

The Living Church

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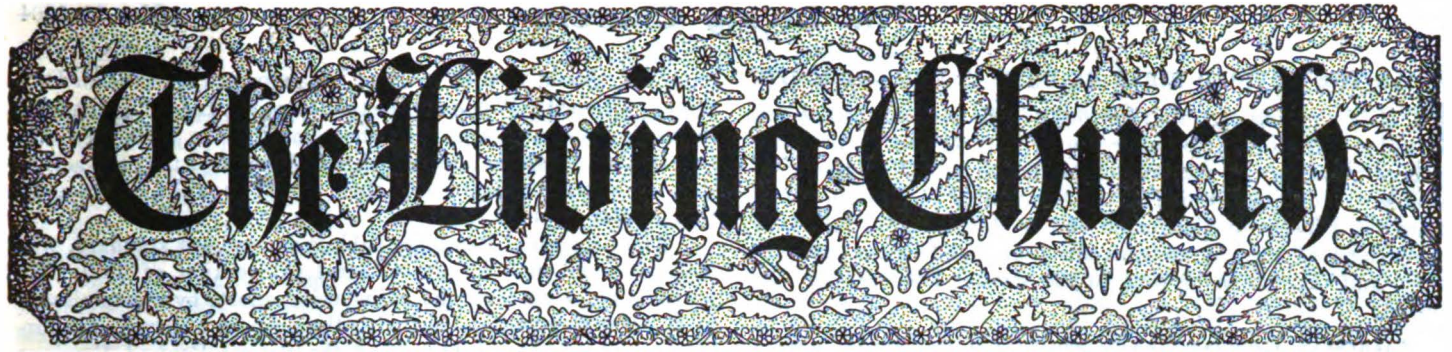
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AD CLERUM.

"Vivere novit recte vivere, qui recte novit orare."—*S. Aug.*
 "Utilis est eruditio pastoris, sed multo magis oratio necessaria, quippe quae sola docet scire de omnibus."—*S. Bern.*
 "In omni in primis sancta oratione vos assidue exercite, tum in meditationis, tacitaeque piae orationis studio singulis diebus, certo temporis spatio, toto castissimi animi sensu incumbite."—*S. Car. Bor.*
 "Inter omnes exteriores observantias major debet diligentia Divino Officio adhiberi, ut ordinate fiat, strenue, et devote; alia enim tempora facimus pro Deo, in hoc autem assistimus Deo, et intendimus Deo, et alloquimur eum, et nos ipse simul; et pro nostris necessitatibus ejus auxilium postulamus."—*S. Bonav.*
 "Omnes Sacerdotes et Diaconi matutinas et vespervas quotidie vel privatim vel publice dicere tenentur, nisi aegritudine vel alia gravi causa impediuntur."—*Lib. Prec. Pub., Eccles. Angl.*
 "In officio curanda magnopere reverentia, et honestas; cum ubique sit eadem, cui tunc loquimur, et adstamus, Deitas et Majestas."—*S. Bonav.*

ASCENSION DAY opens heaven to the eye of faith. Expectation Sunday finds us still gazing after our Lord, and looking for the renewal to us of His parting promise. For the Holy Ghost, who came once for all on the first Pentecost, is ever coming to the Church with fresh gifts of light and peace and love. So we pray, as did our fathers in the generations before us, "Leave us not comfortless, but send to us Thy Holy Ghost to comfort us," and to lift us up to our ascended Lord.

In the Gospel for Expectation Sunday Christ Himself tells us that the Holy Spirit comes for a two-fold testimony or witness.

"He shall testify of Me." He comes "from the Father" and from the Son, to make Christ known in us and to us. For "no man can say that Jesus is the Lord but by the Holy Ghost."

And He comes that we may "bear witness" of our Lord. For this we are in a world of temptation and of suffering. As we repel each attack of Satan in the power of our Lord's life, we witness to His triumph over the foe. As we endure the affliction of this world and its manifold persecution, we show forth the strength of the Crucified and His love in sustaining us.

Ascension and Advent are close akin. He who ascended "shall so come in like manner." The Epistle portrays the character of the Apostolic Christian waiting for his Lord and *watching unto prayer.*

What is our likeness to that type? †

ALMOST all the virtues are enwrap in one virtue of charity and love:—for "it suffereth long," and therefore it is longanimity; it "is kind," and therefore it is courtesy; it "vaunteth not itself," and therefore it is modesty; it "is not puffed up," and so it is humility; it "is not easily provoked," and so it is lenity; it "thinketh no evil," and so it is simplicity; it "rejoiceth in the truth," and so it is verity; it "beareth all things," and so it is fortitude; it "believeth all things," and so it is faith; it "hopeth all things," and so it is confidence; it "endureth all things," and so it is patience; it "never faileth," and so it is perseverance.—*Chillingworth.*

SHALL THE REVISED BIBLE BE USED IN OUR CHURCHES?

IT IS a pleasing sign that various of our diocesan bodies are, more and more, embracing the opportunity to memorialize General Convention for legislation which seems to them desirable. A question which is to be presented in Boston, comes from the Diocese of California and is stated in the following resolutions, adopted by the convention of that Diocese last January, and ordered to be sent to the several Dioceses for like action:

"WHEREAS, There is a growing sentiment throughout the Church in favor of the use of the Revised Version of the Bible in public worship; and

"WHEREAS, The Marginal Readings Bible authorized by the General Convention in 1901 has emphasized but not fully satisfied this sentiment; therefore be it

"Resolved, That the Convention of the Diocese of California hereby petitions the General Convention to take such action as may be necessary to permit the use of the Revised Version in the lessons in Morning and Evening Prayer."

Thus far, Western Massachusetts alone has adopted the resolutions, and Pennsylvania has done so with the addition of words showing their request to refer to the "American Revised" Version.

Similar proposals have been considered and negatived in several General Conventions. They were first suggested before the publication of the Westminster version. In 1880 the House of Deputies resolved that a commission should be appointed to examine the then forthcoming version, but the House of Bishops refused to concur, "for the reason that there is now [19th day of the session] no time to consider so vast and important a matter."

In 1892 a memorial was presented from the Diocese of Massachusetts asking that the use of the Revised Version be authorized in churches as an alternative to that in use, and the report of the committee of the House of Deputies, signed by four out of five of its members, and presented by the Rev. Dr. Battershall of Albany (Journal G. C., 1892, pp. 259, 260), is quite sufficient as an answer to the present California memorial. In that report the subject is fully considered. We quote a portion of it:

"But if the critical claims of the Revision are not unchallenged, concerning its literary merits unfortunately there is no controversy. It is generally conceded that the revisionists in their recasting of the language of the King James version have not only carried their work beyond their instructions, but have hopelessly mutilated and defaced the chief of English classics. Despite their professions and their efforts, they have failed to retain the tone and rhythm of the old version. Not only is the Revision marred by capricious and unnecessary changes of language, in many cases it evinces a striking disregard of English idiom, and perplexes the reader with cumbersome and pedantic phrases. The few instances where the original has been put in a more exact English equivalent are outweighed by innumerable passages which obscure the sense and offend the ear by verbal inaptitudes. Truth is forevermore sacred and priceless, but it does not appear that its gains overbalance its losses in the Revised Version.

"As regards the Church of England, and, by implication, the Church in America, the Revision of 1884 stands in the position of an unaccredited report indefinitely laid on the table. The Convocation of Canterbury, which appointed the Revision Committee, has refrained from putting its imprimatur upon their work" (p. 260).

It will hardly be denied that if there was any weight to these criticisms when made by the committee in 1892, a like weight still attaches to them. The idioms have not improved with time, the egregious mistake of the revisers in setting forth a *new* translation instead of revising the old one is not lessened, and the Convocation of Canterbury, under whose auspices the revision was made, has still declined to give authority to it. It would seem to us that the matter might well have been considered settled, so far as this Church is concerned, when the House of Deputies accepted the report of its committee in 1892.

But the same Diocese of Massachusetts again memorialized General Convention to the same effect in 1901, and again fruitlessly. The committee to whom it was referred, the Rev. Dr. Hodges of Maryland being chairman, reported simply a recommendation "that the committee be discharged from further consideration of the matter." It was thereupon dropped, apparently without even coming to a vote (Journal 1901, p. 227). Massachusetts now declines to send a like memorial again, in conjunction with the Diocese of California.

Is there any reason why the unfavorable action of 1892 and of 1901 respecting the use of the Revised Version in

churches, should now be reversed, as requested by the two Dioceses mentioned? We do not see that there is. Indeed, beyond the excellent reasons presented by the committee in 1892, there are two further considerations which lead us to feel that the action that was deemed unwarranted then, would be still more so after this greater lapse of time.

The "Marginal Readings Bible," our present standard, was authorized as such by the General Convention of 1901. Its preparation, after long and painstaking efforts by a commission of General Convention, was with the purpose of giving authority to such of the renderings of the several Revised Versions as, in the judgment of the distinguished members of the commission, would satisfy the desire of the Church to make any needed corrections in the King James text without sacrificing its beautiful rhythm and its idioms. In their final report, presented to the General Convention of 1901, that commission (the Bishop of Kentucky, chairman) said:

"The revision and enlargement of these marginal readings with the aid of the fuller opportunities granted in our day, have certain advantages (already referred to) over the adoption of an entirely new version (as that of 1881), not only in preserving the familiar words and phrases hallowed by long association, but also in that it does not commit the Church prematurely to a decision on critical or linguistic questions which must for their satisfactory solution require longer time and wider research.

"It has been the object of the Commission to sift out of the very large number of alterations made in the familiar English text by the Revised Version those which are really important to make clear the sense of Holy Scripture. In many cases renderings preferable to those in its text are found in the margin of the Revised Version. Of these, and of the renderings preferred by the American Revision Company, the Commission has made use with a view to the best presentation of the English Bible to the people of our time and country. The American revisers often suggest words and phrases better adapted to our needs than those of the English translators of 1611 or 1881."

This view of their labors was taken by General Convention in the acceptance of so much of the work of the commission as was based on one or other of the Revised Versions, and rejecting those parts that represented the original renderings of the commission. In that limitation, the General Convention carried the recognition of the Revised Versions to an extreme that seemed to us quite unjustifiable. In view of it, however, it would seem as though agitation for the re-opening of the subject was peculiarly ill-judged. The question, after long discussion, was at length settled. So many of the Revised renderings as were determined upon, were authorized by due legislation. The volume thus authorized was published, laid before the Church, and has come into use. The alternative renderings thus legalized give, in fact, two versions of the Bible which may be used in churches. To ask now that a third be authorized, and that not in place of, but in addition to, the King James and the Marginal Readings Bibles, appears to us to be wholly unreasonable.

And that leads us to the second of the reasons which, in our judgment, would make the authorization of the Westminster version even more ill-advised now than when the subject was so carefully considered in 1892. The Westminster version was then "*the*" Revised Version. To-day it is not. Two distinct "American Revised Versions," representing the opinions of the American auxiliary committee at separate stages of its existence, are also in the field. Why should the Westminster version be chosen to the exclusion of either or both of these? Certainly both these other versions have their partisans, quite as truly and quite as reasonably as has the Westminster version. Indeed it can be only colloquially, and in no sense accurately, that the California resolutions refer to the latter (as we assume they do) as "*the* Revised Version." It is now only one of several Revised Versions, all of them unauthorized, all having certain marks of excellence as also of demerit. The Diocese of Pennsylvania alters the terms of the California memorial to specify the American Revised Version. It is obvious, therefore, that there is no agreement, even among those who advocate change to a more recent text. We can think of no reason why our own General Convention should make choice of one only among these three versions, for authorized reading, when it has already, with great deliberation, accepted what were determined upon as the most important emendations from all three.

We do not fail to sympathize with the desire for a version of the Holy Bible in English that will be the most nearly accurate that can be produced. But such accuracy, should it ever be attained more fully than it is in the King James version,

must be an accuracy that pertains to the English language and its expression and idiom, quite as truly as to the originals.

Moreover, the practical impossibility of obtaining a satisfactorily revised version of the Bible in English, is one of the many penalties which we must pay for the divisions in Christendom. The King James version is now standard among all bodies of English-speaking Christians, with one notable exception. It was because that unity would be somewhat marred by such action, that THE LIVING CHURCH felt impelled three years ago to express an unfavorable opinion relative to the adoption of the Marginal Readings Bible. That, however, is now accomplished, and the American Church has its own standard, selected from among the several revisions. Let us be therewith content. We have authority to substitute the most salient corrections from three modern revisions. Surely it can be only the restlessness of the American people that impels some among Churchmen again to raise the question of still another alternative version.

With all respect to the Diocese of California, we feel that their resolutions ought to be negatived in the approaching General Convention, and that by a vote so decisive as to show the hopelessness of any future reopening of the subject.

It is of course unnecessary to say that general recognition of the value of each of the modern revisions as a helpful commentary in private study, would not thereby be impaired. The question at issue pertains to authorization only for reading in the daily services in our churches.

LOW standards of spirituality and low standards of ethics go hand in hand. From a rural paper we clip the two following items, both relating to the same church:

"The ladies of the Episcopal church will give one of their popular coffee socials, Friday evening, April 29, at 7:30 in the _____ hall. The tickets on the center-piece will be drawn that evening. All are cordially invited."

"The ladies of the Episcopal church are selling tickets on a beautiful cut-glass berry dish, a gift of _____, the jeweler. Those wishing tickets may have the same by calling at _____'s jewelry store, where the dish is now on exhibition."

The disregard of the Friday fast shows a low order of spirituality. Where a Church organization deliberately chooses that evening for festivities, in defiance of the Prayer Book rule, and the rector of the parish permits it, it is evident that the Church in that community is failing to lead people to advance in the spiritual life, because of the low ideals which the Church itself sets before them. And where there are low ideals of spirituality, it is evident that there will be low ethical ideals. A lottery under Church auspices for the disposal of a "center-piece" or of a "cut-glass berry dish," is quite as objectionable, and very much more dangerous to the morals of a community, than is any gambling with cards, or the sale of lottery tickets. The aroused public sentiment of this country drove the Louisiana Lottery out of its borders. Shall it be said that the standards of the secularized nation are higher than the standards of the Church? Where the Church depraves her ideals and lowers her standards, she becomes a stench in the nostrils of the community. Yet the Church is the Body of Christ; and the toleration of that which pollutes the Body, is the pollution of the Son of God by His members.

Only by raising our spiritual standards can we raise our ethical standards. There is no necessary connection between Friday night Church socials and raffling in the name of the Church; yet these will inevitably be found together, and we suspect that with them will also be found infrequent, irregular, and unprepared communions, and a cold, unspiritual order of worship. These are all visible effects, no one of which is caused by the other; but all are caused by coldness and unlovingness toward Christ Jesus, and by the failure of the Church to *try* to draw the people closer to Him.

What must be the awful responsibility of the clergy who acquiesce in these low standards among their people, and sometimes leave a parish with standards and ideals lower than they found there at the inception of their ministry!

IT IS surely significant of the growth of sound Catholic principles in the Church that such a resolution of confidence as that given Bishop Scarborough of New Jersey could have passed without a dissenting vote. Our readers are familiar with the circumstances that called forth the resolution offered at the Convention by Dean Perkins, of the Convocation of

Burlington. Some months since, in one of the parishes of the Diocese, a young priest was elected to the rectorship. Before he had been received into the Diocese, he had married a divorced woman, whose marriage with her husband had been annulled by the South Dakota courts on alleged canonical grounds. Bishop Scarborough, on being informed of this "marriage," promptly refused to receive the priest, and announced that under no circumstances would he ever, if he could possibly prevent it, allow a clergyman who had married a divorced woman (whatever the ground of divorce) to be admitted to the Diocese.

This action of the Bishop had already met with the hearty approval and support of the clergy of one Convocation of the Diocese. Since then, however, the case has been much in the public view, and its legal and moral aspects have been vigorously discussed. It is therefore very striking that at a largely attended convention such a resolution as that of Dean Perkins' should have been adopted, unanimously, by the clergy and laity, and that with the distinct statement that the vote meant not simply an expression of confidence in the Bishop, but an entire approval of the righteousness of his action. Imagine such a vote, in earlier years, without a single dissenting voice!

The incident is surely an indication that the mind and conscience of the Church has been aroused on this tremendous moral question, and that there is every reason to hope that the next General Convention will make the Church's canon clear and definite on the sacramental view of marriage. New Jersey is a conservative Diocese, made up of clergy and laity of no extreme type—a Diocese representative of the Churchmanship of the country at large—and its action is therefore full of significance. Nor can we believe that it will much longer be possible for any body of godly, religious men to withhold their moral support in this movement for the purification of the family. It cannot be that Christian men will long halt half way in fighting a social evil that is making the United States a pagan country and is establishing in the older states of the union a "progressive polygamy" fully as dangerous and horrible as Utah's Mormonism. All honor to the clergy and laity of New Jersey and to their brave diocesan! H.

IAM a great believer in the power of the pulpit," said Bishop Greer at the meeting of the Cathedral League of New York last week; "nothing, it seems to me, can really take its place; neither the press nor the written book."

We wholly agree with the Bishop. Never was there a greater mistake than the superficial attitude of some, who cast slurs at the ministry of preaching, in the vain and absurd belief that thereby they are exalting the paramount duty of worship. To contrast the relative place of worship and of preaching is to place in apposition two utterly distinct actions. Neither one could, if it tried to, supplant the other. If preaching is given the central place in the Sunday service, and worship is minimized, the difficulty is not with that which is done, but with that which is undone.

Let the clergy be trained to make of themselves the best and the strongest preachers of which each one is capable. Let them not be one-sided men who can do nothing else, and who unconsciously magnify themselves and their powers of eloquence, instead of preaching Christ and Him crucified. But let not the erroneous idea become general that a poor preacher is the better priest.

If the art of preaching has degenerated during recent years—and we suspect that it has—let us try to revive it and to place it upon the strongest basis possible.

SOMETIMES we are granted the opportunity of seeing ourselves as others see us; in which instances quite frequently we fail to show the gratitude for obtaining the wish of the Scottish bard, that might be anticipated from its frequent repetition.

The clergy sometimes forget that they are viewed by the world at large as the outward and visible representatives of the Kingdom of heaven. They are judged as such; and when they seem not to stand the test, the world votes them—sometimes unjustly—as mere hypocrites, and the Kingdom of heaven as only a dream.

Without further comment, we quote the following from the Boston *Herald*. Some priest, whose identity is to us unknown, has, by what seems a trivial circumstance, given the opportunity to an onlooker to contrast his profession with his practice. Has he repelled some soul from finding the higher spiritual

plane which he sought to attain? He does not know, nor do we.

The item from the *Herald* reads as follows:

"One evening during the past Anniversary week a distinguished clergyman of the Protestant Episcopal Church who came from a metropolis about two hundred miles distant from Boston to attend the annual diocesan convention here, dined with ladies in the ladies' restaurant of the hotel where he was stopping. While sipping his coffee at the end of his dinner, he put a big cigar in his mouth. He didn't light it, as it is against the rules of the house to smoke in the ladies' restaurant. He kept the unlighted cigar in his mouth in the presence of the ladies, however, and finally went out with it still between his teeth. Subsequently he attended the public meeting in Trinity in the interests of diocesan and city missions, and made an eloquent address in which he enlarged upon the proposition that what the Church stands most in need of to-day is the right sort of men in its pulpits. This paragraph carries its own comment."

ANSWERS TO CORRESPONDENTS.

CARDINAL.—The Church does not hold that a marriage between an unbaptized and a baptized person is null and void, although there have been theologians who held that view. Such marriages ought not to be contracted, and cannot be rated as sacramental. The question as to their exact status has always been recognized as a difficult one, but few would allow that the marriage might be set aside at pleasure. See a full discussion of the question in Mortimer's *Catholic Faith and Practice*, Vol. 2.

QUERY.—The photographs taken at the consecration of the Bishop Coadjutor of Fond du Lac could probably be obtained of the photographers, Miller & Chadbourn, Fond du Lac, Wis.

PURITAN MAYFLOWER.—(1) The Friday fast and the Sunday feast are both very ancient, resting on the universal custom of the Church, the latter going back to apostolic days. Sunday is not the sabbath; but the keeping of the Sabbath Day was discontinued by the Church. Fridays ought to be kept in the same way as are the days of Lent.

(2) The "Western Church" is that body of Christendom which remained under the Roman primacy after the breach with the East until the Churches of England and Ireland withdrew from obedience to that primacy. Practically, it embraces all of Europe west of Russia, and includes the Anglican as well as the Roman communion.

(3) Both the Roman and the Old Catholic bodies in Germany are parts of the Catholic Church in that land, though not in communion with each other.

(4) An Anglican priest who abjures the Anglican to accept the Roman obedience is said to "pervert" because (from the Anglican point of view) he has turned from his rightful to a wrong obedience.

(5) Intercommunion between the Anglican and Roman bodies would be impossible until some of the differences between the two—in particular, that relating to Papal jurisdiction—should be cleared up; and until that time, cannot be said to be "desired" by either party.

(6) Prayers for the departed do not involve a belief that they are still in a state of probation, for they are no longer tempted to commit new sins, nor are they capable of turning from wickedness to light. Such prayer must necessarily leave the particular gifts and graces to be granted entirely to Almighty God, who alone can know how our prayers may apply. But we pray for the absent dead, of whose needs we are not aware, on precisely the same grounds that we pray for the absent living.

(7) There are several gradations to the use of the term *saint*. Literally, it means an holy one. It is applied (1) to those who are commonly recognized or canonized as especially holy, (2) to the angels, (3) to all the baptized, who are "called to be saints."

(8) Every priest is entitled to be called "Father" in address, but in practice the use of the term rests wholly upon custom.

(9) One need hardly speculate upon how or why the recognized saints of mediæval days became erratic. They were saints because they tried to fulfil the will of God as they understood it; they also remained human, and subject to human infirmities and imperfections.

(10) *Catholic Champion* (a periodical) was consolidated with THE LIVING CHURCH about three years ago.

(11) Unconfirmed persons may receive the Holy Communion only when they are "ready and desirous to be confirmed."

(12) We think it doubtful whether any new version of the Bible in English will supplant the King James version, so long as the divided condition of English Christendom continues.

ENQUIRER.—It is difficult to see how one denying the Virgin-birth of our Lord could quote the genealogy in St. Luke iii. as establishing his position; for (1) it is obvious that the fact of the Virgin-birth could not have been known to the general public during the lifetime of our Lord. In order, therefore, to show to His contemporaries that He fulfilled the Messianic prophecy as "Son of David," it was essential that His human genealogy should be traced through him who would be recognized among the Jews as His father. In that genealogy Jesus is expressly written down: "being (as was supposed) the son of Joseph." (2) The Gospel of St. Luke, in which this genealogy occurs, is that one of the four which contains most plainly the story of the Annunciation and the virgin birth, so that the author cannot be assumed to have been ignorant of the tradition. Indeed it is clearly evident that, unless he received the facts narrated in chapter I directly from divine revelation, which is not generally assumed, he can only have received them from the Blessed Virgin herself.

(3) It cannot be assumed that the careful language in which the relationship of Jesus to Joseph is stated at the beginning of the genealogy, differing from every other statement as to descent in both that and the genealogy in St. Matthew, can be accidental. It was clearly intended to show the fact that there was no natural generation from St. Joseph to our blessed Lord.

FORTUNE is ever seen accompanying industry, and is as often trundling in a wheelbarrow as lolling in a coach.—*Selected.*

A ROYAL COMMISSION TO INVESTIGATE THE CHURCH IN ENGLAND

Alleged Disorders to be Looked Into

STRONG ADDRESS BY THE BISHOP OF LONDON

London Diocesan Conference Advises Wisely as to the Representative Church Council

CITY CHURCH BLOCKS ITS OWN DEMOLITION

The Living Church News Bureau.
London, April 26, 1904.

WHETHER it is likely (directly or indirectly) to do good service to the Catholic Church in this country or not, the Royal Commission which has been so much on the tapis of late, is now in being. In the House of Commons on Wednesday last, in answer to a question addressed to him by Mr. Austin Taylor (Liverpool), the Prime Minister announced that his Majesty the King had approved the appointment of a Royal Commission, the terms of reference thereto being as follows: "To inquire into the alleged prevalence of breaches, or neglect, of the law relating to the conduct of Divine Service in the Church of England, and to the ornaments and fittings of churches, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid matters." Mr. Balfour then read out the names of the Commissioners, who are the following: The Right Hon. Sir Michael Hicks Beach, Bart., M.P. (Chairman); his Grace the Archbishop of Canterbury; the Marquis of Northampton; the Lord Bishop of Oxford; the Right Hon. Sir Francis Jeune, G.C.B.; the Right Hon. Sir John Kennaway, Bart., C.B., M.P.; the Right Hon. J. G. Talbot, M.P.; Sir Samuel Hoare, Bart., M.P.; Sir Edward Clarke, K.C.; Sir Lewis Dibdin, D.C.L.; the Rev. Dr. Gibson; the Rev. T. W. Drury; Professor Prothero; Mr. George Harwood, M.P.

Of this list of the members of the Commission, Sir Michael Hicks Beach is the member from West Bristol, late Chancellor of the Exchequer; in the Marquis of Northampton we have the President of the British and Foreign Bible Society; Sir Francis Jeune was formerly a noted practising ecclesiastical lawyer, now President of the Probate Divorce, and Admiralty Division of the High Court; Sir John Kennaway holds the office of Chairman of the Church Missionary Society; Mr. J. G. Talbot, who is brother of the Bishop of Rochester, is one of the two members for Oxford University; Sir Lewis Dibdin hardly needs introduction as Dean of the Arches; Sir Edward Clarke is one of the best known barristers, sometime a Law Officer of the Crown; Sir Samuel Hoare is a member of the Canterbury House of Laymen; Dr. Gibson is the well-known vicar of Leeds, and author of a standard treatise on the Thirty-nine Articles; Rev. Mr. Drury is Principal of Ridley Hall, Cambridge; Professor Prothero succeeded his brother as editor of the *Quarterly Review*, and was for many years Lecturer in History at King's College, Cambridge, and in 1894 became Professor of History at Edinburgh University; Mr. Harwood was ordained to the permanent diaconate but has forsaken his sacred office for the arena of politics and a Parliamentary career.

As to the composition of the Commission, it would seem, indeed, to be fairly open to adverse criticism, on the ground of the inclusion of the episcopal and presbyteral elements, as represented respectively by the Primate and the Bishop of Oxford and their two clerical colleagues, for obviously, from the standpoint of the instigators of this Commission those prelates and presbyters themselves, no less than others, must be regarded as occupying the position of accused parties. It would seem, moreover, to be hardly in accordance with the strict proprieties of the situation that one officially so closely in touch with the Archbishop of Canterbury as Sir Lewis Dibdin is, should be invited to sit on the Commission. Mr. Balfour has taken precious care, of course, not to have anyone on the Commission who is distinctly and openly identified with the Catholic Movement in England; High Churchmen there are on the Commission, but no definitely avowed Catholic. There are also some pretty pronounced Protestants, though the Commissioners constitute preponderantly, as was to be expected, a Moderate body. Concerning the terms of reference, it is satisfactory to see that they involve an inquiry into the prevalence of breaches of the law by neglect of obligations, as well as alleged breaches due to excessive devotion to Church order.

At the evening sitting of the House of Commons, the same day that the Prime Minister made his statement concerning the

Royal Commission aforesaid, Mr. Austin Taylor, having obtained leave at the morning sitting, moved the adjournment of the House for the purpose of a general debate on the subject of the Royal Commission. Mr. Taylor objected, in the first place, to the terms of reference, because they were "limited apparently to what might be called the exterior observances of the Church rather than its esoteric doctrines." As to the composition of the Commission, he also confessed to disappointment that they had not on the Commission a stronger judicial element; while less of the "ecclesiastical element," and of the element represented by the "clerically minded laymen." Mr. C. McArthur (also of Liverpool), in seconding the motion, likewise expressed dissatisfaction with both the terms of reference and the *personnel* of the Commission. According to him, the Commission was not fairly constituted; "it did not fully represent the various parties in the Church, and there was not one representative of the Protestant Church party upon it." Mr. B. Jones, a Welsh Protestant Dissenter, thought that if the Primate was to be on the Commission, the Archbishop of York should also have been appointed. Mr. MacIver, associating himself with the remarks of the previous speakers, was of the opinion that the Prime Minister, in appointing this Commission, "had unfortunately overlooked the great Protestant feeling in the North of England." The Prime Minister, in dealing with the objection that there were two members of the Episcopal Bench appointed on the Commission, said he "certainly never could have been responsible for the appointment of any commission which had to deal with any subject connected with the Church from which the ecclesiastical heads of that Church were to be formally and in terms excluded." Concerning the objection that there was no representative of the Protestant party on the Commission, he intimated that, inasmuch as he had always conceived that he himself was "an ardent Protestant," his honorable Protestant friends might rest assured that he would not have appointed this Commission without representatives of the Protestant party upon it. Finally, as to the criticism that the Commission should examine into errors of doctrines, as well as into irregularities of practice, he did not want a commission to do that sort of thing. He was not sure how the Protestants would come off; he would not guarantee that there had not been doctrines preached by those who called themselves the extremest and strictest of Protestants, "which would not stand the critical examination of lawyers when considered in relation to the formularies of the Church of England."

The London diocesan Conference of 1904 has been held during the past week. The Bishop, in addressing his Conference, had a word to say about the new Royal Commission. He repeated what he had already said in public, that he and his people welcomed it in the Diocese of London, as they have nothing to be ashamed of and nothing to conceal. "I hope all will readily give evidence, whether clergy or laymen, who are asked to do so. My own belief is that it is destined to prick one of the greatest bubbles which have been known in modern times."

The subject on which the Bishop of London spoke at greater length than any other, was, happily, however, that of the Virgin Birth of our Lord Jesus Christ; on which he thought it is time that some at any rate of the Bishops of England should speak out with greater clearness than has yet been done. How pressing the question is may be illustrated, he said, by an extract from a correspondence with an "able and honest man of thirty-five, who was ready to give up a lucrative profession to be ordained." His Lordship then quoted from the man's own account of his views. He declared (1) that he did not believe in the Virgin Birth of our Lord "as a piece of historical fact," and that sort of miracle seemed to him to be unnecessary; (2) that he did not believe in the Incarnation "as a unique fact," his belief being that God "is Incarnate in all the universe"; (3) that he did not regard our Lord "as differing in kind from other great prophets and teachers"; while (4) he did not think that the holding of any particular belief or faith "has any bearing on the future welfare of individual souls." There is nothing specially remarkable, added the Bishop, in the views themselves; but what is remarkable is the belief with which he prefaced his paper: "My opinions do not differ materially from those held by many distinguished men now in Orders, but I might not conceal them so carefully as they mostly do"; and coupled with this "his clear conviction that there was nothing the least inconsistent in his holding these views and taking Orders—for which he was prepared to make a great sacrifice—in the Church of England." Now if this idea is at all widespread it is time, said the Bishop, "for some one in

authority to say very clearly that this is not the Catholic Faith of Christendom, but the Incarnation, however consonant with the great Truth of Divine Immanence, is a unique fact that Jesus Christ does differ in kind from other great teachers and prophets, and that the Virgin Birth of our Lord is neither unhistorical in fact nor unnecessary as part of the Gospel for the salvation of the world." His lordship then went on to indicate in the briefest outline the irrefutable answer to each of the four sophistic arguments usually advanced against the Virgin Birth by those who discredit that Christian verity. In conclusion, the Bishop said: "The truth of the matter really is that a great conflict is being fought all over Europe between the old Faith in a supernatural revelation, and a growing disbelief in it . . . it is on the side of the Old Faith I would rally you to-day; to all here it has been vouchsafed to believe in that glorious fact which we call the Incarnation of the Son of God—Hold fast that thou hast, that no man take thy crown."

Among the debates on the opening day of the Conference was one on the subject of the Church making a great evangelistic effort among all classes of people in the Diocese of London; and the resolution proposed thereon by the Bishop of Kensington, and asking the Bishop to consider how it can best be made, was unanimously adopted. The second day's proceedings included discussions concerning the proposed National Church Council. Prebendary Montague Villiers proposed: "(1) That this Conference is of opinion that the functions of the Representative Church Council should be so defined as to exclude questions of doctrine and discipline." The resolution—which was strenuously opposed by Chancellor P. V. Smith—was adopted by 105 votes to 45. Prebendary Villiers then moved: "(2) That the electors in the parishes should be communicants only." Chancellor Smith admitted that this resolution was theoretically right, but in practice it would not answer. Mr. A. Riley, who was received with cheers, said they wanted an assembly of real members of the Church of England and no others. Let them not vote to-day, "as in view of the people outside, but as in view of the Lord Himself." The Dean of the Arches (Sir Lewis Dibdin) said if they were to upset now what was done last July (at the joint meeting of the Convocations in Committee and the Houses of Laymen), "they would deserve the sneers of their enemies." He moved the previous question. This, Mr. F. C. Holiday opposed. The previous question was lost by a large majority, and the original resolution was adopted. Mr. R. W. Burnie moved: "That women, for the purpose of franchise in the Representative Church Council, should have equal rights with men." This resolution was also adopted. Really the decisions of the Conference concerning the proposed N. C. C. were very satisfactory.

Undiscouraged by the recent failure of his attempt to seize All Hallows', Lombard Street, for the purpose of selling its site in order to raise money for building churches in various suburban parts of his Diocese, the Bishop of London appears to have been casting covetous eyes on another of Wren's churches in the city; but fortunately, as is the case of All Hallows', its parishioners have intervened to save the church from destruction. On Wednesday last a vestry meeting was held in the parish of St. Mary the Virgin, Aldermanbury, in order to consider the proposal by the Bishop of London to issue a commission of inquiry as to the expediency of uniting the benefice of that church to that of St. Lawrence Jewry and St. Michael Bassishaw, and the project was negatived by a vote of 29 to 2.

The Church of St. Mary the Virgin, Aldermanbury, is a little to the north of the guild hall, being situated in the centre of the dry goods trading district of the city. It derives the suffix of its dedication from having been the ancient meeting place of the city aldermen.

At a meeting of the Liverpool Cathedral Executive Committee, on the motion of the Bishop, it was decided that the title of the building should be "The Cathedral Church of Christ."

The *Guardian* is authorized to state that there is no foundation for the announcement that the office of Master of the Temple has been offered to the Rev. W. H. Hutton.

J. G. HALL.

BE TRUE, be honest, be faithful, be just in what you think with yourself, in your inward communings and dealings with your own spirit, where no one is witness but God; and your words will be true of themselves, and the temptation will hardly come to you to deal unkindly and unfairly with your brother.—*Dean Church.*

THE MUZARABIC RITE FURTHER EXAMINED.

The Living Church News Bureau, {
Paris, April 29, 1904. }

CONTINUING the examination of the Muzarabic Rite of Spain, which has been briefly treated in our two previous letters, we reach the *Missa Fidelium*; we should term it the Canon of the Mass. Six fixed prayers divide it into six parts. The petition for the Church is more large, at least definitely, than that of either St. Chrysostom or the Roman use. It prays for the whole Catholic Faith extended from the East to the West. This is based on the answer of San Fructuoso, Bishop of Tarragona. When being carried to martyrdom (290 A. D.) one asked his prayers. He replied: "I will pray for the Holy Catholic Church reaching from the East to the West."

Special prayers are offered for the lapsed, for those who have made offerings, for the confessors, as well as for the holy martyrs. A petition for peace following on this is full of delicate and mysterious meaning. It is our *Pax vobiscum* enlarged and multiplied. Stress is laid on the "chain of peace that should link the whole world." In cases, as by the Pope, or by many Bishops, *Pax vobiscum* replaces the ordinary *Domini vobiscum*.

A second "introit" appears in the *Missa fidelium*, the former "Introito" being considered as only intended for the catechumens.

The Preface seems to take one invariable form, not changing with the festival. It bears the name *Inlatio*. The variations in the *Sanctus* are slight: for "Hosanna in the Highest" is substituted "Hosanna to the Son of David." It terminates with the words in the original Greek: *ἅγιος ἅγιος ἅγιος*, etc.

The consecration of the Host follows. The present form of words is exactly the same as the Roman. Before the time of Cardinal Ximenes, they differed, being: *Hoc est: corpus meum: quod pro vobis: tradetur;* and *Hic: est: Calix novi: Testamenti in meo sanguine: qui pro vobis et pro multis effunditur in: remissionem peccatorum.*

In the liturgy of St. Chrysostom, the forms are *Hoc est Corpus meum quod pro vobis frangitur in remissionem peccatorum;* and *Hic est sanguis meus novi Testamenti qui pro vobis et pro multis effunditur in remissionem peccatorum.*

We see the likeness to the primitive and Orthodox form, showing itself again in this as in the earlier portions of the liturgy. The Creed of Nicæa is repeated by the officiant in a low voice; while saying it, the Host is held above the chalice. The Muzarabes use the first person plural: *Credimus, confitemur*, because in other times the Creed was said by all the people.

The variations from the Latin are not many. One is however marked, the very word *ομοούσιον* written "omousion," is inserted—"of one substance," or "consubstantial." We see here



FIG. 1.

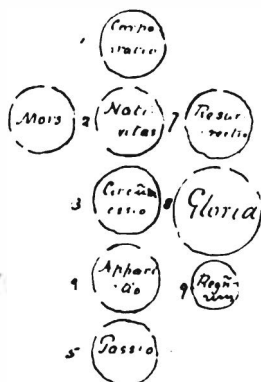


FIG. 2.

again the clinging to the original word as the safest declaration on what might be a disputed point. The word "conditorem" is added to "omnium visibilium et invisibilium." "Deum ex Deo," for "Deum de Deo"; and "natum non factum," for "genitum non factum." It is worth observing the attitude of the officiant in saying the Creed. It is as he is holding the Host in his hand over the chalice (fig. 1), emphasizing his own act, and sanctifying and giving greater solemnity to the Confession of Faith.

After the repetition of the Creed, the "fraction" of the Host takes place. It is divided into nine pieces. The portion (after dividing into two) in the left hand is subdivided into five pieces. These are laid in order on the paten.

The portion remaining in the right hand is divided into four parts, which are in like manner placed on the paten. At the dividing of each part of the Host, the priest in a clear voice pronounces one word, the name of the mystery which that particle represents (see fig. 2): 1, *Corporatio*; 2, *Nativitas*; 3, *Circumcisio*; 4, *Apparitio*; 5, *Passio*; 6, *Mors*; 7, *Resurrectio*; 8, *Gloria*; 9, *Regnum*.

The particles are ranged in the form of a cross—the *Gloria* and *Regnum* remaining on the outer side, to the right. All this shows (1) that although the Host is divided, it was always the one and the same Christ who was crucified, divided. (2) That the action should begin by this dividing, since the Incarnation of the Word was the beginning of our salvation. (3) That the Resurrection, the right arm of the cross (fig. 2) is the power of our salvation, and the Passion the foot or base of our redemption. (4) The *Gloria* and *Regnum* are not included in the formation of the cross, because we believe that Christ the Conqueror is seated at the right hand of God, the Overcomer of death (left arm of cross) and that His reign will endure for ever and ever.

The particle placed in the chalice is the "Regnum"; the priest following out the usual ceremonial in genuflection and making the *Memento* for living and dead.

He communicates himself with the particle *Gloria*. After reverently consuming what remains, he receives the Sacrament of the Blessed Blood, together with the particle that had been placed within it.

The Ablutions seem to differ little from the usual Latin habit. I do not see that any second Gospel is used.

One is more especially struck in the ordering of the elements, and the manual acts, as embodying the moment of consecration, with the likeness and teaching of the Orthodox Church at the celebrating of the Mass—a clear indication of the primitiveness of the Muzarabic Rite. One better understands, too, the strong feelings which Castillians felt on the



FIG. 3.

ARRANGEMENT OF THE BREAD ON THE DISC, ACCORDING TO THE RUSSIAN ORTHODOX RITE OF ST. CHRYSOSTOM.

subject of maintaining their ancient habit, as against the Roman innovation, when it is recollected that the "Muzarabic" represented the original unity of the Church in these respects.

To show this more clearly, I will add a translation from a small book of Orthodox Instruction in these matters, which will establish the parallel:

The preparation of the elements, as no doubt your readers are aware, takes place at the Altar of the Prothesis. It is termed the *Prochomide* and is practically the offering of the gifts. The *Prochori* consist of two round loaves, joined in the midst. By this is signified that in Jesus Christ two natures are joined. On the top part of each loaf is a mark of the Sign of the Cross, with the letters, IC, XC, HI, KA.

Five offerings are used. Out of the first, the priest with an instrument in the shape of a spear, a part of the size of the whole seal in remembrance of Christ having appeared in the world to take upon Himself the sins of all, as a Victim. This part is called the *Agnus*, and is placed in the middle of the disc.

Out of the second offering he cuts a piece of the shape of a triangle, and places it on the right of the Lamb. [It is to be remembered the right here is our left, since it is the right of the officiant, facing west.] This is in honor of the Blessed Virgin. Out of the third he cuts nine pieces, in honor of the Holy Choirs, or nine ranks of angels. These are placed in three lines on the left (our right) side of the *Agnus*. Out of the fourth offering are cut pieces, eleven in number, representing living Christians; and out of the fifth, seven portions, representing those who have passed away. These are placed under the *Agnus*. In single triangular pieces are remembered the Emperor, the Holy Synod, and the Patriarch. (Fig. 6.)

Now, comparing this with this Muzarabic custom, it is easy to see a link between the oldest primitive, the Orthodox, and the modern very bald habit among the Latins and ourselves. It gives the impression of a transition state of things, adopted by the Gothic rite to be able to conciliate both sides.

I may have the opportunity to treat of the minor offices, with a description of the chapel itself, at another time.

GEORGE WASHINGTON.

"INTER-CHURCH" CONFERENCE ON MARRIAGE AND DIVORCE.

Churches represented:

PROTESTANT EPISCOPAL CHURCH IN THE U. S.,
 PRESBYTERIAN CHURCH IN THE U. S. A.,
 METHODIST EPISCOPAL CHURCH,
 METHODIST EPISCOPAL CHURCH SOUTH,
 REFORMED CHURCH IN AMERICA,
 REFORMED CHURCH IN THE U. S.,
 UNITED PRESBYTERIAN CHURCH,
 EVANGELICAL LUTHERAN CHURCH,
 THE BAPTIST CHURCHES,
 THE CONGREGATIONAL CHURCHES,
 THE UNIVERSALIST CHURCHES,
 THE UNITARIAN CHURCHES,
 THE REFORMED PRESBYTERIAN CHURCH,
 THE CUMBERLAND PRESBYTERIAN CHURCH,
 THE ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM.

ADDRESS AND APPEAL TO THE CHRISTIAN PUBLIC.

ON BEHALF of the representatives of the fourteen Churches composing the interchurch Conference, which, during the past two years, has held frequent meetings for the consideration of the important subject of Marriage and Divorce, we have been instructed to issue this first general address and appeal.

It is proposed to issue other appeals, as occasion may require, in the hope that the influence of this representative Conference may be brought to bear effectively upon ecclesiastical and civil courts and legislative bodies, for the securing of better conditions and for the deliverance of the Church and the State from impending evils.

Before any civil legislation can be enacted which will be operative, and quite apart from the accord which we are seeking to secure in the marriage regulations of the Christian Churches, must come the leavening of the minds of men and women which shall lift them toward a recognition of the noblest dignities of life.

First of all we plead for the cultivation of the grace of purity; for the careful guarding of children within the atmosphere of home by parents; and for the realization of the dignity of our physical nature lifted to such high honor by the Incarnation.

We plead for a recognition of the sanctity of marriage. We are facing a condition in our country to-day which threatens danger to the most sacred things. The very sanctuary of human life and of human love is assaulted and profaned. Manhood, womanhood, and childhood, the home and the family, are involved; and neither civil legislation nor ecclesiastical discipline can save them, until and unless the conscience of Christian humanity is reached. Behind the monster of polygamy, behind the spectre of the lax divorce Court, with its collusions, its corruptions, and its contagion, stands the sad fact of the low ideal of marriage. It is true that the element of mutual consent and the element of legal contract enter into it; but underneath and behind these, as the sure foundation, stands the revelation of God's Holy Word. God at first "brought" a woman to a man, *one* woman to *one* man, to whom he shall cleave, so that in God's purpose and God's sight they are one flesh. The primal marriage was followed by centuries of hardened hearts and laws lowered or lost, until at last Christianity was connected by the voice of the Divine Law Giver with the old law which He laid down at the creation: "Have ye not read that He which made

them at the beginning, made them male and female, and said, 'For this cause shall a man leave his father and mother and cleave unto his wife, and *they twain shall be one flesh.*'"

Marriage is a holy thing. Marriage is the institution of God Himself and is sanctified under the solemnities of the old sanction by our blessed Lord. This is the root of the matter. Reformation must begin here. Children must be taught it. Young men and young women must be made to feel it. Protected in purity, boy and girl, man and woman alike, must be trained to look with reverent eyes upon the holiness of this estate; upon its mysteriousness as something higher and deeper and larger than can be measured or reached by the low ideas of convenience, of worldly advantage, of the gratification of passion, or by the light and easy estimate of the consent of the passing personal fancy and the mutual recognition of the civil contract.

The hope of curing and crushing the horrible tendencies to facile and frequent divorce rests, we believe, upon impressing and inculcating such an intense conviction of what marriage is, and of what marriage means, that it will cease to be entered into "unadvisedly or lightly": that the festivity which accompanies it shall be sobered and consecrated by the conscious presence of Him "who adorned and beautified the marriage at Cana in Galilee by His presence and first miracle that He wrought": that neither man nor woman shall dare to enter the precincts of betrothal without the tested certainty of love; without the full recognition of the mutual duty of service, forbearance, and faithfulness which it involves.

What words can we find to express the abhorrence which ought to rise in righteous indignation against the present possibilities and the existing facts of the divorce habit in America! Just now polygamous Utah looms large and ugly in our minds. But we must look nearer home to realize the true condition of things. The proportion of divorces to marriages in 1902 in eight States reporting statistics is as follows: In Maine, 1 to 6; in New Hampshire, 1 to 8.3; in Vermont, 1 to 10; in Massachusetts, 1 to 16; in Rhode Island, 1 to 8; in Ohio, 1 to 8.8; in Indiana, 1 to 7.6; in Michigan, 1 to 11. In these States, there has been a steady and rapid increase in divorces during the decade, and this increase is believed to be true of the country at large.

We are setting ourselves earnestly to study what best methods the Churches can adopt and what wise measures should be asked in civil legislation to abate this disgrace. The results of our study we hope to present in subsequent statements and appeals. But this appeal is to the conscience of Christian people to cleanse and purify the atmosphere of public opinion and social recognition. The fear of legalized polygamy in one State is enhanced by the fact of unholy divorce in many States. The faces of Christian people must be set against this. The voices of Christian people must be lifted against this, not only to secure civil legislation, not only to enforce Church discipline, but to correct the tendency, to control the inclination and to condemn the fact. We are pleading for the home, for the family, for the children born and to be born, for the protection of society, and for the preservation of the State. We ask you to unite with us in earnest effort, so that more and more the manhood, the womanhood, and the childhood of America may make itself heard and felt, in the determined purpose to stem the currents which are sapping the foundations of all that is best and holiest and dearest in human life. Let us strive unitedly for the things which are pure and true, for the sanctity of marriage, for the permanence of the family, for the preservation of the home, and for the perpetuity of the State.

In behalf of the Interchurch Conference,
 WILLIAM C. DOANE, *Chairman*; J. I. GOOD,
 DAVID H. GREER, J. C. SCOLLER,
 CHARLES A. DICKEY, E. J. WOLF,
 JOHN E. PARSONS, J. F. ELDER,
 EDWARD G. ANDREWS, C. E. JEFFERSON,
 GEORGE G. REYNOLDS, F. G. PEABODY,
 A. W. WILSON, J. H. LAUGHLIN,
 E. P. JOHNSON, WM. H. ROBERTS, *Secretary*;
Executive Committee.

The OFFICERS of the INTERCHURCH CONFERENCE are:
Chairman, Rt. Rev. Wm. C. Doane, D.D., Bishop of Albany, Albany, N. Y.
Secretary, Rev. Wm. H. Roberts, D.D., Witherspoon Building, Philadelphia, Pa.
Treasurer, Francis Lynde Stetson, Esq., 15 Broad St., New York, N. Y.

WE OWN to small faults to persuade others that we have not great ones.—*Roche foucauld.*

LEAGUE TO COMBAT THE HIGHER CRITICISM

The American Bible League Formed in New York.

STRONGER ORGANIZATION FOR WORK IN THE BRONX

Wise Words Spoken Before the Cathedral League

The Living Church News Bureau,
New York, May 9, 1904.

A CONVENTION of the American Bible League, an organization headed by leaders of a number of the denominations, was held in a local church last week, and while no Churchmen appear as officers of the organization or as speakers at its convention, the interest taken was shown by the presence at the sessions of a number of local and nearby clergy. The object of the organization is to meet what it terms "assaults" on the Bible by the higher critics, and it stands firmly for the authority and inspiration of the Scriptures. Speakers at the convention included leading men from Presbyterian, Methodist, Lutheran, Baptist, Congregational, Reformed, and other religious denominations, who pointed out that there is a dangerous assault on the authority and inspiration of the Bible and that the whole Christian faith is endangered thereby; that the present critical arguments are practically the same as those of a hundred years ago; and that the attacks of the higher critics are unscientific and groundless. The closing session of the convention was devoted to the methods whereby the League purposes to meet the serious conditions it alleges. The methods are chiefly concerned with Bible study, plans being formulated for the publication of study helps and other literature, and the interesting of the public in the Bible by the formation of local branches of the League, and the holding of conventions. Of the latter another, to be more important than that of last week, is to be held here next fall.

NO SUNDAY SCHOOL CONFERENCE THIS YEAR.

It was planned to hold a Sunday School conference in the Cathedral crypt this month as in former years, under the auspices of the New York Sunday School Commission, but the project has now been abandoned. It was found that because of the difficulty of deciding upon dates for the conference which would not interfere with diocesan convention dates, it would be difficult to have a meeting which would be up to the standard of previous ones. Rather than fall below the levels of former years it was decided to give up this season's meeting. The New York Sunday School Commission will unite with the other Sunday School Commissions of the country in a petition to the General Convention that it sit, for at least one day, as a Sunday School Assembly to consider the religious instruction of the young. There will also be a Sunday School mass meeting in connection with the Convention and an exhibit of Sunday School literature and lesson helps.

STRONGER ORGANIZATION FOR WORK IN THE BRONX.

Plans are complete for the reception to Bishops Potter and Greer, to be given by the parishes and missions of the Bronx on Tuesday evening of next week. An orchestra of twenty and choristers to the number of 150 will furnish the music. Mr. C. G. F. Wahle of Holy Faith Church will preside and make the opening address, defining the purpose of the gathering. Addresses will be made by Dr. Thomas Darlington, representing the laity, and by the Rev. John Campbell, Ph.D., for the clergy. It is expected that both Bishops will respond. Following the addresses will be the reception. Those who have been invited to be in the line with the Bishops are the clerical and lay members of the Standing Committee, the Archdeacons of New York, Westchester, and Richmond, the president of the Lay Helpers' Association, the trustees of the New York Archdeaconry, clergy of Manhattan who have been identified with Bronx development, and all the clergy of the Bronx.

It is considered probable that a new organization will grow out of the Bronx reception to the Bishops, as it has been voted by the Committee of Arrangements to endeavor to effect a permanent organization, and the committee has appointed a sub-committee to determine plans for work in the fall. The objects are to bring men of the churches in the Bronx into closer cooperation, to spread information of the work of the Church in that section, to strengthen weak points, and perhaps to hold annual meetings for the consideration of missions, Sunday Schools, young people's societies, and other Church topics.

THE CHURCH CLUB.

Ladies' Day was observed by the Church Club on Thursday of last week and the occasion took the form of a reception to Bishop and Mrs. Potter, and Bishop Coadjutor and Mrs. Greer.

Mrs. Potter was unable to be present, but six hundred or more men and women were presented to the others named. A number of Church women assisted in receiving, including Mrs. William Jay Schieffelin, Mrs. R. L. Harrison, Miss Sybil K. Kane, Miss Edith Macculloch Miller, Miss Van Amringe, Miss Purdy, and Miss Welling.

THE CATHEDRAL LEAGUE.

At the annual meeting of the Cathedral League last Saturday afternoon, reports were heard of the popular subscription movement for the completion of the Cathedral of St. John the Divine. The League met in the Cathedral House, formerly the Leake and Watts Orphan Asylum building, within the Cathedral close. President R. G. Howe, in his annual report, favored special parish canvasses in the interests of the movement. In two city parishes, Grace and the Incarnation, he said, such effort had had success. Treasurer Henry W. Munroe reported that the League had paid \$10,000 into the Cathedral treasury, and had, as well, a balance of \$1,800, and \$4,000 invested. Messrs. Howe, Munroe, and other officers were re-elected.

Bishop Potter spoke briefly, expressing appreciation of the League's work, which, he said, had been extremely useful. Bishop Coadjutor Greer declared the Cathedral to be "the church of the people." It could rise rapidly, he said, with no hindrance to other Church enterprise. The value of the Cathedral will be increasingly evident in the years to come. "I am a great believer in the power of the pulpit," Bishop Greer said, "and nothing, it seems to me, can really take its place; neither the press nor the written book." The Bishop Coadjutor said also that he hoped the League's work would extend into every parish of the Diocese, and that it should have, perhaps, a paid agent.

Speaking of the Cathedral, Dr. Huntington, of Grace Church, said: "It is not an architectural luxury, nor an ecclesiastical toy, neither, as some imagine, is it a home in special comfort of a little nest of clergy. The Cathedral stands to teach the essentials of religion. It is said the age of Cathedral building is past. That is true, perhaps, but let us hasten its return."

Dr. Grosvenor, Incarnation parish, said the Cathedral stands as an eternal protest against parochialism, and Dr. Stires of St. Thomas', hoped to see St. John's speedily completed.

A. C. M. S. WORK IN BRAZIL AND CUBA.

DURING the first six months of its fiscal year the American Church Missionary Society was without a representative in the field to present its cause. Its income fell behind so seriously that alarm was felt, and preparations were made greatly to curtail work in Cuba, and to some extent in Brazil. Appeal was put forth to the Church, and the gratifying result is that the Society closed the month of April \$3,579 ahead of the same date last year. This outcome is due, the Society feels, to the fact that the Church realizes its responsibility for Brazil and Cuban missions. Strong efforts are now to be made to show an increase in receipts, 1904 over 1903, of 25 per cent. Receipts since the first of the current month encourage the treasurer, Mr. J. Hull Browning, to believe that such record is possible. If it prove to be, additional men can be sent to Brazil, where there is great need of them, and the work in Cuba can be put on a stronger basis.

It has been decided to develop the Bandera de Jesus, in Havana, into a Church school for girls. The Bandera has been an orphanage, caring for girls, some of whom were rescued in reconcentrado times. Great credit is due Philadelphia women for their loyalty and liberality to the Bandera. Some of these women favored the bringing of the remaining girls of the Bandera to the United States for a year or more, and generously provided funds to place them in a private school, but all finally acquiesced in the plan of a Church school in Havana, with Miss Anna M. Reed at its head. Bishop Van Buren of Porto Rico, who is in episcopal charge of the Cuban mission under assignment by the Presiding Bishop, is now visiting the nine mission stations in Cuba, but will reach New York near the end of the current month.

I HAVE LEARNED from Jesus Christ Himself what Charity is, and how we ought to practise it: for He says, "By this shall all men know that ye are My disciples, if ye love one another." Never can I therefore please myself in the hope that I may obtain the name of a servant of Christ, if I possess not a true and unfeigned charity within me.—*St. Basil.*

Diocesan Conventions

AN INTERESTING CONVENTION IN MASSACHUSETTS

Committees will Consider the Cathedral Project and "The Spiritual Efficiency of the Church"

BOSTON, May 6, 1904.

CHE 119th diocesan convention opened yesterday in Trinity Church. Bishop Lawrence was celebrant, and made an address upon the proposed Cathedral for the Diocese, made possible by a bequest from the late Miss Mary Sophia Walker of Waltham. In part he said:

"Practically a Cathedral in Boston will fulfil these purposes. First, and above all, it will in this home of Independency and Congregationalism suggest the spiritual unity of our Christian faith and the fact of the organic life of the Church. The parish churches with their family pews will continue their great and uplifting work, for I do not sympathize with the idea that it is an essential of the Christian faith that all churches should be entirely free and open, and that every person should have equal right to every seat. As a matter of spiritual expediency and of Christian principle, I believe that in some churches there should be the emphasis of the family life. With this said, the fact is that in most of our communities a large body of the people are in movement; that, if we are to reach them, many of the churches must be free. This also must be added, that no parish or mission church of any kind can have the same sort of freedom as can the Cathedral. A body of earnest men may found and build a "People's church," but so long as those men are unrepresentative of a great body, and there be one pastor, it cannot be the church of the people, but must represent one very small phase of Christian thought and faith. The real church of the common people is that wherein the whole body of the people are represented. The Cathedral, standing as it does as the church of no one man or group of men, but of the whole Diocese, keeps its doors open week days and Sundays for the spiritual good of the people. There is no pastor or group of people there to give a welcome, for all the people equally have a right within the temple.

"Two conditions are, it seems to me, essential to the creation and administration of a Cathedral. First, its administration should be financially independent of the people that happen to be worshipping in its walls, though as a part of their worship as well as of their Christian duty, they should give of their wealth or of their poverty to the Church; not, however, to the support of the administration itself. If a Cathedral is to do a large and independent work, it must have endowment. Again, no Cathedral is worth having that has not been built up by the gifts and sacrifice of the whole people.

"For the bequest of one Christian woman we may be grateful. We hope for great gifts and bequests from others. Even this is not enough. Our Boston public library, which this week celebrates the close of its first half century, points out the true way. It has been built up by gifts great and small from thousands; it belongs to the whole people; over its door is inscribed the legend, "Free to All." And there children and parents, poor and rich, are equal. If we really value the Cathedral thought, its representative character, its worship and its work, we as a Diocese—I may say, we as citizens of this commonwealth, as a people—must all have part in its up-building."

THE BUSINESS SESSION.

At the business session in Trinity Chapel, the Rev. L. C. Manchester, D.D., was re-elected secretary and appointed as his assistant, the Rev. Francis E. Webster of Waltham. Resolutions relative to the work and character of the late Rev. Augustine H. Amory, who served as assistant secretary for two years, were passed by a rising vote. An expression of sympathy was sent, upon motion of the Rev. Charles L. Hutchins, D.D., to the Rev. E. Winchester Donald, D.D., who is still confined to his home by illness.

After luncheon, the Bishop read his annual address in Trinity Church.

THE BISHOP'S ADDRESS.

He alluded to the financial misfortune of St. Luke's Home for Convalescents, estimating the loss to that institution by defalcation of its former treasurer at \$40,000. This sum has already been made good by the generous friends of that excellent charity. In speaking of this he said:

"Grateful as we are for this, we cannot forget what shame and disaster such a fall brings to the Church and to the cause of Christ. Although the accounts of the trustees have for the last several years been audited by a professional accountant, and reasonable care taken, circumstances connected with this sad incident led me to send out to the parishes and our Church charitable institutions, suggestions for financial administration, which I trust will lead to a deeper sense of responsibility on the part of all officers for careful methods and conscientious service."

About the General Convention, he said: "I have received official notice that the Diocesan Convention of Western Massachusetts, which met last week, has courteously appointed a special committee, 'who shall tender to the Diocese of Massachusetts some expression of the interest of the Diocese of Western Massachusetts in the coming event, and also be clothed with power to cooperate with the Diocese of Massachusetts where their services may be acceptable.' An efficient committee is at work upon the necessary arrangements. The sum of \$13,000, a large part of which has been already promised, will be required for the expenses. I assume that every Churchman and woman will take pleasure in giving such personal thought to our guests as to make them feel at home."

In concluding he urged: "The fabric of our churches is always in such good order that I need not remind you that the casual impression upon a visitor of the condition of the church buildings often colors his impression of the condition of the Diocese. Let us take special pains this summer to see that our buildings within and without are put into the best order. The pulpits of our churches will, I am sure, be open to the Bishops and clergy, and especially to the Missionary Bishops.

"Connected with the session of the General Convention and the triennial meeting of the Woman's Auxiliary to the Board of Missions will be missionary meetings. Through these influences I trust that the missionary interest and enthusiasm of the people of the Diocese will be kindled; for, so far as can be seen by our offerings, we are far behind many other Dioceses in our devotion to the cause of missions."

THE CATHEDRAL AND OTHER MATTERS.

The matter of building a Cathedral was referred to the Bishop and Standing Committee, who will report at the next convention. Two clergymen the past year have availed themselves of the retiring fund, which requires them to have served the Diocese for twenty-five years and have reached the age of sixty-five. The finance committee advised a tax of one per cent. upon the current expenses of parishes to meet the financial needs of the Diocese. The Rev. Edward Abbott, D.D., was appointed preacher for the next convention, and the Rev. C. T. Whittemore, substitute.

THE ELECTIONS.

The following Standing Committee was elected: The Rev. E. Winchester Donald, D.D., Rev. Emelius W. Smith, Rev. Morton Stone, Rev. Leonard K. Storrs, D.D., Messrs. Richard H. Dana, Francis W. Hunnewell, Charles G. Saunders, A. J. C. Sowdon.

Deputies to General Convention: The Rev. E. Winchester Donald, D.D., Rev. George Hodges, D.D., Rev. Charles L. Hutchins, D.D., Rev. Henry S. Nash, D.D.; Messrs. Harcourt Amory (Trinity, Boston), Robert Treat Paine (Christ, Waltham), Charles G. Saunders (Grace, Lawrence), A. J. C. Sowdon (St. Paul's, Boston).

Provisional Deputies: The Rev. Endicott Peabody, Rev. D. D. Addison, D.D., Rev. Prescott Evarts, Rev. A. St. John Chambre, D.D.; Messrs. E. Pierson Beebe (St. Barnabas', Falmouth), Francis C. Foster (Cambridge), Marcus Morton (Newtonville), Richard H. Dana (Cambridge).

The Rev. C. P. Mills and Mr. A. P. T. Bell were elected upon the diocesan Board of Missions.

THE SPIRITUAL EFFICIENCY OF THE CHURCH.

The Rev. P. W. Sprague reported for the committee upon The Spiritual Efficiency of the Church. After a prolonged discussion, which occupied the greater part of the time of the convention the following resolutions were adopted:

"Resolved, That a permanent committee on the State of the Church in the Diocese of Massachusetts be appointed by the Bishop at each meeting of the Convention, whose duty it shall be to collect, classify, and study statistics, showing the changing conditions of the religious forces of Massachusetts, and especially of those in the Diocese, and report to the Convention from year to year the results of their research.

"Resolved, That a committee whose chairman shall be the Bishop of the Diocese, and whose other members shall be four Clergymen and four laymen, be appointed by the Bishop to consider the subject of Christian Unity, and to report to the next Convention, what action, if any, the Convention, or the Church in this Diocese, can take to encourage or promote higher and more effective Christian cooperation.

"Resolved, That the Bishop be asked to appoint a committee of three clergymen and six laymen, who shall take into consideration the subject of the cooperation of laymen in the spiritual work of the Church, and shall report to the Diocesan Convention all that has been done.

"Resolved, That the Deputies to the General Convention from this Diocese be instructed to express to the General Convention, as the sentiment of this Diocese, that candidates for the ministry of this Church should be more thoroughly prepared for the exercise of their ministry; and particularly that they should be better trained

in the application of the principles of Christian ethics to the problems of the day.

Resolved, That this Convention hereby requests the Trustees of the Cambridge Theological School to take the necessary steps to secure the establishment of one scholarship on the lines and for the purposes indicated in the Appendix to this report.

Resolved, That this Convention hereby requests the Bishop of this Diocese to appoint a committee of clergy and laity to consider the advisability of a General Mission, to be held in the churches of Boston and the immediate neighborhood in the fall of 1905, such committee to have power to add to their number, and to act fully in the matter in consultation with the Bishop."

MISCELLANEOUS BUSINESS.

No definite action was taken about the incorporation of parishes and the matter was delayed till next convention. The Rev. Edmund F. Slaughter, D.D., was re-elected registrar, and a series of resolutions presented by the Rev. L. K. Storrs, D.D., bore testimony to his long and helpful services to the Diocese in this capacity.

A communication from the Diocese of California upon the use of the Revised Version of Holy Scripture in the services of the Church was read, and placed on file.

A diocesan commission on Colored mission work was appointed by the Bishop to report at the next convention. The Rev. Father Field spoke of the missionary work among Colored folk in the establishment of St. Martin's house at the south end of Boston, and made the statement that for the first time in its history, the Diocese of Massachusetts admitted a colored clergyman to a seat in the convention. Father Osborne enlarged upon the importance of mission work in Boston in addition to what was being already done by the Episcopal City Mission. The ways and means of raising the missionary apportionment were fully and carefully discussed, and showed great enthusiasm in the matter. A permanent fund for the support of the Archdeacon was urged, and placed for consideration in the hands of a committee. The subject of religious education in the public schools was debated, and finally referred to a special committee.

The Rev. Edward Osborne presented the report of the committee on representation of missions and congregations. This provides that a mission or separate congregation which has not less than one hundred actual communicants in good standing may be admitted into union with the convention, provided that it is self-supporting and has had a resident minister-in-charge for at least one year before the meeting of convention. The report occupied the attention of the delegates at the afternoon session in the second day and was adopted with a few restrictions. The Bishop then appointed the Rev. Messrs. William H. Van Allen, C. N. Field, Edward Abbott, C. Snelling, and Messrs. W. H. Turner, C. S. Rogerson, and Benjamin Curtis, upon the commission on Colored Work. The Rev. C. H. Perry and Mr. George T. Gardner were appointed as delegates to the Missionary Council.

MISSIONARY SERVICE.

On the evening of the first day of the convention a missionary service was held in Trinity Church. The large edifice was crowded. Bishop Lawrence called for an increase of the salaries of missionaries and showed how the planting of the Church in New England villages had quickened the life of the other religious bodies in the place. The Rev. Chauncey H. Blodgett dwelt upon Church Extension in the manufacturing city of Fall River, where the details of work were given and described. The missionary work in rural districts was presented by the Rev. George E. Osgood of Attleboro, who has seen his parish grow from 30 communicants to their present number of 200. Mr. Samuel F. Jones emphasized the need of rescue work in large cities, and cited many touching cases of reform. The Rev. Dr. Rainsford of New York, in his characteristic way, spoke of the preëminent need to-day of men. The right sort of men are necessary. Get men, and you get money. Every church is a mission church. When she ceases to be a mission church, she deserves to go under. The P. E. Church is too largely a class Church. There are better men in the ministry to-day than ten years ago, because they are men, and they understand the times. He said in conclusion:

"To know men we have got to give up cant. We go about acting as if we believed something we don't believe. People feel shut off from the clergy by an atmosphere of unreality. We talk down to the people too much. We are not better than you. Such an idea used to prevail, but it is as dead as Julius Cæsar.

"The Church has got to go more than it has ever been to the poor. We must not be a class Church. The poor are the faithful friends man ever had; they are the most liberal givers, and the most reliable workers in the Church; they haven't so many social engagements, and if they have them they put them off.

"The Protestant Episcopal Church is too respectable. If we don't go to the poor, others will. The socialist is going, and he has his creed; we believe it is dangerous. The labor unionist is going, and he carries his creed; we believe it is one-sided. I have been 26 years in my ministry in this country, and I have heard Bishops and other wise men talk, but they haven't known the poor people. I have never known one who went among the plain, poor people, but came to have a higher respect and a greater love for them."

PENNSYLVANIA DIOCESAN CONVENTION

Petitions General Convention for Courts of Appeal and for The American Revised Bible

THE 120th annual Convention of the Diocese of Pennsylvania was held in the Church of St. Luke-Epiphany on Tuesday and Wednesday, May 3 and 4, 1904. In point of numbers this was one of the most representative conventions and an unusually large number were present at the choral celebration of the Holy Communion, beginning at 10 A. M., the Bishop of the Diocese being celebrant. The sermon was an able one—as plain as it was profound—delivered by the Rev. A. G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia, from the text, Romans xii. 4, 5: "For as we have many members in one body; and all members have not the same office: so we, being many, are one body in Christ, and every one member one of another." It was a plea to the laity to hold up the hands of the priests, for "in the early Church, everyone had something to do, according to his gifts."

The offerings were given, in response to a request from the Bishop of Maryland, to the building fund of the Church of the Messiah, Baltimore, which was recently destroyed by fire. During the celebration there was a notable increase in reverence, nearly all remaining in a kneeling posture until the *Gloria in Excelsis*. After the blessing, a short interval elapsed and the Convention was called to order by the Bishop of the Diocese.

The Rev. H. M. G. Huff was elected secretary and the Rev. Charles Lockwood Fulforth of the Church of the Messiah, Port Richmond, was elected assistant secretary. The roll of the clergy and laity was then called. Greetings were received from the Convention of the Diocese of New Jersey and a message of congratulation was sent to them in return.

The Diocese decided to unite with the Diocese of Milwaukee in asking the General Convention to establish extra diocesan courts of review and a court of appeal for the final determination of questions of doctrine, faith, and worship. The report of the committee recommending that action has already been printed in these columns. There was considerable discussion on the subject, in which the Rev. Isaac Gibson spoke against the resolutions, while Dr. Fulton and Dr. Groton urged that they be passed.

THE BISHOP'S ADDRESS.

The Bishop's address was notable in its suggestiveness. All remained standing during the reading of the names of those "whom we have loved and lost awhile." After the reading of the necrology, prayers were offered by the Bishop. Reference was made to "the melancholy truth that a clergyman who has passed the age of fifty years is very unlikely to be called to the rectorship of any parish. It is not a judgment but a prejudice. The view which commends itself to an unbiased judgment is that, given health and strength, and a past ministry of usefulness, the experience of fifty years should be no bar to an election, but rather a superior qualification for it, as in the practice of medicine and law." He urged that the amount of the apportionment for missions should be made up by more general offerings from every member of every congregation, where in the past few years the amount had been raised only by the interest of a few "whose hearts are really enlisted in missions." He expressed himself as much pleased with the result of the Lenten offering of the Sunday School Auxiliary. Mentioning the California resolutions asking the Diocese to memorialize General Convention to grant the permissive use of the Revised Version in the Lessons, he expressed his agreement with those resolutions, with the addition of the words specifying the version "newly edited by the American Revision Committee."

The Bishop Coadjutor's address made a special reference to the \$100,000 fund collected for diocesan Missions, and which had been expended in paying debts, making repairs, and securing desirable sites. Reference was also made to the matter of safe-guarding the trust funds so that there would be freedom from scandal in the Church, and also to new divisions of the Convocations, especially in the city proper. In conclusion, the Bishop Coadjutor referred to mispronunciations of "Coadjutor," and said that he did not object to the word "Jew," as he had many friends among them, and desired that those sounds be given to that syllable.

The second day's proceedings were most important. A resolution was adopted, asking the General Convention to permit the use of the Revised Version of the Bible edited by the American committee, together with the recent Marginal Readings Bible. There was a brisk debate, and the vote was carried affirmatively, 143 to 49.

There was considerable discussion over the question as to how much supervision should rightly be exercised by the ecclesiastical authority of the Diocese in keeping parochial property in good repair. A canon defining those powers had been introduced by Mr. C. Stuart Patterson, and after being reported by the committee, was discussed at considerable length, and finally, by a vote of 130 to 90, was referred back to the committee, to which Mr. Patterson was added.

On motion of the Rev. Dr. Upjohn, sympathetic resolutions relating to the death of Dr. Percival were unanimously passed, while, on motion of Mr. Francis A. Lewis, the absence of Mr. George C. Thomas was noted with regret and with the hope of the Convention

that his vacation may be a benefit to him and his health speedily restored.

The chief interest centered in the election of delegates to the General Convention in October. After several ballots the following priests were elected: The Rev. John Fulton, D.D., the Rev. William B. Bodine, D.D., the Rev. John B. Harding, and the Rev. Robert Ritchie. The following laymen were elected on the first ballot: George Wharton Pepper, George C. Thomas, Francis A. Lewis, Rowland Evans. Henry Budd, Esq., of the Church of the Good Shepherd, Kensington, was elected Chancellor of the Diocese. Standing Committee: The Rev. James DeWolf Perry, D.D., Rev. J. Andrews Harris, D.D., Rev. J. D. Newlin, D.D., Rev. James Haughton, Rev. William M. Groton; Messrs. W. W. Frazier, John E. Baird, R. Francis Wood, Richard C. Dale, J. Vaughan Merrick. Treasurer of the Diocese, Mr. Ewing L. Miller. Registrars, the Rev. S. F. Hotchkin.

SOUTH CAROLINA HAS A QUIET COUNCIL.

FLORENCE, S. C., May 5, 1904.

THE 114th annual Council of the Diocese of South Carolina met May 3d in Florence, one of the most flourishing towns in the Pee Pee section of the state. It held its sessions in the ivy-clad and beautiful church building of St. John's. The church is not a large edifice. Hence the rector, the Rev. Harold Thomas, in welcoming the Council to the church and to the community, was led to say that "the heart of the church was much larger than the body."

A preliminary service was held, at which the Rev. C. M. Niles, rector of Trinity Church, Columbia, spoke eloquently and ably. Dr. Niles has recently come to us from the Diocese of New York. His personality and principles are alike pleasing to us Southern folk.

At the opening service, the Council sermon was preached by the Rev. R. W. Anderson, on the text: "It is more blessed to give than to receive." The Bishop called the Council to order, appointed the usual committees, and things were made ready for the transaction of business. Almost every clergyman of the Diocese was present and there was a large lay representation of able and earnest men, representing the liberal professions as well as the pursuits of business. The chairman appointed the Rev. W. A. Guerry, chaplain of the University of the South, to be preacher before the next Council, which will meet in Grace Church, Camden. A parish, Zion, Richland, and a mission, St. Matthias, Summerton, were admitted into union with the Council. The Rev. McNeeley DuBose, rector of St. Mary's School, Raleigh, N. C., was accorded the courtesies of the floor and addressed the Council on his important work.

THE BISHOP'S ADDRESS.

The Bishop's address covered well the usual field of his observation and of his appeal to the conscience of the Diocese. The tribute of the Bishop to the deceased clergymen and laymen were in his customary vein of noble thought and highest sentiment. He affirmed that upon the whole the progress of the Diocese was such as to give cause for congratulation. He said that his was a poorly paid body of clergymen, as a rule, but that the spirit of self-sacrifice and self-consecration prevailed. At the suggestion of the Bishop, the Council officially recognized the diocesan paper, *The Diocess*.

THE ELECTIONS.

The following were elected members of the Standing Committee: Rev. Messrs. John Johnson, John Kershaw, W. B. Gordon, G. H. Johnston, and A. R. Mitchell, and Messrs. T. W. Bacot, R. I. Manning, C. S. Gadsden, H. P. Duvall, and H. P. Archer. The Rev. W. P. Witsell and Jno P. Thomas were elected to fill vacancies in the Board of Trustees of the Diocese.

When the time came to elect delegates to the General Convention the Rev. Mr. Gordon (not "Chinese Gordon or Confederate Gordon," but South Carolina Gordon), the patriarch of the Council, rose and showed the old man eloquent and reasonable. He drew attention to the racial question to come up at Boston in re the proposed Negro Bishop, and said how important it was for the Council to send as delegates its wisest and ablest men of the clergy and laity. He voiced the sentiment of the Council when he said that we wanted no Bishop in this Diocese not directly responsible to our own Bishop. The following were elected to represent the Diocese: The Rev. Messrs. John Kershaw, A. R. Mitchell, W. B. Gordon, and E. N. Joyner, and Messrs. T. W. Bacot, C. S. Gadsden, Robt. Alrich, and Jno P. Thomas. The alternates were: The Rev. Messrs. J. N. Magruder, H. H. Covington, A. E. Cornish, and W. P. Witsell, and Messrs. J. J. Lucas, Walter Hazard, P. T. Hayne, and R. G. Rhett.

The following were elected trustees of the University of the South: The Rev. John Kershaw, and Messrs. J. S. Whaley and W. W. Lumpkin. Encouraging report was made as to the condition of this University and St. Mary's School. The Rev. Dr. C. M. Niles was elected a trustee of the General Theological Seminary.

The Advancement Society, an organization nearly an hundred years old, met on Wednesday night. Mr. R. I. Manning made an excellent address on the past and future of the Society from a layman's point of view, and the Rev. L. G. Wood expressed his views in a masterly, pointed, and original way.

MISSIONARY MATTERS.

The missionary session of the Council was held on Wednesday night, preceded by a collation tendered the members of the Council

and their hosts. The secretaries of the diocesan and general missions made their reports. The Archdeacons of the three Convocations and the Archdeacon of the Colored work made short addresses. Mr. Marx Levy, a converted Jew, spoke of our duty to Israel. A committee of eight was appointed to establish an academy for girls in the Diocese. Dr. Kershaw spoke of the Society for the Relief of Orphans and Widows of the Clergy of South Carolina, pointing out that this Society could never be merged into the General Clergy Relief Fund on account of legal difficulties. The closing address of Bishop Capers was a masterpiece of "noble thoughts seated in a heart of courtesy"; it was the final melody of the series of melodies.

It was a most courteous and harmonious meeting. All the courtesies of debate were observed and the proprieties of Christian men were illustrated.

Another feature, somewhat aside from the Council, was the confirmation of eight persons, most of them of advanced age, each of them reared in some other body of Christians.

MISSIONS TO THE FRONT IN ALABAMA.

TUSCALOOSA, Ala., May 6, 1904.

THE seventy-third annual Council of the Diocese of Alabama was held in Christ Church, Tuscaloosa (the Rev. S. B. McGlohon, rector), on the 4th inst. The Council sermon was preached by the Rev. J. H. Blacklock, rector of St. Michael and All Angels' Church, Anniston. The Bishop and thirty-one of the clergy were in attendance, and 54 of the lay delegates, representing 27 parishes and mission stations. Organization was completed by the election of the Rev. R. H. Cobbs, D.D., as secretary, who appointed the Rev. Jas. G. Glass as his assistant.

The following Standing Committee was elected: The Rev. T. J. Beard, D.D., Rev. Matthew Brewster, D.D., Rev. Stewart McQueen, and Messrs. W. W. Screws, A. H. Shepperd, and R. H. Pearson.

The following clerical and lay deputies to the General Convention were elected: The Rev. Messrs. Matthew Brewster, D.D., J. G. Glass, Stewart McQueen, and T. J. Beard, D.D.; and Messrs. W. W. Screws, J. F. Johnston, J. H. Fitts, and J. C. Webb.

Alternate Deputies: The Rev. Messrs. J. W. C. Johnson, J. J. D. Hall, B. E. Brown, G. C. Tucker, and Messrs. E. N. C. Snow, Jno. E. Mitchell, R. H. Pearson, and M. B. Wellborn.

The Board of Missions was elected, consisting of the Deans of Convocation, and Messrs. Jno. E. Mitchell, E. C. Andrews, Daniel Coleman, C. E. Waller, T. S. Forbes.

Grace Church, Anniston, was chosen as the place of meeting for 1905, May 11th.

THE BISHOP'S ADDRESS.

The annual address of the Bishop was replete with stimulating encouragement, and evidenced progress all along the line of work in the Diocese. Amongst matters of special importance to the Diocese, the diocesan school for girls, at Anniston, was fully discussed, and a plan determined upon by which the matter of endowment may be effected, and if not effected, a sufficient test may be made of the willingness of the Diocese to contribute the amount necessary for the endowment—which, by resolution of Council, was \$50,000.

MISSIONARY ACTIVITY.

At the missionary meeting of Council, there was a cheering and encouraging response to the request for larger gifts, and the work in the mission field is promising splendid results for the future. The thought of missions in and out of the Diocese occupied a large portion of the Bishop's address, as it does of his time and efforts all through the year. Large areas, many entire counties in the Diocese, are mission fields where the Church's voice has never been heard, and hence the cry of the Deans of Convocation on all sides are for more men, more women, in the work, and more money to do it with. In connection with the work amongst the Negroes, the Bishop said:

"Touching the problem that meets the Church in her efforts to minister to colored people, a word may here be in season. Your Bishop does not sympathize with the general attitude of mind as expressed in the public press of the day. I cannot believe that there is any Church problem in the Negro question with which the Church cannot deal, if only she were let alone to deal with it as God's Divine Institution. In my judgment, the difficulties do not arise from the fact that we must deal with the Negro, so much as from the vain effort which has been made to solve serious conditions by the passage of resolutions which, while they may appear harmless, are only resolutions. The Negro, after all, is the Negro; and we cannot resolute him into anything else. Kind, loyal, and faithful, so long as he was let alone by those who did not understand him, he has been misguided and mis-taught; and from this misguidance, the difficulties of the case arise. In the Church, and through the Church, we must do all we can to elevate the Negro, and develop in him a moral and a Christian character; but in so doing, we shall not change his nationality, nor alter the traits that belong to his nature. All we can hope for is to work, through Christianity, the same changes in the Negro that are wrought through Christianity in other races of men. One becomes, under the influence of the Gospel of Jesus Christ, a Christian white man; another a Christian Indian, and another a Christian Negro. But when the work which Christ

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APPROVAL FOR THE BISHOP OF NEW JERSEY IN HIS STAND ON THE DIVORCE EVIL

The Diocesan Convention Unanimous in its Indorsement

RECORD OF NEW JERSEY DIOCESAN CONVENTION

ELIZABETH, N. J., May 4, 1904.

THE 120th annual convention of the Diocese of New Jersey, held in Christ Church, Elizabeth, May 3d and 4th, was a notable one in the history of the Diocese. There was an unusually large attendance of the clergy and laity, the largest indeed ever recorded—nearly 100 clergy entitled to seats answering the roll call, with most of the parishes also represented by their lay delegates, and a number of priests not canonically resident admitted to seats on the floor of the convention.

The service which opened the convention was itself notable. There was no choir present, but the music of the Eucharist was sung by the clergy, with one of their number (the Rev. Robert MacKellar) at the organ. The music was Merbecke's, and the singing both in the morning and at the missionary service in the evening was a splendid vindication of the possible use of plainsong for congregational singing. At the Holy Eucharist the Bishop, as celebrant, was assisted by Deans Baker and Perkins, and the Rev. Prof. Charles W. Shields, of Princeton. The sermon by the Rev. Charles L. Cooder, of Rahway, was from St. Jude, verse 3, "That ye should earnestly contend for the faith which was once delivered to the saints," and was a clear and strong presentation of the need of dogmatic teaching in this age of doctrinal indefiniteness. It was afterward specially commended by the Bishop.

ORGANIZATION.

The convention was called to order by Bishop Scarborough, and after the appointment of the usual preliminary committees was organized by the election of the Rev. Herbert Stanley Smith as secretary, with the Rev. Charles Fiske as assistant. Three new parishes, St. Bernard's, Bernardsville, St. Mary's-by-the-Sea, Point Pleasant, and St. John's, Gibbsboro, were admitted into union with the convention. Before adjourning for luncheon the convention sent fraternal greetings to the diocesan convention of Pennsylvania, in session at the same time, receiving later a cordial response.

THE BISHOP'S ADDRESS.

In the afternoon the Bishop read his address. He spoke feelingly of his entrance upon the thirtieth year of his episcopate, the longest term of service in the history of the Diocese, and contrasted this convention with that at which the first Bishop (Croes) was elected, when there were but seven clergy present. There are now in the Diocese only eight clergy who were in the convention which elected the present Bishop. The address referred to the recent bi-centennials at Burlington and Elizabeth, and called attention to the fact that other parishes might soon have similar celebrations, notably St. Peter's, Perth Amboy, Christ Church, New Brunswick, St. John's, Salem, Trinity Church, Woodbridge, and St. Peter's, Spottswood.

The Bishop enumerated many improvements in the various parishes, including the Edward Clark Club House (costing \$100,000) at Grace Church, Elizabeth, St. Andrew's Chapel and Christ Church parish hall, Elizabeth, and debts reduced and work accomplished in many other parishes. He urged the need of a committee to readjust the missionary apportionment, spoke of the possible good to be accomplished by a Sunday School commission, and discussed the possibility of arranging more definitely for the proper numbering of parishioners so as to avoid such registering as either padded the parish lists with communicants who were not actually attendant or resident, or else lost many names through failure to insist on the giving and receiving of letters of transfer.

A number of other matters of importance were discussed in the address. With regard to the new Marginal Readings Bible the Bishop said: "It has a special interest for us, because it is, so far as I know, the only Bible that has the sanction of the General Convention. It will, I am quite sure, commend itself for general use both in public and private. The question is often asked why the Revised Version may not be used in the services of the Church, at least as an alternative, and it might be an all sufficient answer for us at any rate, to say that the General Convention has *refused* to license it for use in churches. No one would presume to question the great learning of the scholars who made that translation, and yet it has failed to supplant the old or commend itself to general favor. The late Prof. Goodwin has showed how almost countless changes were made in the text without making clearer the meaning of the Bible, mere verbal changes which violated the canon of interpretation adopted by the revisers themselves.

"The late Bishop of Durham, Bishop Westcott, declares that he has not been able to find any authority of either Convocation or Parliament for the words inserted on the title page of the Bible, 'authorized to be read in churches,' and so he claims that the Revised Bible stands on an equal footing with the King James. Whether this be so or not, for the American Church the Bible that has the imprimatur of the highest law-making body is surely authorized and licensed for use. I find this Marginal Readings Bible a great help

in my own reading and study of the Word of God, and I commend it very confidently to the favor of the clergy and laity of the Diocese."

Discussing the Change of Name movement, the Bishop said: "In the whole discussion of the question, there was no name suggested as an alternative that met the popular demand or that was truly descriptive of our historic position. The creeds of Christendom are the true exponents of the Church's belief, and their designation of the title by which she has been known through the ages is fixed and settled. Let that suffice. I fail to see how a popular vote, whether for or against a change, is going to affect the growth of the Church very materially one way or the other. At any rate, I assume that for the present and for a good while to come the vexed question is practically settled."

Urging the importance of the choice of clerical and lay delegates to General Convention, the Bishop said that two great questions would come before them, the Provincial System, and the reforming of the canon on Marriage and Divorce. Of the former he said:

The division of the Church into Provinces is not a new question, but it has now assumed definite shape in the report of the Joint Committee. I need not anticipate the discussion which is sure to follow the presentation of the report, but I am sure all must admit that the present 'Province,' which contains the whole area of the country, is already unwieldy, and is proving more so every year.

There are some who have grave misgivings as to the effect of breaking up the Church into eight or ten fragments, and thus perhaps weakening the unity of the whole. I have no fear of such a result, for the Provinces would meet at least once in ten years to legislate for the entire body, just as the Dioceses now meet by their deputies."

"The canon on Divorce and the re-marriage of divorced persons," said the Bishop, "is sure to come up again for reconsideration and amendment. The evil has not grown less, but greater, and the menace to the purity of the family is simply appalling. I devoutly hope that our Church will put herself so clearly and strongly on record against this terrible and growing evil that there will be no room for doubt as to her position."

IN THE CONVENTION.

The Convention discussed the Bishop's suggestion as to changing the diocesan method of missionary apportionment, and the following committee was appointed to take the whole subject under consideration: The Rev. Messrs. J. R. Atkinson, J. F. Olmsted, R. Bowden Shepherd, T. A. Conover, and W. Dutton Dale, and Messrs. Charles Townsend, James Parker, H. A. Neilson, Warren R. Dix, and George A. Armour.

A like committee was also appointed to consider methods of Sunday School organization and teaching and to report to the next Convention: The Rev. Messrs. H. H. Oberly, W. C. Emhardt, W. H. Burkhardt, E. J. Knight, and Elliott White, and Messrs. C. E. Merritt, A. A. De Voe, S. E. Burwell, J. Lindsay Clarkson, and Prof. Elias F. Carr.

The remainder of the afternoon session was occupied with the reception of the reports of the various officers and diocesan trustees. In the evening the church was filled at an enthusiastic missionary service, at which addresses were made by the Bishop, the Rev. Harvey Officer, Jr., and the Rev. R. W. Forsyth.

THE ELECTIONS.

On Wednesday the Convention proceeded to the elections. The following were chosen for the Standing Committee: The Rev. A. B. Baker, D.D., the Rev. R. G. Moses, the Rev. H. H. Oberly, D.D., the Rev. C. M. Perkins, and Messrs. Francis Collingwood, Howard Richards, E. R. Shubrick, and J. B. Woodward.

After a tedious contest, the following were elected delegates to the General Convention: The Rev. A. B. Baker, D.D., of Princeton; the Rev. O. A. Glazebrook, D.D., Elizabeth; the Rev. H. H. Oberly, D.D., Elizabeth; the Rev. W. Strother Jones, D.D., Trenton; and Messrs. John N. Carpender, New Brunswick; Francis Collingwood, Elizabeth; Chas. Townsend, Elizabeth; and Wm. D'Olier, Burlington.

Supplementary delegates: The Rev. Messrs. J. F. Olmsted, C. M. Perkins, E. M. Rodman, and R. Bowden Shepherd, and Messrs. James Parker, C. E. Merritt, E. R. Shubrick, and J. B. Woodward.

MISCELLANEOUS BUSINESS.

A number of suggested changes in the Constitution and Canons were discussed; a committee appointed to consider changes in the canon defining "regular attendants" entitled to vote at parish meetings; the salary of the secretary increased, and other matters acted on.

In the afternoon, Dr. Baker reported on the "Proposed Change of Name of the Diocese," that it seemed at this time inadvisable, and his report was approved.

The Rev. C. M. Perkins, Dean of the Convocation of Burlington, introduced a resolution "That this Convention desires to place on record its entire approval of the stand our Bishop has taken on the subject of Marriage and Divorce." The resolution was passed by a unanimous vote, and the Bishop, much moved, thanked the Convention for its confidence. He spoke feelingly of the divorce evil, and told of the Palmyra case, to which the resolution referred. "To me," he said, "the saddest part of the whole story is that here we have a woman, the divorced wife of one priest of the Church, married to

another priest, and both clergy, though the divorce was supposedly granted for adultery, in good standing in the Church. I regard this vote as one of confidence in your Bishop, not necessarily as one of entire approval of my views on marriage. I do not want you to take my views just because they are mine; nor do I want to make you fight my battles."

Dean Perkins, the mover of the resolution, here arose to say: "No, Bishop. This resolution is more than a formal vote of confidence. We have carried it because we believe your action right and your course to be approved."

The explanation and the passage of the resolution both, provoked prolonged applause.

After sundry minor business, the Convention adjourned, to meet next year at Grace Church, Plainfield. Prayers and the Bishop's blessing closed the session.

AN EPIGRAMMATIC ADDRESS IN FLORIDA

The Bishop Talks to His Diocese in Plain Language.

PENSACOLA, Fla., May 5, 1904.

THE 61st Council of the Diocese of Florida did almost nothing in the way of legislation—nothing, in fact, except to approve a proposed amendment to the Constitution of the Diocese by which the time for the meeting of the annual Council will be changed from the first to the second Wednesday in May—yet it left an impression of earnestness and aggressiveness of purpose not equalled by any Council for many years past.

Its keynote was first struck in the address to the Woman's Auxiliary, at the service with which its annual meeting was begun and which preceded the opening service of the Council by two hours. At this service the Rt. Rev. W. C. Gray, D.D., Bishop of Southern Florida was the celebrant, while the address was made by the Bishop of Florida. In it he said the proper attitude of a Christian is one of dissatisfaction. We ought not to be—if we are in earnest, we cannot be—satisfied with what we have done. Notwithstanding that the work of the Woman's Auxiliary has been in the past year, as for many years, of inestimable value to the Diocese, the Bishop declared that he was not yet satisfied with it, nor should it be with itself. This was the word that was passed on to the Council, and expressed the spirit of nearly all its reports and addresses.

OPENING OF THE COUNCIL.

The Council met in Christ Church, Pensacola (the Rev. P. H. Whaley, rector), on Wednesday, May 4th. At the celebration, with which the Council always begins its sessions, the sermon was preached by the Rev. J. Coleman Horton, rector of Christ Church, Monticello, from I. Cor. ii. 5, and was an uncompromising statement of the Church's heritage of truth. The Council was organized immediately after this service by the election of Mr. W. W. Hampton of Gainesville to the office of Secretary. The Rev. Francis H. Craighill, rector of Holy Trinity Church, Gainesville, was appointed assistant secretary.

THE BISHOP'S ADDRESS

was an earnest, spiritual minded, but also practical talk to the clergy and laity of the Diocese, and was listened to with marked interest. It began with the epigram, "It is a somewhat difficult lesson to learn, that God gives us what we need, and not what we want," and there were other pithy sentences scattered through it, such as: "There are [in the Diocese] some first-rate beggars, but not so many teachers." "It is recognized that it is perfectly legitimate to 'get mad' about keeping a promise made to God. I thought the Church had been taught rather a severe lesson in the death of Ananias and Sapphira." "The man who lives in the lap of luxury is not the man who moves the world."

"When I think of that dreadful yellow fever scourge," he said, "which carried away so many of our most earnest men, and that devastating freeze which destroyed fifty millions of property, you might say in a night, and finally that great conflagration in Jacksonville, which burned up in a few hours eighteen millions more, I wonder whether we have risen to the call of God. And this year, as though to teach the clergy to work while it is day, the Master has called four of the priests of this Diocese to Himself."

Of the diocesan work, he said: "We have not done the work the past year which we should. The building of churches, of course, is a drawback, because the necessary financial pressure takes the minds of the people from spiritual things, and not unfrequently engenders strife. The former Bishop of Western Texas always asked when he saw a new church, 'Who was sacrificed?' An imperfect observer must realize the necessity of the new structures which have been erected. The necessity was there and the result also. Happily this construction has, in a measure, come to an end, and I trust we shall not feel the influence of this drawback so much another year."

"The wretched spectacle which this Diocese has made of herself before the Church, in the matter of the apportionment, would not exist if the people realized their duty. Whose fault is this, my brethren? I will take some of the blame on myself. I have not talked about this as much as I should. You will hear from me in

the future. I will try to reform, and hope others will do the same. But way down deep lies the real trouble. The duty of giving is not realized. The Protestant Episcopal Church in the United States of America is the most easy-going, haphazard institution in money matters, the world has ever seen."

He spoke of the good done by Parochial Missions and by the "Quiet Days" with the clergy. He could not fathom the reason for the apathy toward the fund for the aged and infirm clergy. "We pass canons and talk the matter over in the Council, and that is the last of it, so far as any practical result is concerned."

"I do not present this subject with any special hope that I shall arouse any enthusiasm; but simply because I believe it is my duty to continue to call the attention of the clergy and laity to a crying iniquity."

A most interesting missionary meeting was held in the evening of the first day's session, at which the Bishop of Southern Florida was the first speaker. Bishop Gray is always earnest, interesting, and helpful, and this address was no exception. The subject of the apportionment was discussed from many aspects by the Rev. B. G. White, the Rev. P. H. Whaley, the Rev. V. W. Shields, D.D., the Rev. L. Fitz-James Hindry, and Mr. G. S. Hallmark. Some of the speakers severely criticised the Diocese of Florida for its failure to pay its apportionment in full, but the fact developed that since the adoption of the apportionment plan, the Diocese is doing better each year. Since Easter 1903, the contributions for the payment of the apportionment have been \$600, while before the adoption of that plan the Diocese had rarely given even \$100 per annum for General Missions.

Thursday morning was devoted to the election of diocesan officers and deputies to the General Convention, with the following results:

Standing Committee.—The Rev. V. W. Shields, D.D., Rev. W. H. Carter, D.D., Rev. G. H. Ward, and Mr. R. D. Knight, Mr. H. E. Dotterer, and Mr. W. W. Hampton.

The Board of Missions.—The Rev. Dr. Shields, the Rev. Dr. Carter, the Rev. C. M. Sturges, the Rev. Curtis Grubb, and the Rev. B. G. White; Mr. W. W. Hampton, Mr. G. R. Fairbanks, and Mr. G. S. Hallmark.

Chancellor.—Mr. F. P. Fleming of Jacksonville.

Treasurer.—Mr. R. D. Knight of Jacksonville.

Registrar.—The Rev. B. G. White of Jacksonville.

Deputies to the General Convention.—The Rev. V. W. Shields, D.D., the Rev. P. H. Whaley, the Rev. W. H. Carter, D.D., and the Rev. C. M. Sturges; Messrs. George R. Fairbanks, W. W. Hampton, R. D. Knight, John C. Avery.

Alternate Deputies.—Clerical: The Rev. G. H. Ward, Rev. M. C. Stryker, Rev. L. Fitz-James Hindry, and Rev. Curtis Grubb; Messrs. W. M. Corry, C. B. Rogers, W. K. Hire, Jr., and F. P. Fleming.

The report of the committee on the State of the Church showed a total of contributions, for all purposes, of a little over \$58,000.

At the close of the Council, in a simple, heart to heart talk to the clergy and laity, the Bishop urged strongly the need of raising an endowment for the Diocese. His words made a profound impression, which it is sincerely hoped may not pass away without substantial results.

TENNESSEE DIOCESAN CONVENTION.

THE 72nd annual Convention of the Diocese of Tennessee met in Christ Church, Nashville, Wednesday, May 4th, with almost all the clergy in attendance and a very large number of lay delegates, making it the largest Convention ever held in the Diocese.

The Bishop celebrated the Holy Communion with the Rev. Dr. Ringgold of Knoxville as Gospeller and the Rev. F. F. Reese, the rector, Epistoler. The Very Rev. James Craik Morris of Memphis preached the Convention sermon, from the text, St. John xvii. 3. The Rev. A. H. Noll of Sewanee was elected Secretary and Rev. Thomas D. Windiate of Memphis, assistant Secretary. At the night service the Rev. Russell Kane Smith of Franklin preached the Otey Sermon, on the Memorial Foundation of Bishop Otey, the appointed subject being The Christian Ministry and the Apostolic Succession, and he also dwelt on the first establishment of the Church in Tennessee by Bishop Otey, the first Bishop, whose tomb bears the inscription, "The first Bishop of the Catholic Church in Tennessee."

On the second day a Quiet Hour was held with the early celebration, and the Bishop addressed the clergy.

The Convention passed a resolution deploring the increase of divorces with the attendant evil, and petitioned the Legislature of the State to pass more stringent divorce laws.

Mr. G. M. Darrow was re-elected Treasurer of the Diocese, and Rev. F. F. Reese, H. H. Ingersoll, and W. D. Gale, Trustees from the Diocese for the University of the South.

The Constitution was amended giving two delegates instead of one hereafter to each mission.

Dr. B. L. Wiggins was elected Registrar of the Diocese. The Standing Committee chosen consists of the Rev. Dr. F. P. Davenport, Rev. James Craik Morris, Rev. Granville Allison; Messrs. M. B. Trezevant and J. A. Austin.

Clerical Deputies to the General Convention.—Rev. Dr. Samuel

Ringgold, Rev. Dr. F. P. Davenport, Rev. F. F. Reese, Rev. P. A. Rodriguez.

Provisional Deputies.—Rev. W. H. Du Bose of Sewanee, Rev. James Craik Morris of Memphis, Rev. W. C. Robertson, and Rev. Thomas D. Windiate of Memphis.

Lay Deputies to the General Convention.—B. L. Wiggins, LL.D., of Sewanee, Mr. G. M. Darrow of Murfreesboro, H. H. Ingersoll, LL.D., of St. John's Church, Knoxville, and Mr. C. B. Castner, Nashville.

Provisional Lay Deputies.—Dr. R. B. Maury of Calvary Church, Memphis, W. E. Norvell of Christ Church, Nashville, W. D. Gale of Christ Church, Nashville, and J. W. Caldwell of St. John's Church, Knoxville.

A seal for the Diocese was adopted, as recommended by the Rev. A. H. Noll.

On the matter of the Change of the Name of the Church, the committee unanimously recommended the following resolutions, through Dr. F. P. Davenport, D.D.:

"That the present name of the Protestant Episcopal Church does not adequately express the apostolic and historic continuity of the Church; that this Diocese does not think it expedient to change at this time."

A motion to table both recommendations was carried.

The committee on the State of the Church called attention to the many notes of progress in the Diocese, mentioning the greatest progress in parish work in Grace Church, Memphis, and in mission work in Christ Church, Tracy City. It noted the holding of the Sunday School Convention on the night preceding the Convention, which brought out much knowledge and interest and resulted in the formation of a regular Sunday School Institute to meet before each annual Convention.

At the closing night session the Bishop made his annual address; and pledges for diocesan Missions made for the coming year exceeded in amount any previous year.

THE BISHOP'S ADDRESS.

Among other things, the Bishop recommended that the loose offerings of every Sunday be devoted to some purpose outside the parish. On the question of Marriage and Divorce, the Bishop looks forward to the reopening of the subject in the General Convention, and says: "My own opinion has not changed; that this one exception (the one stated and apparently approved by our Lord in St. Matthew's Gospel) ought in some way to be recognized, although it may be so defined and guarded as to prevent the possibility of collusion and fraud."

On the Change of Name of the Church, he said: "I really believe that quite three-fourths of the deputies to the General Convention would agree that the present title is inadequate and unsatisfactory; but I am also convinced that probably the same proportion will take the ground that no action is expedient or advisable at the present time. It will be a matter of education and growth of opinion. The convictions of those who are in favor of it will not be weakened but rather strengthened by the lapse of time, and their opponents will slowly but surely realize that the mere imputation of theological partisanship is not argument. Truth in the long run will conquer prejudice. And the people of this country are not going to permit the broadest word in our religion to be monopolized by people inside and outside our Church, who are nothing if not narrow."

He said on the matter of the Revised Version: "We cannot think that the Revised Bible of 1881 to 1885 will ever replace the King James translation in the public worship of the Church. It would be a grievous loss to literature without appreciably increasing our intelligent understanding of the Bible." He urged that a copy of the New Marginal Readings Bible be in every church of the Diocese, and be used. Some day perhaps the Church of England and our own American Church may unite in putting forth a revised translation. Until then, the Marginal Readings Bible will be of great value if fairly tried. "To throw it over at this time and authorize the use of the version of the English Revisers of 1881 would, it seems to me, be a decided retrogression."

The Bishop announced the appointment of the following Deans of Convocations: Knoxville, Rev. Samuel Ringgold; Nashville, Rev. E. A. Bazett-Jones; Memphis, Rev. Thomas D. Windiate.

WOMAN'S AUXILIARY.

On Tuesday, May 3d, the Woman's Auxiliary Branches in Tennessee convened in Christ Church, with a large attendance of officers and delegates. The Bishop opened with a celebration of the Holy Communion and the sermon was preached by the Rev. F. W. Goodman of St. Paul's Church, Chattanooga. The business meeting was opened by the President, Mrs. John Shortridge of Memphis. Reports made showed \$641.40 distributed to domestic mission work, and \$136.99 to foreign work in the form of missionary boxes, together with \$3,225 raised in cash for mission work in general, compared with \$178, the first amount raised by the Auxiliary in its first year. The meetings were addressed by the Rev. E. J. Batty, Archdeacon of Colored Work, Rev. R. W. Rhames, the general missionary of the Diocese, and others, and Mrs. John Shortridge, the president, and Mrs. W. H. Du Bose of Sewanee, the secretary, made addresses.

The Bishop announced the appointment of the following officers for the year: President, Mrs. John Shortridge; Secretary, Mrs. W. H. Du Bose of Sewanee; Vice-President, Mrs. Fitts of Franklin; Diocesan Treasurer, Mrs. Jounard of Nashville; Custodian of Mite Boxes and United Offering, Mrs. Richards of Nashville; Custodian of Diocesan Funds, Mrs. Charles Duntze of Memphis; Bishop's Purse, Mrs. Jacques of Memphis; Custodian of Specials, Mrs. Roach of St. Anne's Church, Nashville; President of Babies' Branches, Mrs. W. C. Robertson of Chattanooga; Secretary of Juniors, Miss Josephine Chapman of Chattanooga; Delegates to Woman's Auxiliary, Boston, Mrs. K. P. Gale, Mrs. E. D. Richards, Mrs. Charles Duntze, Mrs. W. H. Du Bose.

WASHINGTON DIOCESAN CONVENTION

The Capital, a "City Set Upon a Hill"

THE 9th annual Convention of the Diocese of Washington assembled at the Church of the Epiphany on Wednesday morning, May 4th. The Holy Communion was celebrated by the Rt. Rev. Lucien L. Kinsolving, D.D., Bishop of Southern Brazil, assisted by the Rev. Dr. McKim and the three Archdeacons of the Diocese. In place of a sermon, Bishop Satterlee delivered his annual address.

THE BISHOP'S ADDRESS.

He began by expressing his grateful appreciation of the kindness of the clergy and laity in wishing him to lay aside his work, and take rest, saying that while he had felt able to continue it and hoped now to go on for a month longer, he was none the less grateful for the sympathy of the Diocese. After a brief review of the past year's work, he spoke especially of the peculiar pose of the Diocese, and certain social dangers that threaten it at this time, saying in part:

"The Diocese of Washington occupies a unique position in the American Church, from the fact that it is a city set upon a hill. We are here to witness for Jesus Christ in the capital of the country, to stand as the representative of what the One Holy Catholic and Apostolic Church was in the primitive centuries, before the division between the East and West took place, and, at the same time, to be in full sympathy with the members of those various Protestant bodies whose ancestors for untold generations belonged to the Church of England in days gone by. This throws a great responsibility upon us, whether we will or not. . . .

"During the nineteenth century Washington was preserved from these dangers for a manifest reason. Unlike London, Paris, Berlin, or Rome, it was not a city to which the Government came, but one which the Government itself created. In the passing from the nineteenth to the twentieth century, our country suddenly assumed an international position, and the tone of Washington life is insensibly becoming less natural and more artificial. The beautiful simplicity of social aim and social life which characterized the Washington of the nineteenth century is now becoming stigmatized as 'homespun provincialism,' and social conditions are rapidly changing from what they were. New cosmopolitan influences are crowding out the principles and lowering the standard of the past.

"For various reasons which we have now no time to dwell upon, Washington is destined to become more and more attractive to persons of wealth and leisure. Whatever local obligations bind them through home ties and associations to the places from which they come, here they are as free as every American feels when visiting a city in Europe.

"Irresponsible wealth, with its false ideals, its diletantism, its glorification of pleasure and beauty, its luxurious style of living, its tendency to make amusement and social engagements the chief business of life, is always, as past experience shows, an influence which brings about moral degeneration, for such social conditions sap the foundations of real Christian manhood and womanhood and honeycomb the robustness of character."

The Bishop pointed out that it must rest with Washingtonians themselves to form the conservative power which will protect the best life of the capital of the nation, with its traditions; and also that here is a work in which we can meet our Christian brethren of other names, with no sacrifice of principle, or of ecclesiastical tradition. Referring to the observance of the Lord's Day, in this connection, he spoke at length as to its preservation, saying in part:

"It is one of those bonds of union which draw together the Greek Church, the Roman Church, the Anglican communion, the Asiatic denominations of the East, and all the Protestant denominations of Europe and America. It is a custom imbedded in the literature, the poetry, the hymns of the Christian era; in the devotional life of all Christian peoples, and in the sacred historical memories of every Christian body, whatever it may be.

Last but not least, this custom is practically the only rallying point around which our Christian bodies of Washington may gather, as with one heart and one mind, in safeguarding the Christian life and the traditions of the city of Washington against the encroachments which are being made upon them.

"All that is now needed among us is some manner of united

[Continued on Page 55.]

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 WORK OF THE HOLY SPIRIT IN OUR HEARTS.

FOR WHITSUNDAY.

Catechism: Review. Text: Gal. iv. 6. Scripture:
St. John xiv. 15-31.

THE title of this lesson suggests a question: "What is the work of the Holy Spirit in our hearts?" The Church Catechism gives us the answer. In the summary of the Creed, I am there told that the Holy Ghost "sanctifieth me and all the people of God." *His work is to make us holy.* That is the best answer to the question, and it includes all His activities for us. Because He is *the Sanctifier*, we always speak of Him as the Holy Spirit or Holy "Ghost" (Anglo-Saxon for *Spirit*) or the Spirit of Holiness. The Father and the Son as God are holy as well as He. But His particular office is to give us that holiness without which no one can see God, but which we cannot have of ourselves; and so as He is the Source of all holiness in us, we name Him the Holy Spirit.

Before asking how this work of sanctification is being done by Him, we may notice also that His work here stated is narrower than that of the Father and the Son. The Father made "all the world," the Son redeemed "all mankind," but the Holy Spirit succeeds in making holy only "all the people of God." This same fact is more fully expressed in the Scripture lesson, where Jesus says that the world, *i.e.*, those who are not of the people of God, cannot receive the Spirit because they see Him not, neither know Him (v. 17). St. Jude asked the reason. Jesus' answer shows that it is not an arbitrary matter, but a necessary result of their refusal to love and to obey Him. If a man refuses to accept Jesus' revelation of spiritual things, he certainly could not see or hear the Holy Spirit, who works only as a Spirit. Jesus said, moreover, that if *a man, i.e.*, any man, will love Him and keep His words, he will receive the Spirit and cease to be of "the world." If all men would therefore love and obey the Lord Jesus as He wishes them to do, there would be no longer "the world," but "the people of God" would include all mankind (St. John xvii. 21). His work is limited by its nature; only those who will hear can receive His message.

His work is to make holy those who love and obey the Lord Jesus. This cannot, however, be done all at once, but is a gradual process covering the whole of our earthly lives. There are certain ways of His working of which we know, and there are certain definite beginnings in this process of sanctification which come from Him. For study of this lesson we may perhaps classify the sanctifying work of the Holy Spirit as—

- (1) Revelation and Illumination;
- (2) Regeneration;
- (3) Comforting or Confirming;
- (4) Ordination and Separation.

(1) *Revelation.* We are helped first of all by the revelation of God made to us through the Scriptures, which came to us "not at any time by the will of man, but holy men of old spake as they were moved by the Holy Ghost" (II. Peter i. 21). This general revelation was also made by the same Spirit to the Church, to which it was promised that He should bring all things to their remembrance and guide them into all truth (v. 26). We know that this promise was wonderfully fulfilled, and so the apostles and evangelists have left us a record of the important words and deeds of our Saviour, although in many cases it is certain that they did not understand them at the time. The Holy Spirit was also to *teach* them new things (v. 26), and this promise, too, we know was fulfilled as, with the help of the Holy Spirit, they decided vexed questions as they came up for solution (Acts xv. 28). But in addition to this more general work, the Holy Spirit gives to individual believers an illumination of the understanding by which they accept and believe the Good News of our Saviour's love. Jesus said that no man could come unto Him except the Father draw him (St. John vi. 44). This drawing is the work of the Holy Spirit in our hearts, by which we are prepared to accept the

truth as it comes to us. So it is said that "the Lord opened the heart of Lydia that she attended unto the things which were spoken" (Acts xvi. 14). So by His Spirit God prepares our hearts for the message. This is sometimes called the doctrine of "prevenient Grace."

(2) *Regeneration.* Surely one of the most important things the Holy Spirit does for us is in Baptism. "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (St. John iii. 5). "He saveth us by the washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5). This work fulfills Jesus' promise (v. 23) that if a man will love and obey Him, God will come and abide with him. In the case of infants it is the obedience of the parents that is rewarded.

(3) *Comforting or Confirming.* The old use of the word "comfort" meant to strengthen, and that is the meaning of "confirm" as well. The word translated "Comforter" means Advocate, and as Jesus is our Advocate or Pleader against Satan when he accuses us to the Father, so we have abiding with us in the Person of the Holy Spirit, this "*another Comforter*," who pleads with us, and defends us, and strengthens us in our struggle against the world and the flesh as well (I. John ii. 1). In the early Church, those who had been baptized also received the Holy Ghost by the laying on of the Apostles' hands (Acts viii. 18). We may be sure, therefore, that in the process of sanctification by the Holy Spirit, Baptism and Confirmation are two parts of the way by which we can do our part toward receiving it. Having done so, we may also depend upon His help to strengthen us in living as obedient children of God. The sons of God are "led by the Spirit of God" (Rom. viii. 14); He guides and rules and directs our hearts in the right way, if we will permit Him to do so.

St. Paul gives us a thought in this connection which should help us to keep our bodies holy. He assures us that, inasmuch as the Spirit of God dwelleth in us, we are the Temple of God (I. Cor. iii. 16, vi. 19). If we could always remember that we are God's temples, we ought to be able to resist any temptation to debase or defile our bodies either by impure thoughts or actions. He is the Spirit of Purity.

(4) *Ordination and Separation.* This work is not for all, but it may be well to point out that the same Spirit who gave to the first Apostles the power to perform the work of their ministry, gave them also the right and duty to ordain others who are thereby charged to "take heed unto themselves and to all the flock over which the Holy Ghost hath made them overseers" (Acts xx. 17, 28). But although all men do not receive ordination to the ministry, yet every one is called to be "separate" from the world of sin. Not only the ministry, but the laity as well, receive of the Holy Ghost *the power* by which they can work and bear witness to the Kingdom of our Lord and Saviour Jesus Christ. We know what that power was able to do for St. Peter, who had before denied his Master. It is still true that feeble means become powerful for the Master's work when sanctified by His Holy Spirit. Therein lies the hope of final success, for the presence of the Holy Spirit is not to cease. That He might make manifest to us the true nature of the Father, Jesus Christ took into union with His Divine Nature, a human nature which made His Revelation in that form, of necessity, a temporary one. But the Kingdom He left is to last forever, and the work of the Holy Spirit, in that Kingdom, is not limited by any temporal conditions, so that He will abide with it forever (v. 16).

THE AUTHOR of a charming little book entitled "Character Building," says, "I walked over a meadow, and the air was full of delicious fragrance. Yet I could see no flowers. There was tall grass waving on all sides, but the fragrance did not come from the grass. Then I parted the grass and looked beneath it, and there, close to the earth, hidden out of sight by the showy growths of the meadow, were multitudes of lowly little flowers. I had found the secret of the sweetness—it poured out from these humble, hiding flowers." Happy the man who has learned the lesson which God teaches in the obscure but fragrant and beautiful flowers. Not the towering oaks, not the tall grass, but the tiny flowers which nestle at the roots of the oak and the grass fill the air with sweetest perfume to cheer the sense and comfort the heart of man. Not the men of great wealth, high position, remarkable gifts, and shining talents, but the afflicted, the poor, the weak, the obscure men and women send forth most of the beauty and fragrance of righteousness and love to bless the world.

THE PRESENCE of God calms the soul.—*Fenelon.*

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.

AS TO THE ATHANASIAN CREED.

To the Editor of *The Living Church*:

IN THE issue of THE LIVING CHURCH for March 12th, 1904, the Athanasian Creed is shown in its old form, and beside it, the revised form, suggested by the Bishops of Durham, Ripon, and Chester, etc.

Very possibly some note has been made on the subject I wanted to speak about, but am not aware of any.

The old form says: "And in this Trinity, none is afore, or after other: none is greater or less than another."

The revised form says: "And in this Trinity *nothing is afore or after: Nothing is greater or less.*"

Why is the wording changed here? The good Doctors of Divinity have taken away the sense which applies to the Divine subsistence and put in words which send the thought to *created things*.

The old form keeps the thought on the Divine being—where it has been in all the preceding verses and so is for the next two.

Dr. Percival has quoted (?) from some source (*Digest of Theology*) the following statement: "While then in the Holy Trinity *no one* of the Divine Persons is *before* or *after* the other *two*, either in dignity, wisdom, eternity, or otherwise," etc.

So would the sense be that the Athanasian Creed puts forth, that *no one* person of this Divine Trinity is before, in existence, power, majesty, glory, or eternity, or after, in the same sense, any other of the Persons of the Trinity. That *no one* Person is greater or less than another Person. "But that the whole three Persons are co-eternal together and co-equal."

The word *none* does not apply in this instance to created things as the revision would imply, but to the Person spoken of in the Trinity; so that the expression would read *no one*, not *no thing*.

Perhaps some one more versed in the subject of Creeds and words can enlighten me on the subject of the revision as it stands in this verse; but from the natural meaning of the words in the place which they occupy, the sense would seem to be *no one*, not *no thing*.

F. A. SAYLOR,
East Tawas, May 7, 1904. Rector Christ Church.

METHODIST ORDERS.

To the Editor of *The Living Church*:

REFERRING to your answer to Correspondent J. H. C., in your issue of April 23d, you say: "The first of the Methodist Bishops were 'ordained' by the Rev. John Wesley, a priest of the Church of England, in order to supply an episcopate to America . . . and as Wesley had no episcopal authority, he could give none to these new 'Bishops,' and they in turn could transmit none to their successors."

Kindly permit me to say that I think no one knew better than Mr. Wesley that he had no "episcopal authority," and that it is incorrect to say that the first Methodist Bishop was ordained by him. We have direct evidence of this in a letter which he wrote to Mr. Asbury, under date of September 20th, 1788, from London (see *Moore's Life of Wesley*, Vol. II., p. 285), in which he says: "There is indeed a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all the Methodists. You are the older brother of the American Methodists; I am, under God, the father of the whole family; therefore, I naturally care for you all, in a manner no other person can do. Therefore, I, in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not that I not only permit him to collect, but support him in so doing.

"But in one point, my dear brother, I am a little afraid both the Doctor and you differ from me: I study to be little—you study to be great; I creep, you strut along; I found a school, you a college—nay, and call it after your own names! O be-

ware! do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this, your greatness, has given me great concern: How can you, how dare you suffer yourself to be called a Bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they never shall, by my consent, call me a Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but the Methodists know their calling better. Thus, my dear Franky, I have told you all that is in my heart; and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother, John Wesley."

The same letter may be found quoted by the late Bishop Wilmer of Alabama, in his pamphlet, *The House of God*. Mr. Wesley knew too much about the Laws and Usages of the established Church of England, to be guilty of such folly as is attributed to him. It is true, that in response to a request from the Methodist Societies in America, for ordained pastors, Mr. Wesley, preferring the Episcopal form of Church Government, set apart by prayer and the imposition of hands, Dr. Thomas Coke, Doctor of Civil Law, and a presbyter of the Church of England, to be "Superintendent," "to preside over the flock of Christ" in America, and with him, Rev. Francis Asbury as assistant; and it is recorded in the Methodist Episcopal Discipline, that sixty preachers met Dr. Coke and his companions at a conference, December 24th, 1784, when Mr. Asbury was elected to the episcopal office, conjointly with Dr. Coke, "by whom, with the assistance of several presbyters, he was duly consecrated a Bishop."

I am, dear sir, yours sincerely,

Davis, W. Va., April 30, 1904. J. LOGAN FISH, Rector.

[It is with pleasure that we give place to this fuller and quite accurate statement from our correspondent. Our own answer to our former correspondent had been intended only to show that Methodist "orders" could not be traced further back than to Mr. Wesley, without intending to imply that he *intentionally* usurped the prerogatives of the episcopate.—EDITOR L. C.]

DISREGARD OF THE LAW OF CHRISTIAN MARRIAGE.

To the Editor of *The Living Church*:

SUCH extraordinary statements concerning this subject were made with great assurance by a correspondent in THE LIVING CHURCH for April 30th, that I feel impelled to warn unlearned readers that some, at any rate, of the positions taken are really without warrant in either Anglican or Catholic authorities. Exaggerated and extravagant statements can only injure the cause which your correspondent would uphold, and for which your readers generally would contend.

Your correspondent boldly and baldly declares that the marriage of an unbaptized man with a Christian woman is absolutely null: "they 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." Grievous as we may consider the sin of the instructed Churchwoman in linking her life with one who "has no intention of being baptized" (I quote the description of the supposed case), and strenuous as may be our contention that the Church's order for the Solemnization of Matrimony is altogether out of place in such a case; to declare that the marriage is "invalid" is (I can use no other word) preposterous.

We may hold with Watkins "that no marriage can be recognized as *Christian* marriage in which at the time of first entering upon the marriage state one of the parties was baptized, and the other unbaptized: unless indeed and until the unbaptized partner receive baptism" (*Holy Matrimony*, p. 78); but then, with Mortimer, "we may conclude that while such marriages—even with dispensations, cannot be sacramental, yet they are not invalid, though unlawful; and the principle of the canon of the Council of Arles would guide one to the admission of the baptized party to Communion after penance" (*Catholic Faith and Practice*, Part II., p. 40).

It will be needless to refer to the authorities quoted at length by these writers and summed up in the above sentences.

Burlington, Vt., May 6, 1904. ARTHUR C. A. HALL,
Bishop of Vermont.

To the Editor of *The Living Church*:

IREAD with much interest Mr. Higgins' article under the above caption which appeared in your issue of April 30th. I would like to ask him, as to his case of "Couple Number

Three," where he finds authority for holding that it is unlawful to use the marriage service in a case where one of the parties is unbaptized? Doubtless the marriage service is intended for baptized persons, but where is the law, canon, or rubric which forbids its use when one of the parties is unbaptized?

There is such a rubric in the Burial office, and its absence in the Marriage service is strong evidence against such restriction.

And surely Mr. Higgins goes altogether too far when he says that "a marriage between an unbaptized man and a baptized woman is *invalid*," and that in such a case, where the marriage service is used, "the parties walk out of church in exactly the same status in which they entered it—a single man and a single woman."

These statements require Mr. Higgins to hold that an unbaptized person cannot make a valid contract; that he is not bound by his promise because he is unbaptized; which is certainly absurd.

ROWLAND EVANS.

Haverford, Pa., May 6, 1904.

"SWEETNESS AND LIGHT" LONG AFTER THE PERSONAL TAPER IS EXTINGUISHED.

To the Editor of *The Living Church*:

IT WILL be interesting to Churchmen to know that through wills and bequests since the beginning of the year, The General Clergy Relief Fund has actually received or had notice of about \$50,000.

From the estate of the late Mrs. Edward S. Willing, Philadelphia, there was paid April 16th, \$20,000. The fund has also received a bequest from the late Miss Walker, who left a large sum for building a Cathedral in Boston.

The General Fund needs an income of \$200,000 per year and for that purpose the endowment must be large. There are over 400 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society in providing pensions for the old veterans of the Church and their dependents.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause and many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women, love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names, for the purposes of The General Clergy Relief Fund in its large and necessary work, and so establish a source of "sweetness and light" which will burn long after the personal taper is extinguished.

ALFRED J. P. McCLURE,

The Church House, Assistant Treasurer.
Twelfth and Walnut Streets, Philadelphia, Pa.

A WIDELY travelled gentleman, whose opinions, gathered around the world, find frequent utterance in print, has lately been telling the law students at Boston University what he thinks of American consuls and missionaries. As to consuls, he is reported as saying that many of them are unfit and incapable; and as to missionaries, that they "don't dare to say anything about the consuls, for they are more or less in the same boat," and "do more harm than good." The opinions of men of much higher distinction and better opportunities for sound judgment are worth recording on the missionary question. Chulalongkorn, King of Siam, has said publicly: "American missionaries have done more to advance the welfare of my country and people than any other foreign influence." Marquis Ito, Prime Minister of Japan, has stated that "Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world." Sir Augustus Rivers-Thompson, Lieutenant-Governor of Bengal, says: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the saviors of the empire." Sir Philip Currie, British Ambassador to Turkey, affirmed in 1896, the year of massacre: "The one bright spot in the darkness that has covered Asiatic Turkey has been the heroism and common sense of the American missionaries." Prince Malcom Khan, Persian Minister, said: "I have always considered the presence of your missionaries in Persia a providential blessing." Such testimonies are abundant from men of the highest standing, of our own as well as of other nations.—*The Outlook*.

WASHINGTON DIOCESAN CONVENTION.

[Continued from Page 52.]

action for the defence of the Lord's Day. And this need, my brethren, is so important, that I commend the subject to you for thought and prayer."

JOINT ACTION WITH OTHER CHRISTIANS.

This portion of the Bishop's address was afterwards referred to a special committee, which, on the second day, made a report, asking for the appointment of a special committee to cooperate with other Christian bodies in the defence of the Lord's Day. The Rev. Dr. McKim also offered a resolution, which was agreed to, that this committee should act in the effort to establish a uniform rule in regard to the re-marriage of divorced persons.

The Rev. Arthur S. Johns was re-elected Secretary, and the Rev. Messrs. E. M. Thompson and Allan Griffith were appointed his assistants.

The Rev. Dr. Devries, from the committee on the State of the Church, read a special report, which was of much interest, on a subject referred to it last year. Beginning with the year 1840 the percentage of communicants of the Church to the population in the territory now comprising the Diocese of Washington was shown in each decade, and the encouraging fact appeared that the percentage had continually increased; and also that the ratio of increase in communicants was much higher than in the population.

In the evening, the Convention sat as the Board of Missions. After Evening Prayer, Archdeacon Williams took the chair, the Bishop being under his doctor's orders to remain at home. The report of the Missions committee was read by the secretary, the Rev. Charles E. Buck, and the resolution appended, appropriating \$6,500 for diocesan Missions, passed. Of this sum, one-tenth is to be used for colored work. Addresses, interspersed with missionary hymns, were made by the Rev. Messrs. Graham and Wingate, telling of the work in the country districts, and the Rev. F. I. A. Bennett, in charge of Calvary chapel, one of the new and energetic missions for colored people. Archdeacon Williams read a letter from the Bishop, offering to give \$150 for the colored work, much in need of funds, provided \$300 was pledged during the evening. In a very short time the amount was made up.

On the second day (Thursday), the principal discussion was on the manner of apportioning the amount to be raised for Missions. Some dissatisfaction was expressed with the present method, and others suggested, but it was decided that the present plan should have a fair trial before changing. An alteration in the missionary canon was proposed, making it the duty of every rector to try to induce each communicant of his parish to contribute at least one dollar yearly. This provoked considerable discussion, and was finally adopted in a modified form, rather as a suggestion.

The elections resulted as follows:

Standing Committee.—Rev. Drs. R. H. McKim, R. P. Williams, and Alfred Harding, Rev. Thos. Packard; Messrs. Charles H. Stanley, Melville Church, J. Holdsworth Gordon.

Deputies to General Convention.—Clerical: Rev. Drs. Williams, McKim, and Harding, Rev. Arthur S. Johns; alternates: Rev. Messrs. Roland C. Smith, Chas. E. Buck, J. H. Blake, and Thos. A. Johnstone. Lay: Chief Justice Fuller, Messrs. C. H. Stanley, A. H. Brown, Seymour Tulloch; alternates: W. H. Singleton, D. C. Gordon, W. Taylor, Melville Church.

Mr. Charles H. Stanley was appointed Chancellor of the Diocese.

The committee on the State of the Church reported 17,980 communicants in the Diocese.

A bequest from the late Rev. Dr. and Mrs. Crummell, of three lots with small houses upon them, was accepted, the object being to found a home for aged women of African descent.

A BEAUTIFUL woman lay on her death-bed. "Read me something new," she said, impatiently, to friends who were trying to divert her with interesting books. While her sister went out to search for "something new," the nurse took out her pocket Bible and began to read the Sermon on the Mount. The sick woman paid close attention to the end. "Beautiful!" she said. "That will create a sensation. Who wrote it?"

"Why," replied the astonished nurse, "that is the Sermon on the Mount—in the Bible, you know."

"The Bible! Anything so good and beautiful as that in the Bible?"

"Surely; what else but good did you think could be in it?"

"Oh, I don't know. I have never looked into a Bible in my life. My father wouldn't have one in the house."

"But you have certainly heard the Bible read in church?"

"I have never been to church. Sunday was always our holiday. We got into that way in Paris. We went to all the places of amusement, but never to church. I have never thought much about the Bible. I never supposed it contained such beautiful things. I wish I had known it before!"

She begged the nurse to read again the prayer in the Sermon on the Mount, that was so new to her—"Our Father Which art in Heaven." She passed away, saying until her last breath: "I wish I had known it before!"—*Selected*.

Literary

Poetry.

The Fire-Bringer. By William Vaughn Moody. Boston and New York: Houghton, Mifflin & Co.

The author of this poem, which, as he himself states, is the first member of a trilogy on the Promethean theme, differs from other interpreters of the mythological legend relating to the flood and the later re-peopling of the world. He makes Deukalion, who according to classical authority in these legends is the son of Prometheus, a man with head hoary with majesty of years and rule. While Prometheus is a young and ardent man,—could he not “catch the hurled thunder-bolt and forge from it a reaper hook”? The scene of the poem is laid after Deukalion and Pyrrha, by the advice of Zeus, have made out of stones and clods companions for their misery, but reference is continually made to these creatures of stone and earth, with their “unmoulded attitudes” and their “stony, staring eyes,” and the description of the effect they have upon Deukalion, Pyrrha, and Prometheus in them, as they “continually come up the shadowy slope filling the earth with formless utterance,” is one of the strongest parts of the poem. The theme of the poem is the absence of fire, which leaves the earth a “black and desolate orb,” and the success which follows Prometheus’ second attempt to wrest the life-giving element from the powers of heaven. The poem is full of impassioned utterances from the beginning, when Deukalion answers Pyrrha’s appeal for understanding of their present horrible condition, to the end, when, all expectantly waiting Prometheus’ approach with the flaming torch that is to “light the hearth-stone of the world,” Pyrrha cries, “The dark gathers and flees, and the wide roof of night leans in as it would break; the mountainous gloom unmoons, and streameth on us like a sea!

O Earth, lift up thy gates!
It is the stars! It is the stars!
It is the ancient stars!
It is the young and everlasting stars.”

The third and last act of the poem describes the death of Deukalion, the separation of Prometheus and Pandora, and the battle of Prometheus with the powers above, when by inference he succumbs, and is punished for his rashness in wresting the Divine fire from heaven.

The Radiant Road. By Ethelwyn Wetherald. Price, \$1.25.
Friends Hither and Yon. By L. F. S. Barnard. Price, \$1.00.
Poems. By Pauline Frances Camp. Price, \$1.00.
Vital Thoughts and Other Poems. By John Chick Murray. Price, \$1.00.

These are all issued from The Gorham Press, Boston.

The Radiant Road is the initial poem of the first of these booklets and as one may readily imagine, it refers to life with its varied experiences. The whole gamut of life is touched in its every tone, and one finds joy hand in hand with bereavement and sorrow robbed of its sadness by touches of mirth.

Friends Hither and Yon contains only a few poems nearly all on the subject of friendship. There is a tone of sadness whose notes are too often heard while the joy of friendship and the promise of its eternal bond is only lightly touched upon. Still there are some helpful strains in the songs the writer sings.

Poems well befits the little book that bears this title. They cannot be classified, for they deal with a large variety of subjects. We wish space permitted us to give some of these gems in our review. We can only say, Read the book and you will find something there for all your best moods.

In *Vital Thoughts* the writer appears ambitious enough to vie with Whittier in his descriptive poems and Burns in his Cottar’s Saturday Night, as well as to furnish a picture of the whole of life in its family relationships and its daily occupations and pleasures. The task is a tremendous one and our author has made a brave attempt to master it. He gives expression to some new and suggestive thoughts and many readers will enjoy the swing of the rhythm of the poem. If we might suggest an idea, it would be to attempt a less stupendous work and concentrate on shorter poems.

Ballads of Valor and Victory. Being Stories in Song from the Annals of America. By Clinton Scollard and Wallace Rice. Fleming H. Revell Company.

The popular fling at the minor poet seems to us somewhat gratuitous and cheap. The lesser poet has his real worth and practical value; assuredly so, if he strikes a healthy note of hope and good will. We feel grateful to Messrs. Scollard and Rice for having raised the note even of minor heroic song. They have chosen what is, perhaps, the most difficult of all poetic forms. The real ballad has dramatic intensity, epic stateliness, and the expressional felicity and gliding flow of the perfect lyric. A single great ballad has been the life-product of more than one notable poet.

The great ballad has ever found its way straight to the lips and heart of the common people.

This collection will be found most serviceable and helpful by all who have to arrange for and to direct patriotic entertainments and public celebrations.

Miscellaneous.

Fifteen Years Among the Top Knots or Life in Korea. By L. H. Underwood, M.D. New York: American Tract Society. Price, \$1.50.

“Ah! here comes the inevitable book on Korea!”—but then, what is the use of having a big war, if we cannot learn a few lessons in geography? These pages bristle with facts and are profusely adorned with photographs, making very real what was, until recently, an almost unknown corner of the mission field. Patient, plodding routine at headquarters, aggressive itineration in the districts, preaching, physicking, education, marrying, and honey-mooning are one and all impartially treated. Of course, the authoress’ main object is to solicit an interest in behalf of her beloved *Top Knots*; but by way of treating her readers to a side show, she takes them behind the scenes of Korea’s political drama and points out those fateful “backstairs” intrigues which were at work when the Queen of Korea was murdered, as well as during the war between China and Japan. It seems that the American people occupy an exceptionally strong position in The Land of the Morning Calm; because the action of their government has been consistently firm and unselfish.

The Vanguard; A Tale of Korea. By James S. Gale, author of *Korean Sketches.* Chicago: Fleming H. Revell Co.

Mr. Gale has coated his wholesome and instructive pill with the beguiling sugar of fiction—no doubt for the good of his readers. His breezy narrative begins with a shipwreck; it ends with a wedding. One of the characters is a dragon; another is a Gallio-like Globe Trotter who finally becomes an out-and-out advocate of Missions. War, cholera, riotous mobs keep the interest from flagging, and the whole book is crammed full of characteristic Korean episodes. So the reader will be without excuse, if he fails to get interested in, at least, one portion of that world-wide missionary movement which forms so marked a feature of our own times, but concerning which all, except a select inner circle of enthusiasts, are strangely ignorant. Nothing like this great movement has appeared since the days of St. Paul—if even then. We were taught by our pastors and masters that “a poor story needs to have a moral hitched on to its tail; but a good story is itself a moral.” Reading between the lines of Mr. Gale’s *Vanguard*, even a child may discover the moral, because it is stamped invisibly, but plainly, on every page.

Brevities. By Lisle De Vaux Matthewman. Pictured by Clare Victor Dwiggin. Philadelphia: H. T. Coates & Co.

This is a companion volume to *Crankisms*, and is quite as bright and witty. The aphorisms are strong and pointed, and the pictures are graceful and full of artistic merit. It is sometimes hard to see the relation between the text and the illustration; but that may be the fault of the reader.

Life and Death—and Other Stories and Legends. By Henryk Sienkiewicz. Boston: Little, Brown & Co.

This little book contains five little sketches by the author of *Quo Vadis*. They are very quaint and are well worth preservation.

By the Good Sainte Anne. A Story of Modern Québec. By Anna Chapin Ray. Boston: Little, Brown & Co.

A very charming love story of an American girl who had a French-Canadian lover and a typical English one. The scene is laid in Beaupré and Québec, and the story is delightful in every way.

High Noon. By Alice Brown. New York: Houghton, Mifflin & Co. Price, \$1.50.

Another volume of short stories by the author of *Tiverton Tales* and *Meadow Grass*. The stories are of unequal merit. Some of them are painfully pathological, and some are introspective to a tiresome degree; but others are delightfully written. “A Runaway Match” is perhaps the most agreeable of all. “Here and There” is also quaint and unusual.

Robert Cavalier. The Romance of Sieur de La Salle and His Discovery of the Mississippi River. By William Dana Orcutt. Chicago: A. C. McClurg & Co.

A very handsome volume indeed, containing a romance on the familiar subject of La Salle’s discoveries in the new world. There are some mistakes in detail, notably the dressing of Jesuits in the habit of the Dominicans in the second illustration. It is also a mistake to talk about the *vows* of Novices.

Siege Days. Personal Experiences of American Women and Children during the Pekin Siege. By Mrs. A. H. Mateer. Chicago: Fleming H. Revell Co.

Mrs. Mateer has collected into this volume the account of the experiences of most of the Protestant missionaries in Pekin during the Boxer troubles in 1900. Portraits of the various women and children are also provided. Being composed of matter written on the spot, it is particularly vivid, and realistic.

THE CENTURIONS OF THE NEW TESTAMENT.

BY J. H. TUPPER.

THE ideals of nations are the negatives from which their respective histories are developed. Rome's concepts of justice, discipline, duty, obedience were the bases on which her strong polity was founded. These abstract qualities were made concrete in her citizens, being the very elements of her statehood, when in those early days, in the simplicity of the republic, "to be a Roman was greater than to be a king."

In brief review, let us glance at the sketches of a few of that type of the military class, the centurions, presented by the writers of the New Testament.

We assume that the sacred historians were not partial biographers, inasmuch as they were writing of their conquerors: the Roman general, Pompey, having decided the rival claims of Hyrcanus and Aristobulus—the York and Lancaster of Judaea—by imperial possession.

St. Matthew tells us that when Jesus was entered into Capernaum—Capernaum was Christ's own city—a centurion came to Him, beseeching mercy in behalf of his servant, who was grievously tormented. "I will come and heal him," is Jesus' instant answer to the centurion's prayer. The ready spontaneity of Christ's acquiescence is characteristic of His early miracles, of what has been poetically called the "Galilean Spring," ere His great heart had been saddened by the opposition of men. The master of the paralytic was accustomed to see his own orders promptly executed, without demur or question. In this obedience we find adequate explanation of why Rome's legions were invincible, and her eagles shadowing the known world. The centurion did not for a moment doubt Christ's power over the forces of nature would be as readily acknowledged and obeyed as his own commands to his subordinate soldiers. Deeming himself unworthy of Jesus' entering his home, he urges if the Prophet of Galilee would only speak the word, the poor victim of paralysis would be renewed in life and vigor. Our Lord marvelled at his exceptional faith. It went beyond the trust of His own Israel. The centurion's confidence was rewarded. Christ's "As thou hast believed, so be it done unto thee" healed the servant the self-same hour.

It is of deep practical interest to us to note that the paralytic was restored on the faith of another. Likewise the demon-possessed daughter of the Syrophenician woman was made whole on the faith of the suppliant mother. So interlinked is one life with its fellow, that we share blessings, advantages, and, alas! sorrows and misfortunes not of our own making.

The poor paralytic was most fortunate in being in the service of a man whose character was adorned by so many virtues. In the centurion we see a deep sense of responsibility, a conscious weight of obligation in the relation existing between master and servant. He manifested active sympathy for his dependent's affliction, promptness and energy in seeking relief from the Good Physician, profound humility in deprecating his own unworthiness to be the host of so great a Guest as Jesus, and—brightest gem in this fair circlet of excellencies—his beautiful confidence in the efficacy of the Prophet's command. A less earnest belief might have argued: What effect can a few pulsations of articulated air have upon tendons and muscles paralyzed with incipient death? Authority and obedience were the constant experience of the centurion's daily life. As an officer he enforced the obedience which as a subordinate he had practised. Christ's authority could command the departure of disease and the return of health—the "Go and he goeth, the Come and he cometh" of his own Roman discipline. The centurion's reassuring his daily routine into expectancy aroused the wonder of the kind Citizen of Capernaum. St. Luke furnishes us with the additional information that the elders of the Jews said to Jesus that the centurion was worthy: "For he loveth our nation, and he hath built us a synagogue."

Unhesitatingly did the centurion, witnessing the Crucifixion, avow Christ's divinity. He saw the powers of nature in sympathy with her God; for three hours did supernatural darkness curtain Mount Calvary, the sun veiling his face in clouds of gloom; the quaking earth and rending rocks effectually solemnized those who had the execution of the Roman governor's unwilling edict. When the ultimate agony had been endured, Jesus cried with a loud voice—mark you the Lord of Life gave up His own life with the voice of a conqueror; His voice did not evidence strength ebbed away, nay, He offered His life for

an oblation. "Now when the centurion and they that were with him saw the earthquake, and those things that were done, they feared greatly, saying, Truly This was the Son of God." To Roman thought there was no repugnance to the belief in deity dwelling among men. The obdurate Jews—no portents convinced in unspiritual frames of mind—after the culminating testimonies of that fearful scene, could yet go to Pilate and ask for a guard over that rock-hewn Judæan tomb that held the sacred form of the dead Christ, lest His disciples steal Him away, and could dare the sacrilege of speaking of Him as "that deceiver."

All honor to the Roman officer who could believe that the testimony of heaven and earth and the strength of the Victim—for St. Mark tells us: "And Jesus cried with a loud voice and gave up the ghost. . . . And when the centurion, which stood over against Him, saw that He so cried out and gave up the ghost, he said, Truly this man was the Son of God"—could find only this fitting explanation.

The portrait of Cornelius, a centurion of the Italian band, is one ideally perfect. So nearly had he lived to God in constant prayer and almsgiving, that an angel was sent to assure him of the divine approval; to tell him where the apostle St. Peter was, with the counsel to send for him, and to be guided by his instructions in his further course of Christian duty; for Christianity for the spiritual, as law for the civic life, provides a rule of action. Cornelius, on the departure of the angelic visitor, at once dispatches two of his household servants and "a devout soldier of them that waited on him continually" in quest of his spiritual adviser. He assembled his kinsmen and near friends to share the sacred teaching of St. Peter. One of the miracles of the Crucifixion was the rending of the veil of the temple, symbolizing that the Church of Christ was open alike to Gentile and Jewish worshippers.

An interesting example of a centurion's respect for Roman privileges is given in an early chapter of St. Paul's career, when going up to Jerusalem, he was seized by the Jews in one of those religious outbursts all too sadly familiar to history; for example, the murder of Hypatia in the paroxysms of fanatical ferocity. The chief captain of the band rescues him from unmerciful barbarity. The rioters leaving off beating him when the military comes up, he is conveyed to the castle for safety. Being allowed to address them from the castle stair, St. Paul tells the multitude his past history and present purposes. At mention of God's appointment of him to minister to the Gentiles, fuel is added to the flames. Throwing dust into the air, casting off their clothes, they go into a frenzy of indignation: "Away with such a fellow from the earth: for it is not fit that he should live." The chief captain would have examined St. Paul by scourging; when St. Paul, a free-born citizen of the empire, knowing the illegality of such action, inquires if it is lawful to scourge an uncondemned Roman. The centurion, alert to the peril of such infraction of liberty, warns the chief captain: "Take heed what thou doest, for this man is a Roman."

At St. Paul's request, a centurion conducted his nephew to the chief captain to reveal a conspiracy against the apostle's life; which was defeated by the chief captain sending him with a detachment of soldiers under two centurions at night to Caesarea.

When St. Paul appealed to Cæsar from the possible injustice of Festus, who, to please the Jews, inquired if the apostle would go to Jerusalem to be judged instead of to Caesarea, he was sent into Italy by sea. When St. Paul and other prisoners were delivered into the care of Julius, a centurion of Augustus' band, he is spoken of, as courteously entreating St. Paul. When the ship touched at a seaport, the centurion "gave him liberty to go unto his friends to refresh himself." After a stormy season of two weeks, most graphically recounted, as the lessening fathoms told of nearing the fatal shore, the ship was hopelessly wrecked, the bow ran aground, and the stern was beaten by the violence of the waves. The soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurion, willing to save St. Paul, kept them from their purpose, and commanded that "they which could swim should cast themselves first into the sea and get to land." The centurion's appreciation of the worth of St. Paul is a strong testimony to his own. He began with consideration of St. Paul's feelings and concluded with consideration for his life.

ASCENSION EUCHARISTIC HYMN.

Hail, Spotless Lamb! who once for all wast slain,
Whose Passion day by day we plead again,
Ascended far above the starry sphere,
Yet present on unnumbered altars here.

Hail, Spotless Lamb! who livest evermore,
Whom, throned on high, the angel hosts adore;
In lowly homage at Thy Feet we bow,
With them to offer up our praises now.

Thou didst for us o'er death and hell prevail:
Strong in Thy might the weakest shall not fail;
O help us, in Thine armour clad, to win
Each battle in the life-long strife with sin.

So, when our warfare shall forever end,
And Thou the sacramental veil shalt rend,
With Thy true soldiers may we have our part,
And in Thy Kingdom see Thee as Thou art.
MARY ANN THOMSON.

IN THE UPPER ROOM.

EXPECTATION SUNDAY.

BY MISS L. L. ROBINSON.

A DAY of noisy traffic without—the first day of the week, in ever noisy, restless Jerusalem; but in a room apart, and the possible intrusion of menacing adversaries, was gathered, as sheep without a shepherd, the little band of “orphaned” ones, in quest of comfort, and in expectant yearning.

It was the third day since from the grassy slopes of Olivet, that broken circle, the “Eleven,” had returned with hearts bereaved and desolate; for, from that green summit where they had so often lingered with the Master, they had seen Him go from them; had beheld, in wondering fear, that silvery cloud swiftly descending from the luminous courts of heaven; with throbbing hearts had watched it hover, for a moment, above Him, then, slowly enfolding, enveloping Him in its misty radiance, it had borne Him upward, while with outstretched hands, He blessed them, as they stood—and thus was parted from them.

The very air seemed athrill with wonder, as that chariot of cloud soared upward; and to the ears strained to catch if but some lingering accent from the voice beloved, lo, echoes from the dim and vanished Past resounded:

“He hath gone up on High; He hath led captivity captive!”

Then, as though wafted downward, from the vaulted courts above—

“Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in!”

But even while the glad shout of welcome thus rang afar, nearer voices recalled their dazed senses to earth:

“Ye men of Galilee, why stand ye thus gazing into heaven? This same Jesus which is taken up from you, shall so come in like manner as ye have seen Him go.”

Silently they looked upon the white-robed messengers thus awakening them; but by the words recalled to memories of the Master's own commands, sadly, but obediently, had they returned to Jerusalem, there to await His promised gift.

Within the Upper Room, sacred as no other spot, with the lingering radiance of His Presence, and the thronging memories of that night wherein He was betrayed, when His yearning heart had laid bare the measureless depths of love, here were they assembled, more than an hundred faithful hearts, partly to worship Him they mourned, partly in longing expectation.

Truly they were as sheep without a Shepherd; but had He not, in this same room, said tenderly:

“Let not your heart be troubled . . . I will not leave you orphans; . . . It is expedient that I go away, for if I go not away the Comforter will not come unto you; . . . but if I depart, I will send Him unto you?”

This His parting promise. Therefore they waited; and as they waited, spoke with burning, yearning memories of Him, one to another.

Somewhat apart sat the Eleven; and close beside him whom Jesus loved, henceforth her loved protector, the Blessed Mother sat, she whose sword-pierced soul looked forth from eyes now the abode of eternal peace; near her, fair Mary Magdalene, and that other Mary, partakers alike with her in the anguish of the Cross and the vision of the dawn; beside them gentle Mary of Bethany, and Martha, her sister.

And there, with thoughtful mien, and retrospective gaze which never more could circumscribe itself to earthly bounds,

pale Lazarus sat; silent, while drawn to him, as by some bond instinctive, a grave youth lingered.

“Much have I wished to know and speak with thee, Lazarus,” he said, with gentle hesitance; “’twould seem, by that experience strange which we may claim, that we are set apart from men in common, and bound for evermore by ties peculiar to Him we follow. Know you not, perhaps, that I am he who, from the gates of Nain, was carried forth to burial, my widowed mother weeping by my bier, as only mothers weep who mourn their only stay and solace. He whom now we know and worship as the Son of God, met, and stayed the sorrowing procession; bade them who bare me halt—so I am told—and then—’c’en now I seem to hear the wondrous Voice which reached my spirit as it wandered in the world of shadows—feel yet the touch upon my pulseless hand, sending its thrill throughout my being, when lo, mine eyes unsealed, met His fixed gaze, and life and strength renewed coursed through my heart and brain! Thou, too, hast known it all, only more wondrously. And see, there stands the little maid, loved daughter of Jairus, the rejoicing parents by her side; the wonder and sweet surprise with which she came from the spirit land where she, too, had wandered, seems yet to linger in her dove-like eyes. Full clear it is that her heart is His forever!”

“There be many here of whom that may be said,” spoke earnestly a strong voice near them; and, turning, their gaze met that of a man in the glad prime of life:

“I am he who by Bethesda's healing pool full many a year lay helpless; and doubtless, there had I yet lain, hopeless, and helpless, had not He of whom you speak drawn near, one weary Sabbath day—paused on His way, looked compassionately upon me, and straightway bade me rise and walk!”

“And know you not His gift to me?” another spoke, in eager tones. “Likewise a Sabbath day it was, and by the dusty road I sat and begged; for helpless, too, was I, blind from my birth, I could but cry for alms. He paused beside me, and making clay of the roadside dust, anointed He my eyes, and with His voice of calm command, bade me go wash in Siloam's pool. Incredulous, yet obedient, I went; and as I washed, lo, on my opening vision flashed the fair world known only in vain and wistful dreams; and back, with shouts of joy, I flew. Great was the anger of the priests, His enemies. Perchance you may have learned how scouted, and questioned, they my tale, and how, at last, in wrath more fierce and vengeful, they drove me forth, an outcast, lone and friendless. Then drew He near to me again, in compassion tender, and opening my blind soul, ’c’en as He had mine eyes, revealed Himself to me—the Son of God!”

“I wonder not that your hearts throb with gratitude,” spoke one in low tones from beneath the veil enveloping her form: “But what think you must be my love and adoration! I, the sad slave of sin and shame, though yearning oft, and sore, for better things, dragged, shrinking, into His pure Presence, fell sobbing at His feet, while round me howled the accusing throng, demanding my cruel death by the stern law of Moses. Silent He stood, a Judge unheeding; then lifting but once His voice, in words my slow ears scarce comprehended, lo, one by one they fled—and we were left alone, He the all-sinless—I, all guilt and shame!”

“Hath no man condemned thee?” His pitying voice asked, low; “neither do I; go—and sin no more!”

“As a strong hand breaking the fetters long enthralling my repentant soul, that word uplifted, and upholds me still; and by His pardon washed, released, I serve and follow Him, forever!”

“Ah, well can I thy joy measure,” another spoke. “Lo, eighteen years had Satan bound me, forging such bonds of pain and woe, that I was bowed, and helpless, in no wise able to lift myself erect; thus dragged my weary life away, till, at His tender call, I came; and by His word, one touch of wondrous power, lo, the bonds were broken, upright I stood, released, restored! Can heart, or tongue express its praise for mercy such as that?”

“Full cause have I to echo thy glad words,” a low voice murmured near. “Trembling, abashed, my woman's need crying, within, for help, yet all too shrinking to cry aloud its plea, I whispered yearningly: ‘If I may but touch the hem of His garment, I shall be whole.’ And so, in truth, it was. Scarce had my trembling hand but touched His robe, amid the surging throng, than through my veins the healing virtue coursed, and new-born health resumed its sway!”

“But what think you must be my debt?” spoke yet another,

in fervent accents. "In dire distress I sought Him, and finding His disciples, only, besought them heal my boy—he, who from infancy, within the grasp of evil spirits, suffered such ills as agonized my heart. But, alas, helpless as I, these whom I sought; and turning away, sick at heart to bear him thus again to his despairing mother, lo, He whose power is infinite, came, and, at His brief command, 'Bring him to Me,' the evil spirit having done its worst, departed; and to his mother's heart I bore our boy, whole, and rejoicing! Commensurate only with our joy, our love and gratitude abounding!"

"Yet is it not ever so?" a thoughtful voice spoke slowly.

"My heart recalls a day full well when, one of ten sad lepers, doomed, despairing, beside a roadside lone, I stood; when, lo, He passed—and straightway paused—beheld our wretchedness—then spake, His word compelling in its tones, bidding us go, and, as the law decreed, shew ourselves unto the priests. Wondering, we went, and going, behold, were cleansed—passing, in very truth, from death to life! Yet know I not whither they wander, the nine who with me shared that gift unspeakable, but are not here, to join with us in praise."

"Why, were they here," another spoke, with fervor, "the hundredth part of them who have His mercy known, what building in all Jerusalem could contain the throng! I, once known as 'blind Bartimaeus,' groping long years in darkness, but now, by His blest touch restored, can but ponder oft how, throughout all Palestine, the heart of man can withstand His sway, this Prince divine, true Son of the house of David! See, there is he whose fast closed ear He opened, and loosed the silent tongue by that one word in loving pity sighed 'Ephphatha!' And there, the grateful Syro-Phoenician, whose dauntless faith won alike His commendation, and the blessing sought. There, the nobleman whose piteous cry went forth: 'Sir, come down, ere my child die!' and at His word, obedient, returned to find his child healed in that self-same hour. Behold he, and his whole household, now numbered with believers. So could I tell thee of countless others who, though unnumbered here, yet revere and praise His Name!"

Thus spake they, as they watched, and waited, looking for the coming of the promised One, the Presence from on High.

"How think you He will come?" they asked, "this Comforter whom He will send. Will He be like unto Him who hath gone from us, visible in Form and Presence?"

"Nay, that can not be," spoke he on whose filial bosom Mary, the blessed, leaned; "ever hath our Lord told of Him as THE SPIRIT, the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but we shall know Him, for we shall dwell in Him, and He in us."

Then in their midst rose Peter, he who seemed born to lead his brethren, despite the shadow on his brow of recent shame and sorrow; stood up among them, and with uplifted hand, commanded silence. A matter of much import demanded heed, while in council thus assembled; and in measured tones he spoke sad words concerning him who, erstwhile numbered with them who followed closest on the Master's steps, had by transgression fallen. It was the Master's will that the place thus made vacant in the Apostolic band should now be filled; this, therefore, the difficult duty which lay before them. But had He not said:

"Where two or three are gathered together in my Name, there am I in the midst of them."

He, then, was with them now. Let them, then, as in days gone by, seek His dear aid and counsel.

And choosing two who there among them sat, and long had followed in His steps, with childlike confidence they lifted up their hearts to Him:

"Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen"; then, with trust undoubting, gave they their lots. And the lot fell upon Matthias; and he was numbered with the eleven.

Thus accomplished, the work their Lord would have them do, the day of expectation closed, and the band of faithful hearts dispersed, to meet again on a day of glad fulfilment.

THE BEST of men appear sometimes to be strange compounds of contradictory qualities; and were the accidental oversight and folly of the wisest man—the failings and imperfections of a religious man—the hasty acts and passionate words of a meek man—were they to rise up in judgment against them, and an ill-natured judge be suffered to mark, in this manner, what has been done amiss; what character so unexceptionable as to be able to stand before him?—*Sterne.*

The Family Fireside

WHY CHILDREN DO NOT MIND.

WHY do children not mind? is a question I have heard asked quite a number of times. Let us give a little thought to the subject.

Poor children, how I pity them! Brought into this sinful world without any choice of their own, and now having to bear all the abuse we are minded to heap upon them!

My brother, my sister, you ask why *your* child does not mind. The blame rests upon you; yes, *you!*

When your child was a babe, he began to manifest very headstrong ways. Did you restrain him? No; the dear child was not well. You could not bear to cross him then; besides, he didn't know any better. At other times he was so cunning.

About six persons were seated in a room, talking, when in trotted baby. He surveyed the company, picked up a sofa pillow, marched up to one of the ladies, and began striking her in the face, whereupon they began to laugh, and the mother began telling how smart he was. The little fellow, finding himself applauded, redoubled his efforts. Dropping the pillow, he grabbed some blocks, and began throwing them. At this point he was coaxed out of the room.

A few months later baby was running out of doors, when one of the children began to scream, "O auntie, auntie! baby hit brother with a great big stone." And, sure enough, the great big stone proved to be a broken brick.

The mother says he throws stones all the time, and she cannot break him of it.

He grows a little older, cannot speak a word yet, but he very much wants something his mother does not wish him to have. She says, "No, no." And what does baby do? Why, he sets about to get it. He cries and cries until—well, let me tell you a true story; you can draw your own conclusions.

A two-year-old baby toddled into the parlor with a small pail. The mother exclaimed: "There, he has that pail; he knows I do not want him to play with it." Grandma tried to coax him to give the pail to her, but the baby took the pail and marched outdoors. In a few minutes the mother followed, took the pail away from baby, and hung it up. Then baby began to cry. With much interest I watched the battle between mother and child. Baby cried harder, screamed, danced, pulled the flowers up, stamped on them! His mother said, "His heart is broken." Taking the pail, she gave it to him. The cries ceased. Peace was restored. The mother lost. Baby won.

Here comes a little adopted boy, four years old. He has a hammer and nails, which are his very own. But he very much wants papa's chisel to play with. Mamma tells him he cannot take it. Then what? Why, he began to tease and flatter, "Honey, dearie, please let me take it." The mother quietly kept on with her work. Finding that did no good, he began to cry and sob, then to howl. The mother still kept on with her work, paying no attention to the boy. After a while the crying ceased. The little fellow marched up to his mother and said, "Mamma, why did you not give me the chisel?" "Because mamma told you that you could not take it." "But I teased and cried; didn't you hear me?" "Yes." He stood in deep thought for a minute, then said, "Mamma, at other places when I wanted anything, I teased; if they didn't give it to me then, I'd cry and scream till they did; and I tried it with you, but it didn't work. Why?"

This time the mother won. The child realized he had been defeated, but it taught him a lesson he never forgot.

It takes time and patience to deal with children. We cannot do it unless we first control ourselves. When our children act, as a father said to me not long ago, "like devils," it is time for us to stop and see how we act. For if they are rough, disobedient children, we are to blame. "Few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop."—*Advent Review.*

IT IS WISE to note that whilst God continually promises in His Word that He will give pardon to those that truly repent, He does nowhere promise that He will give penitence to those who wilfully sin.—*J. Wakeford.*

STORK LEGENDS.

BY JULIA HARRIES BULL.

PERHAPS no other bird is the hero of as many legends as the stork, who in all the bravery of his snowy breast, jet black wings, and long, red legs, is a familiar object in almost every country of Europe, even as far north as Scandinavia. He is not only regarded with affection, but held in veneration wherever he makes his home. It is but natural that we to whom he is a comparatively rare guest, should ask what special virtue he possesses which binds him so closely to the thoughts and sentiments of mankind.

Upon investigation, we find that he has been celebrated from ancient times for his devotion toward his mate. While she is brooding, he is up, early and late, in order to bring her all the luxuries which marsh and meadow afford. And no sooner are the young hatched than both parents vie with each other in their zeal to procure them food. But why should the stork receive particular credit for a quality which every animal possesses, from the gentle deer to the most rapacious beasts of prey? And if the conjugal life of the stork deserves special praise, what shall we say of the scene which frequently precedes the little drama? A pair of storks is discovered busily building their rude nest of sticks and reeds. A rival appears upon the scene, and immediately a vigorous strife takes place between the two males. To the victor belongs the spouse, who, apparently without the least resentment, mates with the intruder who slew her husband. No doubt in primitive times, similar scenes were enacted by human beings, but judging from our present standards, our respect for the conjugal life of the stork diminishes most sensibly.

Another sad blow to the stork's reputation as a model husband and father, is the fact that many of these birds do not mate at all. Foresters and game keepers, whose provinces border on fields and marshes, have long known that many storks do not nest. In some localities, where observations have been taken, it has been found that where eight or ten pairs mate in a given territory, a hundred lead a life of single blessedness, stalking about the meadows all day on their stilt-like legs. And toward evening, seeking the forest, where high up in some solitary oak or fir tree they make their night's lodging.

The affection which little German children feel for the stork is voiced in the following little verse with which they greet his return in the spring:

"Storch, storch, du guter,
Bring mir einen Bruder,
Storch, storch, du bester,
Bring mir eine Schwester."

Which freely translated, reads: "Dear, good stork, bring me a brother. Best of storks, bring me a sister.

Who is not familiar with pictures representing a stork bearing a baby beneath his wing, ostensibly complying with some little child's request for a baby brother or sister?

But many myths regarding the stork are credited by adults as well as children, who believe that he who thrusts his hands into his pocket and jingles his gold pieces upon seeing the first stork of the season, will never have an empty purse. The peasant carefully puts a box or an old harrow upon the roof of his barn, as an invitation to storks to build their nest there. For, according to folklore, every farmyard which a pair of storks selects for their dwelling place, is secure from the danger of fire or lightning stroke.

In some countries storks are protected by law on account of their alleged usefulness in destroying reptiles and other troublesome animals; but it seems that their value in this respect has been overrated. That he devours frogs, snakes, and mice is not to be disputed, but is the destruction of frogs in the interest of mankind? Assuredly not, for frogs are not only harmless, but useful as well, for they feed on flies and insects of many kinds. Even the snakes that the stork destroys are usually non-poisonous, and as for mice, he can hardly be called their foe. True, he will not despise a fat little mouse who runs across his path, but if he had to sustain life by means of this pursuit, both he and his young would starve to death.

The stork finds other prey much easier to seize. He scorns to search the meadows swarming with frogs, but prefers to wander in the young corn, because there he finds the nests of young larks and of other ground nesting song birds. It makes no difference to him whether he finds eggs or fledglings in the nest. With one snap of his bill, he seizes the entire nest and carries it home. This is not an unproved statement, but a fact, which no friend of the stork can ignore. It is equally undis-

putable that the stork seizes every young hare that he spies, and, unfortunately, he spies nearly all that first see the light in the neighborhood of his haunts. For every fox, a hunter reckons that sixty hares will fall a sacrifice to the sly thief. Fully as many can be laid to the account of the stork. When he finds one, he soon discovers the rest of the litter, for a young hare does not venture far from its burrow during the first few weeks of its existence. In addition to all these pilferings, the mysterious disappearance of many a young chicken or duckling from the farmyard, may with perfect justice be laid to his score.

While these statistics tend to destroy the stork legends which have obtained credence for centuries, and strike a severe blow at the popular sentiment which has held him so long in high esteem, yet the stork possesses many an attribute which endears him to mankind, not the least among these being the very confidence which he evinces in building his nest so close to the homes of men, asking nothing but that he may rear his young undisturbed. Unlike most feathered favorites, the stork has no song, in fact not even a voice, and yet when the time of migration approaches, he and his kind make such a comical clatter with their bills, as they congregate in large flocks, that it really seems as though these voiceless birds were engaged in some weighty discussion. Instead of being regarded as a malefactor, prowling, wolf-like, in sheep's clothing, the stork is ever considered a bird of good omen, whose powerful flight, as he wings his way southward, is gazed after with regret, and whose return in March is hailed with delight as one of the first harbingers of spring.

THE BIG BROTHER.

THROUGH the vista of years I see the best big brother I ever knew. He had on a uniform, for he was a young soldier fighting for his country in a time of war. And his little brother was a sturdy chap of seven, who looked at Martin with the deepest admiration. Whatever Martin did was grand and fine in the eyes of Ted, and whatever Martin did not do was a thing to avoid.

Do big brothers realize that one reason among many why they should be gentle-mannered and obliging, why they should wait on mothers and sisters and be respectful and considerate where their fathers are concerned, is that they are copied by the younger ones, in a careful imitation, that is very flattering, but also that entails a great responsibility? The youth, almost a man in size and strength and years, should bear himself with dignity and courtesy everywhere because it is his duty; his family, the church, the Sunday School, and society expect this of him. But his adoring juniors do more than expect. They copy. If the big brother is bold and brave, they overcome their fears. If he tells the truth at any cost, they are truthful. If he avoids profane words and shows that he has the will to overcome temptations, he strengthens by the power of example, all the younger boys who know him.

Martin, my soldier boy, was one of those dear fellows who have time to listen to the trials of others, time to help a younger sister or brother with hard home work, sums, maps, memory tests, or the like, and time to tell stories in the firelight. When he came home on furlough, he gave a good share of time to Teddy and Teddy's friends, and when the war was over and he went into business life, he was still willing in the evenings to spend an hour with Teddy.

We always dwell upon the great comfort a girl can be in her home. From the daughter we anticipate all sorts of little devices that bring joy, pleasant attentions to her elders, and numerous thoughtful acts that make the household a place of delight. But I sometimes think that the brother has as much as the sister to do with the deep, tranquil peace and content of the family. If he puts his strong shoulder under the daily burdens, the mother's load will seem less. If he does not fuss about trifles, the friction of the home will be diminished. If he may be relied upon to fulfil a promise, or a kindness, now and then, deny himself, and altogether if he behave as a big brother should, his home will be a place of sunshine.

Our Lord has deigned to be our elder Brother. Is there not in this a suggestion for each of the boys, who are growing up? What better thing can they do than try to imitate Him who "pleased not Himself"?—MARGARET E. SANGSTER, in *Christian Intelligencer*.

THE TEST of love is not feeling, but obedience.—William Bernard Ullathorne.

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 15—Dioc. Conv., Kentucky.
 " 16—C. A. I. L., Philadelphia.
 " 17—Dioc. Conv., Maine, Quincy, Rhode Island, West Missouri, Western New York, Long Island.
 " 18—Dioc. Conv., Georgia, Los Angeles, Nebraska, Southern Ohio, Texas, Virginia, Indianapolis.
 " 19—Benediction O. H. C. Monastery, West Park, N. Y., Consecration Dr. Nelson, Albany.
 " 24—Dioc. Conv., Chicago, Iowa, Missouri.
 " 25—Dioc. Conv., East Carolina, Maryland, Minnesota, Pittsburgh.
 " 31—Dioc. Conv., Lexington, Southern Virginia.

Personal Mention.

THE Rev. PRESTON BARR has, on account of ill health, resigned the rectorship of St. Martin's Church, New Bedford, Mass., to take effect on August 28th.

THE Rev. JOHN BARRETT of Oconto, Wis., has accepted an appointment as missionary to China.

THE address of the Rev. H. M. BARTLETT is changed from North Yakima to Kennewick, Wash.

BISHOP BRENT sails for America June 23d, via Europe. His address from that date until August 14th will be care the American Consul, Genoa, Italy; after then, Church Missions House, New York.

THE Rev. E. U. BRUN has resigned St. John's Church, Unlontown, and the mission at Morganfield, Ky., to take up work in Colorado.

THE Rev. C. M. CONANT, M.D., has resigned the rectorate of the Botetourt parishes, Va., and accepted the Bishop's appointment in charge of the churches at Waterford and Union City, Pa., with address at Waterford.

THE address of the Rev. F. H. CHURCH is changed from College Point to 16 West 26th St. (Trinity Chapel), New York City.

THE address of the Rev. JOHN DAVIS, D.D., has been changed from Evansville, Ind., to Hannibal, Mo.

THE Rev. E. L. GOODWIN has resigned the rectorship of St. Mark's Church, Richmond, and been called to that of the churches at Fairfax and Vienna, Fairfax Co., Va.

THE address of the Rev. H. NORMAN HARRISON is changed from Detroit, Mich., to St. Vincent, Minn.

THE address of the Rev. GEO. W. KNAPP, rector of St. Alban's Church, Chicago, is changed to 470 East 44th St., Chicago, Ill.

THE address of the Rev. J. M. MCBRIDE is changed from Rocky Ford to Florence, Colo.

THE Rev. F. A. MCELWAIN, who for some months past has been minister in charge of St. Paul's Church, Kansas City, has accepted a call to Trinity Church, Marshall, Mo., and has entered upon his duties there.

THE Rev. FRANCIS E. MCMANUS of St. Paul's Church, Medina, Ohio, has been called to the rectorship of St. Mark's Church, Baltimore, Md.

THE Rev. W. HOWARD MEARS, formerly rector of St. Philip's Church, Cincinnati, has accepted the rectorship of St. Stephen's Church, Winton Place, Cincinnati, Ohio.

THE Rev. JOHN RIDOUT, late rector of Grace Church, Petersburg, has accepted the position of curate of St. Andrew's Church, Richmond, Va., and will have charge of the institutional work of that church.

THE Rev. EDGAR M. THOMPSON, rector of St. James' Church, Goshen, Ind., has resigned his cure and accepted a call to Wausau, Wis.

THE address of the Rev. STUART L. TYSON will be, after May 21st, care of Barclay and Co., Bankers, Oxford, England.

DEGREES CONFERRED.

TRINITY COLLEGE, Hartford.—LL.D. upon the Rev. Flavel S. Luther, President-elect of that institution.

NORTHERN ILLINOIS COLLEGE.—D.D. upon the Rev. JAMES H. LAMB.

DIED.

GERNANT.—At the rectory, Towanda, Pa., on the morning of March 17, 1904, MARIE HELEN, daughter of the Rev. and Mrs. Edwin A. GERMAN, aged 15 years, 11 months, and 20 days. "Not changed, but glorified."

HOWELL.—At Hackettstown, N. J., on Thursday, April 25th, in the hope of a joyful resurrection, GUSTAVUS ASHMEAD HOWELL, in the 39th year of his age.

"Rest eternal grant unto him, O Lord; and let light perpetual shine upon him."

JONES.—Departed this life, at his home, 1081 De Kalb Avenue, Brooklyn, N. Y., on April 11th, 1904, father of the Rev. Frank R. JONES, in the fifty-fifth year of his age.

"On the resurrection morning
Soul and body meet again."

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MISCELLANEOUS.

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(Rev.) ALFRED J. P. McCLEBE,
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PAMPHLETS.

"The Real Presence of Christ in the Holy Eucharist" and "Reverence." Being two Sermons preached at Christ Church, Demerara, and affectionately dedicated to Members of that Congregation. By the Reverend Canon Josa. Price, 6 cts.

Year Book of Trinity School. 19th year, 1903-1904. 139 West 91st Street, New York.

The Catholic Church of the Anglo Saxon. By the Rev. John Barrett, vicar of St. Mark's, Oconto, Wis.

Addresses on the Civil Sabbath. From a Patriotic and Humanitarian Standpoint, by Wilbur F. Crafts, author of *The Sabbath for Man*, etc. The International Reform Bureau, 206 Pennsylvania Ave., S. E., Washington, D. C.

Courts of Appeal in the Church. An Abstract of Legislation in the General Convention between the Years 1835-1886. Compiled by J. Andrews Harris, presbyter of Pennsylvania. Price, 25 cts. net.

The Church at Work

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Illness of the Bishop and of Rev. Charles E. Rice.

THE ILLNESS of the Bishop at San Francisco has already been reported. It appears that after a trip of some 2,400 miles through his far Northern jurisdiction, in the face of dangers and hardships which can hardly be realized, the Bishop was so weakened that on reaching San Francisco for the purpose of attending the Missionary Conference at Los Angeles, he was unable to proceed further. The story of his recent labors is thus graphically told by *The Pacific Churchman*: "Bishop Rowe started with a sledge and

five dogs to cross from Tanana to Valdez, a journey of many hundred miles, in the course of which several ranges of mountains had to be crossed, and which had to be made entirely on foot, the dogs being only able to carry the provisions for the Bishop and themselves and the Bishop's scanty outfit of necessaries, on the 15th of November. At several points where the road ascended more steeply than usual the dogs could not even make headway with the sledge till the Bishop had put a strap around his own shoulders and helped them to pull. At distances varying from 150 to 400 miles, Indian camps, or stations, would be met with, but the intervening spaces would often be passed over

without meeting a human being or seeing a human habitation. The most dangerous stage of all was the last, and it was while making this stage that the Bishop overtook a mail-carrier whose supplies had been completely used up, so that he was already suffering from lack of food. The Bishop, therefore, could do no less than share his food with him, but the result was that his own supplies became exhausted three days before he reached the end of his journey, and both men reached Valdez in a starving condition, Bishop Rowe being so changed in appearance by hunger and exposure that his friends did not know him when he at length presented himself before them. The cold during

this last part of the journey was intense, reaching a temperature of 70 degrees below zero, or more than a hundred degrees of frost, and the Bishop's hands and face were badly frozen. The tortures of hunger must also have been greatly increased by the intense cold—a single day without food, when the animal heat has to be sustained against so low a temperature of the air, causing more suffering than three or four days' abstinence would induce when the temperature of the air and that of the blood are not very far apart. The dogs also become more difficult to control when their food is stinted, and this team of five bolted unanimously at the sight of a rabbit. Happily the guide-ropes with which they were driven, prevented their getting away entirely. With an old gun which he had with him, the Bishop was able to shoot the rabbit, but to prevent its being entirely devoured before he could reach it was beyond his power.

"These terrible exposures have brought on inflammation of the nerve in one shoulder, causing severe pain and loss of sleep, and Bishop Rowe has, under medical advice, gone to a hot springs for rest and recuperation. Undaunted, however, in his noble purpose, he expects about the middle of May to leave again for Sitka, and is making arrangements for a new hospital at Fairbanks, where a new and very important mining camp is being formed. That the Bishop's efforts were not unappreciated by the people inhabiting those wilds, is shown by the fact that after a difficult march of forty miles to reach Circle City, to hold a New Year's service, he found a congregation eagerly awaiting him."

ANOTHER of the Alaskan clergy, the Rev. Charles E. Rice, is also incapacitated for work. Mr. Rice returned to the States last fall by reason of ill health, in the hope of returning after a brief rest. He has spent the winter in California, and is now advised by his physicians that it will be out of the question for him to return to Alaska for at least a year. He will therefore take temporary work in Colorado, and expects to visit Chicago and Milwaukee in June. He still hopes that another year's respite from the labors of the polar regions may make it possible for him to return at the end of that time.

ALBANY.

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

The Late Mr. Pell-Clarke—The Bishop.

IN THE diocesan paper, the Bishop says, concerning the late Leslie Pell-Clarke, who died on Thursday in Easter week:

"He was the most 'wholesome' man I almost ever knew; in his love of nature, in his pleasure in outdoor life, in the joy of his physical vigor, in the simplicity and largeness of his hospitality, in the cordial frankness of his high-bred courtesy, in the tender beauty of his home life, in the scholarly taste and cultivation of his mind, in his quick and genial humor, in his deep and devout religious convictions, in his strong, sane, sound Churchmanship. Into the innermost shrine of the sorrow which his death brings, one enters with the silence of an intense pity, praying God to comfort it with the blessedness of its memories and the joy of its immortal hope; and to shed upon its desolation some ray of light and some portion of the peace, into which we believe his soul has passed; where may God make perpetual light to shine upon him and refresh him with the multitude of peace."

BISHOP DOANE has been elected Honorary Chancellor of Union University. He succeeds the Rev. Dr. Wm. R. Huntington, rector of Grace Church, New York. Others who have held the position have included Horatio Seymour, John A. Dix, Bishop Horatio Potter, Rev. Dr. Henry Van Dyke, Hamilton W. Mabie, Whitelaw Reid, and Alton B. Parker.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

The Bishop's Health—Anniversary of an Organist.

SOME ANXIETY was caused last week by reason of Bishop Huntington's condition, but by the latter part of the week he had much improved and was able to take part in services on Sunday.

A PLEASING incident had place at Grace Church, Utica, on Sunday, May 1st, when the 20th anniversary of the organist and choirmaster, Mr. J. Francis Day, was observed. A special musical programme was rendered in honor of the day, with the Hallelujah Chorus as the offertory anthem. An appreciative address was delivered by Bishop Olmsted, who was rector of the parish from May 1884 till April 1899, and with whom therefore Mr. Day was associated for the long term of 15 years. In his address Bishop Olmsted stated that the vested choir was organized in 1881, being the first to be formed in the Diocese of Central New York.

CENTRAL PENNSYLVANIA.

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

Convocation at Easton.

THE SPRING Convocation of the Reading Archdeaconry met on May 2nd and 3d, with the Rev. P. M. Kerridge, rector of Trinity Church, Easton. After the first Evensong, the Ven. B. F. Thompson made his report, followed by addresses by the Rev. Messrs. H. C. Pastorius, M. C. Stockett, J. W. Miller, and the Bishop. The next day at 7:00 A. M. there was a celebration of the Eucharist, followed by a business meeting, during which the Rev. J. W. Miller read a paper on Church Unity. Before the second celebration at 10 A. M. for the members of the Woman's Auxiliary, the Rev. John Mitchel Page conducted a Quiet Hour. In the afternoon the Rev. B. S. Sanderson read a review of *Conception of Faith*, by the Rev. George A. Gordon. The Rev. A. B. Putman opened a discussion on "The Place of the Prayer Book Rubrics in the Canon Law of the Church." Tuesday evening, addresses were given as follows: Responsibility of the Church to the World, Rev. F. Yarnall; Responsibility of the Church to the Diocese, Rev. Martin Damer; What Can Women Do to Assist? Rev. James B. May. The Auxiliary met and transacted its business in the afternoon.

CHICAGO.

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

W. T. S. Commencement—Woman's Auxiliary.

THE COMMENCEMENT of the Western Theological Seminary will occur on Thursday, May 19th, the diplomas being conferred at an evening service, when the annual sermon will be delivered by the Rev. F. J. Hall, D.D. There are four graduates, being the Rev. Messrs. Daniel Le Baron Goodwin, Walter T. Sumner, William Croscob Way, and Russell J. Wilbur.

THE MEETING of the Chicago Branch Woman's Auxiliary, held in April, was devoted exclusively to a consideration of the aims, both accomplished and prospective, of the Junior department. Mrs. E. M. Duncombe, the efficient vice-president in charge of this active and important division, read a paper relative to Junior Auxiliary work in its several aspects. She referred particularly to the educational side of its advantages and urged the formation of study classes among young women for acquiring missionary knowledge in a systematic manner. Mrs. Duncombe referred to the Katharine McLaren Anderson Cot in the Elizabeth Bunn Memorial Hospital, Wuchang, China, which is supported by the Babies' Branch,

and spoke of the flourishing condition of the boys' department.

The Junior Auxiliary in the Diocese of Chicago now numbers sixty branches in 41 parishes. Sixteen of these branches belong to the Babies' branch. It has recently added two new scholarships to the number previously carried: the Eleanor M. Duncombe Scholarship in Alaska, and the In Memoriam Scholarship for the benefit of a Hawaiian girl in St. Andrew's Priory School, Honolulu. The last named scholarship is in loving memory of the many faithful Junior officers and members who lost their lives in the Iroquois disaster. Pledges were made for this scholarship and amounted, in addition to the offering and other contributions, to over \$100. In the absence of Mrs. Lewis, Mrs. Duncombe's assistant, Mrs. Wells of St. Luke's Church, Evanston, read a report of the boxes and money for the present year. These amount to \$1541.78. The president, Mrs. Hopkins, spoke of the gratifying success of the Lent Study Class, and said that much of the success was due to the painstaking manner in which Mrs. Fullerton, who had charge of this undertaking, carried out the programme. A vote of thanks was given her and the women who wrote the papers.

CONNECTICUT.

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

President Elected for Trinity College—Death of Mrs. N. S. Richardson—Oxford.

THE REV. PROF. FLAVEL S. LUTHER, Ph.D., who has been acting president of Trinity College since the resignation of President Smith, about a year since, has been chosen president of the institution. He was the unanimous choice of the trustees at their recent meeting.

Professor Luther was born in Brooklyn, Conn., in 1850. He was graduated from Trinity in 1870 and was professor in Racine College until 1881. In that year he was made Professor of Mathematics and Astronomy in Kenyon College, Gambier, Ohio. In 1883 he was made Seabury Professor of Mathematics and Astronomy at Trinity, which position he still holds. He was for many years consulting engineer for the Pope Manufacturing Company and made the reckonings for the Pope bevel-gear chainless bicycle. He also made the reckonings for the first scientific velodrome track in this country. Dr. Luther is a member of the American Society of Engineers. He received the degree of B.A. upon his graduation and in 1896 that of Ph.D. by Trinity, and the board of trustees on Saturday bestowed upon him the degree of LL.D.

The new President will assume his full duties on July 1st, but will not be formally inaugurated until October, entering upon his new office at a time when the new engineering school in connection with the College will be started.

The Hartford *Courant* says of the election:

"President Luther's election was not a surprise. His work during his year as acting president fully demonstrated that he was the man for the place. The undergraduates were to a man for Dr. Luther. In his dealings with them he has been as a father, guiding and counselling them, reprimanding if necessary, but always in such a manner as to show the youth that 'Flavel S.' (as the students love to call him) was still his friend. His sermons in the College chapel have perhaps never been surpassed in their adaptability for the spiritual instruction of the college students. Dr. Luther seems to have an intuition as to the needs of young men and can appeal to them as few men can."

MRS. LYDIA MURDOCK RICHARDSON died at Bridgeport on Thursday, April 28th, aged 89 years. She was the widow of the Rev. Nathanael S. Richardson, D.D., who was,

in his day, a well-known journalist in the Church. Dr. Richardson died in 1883. The burial of Mrs. Richardson was in New Haven.

ST. PETER'S PARISH, Oxford (the Rev. Theodore M. Peck, rector), about a year ago acquired a rectory. The house, a venerable structure, has been undergoing repairs. The workmen removing the clapboards came upon a trap-door, opening into a bedroom. It was hung upon hinges, and about eighteen inches square. No one now living in the place has known of such a door. There has been no addition to the house for many years.

DULUTH.

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

Mission at Duluth.

AN EIGHT-DAY MISSION, conducted by Archdeacon Webber, was opened at St. Luke's Church, Duluth, on the evening of Thursday, May 5th. Mr. Webber was the principal speaker at a general gathering of the Sunday Schools of the city on the evening of the 6th.

FOND DU LAC.

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

Five New Churches Under Way.

THE CONTRACT has been let for the building of a new church at Ashland to cost \$20,000. The new church at New London is well under way. Plans are being prepared for three other churches at Appleton, Wau-paca, and Antigo.

GEORGIA.

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

Consecration of the Pro-Cathedral.

ON SUNDAY, May 1st, the 57th anniversary of the organization of St. Philip's parish, Atlanta. St. Philip's Pro-Cathedral was consecrated by the Bishop. This marks an important event in Church life in Atlanta, as this is the first and only consecrated church building now in the corporate limits of the city. Morning Prayer was said by the Rev. E. M. Skagen and the Rev. R. F. De Belle. At the service of consecration the Bishop was assisted by the Very Rev. A. W. Knight, Dean of the Cathedral, and by Canon W. W. Steel. The sermon was preached by Dean Knight, and was largely historical. The Dean prefaced his sermon by saying that it was not customary for the minister of a parish to preach the sermon at the consecration of the parish church, and that he did so at the urgent request of those in authority. Early in the history of Atlanta some of the persons who marked this place as the location for a town, and who were Churchmen, marked the ground where St. Philip's stands as a place for a church, and steps were then taken towards organization of a parish. Later this same parish of St. Philip's built a rude structure for worship, which was one of the first erected in Atlanta. Up to the time of the Civil War the congregation worshipped in a wooden building, which, upon the arrival of General Sherman, was used as a hospital by him. During the war the parish suffered much loss to its property, and only recently a claim for this loss has been allowed by the Government. After the war the wooden building now used as a Sunday School room was erected, and about ten years ago it was made the Pro-Cathedral.

Before the consecration, the walls of the building had been newly decorated and the church re-furnished throughout. The Cathedral never looked more beautiful than it did at the time of its consecration. Masses of flowers and beautiful decorations made the House of God beautiful and spoke eloquently of the joy and gladness of the occasion, presenting to many a marked contrast to some

of the events in the history of the parish. During his rectorship of ten years, Dean Knight has accomplished very much for the parish in a material way and at the same time has done far more for its spiritual development.

IOWA.

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

New Church for Sioux City.

PLANS for the new St. Paul's Church, Sioux City, have been prepared and \$2,600 has already been pledged for its erection. Active work will be begun on the structure when all the money for it has been pledged.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Death of Rev. J. M. Rankin—Elgin.

THE REV. J. M. RANKIN, rector of the church at Burlington, died of pneumonia. He was identified with the early history of the state as a lawyer. Later he studied for Orders, was ordained by Bishop Vail, and served the parishes at Coffeyville and Manhattan. For a time he was Principal of Bishop Whittaker's school in Nevada. Returning to Burlington, he remained as rector until he died at the age of 75 years. Kansas has lost, during this convention year, four of its clergy: Rev. Chaplain Barry, U. S. A., Rev. Joseph Mayo, a missionary, Rev. Dr. Beatty, for nearly 40 years representing the Diocese on its boards and committees and delegations, and now Rev. Mr. Rankin. This is more than in all the other years of the Bishop's nine years' episcopate.

A STONE STORE has been purchased by a small band of Church people at Elgin, and converted into a church. This place is said to be the largest shipping point for cattle, from which they are sent to the stock yards, in the world.

KENTUCKY.

Anchorage—The Approaching Episcopal Election—Conference as to the Episcopate.

AT ANCHORAGE a handsome rectory has just been completed, and is now occupied by the Rev. Mr. Kirkpatrick, priest in charge of St. Luke's mission. This mission was organized by Bishop Dudley less than a year ago, and arrangements were made by which the Methodist church has been used for services. The Bishop of Lexington recently visited the mission and confirmed a class. Having reversed the usual order and provided a priest's house first, it is to be hoped that the mission will soon erect a House of God.

NATURALLY much interest is felt in the Diocese with reference to the approaching meeting of the Council, when a Bishop is to be elected. A beautiful spirit seems to pervade the Diocese, for while many names have been mentioned and many inquiries have been made regarding possible nominees, no one seems to be committed to any individual. The universal desire is to choose some one upon whom all may unite and make the election unanimous.

In this Diocese the two orders ballot at the same time, and in order to elect there must be a concurrent vote, and the successful candidate must receive a majority of all entitled to vote in each order, and not a mere majority of votes cast.

INVITATIONS have been sent to all the clergy of the Diocese and the lay deputies-elect of the diocesan Council, to attend a Conference to be held in Calvary Church Sunday School room on Thursday evening, May 12th. for the purpose of exchanging information and views as to the several priests whose names have been mentioned as possible successors to Bishop Dudley. These invitations were sent as the result of two conferences which have been held by laymen for the consideration of this subject.

The conference is to be in no sense a caucus. No vote is to be taken, but it is to be, in the strictest sense, a conference for the exchange of information, that the members may go to the Council in some measure prepared to act intelligently.

There seems to be no clique or party urging any individual, but all are actuated only by the desire to secure the fittest person, if possible by unanimous action.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE ILLNESS of the Rev. Dr. Rainsford prevented the members of the Brooklyn Clerical League having the privilege of a paper from him. The place of the essayist was taken by Col. Alexander S. Bacon, who delivered an interesting address on "The Legal Trial of Christ."

A SPIRIT of cheerfulness accompanied the announcement of the Rev. Dean Richmond Babbitt, LL.D., rector of the Church of the Epiphany, Brooklyn, at the morning service, Sunday, May 1st, of the successful raising of the amount of \$1,904 for the year 1904 as an Easter offering.

THE PROPOSED sale of the Church of our Saviour, Brooklyn, by the vestry of Christ Church (Rev. Arthur B. Kinsolving, D.D., rector), will allow the cancellation of all debts and the application of the balance to further the successful work at Christ chapel at Red Hook.

THE ANNIVERSARY of St. Phebe's mission, Brooklyn, was held last Thursday in the mission house. There was an address by the Rev. Lindsay Parker.

THE NINETEENTH Local assembly meeting of the Daughters of the King was held at St. Luke's Church, Sea Cliff (Rev. William R. Watson, rector). The session opened with a celebration of the Holy Communion, the Bishop being celebrant and preacher. An address of welcome was afterward made by Mrs. John Springstead, president of St. Luke's chapter. Addresses were delivered by the Rev. Herbert J. Glover, Christ Church, Brooklyn; the Rev. Milo H. Gates, rector Church of the Intercession, Manhattan, and the Rev. William R. Watson, rector of St. Luke's.

ST. PETER'S CHURCH, Bay Shore (Rev. John C. Stephenson, rector), had the privilege of entertaining the convention of the Sunday School Commission, Thursday, May 5th. The service was conducted by the rector of the parish, the Dean of the Cathedral, the Very Rev. John R. Moses, preaching. Addresses were also delivered by the rector and the Rev. Irving McElroy. In the afternoon discussions were opened as follows: Missions in the Sunday School, by the Rev. Thomas Worrall and the Rev. Dan Marvin; "The Devotional Training of the Children," by the Rev. H. St. C. Hathaway; "The Long Island Course," by the Rev. Charles Henry Webb; "Some Difficulties Connected with Sunday School Work, and How to Meet Them," by the Rev. Edward C. Chorley.

The session was considered one of the best ever held.

THE REV. JAMES TOWNSEND RUSSELL, rector of St. Thomas' Church, Brooklyn has resumed his work after an absence since last September. He was given a leave of absence because of ill health and made a tour through Europe and the Holy Land. He resumed the duties of his rectorate earlier than was expected, because of the illness of the Rev. Harry St. Clair Hathaway, who was in charge during the Rev. Mr. Russell's absence. The Rev. Mr. Hathaway has gone to Lakewood for rest.

THE DEDICATION of the chimes presented to All Saints' parish, Great Neck, by Mr.

Roswell P. Eldridge, occurred on Sunday last, the service being said by the Rev Kirkland Huske, the rector. The bells were first rung on Saturday at noon, and there were also recitals at three-thirty and eight. On Sunday they were rung three times, morning, afternoon, and evening. The tower of the church building has been remodelled to accommodate the chimes, and there have been placed on three of its faces, large clock dials, the works being in the belfry. The clock rings the Westminster peal.

LOS ANGELES.

Jos. H. JOHNSON, D.D., Bishop.

Mission at San Diego.

RETURNING from Honolulu, Archdeacon Webber conducted a mission at St. Paul's Church, San Diego, during the last week in April, concluding it on Thursday night, April 28th. The series of services have been most helpful and have been largely attended. They were concluded a day earlier than had been expected, in order that Mr. Webber might be enabled to meet engagements without having to travel on Sunday. He spent the following Sunday at Albuquerque, New Mexico, and reached Duluth, Minn., where he was also to conduct a mission, on Wednesday, May 4th.

MARYLAND.

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

The Churchman's Club—Baltimore Notes—Clergy House for St. Luke's—Woman's Auxiliary.

THE ANNUAL meeting and dinner of the Churchman's Club of Maryland was held on Thursday evening, April 28th, at the Lyric, Baltimore. The dinner was attended by 135 members, and privilege accorded each member, that of inviting a guest, was taken advantage of liberally. The tables were arranged in one of the concert halls, which was pleasingly decorated, and an elegant repast served. After dinner the president, Dr. Chew, gave, in a very instructive manner, an aspect of the Maryland Act of Toleration, promulgated by Lord Baltimore in 1649, which is not generally understood, and of which Churchmen should be proud. The Rev. Henry More, of the Society of Jesus, was Lord Baltimore's adviser in this famous edict of toleration. This Fr. More was the great-grandson of Sir Thomas More, Chancellor of Henry VIII., and author of *Utopia*. What the author of *Utopia* set forth in theory, his great-grandson put into practice in the Maryland Act of Toleration. Were Sir Thomas More alive to-day he would still be in the Anglican Church. Should it not appeal to the imagination of Churchmen in Maryland thus to trace the influence of the English Church in our laws, ever though they were framed by members of the Roman communion?

The Rt. Rev. Lucien Lee Kinsolving, Bishop of Southern Brazil, was then introduced by the president. He spoke of many phases of his work in a very interesting and impressive manner—the indifference of the people to religion and the wisdom of the Church in striving to meet their wants, and the many hopeful signs in his work.

Mr. Francis A. Lewis of Philadelphia filled the place of Attorney-General Hampton L. Carson of Pennsylvania, who was unable to attend, and in his always interesting manner, replete with pleasing anecdotes, he outlined the problems which would come up at the next General Convention to be held in Boston, next October. These were, in his estimation, the change of name, the colored question, the question of Provinces and Primates, and, most important of all, the Divorce question, or, what it really was, the question of re-marriage after divorce. He said that Christian ministers were to blame for this evil, and that it would not be done

away with until they all, each and every one, should refuse to be a party to any such re-marriage.

The Bishop of Maryland gave a logical reason for the Church standing aloof in re-marriage. The Church gives her blessing on marriage. The State interferes and annuls a promise for life. If re-marriage is desired, let the Church neither put her blessing or her ban—neither bless nor curse. To the State they looked for separation, to the State let them look for any other union.

The meeting was then closed, and the Bishop gave the blessing.

Preceding the dinner the annual election was held and following officers were unanimously chosen: President, Dr. Samuel C. Chew of Mount Calvary Church; First Vice-President, Mr. Henry Williams of St. Peter's Church; Second Vice-President, Mr. H. Irvine Keyser of Grace Church; Secretary, Mr. Edward Guest Gibson of St. George's Church; Treasurer, Mr. John Glenn, Jr., of Christ Church. Directors, Judge Henry D. Harlan, Mr. Richard O. Norris, Mr. Leigh Bonsal, and Mr. W. Ewin Bonn.

CONSIDERABLE interest seems to be manifested by some of Baltimore chapters of the Brotherhood of St. Andrew and they have already chosen delegates and alternates to the tri-diocesan Convention of the Brotherhood, which is to be held at Annapolis, May 22nd and 23d. The convention is composed of the Dioceses of Maryland, Easton, and Washington, and meets annually.

THE ELEVENTH annual convention of the Maryland Council of the Daughters of the King was held on Tuesday afternoon and evening, April 26th, at St. Peter's Church, Baltimore. The charge to the Council was made by Bishop Paret. Reports were heard from the officers and chapters, and officers were elected. In the evening a paper was read by Mrs. John B. Falkner.

WHILE the Roman choirs are agitated over the recent order of the Pope, eliminating feminine voices from Church services, the authorities of All Saints' Church, Baltimore, have adopted the opposite course, and dispensed with the male portion of the choir permanently. The experiment at All Saints', of which the Rev. E. W. Wroth is rector, will be watched with some interest. The exclusively female choir rendered all the music last Sunday with apparent satisfaction to the congregation, confirming the rector and the vestry in their decision.

AT ST. MARK'S CHURCH, Baltimore, on Sunday, April 24th, the Rev. George M. Clickner, for the past 14 years rector, was requested to ask the congregation to remain a few minutes longer, and then Mr. George R. Brown, one of the vestrymen, stepped forward, and, with a few words, in which he expressed the appreciation of the congregation at the labors of the rector, presented to the latter a check. Mr. Clickner recently resigned St. Mark's to accept a call to St. Philip's Church, Cincinnati, Ohio. Last Wednesday night a reception was given to the Rev. Mr. Clickner by the members of St. John's mission, of which he was the founder.

THE OAK LECTERN which was formerly used at St. George's Church, Baltimore, has been presented to the Church of the Holy Evangelists, Canton (the Rev. E. L. Kemp, rector). It was dedicated on the Third Sunday after Easter.

ST. LUKE'S, Baltimore, is to have a clergy house connected with the church, and the work has already been commenced. It is said that Mr. Julian LeRoy White, one of the vestrymen, will be the donor of the clergy house. The whole matter has been carried on very quietly and Mr. White acquired the necessary property in the rear of the church, had the buildings standing on it razed and excavations for the cellar nearly done, before

even members of the congregation knew anything about it. Plans for the new building have been made in Boston, and provide for a modern structure about 30x70 feet in size. The work will be pushed as rapidly as possible. Mr. White is a vestryman who takes great interest in the affairs of the parish. A few years ago he built the chapel of St. Stephen the Martyr, which borders on his beautiful estate on North Avenue. This chapel is a mission of St. Luke's.

THE ANNUAL business meeting of the Maryland Branch of the Woman's Auxiliary was held on Tuesday afternoon, May 3d, at the parish house of Emmanuel Church, Baltimore. More than 300 ladies were present, and at the annual election of officers, Mrs. Albert L. Suissat was reelected president. Addresses were made by Miss Julia C. Emery of New York, the General Secretary of the Auxiliary, who spoke encouragingly of the work, and by the Rev. Logan H. Roots of St. Paul's Church, Hankow, China, and a member of the Standing Committee of that mission, who made one of the best missionary addresses ever heard in Baltimore. Most missionaries are content to tell us about the country and the climate and the people and the difficulties encountered, but Mr. Roots went further and told how discipline was enforced in the District of Hankow, and glimpses of the actual work which the Church was doing in that great mission field.

After the meeting, a memorial service was held in the church in memory of the late Bishop Ingle, who died in Hankow a few months ago. The Rev. Dr. J. Houston Eccleston delivered the memorial sermon and the Rev. Mr. Roots made a second address. The congregation was a large one, and the offering was for the Ingle Memorial at the Bishop Boone Memorial School, Wuchang.

MICHIGAN.

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

Anniversary at St. Johns—An Interesting Incident.

THE 40TH ANNIVERSARY of the founding of St. John's Church at St. Johns (Rev. Joseph T. Ewing, rector), was celebrated on the last Sunday in April. In the absence of the Rev. W. S. Sayres, who was expected to deliver the address, the Rev. S. S. Chapin, a former rector, made an address that was full of reminiscences of the past. The first service was held in the spring of 1856, the parish was organized in 1858, plans for the erection of a church were secured in 1866, shortly after which the work was commenced, and the corner stone was laid in April 1867. The church was seriously damaged by fire in 1893 and was afterward entirely rebuilt, the corner stone being laid on August 3d of the same year. The church was completed in time for the Easter services of 1894, and was consecrated in 1898. Among the letters of congratulation read at the anniversary was one from Gen. O. L. Spaulding, one of the founders of the parish.

ONE OF THE daily papers in Detroit notes the interesting fact that the Rev. Edward Collins officiated at St. James' Church in that city on Sunday, May 1st, which chanced to be the 42nd anniversary of the day when Mr. Collins first entered a Church choir in England, and the 18th anniversary of his ordination and of his first sermon, which were in St. James' Church on May 1st, 1886.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

New Church at Delphi.

THE BISHOP opened the new church at Delphi on the last Sunday in April, and congratulated the people of the little mission upon their progress. The church and rectory have been erected at a cost of about \$4,000, though there are only about twenty members connected with the work.

MILWAUKEE.

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

Improvements at Janesville—Milwaukee Clericus - Death of Mrs. Kimball—Church Consecrated at Burlington.

AT TRINITY CHURCH, Janesville, improvements have been made to the church building in the construction of a new floor to the sanctuary and by the addition of electric lights.

THE MEMBERS of the Milwaukee Clericus were entertained for their session of last week by the President of Nashotah House, the Rev. William Walter Webb, D.D., at Nashotah, where they had the pleasure of inspecting the work of the Seminary and enjoyed the hospitality of their host. The paper read was by the Rev. F. A. Sanborn of the Cathedral, and was an exegesis of St. John vi. 54.

St. MATTHEW'S PARISH, Kenosha, lost one of its most useful members in the death, on the evening of May 5th, of Mrs. Emily Nelson Kimball after a long illness. Mrs. Kimball, who was a Union war nurse and who lived in Frederick, Maryland, was in that city when the famous incident of the war occurred in which Barbara Fritchie waved the Union flag. She then lived a short distance from the home of the famous woman, but had latterly resided in Kenosha for a number of years, and was a Churchwoman of wide influence and a devoted friend of Kemper Hall, as well as of the parish work. She was a daughter of the late Col. William Maulsby of Westminster, Md., who was widely known in his day in that state.

THE BISHOP consecrated the Church of St. John the Divine, Burlington, on the 6th inst. This is an unusually beautiful rural church, built of brick and stone, which was erected in 1893, but until the present time has been encumbered with a considerable debt. The Bishop was assisted in the consecration office by the priest in charge, the Rev. P. H. Linley of Elkhorn, while the Rev. T. C. Eglin of Watertown preached the sermon, and the Rev. Messrs Brigham of Sharon, La Field of Nashotah, and Barkdull of Delavan assisted in the services. Mr. Wm. Chester Kirk of Nashotah House, who acts as lay reader, has very successfully saved this work, which once seemed near to disruption.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Mr. Andrews' Anniversary—Le Sueur.

THE COMPLETION of 17 years of his rectorship at Christ Church, St. Paul, was celebrated by the Rev. C. D. Andrews and by the parish on the evening of the 2nd inst. by a reception tendered the rector at the guild house. Addresses of congratulation were delivered by the Rev. Dr. John Wright of St. Paul's Church, the Rev. G. H. Ten Broeck of St. Mary's, and Messrs. Harvey Officer and S. M. Hays. Mr. Andrews came to St. Paul in 1887 from Christ Church, Washington.

A PLEASANT incident in connection with the retirement of the Rev. Edward H. Earle from the rectorship of St. John's Church, Le Sueur, was the presence of the Methodist and Presbyterian local pastors at Mr. Earle's closing services and the reception of a kindly letter of regret from the local Roman Catholic priest.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Gift at Point Pleasant.

A FINE new pulpit of Carolina pine, matching in material and architecture, the altar and other furnishings of the church, has just been built and placed in St. Mary's-by-the-Sea, Point Pleasant.

NEW YORK.

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

DAVID H. GREER, D.D., Bp. Coadj.

Mission Work at New Paltz.

AN INTERESTING work, carried on by a lay reader under the direction of the Rev. Charles Mercer Hall, rector of the Church of the Holy Cross, Kingston, is St. Athanasius' mission at New Paltz, which kept its patronal festival of St. Athanasius on the 22nd inst. A large room under the town hall has been fitted up in a Churchly manner



ALTAR OF ST. ATHANASIUS' MISSION,
NEW PALTZ, N. Y.

for services, and these are well attended and well received. The town is the seat of one of the State Normal Schools, which gives it added importance beyond the resident population. Most of the work on the altar and vestments was contributed by the people of the mission, who, though not wealthy, are glad to contribute of their work. New Paltz is the nearest town to Lake Mohonk, and Churchmen visiting the latter resort will be cordially welcomed at this mission.

OHIO.

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

B. S. A.—Toledo Convocation—Bequest for Akron.

THE STATE CONVENTION of the Brotherhood of St. Andrew was held at Trinity Church, Toledo, on Saturday and Sunday, April 30th and May 1st. Although five years had passed since our last State Convention, and meanwhile the Brotherhood in Ohio has decreased in numbers but increased in efficiency, the number present this year nearly equalled that of five years ago. Many good things were said and done, all helpful to the forward movement so propitiously inaugurated during the present administration.

THE TOLEDO CONVOCATION met in the same church on Tuesday, Wednesday, and Thursday, May 3d to 5th. Nearly every clergyman in the Convocation was present beside Archdeacon Abbott and the Rev. H. E. Cooke of Warren. The latter is the president of our Ohio Sunday School Institute, and takes charge of the Sunday School Institute work at each meeting of our Convocation. The Rev. G. F. Gladden Hoyt presided, and papers and addresses were presented on Clerical Duty on the Missionary Apportionment; The Domestic Field, Rev. W. A. Hodgins; Ohio Missions, Archdeacon Abbott; Definite Sunday School Teaching, Rev. L. P. Franklin; The Sulpician Method, Rev. W. A. Grier; Demonstration of the same with a class of children, by Rev. L. E. Daniels; Apostolic Succession, Rev. G. F. Gladden Hoyt; Prayers for the Departed, Rev. Eugene Bigler. Besides very animated discussions on all these topics there were

others on the head-covering for women in church, as required in I. Cor. xi. 6.

BY DECISION of court, St. Paul's Church, Akron, is to receive a bequest of \$2,000, left to it under the will of the late Mrs. Laura M. Allen. In Mrs. Allen's will such a bequest was made, but a codicil cancelled the bequest on the ground that she had already paid the money to the church. It appears that in fact she had subscribed that amount, but it had not yet been paid in at the time of her death, and the court now holds the codicil to be invalid, and gives the amount of the bequest to the parish.

OLYMPIA.

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

Death of Fred R. Rowell.

THE PARISH of St. Mark's, Seattle, the Brotherhood of St. Andrew of that parish, and the whole Jurisdiction of Olympia, have sustained a sad loss in the recent death of the Hon. Fred Rice Rowell, who for several years was a member of the National Council of the Brotherhood of St. Andrew, a vestryman of St. Mark's, a member of the Board of Missions, and Chancellor of the Diocese. Mr. Rowell had received warning from his physicians about a year ago of the existence of valvular trouble of the heart and had adopted all necessary precautions; but evidently the disease had passed from the functional to the organic stage, and for the last few months his death had been a foregone conclusion. He was widely known in circles religious, legal, and political. Born and educated in the state of Maine, a graduate of Colby University, he brought with him to the West all the vigor of brain and body which have characterized the men from that great state, and he flung himself with earnest enthusiasm into the varied activities of life on the Pacific Slope. He had been for many years active as a member of the Brotherhood of St. Andrew, and his addresses as chairman of the different sessions in the last National Convention of that body at Denver will be remembered for their force, directness, and enthusiasm.

The funeral took place at St. Mark's Church on Sunday afternoon, May 1st, and was attended by a large concourse of people, among whom were representative bodies from the Sons of the American Revolution, the Brotherhood of St. Andrew, the Woodmen of the World, and the vestry of the parish. The rector of the parish, the Rev. J. P. D. Llwyd, was assisted in the service by the city clergy and by the Bishop of the Jurisdiction.

PENNSYLVANIA.O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.**Philadelphia Notes.**

St. BARNABAS' CHURCH, Kensington (the Rev. Walter G. Haupt, rector), has begun the improvement of the parish house at a cost of \$700. Among the repairs will be a new slate roof. This is being superintended by two men of the parish who are experts in this sort of work.

OF THE FUND collected for diocesan Missions, which amounted to \$101,148.27, there has been expended or pledged \$96,547.41. This was given for the purpose of extinguishing indebtedness, purchase of ground, or needed improvements to buildings. A lot of ground has also been purchased for a new mission in a very desirable locality at Fifty-first and Spruce Streets, West Philadelphia, and the sum of \$20,000 set apart for the purchase of ground from time to time for future missions. Eighteen thousand dollars is asked for during the coming year for diocesan Missions.

THE BUILDING once used by the Church of the Resurrection (the Rev. Joseph R. Moore,

rector), as a place of worship and subsequently as a parish house, has been torn down and will give place to a fine stone building for parochial activities. The new church building is still unfinished but when the entire group contemplated is completed they will form a magnificent architectural adornment to that section of the city called Tioga.

THE SEXTONS of the various parishes held a meeting at the Church of the Transfiguration (the Rev. Hibbert H. J. Roche, rector), on Tuesday, May 3d, for the purpose of organization. The next meeting will be held in St. James' parish house, Philadelphia.

THE SPRING meeting of the Philadelphia Local Assembly B. S. A. will be held—as is the custom in a suburban parish—in St. Martin's-in-the-Fields, Wissahickon Heights (the Rev. Jacob Le Roy, rector), on Monday, afternoon and evening, June 6th.

THE REV. DANIEL INGALLS ODELL, rector of the Church of the Annunciation, after a month's sojourn in the South; the Rev. William B. Bodine, D.D., rector of the Church of the Saviour, West Philadelphia, after a short trip abroad; the Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, Pa., after a year's rest; the Rev. Edgar Cope, rector of St. Simeon's Church—have returned and were in attendance at the diocesan Convention.

THE REV. HERMAN L. DUHRING, D.D., of the City Mission, preached at Emmanuel Church, Baltimore, on "The Plans and Purposes of the Sunday School Institute." Mr. Warren Yeakel, secretary of the Philadelphia Local Assembly B. S. A. addressed the Baltimore Junior Assembly in the Church of Our Saviour, on Tuesday evening, May 5th.

IN CONNECTION with the gift of a missal desk to old St. John's, Philadelphia, from the Society of St. Charles, already noted, it may be added that the gift was peculiarly fitting from the fact that the land on which this old church stands was given in 1764 by the Coates family, the head of which, like William Penn's father, had loaned King Charles considerable money and on this account received important consideration, when the territory of Pennsylvania was assigned to the first settlers.

QUINCY.

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

Improvements at Tiskilwa.

DURING the past few months and through the earnest endeavors of the people of St. Jude's parish, Tiskilwa, all the indebtedness has been removed, and the choir stalls have been entirely remodelled. This work was an Easter present to the parish on the part of St. Agnes' Guild (young girls). On the evening of April 20th the Rev. Andrew Gray, D.D., rector of Trinity parish, Mattoon, delivered his very splendid lecture at St. Jude's on "The Origin of Christianity in Britain." The lecture was illustrated by about eighty magnificent stereopticon views. On Sunday, April 24th, the members of the parish were very pleasantly surprised on entering the church at the usual time of worship to see a beautiful polished brass altar rail, an offering to God on the part of Jno. I. Wilkins, M.D., for many years senior warden, in loving memory of his departed wife, who was one of St. Jude's most faithful and devout children.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Dr. Henshaw's Anniversary—Notes.

ON SUNDAY, May 1st, at All Saints' Memorial Church, Providence (Rev. A. M. Aucock, rector), was observed the 50th anniversary of the Rev. Dr. Daniel Henshaw's

official connection with the parish. Dr. Henshaw is now *rector emeritus*. The sermon was preached by the Rev. Leander C. Manchester, D.D., rector of St. John's Church, Lowell, Mass.

All Saints' Memorial Church had its origin in the union of St. Andrew's Church and St. Peter's Free chapel mission. St. Andrew's Church was organized in 1846, at Hospital and Allen Streets, and for many years struggled for existence. In 1853 the services in the Hospital Street building were suspended, but a few months later a site was bought for a new church on Friendship Street near what is now Hayward Park. The figure of cost was \$3,000. On March 31, 1854, the Rev. Dr. Henshaw, the present *rector emeritus*, was extended a call to the church, and he accepted. His salary was \$600. In 1858 he organized the first boy choir in Providence, and the third in the United States. In 1856 the original wooden building was enlarged almost doubly by the addition of a chancel, transepts, and vestry, at a cost of \$4,000. In 1860 a mission Sunday School was opened on High, now Westminster, Street, and evening service was also held. It was called St. Peter's chapel. This mission was carefully fostered until 1863, when steps were taken towards the erection of a house of worship, so located as to accommodate both church and mission.

The corner stone of the present church was laid in 1869, and it was consecrated on All Saints' day; 1875, Bishop Lyman of North Carolina preaching the sermon. The building is a memorial to the Rt. Rev. John Prentiss Kewley Henshaw, the first Bishop of Rhode Island, and father of the present

rector emeritus. It cost, including furnishings, in the neighborhood of \$135,000.

Dr. Henshaw began his career in the schools of Baltimore, and after having been educated in a private school, attended St. Peter's College, and later went to Yale, where he graduated with the class of 1842. He afterward studied at the Virginia Seminary, was ordained in 1845 and 1846, and acted as missionary in Rhode Island for some years. He was a member of the Standing Committee of the Diocese from 1867 till 1901, when he resigned the office. During that time he was Secretary of the Committee from 1868 to 1876 and president of the body from 1891 to 1901. He was a deputy to the General Convention from Rhode Island for more than 40 years.

On Monday evening a reception was tendered Dr. and Mrs. Henshaw at Spink's assembly rooms, the Doctor being presented with a loving cup by the parishioners of All Saints'.

AT THE ANNUAL meeting of the Convocation of Providence, held at St. James' Church, Providence (the Rev. Robt. Parker, rector), Mr. John G. Dolbel was elected Treasurer and Mr. Frederic Bowman, secretary.

A MOVEMENT is on foot to form a federation of all the men's clubs of the Diocese. One meeting has been held at Grace Church, Providence, to consider the plan, and another meeting is soon to be held, at which delegates from the various parishes where such clubs exist, will give the matter a more careful and thorough consideration.

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SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.
The Convocation.

ON THE Third Sunday after Easter the second annual Convocation of the District began with the Holy Eucharist at 8 A. M., in Grace Church, Hutchinson, the Bishop being celebrant, assisted by the rector, Rev. Paul R. Talbot. At 11 A. M. the Bishop and clergy vested in the rectory, and led by the crucifer, marched in procession to the church door and up the nave to the chancel. Matins was read by the Rev. George Belsey, the Dean reading the lesson. A searching and able sermon was preached by the Rev. J. C. Anderson. At Evensong the sermon was preached by the Rev. A. M. Griffin of Minneapolis, Kan.

On Monday a Quiet Day for the clergy, beginning with the Holy Eucharist, was conducted by the Bishop, who found in the Epistle and Gospel for the day (St. Mark's) the basis for his five addresses and meditations, which were most helpful and uplifting.

On Tuesday the Bishop delivered his annual address, in the course of which he formally announced the honored name of the donor of the Memorial Cathedral, Mrs. Batterson of New York, and said that another friend had provided the funds to purchase a suitable residence for the Bishop. His journal told of careful diligence and constant effort in behalf of the District, and brought the encouragement of evident progress and modest achievement to inspire his clergy faithfully to uphold his hands.

At the business session the Dean was re-elected secretary and appointed the Rev. Lloyd Benson his assistant. Mr. Benson was then elected registrar. Upon the nomination of the Bishop, the Hon. Houston Whitesides was re-elected Chancellor of the Cathedral and District. The Bishop reappointed the same Standing Committee as last year, putting Mr. J. C. Long of Hutchinson on instead of Mr. Wm. Grosvenor, who declined to serve. Mr. Edgar Wood of Minneapolis was elected a member of the Board of Trustees of Church Property, in the place of Mr. E. G. Kimbal, to serve four years. Mr. Theo. B. W. Seitz of Salina was re-elected treasurer of the District. The Rev. J. C. Anderson and Mr. H. D. Lee were elected delegates to the General Convention; Rev. A. M. Griffin and Mr. J. R. Lemist, alternates. Rev. Messrs. R. H. Mize, A. M. Griffin, and Geo. Belsey, Messrs. W. D. Mitchell, J. E. Long, and B. F. Brown were chosen delegates to the Sixth Missionary District Conference at Omaha. The Rev. P. R. Talbot and Mr. J. R. Lemist of Hutchinson were chosen delegates to the next Missionary Council.

The Convocation adopted unanimously a resolution offered by the Very Rev. W. R. McKim, requesting the Board of Missions to increase the apportionment for the District to \$400. The committee on Bishop's Address offered a resolution of grateful acknowledgment of the magnificent gift of Mrs. Batterson, which was adopted by a standing vote, and the Bishop was requested to convey to her our deep sense of appreciation, and to thank her on behalf of the Convocation.

On Monday evening a delightful reception was tendered the visiting clergy and delegates, at the residence of Mrs. Price. On Tuesday a successful and rousing missionary meeting was held. Evensong was said by the Rev. R. H. Mize and Rev. C. L. Adams. The Very Rev. J. D. Ritchie, Dean of Wichita, delivered a soul-stirring and convincing address upon the subject, "The Rational Basis of Missions." The Rev. H. C. Plum of Kingman handled the topic with special reference to Foreign Missions, and made a strong plea. The Rev. Geo. Belsey, in well chosen and modest words, brought the subject to a fitting close as he spoke for the "District of Salina." After the Holy Eucharist had been celebrated by the Dean,



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assisted by the Rev. Mr. Benson, at 7:30 A. M., Wednesday, the several delegates departed to their homes, very grateful for a most successful and happy Convocation.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Gift at Howard.

A WINDOW in memory of Helen Radcliff, daughter of Mr. and Mrs. T. H. Radcliff, who died during an epidemic of scarlet fever in the town some years ago, has been placed in the little church at Howard.

VERMONT.

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

Woman's Auxiliary.

A VERY WELL attended meeting of the Rutland district of the Woman's Auxiliary was held at St. James' Church, Arlington, on Tuesday and Wednesday, May 3d and 4th. On Tuesday at Evensong addresses were made by Bishop Hall; by Mr. E. J. Knapp, who spoke on the lay mission work he has been doing for the last four years under Bishop Rowe at Rampart, Alaska; and by the Rev. D. L. Sanford, rector of Bellows Falls, on Diocesan Missions. On Wednesday Mrs. Riker of Rutland presided in the absence of Mrs. Woolsey. Mrs. Coan of Rutland delivered a most instructive address on "Mission Study," and the Rev. W. T. Forsythe, rector of Middlebury, spoke on missionary work now in progress in Lamoille County. At the afternoon meeting the Rev. H. D. MacNeill, rector of Manchester, delivered an address on "Devotion to Our Lord as the Inspiring Power of Interest in Missions."

WASHINGTON.

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

Woman's Auxiliary—Church Hospital.

THE CLOSING service and annual meeting of the Woman's Auxiliary took place at St. John's Church on Tuesday, May 3d. The Bishop, who had expected to be present, sent his greetings and regrets that his state of health prevented, and in his place the Rev. Dr. Smith gave a brief address. The offering was for the memorials to Bishop Leonard and Bishop Ingle. After the service, a meeting for business was held in the parish hall. Reports were read by the secretary and treasurer, the former showing the aggregate amount of donations of money and value of boxes sent during the year to be \$4,780.80. Reports of the Junior Auxiliary and the Babies' Branch were also read; and Mrs. Webb, diocesan correspondent of the Church Periodical Club, gave a summary of that excellent work. The treasurer of the United Offering reported over \$800 as so far in hand for the triennial meeting in October. The election of officers then took place, and resulted in the unanimous choice of the former board: President, Miss Wilkes; Vice-Presidents, Mrs. Satterlee, Miss Gillis, Mrs. Murray Addison, Miss Riley; Corresponding Secretary, Miss L. MacLeod; Recording Secretary, Mrs. Gilfillan; Treasurer, Mrs. Alfred Williams; Assistant Treasurer, Miss Saxton.

THE NEW Church Hospital for the Eye, Ear, and Throat had an informal opening in a quiet and beautiful way when the first service, a celebration of the Holy Communion, took place in its chapel on the morning of May 2nd, a guild of nurses attending. The chapel has been completely furnished by gifts, and every parish in the city has a room or ward which it has fitted up. The workmen are not yet out of the building; but its beneficent work for sufferers has already begun.

WEST MISSOURI.

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

The Approaching Council—Gift to St. Mary's—Rector Instituted at Sedalia.

THE ANNUAL COUNCIL will be held in Grace Church, Kansas City, beginning May 18th. The Rev. Theodore B. Foster will preach the sermon. At this Council the necessary steps towards changing the name of the Diocese from "West Missouri" to "Kansas City," will probably be taken, the proposition having been favorably acted upon at the last Council.

A HANDSOME stained glass window in memory of Mrs. Rachel Helen Day, has recently been placed in St. Mary's Church, Kansas City. The subject is the Ascension of our Lord.



MEMORIAL WINDOW, ST. MARY'S CHURCH, KANSAS CITY, MO.

cently been placed in St. Mary's Church, Kansas City. The subject is the Ascension of our Lord.

THE REV. EDMUND A. NEVILLE was instituted rector of Calvary Parish, Sedalia, on Sunday, May 1st, by Bishop Atwill. The Bishop delivered a charge to the priest and congregation, and also administered the rite of Confirmation. The Rev. W. H. Haupt, rector of St. Paul's Church, Clinton, Mo., assisted in the services.

WESTERN NEW YORK.

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

B. S. A.—Buffalo Archdeaconry.

A MEETING of the Local Assembly B. S. A., in Buffalo, attended by upwards of 150 men and boys, was held at St. Paul's parish house, Monday evening, April 25th, Mr. Millard R. Burns in the chair. The speaker of the evening was the Rev. John Dows Hills, rector of Christ Church, Oil City (Dio. of Pittsburgh), who chose for his subject, "The Brotherhood Man's Ideal." At the close of the meeting he also made a strong appeal for a large delegation from Buffalo to the State Convention at Syracuse, May 13th and 14th.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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THE ANNUAL meeting of the Archdeaconry of Buffalo was held in the Church of the Ascension, Wednesday, April 27th. The Archdeacon, in making his report, acknowledged his indebtedness to the Layman's League for the services they have rendered in maintaining services at so many points. He stated that all the missions under his charge had contributed both to diocesan and general Missions; services were held at 31 places, either regularly or occasionally. The Missionary Board of last year, together with the secretary, Rev. Nathan W. Stanton, and the treasurer, Mr. W. H. D. Barr, were re-elected for the ensuing year. Noon day prayers for Missions were said by the Rev. J. Roy, D.D. A very delightful luncheon was served in the rectory to the delegates in attendance, the young ladies of St. Margaret's School serving.

THE REV. GEORGE B. RICHARDS, rector of the Church of the Ascension, Buffalo, preached the baccalaureate sermon before the graduates, 80 in number, of the Dental Department of the University of Buffalo, on the evening of SS. Philip and James' day. The faculty and graduates, in cap and gown, marched from the University to the church. In the musical portions of the service the organ and choir were assisted by the parish orchestra of twenty instruments.

CANADA.

News of the Dioceses.

Diocese of Ottawa.

A SPECIAL service was held in St. Matthew's Church, Ottawa, May 2nd, to celebrate the 19th anniversary of the consecration to the episcopate of the Rt. Rev. Charles Hamilton, D.D., present Bishop of Ottawa. The service was also to commemorate the date of the Bishop's translation from the Diocese of Niagara to be the first Bishop of Ottawa, eight years ago. An address was afterwards presented to him, signed by the Rev. Walter Loucks, M.A., rector, by the wardens of St. Matthew's, lay delegates and officers of various parochial organizations, to which the Bishop made a feeling and eloquent reply. A large class was confirmed by the Bishop the same evening in Christ Church Cathedral, Ottawa.—A VERY satisfactory report was presented at the vestry meeting of Trinity Church, Billing's Bridge. The church debt has been much reduced during the year, partly by the assistance of the parochial W. A. A holiday has been arranged for the rector, the Rev. Canon Low.

Diocese of Toronto.

ST. MARGERET'S CHURCH, Scarboro', was entirely destroyed by fire, April 22nd. The building was erected about seventy years ago and contained some interesting relics.—A VERY fine memorial window has been placed in St. Peter's Church, Toronto, in memory of the late Mrs. Pellatt by her husband.—AT THE April meeting of the diocesan Board of the W. A. seventeen new life members were reported since the last meeting. A letter from Bishop Thornloe of Algoma stated that \$100 more was needed to complete the "Williamson Memorial Boat." It was suggested that the thank offerings at the annual meeting of the board might be given to that object.

Diocese of Montreal.

THE NEW RECTOR, the Rev. Mr. Almond, officiated at Trinity Church, Montreal, May 1st. He was assisted by the Ven. Archdeacon Norton and the Rev. Mr. Orpwood. There was a very large congregation present. A LARGE number of Masons attended service in St. Mary's Church, Montreal, on the evening of May 1st. The service was conducted by the rector, the Rev. H. Jekill, grand chaplain of the district, and the sermon preached by the Rev. T. Boyle of Christ Church Cathedral, past grand chaplain.

Diocese of Fredericton.

THE WORK of repairing and painting Trinity Church, Sussex, is to be begun at once. A new pipe organ and electric lighting is to be among the improvements.—A BRANCH of the W. A. has been formed recently in Christ Church, Campbellton, and also a chapter of St. Andrew's Brotherhood.

Diocese of Huron.

THE FIRST college chapter of St. Andrew's Brotherhood to be formed in Canada, had its beginning in April, and to Huron College, London, belongs the honor of being the first to take up this work. The Principal, the Rev. Cameron C. Waller and all the students, were admitted to the Brotherhood in the College chapel. Both the travelling secretaries were present. They had been holding services and meetings in the city parishes during the second week in April and much enthusiasm was stirred up.—A HANDSOME brass altar cross was presented to Christ Church, Petrolia, as a thank offering at Easter, by two of the parishioners.

Diocese of Rupert's Land.

A CHANGE in the Provincial Constitution of the Synod has been proposed and would seem to be needed, as to the appointment of a Metropolitan, allowing such Dioceses as are within easy reach of communication the equal right to the honor of the office. The change would allow Rupert's Land the sole right to choose its own Bishop, which now it cannot enjoy, and would also give an Assistant Bishop of Rupert's Land the right of succession. All the Diocese would lose would be the right to have the head of the ecclesiastical Province resident in Winnipeg, which is considered a small matter by many both of the clergy and the laity.

NEARLY all the Congregational places of worship in Boston have adopted a form in their services. The *Te Deum* is regularly sung, the Apostles' Creed recited, and different prayers from the Book of Common Prayer used. In several places the observer noticed that the attitude of kneeling during prayer was encouraged by the pastors.

IN AN OLD TRUNK

BABY FINDS A BOTTLE OF CARBOLIC ACID AND DRINKS IT.

While the mother was unpacking an old trunk a little 18 months old baby got hold of a bottle of carbolic acid while playing on the floor and his stomach was so badly burned it was feared he would not live, for he could not eat ordinary foods. The mother says in telling of the case:

"It was all two doctors could do to save him, as it burnt his throat and stomach so bad that for two months after he took the poison nothing would lay on his stomach. Finally I took him into the country and tried new milk and that was no better for him. His grandma finally suggested Grape-Nuts and I am thankful I adopted the food, for he commenced to get better right away and would not eat anything else. He commenced to get fleshy and his cheeks like red roses and now he is entirely well.

"I took him to Matamoras on a visit and every place we went to stay to eat he called for Grape-Nuts and I would have to explain how he came to call for it, as it was his main food.

"The names of the physicians who attended the baby are Dr. Bilty of this town and Dr. Geo. Gale of Newport, O., and anyone can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups, too." Name given by Postum Co., Battle Creek, Mich.

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The Magazines

THE opening chapters of the May *Atlantic* are made brilliant and entertaining by the first installment of Professor Norton's series of Letters of John Ruskin, illuminated by his own delightful illustrative comments and exhaustive explanations. Colonel Higginson continues his recollections with a paper entitled *Intensely Human*, which contains many salient and pathetic reminiscences of the characteristics of the negro race, more especially of the days before and during the War of the Rebellion. The *Atlantic's* series of articles on Advertising, which has been so favorably received, is continued with a paper on *The Humors of Advertising*, amusingly treated by Rollin Lynde Hartt. Other delightful essays are *An Hour with our Prejudices*, a characteristically humorous paper by Samuel M. Crothers; *The Work of the Woman's Club*, by Martha E. D. White; and *Bliss Perry's* screed on *Fishing with a Worm*, a very Waltonsey chapter written by a worthy disciple of the Gentle Art of Angling.

Scribner's Magazine for May begins a new short serial, which will surely attract wide attention. "The Soldier of the Valley," by Nelson Lloyd, is a tale of a beautiful valley in a romantic region. Rarely is there such a combination of humor and pathos offered in a modern story. The quaint characters with their wise sayings and their amusing views of life are mingled with the real depth of feeling and abounding romance of the young hero—the one soldier of the Spanish-American War in that region. The tale opens with his reception on his return to the Valley. Each installment will be fully illustrated by A. B. Frost. The outdoor quality of the tale, and the rural characters who abound in it, furnish Mr. Frost with the very best opportunity for his genius.

The wonders and marvellous beauties of the Yellowstone Park have been heretofore but faintly reproduced in any series of illustrations. In this number, however, Dwight L. Elmendorf's beautiful views, colored from nature (which have been seen by so many people at his lectures), are reproduced in color with amazing accuracy and beauty. Arnold Hague, the distinguished scientist, writes entertainingly of the Yellowstone.

ENLIGHTENING expert testimony as to the beneficence of a popular Oriental institution is quoted by the Countess of Jersey in an article on "The Women of India," published in *The Youth's Companion* of May 12th. A native of India, Mohammedan or Hindu, sent the following petition to the British Governor of the Madras Presidency: "Nothing is more miserable than for a man to have more than one wife. I have three, and I pray your excellency to banish whichever two you please to the Andaman Islands or some other distant country."

MISSIONS TO THE FRONT IN ALABAMA.

[Continued from page 49.]

sent us to do has been accomplished, one remains a white man, another an Indian, and another a Negro. Nothing is gained by playing that an Indian is not an Indian, and nothing is gained by playing that a Negro is not a Negro. We are dealing with a race of less than half-grown children; and every error this race has committed, since the days of slavery, must be laid at the door of the white man, who should have known better than to throw the responsibility that belonged to grown people, upon those who

are still children, and who, therefore, should have been guarded and protected and cared for, as children. The pitiful errors of the past have resulted from placing responsibilities upon those who were not prepared to meet those responsibilities, and more pitiful errors will follow in the future, if we, who should know better, permit those responsibilities to be increased. For many years to come, the best Church work among the Negroes, in our part of the country, will be done by the white clergy, and where a Negro clergyman is placed in charge of a congregation, he will do his work best while acting under the advice and counsel of a white clergyman."

With reference to the Change of Name of the Church, the Council passed the following resolution:

"Resolved, by the diocesan Council of Alabama, That it is the sense of the Council that it would be unwise to make any change in the name of the Church at this time."

WOMAN'S AUXILIARY.

The Alabama Branch of the Woman's Auxiliary held its sessions during the meeting of Council. Mrs. McMillan and Miss Noble of Anniston are the diocesan President and Treasurer. Their report shows that nearly \$1,000 has been raised and expended in their work in the past year; a fine result when we consider how recently the diocesan officers have begun their work.

NOT LONG AGO, a colored sportsman at Washington hired a spirited pacer for an afternoon's ride. He had not gone far when he was unhorsed without ceremony. A friend, witnessing the catastrophe, inquired, "What did you come down so quick for?" "What did I come down so quick fo'? Did you see anything up dar in de aor for me to hold on to?"—Selected.

NECESSARY

PEOPLE MAY GO WITHOUT FOOD FOR DAYS BUT NOT WITHOUT SLEEP.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night, up to three weeks ago, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee, but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drunk coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach and I often would notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"About two weeks ago he asked me for a cup of Postum—said he liked it well enough to give up coffee and since then has been drinking Postum three times a day and says he has not once been troubled with sour stomach." Name given by Postum Co., Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

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MUSIC

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

THE DESTRUCTION of the Brooklyn Academy of Music by fire has compelled the Oratorio Society of Brooklyn to seek another concert hall for its public performances. Carnegie Hall was chosen for the concert of Friday, April 29th, when Edward Elgar's "King Olaf" received its first performance in America.

The presentation of this modern work is in keeping with the policy of the society. Not content with giving the standard oratorios, such as the "Messiah," "Elijah," "St. Paul," and "Creation," it has produced each season other great (though less known) works, such as Liszt's "St. Elizabeth," Verdi's "Requiem," Henschel's "Requiem," Dvorak's "Mass in D," and Bach's great "St. Matthew Passion."

Nor has the American composer been neglected, for works by Horatio Parker, Dudley Buck, and Harry Rowe Shelley, have also been accorded a hearing.

The chorus consists of nearly two hundred voices, and was founded ten years ago by its present conductor, Mr. Walter Henry Hall, an Englishman, who possesses a complete knowledge of oratorio tradition, and at the same time has the rarer temperamental gifts necessary for a successful conductor.

The chorus has much more than a local reputation, and each season's work is adding to its laurels.

"King Olaf" was written for the Staffordshire music festival of 1896, and is therefore somewhat earlier than the more celebrated "Dream of Gerontius," which was written in 1900.

The story is taken from "The Musician's Tale," in Longfellow's *Tales of a Wayside Inn*, and enlarged upon by H. A. Ackworth, who not only wrote part of the book but prepared it for musical treatment. In the score occur the following directions: "The performers are looked upon as a gathering of scalds. All in turn take part in the narrative of the Saga, and occasionally, at the more dramatic points, personify for the moment some important character."

The mysticism of the "Dream" is of course absent in "King Olaf," the libretto calling for a totally different treatment. But the same Elgar is in evidence on every page, the same striking orchestral effects, the same mastery of choral writing, and, added to these, a wealth of melody which is unknown in either the "Dream" or the "Apostles."

It has been said that in "King Olaf," Elgar shows immaturity. When it was written the composer was about thirty-six years of age. It is doubtful if a composer of Elgar's type could suddenly reach maturity between the ages of thirty-six and forty-one. The writer inclines to the belief that the music of "King Olaf" fits the libretto as unerringly as that of the "Dream of Gerontius" fits Newman's poem, and that if Elgar were writing the same work to-day, he would treat it in much the same fashion as he did in 1896.

The music demanded by the exalted spiritual atmosphere of "Gerontius" is totally different to that which is needed to portray the life and loves, the deeds and death of the Scandinavian Hero-King. The scope is narrower, the vision more limited. More directness is here indicated—a dramatic and pointed description of the various scenes is required, and this is precisely what is achieved by the composer. Yet religious significance is not wanting, and the "con-

version" is told with touching beauty, although merely incidental to the general form of the work. It is a question whether Elgar has written anything more graphic than the "Wraith of Odin," more melodious than the "Epilogue," or more stirring than the "Challenge of Thor."

The performance was adequate and convincing, the chorus evidently singing *con amore*. Once or twice a hesitation was noticeable in the attacks of the altos and sopranos, but the strange surroundings of a new hall may account for this. With these exceptions the precision was admirable, and the tone of the whole chorus was of delightful purity. The entrance of the orchestra after an unaccompanied chorus of several pages in length found the singers exactly in tune.

The soloists were Miss Shannah Cumming, soprano, Mr. Theodore Van Yorx, tenor, and Mr. Herbert Witherspoon, bass.

An orchestra of nearly sixty pieces played the complex score acceptably, and Mr. William Norton presided at the organ. A large and enthusiastic audience gave ample evidence of appreciation and enjoyment.

If the Brooklyn Oratorio Society can always place such performances to its credit it will continue to receive cordial support from New Yorkers.

The second recital of ecclesiastical music by the New York Church Choral Society took place on the night of April 21st, in St. Bartholomew's Church. Among the works produced were Bach's cantata, "The Lord is a Sun and Shield," Liszt's "Thirteenth Psalm," Dvorak's "Te Deum," and Horatio Parker's "Concerto for Organ and Orchestra."

A large congregation was in attendance, and the performance was on the whole a satisfactory one.

Dr. Parker's concerto was listened to with close attention. It is comparatively seldom that new compositions for orchestra and organ are performed, or indeed, composed, and as Dr. Parker came from Yale College to play the organ part, the interest in the concerto was heightened. In contrasting the characteristic effects of the organ and orchestra, and in using them to the fullest advantage, Dr. Parker was completely successful, and it is highly probable that this concerto will be heard next season in our larger concert halls, where there are organs of sufficient size to warrant its performance.

To Mr. Richard Henry Warren, the able director of the Choral Society, much praise is due for his efforts to familiarize the public with works of importance which are seldom heard, either in or out of church buildings. We predict a brilliant future for this society, as it supplies a want not filled by any other choral body.

A GRACEFUL and blessed old age must have three elements in it: a happy retrospect, a peaceful present, and an inspiring future. And old age cannot have any one of these three if the youth has been wasted and manhood has been misspent.—*Selected.*

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