tradition. So if our General Convention passes a canon upon the subject of Marriage and Divorce, it must pass one that is in absolute conformity with this law. Any attempt to change by canon of General Convention the Church's Law upon this subject is *ultra vires*, and the canon an absolute nullity. So then, after all, this matter of Marriage and Divorce is not a question of legislation, but one of simple obedience to the Law of Christian Marriage.

And there is such a Law of Christian Marriage, which has existed from the foundation of the Catholic Church, and is in force in every branch of that Church to-day. Our Blessed Lord came to this earth and established His Church, the Kingdom of Heaven. He made laws for the government of that Kingdom. He declared that admission to that Kingdom is by Holy Baptism, and by Holy Baptism alone. He also declared that Marriage in that Kingdom is an altogether different thing from the common marriage which exists in the world outside of His Church. In His Kingdom, Marriage is as it was originally instituted by God in the time of man's innocency. It is typical of that union which is betwixt Him and His Church. Christian Marriage has certain essential characteristics which distinguish it from common marriage, and those essential characteristics are, Baptism, unity, and indissolubility. The Law of Christian Marriage is a very severe law, because it is the law of restraint. This Law of Christian Marriage imposes certain "diriment impediments" to Holy Matrimony, any one of which existing at the time of the marriage renders the marriage null and void. These "diriment impediments" are summed up in the well-known verse:

"Error, conditio, votum, cognatio, crimen,
Cultus disparitas, vis, ordo, ligamen, honestas,
Aetas, affinis, si clandestinus, et impos,
Si mulier sit rapta, loco nec reddita tuto,
Haec facienda vetant connubia, tracta retractant."

A classification of these "diriment impediments" into those which are strictly *jure divino*, and those which are merely *jure ecclesiastico*, would put error, force, abduction, consanguinity, affinity, age, impotence, existing marriage, lack of baptism, and religious profession in the former class; and Holy Orders, clandestinity, condition, and crime in the latter class. Those of the former class are absolutely indispensable and cannot be abrogated by ecclesiastical authority.

The Marriage Service in our Book of Common Prayer forbids Marriage if any of the "diriment impediments" of the former class exist.

We have seen that Holy Matrimony has certain essential characteristics, which distinguish it from common marriage, which are, Baptism, unity, and indissolubility. These are not the essential characteristics of common marriage among the unbaptized. It is important, therefore, that in every consideration of this subject of marriage, we bear in mind the fact that there are two kinds of marriage, viz.: common and sacramental. With the former the Church has absolutely nothing to do, and her priests are forbidden to officiate at it. With the latter the Church has everything to do.

In view of the present-day disregard of the Law of Christian Marriage, and the awful sin that results from it, it may not be unprofitable to point out by way of illustration how this Law of Christian Marriage is disregarded in this Church of ours almost every day, by priests and people. And for this purpose, let us take a priest who may be considered as fairly representative of the average rector in one of our parishes, and imagine three several couples presenting themselves to him successively to be married, and what would be his probable action upon the request of each couple to perform the Marriage Service for them.

Couple Number One present themselves. This man and woman are both communicants of the Church, and members of his parish. The woman was formerly married to a baptized man, and, therefore, joined to him in Holy Matrimony. Her husband by this former marriage is still living. She obtained a divorce from him upon the ground of adultery, and she is, therefore, the so-called innocent party in a divorce for the cause of adultery. The fact is well known to the rector and in the community in which the parties live. We cannot tell just what process of reasoning the rector goes through in his mind in reaching the conclusion to accede to the request of this couple, and perform the Marriage Service for them. Doubtless he argued with himself that they are both prominent members of his parish and of the community, and liberal contributors to the support of his church, and that, after all, the present canon of our General Convention allows such a marriage, although he really does not believe in it himself, and had hoped that he would never be called upon to bless such a union; but in view of all the facts in the case, he has not the backbone to refuse, and so he consents. He unlawfully and sacrilegiously performs the Marriage Service for this couple, who are absolutely incapable of Holy Matrimony because of the impediment of *Ligamen*. And that man and that woman walk out of the church in exactly the same status in which they entered it, viz.: a man and another man's wife. They commit adultery, and claim to have the Church's Blessing upon the act.

Couple Number Two next present themselves. This is a man and his deceased wife's sister. The man is a communicant of the Church, and he wants to marry his deceased wife's sister. It is pointed out to him by the rector that such a marriage falls within the prohibited degrees, and would be incestuous. But the man does not care for that. He and his wife's sister are both communicants of the Church. His wife is dead, and he wants to marry her sister. The civil law allows it, and they are going to be married anyway. If the rector will not do it, they will get somebody else. The rector knows that to refuse means an unpleasant row, so he finally consents. Again he unlawfully and sacrilegiously uses the Marriage Service. And that man and that woman walk out of the church in exactly the same status in which they entered it, viz.: a man and his deceased wife's sister. They commit incest, and claim to have the Church's Blessing upon the act.

Couple Number Three next come along. This time it is a prominent young business man of the place, of social standing, but unbaptized, and he has no intention of being baptized either. He wishes to marry a young lady who is a communicant of the Church, and a prominent worker in the parish. It is intended to make the wedding the social event of the season. The information is conveyed to the rector that it is to be a church wedding, and he is, of course, expected to officiate. Well, he realizes again that to refuse this case, although the impediment of *Cultus Disparitas* make marriage between the parties impossible, would certainly mean an unpleasant row, and although if the young man were dead he would be barred from conducting his funeral from the church or using the Burial Office at all, yet his people are not educated up to the fact that marriage between this unbaptized man and a baptized woman is invalid; and so he accedes to their request. And once again he unlawfully and sacrilegiously uses the Marriage Service. And that man and that woman walk out of the church in exactly the same status in which they entered it, viz.: a single man and a single woman. They commit fornication, and claim to have the Church's Blessing upon the act.

Certainly it is not stretching the imagination too far to say that the average rector in this Church of ours in this present day would act as to each of these three couples exactly as we have stated. These cases are not mere fanciful ones either, but cases that must have come under the observation of many.

Ticonderoga, N. Y., April 16, 1904.

F. A. HIGGINS.

ERROR WITHIN THE CHURCH.

To the Editor of *The Living Church*:

IN YOUR current issue the article on Christian Unity is admirably to the purpose. There is a point in the line of your argument, however, which is a stumbling-block to some of us and, as a brother Anglican, who reads your paper regularly with appreciation, I crave light from you (if it be not an imposition upon your time).

Briefly, it is this: If Rome be, as we must acknowledge, a branch of the true Church, and if, as Catholics, we believe that the Holy Ghost pervades the Church—forever and always—with His gracious influence, how comes it that any believing Catholic can say that “the Church of Rome hath erred,” “as the Church of Jerusalem, Alexandria, and Antioch have erred”? Is it possible there is a national or racial Protestantism which is simply individual Protestantism writ large?

Are we English so keenly spiritual as to be arbiters of the faith of Greeks and Romans, bond and free? Can we say to our neighbors, Thus far shalt thou go but no farther? and which of us Anglicans are to be followed by Dr. Hillis—we Catholics or say the neo-Broad Churchmen, like Canon Hensley Henson?

Are we to turn to THE LIVING CHURCH as the authority to pronounce in a given case, or are we to prefer *The Church Standard* or *The Southern Churchman*?

Of course you are quite familiar with all this.

But, after all, is not the so-called “Protestant Episcopal Church” a microcosm of the Christian world—Catholic and Protestant—with individual opinion and private judgment the only living voices?

I am, sir, yours respectfully,

St. Louis, April 18, 1904.

H. L. CHASE.

[We reply: Neither THE LIVING CHURCH nor any of our excellent contemporaries in Church journalism ought to be accepted as “authority to pronounce in a given case.” So far as THE LIVING CHURCH is concerned, it has no desire thus to be recognized. Its humbler purpose is merely to suggest lines of thought to the Church, which Churchmen may themselves work out to such solution as may be best. Over us all rests the Holy Spirit in the Church.]

But the divine Presence does not prevent sections of the Church from falling into error. This may be discovered by reading the inspired messages to the Seven Churches of Asia, in which it was clearly shown that error existed, even in apostolic days. When, therefore, we find national Churches in later days to have erred, it need cause us no surprise. For our part, we regret that the Church of England felt it to be necessary to express the judgment against the four patriarchates; but it must be remembered that she did so at a time when she was painfully conscious that the Church of England also had erred, and she was trying to root out the errors and to lead others to a like reformation. The impeccability of the Church pertains to it as a whole, and not necessarily to its several parts. Indeed there is probably no branch of the Church that has not at some time been, if it be not now, involved in some action that was inconsistent with the Faith once delivered to the saints. But the safeguard is that the Church Catholic as a whole is not thereby committed to error, and that the error of a section does not vitiate the sacraments and means of grace therein administered. A recent pamphlet by the Bishop of Springfield, *The Obvious Teaching of the Book of Common Prayer*, would be helpful to you.—EDITOR L. C.]

“STATISTICAL RELIGION.”

To the Editor of *The Living Church*:

NOW that we have all had our tale to tell of Easter offerings, communicants, etc., for which, since splendid advance has been, thereby, indicated, we ought to be thankful, I have thought that it might be helpful to some among us to read the following wise and eminently seasonable words of the late Bishop of Manchester, Dr. Moorhouse, which formed part of the last address he delivered to the Diocese over which he had so long and so faithfully ruled previous to his resignation:

“I have no inclination to make an estimate of the work which has been done in this Diocese during my episcopate. There is too much statistical religion amongst us. The bare enumeration of outward results can tell us but little about the value of spiritual ministrations. So measured, our Lord’s own ministry might be adjudged a failure. Further, this arithmetical method not only sets up an unreliable standard, but it is also attended by not a few serious dangers. It tempts a man to exaggeration, and to the self-conceit which takes credit for the labors of others. Worst of all, perhaps, it conceals from him too often his own defects and failures, his mental torpidity, his neglect of study and reading, his busy idleness, his terrible failure to stir the hearts and ennoble the lives of his people. There was very good reason, I think, for the prohibition to number Israel.”

Yours very truly,

St. Peter’s, Uniontown, Pa.

FREDERIC E. J. LLOYD.

PAROCHIAL MISSIONS.

To the Editor of *The Living Church*:

WILL you be kind enough to permit me to announce in your widely-read columns that, as I am now arranging the programme for the ensuing Autumn, Winter, and Spring Missions, it would be a great convenience to the mission priests of the Society of St. Philip the Apostle if applications for their help could be made now or as soon as possible. They should, in all cases, be directed to me.

FREDERIC E. J. LLOYD,

Director of the S. S. P. A.

St. Peter’s Parish House, Uniontown, Pa.

NEW YORK CITY MISSION WORK.

[Continued from Page 899.]

of the most influential of the parishioners of this church is Judge A. B. Parker, the candidate of New York Democrats for the Presidency. The rector of the parish, the Rev. Charles Mercer Hall, is a son-in-law of Judge Parker, and for many years the latter was senior warden.

At St. Thomas’ Church, Friday afternoon of last week, the Old Guard, a veteran military organization, had its annual memorial service. The rector, the Rev. Dr. E. M. Stires, read the service and made the address. The music was furnished by the St. Thomas’ vested choir.

The second recital of the Church Choral Society for the present season was held Thursday evening of last week in St. Bartholomew’s Church, the programme being repeated Friday evening. The recital was very different from the first one of the season, when the cantata, “The Atonement” by Coleridge Taylor, was given; the programme being made up as follows: Concerto for organ and orchestra by Horatio Parker (the composer at the organ); the Cantata, “The Lord is a Sun and Shield,” by J. S. Bach; Chorale, “Now Thank We All Our God,” by J. Cruger (the congregation joining in the singing); Psalm xliii., by F. Liszt; *Te Deum Laudamus*, by Antonin Dvorak; and Toccata in F, by Bach. The recital was not as interesting as the former one to the average person, although more so to the musician. The musical director of the Society, Mr. Richard Henry Warren, organist and choirmaster at St. Bartholomew’s, had his forces, chorus, and orchestra, under excellent control; although both showed some lack of familiarity with the music of the Bach cantata. The modern numbers of Liszt and Dvorak were much more happily rendered, the *Te Deum* especially being almost perfectly sung. The concerto by Professor Parker was heard for the first time in New York and added to the good opinion in which the composer was already held here. Mr. Charles Heinroth, organist and choirmaster of the Church of the Ascension, played the organ parts in the vocal numbers and the postlude. It should be said at this time, the close of the Society’s season, that Mr. Warren has succeeded in building up an excellent chorus and one whose work in coming seasons is looked forward to with marked interest by Church people and musicians alike.

MISSIONARY BULLETIN.

NEW YORK, April 18, 1904.

IT IS a pleasure to report that for the first time in this fiscal year the contributions as a whole are \$6,000 ahead of last year. In fact the offerings from parishes toward the Apportionment make a still better showing than this, being \$15,000 in advance on April 1st of those to the same date last year.

This increase is very generally distributed, since 41 Dioceses and Districts show an improvement over a year ago. The individual contributions are about the same as last year.

On May 10th the Board must make its appropriations, or pledges, or promises for the work for the next fiscal year. It is earnestly hoped that all possible offerings will be sent in before that time, since the amount of those appropriations must be largely governed by the way the Church is providing for this year’s obligations.

LITTLE FAITHFULNESSES are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—F. W. Farrar.

Literary

Biography.

Life of Dean Farrar. By R. A. Farrar. New York: Thomas Y. Crowell & Co. Price, \$2.00 net; postage, 20 cts.

Mr. R. A. Farrar has performed a notable feat and one which we had thought possible only within the covers of *The Arabian Nights*. Except for recording the solitary set-back, that Dean Farrar missed a mitre, these four hundred pages are all sunshine with no shadows. In Farrar's *Life of Christ*, we are conscious that One Central Figure is brought into radiant prominence by a gloomy background; but in Farrar's *Life of Farrar*, we seem to have changed all that. And yet the story is told with such refreshing innocence, that we cannot help liking the dutiful son for thus commemorating his parent. But even after all due allowance is made for filial partiality, the fact remains that Frederick William Farrar made a success of most things that he took in hand. Head boy at King William's College, Isle of Man; first prizeman at King's College, London, where he invariably distanced even such a rival as the future author of the *Light of Asia*; at Cambridge taking high honors in both classical and mathematical triposes; elected Fellow of Trinity College and winning golden approbation from Whewell, the Great Master, he did not ride to success in a Pullman car; but had to struggle up the sheer ascent, heavily handicapped by extreme poverty, such as would have quenched the ardor of a less resolute character.

Called to Marlborough School by Cotton (afterward the statesman-Bishop of Calcutta), the young Cambridge graduate found that institution wallowing in a very slough of despond; but he finally raised it to well-nigh the front rank of public schools. Farrar's record at Harrow, at Westminster, and at Canterbury reads like a fairy tale, being nothing but one series of unbroken successes. Of course, a cynical world criticised him as a jawsmith who was gifted with a great command over language, or rather as one over whom language had a great command; but he must have been far greater than that. To have taken a brilliant degree in both classics and mathematics, to have been Head of a public school, to have organized and carried on social work in a slum parish at the same time that he was attracting crowds by his pulpit utterances at St. Margaret's and at Westminster Abbey, to have borne the brunt of the battle as a practical Temperance reformer, to have earned the coveted distinction F.R.S. by dint of merit, to have been the tried and trusted friend of such associates as Tennyson, Browning, Sir Edwin Arnold, F. D. Maurice, Darwin, Huxley, Tyndall, Archbishops Benson and Temple, Bishop Montgomery, and Dr. Colenso—all this proves that he was gifted with many talents.

With respect to Farrar's voluminous writings (a complete list of which is given by Mr. R. A. Farrar) we can only say a few words and they must be about his notorious *Eternal Hope*. We confess, it was a revelation when we learnt (see page 270) that Dr. Pusey was finally constrained to modify his (Dr. Pusey's) adverse criticism. At the end of a heated controversy, Dr. Pusey wrote: "It is a relief to me, that you can substitute *future purification* instead of *future probation*. . . . This puts you in harmony with the whole of Christendom. . . . You seem to deny nothing which I believe." Feeling that his *Eternal Hope* had been hurriedly composed for pulpit delivery, Farrar re-wrote his views in a well digested treatise which he entitled *Mercy and Judgment*.

But the choicest part of Mr. R. A. Farrar's book is surely to be found in its closing pages. Here is depicted a paralyzed old man; the golden-tongued orator can no longer speak in public; he is unable even to stand alone; he is unable to uplift his hand in priestly benediction; but robed in sacred vestments, he is regularly carried twice every day to the decanal stall, and thus during the course of many months does he participate in Divine Service at Canterbury Cathedral. As Canon Mason well said: "That silent example was more eloquent than any sermon Farrar ever preached." To the last, he took an intelligent, living interest in municipal affairs at Canterbury and made his influence felt as a duty doing, patriotic, business-like citizen. And when the end actually came, it was hastened by the pardonably rash act of leaving his house on a cold March afternoon; because he thought that the boys of the King's School would be disappointed, if he failed to attend their sports. And wonderful to relate, he managed to keep in such warm personal contact with the soldiers in the neighboring barracks, that rugged Tommy Atkins and his comrades testified their sense of personal loss by volunteering to line the Cathedral nave at the funeral, which they did.

Farrar won the hearts of the American people by the eloquent eulogy which he pronounced on General Grant from the pulpit of Westminster Abbey.

A. R. MACDUFF.

Religious.

Christ. By S. D. McConnell, D.D., LL.D., Rector of All Souls' Church, New York. New York: The Macmillan Co., 1904.

Dr. McConnell can do many things, and has a fascinating style always. But when he undertakes to discredit the ancient doctrine of redemption, and the Divine authority of the Scriptures, he has, in our judgment, overestimated his capacity. He has certainly betrayed no adequate understanding of the teachings which he rejects, and which at his ordination he pledged himself to maintain.

Much may be said for the obvious lack of theological training of the writer—a lack which leaves its trace on many a passage in the book. For instance what competent theologian could say: "Most Christians would indeed be likely to aver that underlying all their doctrinal and ecclesiastical disagreements, they are at one in what they would call the fundamental belief that Christ was a Sacrifice offered to appease the anger of an outraged God, and that it has been so far efficacious that it has left God with no valid claim against any man who takes the proper steps to interpose this safeguard between God's judgments and himself?" This is a pitiful and one-sided caricature of the doctrine of vicarious atonement, one which would be repudiated in any age by the bulk of orthodox theologians.

Dr. McConnell is carried away with evolution, and would banish all but biological terms in the formulation of Christian doctrine. His favorite theory of conditional immortality is once more in evidence; and it is in line with this that he says that our Lord's use of the phrase "kingdom of heaven" is biological. "We speak of the Mineral 'Kingdom,' the Vegetable 'Kingdom,' the Animal 'Kingdom.' In no other sense does he use the word for his New Kingdom, the Kingdom of Heaven. It is a scientific Classification." With wondrous *naïveté* he adds: "Had naturalists and scientific men instead of metaphysicians and jurists formulated Christian theology, the world would have been spared an incalculable confusion. For, in very truth, it is the naturalist's legitimate field."

Two positions, at least, are taken in the volume which we cannot reconcile with the honor of a priest who sets them forth as his own while he occupies the priesthood. We mean just what we say.

The purport of Chapter III. on "The Inhuman Christ" is an entire rejection of the doctrine that Christ suffered to make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world"—set forth in the Communion Office and in the second Article of Religion. He says: "It is the bald fact that the dogma of the propitiatory sacrifice of Christ, which has so long been exhibited as the central truth of Christianity, is now rejected by a society whose moral sense has outgrown it. The whole scheme of which it forms the logical basis is felt to be immoral as well as untrue."

He specifically says of the writer of the Epistle to the Hebrews, who "construed Christ in terms of Hebrew Sacrifice," and of St. Paul, who "construed Him in mixed terms of Hebrew Sacrifice and Roman Law" that "In this they both perilously misconstrued Him." Facing the implication that "this way of looking at things disregards the dogma of plenary and infallible 'inspiration' of Holy Scripture," he writes: "I do not pause to controvert or even to state that dogma. To all useful purposes it has been abandoned by Christian thought." Referring to the Revised Version as showing the non-finality of biblical versions, he says: "When that fact once got lodgment in the common mind, the dogma of infallible inspiration became thereafter impossible."

Dr. McConnell, if the canons were enforced in his case, affirmed, as the condition of his being permitted to exercise this Church's priesthood, as follows: "*I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.*" We put the pertinent words in italics. When he was ordained he pledged himself in God's presence "so to minister the Doctrine . . . of Christ . . . as this Church hath received the same."

No doubt there are men who persuade themselves that ministers of this Church may traduce its teaching, in defiance of the explicit terms under which they hold their ministry, without dishonor. We are not among such. We believe still that solemn pledges should be kept, or that the office which is held by reason of them should be surrendered.

FRANCIS J. HALL.

The Christian Doctrine of Prayer. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: Longmans, Green & Co., 1904.

We have here four lectures delivered in Philadelphia under the conditions of the John Bohlen Lectureship. The audience was non-academic, and the style of the lectures is suited to such conditions.

Some things are said very well indeed. Thus the author points out that true prayer is designed, "not to change but to accomplish God's purpose." It "does not seek to set aside laws, but to introduce new forces. Nor does it ignore the use of means." It is also indicated that united prayer has a peculiarly unselfish element; and it is shown that the range of our intercessions should include the faithful departed.

We regret that the Bishop felt it necessary to attack the invocation of saints before such an audience; and we can not fully

follow him in his deprecation of the idea that Christ prays for us, although much that he says in this connection is true and wholesome.

There is a useful Appendix of "Passages in the New Testament Concerning Prayer."

FRANCIS J. HALL.

The New Testament in the Christian Church. Eight Lectures by Edward Caldwell Moore, Professor of Theology in Harvard University. New York: The Macmillan Co., 1904.

In these Lowell Lectures, Professor Moore has put forth a very suggestive book. His aim is to trace the true principles which underlie the growth of the Canon of New Testament Scripture and to show how it is the result of the conditions of the Church during the second century. Its authority, he would show, lies not so much in the belief, transferred from the days of St. Irenaeus, to the earlier times, that the Book is of apostolic origin as in the growing consciousness that these writings, of various degrees of inspiration, were the Church's storehouse of the interpretation of the teaching of Jesus Christ, and took the place of the Apostles themselves. He gives a very clear resumé of the growth of the Canon, tracing it in East and West well down the ages. His conclusions are much influenced by Julicher and Harnack, but in point of historic statement are in the main trustworthy.

The last three lectures trace the origin of Church government, and the History of Doctrine, and analyze the idea of Authority. From a Churchman's point of view these chapters, while interesting and suggestive, fail hopelessly in two ways. Their conclusions are quite contrary to the Faith "as this Church hath received the same." They also fail entirely to grasp the Church's position. This is the serious weakness of the book. Attempting to trace the development of these things, finding in them a parallel in principle to the growth of the canon when he criticizes the Church's position in these fields, it is more than a pity that he never once gets free from Protestant misconceptions of what the Church's attitude really is.

There is one further element in the book that is most distressing. It speaks with considerable reverence for the Master, but does not leave one with any idea of Him as more than a man singularly endowed with the grace and spirit of God. Perhaps one should not expect more in this case. But it shows the writer's attitude and explains many things in the lectures.

C. S. LEWIS.

Beacons on Life's Voyage. By Floyd W. Tomkins, S.T.D. Philadelphia: George W. Jacobs & Co. Price, 50 cts. net.

The author has a direct and helpful way of addressing himself to the individual soul. His meditations are searching, and reveal the hand of one skilled in meditation and possessed of considerable knowledge of the human heart. The excessive use of the adjective "dear" seems to us a weakening blemish, e.g., on two pages of a single meditation we are confronted with "the dear old Scotch," "some dear friend," "the dear Lord's feet," and "that dear hymn of Miss Havergal's."

But the blemish does not destroy the value of the book.

Representative Modern Preachers. By Lewis O. Brastow, D.D., of Yale University. New York: The Macmillan Co. Price, \$1.50 net.

The results of many years' observation and critical study are brought within the compass of this volume. We have been greatly interested in Dr. Brastow's book, from start to finish. While his point of view is not always or altogether that of the Churchman, his skill in analysis is such that we feel compelled in the main to follow him in both appreciation and criticism. It is a pleasure to find a chapter given to the study of James B. Mozley, of whom Dr. Brastow justly says: "There are elements of intellectual and moral power in Canon Mozley's published sermons, elements that seem almost to be more effective in the printed than they were in the oral form, that, after their kind, have not been surpassed by anything in homiletical literature given to the public in the last half century." The other "Representative Modern Preachers" treated of in this volume are Schleiermacher, Robertson, Beecher, Bushnell, Bishop Brooks, Newman, Guthrie, and Spurgeon.

Quiet Talks on Power. By S. D. Gordon. Chicago: Fleming H. Revell Co.

A useful volume of practical addresses at revivals and other such meetings on the need of personal work for others' salvation. It is a sad thought that many Church members are pretty poor Christians.

The Obvious Teaching of the Book of Common Prayer, by the Bishop of Springfield, is a pamphlet of sufficient value to call for notice, although we do not ordinarily review pamphlets. The Bishop rightly regards the Book of Common Prayer as "the accredited and authorized teacher, representing the American Church." He proceeds to spread out its more fundamental teaching, and, in our judgment, proves that the central verities of the Faith are unmistakably found there. As the Prayer Book is the working manual of this Church, its teaching is her "living voice." A Church does not need to devise new things to say in order to have a living voice.

The Family Fireside

AN IDYLL OF SPRING.

I.

He left the old-home cottage, plain and grey,
And quiet fields, that lay
In the glory of the spring-time's coming.
Bees were softly humming
In chalices of fragrant jonquils' bloom,
There was no place for gloom—
Save in his heart, which would not be content—
He longed to see the world—and forth he went.

II.

He journeyed past the scenes he long had known,
The fields all newly sown;
He thought the birds that sang along the way
Were calling him to stay,
And looking back he felt a sore regret,
His eyes with tears were wet—
How could he leave behind the dear home place,
His darling mother's face?
And when he neared the last familiar hedge
It somehow seemed of Paradise the edge.

III.

At last he reached the world of busy men,
How lonely was he then,
For oh, it seemed a travesty on life,
The sordid toil—the strife,
But fortune smiled—she gave him place and fame,
And noised abroad his name,
Yet, through the many years that came and went,
Success had failed to bring him sweet content.

IV.

Back to the cottage of the olden days,
The plain and quiet ways,
At last he turned—again it was spring's coming,
Bees were softly humming—
The hyacinths and jonquils were abloom,
There was no place for gloom—
The fragrance of the orchards filled the air—
God's peace was everywhere,
Of sky—of earth—of everything a part—
And with a deep content it filled his heart.

London, Ohio.

MARGARET DOORIS.

SPRINGTIME IN OUR LIFE.

BY CHESTER WOOD.

WHEN a person passes what is called middle life, he seldom experiences, or believes it possible for one to feel, the fresh joyousness of what is called "the springtime of life."

It is because we are not learning the lesson God placed us here in this world to learn.

It is because we are not willing to live and grow in the slow, quiet, and full rounded-out way of life that God sets for us.

We do not learn the lesson written so large and plain in the pages of Nature, the great book of the earth and all about us.

We want to pass way beyond that, with all of its slow days and nights; its summer, winter, and springtime.

We say of ourselves what we have been told will happen to the earth in the long ages to come—that it will have no more springtime, but only winter, stagnation, coldness, and death.

And so old age comes, unlovely to itself and to others; joyless, and so often hopeless.

It seems strange that we can do this, with the lesson of the old earth ever before us; the old earth that every year has its springtime.

It seems more strange that we can do this; we who are supposed to follow the Christian Year of the Church; which every year has its Lent, which is only another name for spring.

And yet the reason is perfectly plain why we do not have this springtime in our life. If every fall the seeds were not safely planted in the earth, or should they in some way die during the winter, then you can see that there would be no possibility of a springtime; no green grass and budding bush and tree and blossoming flower.

And so it is in the Christian Year. Unless we have the planting of all that goes to make up that year from Advent to Easter, then there cannot well be any true Lent, or springtime, or Easter.

The natural life serves as a symbol, or a parallel, for the spiritual life.

Let us do the things required by the Christian Year, for it is that which shall keep the fall and winter of the physical life from killing out all that makes the springtime.

Every year, then, there will be a springtime in our life. At Easter, at the Resurrection of Jesus, we shall feel anew the joy and hope and strength of that great fact.

But more than that: if we follow in the way that the Church would have us follow, living the life of the Pattern Man as set forth for us in the Christian Year, then the joy and hope and strength that it gives will also give us every day blessed anticipations of this glorious springtime.

A SUCCESSFUL EXPERIMENT.

By AMY PERKINS.

HERE IS NO USE trying to do anything in this parish, there are so many ladies who won't come to the Guild. All they think of is the Woman's Club."

Little Mrs. Adams was "speaking her mind" at the sewing society. Only six ladies were present; and the meeting was even more doleful than usual.

"When we have a Sale they always come," observed Mrs. Drake. "And you know they spend a good deal of money. We never could have bought the new carpet if they hadn't been so generous, but they don't seem to take any very real interest."

Then the president spoke:

"They want to take their ease in Zion, and for my part I never shall ask one of them to do any more Church work, although they gave the turkeys for the twenty Thanksgiving dinners, this year."

Mrs. Ames had been running the sewing machine, and so had not heard the conversation, but from previous experience she knew the turn it was likely to take. Being naturally obstinate, she took the other side.

"I don't think we are doing those ladies justice," she said, very flatly. "Here we acknowledge that the work of the church couldn't get along without them, and yet we are always criticising them because they don't do our *kind* of work. I never saw the time when I could give \$25 to a hospital in China, as Mrs. Day did. The Bible talks about people having different gifts and serving the Lord in different ways. One thing is sure, I never knew one of those ladies to show the same spirit toward us that we show toward them. I'd just like to inquire when we ever *asked* them to take any real interest. We just go to them and say, 'Will you give us so much money?' and they give us more than we ask for. They take an interest in the public schools, and I *think* a way could be found to get them interested in the church, too."

"Well, if you can find a way, you are welcome to try it," said the president.

"All right, I *will*," replied the obstinate member. "I'll make the plan, and do more than my share of the work, provided the rest of the ladies will be helpful about it after it is started."

There was some discussion, more or less depressing, and the meeting adjourned.

Two or three weeks later, Mrs. Ames announced her plan.

"I propose," said she, "that we ask all these ladies to become associate members of the Guild, the requirements being the payment of fifty cents a year and the making of a child's garment, which we will cut out. We can use the money from their fees to buy cloth and send a box to the Orphanage. The garments for those little tots won't take much cloth, and, goodness knows how the matron is going to get forty children ready for summer! Of course, these ladies need not attend the meetings, for you see, they will be working at home. When the box is ready to send, we will announce a meeting of both active and associate members, and serve tea. In this way they can see all the garments together, and we can have a social time."

"You'll see that they won't come," said Mrs. Drake.

There were others who were sure the plan would fail, but nevertheless it was tried.

Mrs. Ames secured the assistance of a few devoted souls, and soon the number of associate members was double that of the active members. Many beside the ladies belonging to the Woman's Club said that they absolutely could not attend the regular meetings of the Guild, but were glad to work at home. They could sew while the baby was asleep—and what a pleasure to have the work all cut out and ready to sew! Of course, the buying, cutting, and planning took a great deal of time, but

Mrs. Ames found a lady whose eyes were not strong enough for sewing at the Guild. She had excellent judgment in buying material, and could cut cloth to the best possible advantage. A school teacher helped them during the evenings, and the work went merrily on. The associate members insisted that fifty cents was too small a fee, and some of them paid a dollar, beside asking if Jennie's last year's jacket, or little Arthur's outgrown coat could be sent. All donations were eagerly accepted, and Mrs. Ames soon found her "box" assuming large proportions. Some of the associate members said it was as easy to make two little garments as one, and finally the Guild consented to make any garments not otherwise provided for.

The box, when finished, was certainly a credit to the parish. The garments were prettily trimmed with "left-over ends" of lace and embroidery, and there was a touch of "motherliness" in it all. When everything was ready, the associate members were asked to inspect it all, and the response was very general. The president received them cordially and the other officers served tea.

Mrs. Graves remarked, as she sipped her tea:

"Do you know, I never thought before that you really wanted our help or interest beyond the money we gave. I will be perfectly frank now, and tell you that that has been the general impression among many ladies in the parish. I cannot tell you how glad I am to find that it was all a mistake on our part."

After it was all over, and the box had gone, the matter was carefully discussed at the sewing society, though Mrs. Ames had very little to say. She was willing to let her work speak for her.

One of the ladies who had not heard Mrs. Graves' remark, proceeded to express a similar opinion from another standpoint:

"I think we have not quite understood some of the ladies in the parish, and have thought that because they didn't attend the Guild, they were not really interested; and I for one, will say I am glad to find it was only a kind of misunderstanding on our part."

The rector came in as she was speaking, and added a word of profound wisdom:

"My friends," said he, "there has been a lack of coöperation in this parish for years, and I will tell you what has been at the root of the whole trouble: a lack of confidence in the goodness and sincerity of other people. No two Christians are alike, and the effort to make them alike has hindered the progress of Christ's religion more than any other one thing. Live such a life, in thought as well as deed, that everyone may have perfect confidence in you, and then you will find it easy to have confidence in your fellow men. So shall the Church move forward as an army with banners."

THE "CRONAN" is a curious peculiarity of some old Irish music. It was a kind of accompaniment 'croned' by one or more voices to an air sung by another voice. It has given us the word 'crony'—the old woman in the corner, who croons to herself while her younger friends are singing their songs. Those who on St. Patrick's day listened to the magnificent music of Sir Robert Stewart, as set for St. Patrick's Breast-plate, had an opportunity of hearing how even such a simple device can be turned to good account by a master musician. One of the most effective passages in that composition is where the bass solo has the accompaniment of voices singing the words "few or many," exactly after the method of the Irish Cronan. Sir Robert was an antiquary as well as a musician, and had made a special study of the characteristics of ancient Irish music.—*Church of Ireland Gazette*.

THERE has just been found at Cherso, in the Mernero Islands (says a London paper), one of the lost lions of St. Mark's. A tradition had lingered among the oldest inhabitants of the island that the lion lay buried there, and some time since a public subscription was organized at Trieste and throughout the Irredenta region, to defray the cost of excavations. For some weeks the work went forward with no result, but at last the search has been crowned with success. It is a finely sculptured lion in white Istrean marble.—*Scottish Guardian*.

A LONDON paper states that while draining in the garden of the county poorhouse at Manterre recently, the workmen struck against an object, which proved to be a Gallo-Roman vase, a veritable treasure. The whole of the surface, internal and external, was covered with curious paintings, and the vase contained no fewer than 2,000 gold coins of ancient Rome, all bearing the effigies of various Emperors. This rare find will go to the Louvre.—*Scottish Guardian*.

Church Calendar.



- May 1—SS. Philip and James. Fourth Sunday after Easter.
 " 6—Friday. Fast.
 " 8—Fifth (Rogation) Sunday after Easter.
 " 9—Monday. Rogation Day. Fast.
 " 10—Tuesday. Rogation Day. Fast.
 " 11—Wednesday. Rogation Day. Fast.
 " 12—Thursday. Ascension Day.
 " 13—Friday. Fast.
 " 15—Sunday after Ascension.
 " 20—Friday. Fast.
 " 22—Whitsunday.
 " 23—Whitsun Monday.
 " 24—Whitsun Tuesday.
 " 25—Wednesday. Ember Day. Fast.
 " 27—Friday. Ember Day. Fast.
 " 28—Saturday. Ember Day. Fast.
 " 29—Trinity Sunday.

CALENDAR OF COMING EVENTS.

- May 3—Dioc. Conv., New Jersey, Pennsylvania, South Carolina.
 " 4—Dioc. Conv., Alabama, Florida, Massachusetts, Tennessee, Washington.
 " 5—Conv., New Mexico.
 " 10—Dioc. Conv., Long Island.
 " 11—Dioc. Conv., Arkansas, Dallas.
 " 15—Dioc. Conv., Kentucky.
 " 17—Dioc. Conv., Iowa, Maine, Quincy, Rhode Island, West Missouri, Western New York.
 " 18—Dioc. Conv., Georgia, Los Angeles, Nebraska, Southern Ohio, Texas, Virginia.
 " 19—Benediction O. H. C. Monastery, West Park, N. Y.
 " 24—Dioc. Conv., Chicago, Missouri.
 " 25—Dioc. Conv., East Carolina, Maryland, Minnesota, Pittsburgh.
 " 31—Dioc. Conv., Southern Virginia.

Personal Mention.

THE Rev. CHARLES M. ARMSTRONG, rector of St. Andrew's, West Philadelphia, has accepted a call to St. Mary's Church, Wayne, Pa., and will begin his ministry there on Whitsunday.

THE Rev. E. W. AVERILL of Peru, Ind., has accepted a call to Trinity Church, Ft. Wayne, Ind. He will enter upon his duties there May 29th.

THE Rev. GEORGE M. CLICKNER of Baltimore, Md., has accepted the position of private secretary to Bishop Vincent. He will also be rector of St. Philip's Church, Cincinnati, Ohio.

THE Rev. H. CLINTON COLLINS, M.D., of Salmon, Idaho, has entered upon the rectorate of the church at North Yakima, Wash.

THE Rev. C. M. CONANT of Fincastle, Va., assumes charge of St. Peter's, Waterford, and St. Matthew's, Union City, Pa. (Dio. of Pittsburgh), May 1st.

THE address of the Rev. W. E. COUPER is changed from Yreka to Modesto, Calif.

THE Rev. H. F. DARNALL, D.D., of Avon, N. Y., has removed to Easton, Pa., and will have charge of the church at Mount Morris during the summer.

THE Rev. BENJAMIN E. DIGGS of Poplar Bluff has accepted the rectorship of St. Jude's Church, Monroe, Mo., and will assume charge on May 1st.

THE Rev. EDWARD H. EARLE, for the past three years rector of St. John's Church, Le Sueur, Minn., has accepted work in the Diocese of Washington, where his address for the present will be, care of the Bishop of Washington, 1407 Massachusetts Ave., Washington, D. C.

THE address of the Rev. WM. H. EASTHAM is changed from Buena Vista to Sedalia, Colo.

THE address of the Rev. WM. B. HAMILTON, rector of Calvary Church, Chicago, is changed to 1534 Adams St., Chicago, Ill.

THE Rev. WILLIAM M. JEFFERIS, D.D., has resigned the rectorship of Calvary Church, Wilmington, Del., to take effect May 1, 1904. On the same date Dr. Jefferis will become identified with the Diocese of Arkansas as the Missioner of the Diocese and the chaplain and private

secretary of the Bishop, with the title of Archdeacon of Little Rock. His address after May 5th will be Little Rock, Ark.

THE address of the Rev. J. MCCONNELL is changed from Nogales to Bisbee, Arizona.

THE Rev. F. A. MCELWAIN has resigned his position as *locum tenens* at St. Paul's Church, Kansas City, and has taken charge of Trinity Church, Marshall, Mo. Address accordingly.

THE Rev. BRUCE V. REDDISH, late of the Associate Mission in Trenton, has taken charge of the Church of the Holy Trinity, South River, N. J., and should be addressed at the latter place.

THE Rev. EDWIN G. RICHARDSON, acting upon the advice of specialists, has resigned St. James' Church, Milwaukee, on account of his mother's condition and his own broken health, and will travel abroad for a year after July 1st. Until that date, his address will be Runnymede Hotel, Park Place, Atlantic City, New Jersey.

THE Rev. J. HAMILTON STIRLING, who has been in charge of St. John the Divine, Syracuse, N. Y., during Lent, has at the request of the parish, been appointed rector.

THE Rev. GEORGE S. VEST, assistant at St. Paul's Church, Richmond, has been called to the rectorship of Trinity, Fork, St. Martin's, and the Church of Our Saviour, in Hanover County, Va.

THE Rev. A. S. WOODLE enters on the rectorship of St. Luke's Church, Altoona, Pa., May 1st.

ORDINATIONS.

PRIESTS.

MASSACHUSETTS.—Bishop Lawrence advanced to the priesthood, on April 21, at 8 A. M., the Rev. ROGER B. T. ANDERSON, in St. John's Church, Roxbury. The Rev. Father Huntington preached the sermon. Mr. Anderson is the curate in the parish named.

DIED.

GRIFFITH.—At her home, St. Agnes' vicarage, New York, on Saturday, March 26th, 1904, MARY L. CLENEAX, wife of the late Samuel C. GRIFFITH of Baltimore, in the 82nd year of her age.

TRUE.—Entered into rest, at New Rochelle, N. Y., Friday, April 15th, 1904, SUSAN ELIZABETH, beloved wife of the Rev. Edward H. TRUE, aged 65 years.

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

MEMORIAL.

JOHN TAYLOR SHURTLEFF.

RESOLUTIONS PASSED AT A SPECIAL VESTRY MEETING OF ST. PETER'S PARISH, APRIL 11, 1904.

WHEREAS, It hath pleased Almighty God in His wise providence to take out of this world the soul of our deceased brother, JOHN TAYLOR SHURTLEFF, for 17 years senior warden of St. Peter's Church, Bennington, Vermont, be it therefore

Resolved, That we, the rector and vestrymen of said parish, assembled in a special meeting, express our personal grief on account of his death and also the serious loss, which the parish and community has sustained in the removal of one of such sterling character and worth.

Resolved, That we extend to his bereaved family our sincere sympathy, with the prayer that God the Holy Ghost may be with them to comfort them in their affliction.

Resolved, That a copy of these resolutions be entered on the minute book of the parish and a copy sent to the family.

(Signed)

PHILIP SCHUYLER,
Rector of St. Peter's Church;
H. O. HARWOOD,
Clerk of the Vestry.

Bennington, Vermont.

WANTED.

POSITIONS WANTED.

COMPANION, Governess, or Mother's Help. Churchwoman desires position from July 1st to September 10th. References. Address "X," care LIVING CHURCH, Milwaukee.

ORGANIST.—At liberty. Thoroughly competent organist and choirmaster. English. Twenty years' experience in England, Canada, and States. Address: OXONIAN, care LIVING CHURCH, Milwaukee.

CLERGYMAN, young good worker, wants parish. Address, "ABILITY," LIVING CHURCH, Milwaukee.

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MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

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BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

The House of Rest at Tiverton, R. I., for teachers and others, will be open as usual early in June. SISTERS OF THE HOLY NATIVITY, 383 Benefit St., Providence, R. I.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

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We wish that those who respond to the appeals of The General Clergy Relief Fund might read each quarter the beautiful letters of gratitude and sometimes apostolic benediction received from over 400 annuitants on our lists. Here are two:

"That the faithful and loving labors of the Trustees may be abundantly blessed of God is the earnest and grateful prayer of your aged brother in Christ, _____, now, through Divine grace, within a month of my ninety-seventh year of age (May 4). Sixty-four years I have served in the Domestic and Foreign fields of Missions.

"Waiting in faith, hope, and love for the Master's call homeward to the Church Triumphant.

"The Lord Jesus Christ be with you all evermore. Amen."

* * * * *

"I am very deeply indebted to you, and to the Trustees of the General Clergy Relief Fund for my appropriation. How we should have gotten along without it I know not. But thanks be to God that you have helped us, and my prayer is that you and all engaged in this noble and useful work may be abundantly blessed, in that you have stretched out hands of love and sympathy and help all over this great continent and helped the way worn and weary because they were Christ's laborers."

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Early Story of Israel. By Evelyn L. Thomas. With Illustrations and Maps. Price, 90 cents net; by mail, 96 cents.

The Teaching of the Catechism. By Beatrice A. Ward, B.Sc. Lond. With Eight Illustrations in Colotype. 16mo. Price, 90 cents net; by mail, 96 cents.

From Talk to Test, or A Likely Story!—Likely Enough. By Addison Ballard, D.D., Professor of Logic, New York University, author of *Arrows*; or *Teaching a Fine Art*. Price, \$1.00 net.

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Tangledom. A Volume of Charades, Enigmas, Problems, Riddles, and Transformations. By Charles Rollin Ballard, "Nillor." With Appendix. Price, 75 cents.

RICHARD G. BADGER. Boston.

Songs of a Deeper Note. By Edmund Corliss Sherburne. 12mo, cloth, red and gold, gilt top. Price, \$1.50.

Quarry Slaves. A Drama. By Lee Byrne. The Poet-Lore Company, Boston. 1904. Price, \$1.00.

Poem Pictures. By Laura Chase Downing. 12mo, cloth, green and gold, gilt top. Price, \$1.50.

THOMAS WHITTAKER. New York.

The American Church. Being a Brief Historical sketch of the Body known as the Protestant Episcopal Church in the United States of America. By the Rev. Wm. James Miller, M.A., B.D., author of *The American Church Dictionary*, etc. Price, 50 cents.

CHARLES SCRIBNER'S SONS. New York.

A Critical and Exegetical Commentary on Numbers. By George Buchanan Gray, M.A., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. The International Critical Commentary. Under the Editorship of the Rev. Charles Augustus Briggs, D.D., D.Litt., the Rev. Samuel Rolles Driver, D.D., D.Litt., the Rev. Alfred Plummer, D.D.

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PAMPHLETS.

Characteristics of the Anglican Crisis. By Rt. Rev. Mgr. Moyes, Theologian of the Archdiocese of Westminster. (Re-printed by permission from *The London Tablet*). International Catholic Truth Society, Arbutle Building, Brooklyn, N. Y.

Instruction for Serving at the Holy Eucharist. By Rev. F. E. Alleyne.

Guide-Book to the Church of the Evangelists, Philadelphia. By the late Henry R. Percival, M.A., S.T.D., rector of the Church of the Evangelists from 1880-1903. Edited and prepared by the Rev. Charles Welling-

ton Robinson, rector of the Church of the Evangelists. Philadelphia, 1904.

Imperialism. By R. P. Brorup. Copyrighted 1904 by the Author. North and South Publishing Co., Fitzgerald, Ga. Price, 15 cts.

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WANTED, CONSCIENTIOUSNESS.

IT IS NATURAL, wholesome, saving conscientiousness, applied to all the relations and emergencies of private and public life, that is so sadly wanting in many American communities—a conscientiousness which results in something like that system of honor which distinguishes the student life of the University of Virginia, and which, Virginians are apt to maintain, has perceptibly and beneficially affected the tone of business, and other affairs in that commonwealth. Downright unscrupulousness marks the knave; a partial lack of scruple characterizes the large numbers of respectable men who, as members of boards, as merchants, as taxpayers, as politicians, as voters, wink at evil practices in others, timidly avoid all opposition to official wrong, and themselves commit slight and not too conspicuous irregularities, or give support for selfish reasons to venal candidates for office. Such "respectables" are the despair of the patriotic men who, in our day and in a thousand communities, are trying to stay the tide of that political corruption which, according to so good a friend of America as John Morley, "for the moment obscures the great democratic experiment."

It comes to this, that "the period of corruption," which friends of Americans abroad are called upon so often to apologize for—a corruption which, while bad enough, is not so deeply rooted as our enemies believe—can be brought to an end only by the growth of a sense of honor, of scrupulousness backed by moral bravery, upon the part of individuals in the Republic. It is not fantastic to aver that a gift of imagination would assist some people to be virtuous. If a citizen should feel that his own lack of scruple, in any direction, was a contribution to the corruption and dishonor of his country, and that his personal withstanding of temptation to do wrong was not only an act of private virtue, but had patriotic uses as well—if he were convinced, for instance, that his refusal to vote as a trustee for a contribution to a bribery fund or to a dishonest boss was a means of doing away with a national disgrace—if he had the imagination to grasp the large bearings of his individual action, it would be easier for him to take a stand for righteousness instead of weakly acquiescing in some customary wrong. Aristotle's idea of the state was association "in a life of felicity and nobleness"; but Christianity ought not to have to look to paganism for ideals of good citizenship and the making of a righteous people.—*The Century*.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Dr. Nelson's Consecration—B. S. A.—Schenectady.

A MAJORITY of the Standing Committees of the various Dioceses having consented to the consecration of the Rev. Dr. Richard Henry Nelson of Philadelphia as Bishop-Coadjutor of the Diocese of Albany, the formal notification of that fact has been sent by the Standing Committee to the Presiding Bishop. The consecration will be held in the Cathedral Church of All Saints, Albany, in all probability on the 19th of May. The Standing Committee will issue a programme in a few days.

THE NINTH annual Convention of the Albany diocesan assembly, Brotherhood of St. Andrew, opened at St. John's Church, Johnstown (Rev. W. W. Ellsworth, rector). The service was conducted by the Rev. J. N. Marvin, of Albany, general missionary of the Diocese. The Rev. Calbraith B. Perry, rector of St. Luke's Church, Cambridge, delivered the charge to the Brotherhood. The following officers were elected: President, S. H. Riker of Troy; Vice-President, Robert Spoll of Johnstown; Secretary, J. B. Cool of Glens Falls; Treasurer, W. J. Northover of Johnstown; Chaplain, the Rev. J. N. Marvin; Executive Committee, the above officers and Dr. J. W. Hine of Albany, George Berthewell of Troy, and C. L. Prince of Schenectady. In the afternoon a conference was held and the present condition of the Brotherhood in this Diocese was discussed by Dr. Hine of Albany, and a discussion followed on the forward movement in the Diocese. In the evening there was an address by Mr. Hubert Carleton, editor of *St. Andrew's Cross*, on Personal Influence. The Bishop of the Diocese sent his sympathy and blessing to the assembly. A letter from the Bishop Coadjutor-elect was read, expressing his hearty support of the Brotherhood of St. Andrew and its work.

THE REGULAR meeting of St. Paul's Guild of St. George's Church, Schenectady (Rev. Dr. Pendleton, rector), was held on the evening of the 19th. After the business session several new members were admitted, making the total membership about 130. Notice was given by the rector that at the next meeting of the guild in May, Robert H. Gardiner of Gardiner, Maine, a graduate of Harvard College, and chairman of the College committee of the Brotherhood of St. Andrew, will be present to make an address to the graduates of colleges in this city and to the undergraduates of Union College who are Churchmen. After the meeting of the guild, a reception was given by the Rev. Dr. and Mrs. Pendleton to all the members of the guild as well as to all the other gentlemen of the parish.

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Annual Convocation.

THE 12TH ANNUAL Convocation of the Missionary District was held at Tucson, on Thursday and Friday, April 7th and 8th. After celebration of the Holy Communion, the Convocation proceeded to business. There were present at the sessions of Convocation, all of the clergy and some of the laity. The Rev. F. T. Bennett was elected secretary and registrar, and Mr. N. A. Morford, treasurer. The Rev. E. A. Penick and Mr. J. J. Hawkins were elected clerical and lay delegates

to General Convention, while the Rev. F. T. Bennett and Mr. C. H. Akers were elected alternate delegates to the same body. The following resolution was unanimously adopted:

"That on this, the 12th Convocation of the District of Arizona, which marks a record of 15 years in the episcopate of the Right Rev. J. Mills Kendrick, D.D., we the members of the Convocation take this opportunity of expressing our high appreciation of the earnest and devoted work performed by our beloved Bishop, which has resulted in a great increase in the number of communicants, a large addition to the number of churches, and a notable upbuilding of the Church of Christ in the District.

"We hereby extend our hearty congratulations to our beloved Bishop and express an earnest wish that the Lord will spare him to continue the good work among us for many more anniversaries."

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Church Club—B. S. A.

THE CHURCH CLUB of the Diocese entertained some of the returning delegates to the National Conference of Church Clubs, which met in St. Paul last week. About one hundred members and guests assembled at Kinsley's on Saturday evening, where, after an informal reception, dinner was served in the banquet hall. Judge Holdom, the President of the Chicago Club, made a brief address of welcome to the visitors and called on Bishop Anderson, who spoke of the importance of Church Clubs. He told how this organization had helped him in the matter of Church extension and how it could be made an important force in Church work. The great necessity to-day is for a well informed laity. Judge Conner of Cincinnati showed that a layman was not to be content to occupy a pew for one hour each week, but was to work; not to shirk responsibility. Judge Marvin spoke on "What Constitutes a Good Churchman." Mr. Singleton of Washington followed on much the same lines. Other speakers were Messrs. Geo. N. Reynolds and Ivanhoe H. Huber of Central Pennsylvania, Chas. F. Pease of Connecticut, J. W. Sparrow of Cincinnati, and the Rev. L. H. Brook of the Chinese mission, who described the character of the Church's work in that vast empire of the East.

NEW CHAPTERS of the Brotherhood of St. Andrew have been organized in several parishes in the Diocese during the last few weeks; among others, a chapter was organized at the Church of the Mediator, Morgan Park, and an old chapter revived at the Church of the Good Shepherd.

CENTRAL PENNSYLVANIA.

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

Archdeaconry at Lancaster—New Rectory at Pittston—Division of the Diocese—Notes.

THE SPRING meeting of the Harrisburg Archdeaconry assembled in St. James' Church, Lancaster (Rev. Dr. Breed, rector). At the opening evensong, the Rev. Alexander McMillan was preacher. Next morning a business session was held in one of the rooms of the new parish house, which has been lately opened and blessed. It is partially furnished, and cost \$18,000 which, with the site on which it is built, is worth \$30,000. An able essay from the Rev. Stanley Hughes, until lately a Presbyterian minister, was

given, upon "The Roman Law in the New Testament." The Rev. Charles James Wood, as exegete, expounded or rather speculated upon Genesis ii. 10. The next meeting of the Archdeaconry will assemble with the rector of Lewistown. In the evening, as a fitting close to a very profitable series of meetings, some good, rousing hymns were sung, a few earnest prayers said, and two splendid addresses given upon Brazil and Cuba, by the Rev. Mr. Hulse, and on Japan by the Rev. Mr. Cole, a returned missionary who is now settled in the United States.

THE NEW RECTORY of Trinity Church, Pittston, erected by Mrs. Irvin S. White, in honor of her father, the late R. D. Lcoe, was blessed by the Bishop of the Diocese April 19th, assisted by the rector and other clergymen. It cost over \$5,000.

BISHOP TALBOT is quoted in the secular papers as saying that \$70,000 of the \$100,000 required before the Diocese can be divided has been raised as an endowment fund, and he expects that the final steps for the division will speedily be taken.

AT TRINITY CHURCH, Williamsport, the people have raised \$2,500 for the tiling and decoration of the church in recognition of the twentieth anniversary of the rectorship of the Rev. George C. Foley, D.D. A friend has promised a handsome brass pulpit, and means have also been provided for a new method of lighting the church.

DURING the last few months about \$2,000 has been spent in putting in a new chancel, choir room, litany desk, lectern, and east window in the church at Renovo, and the debt is only \$300.

THE RECTOR at Chambersburg was quite ill during the whole of Lent. The altar guild have in hand enough to purchase a suitable pulpit.

ABOUT \$350 has been spent very recently in renovating the rectory at Danville, for the new priest, the Rev. E. J. Haughton.

COLORADO.

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

Colorado Springs.

THE RECTOR of Grace Church, Colorado Springs, the Rev. Benjamin Brewster, with his wife, will spend the next three months in the East and the parish will be in temporary charge of the Rev. D. M. Brookman of Dayton, Ohio. After the return of Mr. Brewster, Mr. Brookman will serve similarly at St. Stephen's Church till September 1st, during the vacation of the rector, the Rev. A. N. Taft.

CONNECTICUT.

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

Dr. Lines' Successor Chosen—Several Deaths—New Haven Notes.

AS SUCCESSOR to Bishop Lines in the rectorship of St. Paul's Church, New Haven, the Rev. James De Wolf Perry, Jr., now rector of Christ Church, Fitchburg, Mass., has been elected. Mr. Perry is the son of the Rev. Dr. James De Wolf Perry, rector of Calvary Church, Germantown, Pa., is 35 years of age and a graduate of the University of Pennsylvania in the class of 1891, as also of Harvard University in 1892, and of the Episcopal Theological School at Cambridge, 1895. He was ordained deacon in the latter year by the present Bishop of Pennsylvania, and was advanced to the priesthood in 1896

by the present Bishop of Massachusetts. He was assistant at Christ Church, Springfield, Mass., until 1897, since which year he has been rector of Christ Church, Fitchburg.

Mrs. MARY CLEVELAND COE died recently at Stockport, N. Y., at the residence of her daughter, Mrs. Anna Van de Carr. She was the widow of the Rev. James R. Coe, formerly a well known and honored priest of this Diocese. Mr. Coe was rector of St. James' Church, Winsted, from 1856 to 1860. There are left three sons and five daughters.

Mr. JEROME E. CASTLE, the treasurer of All Saints' Church, New Milford (the Rev. Cranston Benton, rector), has lately died. Mr. Castle was a highly esteemed citizen of the town, and his death in the prime of mortal life, is deeply lamented.

THE REOPENING of St. James' Church, New Haven (Westville), after extensive repairs and improvements, has been appointed for Tuesday, May 24th. These are largely due to the efforts of the rector, the Rev. J. Frederick Sexton. The parish has shown marked advance during the present rectorship of eight years.

THE BISHOP of Southern Brazil addressed a gathering in Trinity Church, South Norwalk (the Rev. R. F. Humphries, rector), on Friday afternoon, April 15. The Bishop held the close attention of the congregation by his eloquent description of the work being carried on in his Jurisdiction. He took occasion warmly to commend the attitude of THE LIVING CHURCH toward the mission in Brazil.

THE APRIL meeting of the Clericus of New London County met in Trinity Church, Norwich, Monday, April 11th. The Rev. D. H. Veider, rector of St. James' Church, Poquetanuck, read a paper entitled "The Need of Sacramental Teaching in the Rural Districts of Eastern Connecticut."

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

Methodist Minister Confirmed.

ON THE 14th inst. the Bishop confirmed Mr. Ernest L. M. Smith, formerly a Methodist minister in Maine, at Trinity Church, Duluth. Mr. Smith has been given a lay reader's license, and will have charge of the missions at Aitkin and Perham.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Convocation at Newbern.

A MEETING of the Convocation of Wilmington was held during Easter week in Christ Church, Newbern. The first service was held on Thursday night, with sermon by the Rev. A. W. Seabreeze of the Diocese of Michigan City, who is in temporary charge of St. Paul's Church, Wilmington. The next morning the Rev. T. M. N. George, the present Dean, was again nominated to the Bishop as Dean for the coming year. The Rev. F. H. T. Horsfield was re-elected secretary and treasurer; J. H. Braturight was re-elected treasurer of the Convocation fund. At the Holy Communion, the Rev. J. H. Griffith, Jr., preached the sermon from the petition in the Lord's Prayer, "Thy will be done on earth, as it is in heaven."

At the night service, addresses were made by the Rev. Messrs. Noe, Horsfield, and Hughes, on The Prayer Book as an Instruction in Religion, as an Interpreter of Holy Scripture, and as a Model of Public Worship.

GEORGIA.

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

Death of Rev. Wm. R. McConnell.

THE DEATH at Pooler is announced of the Rev. William R. McConnell, missionary at that point. Mr. McConnell was ordained

deacon in 1879 and priest in 1886, both by the late Bishop Beckwith of Georgia, and had spent his entire ministry within the Diocese.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Ep.

Large Easter Offerings—Archdeacon Webber's Mission.

AT THE BEGINNING of Lent, Bishop Restarick issued an appeal to the people on behalf of the Cathedral building fund, and asked for an Easter offering for this object. Many people not of the Church became greatly interested, and as the wealth of the islands is not largely in the possession of Church people, this interest is much valued. The offering amounted to \$8,650 which, considering that these are hard times financially in the islands, is considered remarkable.

ON MARCH 18th Archdeacon Percy C. Webber arrived in Honolulu and began a mission in St. Clement's Church. On March 24th he commenced a mission at St. Andrew's Cathedral, which has left a deep impress on the whole city. Besides preaching to the English-speaking people, he has spoken each Sunday, through an interpreter, to the Hawaiian and Chinese congregations. The Chinese at the last service presented the missionary with a gold cross, inscribed in Chinese characters.

A NOTABLE service on Easter day was that of the six Sunday Schools which gathered in the Cathedral at 3:30 P. M. Every available space in choir, ambulatory, and nave was crowded, and when Archdeacon Webber arose to address them he looked into the faces of hundreds of white, brown, and yellow children, who were all singing in English, hymns of praise to the Risen Christ. The offering was for missions, and amounted to \$158.70, of which two Chinese Sunday Schools gave \$55.10.

Easter 1904 was a day long to be remembered by Honolulu Churchmen. Archdeacon Webber closed the mission on the First Sunday after Easter. Christian people of all names have thanked the Bishop for bringing the missionary to the islands.

IOWA.

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

Church opened at Shenandoah—Sioux City Items—Notes.

ST. JOHN'S CHURCH, Shenandoah, was opened for services by the Bishop of the Diocese, assisted by Archdeacon Judd, on the First Sunday after Easter. The new church is of brick, with stone trimmings, is 26x50 feet, with tower. The robing room is in the basement. Preceding the formal opening, Archdeacon Judd held a series of special services during Easter week. His addresses were on the Faith and Worship of the Church. A vested choir was installed at the opening service. Among the gifts is a handsome altar, from St. John's Church, Oskaloosa, and the girls of St. Katharine's Hall, Davenport, under the leadership of the Sisters of St. Mary, sent a handsome brass altar cross, and altar linen, and have ordered a chalice and paten. The church and lot have cost over \$4,000, and it is expected that within two months the church will be entirely free from debt, and ready for consecration. This mission is the result of the faithful work of Archdeacon Judd, aided by a number of faithful and zealous Church people. The Rev. Mr. Judd has visited it one Sunday each month.

ST. PAUL'S CHURCH, Sioux City, is soon to have a new church, to cost in the neighborhood of \$6,000. At St. Thomas', Sioux City, the total receipts of the parish for the year were \$7,000. There has been an increase in the Sunday School of about 50 per

cent. The Sioux City Deanery is to meet in the latter church, May 2nd, and the parish has decided to extend an invitation for the Diocese to hold the Convention of 1905 in Sioux City.

ST. STEPHEN'S CHURCH, Newton, has been completely renovated, and was opened for services Easter day. A new altar has been secured, and the repairs are entirely paid for.

ST. LUKE'S, Fort Madison, celebrated its semi-centennial on the 19th of this month with special services.

THE FURNITURE to complete St. Andrew's, Chariton, has been ordered and will soon be in place.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

New Church at Herington.

THE FIRST service was held in the new church at Herington by Archdeacon Crawford on Easter day, and a Sunday School was organized with 17 children and 4 teachers. Mr. Arthur Carruth acting as assistant superintendent. It is the intention of the Bishop to put Herington with the parish at Abilene, services at these places to be held on alternate Sundays. The church is pronounced one of the prettiest small buildings in the Diocese and has cost, exclusive of pews, furniture, and lots, \$1,275. Everything will be paid for at the visitation of the Bishop on the 8th of May. Every dollar of this with the exception of \$200 received from the Bishop came from the people of Herington, who gave not only liberally but cheerfully. The sexton, a communicant and teacher in the Sunday School, was General Meade's orderly at the battle of Gettysburg.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Ep.

Losses at Alliance—Gering—The Archdeacon.

THE PARISH at Alliance, Neb. (Rev. G. Bernard Clarke, rector), has suffered the loss of ten families out of its little bunch of 40 communicants. Removals of that kind are incidental to a railroad division town in the West, and call for continuous re-founding. Fortunately for the mission, and through the interest of many friends, the rectory has been paid for, leaving for the rector only the new chapel of St. Alban's, at Gering, one of the eight mission stations under Mr. Clarke, to be provided for. He expects to build this spring a small chapel there and needs help either in articles for sale, or financial gifts.

ARCHDEACON COPE has already held four missions in widely distant parts of the Jurisdiction, and with great results now and prospective.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn and other Notes.

WHAT appeared on the surface as a mere incident, yet so full of affectionate grace that it will be long remembered, occurred at the parish house of St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector), on Saturday, April 16th. Every day at noon the chimes of the church are rung and a service of prayer is held in the chapel. This day the members of the Little Girls' Club and Kindergarten attended and at the close of the service one little girl advanced to the chancel and handed to the rector a silver loving cup. The rector presented the cup to Mr. Thomas Lowrie Shearer, who for twenty-two years has served the church as engineer and sexton. The cup bore this inscription: "Presented to Thomas Lawrie Shearer from the Little Girls' Club and Kindergarten of St. Ann's, Saturday, April 16, 1904."

ABOUT May 1st it is expected that work will commence on the new rectory of Trinity Church, Hewletts (Rev. Thomas Martin, rector). The cost of the new rectory will be \$7,000.

A LARGE delegation attended the united meeting of the New York Churchman's Association, the Brooklyn Clerical League, the Newark Clericus, and the Paterson Clericus, held Monday, April 18th, at the Hotel Vendome, Manhattan. The large gathering of about 200 clergy, listened to the forceful addresses of the Rt. Rev. Henry C. Potter, D.D., LL.D., the Rt. Rev. Frederick Burgess, D.D., the Rt. Rev. Edwin S. Lines, D.D., the Rt. Rev. David H. Greer, D.D., and the Very Rev. W. L. Robbins, D.D.

PLANS have been accepted and work will shortly be started on the new edifice of the Church of the Transfiguration, Brooklyn.

ST. GEORGE'S CHURCH, Astoria (Rev. H. Lilienthal, rector), will be consecrated Saturday, April 30th.

THE MEMBERS of De Witt Clinton Commandery No. 27 and visitors from other commanderies attended the unveiling of the window erected by the Knights Templar in Calvary Church, Brooklyn (Rev. C. L. Twing, rector), Sunday afternoon, April 24th.

The window is a double-light one converted into a large one representing a Knight Templar in full armor, standing in a Gothic archway, the attitude of the figure represents attention. The inscription reads: "In memoriam of the valiant and magnanimous Knights Templar of De Witt Clinton Commandery No. 27, who have finished their fight and laid their armor down. April 24, 1904."

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Death of Rev. Dr. John Percival.

THE DEATH of the Rev. John Percival, D.D., who for the past forty years has been rector of the Church of the Annunciation, St. Louis, occurred in that city on the 20th inst. Dr. Percival was an Englishman by birth but an American by education, and was ordained deacon in 1864 by the late Bishop Horatio Potter of New York, and priest in 1870 by Bishop Wilmer of Louisiana. For the first year of his ministry he was in charge of Trinity Church, New Orleans, and in 1865 became rector of the Annunciation in the same city, so that his rectorship of that parish has covered practically the whole length of his ministry. He was a preacher of much vigor, was one of the examining chaplains of the Diocese, Archdeacon of New Orleans, and President of the Standing Committee until the recent diocesan Council, when he was not reelected by reason of his impending death.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Notes.

THE AFFAIRS of St. Ann's parish, Calais, may be said to be in a satisfactory condition. As a result of a canvas of the parish, made during Lent by the rector, the income, through the envelope system has been increased more than \$150.

THE ARMITAGE CLUB of St. Mark's parish, Augusta, so-called in memory of a former rector, afterward Bishop of Wisconsin, is in a most flourishing condition. It is a society of young women, organized to establish "social unity among themselves." Since its organization in January last its membership has increased to over fifty.

THE GROWTH of the Church in the Archdeaconry of the Aroostook is most encouraging. A comparison of the present state of the Church with what it was four years

ago shows that there are five ministering in the field where there were only three in 1900. An increase of over \$1,000 in the stated contributions for the support of the ministrations of the Church, is a most encouraging feature, in addition to which the amounts raised this year for missions is about double what it was for years. In 1900 there were 249 communicants in the Archdeaconry; there are now 392. In 1900, 5 points received regular ministrations of the Church; at present 9 places have regular services. An increase of over \$10,000 in Church property is also to be noted.

THE ORGAN in the church at Brunswick has been brought forward from the end of the east transept, near to the choir platform. The vestry are about to cut a window in the chancel or the west side, which will give much needed light and air.

EXTENSIVE improvements are about to be made in the Church of the Advent, Limestone. The tower and steeple are to be rebuilt, two stained glass windows are to be placed in the west end of the church, and the whole building both within and without is to be painted.

MRS. N. J. MASON, wife of a former vestryman, has presented Trinity Church, Lewiston, with a pair of beautiful brass vases. Plans are under way for the observance of the fiftieth anniversary of this parish.

SEVERAL new churches are to be built in the Diocese this year. One at Marsardis and another at Littleton will be ready for use early in the summer.

MASSACHUSETTS.

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

Episcopal Theological School—Choir Festival—Notes.

BY REASON of the death of Mrs. Benjamin Tyler Reed, on March 12, 1904, the Episcopal Theological School, Cambridge, is to receive that portion of Mr. Reed's real and personal property which was devised by him to trustees for the use of his widow during her life, and thereafter to the School. Another portion of Mr. Reed's devise still remains in trust for the widow of his son, the income going to her during her life. The life of this School began, says a circular issued by the trustees, in 1867, when God put it into the heart of Benjamin Tyler Reed to found an institution for "educating young men of competent talents, pure morals, and piety, for the Christian Ministry" in the Episcopal Church. Various other benefactors arose, but for the past twenty years the work of the school has outgrown its income so that a deficit of about \$14,000 a year has of necessity been raised by subscriptions. This amount will just about be covered by the income from the new bequest, but the trustees ask for continued contributions for the extension of the work by increasing salaries and adding new instructors, especially in practical philanthropy, in reading and in speaking, and in New Testament Greek. Other needs mentioned are an increased library and building for its accommodation, scholarships, provisions for post-graduate study and for supplementary lectureship. The value of the property and invested funds exceeds one million dollars.

BISHOP LAWRENCE will preach the annual sermon before the Ancient and Honorable Artillery Company of Boston at their service in June.

THE CHOIR FESTIVAL in the Church of the Advent, Boston, this week, was a notable success. The services were conducted with great solemnity. The prelude was "Andante" from organ concerto. The *Magnificat* in E flat, and *Nunc Dimittis* were by A. S. Baker; *Te Deum* in A (Hadley) and Retrocessional (Hodges). Mr. S. B. Whitney was choir-

master, assisted by Arthur S. Hyde of Emmanuel Church as organist. The following choirs took part beside that of the Advent: St. Paul's, Brockton; St. Paul's, Brookline; Christ Church, Quincy, and St. Chrysostom's, Wollaston. About 200 voices were represented and the choirmasters of these respective parishes assisted in the musical rendering of the service.

ST. ANN'S MISSION, Revere, is prospering and will soon erect a church building.

ON APRIL 17, Archdeacon Babcock, acting for Bishop Lawrence, instituted the Rev. H. H. Ryder as rector of St. Paul's Church, Nantucket.

THE NEW parish house of St. Paul's Church, Peabody, will be ready for occupancy June 2nd, when the Archdeaconry of Lowell will meet there. The first floor will be used for Sunday School purposes, while the second has a hall, seating over 300 persons.

ON APRIL 22, the parishioners of St. Paul's, Hopkinton, tendered a reception to the Rev. W. S. Danker, minister in charge. This was preceded by a missionary meeting, when Mr. Staunton H. King, in charge of the Haven at Charlestown, made an address on his special work among the sailors.

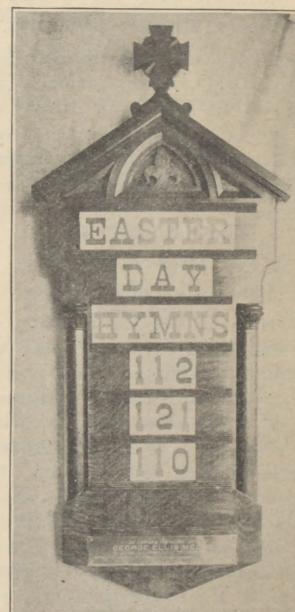
THE SPEAKERS at the missionary meeting in Trinity Church, May 4, will be the Rev. Chauncey H. Blodgett, the Rev. George Osgood, and Mr. Samuel F. Jones. Members of the Diocesan Convention are urged to attend this meeting. At 7:40, before the service, an organ recital will be given by Mr. Wallace Goodrich, organist of the Church.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Gift at St. Stephen's.

A FINE hymn tablet has been given to St. Stephen's Church, Detroit, by Mr. George Moore and family, in memory of their son and brother, George Ellis Moore, who died



MEMORIAL HYMN TABLET, ST. STEPHEN'S CHURCH, DETROIT.

last December, of consumption. It is made of the best quartered oak, is four feet and a half long, one foot and a half wide and two inches and a half thick. It has a memorial brass plate with the following inscription:

IN LOVING MEMORY OF
GEORGE ELLIS MOORE,
BORN AUG. 3d, 1892.
DIED DEC. 9TH, 1903.

"Serve the Lord with gladness. Come before His Presence with singing" (Ps. c. 1).

It is a fitting and beautiful memorial to one who was not only deeply interested in

the work and worship of the Church, but was always in his place in the choir until prevented by declining health and strength.

MARYLAND.

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

Removal of Order of the Holy Cross - Bishop's Guild.

THE ORDER OF THE HOLY CROSS, which located in Westminster in August, 1892, occupying the house donated to the Order by the late Miss Lucretia Van Bibber, will remove to their new home at West Park, on the Hudson River, New York, about the middle of May. The new house is a large and substantial building, costing about \$50,000 and specially constructed for the work of the Order. This new house will be blessed on May 19, the octave of the Ascension, and also St. Dunstan's day. Many persons throughout the United States and Canada have been invited to the service of benediction. The change of headquarters by the Order is much regretted locally. The All Saints' Sisters of Baltimore will occupy the Westminster house during the summer.

THE BISHOP'S GUILD held a special service at St. Paul's Church, Baltimore, on Sunday afternoon, April 17. There was a special musical programme, and the Rev. William Howard Falkner, rector of St. Peter's Church, made a strong plea for funds for the "silent churches" of the Diocese. Scattered throughout the Maryland counties are numerous small churches, built and formerly supported by the old families, but now fast falling into decay and "silent." It was for the rejuvenation of these churches that the rector of St. Peter's spoke.

MILWAUKEE.

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

Rector for St. Paul's.

THERE is a plan on foot to erect a rectory for St. Paul's Church, Milwaukee (Rev. Wm. Austin Smith, rector), to be placed on the present property of the parish, immediately east of the church building. The plans have not yet been obtained nor definite arrangements made.

MINNESOTA.

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

Men's Club.

THE MEN'S CLUB of St. Mark's Pro-Cathedral, Minneapolis, gave a reception for the members of the parish and its friends on the evening of the 19th inst., when the president, Mr. Hector Baxter, addressed the guests. It had been hoped that Judge Tut-hill of Chicago might be the chief speaker, but he was unable to be present. In spite of that fact, a very enjoyable evening was spent.

MISSOURI.

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

Parish House for St. Peter's.

IT IS HOPED that the new parish house now in course of erection for St. Peter's Church, St. Louis (Rev. Wm. Short, D.D., rector), will be ready for dedication about the latter part of May. It will be one of the best equipped buildings of the kind in the city, and with the usual parish conveniences will also have offices for the rector, apartments for the curate, etc. The cost will be about \$35,000.

NEWARK.

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

Death of John P. Appleton.

THE DEATH of the Rev. John Perrin Appleton, one of the senior clergy of the Diocese in point of residence, occurred at his home in East Orange on the 18th inst. Mr. Appleton had retired from active parochial work,

but was one of the examining chaplains of the Diocese and for a number of years served as its secretary. He was a graduate of the University of New York, from which he received the degree of B.A. in 1859 and that of M.A. in 1863. He was ordained deacon in 1862 and priest in 1865, both by the late Bishop Horatio Potter. Until 1867 he was rector of St. John's Church, Long Island City; then for a year at St. Barnabas' Chapel, New York; for three years at Grace Church, Port Jervis, N. Y.; from 1871 till 1873 at St. Paul's Chapel, College Point, N. Y.; from 1874 till 1890 rector of St. John's Church, Boonton, N. J.; and from the latter year until his retirement, rector of Grace Church, Nutley, N. J. He was 62 years of age at the time of his death, and is survived by the widow, a son, and four daughters. The burial service was conducted by the Bishop at Grace Church, Orange, on the 21st inst.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes.

DURING Easter week ground was broken for the new mission chapel at St. Luke's at Newbold near Gloucester. The work of Newbold has been in charge of the Rev. Wm. Chauncey Emhardt, rector of the Church of the Ascension, Gloucester, and under his care the work has flourished so well that it has been found advisable to give it this permanent form. Mr. Emhardt conducted a service for the blessing and setting apart of the ground, and then removed a portion of the sod in the shape of a cross. This trench was filled with flowers and plants. A generous offering for the building fund of the chapel was then made. The congregation hopes to be worshipping in the building on the second anniversary of its organization as a mission.

SOME notion of the extensive work carried on in the country districts near Bernardsville, by the rector of St. Bernard's Church there, may be gathered from the parochial report for March, issued after Easter. During that month a total of 102 services, with preaching, are reported, held at Bernardsville, Barking Ridge, Millington, Far Hills, Somerset Inn, Mine Mount, Gladstone, Peapack, Mount Pleasant, Union Grove, St. Bernard's School, and the Squibs' chapel.

THE YEAR BOOK of St. Andrew's Church, Lambertville (the Rev. Herbert Stanley Smith, rector), has just been issued. The book shows an interesting record of work, all the more remarkable since it is but 25 years since the Rev. E. K. Smith, father of the present rector, was sent by the Bishop to take charge of St. Andrew's as a "forlorn hope," with instructions that if he were unable to do anything with the parish it must be abandoned. The present church was consecrated on June 29, 1892. There is now on hand a fund of \$2,500 towards the erection of a parish house, the land for the same having already been purchased at a cost of \$10,000.

ARRANGEMENTS are making for the celebration (on Whitsunday) of the 25th anniversary of the rectorship of the Rev. Dr. Oberly at Christ Church, Elizabeth. Christ Church has also been appointed as the place of meeting for the next diocesan Convention, on May 3d and 4th. The appointed preacher is the Rev. C. L. Cooder, rector of St. Paul's Church, Rahway.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

DAVID H. GREER, D.D., Ep. Coadj.

Sunday School Commission - Alumni of St. Stephen's.

THE SECOND Conference of the Church Sunday School Commission will be held at

the Diocesan House in New York, on Wednesday and Thursday, May 25th and 26th, in connection with Fifth Annual Crypt Conference on Sunday Schools, held under the auspices of the New York Commission. Delegates are invited from every Commission and Institute of the Church. The provisional programme includes papers on:

1. The Sunday School Commission Movement, Origin, Development, Purpose, Possibilities. Rev. Pascal Harrower, New York Commission.

2. The History and Development of Lesson Systems and Grading. Rev. W. W. Smith, New York Commission.

3. Necessary requirements and Practical Possibilities of a General Improved Graded Lesson Series, if issued under the Federated Commission.

4. Why Grading and Improvement is Practicable for the Smaller Schools.

5. How Really to Reach and Help the Schools. (The Evils of Parochialism.)

6. The Principles and Advantages of the Source Method.

7. How We Can with Perfect Practicability Train Teachers. The Practical Use of Institutes, Reading Courses, etc.

8. The Value of an Official Diocesan Examination Standard to Promote Efficient Teaching in the Sunday School.

How Shall the Church Meet and Teach the Rising Generation. Right Rev. David H. Greer, Bishop Coadjutor of New York.

The Practical Arrangement of Work in a Subject-Graded School. Mr. H. H. Pike, Superintendent St. George's Sunday School, New York.

Also addresses by Dean Robbins, President Hall, and Dr. Leighton Parks.

During the day, an Exhibition of Map Modelling in Clay and Paper Pulp.

THE ALUMNI of St. Stephen's College gave a dinner at the Hotel Manhattan, New York, on the evening of the 18th of April, in honor of the Bishop and the Bishop Coadjutor of New York, and of the Rev. Dr. Harris, who has recently become Warden of the College. Bishop Potter was unable to be present, as a note from him, which was read at the dinner, explained; with an expression of his sincere good-will for the College and its new warden. Among the guests were the Bishop Coadjutor of Central New York, who was once a tutor at St. Stephen's; the Bishop of Western Massachusetts, an alumnus of the College; the Coadjutor-elect of Albany; the Rev. Prof. Body of the General Theological Seminary, and the Rev. Dr. Hopson, who has been Professor of Latin at St. Stephen's for forty years. Bishop Greer, who has recently become a trustee of the College, spoke strongly in favor of it as a diocesan institution. Dr. Harris declared himself unwilling to outline a policy for the institution, as he had been at the head of it for less than three months, but his devotion to his new field of labor was abundantly manifest in what he said. Noteworthy speeches were made by two lay alumni, Dr. Henry A. Fairbairn (son of the Rev. Dr. Fairbairn, long time warden of the College), and Mr. Nelson P. Lewis, chief engineer of Greater New York.

OHIO.

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

Convocation at Massillon - Missionary Notes.

A PLEASANT meeting of the Cleveland Convocation was held at St. Timothy's Church, Massillon, Monday and Tuesday, April 18th and 19th. The Dean of Convocation, the Rev. Abner L. Frazer, preached the opening sermon after Evening Prayer, on Monday. The subject of putting into the hands of Convocation more direct responsibility in the Mission work of its bounds was discussed at length and the Bishop was requested to call a joint meeting of the officers of the three Convocations to consider means

by which the missionary work of the Diocese may best be forwarded by Convocation. Papers were read: "The Marks of Catholicity," by Rev. Robert Kell; "The Business Side of a Clergyman's Life," by the Rev. H. E. Cooke; "The Spiritual Aspects of a Clergyman's Life," by the Rev. J. H. W. Fortesque-Cole. Tuesday evening a missionary service was held. Three addresses on the general subject of Missions were given. The Rev. Geo. H. McGrew, D.D., spoke on "The Call"; the Rev. C. E. Mackenzie, on "The Mission"; the Rev. S. N. Watson, D.D., on "The Work."

THE MISSIONS at New Philadelphia and Dennison are prospering under the faithful ministrations of the Rev. David Thornberry. The congregations at Dennison have increased fivefold, a vested choir of twenty voices has been installed, and a Sunday School organized.

THE Church of the Ascension, Wellsville (Rev. R. K. Caulk, deacon in charge), is about to install a new pipe organ given by Mr. Carnegie.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

IN CONNECTION with the ordination to the diaconate of Mr. A. E. Bernays noted last week, it is worthy of mention that the stole placed upon him at the time was the same that had been conferred upon Bishop Keator at the time of his own ordination, and was presented by him to the newly ordained deacon.

OREGON.

B. W. MORRIS, D.D., Bishop.

New Church at Heppner—Retirement of Mr. Potwine.

THE DREADFUL disaster of last June, which swept away the pretty church at Heppner, and over one-half of the members of that growing mission, has not destroyed, but rather increased, the spiritual influence of the Church in Morrow County.

Left with no church building, and a debt of \$800, the missionary in charge, the Rev. W. E. Potwine, determined to build again, and to use this calamity as it was probably intended to be used, as a starting-point for further progress. With God's grace their efforts have been crowned with unusual success. On January 29th the corner stone of the old church, found some distance away from its former resting place, was re-laid amidst the most solemn of surroundings. A new site, some three blocks from the former location, has been purchased with the aid of outside help, and a very substantial stone foundation was laid, high and solid enough, it is believed, to withstand even such an unusual occurrence as that of last June. On this foundation the contractors have built a neat and Churchly edifice, with a roomy robing room at the side of the chancel, which will also serve as a prophet's chamber for the minister in charge.

The building is shingled on the outside, the shingles being laid in irregular lines, and the interior is finished in fir. The basement is high enough to be used for guild and Sunday School if desired. The windows are all to be memorials, and the chancel furniture, in quartered oak, is the gift of the Rev. John Warren, who has been assisting in the work during the past twelve months. The organ is the gift of the Church of the Redeemer, Pendleton.

This building, costing some \$3,500, all paid for, and so far completed as to be ready for occupancy, was consecrated by Bishop Morris on Sunday, April 10th, by the significant name of "All Saints' Memorial," the sermon being preached by the rector of Grace Church, Astoria, a life-long friend of the priest in charge, and whose privilege it

had been to lay the corner stone. This being the last Sunday Mr. Potwine was to spend in Oregon Preparatory to his departure for Honolulu, the services were deeply impressive.

It is significant that this work in Heppner is the outgrowth of week-day ministrations only, as the town is too far away to be reached from Pendleton, the priest's headquarters, on a Sunday, except very rarely. The mission with its loyal devotion to the Church is a living example of what self-sacrifice, however circumscribed, can accomplish.

Between the lights on the altar stood the brass cross, picked up from the wreckage of the old church, scarcely a splinter of which could be recognized, and found some seven miles down the valley!

The town is rapidly recovering from the awful calamity, but it will be years before its former beauty and permanent appearance can be manifest.

Mr. Potwine left for his faraway home on Monday the 11th, with as unanimous an expression of good-will as ever accompanied a rector, and with as much heartfelt regret at the severance of such a long rectorship.

PENNSYLVANIA.

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

G.F.S.—Philadelphia Notes—City Mission—The Church of St. James the Less—The Divinity School.

THE DIOCESAN Branch of the Girls' Friendly Society in America held its annual service in Holy Trinity Church, Philadelphia, Thursday Evening, April 14th, with 922 members present with their Associates, all but two of the parochial branches being represented. Many clergy of the Diocese showed their appreciative interest by their presence in the chancel. The Rev. Floyd W. Tomkins, D.D., preached the sermon. The offering, which was for the advancement of the work of the Society through the Holiday House at Cape May, amounted to \$515.

The church is well adapted for such a gathering and made the seating of so large a number a comparatively easy matter. The procession formed in the parish house, over a block away, and, marching to the church with the banners of the various branches, was a most impressive sight.

During Lent the Society has been working for Missions, and over fifteen hundred articles, principally children's clothing, were sent as the result into different fields.

ABOUT forty years ago a mission was organized from a small class which met under the direction of Miss C. C. Biddle. Since this time it has grown to be a parish of 700 communicants and the Sunday School numbers over 2,000. The present mission building was built about twenty years ago and was erected on the grounds of the Episcopal Hospital. This building has been sold to the trustees of the hospital and a new building in the vicinity of the old is about to be opened and will be dedicated as St. Luke's Church (the Rev. Joseph Manuel, priest in charge). Because of the non-arrival of the new pews, the anniversary services arranged for the Second Sunday after Easter were held in the old mission building. In the afternoon the address to the Sunday School was made by the Rev. Francis M. Taitt, rector of St. Paul's Church, Chester, Pa. At Evensong the address was made by the Bishop Coadjutor-elect of Albany, the Rev. Richard Henry Nelson of old St. Peter's Church, Philadelphia. A new vested choir assisted at the services.

MISS LOUISE W. ALLEN, daughter of William Russell Allen, owner of the Southern Hotel, St. Louis, and of the Allen Stock Farm, Pittsfield, Mass., is about to enter the

Deaconess' Home in Philadelphia in order to prepare for work as a missionary in China. Miss Allen is a graduate of Wellesley College, and has been an instructor in mathematics and physics in a school at Pittsfield, Mass. Her family have been identified with that city for more than a century. She is a communicant of St. Peter's Church, Pittsfield, Mass.

OLD ST. PAUL'S CHURCH, Third below Walnut Street, is being renovated without and within and will be occupied by the City Mission about the first of May. The basement has been made into offices and a new entrance built. The entire exterior has been re-painted and the walls re-plastered. On Fridays well attended noonday services are held under the direction of the Rev. Herman L. Duhring, D.D., and special preachers are announced. On April 29, the Rev. J. B. Harding of St. Mark's Church, Frankford, will preach; on May 6, the Rev. L. N. Caley of the Church of the Nativity, Philadelphia; on May 13, the Rev. Walter A. Matos of Trinity Church, Swarthmore; on May 20, the Rev. F. M. Taitt, of St. Paul's Church, Chester; on May 27, the Rev. Norman Van Pelt Levis, of the Church of the Incarnation, Philadelphia.

THE ANNUAL meeting of the subscribers to the City Mission was held last Monday in the Church House, Philadelphia. The Rev. J. De Wolf Perry, D.D., of Calvary Church, Germantown, presided. The following were elected to the Board of Council: President, the Bishop of the Diocese; Vice-President, the Bishop Coadjutor; Priests, the Rev. Joseph D. Newlin, D.D., the Rev. Dr. Perry, the Rev. James Haughton, the Rev. Dr. Bodine, the Rev. Roberts Coles, the Rev. Dr. Tomkins, the Rev. Stewart P. Keeling, the Rev. D. M. Steele; Laymen, Messrs. W. W. Frazier, Effington Perot, John E. Baird, Ewing L. Miller, George C. Thomas, Samuel F. Houston, B. Frank Clapp, Edward H. Bonsall, Allan Evans, Roland S. Morris.

MONEY has been collected by the people of St. Paul's Church, Chestnut Hill (the Rev. J. Andrews Harris, D.D., rector), to the amount of nearly \$400 for new vestments for the choir of the parish. Dr. Harris is one of the oldest priests in point of service in the Diocese.

ON LOW SUNDAY at All Saints' Church (the Rev. Charles Herbert McLane, rector), the first early service ever held in this parish was attended by all the members of the chapter of the Brotherhood of St. Andrew and also the Confirmation class which was presented to the Bishop Coadjutor on the afternoon of Easter day. A very beautiful stole, embroidered by the Sisters in the Diocese of Fond du Lac, was presented to the rector. During Lent a Brotherhood man of this parish was instrumental in bringing 125 persons to the services, some of whom were confirmed on Easter day.

THERE passed away during the week a notable Philadelphian—William Gillespie, for over forty years a vestryman of Grace Church (the Rev. H. Richard Harris, D.D., rector). Mr. Gillespie was widely known in commercial and financial circles. He was born in 1817. Last year the Board of Directors of the Girard National Bank gave Mr. Gillespie a dinner and a loving cup in commemoration of his eighty-sixth birthday, and forty-sixth as a director of the bank.

IT IS EXPECTED that in the fall the choir of the Church of the Nativity (The Rev. L. N. Caley, rector) will vest its choir.

ABOUT sixty men attended a conference of the chapters of the Brotherhood of St. Andrew in the Germantown Section, at Calvary Church (the Rev. J. De Wolf Perry, rector). Messrs. Kline, Patton, and Yeakel of the Executive Committee spoke on "The

Coming Convention." Mr. Henry D'Olier, Jr., spoke on "The Junior Department." Out of six boys who formed the original members of the chapter at St. Matthew's Church some six years ago, five are now teaching in Sunday Schools. This is the chapter of which Mr. D'Olier is the director.

No work in or around Philadelphia is more closely bound up with the history of the city than is the little but historic church of St. James-the-Less, at the Falls of the Schuylkill. In the churchyard which surrounds this edifice are buried many of the most dis-

grand rally of the Sunday Schools of Pittsburgh, Allegheny, and vicinity will take place at Trinity Church, Pittsburgh, on the afternoon of Whitsunday. Among the speakers will be the Rev. Dr. Herman L. Duhring of Philadelphia.

A QUARTERLY meeting of the Pittsburgh Assembly B. S. A. was held on Thursday evening, April 21st, at the Church of the Ascension. Addresses were delivered by the Bishop of the Diocese and the Rev. Dr. Byram of St. James' Memorial Church, Pittsburgh.



CHURCH AND CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.
[PHOTOGRAPHED BY ALFRED MILLER.]

tinguished Philadelphians of past generations, and the ties binding both church and churchyard to those still living are very intimate. The accompanying illustration shows the church and a portion of the churchyard. The rector of the parish is the Rev. Robert Ritchie.

THE PHILADELPHIA DIVINITY SCHOOL.

THE MISSIONARY SOCIETY of the school have accepted the responsibility to hold the Thursday evening service of the Galilee mission on North Ninth Street. The mission holds nightly services which are well attended by wayfarers. This rescue work of the Galilee mission needs our earnest prayers and support.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Call for Convention—Sunday School Institute—
B.S.A—Uniontown.

THE 39TH ANNUAL Convention of the Diocese of Pittsburgh will be held in Calvary Church, Pittsburgh, Wednesday, May 25th, instead of at St. James' Church, Titusville, May 18th.

THE FIRST meeting of the newly organized Sunday School Institute of the Diocese took place at St. Peter's parish house, Pittsburgh, on the evening of Monday, April 11th. After a short opening service, a paper was read by Mr. James Partington of Emmanuel Church, Allegheny, followed by discussion. Next came a paper by Mrs. H. P. Allen, of Calvary Church, Pittsburgh, upon "How to Keep up the Attendance," under three heads, "Teachers' Regularity," "Treatment of Absentees," and "Prizes." A discussion ensued, and later a Question Box occupied the attention of the meeting for twenty minutes. The evening closed with a social half hour with light refreshments.

Under the auspices of the Institute a

ON EASTER an offering of over \$6,000 was received at St. Peter's Church, Uniontown, for the erection of a rectory.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Convocation at Mt. Pleasant—Goose Creek
Anniversary.

THE CONVOCATION of the Third District, in session at Christ Church, Mount Pleasant, April 11-14, discussed Home and Foreign Missions.

ON THE Second Sunday after Easter, a special service was held in the old Colonial Church of St. James, Goose Creek, to commemorate the bi-centennial of the coming to the Colony of Carolina of the first missionary sent over from England by the S. P. G. This missionary, the Rev. Samuel Thomas, was appointed to serve the territory on Cooper River and Goose Creek, the latter being his place of residence. Here he found a small church, and a people ready to be taught, and this was the beginning of the parish of St. James', Goose Creek. The original building was of wood; but being too small, it was pulled down, and the present brick church was erected, 1713-14. The land on which it stands, was given by Captain Benjamin Schenckling, and the original plat, which is painted in bright colors on sheepskin, is still in possession of the vestry.

A special train from Charleston took the congregation up to the railroad station nearest the church, where vehicles were waiting to convey them to their destination. Five of the Charleston clergy took part in the services, and the music was beautifully rendered by the vested choir of the Church of the Holy Communion. In place of a sermon, a most interesting address, entitled "An Epic of the Infant Church in South Carolina, 1702-1706," was made by Col. John P. Thomas, a lineal descendant of the missionary, the Rev. Samuel Thomas.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Cincinnati Clericus—Columbus.

THE APRIL meeting of the Cincinnati Clericus was held at the Hotel Sterling, at which time the Rev. Geo. Clarke Cox of Cincinnati, who was for several years chaplain of the American Church in Geneva, Switzerland, gave an account of his experiences while in charge of the same.

THE CHAPEL just finished for St. Paul's Church, Columbus, is now being used for services, while the new church is being built. The furniture from the old church has been re-finished and adjusted to suit the chapel. The seating capacity is about 240. The church, which is rapidly approaching completion, will cost about \$60,000 exclusive of gifts, such as altar, reredos, rood-screen, rose window, lectern, etc., which will cost about \$4,000 more.

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SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Dr. Fiske Visits the Diocese.

DR. FISKE, the Coadjutor-elect, is spending the present week in the Diocese, and will make his decision as to the acceptance of his election upon his return to his home in Providence. The Diocese is hoping he may accept.

TENNESSEE.

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

Memphis Notes.

ON APRIL 15th, Bishop Gailor delivered his long looked-for lecture on General N. B. Forest at the Lyceum Theatre to a large audience and representative delegations from the different Confederate Memorial organizations of the South. The lecture was of even greater importance as a contribution to the history of the Civil War, in which General Forest was considered such a brilliant officer, and in whose command the father of Bishop Gailor was acting as an officer when killed. The proceeds from the lecture are to be divided between the building funds of St. Mary's Cathedral and the Forest Monument.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Endowment Fund for the School.

AS ALREADY noted, an attempt has been made to raise a sufficient endowment fund to admit of the reopening of the school for girls at Rock Point, and it had been hoped that the entire amount necessary might be raised as a commemoration of the Bishop's tenth anniversary. While these hopes were not fully realized, yet at last reports there had been raised \$11,095.15 in money and securities, and \$2,914 in promises. This amount, \$14,009.15, added to the sum already in hand when the appeals were put out, \$39,272.82, and the amount \$16,250 already pledged towards the \$100,000, brings up the total at the present time to \$69,531.97.

When to this sum is added the accrued interest on a considerable portion, it may be reckoned that there is now raised about \$75,000 towards the required sum.

WASHINGTON.

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

Addition for St. Margaret's—The Cathedral Site—Parish Hall for Anacostia—Gifts to St. Mark's.

IT HAS BEEN decided to erect an addition to St. Margaret's Church, on Connecticut Avenue and Bancroft Place, Washington Heights, in order to accommodate the increasing congregation. Sunday, April 17th, was the fifth anniversary of the present rector, the Rev. Herbert Scott Smith, and at the morning service he alluded to the necessity for additional room, and announced that the vestry had decided on the enlargement. A meeting of the congregation was held the following evening, and \$7,000 pledged for the work. The estimated cost is \$12,000. Plans have been prepared by an architect and approved by the rector and vestry.

THE ACCOMPANYING diagram of the Cathedral property is intended to illustrate the financial condition of that property according to the extended statement on the page opposite this. The shaded squares represent the portion of the property that is entirely paid for and without incumbrance. The white squares, numbered, represent the portion still subject to the mortgage debt, each square representing an indebtedness of approximately \$5,000. The total amount of the mortgage remaining is \$84,000. It is this amount that it has been hoped might be raised before Ascension Day of this year, so that the land for the national Cathedral might be wholly free from incumbrance. The total value of the land, apart from any improvements, is \$291,427. Not until the remaining debt is entirely paid will any steps be taken toward the erection of the perma-



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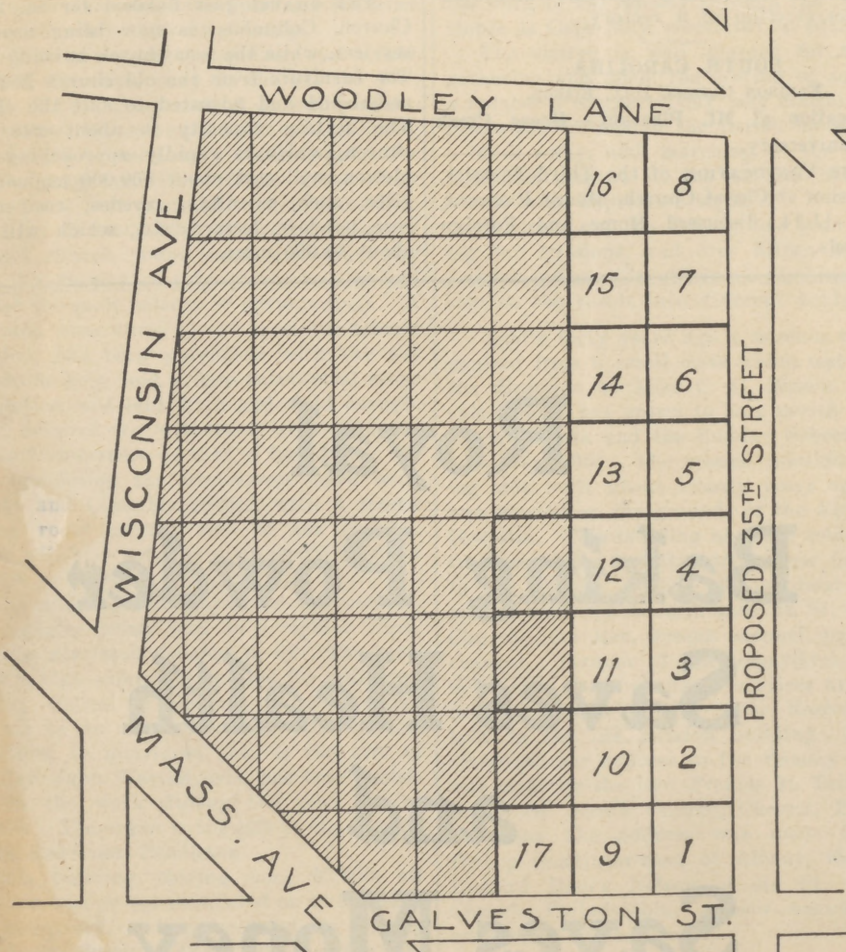


DIAGRAM OF CATHEDRAL CLOSE, WASHINGTON.
[SEE STATEMENT, ON OPPOSITE PAGE.]

THE WASHINGTON CATHEDRAL



BRIEF FINANCIAL STATEMENT.

Jan. 1, 1898.—At this date the Cathedral Foundation possessed not a single dollar of available assets, because the old site reverted to former owners, who had donated it only on condition that the Cathedral should be built upon it.
 Sept. 7, 1898.—The Mount St. Alban property was purchased for \$245,000.00
 May 21, 1902.—A part of the Newlands tract, a narrow strip of land between east line of the Cathedral Close and (proposed) 35th Street, was purchased for 24,256.00
 June 26, 1903.—A narrow strip of land, between the south and east boundary of Cathedral property and Massachusetts Avenue, 35th and Galveston Streets, purchased for 22,171.00

REDUCTION OF DEBT.

January, 1899.—Total amount of mortgage \$162,000.00
 January, 1902.— “ “ “ “ 131,000.00
 January, 1903.— “ “ “ “ 106,000.00
 January, 1904.— “ “ “ “ 95,000.00
 April, 1904.— “ “ “ “ 84,000.00

NOTE.—The different undesignated bequests, with one anonymous donation of \$20,000, received in 1902 and 1903, were applied to paying the debt. Interest in full has been paid semi-annually up to date, January 1, 1904.

ASSETS AND IMPROVEMENTS.

Peace Cross \$ 500.00
 Cathedral School for Girls, building donated by Mrs. Phoebe A. Hearst 204,715.40
 Equipment of School (Bruce Fund), improvement of grounds, etc. 37,419.31
 Jerusalem Altar and Little Sanctuary 4,500.00
 Jordan Font and Baptistery Building 22,470.96
 Laying out roads, filling in ground fronting on Massachusetts Avenue, etc., estimated 2,500.00
 Bequest of Mrs. Harriet Lane Johnston (to be soon paid) for building and endowment of Memorial Choir Boys' School 300,000.00
 Endowment of Canon Missioner Fund 6,000.00

PROPORTION OF MORTGAGE TO PRINCIPAL.

January, 1899.— Cost of land (\$245,000). Mortgage about two-thirds.
 January, 1902.— Cost of land (\$245,000). Mortgage about three-fifths.
 January, 1903.— Cost of land (\$269,256). Mortgage about five-thirteenths.
 January, 1904.— Cost of land (\$291,427). Mortgage less than one-third.

SUMMARY.

Mount St. Alban property (over 30 acres), cost \$245,000.00
 35th Street front (3½ acres) 24,256.00
 Massachusetts Avenue front on the south, about six acres 22,171.00
 Total cost of land owned by Cathedral Foundation \$291,427.00
 School building, erected by Mrs. Hearst \$204,715.40
 The Jerusalem Altar and Little Sanctuary 4,500.00
 The Cathedral Baptistery and Jordan Font 22,470.96
 The Peace Cross, laying out roads, grading, etc., estimated 3,000.00
 Equipment of Cathedral School, improvements, etc. 37,419.31
 Bequest of Mrs. Johnston (to be paid soon) 300,000.00
 Total cost of Cathedral property \$863,532.67
 Residue of mortgage on land 84,000.00
 Net value of Cathedral property, after deducting mortgage \$779,532.67

The total debt is less than one-ninth the total value of the property.

While the mortgage debt is now very small compared with the value of the property, it is of the utmost importance that it should be paid and released, if possible, at once, for no definite steps can be taken toward the erection of the Washington Cathedral itself until the land is freed by the payment of this debt of \$84,000. The whole of this amount is held in eighty-four One Thousand Dollar Notes, drawing interest at 4½ per cent., each payable at any time.

The Cathedral land comprises about 40 acres and has cost \$291,427.00. The diagram opposite shows the shape Cathedral Close and the streets surrounding it.

The part that is shaded indicates the relative proportion of the mortgage debt to the land and how much of the property has already been freed from debt since it was purchased. The remaining unshaded squares represent the proportion the Cathedral Close still encumbered by bond and mortgage. Five thousand dollars upon each of these squares will redeem and consecrate it to God for all coming time. Legal title is: "The Protestant Episcopal Cathedral Foundation of the District of Columbia."

It is hoped that before next Cathedral Day, which will be Ascension Day (May 12, 1904), patriotic American Churchmen, who realize the importance of this distinctively American Cathedral at the National Capital, will be moved to free the remaining land from all encumbrance; and that the Bishop and Board of Trustees may thus be able to add all these uncovered and unprotected squares, one by one, to the shaded and consecrated portion of the Cathedral Close.

The names of all donors who have thus given the Cathedral land will be inscribed on the *CATHEDRAL LANDMARK*. For a description of which see "*Hand Book of the Washington Cathedral*."

The names of the holders of the FOUNDERS' CERTIFICATES will be found in the *BOOK OF REMEMBRANCE*.

Address, THE NATIONAL CATHEDRAL MISSIONARY SOCIETY, Mount St. Alban, Washington, D. C.

FOR DIAGRAM SEE OPPOSITE PAGE.

ment Cathedral edifice. The statement on the page previous to this will show the exact present condition of the purchase. The portion recently added to the site, as noted last week, is that at the east and southeast in the printed diagram.

ANOTHER work about to be undertaken is the building of a parish hall for Emmanuel Church, Anacostia. This is made possible by the liberality of a Churchwoman of New York, who has heretofore been a generous helper of the parish, and has now presented it with ground adjoining the church, with a frontage of eighty feet and a depth of one hundred, on which, with her financial assistance, the parish hall will be built. The plans provide for a two-story building which will, on the exterior, be in keeping with the church, with which it will be connected by a spacious corridor. The Rev. W. G. Davenport has been in charge of this parish for seventeen years, and much excellent work has been accomplished. A new church edifice has been built, St. Philip's, the colored mission, put on a firm basis, and a new mission church erected at Congress Heights. This, the Esther Memorial Church, has recently received the gift of a new organ.

A VERY BEAUTIFUL new set of white vestments for the altar and chancel at St. Mark's Church have been used during Easter-tide. The materials were the gift of the children of Mr. and Mrs. John H. Chew, and the work was done by the parish Embroidery Chapter.

IT IS ANNOUNCED that all the District of Columbia Commanderies of Knights Templar, full uniform, will attend service at St. Mark's at festival Evensong on Ascension

WESTERN MASSACHUSETTS.

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

Appeal for Episcopal Residence.

AN APPEAL has been published by the committee of the Convention to whom was re-submitted the subject of an episcopal residence. The committee asks for at least \$35,000 for the purpose of erecting a suitable house and providing an invested fund, the income of which will be sufficient to meet expenses for taxes and repairs.

WESTERN MICHIGAN.

GEORGE D. GILLESPIE, D.D., Bishop.

Rapids Notes — Diocesan Missionary Meeting.

THE WORK of the Grand Rapids parishes somewhat interrupted by the spring festival, Paul's Church was surrounded by a fire that the Palm Sunday and Holy Week services were abandoned and the Convention postponed. A class of 35 was prepared by the rector, the Rev. W. H. Mohue. Other parishes in the city did relief work which was very much appreciated on the West side. A new altar, pulpit, and eucharistic lights have been given by the church of the Good Shepherd, and parishioners joined in re-decorating the church. St. John's mission, through the kindness of Mrs. Fair and the help of the people, has decreased its expenses by about \$1,500.

A semi-annual missionary convention in the Diocese was held in Grace Church, Traverse City, April 12-14. This time in eighteen years that a convention of the clergy had been held. The rector and people gave the convention a royal welcome. After the address by the rector, the Rev. Chas. T. Stout, the subject of the "Relation of the Clergy to the People" was taken up. The Minister as a subject of an address made by the Rev. H. Dodshon which was followed by the Rev. C. J. De Coux,

on The Minister with the Youth. The Rev. R. H. F. Gairdner showed the relation which should exist between the rector and his brethren, and advocated a broad and liberal spirit toward the Diocese and the Church at large.

On Wednesday the matter of a systematic canvas of the outlying districts was discussed, using the work recently done in the Diocese of New Hampshire as a guide.

The sermon *ad clericum* was preached at the mid-day celebration of the Holy Communion, by the Rev. W. T. Webster, Ph.D., and was a forcible presentation of the duty resting upon the clergy to care for their own people.

Probably the paper that awakened the most general interest during the meeting was the one read Wednesday afternoon by the Hon. Frederick W. Mayne of Charlevoix. He took up the subject of Divorce from a judicial point of view and showed how easy it was for laymen to be unjust in their criticism of the courts. The Court furnishes relief for an evil already existing as the result of hasty, ill-advised, and unfortunate marriages. Much had been said about the divorce evil, but that was only half of the question. The Christian ministers must bear their full share of responsibility in this matter. They should remember that the marriage license was not in the nature of a writ of mandamus. Several ministers of the denominations were present, and a presiding elder took part in the discussion. The Rev. Dr. Russell followed with an excellent suggestion as to reading the services of the Church. The Rev. R. H. Peters gave an excellent address to the children on the subject of "Light," referring especially to Christ as the world's Light and all Christians as light bearers.

The closing public service was held in the evening with a full vested choir and a large congregation. The subject of "Teaching Morality in the Schools" was considered by the Rev. W. H. Osborne and by Superintendent J. B. Gilbert of Traverse City. The Rev. J. W. Armstrong of Petoskey spoke of his seven years' work in a "Resort town," and Mr. C. E. Jameson gave an excellent address in regard to the usefulness of the Brotherhood of St. Andrew. The Rev. Dr. J. N. McCormick spoke of "Our Parish House and Its Work," giving a number of suggestions as to the proper use of such a house.

At a conference of the clergy, held Thursday morning, Bishop Gillespie spoke of the necessity of courage in the exercise of the ministerial office.

WESTERN NEW YORK.

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

Death of Chancellor Pound.

THE CHURCH in the Diocese, and in his own parish of Lockport, sustains a severe loss in the death by apoplexy on April 21st of the Hon. John E. Pound, Chancellor of the Diocese, senior warden of Grace Church, Lockport, United States Commissioner, and until recently, a Supreme Regent of the Royal Arcanum in the United States. Judge Pound was at work in his office on the after-

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