

The Living Church

VOL. XXXIII.

MILWAUKEE, WIS.—MAY 6, 1905.

No. 1

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. CHICAGO: 153 La Salle St. -:-

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.25 per year.

English Periodicals

SUPPLIED BY

The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cts.

The Living Church Annual

A Church Cyclopedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.



Given a certain amount of material and labor, it costs no more to make a *correct*

Celtic OR OTHER Cross Monument

than to make one incorrect in proportion, detail or symbolism.

That is why it pays to have us do the work. We know how best to make the desired outlay. It has been our study for years.

ALL PRICES

DISTANCE NO OBSTACLE

Write to-day for our Help in the Selection of a Monument. Sent free to those considering the purchase of one.



CHAS. G. BLAKE & CO.
720 Woman's Temple
CHICAGO,
ILLINOIS



The New ALTAR BOOK

Edited and Arranged by the Rev. PERCY DEARMER, M.A.

THE LITURGY.

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary to the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy-Days and for Special Occasions. With a Preface by the Right Reverend the LORD BISHOP OF ROCHESTER. Edited by PERCY DEARMER, M.A., Vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FREERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of S. Saviour's, Southwark.

Full Levant grain Turkey Morocco (red or black,) calf lined, hand tooled, gilt edge, Price **\$25.00**

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Bishop of Rochester, the Kalendar, including the English Black-Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days, and for Ordination services.

Last of all, with its distinct Title Page, comes "Additional Collects, Epistles, and Gospels for the Proper of Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but is also so magnificent a specimen of book making as to deserve place in all fine libraries.

The American Edition is published, in conjunction with the publishers of the English Edition, by

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

SPAULDING & Co.,

Representing Gorham Mfg. Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention : : : : :

SEND FOR OUR NEW CATALOGUE
Jackson Boulevard and State St., CHICAGO

WOMEN'S GUILD OF ST. IGNATIUS 552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of
Church needlework, embroideries, linens, etc.

The Guild has for sale also the following
books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vols.
I. and II. 350 pages. Cloth, \$1.50 per vol.
What Catholics Believe and Do. Paper, postpaid,
15 cts. Cloth, 25 cts.

Good Friday Addresses on the Seven Words.
Three Series: 1. Christ's Religion in the
Words of the Cross. 2. The Call From the
Cross. 3. The Way of Life. 25 cts. each.

30,000 McShane BELLS

Ringing Round the Earth.
Ringing Evidences of Sterling Worth.
Chimes, Peals, Church Bells, Memorial Bells a Specialty.
McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.
Established 1856.

CHURCH GLASS AND DECORATING CO

American Mosaic Glass Windows
Ecclesiastical Furnishings
English Stained Glass Windows
Church Decorations

STUDIOS AND WORKSHOPS 28 WEST 30 ST.
NEW YORK

MONUMENTS

Send for Free Booklet.

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO.,
720 Woman's Temple, CHICAGO



CHURCH VESTMENTS EMBROIDERIES, SILKS, CLOTHS, FRINGES.

CLERICAL SUITS
HATS, RABATS, COLLARS.

COX SONS & VINING,
262 Fourth Avenue, NEW YORK.
PHILADELPHIA: Church House, 12th
and Walnut St.

MEMORIAL Church Bells and Chimes

The True, Genuine "Meneely Standard."
Chimes Attuned by Strictly Scientific Method, Unlike all others
Full, Mellow, Evenly Graded, Brilliant Tones.

MENEELY & CO.

WEST TROY, WATERVLIET, N. Y.
The OLD MENEELY Firm. Estab. 1826.

FURNITURE DECORATIONS MOSAICS

CHURCHWORK

IN METAL & MARBLE

O. LVEIKE ARTWORKS 313 W. 25 ST. NEW YORK



MAUSOLEUMS & MONUMENTS

The SPRING is the Season in which to decide for all forms of MONU-
MENTAL WORK, whether executed in GRANITE, MARBLE or STONE.
CORRESPONDENCE SOLICITED and DESIGNS submitted for
work to be erected in any part of the UNITED STATES or CANADA.
FOUNDATIONS can be set immediately upon decision of DESIGN and the
work erected later in the SEASON.

J & R LAMB

Send for Illustrated Handbook. OFFICE: 59 Carmine St., NEW YORK.



Stained Glass Brightens Old Churches

We place the ablest artists in the
country at your command. Our
windows show wonderful feeling in
design and reveal a masterful ar-
rangement of color. Essential in
modern church architecture; trans-
forming in effect when placed in
old edifices. The cost makes our
windows practicable, with some
effort on the part of leading mem-
bers, in even the simplest churches.
We submit water colored designs,
photographs, estimates and refer you
to examples of our work on request.

Write for free printed matter and
"Question Blank"—most valu-
able in helping you decide what
best suits your requirements.

Flanagan & Biedenweg Co.,
57 Illinois Street, CHICAGO, ILL.



CHURCH FURNISHINGS

In Gold, Silver, and Brass,

CHURCH AND CHANCEL FURNITURE

Write for Catalogue.
Correspondence solicited.

W. & E. Schmidt Co.
308 3rd St., - MILWAUKEE, WIS.

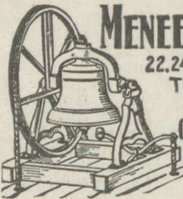


R. GEISSLER,
56 West 8th Street, New York.

CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK.

Embroideries, Fabrics.

MEMORIALS FOR THE CHURCH AND
CEMETERY.



MENEELY BELL COMPANY, 22, 24 & 26 RIVER ST., 177 BROADWAY, TROY, N. Y. AND NEW YORK.

Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER

BELLS.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS.

All material supplied. Artistic Stoles a Specialty.

Sale of sample Stoles, reduced. Send for particulars.

EMMA HAYWOOD, 128 West 91st St.
New York.



Ecclesiastical For Sanctuary, FURNITURE Chancel, Nave and Chapel.

Manitowoc Seating Works,
Factory, Manitowoc, Wis.

Eastern Salesrooms 26 W. 19th St., New York.
Western Salesrooms 93 Wabash Ave., Chicago.

MEMORIALS WINDOWS, BRAS- SES, WOOD.

Highest Award, Augusta, Ga., Exhibition, 1901.

COLGATE ART GLASS CO.,

318 West 13th St., New York.

PIPE ORGANS SUPERIOR QUALITY MODERATE PRICES

Catalogues and Information free

HINNERS ORGAN CO., - - Pekin, Ill.

AUSTIN ORGAN CO

HARTFORD, CONN.

BUILDERS OF TUBULAR PNEUMATIC

AND ELECTRIC PIPE ORGANS

OF A SUPERIOR QUALITY.

Why Not Go to Florida and Cuba?

— WHEN THE —

SOUTHERN RAILWAY

in connection with Queen & Crescent Route can
take you from Chicago or St. Louis in THROUGH
CARS to this glorious summer-land in about
THIRTY TWO HOURS!

Why Not?

When you can go down via Cincinnati or Louis-
ville, Chattanooga, Atlanta and Macon, through the
very heart of the South, returning via Savannah,
Columbia, Augusta, Spartanburg, Asheville, Hot
Springs and Knoxville, through the famous Scenic
section of the South.

Stop over in both directions.
Low round trip rates.

"Chicago & Florida Special"

Leave Chicago 1:00 P. M.
Leave St. Louis 10:00 A. M.

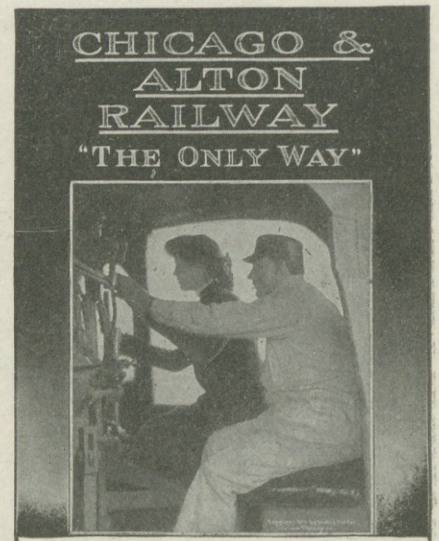
"Florida Limited"

Leave Chicago 9:00 P. M.
Leave St. Louis 10:10 P. M.

No finer trains in the country.
Write for literature and particulars, and for
sleeping reservations to

G. B. ALLEN,
A. G. P. A.,
St. Louis, Mo.

J. S. McCULLOUGH,
N. W. P. A.,
225 Dearborn St. Chicago, Ill.



CHICAGO & ALTON RAILWAY "THE ONLY WAY"

THE CHICAGO & ALTON
runs the largest passenger engines
in the world

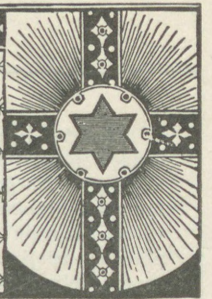
They keep the trains on time

Between Chicago,
St. Louis,
Kansas City and
Peoria

GEO. J. CHARLTON, General Passenger Agent
CHICAGO, ILL.



The Living Church



VOL. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 6, 1905.

No. 1.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

ADVERTISING.

DISPLAY RATES: Per agate line, 20 cts. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle St., Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	3
Introductions—"I Said in my Haste, All Men are Liars"—"Ad Clerum" Paragraphs Resumed—Red Chasubles in Demand—Notes.	
ANSWERS TO CORRESPONDENTS	5
ETON AND ITS HEADMASTER. London Letter. John G. Hall [Illustr.]	6
EUROPEAN EFFORTS TOWARD REUNION. European Letter. Rev. George Washington	8
DR. DARLINGTON'S CONSECRATION [Illustrated]	9
LARGE EASTER GIFTS IN NEW YORK CHURCHES. New York Letter. [Illustrated]	10
THE VICIOUS EXTREMES. Rev. Roland Ringwalt	11
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	12
CORRESPONDENCE:	13
"The Atonement and Modern Thought" (Rev. C. B. Wilmer)—"Where are our Millionaires?" (Rev. W. S. Hayward).	
CHAFING-DISH THEOLOGY. F. N. W.	13
TOPICS OF THE DAY: NON-COMMUNICATING ATTENDANCE. C. F.	14
THE FAMILY FIRESIDE	15
THE GROWTH OF THE CHURCH AT GANKIN, CHINA. Edmund L. Woodward, M.D. [Illustrated]	20
PERSONAL MENTION, ETC.	21
THE CHURCH AT WORK [Illustrated]	22
Easter Services and Gifts—Monumental Easter in Calvary Church, Pittsburgh—Burial of Bishop Watson—Bishop of Rhode Island in a Railroad Wreck—Death of Rev. C. R. Kuyk—Missionary Work in Massachusetts—Burial of Rev. Charles H. McLane—Bishop White Tells of Splendid Work at Plymouth, Ind.—College Churchmen in Conference—Anniversary of St. Mark's, Denver—Rector-elect of Malden, Mass.—Division of Work of St. Andrew's, Pittsburgh.	

FOR THE SECOND SUNDAY AFTER EASTER.

IN every way significant is the fact that the Church gives us as an after-Easter Gospel, the great words of our Blessed Lord concerning Himself as "The Good Shepherd."

Christ yielded His life for the world; but, having done this, He did not forthwith and forever withdraw from contact with the world by remaining, a mere dead man, in Joseph's tomb. He came forth alive, to be the Leader and the Shepherd of the humanity, whom He had ransomed. "I am the Good Shepherd"—not words that are retrospective merely, but after-Easter words in the truest sense. The Church is profoundly right, now that we have again taken into our hearts the Good Friday fact of Redemption, in requiring that we shall move promptly and energetically on to the acknowledgment, that He who died and rose again from the dead is, must be, the King of men, the Shepherd of the sheep.

Any other view than this is debilitating and unworthy; but the weakening view seems still to prevail. We follow Christ to Calvary; we glory in the Redemption, of which we are too sinful not to feel our need. We are on hand at Easter, for Easter seems to seal the efficacy of that which was done for us on Good Friday. But do we follow Christ with the enthusiasm of a true devotion, as He moves forth from the empty tomb, to subdue the world to His kingly rule?

'Tis just here that we are in danger of inexcusable failure. The whole Easter-tide ought to be a time of supreme and sustained devotion. All good things and all great things, even the most difficult, should now be possible, under the leadership of our risen and victorious Lord. But such is not the case. In nearly every parish, before the Easter flowers have faded upon the altar, there is a tremendous drop, a sinking back into lethargy, a sickening failure to transmute the Easter triumph into a permanent and progressive triumph. Congregations dwindle, communions become less frequent, offerings are diminished—think of it, right in the midst of the glories of the Easter-tide! We have become so accustomed to this retrograde movement, this ebbing of the tide after Easter, that we do not sufficiently appreciate the wrong of it, and its shocking disloyalty to the risen Christ.

Against the possibility of such failure, the Church seeks to warn us and to guard us, in her selection of the Good-Shepherd-Gospel for the Easter-tide.

To have it right, the Risen Christ must be permitted to become the accepted Shepherd of the entire human family. His heart goes out to the whole sinful and weary world of men, whom He wills to draw unto Himself. This is not a fact for us to fall asleep over. It calls every baptized man to wakeful activity, to diligence, to alertness, to sacrifice. The Easter-tide is no time to ease off in what we propose to do for Christ, for the Church, for the world. The Risen Lord may claim our devotion to the utmost.

Let us see to it, then, so far as it lies within our power to have it so, that the Resurrection fact be translated into action and glorious achievement. Let us strive for this, strictly on the line of "the Good Shepherd desire" of the Lord of Life, not permitting ourselves to be numbered among those who meet the Risen Christ with a devotion that halts on Easter Monday, slackens all through the Easter-tide, and at mid-summer dwindles to absolutely nothing.

B.

VIRTUE is like precious odors, most fragrant when they are incensed or crushed.—Lord Bacon.

GOD DESIRES us to live as close as we can to the life that Jesus Christ lived. That is the broad avenue to perfect happiness. Most of us know by experience that in proportion as we have followed Him, we have found happiness. And we know by still larger experience that as we turn away from Him the world gets dark, and life ceases to be worth living.—George Hodges.

AD CLERUM.

"Oportet igitur, ut metiri se sollicitate studeat, quanta tenendae rectitudinis necessitate constringitur, sub cuius aestimatione populus grex vocatur. Sit ergo necesse est cogitatione mundus, actione praecipuus, discretus in silentio, utilis in verbo, singulis compassione proximus, prae cunctis contemplatione suspensus bene agentibus per humilitatem socius, contra delinquentium vitia per zelum iustitiae erectus, interiorum curam in exteriorum occupatione non minuens, exteriorum providentiam in interiorum sollicitudine non relinquens."

—*St. Greg. P., in Past.*

"Pastor nec nomen Pastoris meretur, si non personaliter attendat suo gregi. Non enim quilibet ovium Dominus, sed ille tantum, qui pascit suas vocatur."—*Quid Auct.*

"I SAID IN MY HASTE, ALL MEN ARE LIARS."

FROM time to time the world is startled by some monumental exhibition of abuse of trust, where it is least expected. Our social system has two main props, both of which have been reared solely by our Christian civilization. These two props are public trust and public credit. The foundation upon which both rest is public confidence.

So gradually did these two props supplant earlier substitutes in the support of our social fabric, that no distinct date can be fixed whereon one set of props gave way to another; neither does the great mass of mankind realize how complete a revolution was made when the structure of civilization was found to have shifted to its new foundation.

But the results of the social revolution are evident.

The direct result of our system of public trust is democracy; and the direct result of public credit is modern commerce. Both these results pre-suppose the cause that has given them birth; both would be impossible without it.

Earlier civilizations were never built upon public trust. So far was public office from being a public trust, that the very expression is not only modern, but recent; though as a working hypothesis the theory is much older than its formulation in words.

Government, under older civilizations, was vested in one family, whose head was above the law, who frequently received honors and worship as divine, and who ruled without limitation to his sovereign will, except that which appertained to humanity. In the last analysis, his right to rule was based upon strength. He ruled because he had wrested the power of government from an earlier ruler. Successive kingship depended upon successive success in war. The king represented the survival of the strongest.

Neither was office under the King a public trust. The sovereign King vested subordinate authority in his favorites; they, in turn, gave power to those who would be most subservient to them, while petty offices were practically farmed out to the highest bidder. Each grade of officer from King to tax collector lived on the grade under him; and the masses of the people supplied ultimately the means of living for those who lived off them and preyed upon them. Government worked from top, downward. The people lived to minister to the comfort of those above them.

And similarly, commerce consisted of an interchange of commodities based directly upon an exchange value. When it had outgrown that ponderous method, it was based on what, to-day, would be called cash sales. Any such system of bank checks, money orders, monthly accounts, purchase on credit, and all the complexities that attend the commercial transactions of to-day, was not only undiscovered, but could not have been fitted into the social fabric of Roman, Greek, or Persian civilization if it had been. Public credit had not been born.

Two things, then, that were totally impossible under earlier civilizations, were democracies and commerce—in the modern conceptions of these two terms. There had, indeed, been experiments in so-called republics, and there was trade between men and between nations; but both these were on totally different lines from what are termed democracy and commerce to-day.

LITTLE as the public realize it, the one thing that made possible both democracy and commerce, was the Christian religion. The reason for this is obvious. The props of public trust and public credit are themselves based on confidence in the people. The people cannot be trusted to rule, unless it first be recognized that, in the main, they will desire to rule honestly and well. Their bonds are only good, and therefore only salable,

on the hypothesis that the people will fulfil their obligations. The people must trust each other, or democracy is impossible. Now the people never trusted each other until they had first accepted the Christian religion and assumed its obligations. The only success that democracy has ever met with in the world, is among Christian people; and all the dangers that attend democracy to-day and that limit its success, arise from the failure of a greater or less number to practise the Christian religion. Christianity is therefore not only the motive power that has made democracy possible, but it is also a *sine qua non* for its continued success.

The same is to be said of commerce. It is estimated that fully ninety-five per cent. of the commerce of the most advanced nations is based upon credit. The interchange of values is so remote as scarcely to be perceptible on the surface. All that is visible, is evidence of credit. The consumer purchases goods for consumption, and the cost is transferred to a ledger account. The seller trusts the purchaser to pay the account; the purchaser trusts the seller to deliver goods of the quality purchased. Payment is ultimately made by bank check. A whole series of credit, trust, confidence in individuals, is displayed in the drawing of checks. The individual has confided his wealth into the possession of men comprising the bank's force, in implicit confidence that these will safeguard his interests and pay his check upon presentation. The bank, in turn, reposes similar confidence in larger banks and in the national government. It accepts the promise of the government to redeem its currency at its face value. And so, in a continually increasing scale as the magnitude of the transaction rises, from the individual to the national government, every phase of commerce is based upon confidence in the people. Now that confidence, that credit, like the public trust which has given birth to democracies, is founded upon the Christian religion. Not until people were Christians and confessed themselves to be bound by Christian standards, did modern commerce become possible. Just so far as Christian standards are not observed among the people, commerce becomes unsuccessful.

Thus we may set it down as axiomatic: *if ever a people as a whole cease to practise the standards of the Christian people, both democracy and modern commerce will topple over and fall.* They will become impossible. The world must then revert to autocracy in government and to an exchange of actual values in place of credit, in trade. The strongest assets of the commercial world, the strongest security to our political structure, is the Christian religion.

IT IS A LITTLE strange that this dependence of both democracy and commerce upon Christianity is not more generally recognized, since it is so obvious upon a moment's thought.

But the fact quickly appears when Christian standards are abandoned among the people. In government, the result is venality, graft, bad government; in commerce it is failure to pay debts, defalcation, repudiation of obligations.

In neither of these realms is the danger from exterior foes very great. A democracy may be obliged to fight a foreign foe, but the danger to democracy to-day is not from without. Similarly, a banking institution, a national treasury, may be entered from without by experienced burglars and robbed, but danger from such exterior foes is comparatively remote.

Both to the democracy and to commerce, the danger to-day is from within. Unchristian standards among the people will wreck both of them. Men who purport to be Christians and who yet do not fulfil Christian standards are greater foes to modern civilization than are any others, because they give promise of conformity to those foundation principles which underlie that civilization, and then belie their promise. They receive personal credit under false pretences as to their personal standards of right and wrong. Thus it becomes apparent, that the man who leaves debts unpaid, not only wrongs his immediate neighbor, but also strikes a blow at the entire civilization and the Christianity of the twentieth century; and the man who is venal in politics is guilty of treason to a democracy. Either of these crimes—the crime of leaving debts unpaid and the crimes of bribery and political grafting—need only to become general among a whole people, and the entire systems of democratic government and of modern commerce will topple to the ground. And both these crimes are deadly blows to the Christian religion. The Christian who does not pay his debts or who "grafts" is vastly more dangerous to Christianity than the most blatant infidel.

WE ARE SHOCKED sometimes because trusted men in the

political or in the commercial world abuse their trust. So permeated is the public mind with Christian standards, that when those who are trusted, fail to act in accord with those standards, their fellow men are startled and surprised. The shock and the surprise are the best testimonials to the efficiency of the Christian religion to enforce its standards among men. If we were not shocked at abuse of trust, we should have no trust. The result would be the downfall of public credit and of the commercial structure that is built upon that credit.

This result is seen upon a small scale whenever such a shock strikes a community. The disturbance of public credit involves immediate distrust of, and "runs" upon, banks, and the fall of the price of all securities that are based upon credit. The reason for this is simply the natural proneness to exclaim with David, when men in whom particular trust has been reposed, fall, recreant to their trust: "I said in my haste, All men are liars." "In my haste!" Such generalizations are always hasty. All men are not liars. All men in the commercial world are not recreant to their trusts. All men in the political world are not thieves and grafters. When they, or the majority of them become so, modern commerce and modern democracy will fall.

But the fact remains that dishonesty and corruption are only too rife amongst us. The only cure for them is the practice of the Christian religion. The only security for Christian ethics is Christian theology. The only sufficient reason for carrying out the precepts of the Sermon on the Mount, is the Incarnation. The only practical solution for bringing mankind into personal relation with the Incarnation, is the Church and the sacraments. The Christian religion therefore cannot rest upon ethics, any more than the foundation of a house can rest upon its chimney; but only upon that foundation upon which Jesus Christ based it—that of the whole system of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. Any foundation less than this, endangers the whole structure of democracy, of commerce, of modern civilization.

The real foe to civilization is the man who undermines its foundations by not paying his debts; by being recreant to trust bestowed upon him; by using public office for private gain. Other crimes against person or against property are individual in their scope; these are treasonable against government and against civilization, for they strike a deadly blow at both.

The cure—the only cure—is the religion of the Incarnation.

SO many have been the requests for the continuation of the brief Latin paragraphs formerly printed at the head of the editorial columns from the works of the fathers and doctors of the Church, that, through the courtesy of one of the clergy who has made the selections, we resume, this week, their publication.

In heading them, as formerly, "*Ad Clerum*" ("To the Clergy"), we do not forget that there are also many of the laity who enjoy the weekly opportunity to refresh their knowledge of the Latin language. But the extracts are not printed primarily as Latin exercises. They are intended to develop among the clergy, the study of patristic theology in its original tongue. The requirement of a knowledge of Latin on the part of candidates for Holy Orders is assuredly a suggestion that they are to make use of that knowledge. We quite realize that the manifold calls upon the time of the parochial clergy, and also the very vastness of the treasures of Latin theology, cause many among them to postpone to a time that never comes, the reading in the Latin that most of them resolve upon their ordination to keep up. We do not for a moment suppose that these brief *Ad Clerum* extracts can take the place of that fuller reading; but they do serve to remind the clergy of the rich store of patristic learning which the Church has educated them to appreciate and to know, and they do give the opportunity, as well, for a brief weekly reading that will be helpful to those who cannot give the time to more satisfactory study. It ought not to be necessary to add that so little is the space taken up by these extracts, that their publication does not materially infringe upon the usefulness of the paper to those who are not familiar with the Latin language. Indeed the decline in the value attributed to the study of the classics in many of our institutions of learning, is a cause for anxiety. Greek is rapidly becoming a dead language even among educated men; and Latin is bound to follow, and, indeed, is already following. The intellectual world will be much poorer when the Greek and Latin classics are locked beyond the reach of the average college graduate.

Referring to the greatest of the Latin theologians, St. Au-

gustine of Hippo, Dr. Bright well says (*Age of the Fathers*, ii., 306):

"Never, surely, never, in spite of exaggerations and impetuosities in his habit of thought had the Faith of Christ a truer or worthier votary. Never was there a man who more genuinely carried out his belief into his life; never a pastor or prelate who lived more habitually in the felt presence of the Supreme Shepherd; never a theologian who, amid all his abstract speculations, or while plunging into metaphysical depths, kept before him more tenaciously, more enthusiastically, that great thought which is the salt of theological study, the thought of a Living God personally self-revealed; never, finally, a preacher or guide of souls who could help his brethren with a richer experience, a tenderer or more effective sympathy, a keener remembrance of all the 'way' by which he had himself been 'led,' a more affectionate, solicitous earnestness to bring them whither he himself had been brought, so as to find rest for heart and soul in the service of Him who, in his own penetrating words, had made them for Himself. '*Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te.*'"

A BRIEF classified advertisement from a Boston clergyman recently appeared in THE LIVING CHURCH offering the gift of a red silk chasuble to the first church applying. The advertiser asks us now to assist him in replying to the requests which poured upon him, by saying that the chasuble was sent, according to promise, to the first applicant, a parish in New York state, and that he has no more to supply. "Three telegrams and thirty-eight letters came in response," he says, "from almost all parts of the United States."

It is evident that the day when colored vestments for the priest were a rarity or a mark of exceptional "ritual" has long since passed away.

Perhaps we may also add that it is equally evident that advertising in THE LIVING CHURCH is worth while.

IN its report of Good Friday services, the Richmond (Va.) *Times-Dispatch* says of that in one of the leading churches in that city: "Nearly the entire sermon was in song, and the audience was highly appreciative of the beautiful music."

Are not our Virginia friends carrying choral services rather too far, if, as would appear from this, they compel their rectors to sing "nearly the entire sermon"?

WE are requested to assist in disseminating the information that Henry G. Goll, whose name has been mentioned freely in Milwaukee and other papers of late, is not a member of the Goll family interested in the firm of Goll & Frank Co., nor in any way related to them.

ANSWERS TO CORRESPONDENTS.

H. M. H.—The term "minister" is used in the Prayer Book to denote any ordained clergyman, Bishop, priest, or deacon. The term "rector" denotes exclusively the priest who is legally at the head of a parish.

W. T. P.—(1) Anglicans have no laws pertaining to the use of rosaries, or to any such distinctly personal matters, but the use of them, if there is any, is exceedingly rare.—(2) Water may certainly be blessed by any priest at his option.—(3) There is an Anglican society in England modelled on the Third Order of St. Francis, and we think it probable that there may be some American members of it. We do not recall the address of the parties interested.

A. B. C.—Case submitted: a man, outside the Church, divorced (not for canonical cause) and re-married, with no knowledge he was doing wrong, applies for Confirmation and communion with the Church. May he be received?

If the parties had been baptized before the latest marriage, the Church can only reply that she views him to be married to his former wife and cannot receive him for Confirmation or Holy Communion while he is living in sin. It is a case where the discipline of the Church must be firmly administered. But if one or both the parties were unbaptized at the time of the last marriage, it is a case where doubt may be said to exist, and the facts should be submitted to the Bishop for his judgment, according to the canon.

A. K. G.—Hymn boards took their rise in recent years, purely as a matter of convenience.

DUTIES are ours, events are the Lord's; when our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's Providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground; we have nothing to do there; it is our part to let the Almighty exercise His own office, and steer His own helm; there is nothing left us, but to see how we may be approved of Him, and how we may roll the weight of our weak souls, in well-doing, upon Him who is God omnipotent, and when what we thus assay miscarrieth, it shall neither be our sin nor cross.—*Samuel Rutherford.*

ETON AND ITS NEW HEADMASTER

Canon Lyttelton Follows a Long Line of Eminent Men

THE KENSIT CASE DISMISSED IN COURT OF KING'S BENCH

New Bishop Appointed in India

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Tuesday before Easter, 1905

THE Rev. the Hon. Edward Lyttelton, Honorary Canon of St. Alban's, and Headmaster of Haileybury, who has been chosen to succeed Dr. Warre as Headmaster of Eton, is a member of an exceptionally gifted and notable family, being the seventh son of the fourth Baron Lyttelton and nephew by marriage to the statesman of Hawarden, and brother of the Colonial Secretary and of the late Bishop of Southampton. He was born in 1855, and like his brothers he is an old Etonian and distinguished cricketer. Mr. Gladstone and his brother-in-law, Lord Lyttelton, are recorded to have been frequently seen at Eton playing fields—where, according to the Duke of Wellington, the Battle of Waterloo was fought—watching the Lyttelton boys at cricket. Edward Lyttelton was also a fine scholar, and won a foundation scholarship at Trinity College, Cambridge, where he obtained a Second Class in the Classical Tripos of 1878. He was appointed an assistant master at Wellington College in 1880, and was back again at Eton as an assistant classical master in 1882, and in 1890 he became Headmaster of Haileybury, having been ordained priest in 1886. In 1892 he was made chaplain to the then Bishop of St. Alban's, and an Honorary Canon of that Cathedral in 1895. In addition to his important work at Haileybury, he was chairman of the Council of the Teachers' Guild from 1891 to 1903, a member of the Commission on Secondary Education in 1894, and one of the Consultative Committee to the Board of Education in 1900. Canon Lyttelton has now been called to a position where he will doubtless find full scope for the exercise of his great and unique powers as a schoolmaster, and in filling which make such a record for himself as will fairly equal, if not surpass, that of the most prominent names in the long roll of Eton headmasters. He is a man of ideas, and very clear and strongly held ideas, on the training of boys, in respect to their whole being of body, soul, and spirit. Some of these he has set out in two of his best known books, *Mothers and Sons* and *Training for the Young in the Laws of Sex*. Unlike his predecessors at Eton for many generations, the newly appointed "Head" is, above all, a very definite and devout Churchman, and there is every reason to believe that his accession to government will involve a revived spirit of Catholic devotion in the religious life of this great public school. [See Eton illustrations, page 17.]

The *Standard* newspaper, in an exceedingly interesting "Retrospect" of the history of Eton and its Headmasters, says:

"The newly appointed Headmaster of Eton stands at the end of a line of succession running through nearly five centuries down to the reign of Henry VI., and to the year 1440, in which a charter was issued for the foundation of the 'King's College of our Lady of Eton beside Windsor.' To the historians of the College the names and accomplishments of the Headmasters are as sacred in their way as those of all the Pontiffs who have sat in the Papal Chair. Among them there have been some minorities, if not nonentities. But long as the catalogue is, it is remarkable how many old names jut out above the level of ordinary mediocrity, and what a republic of famous scholars there would be if the men who were called by them could be gathered into one age."

First in the line of succession stands William of Waynflete, afterwards Bishop of Winchester, and still more renowned as the founder of Magdalen College, Oxford, and another great name was that of the celebrated patristic scholar, Henry Saville.

In the Court of King's Bench, on Wednesday last, the Lord Chief Justice, Mr. Justice Kennedy, and Mr. Justice Ridley dismissed the appeal by J. A. Kensit against his conviction for brawling at St. Paul's. It will be seen that the judgment of the Court was based throughout on the assumed fact of the continuity of the Church of England since the reign of Henry VIII. with the Church of England anterior to that reign. The Lord Chief Justice in delivering the judgment of the Court, said they were clearly of the opinion that the matters alleged by the appellant fell far short of anything which could properly be described as charging a candidate for Holy Orders with a "notable crime" or "impediment."

"The history of these words 'notable crime' and 'impediment' can clearly be traced in the ancient constitutions of the Church; and, to quote the constitution of Archbishop Reynolds [date of accession to the Canterbury Primacy, 1313], cited in Lindwood, p. 33 (see Phillimore's *Ecclesiastical Law*, Vol. I., p. 94, second edition), would include such offences as are described in the words 'no simoniae, homicide, person excommunicate, usurer, sacrilegious person, incendiary, or falsifier, nor any other having Canonical impediment, shall be admitted into Holy Orders.' The word 'impediment' related originally to a number of matters, some of which can no longer be regarded as such—as for instance, bastardy and certain physical defects as the loss of a limb or eye—but included impediments which would still be considered as a bar to Ordination, such as the fact that the candidate was an unbaptized person or was not of the requisite age for the Orders to which he proposed to be ordained. Without attempting in this judgment to give an exhaustive enumeration of what may be regarded as 'notable crimes' or 'impediments' there is not a trace to be found in any authorities that a mere allegation that a candidate has been a party to, or taken part in, the service in a church in which breaches of prescribed ritual have taken place comes within those words; and, to answer the question submitted to us, we are of opinion that such practices as were alleged against Mr. Dyer would not constitute an 'impediment.'"

For the above reason the Court were of the opinion that the conviction (carrying a fine of £5) was right, and the appeal must be dismissed with costs (amounting to several hundred pounds). Leave to appeal was asked for, but the Lord Chief Justice said there was no appeal.

The Bishop of Winchester has become the President of the newly formed International Society of the Apocrypha, the object of which is to make more widely known the spiritual, ecclesiastical, and literary value of the books which (in the language of Article VI.) "the Church doth read for example of life and instruction of manners," and to promote their more general study among the clergy and laity. The Society issues to its members a quarterly publication entitled *Deutero-Canonical*, which contains a scheme of study, a list of recommended books, and varied notes bearing on the Deutero-Canonical Scriptures. The warden of the Society is the Rev. Hubert Pentin, vicar of Milton Abbey, Dorset.

The Bishop of St. Asaph began on Saturday fortnight a series of Confirmation services, and up to last Tuesday evening it was reported that the number confirmed at nine services, within a radius of ten miles of Oswestry was 950. This is unprecedented for that thinly populated district, and the Bishop attributes it in part to the Welsh religious revival.

The Bishop of Calcutta has offered (the *Times* newspaper states) the Bishopric of Chota Nagpur, vacant by the decease of Dr. Whitley, to the Rev. Foss Westcott of the Cawnpore mission, son of the late Dr. Westcott. The offer has been accepted. The Diocese of Chota Nagpur is not an independent Diocese, but still remains part of the Calcutta Diocese. The Metropolitan, however, "makes it virtually an independent sphere; and the clergy of the Diocese acknowledge the Bishop as their own by consensual compact."

The Rev. Foss Westcott, who is 40 years of age, graduated at Peterhouse (St. Peter's College), Cambridge, in 1885, and was ordained priest in 1887. In 1889 he and his brother, the Rev. George Westcott, went out to India under the auspices of the S. P. G. They were stationed at Cawnpore, where they established a missionary brotherhood, which comprised industrial and educational work. Mr. Westcott rendered great service during the recent famine by his knowledge of the country and people.

It appears from a recent statement in the *Times* newspaper that at the general election, when it comes, which will involve the election of proctors to represent the Cathedral and Collegiate Chapters and the beneficed clergy in the Lower Houses of Convocation of both Provinces, an attempt is going to be made in the Diocese of London by the anti-Athanasian clergy to oust the present proctors from their seats. Both Prebendary Villiers, who sits as proctor for the Archdeaconry of Middlesex, and Prebendary Ingram, for the Archdeaconry of London, are in disfavor with these clergy, not because they are "advanced High Churchmen," but because of their alleged lack of sympathy with any other view. The statement says:

"This is felt to have been particularly apparent in their recent action with regard to the Athanasian Creed. Along with Canon Newbolt, who is proctor for the Dean and Chapter of St. Paul's, of whom the Prebendaries form the majority, the sitting London proctors have organized the recent petition for the retention of the obligation to recite the Creed publicly, and to this end have distributed papers in which the resolution of the Upper Houses in favor of relaxation and Article VIII. ('Of the Three Creeds') have been

placed side by side, with the object of discrediting the fidelity of the majority of the Bishops."

The *Guardian* is able to state that the paper referred to was not circulated by the present proctors, nor by the Athanasian Creed committee, of which Canon Newbolt is chairman for the Southern Province. It was framed and circulated by private individuals, and is in the following form:

RESOLUTION PASSED BY THE BISHOPS IN CONVOCATION, JULY 5TH, 1904.

"That this House . . . acknowledges . . . that, in their *primâ facie* meaning, these clauses (the minatory) . . . convey a more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church."

ARTICLE VIII. (XXXIX. Articles, or Articles of Religion).

"The three Creeds—Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

According to the statement in the *Times*, it has been settled that Prebendary Ridgeway, vicar of Christ Church, Lancaster Gate, will be proposed in opposition to Prebendary Villiers (vicar of St. Paul's, Knightsbridge), in the Archdeaconry of Middlesex. The name of the other candidate who will be put forward to contest with Prebendary Ingram (rector of St. Margaret's Lothbury) for the representation of the Archdeaconry of London has not yet been announced. From inquiries made, the *Guardian* learns that the organizers of this movement include Canon Benham (rector of St. Edmund's, Lombard Street), and the Rev. Messrs. E. H. Pearce, vicar of Christ Church, Newgate Street, and H. R. Gamble, rector of Holy Trinity Church, Sloane Street. *Apropos* of this movement, and of the statement charging him with part responsibility for the circulation of the private paper referred to above, Prebendary Villiers has issued a letter to his clerical constituents, in which he gives a point blank denial to the accusation in question. Concluding, he says:

"Prebendary Ridgeway is an honorable and straightforward man, and would not take advantage of an unfounded statement. Should you, therefore, have promised to support him on the ground of this misrepresentation, I feel sure that he will not blame me if I suggest that you should consider whether anything that I have done deserves such a withdrawal of your confidence."

In a postscript, he says it may be well to add that he should always offer an uncompromising resistance to those who would mutilate the Creed in question.

The *Times* newspaper also states that in the Diocese of Southwell it is the intention of some of the clergy to take similar action to that which is being taken in the London Diocese, *i.e.*, in making the public recitation of the Athanasian Creed a test question at the elections for Convocation. Canon Gray of West Retford, is retiring, and Canon Keymer, rector of Headon, Retford, who has been already proposed as a candidate, is understood to be opposed to any alteration in the rubrick enjoining the use of the Creed. Therefore the clergy who would silence the Creed, have approached Dr. Baynes, late Bishop of Natal, and now vicar of St. Mary's, Nottingham, and he is willing that his name should be put before the Diocese in this connection.

The *Church Times* learns that the *Life of Father Dolling*, by the Rev. C. E. Osborne, which has already had an extraordinarily wide circulation, will be brought out at once in a six-penny edition. It is hoped that this will bring the book within the reach of a large number, especially among the "working classes," to whom the prices of the previous editions were prohibitive. All the author's profits will go, as before, to the reduction of the debt on the Dolling Convalescent Home at Worthing, founded in the Rev. Robert Dolling's memory.

A correspondent informs the *Church Times* that the Third Order of St. Francis, as adapted for the Anglican Communion, is an institution which is gradually growing in all parts of the world. The largest meeting of Probationers yet held in England recently took place in the parish room of Christ Church, Wolverhampton. The Rev. G. C. Wilton, Organizing Secretary of the Anglican Third Order, gave an address on the object and work of the Order.

Last week the Bishop of London continued his Lent mission at the West End by visiting St. Peter's, Eaton Square. Among the questions that the Bishop had received through the post was one from a "working man," who somewhat bitterly complained that numbers of people in the West End select Sunday for large dinner parties at home and at restaurants, thus compelling

hundreds of waiters, cooks, musicians, and others to give up "their day of rest" to minister to the pleasure of the idle rich. The Bishop, replying, said:

"Is it not clear that a voice should be raised at this mission against that practice? . . . If there be any here who have slipped into the habit—a growing habit, I am afraid—do let them in the presence of the Cross in Passion-tide, ask themselves what their crucified Master thinks of it. The Sunday question involves giving rest to others as well as to ourselves, and without taking any narrow Sabbatarian view, I do say that it is impossible that this practice can be right."

The Archbishop of Canterbury left England on Friday last for the Continent. His Most Rev. Lordship expects to be absent about a fortnight.

J. G. HALL.

DEATH OF LORD GRIMTHORPE.

ABLE dispatches to the secular papers announce the death of Baron Grimthorpe, who was one of the most active English Churchmen in the prosecution of alleged Ritualists during the turbulent days of the seventies and eighties. Since 1877 he was Chancellor and Vicar-General of York, and he had performed an excellent service to the Church in the restoration of St. Alban's Abbey. His wife was the daughter of the Bishop of Lichfield, Dr. Lonsdale. Lord Grimthorpe was born in 1816, and by reason of his advanced age he had been less in the public eye during recent years.

HAVE FUNERALS IN CHURCHES.

THERE is a widespread and popular custom of having funerals in private houses that is thoroughly unchurchly, unedifying and indecent. It is also unchristian. The Prayer Book allows only two places in which the Burial Office may be said, the church and the graveyard. The Office may be said partly in the church and partly in the graveyard, or entirely in either. The only valid reason for not having the burial from the church is in case of infectious diseases, when the Board of Health will not allow the church to be used, and in that case it is better to say the whole Office in the graveyard.

In some parishes a charge is made for the use of the church, a most un-Christian custom, for the child of God has a right to his Father's House. If there is any expense it should be borne by the parish.

The fashion of "house funerals," as they are called, originated outside the Church. The denominations have no burial office, nor any form analogous to it. The service which they use is arranged upon the model of a prayer meeting, and is conducted for the consolation of the bereaved family and friends. It has only a remote relation to the departed soul, merely that the death is the cause of the present sorrow. So far as the *rationale* of the service is concerned the corpse may be present or absent.

It is very different with the Prayer Book Office, which cannot be said except in the presence of the corpse. If the Catholic usages of praying for the soul and blessing the corpse are observed, the church is the only fitting place for the service.

The "house funeral" is by all means to be avoided. It is far from being a solemn occasion, with the people on camp chairs in the various rooms, the family in semi-seclusion in the bedrooms, the priest reading on the stairway or in a doorway, no responses and no attitude of reverence unless the priest requests the people to stand or kneel. It is a painful contrast to a reverent and well ordered burial in church.

As far as possible, burials should be held in the morning, and with a celebration of the Eucharist. There should be as much simplicity as is consistent with dignity, and there should be an absence of the customs of fashion, which are observed with far more rigidity than rubrics or canons.

It is important that Churchmen should abandon the "house funeral" custom, and should loyally observe the rule of the Church as expressed in the Prayer Book and the customs of the ages.—Rev. H. H. OBERLY, D.D., in *Christ Church Chronicle*, Elizabeth, N. J.

WE SHOULD always act with great cautiousness and circumspection in points where it is not impossible that we may be deceived. Intemperate zeal, bigotry, and persecution for any party or opinion, how praiseworthy soever they may appear to weak men of our own principles, produce infinite calamities among mankind, and are highly criminal in their own nature.—*Addison*.

EUROPEAN EFFORTS TOWARD REUNION

Nine Separate Forms Taken by the Craving for Reunion

RUSSIAN CHURCH WILL ELECT A PATRIARCH

Ingenuous Plan for Release of the Pope from the Vatican

ANGLICAN NEWS OF EUROPE

The Living Church News Bureau
Paris, April 15, 1905

IN the march of events, as of thought, at the present time, there is an advance in a matter affecting us all, which is steadily gaining importance and strength. That matter is the subject of Reunion.

I am not speaking now of conversion to Rome or adhesion to Orthodoxy, as the sign token of this advance, but of the spirit of more tolerant beholding of the divergencies of different Christian bodies, which is happily growing. That, under the shallow excuse of a work for Unity, there exist bodies of Christians (especially Protestants) who have endeavored to make proselytes of some of the weaker brethren of Church communions, and convert them to their own self-elected manner of interpreting Holy Scripture, we all know.

The Anglican Branch has not been entirely faultless in this respect. But it is only comparatively lately that in the instance of the three great branches of Catholicism, efforts have been made to bring about a better understanding between Churches and Churches. Russia has set no mean example. She has sent seminarists, if not priests, to London to study the question, and to report whether the points of difference between herself and our own Communion could not be made less acute. Our own clergy, at least certainly a portion of them, have made strenuous efforts to prove—what shall I say?—that the spirit of pure antagonism is not that which separates us from the Church of Rome. Members of the Roman communion have not been behind-hand in the same endeavor.

Some years ago a monthly "Brochure" or magazine was published in Paris, under able direction, bearing the name of the *Anglo-Romaine* with this intention. It had the approval of the Pope. It explained the differences of habit custom, and teaching in the different Churches of Christendom. It translated works and essays of our Anglican Divines.

This publication ceased when the question of the recognition of Anglican Orders was being pushed at Rome. During the last eighteen months the *Revue Catholique des Eglises*, with the same object in view, has appeared. It has met with marked success. It has also borne its first fruit on the foundation of an association called *Société d'Etudes Religieuses*. It is under the same aegis as the magazine. In my last letter I explained its object generally; viz., the "deepening and spreading of Catholic Doctrine." Let me now go a little more into detail.

According to Article III, this Society is divided into two sections:

The first has for its immediate object the study of the problem of Religion, side by side with modern thought, and for its ultimate object, the unity of all by the acceptance of a common Faith.

The second section proposes to work out and study that which the *Revue* is doing on paper, the doctrines of different Churches, with the ultimate object of a *rapprochement* between all Churches. This emanates from an entirely Roman Catholic source. Fifty years ago it would have been deemed impossible.

In connection with this subject it is interesting to note the number of Societies that have been set on foot with somewhat of the same intention, though often vague both in proceedings and results. For a full statement of these I must refer readers to the *Revue Catholique* of last month (March). I can only mention some of the most important. They are 16 or 18 in number, existing in England, France, Germany, America, Switzerland.

1. Some of these, then, are the following, viz., *Eastern Church Association*. Special object, union with the Orthodox.

2. "A monthly journal," entitled *Union of the Churches*, printed simultaneously in Greek and English, at Athens and London.

3. *Ligue*, for the union of Churches, impelled by the Rev. M. E. Carrier, an Old Catholic priest.

4. *The Church Unity Army*, working for general Reunion of Christendom, and reconciliation with Rome. This is American: its organ, *The Lamp*.

5. *Society of St. Thomas of Canterbury* (English), much on the same lines.

6, 7. The Archdeacon Fraternities of *Notre Dame des Victoires*, and of *St. Sulpice* (French). These are associations whose duty it is to pray specially for the Reunion of the Roman and Anglican communions. The fraternity of *St. Sulpice*, founded in 1897, owed its initiative to Cardinal Vaughan, late Roman Archbishop of Westminster.

8. *An association for prayer in honor of Marie Immaculee*, with intention for Reunion of the Russo-Greek Church. It was begun originally in Italy by Perè C. Tondini, Barnabite, owes much of its energetic working to a converted Russian, Perè Schouvaloff, and has its "siege" in the Diocese of Autun.

9. *The Psalmen Bund*. An association somewhat vague in its pious intention, and simple in its requirements of membership (German), demanding only each day of its adherents an invocation of the Holy Spirit, and the recitation of one psalm indicated in its kalendar. This "Union," no doubt on account of its very simplicity, had the approval of Pope Leo XIII.

Other smaller efforts, of more modest complexion, are made in Germany by clergy, laity, and even "Ladies" associations, which have in many cases their own literature, but are all marching in even ranks with the same holy intention—Reunion, not Proselytism, at least in the generality of instances.

RUSSIA.

In the turmoil that is pervading all matters in the Czar's empire, ecclesiastical interests have come strongly to the front. The *Novoye Vremya* says:

"At a meeting which was held by the Most Holy Synod [on April 4th] the convocation of a council for the election of a Patriarch was definitely decided upon. The decision will be submitted to the Czar. The council is to be held at Moscow. The first candidate for the Patriarchate is, according to the canonical laws, the highest ecclesiastic of the capital, that is to say, Mgr. Antonius, the Metropolitan of St. Petersburg. The Synod will assist the Patriarch as an advisory body. The post of chief procurator is abolished, and the right of reporting to the Czar is transferred to the Patriarch."

Since this communication, events have not stood still. The present Metropolitan of St. Petersburg, mentioned as the most likely "First Patriarch" in the new Order of affairs, will be the right man in the right place. A monk, an able and learned priest who has travelled much and read any lesson that foreign modes of dealing with Church questions *might* teach—though His Beatitude will not have learnt much on that count, I fear, either in England or France—Monseigneur Antonius will fitly take up the work of Nicen.

FRANCE.

While the discussion in the French chambers on the question of the concordat drags its weary length with "episodes," and violent language from the lips of interested deputies, the Pope, it is believed, calmly contemplates the scene. At a consistory held lately at the Vatican, he is represented as speaking thus:

"We have already expressed to you our regret at the manifestation in France of intentions to do a great harm to Religion. We regretted less the proposal to rescind the pact concluded between the Pope and the Government of the Republic, ignoring all that it does for the welfare of religion and the State, than the plan for the perpetual separation of the civil power and the Church. Although we have lately endeavored, with all the application we possess, to avert so great a misfortune, and though it is our will to try to do so still (for it is no intention of ours to withdraw from the pact concluded), things are being conducted with such ardor that it is unfortunately to be believed that it will not be long before we are face to face with a catastrophe. We bitterly regret the fate of the French people, whom we love with all our soul; for every harm done to the Church reacts upon public affairs. Not only French Catholics—for whom the defence of the Church should be a sacred thing—but all those, too, who love peace and the tranquility of the Commonwealth must think of that so as to save the fatherland from such a great misfortune."

Certain well-meaning persons in Rome, it is said, have busied themselves, since the accession of Pio X. to the Papal chair, in endeavoring to solve the question of the Pope's voluntary seclusion in the Vatican.

Here is an ingenious solution. It is suggested that the faithful should buy from the Sultan with the influence of the Roman Catholic Powers (Italy included) the "Land of Palestine." The Italian law of Guarantees would then become the International Treaty for the liberty of the Pontif. Once this purchase effected, without loss of dignity, the Pope could then issue forth from the Vatican to visit his own paternity in the East, and return; without infringement of the traditional views

of the Papacy on the subject, or running any risk of discourtesy from the temporal King of Italy. Fantastic as this appears, it is asserted that the project is seriously entertained by certain high personages at the Vatican Court. It is supposed that the Emperor William would be an "intermédiaire" in the matter.

The idea is not new. Some years ago Zola, in one of his novels, *L'Argent*, makes the purchase of Palestine for the Pope, part of a chimerical proposal to induce people to take shares in a "Bubble Society," around which the story in its plot circles.

ANGLICAN NEWS OF THE CONTINENT.

The season of conferences has again returned. Bishop Wilkinson holds his conference of the British Chaplains of Northern and Central Europe on May 10th and 11th at Bruxelles. The Bishop of London has summoned his Conference (London and Diocesan) at Westminster for the following week, May 17th and 18th. The chaplains from abroad elected as delegates to the Conference in London are the Rev. Messrs. W. T. Drought (Dunkirk), G. F. Irby (Dinan), H. Noyes (Paris), T. S. Phillips (Lille), A. Troyte (Pau), M. H. Umbers (Calais), and G. Washington (Paris).

The Bishop of Delaware is staying in Paris, and is the guest of the Rev. J. B. Morgan, rector of the Church of the Holy Trinity. The building of the tower of this fine church of Street's (English architect) is making satisfactory progress.

GEORGE WASHINGTON.

DR. DARLINGTON'S CONSECRATION.*

BROOKLYN, April 27.

FULLY 150 clergy, many of them long associated with the Rev. Dr. James H. Darlington in diocesan work, walked in the line at his consecration as Bishop of Harrisburg on Wednesday in Easter week. The day was an ideal one, and an out-of-door procession, going to and from the chapel in Division Street, attracted a vast street throng. A crucifer headed the procession of choir and clergy, and a second one walked in front of the line of Bishops. The hymns, two being used, were "Ancient of Days" and "O Sion, Haste." The ceremony took place in Christ Church, Eastern District, which was Dr. Darlington's only parish. The church was exquisitely decorated, and filled by parishioners and distinguished residents of Brooklyn and Manhattan. In the pews were several Bishops and not a few of the clergy.

Bishops taking part were those of Pennsylvania, Central Pennsylvania, Pittsburgh, Long Island, Springfield, and New York, the first three being the designated consecrators, and the last named the preacher. Bishop Whitaker began with the Communion Office, Morning Prayer having been said earlier. The Epistoler was Bishop Talbot and the Gospeller, Bishop Whitehead. The Litany was said by Bishop Burgess. The attending presbyters were the Rev. Dr. F. M. Clendenin and the Rev. A. W. Wilde. Bishop Potter's sermon was based on the verses in the Acts relating the gift of tongues. He mentioned the advantage of a common language for all the world, but said a common speech demands a common purpose, and all the world has not yet been brought to such unity. It might be the task of the new Bishop, he added, in part to bring about greater unity.

To the Bishop-elect he said:

"My brother beloved, presently to be made a brother by a nearer and dearer tie, I welcome you with great joy to your high and holy office! I know the beautiful Diocese to which, presently, you are to go, in all its length and breadth. Once, when the whole of Pennsylvania was a single Diocese, it was, as I have said, a part of my father's jurisdiction; and for two summers, when I was, myself, a candidate for Holy Orders, I wrought, as a licensed lay reader, in a little hamlet to the southward of Harrisburg. The foundations had been laid by Quakers, by Scotch-Irish Presbyterians, Germans, and Lutherans, and traditions which these had brought with them from beyond seas, survived powerfully to influence the beliefs, the worship, the sympathies, of their descendants. They survive to this day; for religious prepossessions are the last usually to yield. But it is the happy fortune of the Church whose son you are, to incarnate three great ideas which must forever lie at the foundation of the religion of Jesus Christ. The first of these is a clear vision of, and an absolute faith in, a Divine Master and Head. The second is a reverent and Scriptural worship. And the third is a lofty estimate of conduct as the surest witness of a Divine faith. These, and a large tolerance for varying forms of belief and modes of ritual, are to-day the only rational expression of a Catholic Church; and these, my brother, are yours!

"I congratulate the Diocese of Harrisburg, my brother, that to these you unite personal qualities which I cannot but think are sin-

gularly adapted to the tasks you are to undertake. The growth of the Church in Pennsylvania has made you the successor of a long line of men, each one of whom, during my own short recollection, has borne rule, in whole or in part, over what is now the Diocese of Harrisburg. Think of them for a moment. Alonzo Potter, Samuel Bowman, that saint of God who was once rector of St. James' Church, Lancaster; William Bacon Stevens, Mark Antony De Wolfe Howe, Nelson S. Rulison, and, thank God, still spared to us, Ethelbert Talbot, have all, in whole or in part, exercised episcopal authority in what is now your Diocese; have visited its various churches, and have journeyed over its beautiful hills, and that in the space of less than fifty years. It is a great succession, my brother, in which you take your place to-day, and I may tell the flock that is soon to be yours that not unworthily have you been trained for it. Beginning your ministry as the assistant of a man of singular genius, and of altogether unique consecration and spiritual enthusiasm—I mean Lucius Whiting Bancroft, for some time rector of Christ Church, Brooklyn, you became, immediately thereafter, the fellow worker of that most interesting and picturesque missionary—for such, indeed, he was—A. H. Partridge, who, when you came here as his assistant, was rector of this parish. That, unless I am mistaken, was nearly a quarter of a century ago; and here, though often bidden elsewhere, you have wrought for your Master ever since. It is this note in the services of this day which has in it an element of preëminent pathos; for ties so sacred, and so long enduring are not, my brother, easy to break, and what it costs your people to surrender you to the Church's larger work and higher ministry, only you and they can know.

"But I may venture to say to the Diocese of Harrisburg what your modesty and the delicacy of your personal friends in this Diocese might naturally restrain them from saying; and that is, that you will go to your new and wider work with mind and heart enriched and enlarged by the life and the demands of a great city and a great work; with an experience which has touched every variety of those social problems which distinguish our modern life, and with a Catholic temper and purpose which will make you seek, first of all, to understand, and then to sympathize with those various lives to which you are called to bring the message of an immortal hope.

"May God go with you, my beloved brother, in all your way, and when you find yourself struggling with perplexities and imprisoned, like St. Peter, by unresting antagonisms, with you, as with him, may it be that angel hands shall deliver you; may the iron gate 'open to you of its own accord,' and freedom and power and triumph be vouchsafed to you, even to the glorious end."

Certificates and testimonials were read by the Rev. Dr. H. C. Swentzel, president of the Standing Committee of Long Island, the Rev. Charles Morison, president of the Standing Committee of Harrisburg, the Rev. Joshua Kimber of the Board of Missions, Col. C. M. Clement of Sunbury, and Mr. L. V. Sanford of Christ Church vestry. During the robing of the Bishop-elect the choir sang, to an exquisite setting, "O Holy Ghost, into our minds." The Bishop of Pennsylvania, vigorous as the youngest man present in spite of his years, chanted the "*Veni, Creator Spiritus*," and those who united in the laying on of hands were the six Bishops mentioned. The offerings were for missionary work in the Diocese of Harrisburg.

After the service there was luncheon at the Hanover Club. A reception was given to Churchmen from the new Diocese at the same Club that evening, but for the most part the Wednesday night reception was a parochial and a Brooklyn affair. There was a great crush, with farewells, but no formal speeches. Bishop Darlington was given a ring set with an amethyst, and a staff, by his congregation, and a loving cup by Christ Church choir. Mrs. Darlington was presented with table silver by ladies of the parish.

Bishop Darlington takes up active work at once, although for two months he has carried on parish work, with a Confirmation class of ninety-two, besides a mass of correspondence relating to affairs in his new field.

AS SHELL-FISHES, which breed pearls for others to wear, but are sick of them themselves; or as a whetstone which sharpeneth the knife, but is blunt itself; thus many men, like Plutarch's *lamie*, have eyes for abroad, but are blind at home, are wise for others, but not for themselves. "If thou be wise," saith Solomon, "be wise for thyself." It is not enough for a man to do good to others, though he could to all, if he remain an enemy to himself: he must be like a cinnamon tree, which lets not out all its sap into leaves and fruit, which will fall off, but keeps the principal part of its fragrant for the bark which stays on; like a tree planted by the water-side, which, though it let out much sap to the remoter boughs, yet is especially careful of the root, that that be not left dry. And, to speak the truth, what profit would it be to a man if he could heal and help all the sick in the world, had all the angels to be his friends, and have still God for his enemy? This is to have the cares of Martha upon him on behalf of others, and never mind that one thing needful which Mary chose.—*Things New and Old*.

* See illustration, pp. 18, 19.

LARGE EASTER GIFTS IN NEW YORK CHURCHES

Wealthy Congregations Make Offerings for Many Purposes

MUCH ACTIVITY IN THE BRONX

Other Church News of New York

The Living Church News Bureau
New York, May 1, 1905

EASTER in New York was a pleasant although not very warm day, and the churches were crowded to the doors, especially at the morning services. Musical features were as usual accented, but in few if any of the churches was the music permitted to predominate and there was little or no interference with the regular order. There were many more flowers displayed than usual, and the offerings included some large amounts. At Grace Church the offering amounted to \$16,417, in addition to a number of sums contributed through the rector during Lent for special objects. Among these sums was \$25,000 for an additional house for the New York Training School for Deaconesses; \$7,700 for the Vacation House for working girls at New Canaan, Conn.; \$2,500 for a children's ward for Dr. Woodward's hospital at Gankin, China; and \$500 for the rector's discretionary fund. The total Grace Church offering was therefore \$52,117.

At St. Andrew's Church, Harlem, the offering was also a notable one, especially as it was increased by the gift from an unknown donor of \$25,000 for the reduction of the church debt. As told by the rector, the Rev. Dr. George R. Van de Water, a package was left for him at the rectory on Good Friday. No name was attached, and there was enclosed marketable bonds worth a little over \$25,000. The offerings at the Easter services brought the total for this church up to \$33,500. At St. Thomas' the offering was close to \$10,000, the amount to be used for the fresh air work of the parish and the rector's fund. At the Church of the Ascension the offering was about \$4,000, and at the Church of the Heavenly Rest the amount was \$4,600.

At St. George's Church the Easter preacher was the Rev. Dr. Henry S. Nash of the Theological School at Cambridge. There was read a cable from the rector, the Rev. Dr. W. S. Rainsford, dated Palermo, Sicily, as follows: "Easter joy and strength be with you." The offering was nearly \$3,000 and is to be devoted to the summer work of the parish.

PROGRESS IN THE BRONX.

Considerable activity is reported in Church affairs in the Bronx. St. George's Church, Williamsbridge, expects this summer to complete its church building, in the crypt of which the congregation has worshipped for a number of years. Under the direction of the new rector, the Rev. F. N. Strader, the work is being pushed. The plans contemplate a structure of stone to seat four hundred.

St. Margaret's Church has just had a fine site presented to it, including the lot on which the present church stands. The property fronts on three streets and is one of the finest locations in a rapidly growing section. The gift comes from Mr. George F. Johnson, and the donor has also given \$5,000 for the erection of a parish house. The Rev. Charles A. Hamilton is rector.

Bishop Greer has authorized the purchase of a plot at Van Nest for St. Martha's Mission, to cost \$2,000. In the purchase is included an agreement that an unnamed donor will build on the site a chapel to cost a like amount. St. Martha's mission was started three years ago. Two lay helpers, Messrs. W. W. Thom and Clarence B. Smith, are in charge.

St. Edmund's Church, after litigation lasting several years, has cleared the title to its property. The cost of the litigation has been heavy, but toward it and for the erection of a new building the congregation has given \$5,000. Through Bishop Greer the parish has also received \$5,000, and a new edifice will be started as soon as possible.

On Tuesday of this week Bishop Potter formally opened the new building for the House of the Holy Comforter, which has moved from Second Avenue, downtown, to a beautiful location overlooking the Hudson River, on Riverside Drive at 139th Street. The building was formerly used by the Magdalen Society, but has been refitted for the home for incurables. The refitted chapel was blessed on Tuesday afternoon. Bishop Potter was assisted by the chaplain, the Rev. Dr. Randall C. Hall, and a number of the local clergy.

The House of the Holy Comforter was established about

1870 by Sister Louise, under the direction of the Rev. Dr. Morgan Dix and the late Rev. Dr. George H. Houghton, then rector of the Church of the Transfiguration. Rented quarters were first used and then the Second Avenue property was bought. This was sold last December, when larger quarters were deemed imperative. The Riverside Drive building was suitable and available and was purchased. Many alterations have been made to the main structure and the chapel. In the latter an altar and reredos of marble have been erected by Mrs. Henry W. Munroe and Miss Kneeland, in memory of their mother. Mr. William A. Duer, a trustee, has placed a stained-glass window



HOUSE OF THE HOLY COMFORTER, NEW YORK.
CHAPEL AND ENTRANCE OF NEW BUILDING.

in memory of his wife, and Mr. and Mrs. John I. Kane have given an organ in memory of Miss Sarah Schermerhorn. When the property was purchased, there was placed on it a mortgage of \$75,000, which has been reduced to \$49,000. The House has an endowment of \$65,000, which the trustees declare is inadequate for the work to be done. The House was established as a home for incurable women, in its new location there is to be a ward for children. About eighty patients are cared for.

CHURCH CLUB.

The annual meeting and election of the Church Club was held on Wednesday evening of last week in the club's Fifth Avenue rooms. For the fifth consecutive time Mr. George Macculloch Miller was elected president, and in his address, thanking the Club for the honor again conferred on him, he spoke of the movement in the organization for the securing of new quarters, possibly for the obtaining of a building in which the usual social club features may be provided. The lease of the present quarters expires in about a year, and there is said to be little possibility of a renewal. There is a difference of opinion among the members, although a perfectly friendly one, as to what should be done. Mr. Miller explained that the matter is in the hands of a committee, and it is expected that at an early meeting of the Club the matter will be openly discussed. Messrs. Kane, Mahan, and Van Amringe were reelected vice-presidents, and Mr. H. W. Munroe and Mr. Robert G. Hone as treasurer and secretary respectively.

GIFTS TO THE CATHEDRAL.

At a meeting last week of the trustees of the Cathedral of St. John the Divine, the secretary, Mr. George Macculloch Miller, announced two gifts for the building fund, one of \$5,000 from Mr. E. H. Harriman, and one of \$1,000 from Mr. C. H. Scribner. Bishop Greer, in the absence of Bishop Potter, presided at the meeting. It was announced that an unknown donor has agreed to place a suitable fence around the Cathedral grounds and to provide several hundred seats to be scattered about the enclosure. This will aid in preparing the grounds for

the summer use planned by Bishop Potter, who purposes to have the children from the Epiphany Chapel brought up there on Sunday afternoons.

MONEY DUE TRINITY CHURCH.

It has transpired that several of the leading parishes of the city owe various sums of money to Trinity parish, amounts which were advanced by the older organization years ago when the others were young and needy. St. Thomas' Church owes Trinity \$20,000, of which \$5,000 has recently been paid. The remainder is to be raised and turned over as soon as possible. St. Bartholomew's Church is also named as a debtor to Trinity. The latter had advanced \$5,000 to the Church of the Archangel, and this amount is one of the debts which is to be paid with the proceeds of the sale of All Souls' Church. It is understood that much if not all of this money being refunded to Trinity by other parishes, is to be turned over to Bishop Greer by the Trinity vestry, to be used by him for the advancement of the Church in the Bronx.

THE VICIOUS EXTREMES.

By ROLAND RINGWALT.

HUMAN nature has been justly accused of many vices; but there are three which are continually causing wholesale damage to society, and these three are intemperance, licentiousness, and gambling. Each of these affords a sad proof that extremes meet.

Drunkenness may be found in every city, town, and village. Its victims are generally loafers who never perform a day's labor except under the pressure of want and hard-working men whose bodies or brains have been taxed to the utmost. The lounge who sits on the grocer's doorstep through a long summer's day or loiters about the tavern through a dreary winter evening is glad to be treated. Liquor is to him indeed a stimulant. His thoughts, such as they are, move more rapidly; he speaks with something like animation; his emotions are stirred to laughter or tears. Alcohol is also the bane of the conquering army and the triumphant fleet. The mechanic who can do more work in eight hours than any of his companions in ten; the farmer who can do more ploughing than any other man in the township; the brilliant physician who works night and day; the journalist whose columns flash with real wit, may in hours of exhaustion seek the terrible reinforcement which always deserts a man in his sorest need. Among those who do a fair day's work, neither shirking nor straining, sobriety is the rule. Among the idle and the overworked alcohol and opium ravage like a pestilence.

It is equally true that sudden wealth and gripping poverty seem to increase the temptations to intemperance. The man who buys a lottery ticket and draws a large prize, or discovers a vein of some costly metal on his land, or falls heir to an unexpected legacy, may be half-intoxicated by the windfall. He need not dig or plant, or hammer or blast, or keep to regular hours, or depend on regular wages any more, and, not knowing what to do with his new income and his new leisure, he allows an enemy to enter his mouth and steal away his brains. The street beggar thirsts for drink for a different reason. He is cold, hungry, homeless, friendless, and hopeless to-day; he expects to be equally so to-morrow, and if he can beg a few pennies he spends the night in a drunken revel, forgetful of the wretchedness that has been and the wretchedness that is to be. The temperance societies justly declare that intemperance is the cause of a great deal of poverty, but it is often the effect of poverty.

Kings and nobles have figured in countless amours, and they have been sinned against as well as sinning. A false sentiment has regarded them as free from the moral restrictions which bind ordinary men. Parents who would have disowned the daughter who surrendered herself to a licentious commoner have pardoned or even flattered the daughter who became the mistress of a king. Illegitimate sons of royalty have walked about with their titled mothers, confident that a monarch's smile was sufficient passport to win entrance into the best society of courts. Bards and romance writers assumed that young sovereigns and dukes would lead dairy maids and nurse girls astray. Even to-day it is common to hear Charles the Second called "the merry monarch," though a man without a crown on his head who lived as Charles the Second lived, would be called by a harsher name. "The foible of which you complain so heavily," said Redgauntlet, "has always been that of kings and

heroes;" and Redgauntlet's friends complained, not because the Royal Wanderer had a mistress, but because they were afraid that the mistress would betray the secrets of a conspiracy.

At the other extreme of society, gross immorality is common and for a very different reason. The sins of aristocrats have often been due to a corrupted social sense, a perverted feeling that a man of high birth could not lose his standing. Among the grossly ignorant, the hopelessly poor, there are unhappy beings who never heard of honor and reputation. They do not know that there is a higher law than that of their brute appetites. Lawyers and magistrates are well aware that hundreds of cases of bigamy go unpunished because the authorities do not wish to know officially what a whole neighborhood knows actually. A woman who can hardly read is deserted by a worthless husband. She hears that her husband is living with a paramour, and thinks that she is justified in seeking another partner. A man, untaught, without religion, without a social code, with no sense of shame or obligation, lives as his passions urge him. The great middle stratum of society, even when it is not religious, desires to be respectable. At the extremes, one may refer to Scott for the life of the wandering Stuart princes, and to Burns for the revel of the jolly beggars.

Gambling is not unknown and perhaps not rare among those who carry on the average work of human life, but the gambling of farmers, storekeepers, mechanics, clerks, and salesmen is usually of a mild form. There may be excitement over an election or a prize fight, and some money may be hazarded. Occasionally a bet is made as to the size of a crop, or a small sum is wagered on a game of cards. But it is rarely indeed that a man in moderate circumstances jeopardizes his home or cripples his business by wagers. The wealthy, on the other hand, seem to be peculiarly exposed to the temptations of gambling. Boys and girls are led into costly gaming parties, and their losses often run up into large sums. The stories of wild extravagance in Trevelyan's life of Fox and in the novels of Maria Edgeworth seem incredible, and yet the life of a great city and a fashionable watering place shows their parallel. It would seem that to many minds large possessions create a feverish desire for larger possessions. A safe investment at three or four per cent. is humdrum, the risk and the excitement of the race course and the stock market are more alluring, and the crash comes, it may be with the hammer of the sheriff or it may be with the bullet of the suicide.

It is only a step from the club-house in which men lose thousands, to the street corners on which bootblacks gamble for pennies. The hungry-eyed negro who begs for the price of a meal may and probably will visit a policy-shop, though he has not tasted food all day. Our gambling clubs and stock exchanges are peaceful scenes compared with the East Indian resorts in which the winner cuts off the loser's ears or sells him into slavery. Indians have played for scalps. The people who have least are often ready to hazard their all. A hunter risks his horse and rifle; a half-starved gold-seeker bets his pick-axe; a half-frozen Indian wagers his blanket. The gambling of those in moderate circumstances is a mere incident. The gambling of the very wealthy and the very poor is fierce, mad, incessant; and only ceases when the brother of Dives cuts his own throat, and the brother of Lazarus cuts his opponent's throat. Surely extremes meet.

THE TUTOR of Prince Albert speaks of two virtues, among the many that distinguished him, which were conspicuous in his boyhood, and won for him the love and respect of all. One was his eager desire to do good and to assist others; the other, the grateful feeling which never allowed him to forget an act of kindness, however trifling, to himself. He gave an early instance of the former quality when only six years of age, in the eagerness with which he made a collection for a poor man in Wolfsbach (a small village near Rosenau), whose cottage he had seen burnt to the ground. He never rested till a sufficient sum had been collected to rebuild the poor man's cottage.—*Sel.*

VIRTUE is not a mushroom that springeth up of itself in one night, when we are asleep, or regard it not, but a delicate plant, that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit that will be conjured away by a charm, slain by a single blow, or despatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue in its place, to a few weeks or years? Yet he who procrastinates his repentance and amendment, grossly does so, with his eyes open, he abridges the time allotted for the longest and most important work he has to perform: he is a fool.—*Dr. Isaac Barrow.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

THE RESURRECTION LIFE AND ITS FRUITS.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XIX. and XX., Requirements; Infant Baptism.

Text: Col. iii. 1. Scripture: Col. iii. 1-17.

THE resurrection of our Lord Jesus Christ from the dead is a revelation of the power and persistence of the "life" which He brought to light. His return in a new resurrection body, over which death hath no more dominion, is a powerful object lesson, so plain that all may understand it, of the ultimate triumph and permanence of a life ruled by moral and spiritual standards. The Resurrection is the one fact that demonstrates the immortality of the man. After the resurrection of Jesus Christ, any theory of life built on another foundation cannot hold. In the light of this great fact, only that life can truly be counted a success which succeeds in the light of eternity. The importance of *this* life depends only upon its effect upon the man. *What he is when he has passed through it*, is the permanent result of his life upon the earth.

The revelation of the Saviour's life teaches men that the way of victory is not in following the natural inclinations and standards of this life. His teaching, demonstrated by His life, showed that not by following our desires but by controlling them, do we make good characters. Not self-seeking but self-denial, not selfishness, but self-sacrifice, lead to true self-perfection. To follow His teaching *involves a larger view of life*. The disciple of Jesus Christ must rise above the old view of life. He is avowedly one who has taken the revelation of the Resurrection as His standard. What does it then involve for him?

It involves something more than a new way of thinking. It is not simply that he has a conviction of the supremacy of the spiritual. The Master gave more than a revelation. *He provided a Way, by which men might attain to the life which they saw revealed in Him*. We have His word for it that it is the only way by which men will come to the Father. Those who enter upon that Way, enter upon a new and higher life. It is a life of permanence. To Martha He said of that life: "I am the life. He that liveth in Me shall never die." We may call it the resurrection life.

There is nothing new nor strange in this conception of a new resurrection life to those brought up on the Catechism and the Prayer Book. We hear much now of the "Source Method." The study of this lesson may be made an exercise, after this method, on certain parts of the Catechism and of the Prayer Book.

The Catechism teaches us that the Sacrament of Baptism is, in its inward part, "a death unto sin, and a new birth unto righteousness." The same truth is here set forth by St. Paul. He was writing to baptized disciples. He tells them that they are dead as to the old life which they used to live. He tells them also that they have a "life" which is hid with Christ in God. It is spiritual. That life is in Christ.

The Prayer Book, in the Baptismal Office, gives an explanation of what the practical and evident result of the Baptismal death unto sin and new birth unto righteousness should be. The new life of the baptized is likened to the death and resurrection of the Saviour. Then we are told (p. 251) that we who are baptized, should "die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." That teaching, which the Prayer Book connects with Baptism, is an excellent summary of what St. Paul here wrote to the Colossians.

He is not describing Baptismal Regeneration; but he is writing to those who have received the new birth. He has given us an inspired exhortation as to how the life "in Christ" should manifest itself. What he gives us, therefore, is a *description of the practical working out of the new or resurrection life*. He himself also plainly connects it with Baptism (vv. 9, 10).

He first tells of some of the things which must be mortified or put to death. What is that list, but a description of "sin"

to which in Baptism we must die? What are those "members" (v. 5) but "the sinful lusts of the flesh" which were in Baptism renounced? What is "covetousness, which is idolatry," but "the pomps and vanity of this wicked world?" What are malice, blasphemy, filthy communication, and lying, but "works of the devil"?

But the new life is not a negative one. The Master once gave utterance to a striking parable which showed the fruitlessness of cleansing a man's life if he did not afterwards fill up his life with good. The evil spirit seeks to return, and if the man's life is empty, there is found more room for evil spirits after the cleansing than before (St. Matt. 12: 43-45). The Master was a perfect teacher. He had the way of life. He does more than cleanse from evil. There is no failure when it comes to positive teaching. He tells us, and He showed us, how the new life should be filled. St. Paul here sums up the things to be put on, as "a heart of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, and above all things, charity, which is the bond of perfectness." These must be "put on," after the things which make up the old life have been "put off." Compare Eph. iv. 22-v. 2.

The text is a summary or conclusion of the teaching. All things must be done, by those who live the new life, "in the name of the Lord Jesus." To do things, as to ask things, in the Name of the Lord Jesus, means that they are to be done in the spirit in which He acted. When we ask things in His Name, we ask as He asked, knowing that the Father's will is best, and wishing that our will may be done only if it be also His will. When we act in His Name, we must act with regard to the eternal and spiritual value of our conduct. We must be ready and willing to forego the gratification of present earthly desires whenever they conflict with the calls of the higher life. We must seek not our own. But losing our lives for His sake, we shall truly find them; for we shall know in the time to come that we have thus made of our lives the true, eternal characters which go with us through death. Then, when we see Him as He is, and find ourselves to be like Him, we shall be satisfied.

A STORY is told of a king who had three servants. He intended going away, so he offered a reward to the one who built the best palace by the time he came back.

"Think it" sat about, and thought how and where should he build it, and kept thinking so much that when the king came home he found him still thinking how he should start.

"Say it" went about telling people he was going to build a fine palace, making it public, and having so much to say about it that when the king arrived he found that he had spent all his time in talking about it.

"Do it," as soon as the king went away, started it at once, so that he had it nearly finished when the king came home.

The king was so pleased with him, because he started without delay, that he gave him the reward.

Which are you doing about the Palace of the King of kings? Are you helping to build His Church?—*Selected*.

ONE TELLS us that Christ went about continually doing good, and it may be that in such a characterization as that we get a glimpse of what Jesus meant by His Father's business. If you find Him at school, "engaged in the acquisition of knowledge," in the discipline of mental and moral faculty—that was His Father's business; at the rough bench of a country carpenter, using rough tools and moulding rough material—that was His Father's business; in the Temple, discussing great questions in morals and religion; at the well of Samaria, leading the poor lost soul from darkness into light, from sin to purity—that was His Father's business; feeding the hungry, bringing health to poor diseased bodies, weeping with those who wept, rejoicing with those who rejoiced, comforting the distressed, quickening the morally and spiritually dead, leading the living into a fuller life—that was His Father's business; at Gethsemane in doubt and gloom, and struggling up Calvary with heavy cross and crown of thorns—that was His Father's business. Wonderfully comprehensive business! Every legitimate activity of human life dignified with that high name.—*Dr. Notman*.

YOU AND I are sons of God. We used to have earthly parents, and to-day we have earthly relationships, but we are sons of God, not in the same sense as Jesus, but in a very real sense. It is your privilege and mine, as we walk about in the world, to know that this world is the property of "my Father in Heaven." It is our privilege, as we look up to the sun shining in the sky, or to the bright stars at night, to know that "my Father" made all those. It is our privilege, underneath all thoughts and relationships, to know that you and I stand in a very definite and real relation to God. If we are conscious of that it will color our entire view of life.—*Selected*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"THE ATONEMENT AND MODERN THOUGHT."

To the Editor of *The Living Church*:

I HAVE just read with a great deal of interest the review, in your paper of the 15th inst., of *The Atonement and Modern Thought*. Your reviewer well says, speaking of "the substitutionary view," "Christ died in our stead in a sense, but our mystical and sacramental union with Him does not permit us now to regard Him as our substitute. Rather He is our Head and Representative, in whom we die, are sanctified, and become an acceptable sacrifice to God." Believing as I do that the substitutionary view, in the sense in which it is ordinarily held, is one of the greatest foes to Christianity, I welcome every attempt to convince our so-called evangelical friends of their error. May I suggest one line of thought, which is only a further development of your reviewer's thought, if I understand him aright, and which may serve to help bring the Catholic and Evangelical schools of thought nearer together? It has been a help to me personally, as guarding against the danger of reaction from unethical theories of the Atonement into some mere moral-influence theory, and may possibly be of help to others.

It is this: In one sense our Lord died to keep us from dying, in another sense He died precisely in order that we might die. In the tenth chapter of St. John's Gospel, our Lord says: "I am come that they might have *life* and that they might have it more abundantly"; and in the fifteenth verse He says: "I lay down my *life* for the sheep." Now the point is, that the word used for life in the former verse is *ζωήν*, that is, spiritual, eternal life, the life not of the natural man but of the regenerate man; whereas the word used to describe the life which our Lord lays down, or gives away, is *ψυχήν*, the life which, like the seed, must die that it may rise into the spiritual and eternal life. Now our Lord died in our stead in this sense, that had He not died as He did, we all should have perished as to the spirit life; but as to the natural or soul-life, our Lord died that we might also die. In Him we all potentially died and also rose in order that we might actualize this dying to self and rising to love and God in continuous Christian striving after holiness. That we must die, as Jesus Himself died on the Cross, is expressly stated by our Lord in giving His reason for dying: "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John xii. 25). Note again that the word for *life* in connection with the adjective eternal is not, as in the former part of the passage, *ψυχήν*, but *ζωήν*. The law of life through death as here stated is in quite general terms and includes Jesus, ourselves, and even plant life in one grand sweep of that "law" which, as Hooker said, "is the harmony of the world."

We find the same thought also, the thought that Jesus died in order that we might die, expressed by St. Peter (I. Peter ii. 24): "who His own self bare our sins in His own body, on the tree, that we, having died to sins, should live unto righteousness"; and the thought is more fully carried out in the sixth chapter of Romans by St. Paul.

C. B. WILMER.

Atlanta, Ga., April 25th, 1905.

"WHERE ARE OUR MILLIONAIRES?"

To the Editor of *The Living Church*:

UPON relating your late comments as to where are our millionaires, and why they don't give for the mission work THEIR HUNDRED THOUSANDS, one suggested that perhaps it was because our Mission Board "milks oxen" [as the late Dr. John Henry Hopkins, Jr., used to call it]. Is it so?

R. F. D. 5, Syracuse, N. Y., Faithfully yours,

Eastertide, 1905.

W. S. HAYWARD.

CHAFING-DISH THEOLOGY.

SOME years ago, a little book was published, called *What You Can Do with a Chafing-Dish*; and to those not initiated in the mysteries of the culinary art, the book was a revelation of what can be accomplished by the simple-minded, with odds and ends and bits of discarded food, which seemed unpalatable or unfit for use in any other way.

According to this book, very tempting dishes could be produced by a clever manipulation of some very unpromising materials, and when your friends partook of them, they would exclaim, "This is awfully good; but I haven't the least idea what it is. Do give me some more." Of course, if you did not happen to have any substantial food in the house when your friends came to spend the evening, it was both economical and clever to be able to serve up to them unsavory morsels smothered in a nice "white-sauce" which would make them long for more.

Is it not high time that some clever person wrote a nice little tract on "What You Can Do with a Theological Chafing-Dish," in serving up odds and ends of left-over heresies and modern frictions, hot and savory in the pulpits of the Church? Naturally people get tired of the plain, old-fashioned Gospel of God, and their appetites need tempting. So, as an encouragement to some would-be theological *Chef* to write a homiletical Cook-Book, may we be permitted to suggest a recipe for, say, a theological Newburg, made as follows:

First, take one ancient exploded heresy and dredge it thoroughly with the flowery language of modern theological cant. Then add gradually one cupful of German Rationalism to bring it up to date. To this mixture add also a few patronizing and brilliant generalities about the "New Thought," and emancipation from the bondage of mediæval Dogma. Stir in gently a few doubts about the Creed, with just a suspicion of denial of some one Article, merely as an appetizer. Then mix the whole mass thoroughly in order to disguise the flavor of the individual ingredients. Garnish with a few meaningless rhetorical platitudes, and serve hot—the hotter the better.

In following out this method it only needs a little patience and practice to produce some very wonderful results which are guaranteed to give the experimenter a reputation for scholarship and eloquence, without committing him to any positive conviction whatever. The chief feature of a chafing-dish-supper is that the dish is concocted on the table in your presence, while you wait. And so, if your chafing-dish-theology is the impromptu and spontaneous ebullition of your individual subliminal inner-consciousness, properly combined with warmed-over scraps, it will at least seem to the uninitiated to have the charm of novelty; and its construction will be sure to entertain your friends while they sit about your pulpit, even though they may still feel unaccountably hungry when they get home.

F. N. W.

THE CLERICAL UNION for the Maintenance and Defence of Catholic Principles, which has branches in several Eastern cities, is publishing a new volume entitled *The Ceremonies of the Mass*, Arranged Conformably to the Rubrics of the Book of Common Prayer. This volume contains: I. The Ceremonies of Low Mass, edited by the Rev. Wm. McGarvey, D.D. II. The Ceremonies of High Mass, and of a Choral Mass without sacred ministers but with incense, edited by the Rev. Chas. P. A. Burnett. Also, by Dr. McGarvey, a General Introduction, setting forth the obligation of the Rubrics; a comparison of the American Rite with the Latin, English, and Scotch Rites; Priest's use of private prayers; lawfulness of hymns and anthems; influence of ancient ceremonial Uses in the compilation of the Prayer Book; and of the restoration of ceremonies. Also, by Dr. McGarvey, extensive "Notes on the Mass" dealing with details and controversies; e.g., Preparation before the Altar; Genuflections; Elevation; and the "Epiklesis." The volume will shortly be issued from the press of Longmans, Green & Co., and will be on sale at the house of The Young Churchman Co., Milwaukee, at \$2.00.

WE KNOW NOT precisely what is best for us. We know not what will make us truly happy. We know not what will help us best in our struggle against temptations. And if we were to try to make a distinction between our mere passing wishes and that which our souls really needed, we should utterly fail. But we need not try. Let us take all our wishes, all our longings, all the promptings of our consciences, to the feet of our Father. He will hear and He will do. He will hear all we say. He will know what parts of our prayer are best for us to have, and what are not. And He will give us what His fatherly love will choose. And therefore to all our prayers we will add, "Thy will be done in earth, as it is in heaven."
—Frederick Temple.

Topics of the Day

NON-COMMUNICATING ATTENDANCE.

Question.—I have often heard priests urge the members of the congregation to stay for the celebration of the Holy Communion, even though they do not expect to communicate. Yet it does seem to me very unreal to join in the General Confession, Thanksgiving, etc., if I have not received. Will you tell me whether or not this is a service only for communicants?

Answer.—Non-communicating attendance has been universal throughout the Church, East and West. Going back to the very earliest days we find that the disciplinary rules of the Church took for granted that such attendance, while not as great a privilege as presence for reception, was nevertheless a real source of blessing. In the early Church there were four classes of penitents: (1) The Mourners, who were not allowed to come even to the ordinary prayers; (2) the Hearers, who might listen to the sermon, the reading of the Scriptures, and certain preliminary prayers; (3) the Prostrators, who were permitted to be present at all services except the Eucharist; and (4) the Co-Standers. These were allowed to stand in public worship (the usual custom on the Lord's Day) instead of kneeling, as did the Prostrators, and, what bears on our present inquiry, were admitted not only to the common prayers, but to the celebration of the Holy Eucharist as well, though they were not allowed to receive the Holy Gifts. In fact, therefore, the Co-Standers were *required* by the discipline of the Church to be what we call in modern times, "non-communicant attendants." Before they were restored to communion, then, penitents were not merely permitted, but required, to pass a time during which they were present at the oblation, but did not receive the sacrament. As another has pointed out, in a discussion of the subject, it requires no proof that persons who were not under discipline might be free to do what the Co-Standers were obliged to do. Nor does it need any argument to show how great a privilege the early Church considered it to be present at the celebration of the Holy Mysteries, even though not communicating, since this was allowed to penitents whose probation was nearly over.

And not only has this been the universal custom of the Church (except for a time in a section of the English communion, and then only by a gradual growth), but among other Christian bodies there was a like allowance. With the Presbyterians, for example, Dr. Milligan, the Scottish divine, tells us: "Our children in Scotland remain in church during the celebration of the Supper, because they are not strangers. Those also are not strangers who, though they may not be communicants on this special occasion, do communicate on other occasions or at other hours."

In what has been said, it is not to be understood, of course, that the non-communicating attendant is "assisting" at the offering in the same degree as is the communicant. What is alleged is, that he is doing something higher in privilege than one who simply attends the ordinary office prayers—just as the Co-Stander was regarded as more privileged than the Prostrator. Nor must the non-communicant worship be permitted to interfere with frequent reception. Indeed, there is little danger that it will; we ordinarily find that the communicant who appreciates the blessing of attendance realizes deeply, too, the greater privilege of reception. The point is, that one may attend without communicating, if he is unable, or for some special reason unqualified, or from a feeling of reverence unwilling, to receive on a given occasion; and that in such attendance there are certain definite benefits. There are many such reasons why one may not receive: there may not have been time for due preparation, or one may feel that his spiritual life is not sufficiently advanced for him to receive with greater frequency than say once or twice a month, or it may be a late service, when one does not wish to receive because he is not fasting. In such case, one is not to turn his back upon the Lord's table; rather, he should remain, to get all the good possible, though it be not the highest benefit. But if simply kept from communicating by any reason that he can remove, it is his duty to make ready at once for the next celebration, and afterward to receive as often as is consistent with reverence and with devout and careful preparation.

But what are the benefits to be received from simple attendance, without reception? First, it is an opportunity for special prayer—prayer offered at the moment when the Church is interceding in union with her Lord, prayer made at a time when we are in the nearest presence of Christ. Second, it is an opportunity for worship. Since at the Eucharist, we have our Lord Christ truly present, and present in a sense in which He is not with us at other times, we remain that we may bend before Him in adoration at His altar throne. Third, we remain that we may take our part in the offering and pleading of the Eucharistic Sacrifice—the continual representation of the great oblation of the Cross.

It will be readily seen, therefore, why the obligation of being present at the weekly offering of the Eucharist has been so pressed—especially if we bear in mind that the service which offers these opportunities of prayer and worship and corporate sacrificial pleading, is the one act of worship ordained by our Lord Himself, and therefore the one service above all others with which to hallow our Sundays. "The Lord's own service on the Lord's own day."

You ask, How can I join in the Confession and Thanksgiving if I do not myself communicate? Are you in church then only to pray and give thanks for your own self? Surely not; you are praying for all the congregation, and with them. Join in both prayers, then, for the Church as a whole, and for those others who form the congregation now. Nor is that all. You expect, at another time, to make your communion, do you not? Then look ahead and say the Confession in preparation for that, so deepening your sense of sin and gaining a sincerer penitence. In the same way make the Thanksgiving for the gift you received at your last communion, and so renew and quicken your devotion, by thanking your Lord for His goodness, here in His presence. This will be especially helpful, if you have already been present at any early celebration. The best possible non-communicating attendance is at a later service for worship, after reception at an earlier one. Try it, and see. Give God your best moments, when you are freshest and most fitted to worship Him with heart and soul and mind, and then come to renew your thanksgiving and bend in adoration, at the later hour.

C. F.

A SONG OF PRAISE.

"So will I sing praise unto Thy name, forever, that I may daily perform my vows."

I.

"So will I sing praise unto Thy name"—
Oh loving Father, like a little child,
With lips that ope to sing in undefiled,
If halting, strain; with eyes undimmed by tears,
And childhood's heart, unknowing earthly blame,
With trust unfailling through the changing years,
So would I sing praise unto Thy name.

II.

"So will I sing praise unto Thy name"—
Oh great All-Father, as the humblest sing,
The smallest brooklet seaward murmuring,
The soft rain pattering on the tender leaves,
The sparrow, newly-fledged, that blithely came
To try its earliest note atill the eaves,
So would I sing praise unto Thy name.

III.

"So will I sing praise unto Thy name"—
Oh ever-loving Father, can it be
Thou lovest the song of poor humanity,
Too oft from hearts grief-dulled, and lips that move
Reluctantly, as with a sense of shame?
Can such as these speak forth Thy love to prove?
Can such sing praise unto Thy holy name?

IV.

"So will I sing praise unto Thy name"—
Oh Lord most High, to whom the heavenly host
Sing endless praise—man's song can little boast,
And yet, interpreted by Thine own love,
That purifies as with celestial flame,
The song doth reach unto Thy throne above,
So let me sing praise unto Thy name.

MABEL E. HOTCHKISS.

VALOR is too much a thing of the past. Why should courage be strained out of our constitution as time goes on? Ought we not to be as brave to-day for king and country as any of the vikings of old? I do not mean we ought to be so in killing our foes, or dying hard deaths, but, as soldiers of the Great King, stand up for right and truth.—*Selected.*

The Family Fireside

FOR THE ALTAR OR FOR THE YOKE.

In days of old, men in their fields thus spoke,
Counting the new-born bullocks where they stood,
"These we reserve for altar or for yoke,
For sacrifice or service—both are good."

And it is thus with God, with loving care
He looks on us, All-Powerful, All-Wise,
To one He gives His burdens hard to bear,
Of one He asks a living sacrifice.

We can not understand, we can not know,
Why in the crowded, heated market-place,
One toils, and labors all his life below,
Uplifted and upheld by God's good grace;

While one upon a sick-bed suffering lies,
Bearing his cross with patience, murmuring not,
Of him the Lord demands a sacrifice,
The couch of pain, the altar, for his lot.

But as we know Jehovah is All-Wise,
So on His loving-kindness let us rest;
If He ask service or if sacrifice,
The altar or the yoke—He knoweth best!

D. D.

ON THE FIFTH FLOOR.

BY RUTH HALL.

I.

"WHAT is the new boarder," observed Mrs. Prentiss, taking her soup plate from the hurrying maid.

"Yes. I know all about him," rejoined Mrs. Dean, quickly.

She knew next to nothing about him; but to purvey news is an instinct with the true boarding woman.

"He came this afternoon. There were four boxes and two trunks. His name is Waring." Nor was it necessary to add that her last bit of information was derived from the luggage itself banging past her door on the swaying shoulder of the expressman.

"Isn't he a dear?" Elsie Prentiss murmured. "A little dear! Look, Harriette," and she playfully flicked her sister to attention with a napkin.

Strangers were no novelty at Number 32. There was always a new boarder, to bear the name in turn until it was wrested from him by a later arrival. Boarders came and boarders went; the type remained. Yet no one in the close, hot room, glancing up with a jaded-curiosity, failed to note that Cleve Waring was different.

His slight figure seemed to betoken not so much arrested growth as further promise. There was a swing in his bearing as he deftly picked his way, where Charles, who conducted him, jostled chair-backs and ran stupidly against the flurried maids dashing breathlessly hither and thither. His alert, delicately modelled face made youth smile—it was so full of hope—and age sigh with a fond envy. For they were all looking covertly now at the trim little man in his well-fitting clothes of pearl gray, with a pink carnation pinned on the lapel of his coat. Mrs. Dean's brows went up into the critical survey with which she regarded matters at Number 32.

"Oh, he's going to put him there!" she exclaimed.

This was her unvarying comment, at whichever table (there were three) room should be made. Mrs. Prentiss, herself censorious in private, as regularly defended what Mrs. Dean attacked. Both women found a subtle and sweet savor in the uncertain issues of their tri-daily encounters.

"Mrs. Kirby is crowded," she retorted; "and we're crowded here. Where else, pray, could he go?"

"Just young people," hinted Mrs. Dean, more ambiguous than usual in her complaint. "I'm sure my son—but then, times have changed. It will be pretty gay over in the corner after this."

So the girls hoped—for they were girls, and now it was but dull—as they gave the conventional half-acknowledgment of Cleve's presence at the small table. Mary Laurence sat across from him—one of the big, blooming girls the last decade has made a fashion. She was first year Latin teacher in an up-town school, where her zeal and ability, with her modest claims

on payment, helped the principal to overlook a careless appearance which, she told her other assistants, was deplorable. Mary would have said she had no time to fuss. To-night, gazing across at the faultless attire of the stranger, she did wish she had changed her stock and felt more confidence in her pompadour. Then she thought no more about it.

Between them was Anne Early, an art student. "She bears the marks of honest toil," Cleve mentally observed, taking in, in one glance, the dusky suspicion of charcoal about her face and hands. Her flannel blouse showed wear. Her walking skirt was shabby. Miss Hewlett, the fourth person, was effective in a cheap way, with a good deal of necktie and a very blue bow in her hair. Mary Laurence had been E. Minnie as a freshman. She changed to Mary in her junior year. Miss Hewlett was not a college product. She took the kindergarten course at a Normal school, and she called herself Edythe.

The three girls were tired after their day's hard work. Dinner was apt to be rather silent. Mary felt a tolerant contempt that the kindergartner should to-night fall into small talk. It even afforded her a flash of satisfaction when to her, not to the sparkling Miss Hewlett, Cleve addressed himself:

"All's fair in love and boarding-houses," said he, fixing her with his lustrous eyes. "This sounds like Peter Piper, but will you please pass me the pepper?"

She assented in her full, hearty voice. It was not customary for the new boarder to converse before the third or fourth meal, but Cleve was above precedent. Conversation became general and merry. Anne Early repeated a joke made by an artist visiting the class that morning. He was a very great artist, and they laughed, although it was not much of a joke. Edythe contributed sundry anecdotes of those whom she called "my tots." They were all brightened, even Mary, with mind distracted between bad reports from home, a student detected with a Virgil pony, another—so good in her recitations—who had fallen ill. Elsie Prentiss stopped (that was like Elsie) at Anne's side on her way out of the room. She bridled and tossed her pretty head when Mary presented Mr. Waring: he told them his name long before they reached the wizen oranges and weak coffee which concluded dinner.

Mrs. Dean's cold scrutiny followed the augmented party as she chose her path between chairs awry, and said to Mrs. Prentiss:

"What do you think of the new young man?"

Mrs. Prentiss never thought. She asserted. She relished, moreover, a mouthfilling sentence:

"He is an exponent," she answered, "of modern conditions, and Miss Laurence is another. It will be a study to watch them; quite a study." Her type of woman always repeats at least one clause, like the chorus to a song.

Already his fellows were questioning Mrs. Kirby as to Cleve. Olcot Chamberlain, who sat at her right and who was vaguely described by her as "in leather," a portly, important man, showing no concern beyond his rare roast beef, or his soft-boiled egg, now leaned forward to inquire:

"Who is this curled darling? A nice little fellow, too."

Belle Robinson ("She writes," Mrs. Kirby used to whisper behind her hand) paused in folding her napkin to listen to the reply:

"He is a gentleman. He belongs to the very best families in New York. He's own cousin to the Van Kneipers and the Stoutenboroughs and all those. I wouldn't be surprised to see carriages any day rolling up to the door and asking for him. He's taken the fifth floor back."

"Ah! A poor relation," said Olcot Chamberlain, who himself was prosperous. "Well, it's something to have a Van Kneiper enter the house even by way of the fifth floor back."

Mrs. Kirby's good face grew troubled. She turned to Belle Robinson:

"He's real nice. And comical as he can be! He's going to fix up those rooms for all the world like a woman."

So it seemed to the other occupants of the fifth floor. As in most boarding houses, furnishings descended palpably in value with each ascent of stairs. Carpets were dingier, folding beds of less cunning disguise; the running water ceased to flow, the substituting pitcher was cracked. Mary Laurence and Anne Early accepted these conditions philosophically. Their bare study and cramped bedroom were cheap. That was all they asked.

Not so, Cleve Waring. They listened that night, they wakened at dawn to the sound next door of sharp hammering, the rumble of furniture pushed into place, the light tread of

their neighbor's feet. While they made a hasty toilet for dinner, Anne paused, whisk-broom in hand, to announce:

"Rhena says" (Rhena was the chambermaid) "he's been at it all day long. She says we just ought to see that parlor!"

The opportunity was forthwith afforded them. Mr. Waring came to the table, tired but triumphant. Miss Hewlett had the headache any kindergartner fairly earns, but he invited the two friends to inspect the result of his labor. "It's awfully pretty," he told them.

This was no misplaced confidence. The girls gasped their admiration from the threshold.

The wall-paper had been good, but somewhat insipid. He had varnished it, bringing out the colors, giving to the cold background a warm, cream tint. The floor was covered by a Japanese matting with a few good rugs. Along one side of the room ran high bookshelves with, underneath, black and white portraits and clever sketches. Above hung some rich-toned prints after Velasquez. Let into the opposite wall were a pair of low relief plaster casts of Roman emperors. These Cleve had finished in oil and shellac, imparting an ivory hue. Curtains of dark blue silk, lined with a lighter shade and edged with old brocade, concealed the passage door and that opening into his sleeping-room. The chairs and settle were none of Mrs. Kirby's. A baby-grand piano bore neat piles of music, mostly manuscript. Candles burned in silver sconces. In their radiance stood the owner, smiling.

"Do you like it?" he asked.

"It's perfect," cried Anne, in rapture. "So bold! You understand what to do, and you dare to do it. Most rooms, nowadays, look—timid! You are an artist."

Mary was silent. Cleve cast her a doubtful glance as she stood, rather a formidable figure, eyeing his plenishing. He crossed to a corner and touched the drapery there.

"It takes time," he said. "I worked for an hour and a half at this bit." There was a nervous strain in his voice. His gaze still sought Mary's approval. "It must be quite right, or it is hopelessly bad. I wanted a careless effect, but not studiously careless. I've got it, haven't I?"

"Oh, you've got it!" echoed Anne.

"It's wonderful," quoth Mary, suddenly and meekly.

To her room-mate she afterwards confided:

"I felt as big and awkward as a man in there. It wasn't pleasant. I don't mean to go again."

Still, there was no resisting Cleve's friendliness, and, when they had a spare evening, it seemed absurd to insist he should spend it in their dreary study while, across the hall, was the cheer that to these wayfarers took on the sweet aspect of a home. Anne was of coarser fibre, but Mary had always been so engrossed outside the house as to pay a masculine sort of disregard to its gossip. Yet in the first days of the new boarder, both would meet and, with heads close together, retail in an undertone the latest story concerning him.

"He does his own dusting," Anne declared. "He won't let Rhena touch a thing. She thinks he sweeps up sometimes. She saw a broom in his closet."

Mary could not stoop to servants' tattle, but there was enough besides. Once, throwing open the door, she flung into her friend's lap a worn, brown glove.

"Look!" she cried, in hushed excitement. "Look at that, will you, Anne Early."

Anne did so.

"I see nothing wrong."

"That's what is wrong—you don't? It's mine. Every finger was ripped. I must have dropped it on the stairs. I'm forever shedding things. He handed it to me just now. Anne Early, it's been mended."

The girls stared with something akin to awe into each others' faces. For a moment neither spoke. Then Anne said, feebly: "Holy Smoke!"

About this time the two discovered their popularity with the Prentiss sisters and Edythe Hewlett. They often ran up for a talk at twilight, or on an errand in the evening, pausing by Cleve's open door for a word in passing. But Elsie Prentiss was not one to let that suffice. She showered invitations on him.

"We couldn't go to card-parties," said Mary upon receipt of Anne's information that games of whist went on nightly in the third floor front rooms. "We're business men. We can't stop to enjoy ourselves."

Anne muttered a cross assent, her head hidden in the wardrobe.

"I suppose this old pink waist is beyond wearing," was her remark as she emerged.

"Oh, yes," Mary rejoined, carelessly. "That's a pity, too. It was becoming. Now don't let's care, Anne, because we're not invited. We've our living to earn, and something else to think of."

Anne turned the subject.

"The question is," she observed, throwing a bead chain about her neck, "how does Mr. Waring earn his? He is certainly in at all hours. It's very queer what he does."

The men of the house likewise marvelled what manner of person this was who roomed in the fifth floor back, and yet spent his days in apparent idleness.

"I guess he sits by the fire and crochets," said Worthington Bowne, to his right-hand neighbor at table. "And yet," in a burst of honesty, "he isn't a sissy, either."

Miss White, to whom he spoke, was grown accustomed to viewing happiness through others' eyes. She gave a tender smile to her answer:

"He has leisure to take those girls about here and there, when they have time to go. They make the best of all their holidays—the wise young things! And they have their little jokes." She nodded her head toward Cleve laughing with Anne over a cleft wishbone.

"H-m-m," Mr. Bowne nodded, too. "That's all right. Though the kindergartner's more my style. Not but what Miss Early's a good-looker when she—Ahem!—when she washes up."

It was a coarse utterance of the truth that, while Mary Laurence gradually dropped the slang which was part of her college equipment, Anne now brushed her rough hair till it waved about her eyes lovely in a smile. She had given the flannel blouse to Rhena and, when she sold an illustrated joke to a comic paper, spent the proceeds on a hat of Cleve's selection, since he was the one of the three who best could tell what suited her. Mary was not invariably of these parties, during the increasing intimacy between the fifth floor's occupants. She was striving to be consistent. It surprised her sometimes to see that it required strife. As she had reminded her fellow worker, they had no leisure for fun nor for the least romantic of friendships with the least exacting of young men. So, as spring came on and Cleve coaxed them to walk in the park or run down to the battery, for a breath of sea air, it was Anne (whose scruples were elastic), oftener than Mary, who accompanied him.

And still, although he occasionally visited his rich relatives and, more rarely, spoke of them, Cleve himself had no visible means of support. Once or twice Anne appeared, bearing a box of Maillard's chocolates and confessing that, after its purchase, they had walked "way home" because, as she confided in Mary, "I don't believe Mr. Waring had the car fare. True as you live, I don't."

[Concluded next week.]

SOME USES OF COLD WATER.

BY EUGENIA BLAIN.

There was a time when all those who advocated the use of cold water as a remedy for bodily ills were regarded with a species of contempt, as persons afflicted with a mild form of lunacy. That time has long since passed, and its efficacy has been abundantly demonstrated.

When American soldiers in the Philippines administered the "Cold Water treatment" to refractory natives, as a punishment, the latter invariably returned to beg for a repetition of so desirable a form of chastisement, asserting that it cured everything that ailed them.

To relieve a cold, it is necessary to drink a great deal, as much as one can possibly get down—glass after glass. Such a flushing of the system produces the most delightfully exhilarating effects, and one is almost glad of the cause which made the remedy needful. The tonic properties of cold water are quite remarkable.

If one is suffering from depression or drowsiness or any of the unpleasant symptoms arising from disordered liver, a few glasses of cold water will, in general, effectually scatter them.

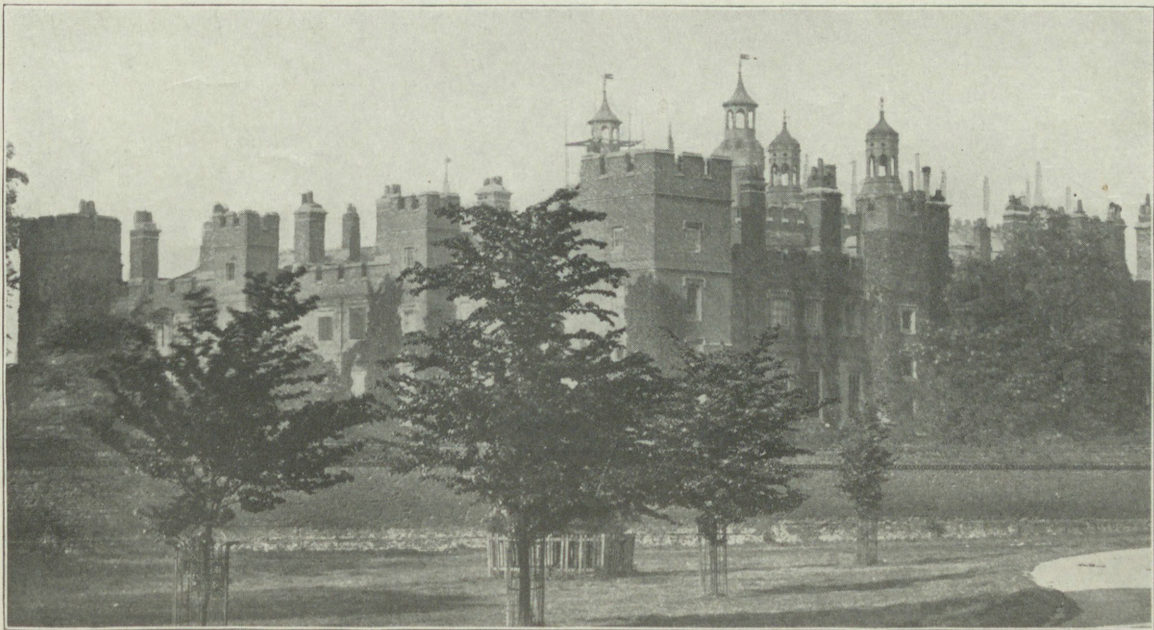
Physicians advise those in health to drink six or eight glasses of water daily.

Ladies who desire a good complexion, will find the practice of drinking cold water much better than external applications. By counteracting the tendency to biliousness and cleansing the system of impurities, it removes any yellowish tinge from the skin, and gives instead, a fair and rosy freshness.

The various uses of hot water are well known. A lump growing in the flesh may often be dispersed by the persistent application of hot water. To immerse the hands in hot water is an admirable remedy for nervousness.



ETON COLLEGE—THE QUADRANGLE.



ETON COLLEGE—FROM THE PLAYING FIELDS.

[See London Letter, page 6.]



ENTRANCE OF THE PROCESSION, HOLY TRINITY CHURCH, BROOKLYN—
[By courtesy of New York “



CHURCH, BROOKLYN—CONSECRATION OF REV. DR. DARLINGTON (SEE PAGE 9).
[Courtesy of New York "Tribune."]



ENTRANCE OF THE PROCESSION, HOLY TRINITY CHURCH, BROOKLYN—CONSECRATION OF REV. DR. DARLINGTON (SEE PAGE 9).
 [By courtesy of New York "Tribune."]

THE GROWTH OF THE CHURCH AT GANKIN IN CHINA.

By EDMUND LEE WOODWARD, M.A., M.D.

FEW better answers, perhaps, could be made to the cry "Missions are a failure," than is found in the story of the Church's mission at Gankin, the capital of the Central China Province of Anhwei, a province of twenty million souls. In no city in China has there existed in the past greater conservatism or more intense prejudice to be encountered and overcome. The earliest missionaries to enter the city barely escaped with their lives, let down like St. Paul at Damascus over the city wall.

No wonder that the little mission station the Church planted there in 1894, in charge of a native worker, should have shown for the first few years little evidence of growth. The strategic importance of this provincial capital, however, was great. Here was the Governor, here the chief officials, the military and their commanders. Here twenty thousand scholars came every second year for the Civil Service examination, that is the preliminary step to every distinction in China. Work here, however discouraging, could not be abandoned. A strong staff of workers must be sent, and land must be purchased. The obscure rented quarters must be replaced by a permanent mission compound in the best part of the city, where the Church's threefold mission to body, mind, and soul might be built up along large lines. The hospital and school must stand side by side with the church.

What has since been accomplished? The visible results may be gathered from a glance at the illustrations and from a



study of the significant comparison between the work in 1900 and 1905. Besides these, however, are the invisible, intangible results which are beyond estimate, because they are spiritual and eternal.

1900.	FIVE YEARS' PROGRESS.	1905.
Bishop Graves:—"The weakest and most discouraging station in the China Mission."		Bishop Roots:—"I know of no Station in all China where more has been accomplished in so short a time."
1900.	MISSION COMPOUND.	1905.
None.		Amply large and admirably located.



THE GANKIN STAFF.

Dr. Woodward. Mr. Lee. Mrs. MacWillie.
Dr. MacWillie. Mr. Lindstrom.



THE INTERIOR OF THE GANKIN CHAPEL. COST \$250.

1900.	EDUCATIONAL WORK.	1905.
Teachers: One—inefficient.		Teachers: Four—very efficient.
Scholars: Ten—of poorest class.		Scholars: Forty—middle and better classes.
Schoolroom: Rented and unsatisfactory.		School Buildings: Owned and very satisfactory.
No local support.		Support entirely local.
		Opening of School for Girls planned.

1900.	MEDICAL WORK.	1905.
None.		Medical Staff: 2 Missionary Doctors. 1 Missionary Nurse. 11 Native Assistants.
		Patients: Over 10,000 annually.
		Support: Largely and increasingly local.
		Hospital Buildings: Now have 40 beds. Pioneer equipment.
		New Hospital: Will have 80 beds. Excellent equipment.
1900.	EVANGELISTIC WORK.	1905.
Staff: One Clergyman.		Staff: Three Clergymen (one a native), Three Catechists.
Native Christian Community, 50.		Native Christian Community approximates 500.
Place of holding Services: A small rented room.		Places of holding Services: Hospital, School, 3 Outstations, and Central Chapel
		(Seating capacity 150. Cost \$250).

The keystone in the Mission equipment at Gankin is now imperatively needed. The School buildings are satisfactory, and the new St. James' Hospital will be one of the best equipped in China. Beside them should stand, not the present \$250 chapel that at times fails to accommodate half of those wishing to attend its services, but a church, with seating capacity of five hundred, to cost at least \$6,000—simple, dignified, and commodious.

Three years ago this need was urgently presented by the late Bishop Ingle, who said: "In the Capital, the strategic centre of a province of 20,000,000 people, it will probably become the

St. James' Hospital.

The Chinese rectory now occupied by the foreign staff.



THE COMPOUND AT GANKIN (LEFT).

Pro-Cathedral of the next Missionary District in China." His appeal was then in vain. May it not now be answered?

Further information in regard to the Gankin Mission may be obtained from Mr. John W. Wood, Corresponding Secretary.

Contributions should be specified "for building the Gankin Church," and sent to Mr. George C. Thomas, Treasurer, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Church Kalendar.



- May 1—Monday. SS. Philip and James.
 " 7—Second Sunday after Easter.
 " 14—Third Sunday after Easter.
 " 21—Fourth Sunday after Easter.
 " 28—Fifth Sunday after Easter.
 " 29, 30, 31—Rogation Days.

KALENDAR OF COMING EVENTS.

- May 8, 9—C. A. I. L., Boston.
 " 9-12—Church Congress, Brooklyn.
 " 9—Dioc. Conv., Dallas, New Jersey.
 " 10—Dioc. Conv., Arkansas, Florida, Washington, Western Texas.
 " 11—Dioc. Conv., Alabama, Pittsburgh, New Mexico.
 " 14—Dioc. Conv., Kentucky, Oklahoma.
 " 16—Dioc. Conv., Iowa, Newark, Quincy, Rhode Island, West Missouri, Western New York, Long Island.
 " 17—Dioc. Conv., Georgia, Indianapolis, Los Angeles, Maine, Nebraska, North Carolina, Southern Ohio, Texas, Virginia, Western Massachusetts.
 " 23—Dioc. Conv., Chicago, Missouri, Olympia.
 " 24—Dioc. Conv., Maryland, Massachusetts, Minnesota.
 " 26—Conv., North Dakota.
 " 30—Dioc. Conv., Lexington, Southern Virginia.

Personal Mention.

THE Rev. M. A. BARNES has entered on his duties as rector of Christ Church, Fairmont, W. Va., of which Bishop Penick was formerly rector.

THE address of the Rev. P. K. CADY, D.D., is Ridgefield, Conn.

THE Rev. S. P. DELANY of Appleton, Wis., has received a call to the rectorship of St. Luke's Church, Chelsea, Mass.

THE address of the Rev. Dr. PERCY T. FENN is changed from Texarkana, Texas, to St. John's Rectory, Wichita, Kansas.

THE Rev. JAMES L. FISH has assumed charge of Elkins in connection with the church at Davis, W. Va.

THE Rev. FRANK P. HARRINGTON of West Pittston, Pa., has accepted a call to the rectorship of St. John's Church, Canandaigua, N. Y., to take effect on Ascension day, June 1st, 1905.

THE Rev. W. NORTHEY JONES of Grace Church, Manchester, N. H., has received a call to become rector of Christ Church, Williamsport, Pa. (Diocese of Harrisburg).

THE Rev. C. HELY MOLONY entered on his duties as rector of St. James' Church, New Martinsville, W. Va., on April 1st.

THE Rev. HARRY W. PERKINS some time ago resigned the rectorship of Christ Church, Burlington, Iowa, but the vestry refused to accept his resignation and finally persuaded Mr. Perkins to reconsider the matter, and to remain with them.

THE Rev. H. H. PHELPS has assumed charge of the church at Bramwell, W. Va.

THE address of the Rev. C. E. SHAW is Berkeley Springs, W. Va.

THE Rev. FRANK COLE SHERMAN of Chicago has been appointed rector of Trinity Church, Aurora, Ill., where he is now in charge.

THE Rev. N. S. STEPHENS, rector of Grace Cathedral, Davenport, has resigned his parish and the resignation has been accepted with regret. Mr. Stephens, accompanied by Mrs. Stephens, sails for Europe in June and intends to spend a year abroad in travel and study.

THE Rev. EDWIN WEARY of East Liverpool, Ohio, has accepted a call to Sterling, Ill., and has entered upon his new work.

THE address of the Rev. CHESTER WOOD is changed from Detroit to 424 North Washington Ave., Lansing, Mich. Mr. Wood has given up his work at St. John's Church, Detroit, on account of the illness of his mother.

ORDINATIONS.

PRIESTS.

NEW YORK.—At Grace Church, New York, on Thursday in Easter Week, at the request of the Bishop Coadjutor of New York, in behalf of the Bishop of Delaware, the Bishop of Pittsburgh advanced to the Priesthood, the Rev. HARRY A. L. SADTLER, who enters upon the rectorship of St. Paul's Church, Pittsburgh, on Sunday, May 7th. The Bishop preached the sermon. The vicar of Grace Chapel, the Rev. Mr. Bottome, presented the candidate, and with the Rev. Messrs. Reiland, Ackley, Church, Deyo, and others united in the laying on of hands.

DIED.

ROGERS.—Suddenly of pneumonia, at Carlingford, N. B., on April 25th, THOMAS ROGERS, late of Cornwall, England, and for many years the faithful organist of St. Paul's Church, Fort Fairfield, Maine; aged 64 years.

SNYDER.—On April 23d, 1905, at Goshen, N. Y., ADDIE C. SNYDER, wife of the late Rev. T. A. Snyder.

May she rest in peace!

WOOLSEY.—At Detroit, Mich., April 28th, MARY L. MORRISON, widow of Commodore M. B. WOOLSEY, U. S. N., and mother of the Rev. M. L. Woolsey.

"Thou that hearest the prayer, unto Thee shall all flesh come."

WANTED.

POSITIONS WANTED.

PRIEST, married, age 35, desires change in field of work. References given, if required. Address, B. L., LIVING CHURCH, Milwaukee.

MADAM CLAIRE, a French teacher of many years' experience, desires a position in a school. Good references. Address: MADAM CLAIRE, care LIVING CHURCH, Milwaukee.

A PRIEST OF LARGE EXPERIENCE is open for an engagement during the summer months. Address: "PRIEST," LIVING CHURCH, Milwaukee.

A PRIEST desires to secure for his daughter, who is companionable, cheerful, and sympathetic, a position as governess or companion during her summer vacation of about two months. Address: MARY, LIVING CHURCH, Milwaukee.

CLERICAL AGENCY.

PARISHES requiring clerical help and Clergymen desiring to change their labor sphere can readily find assistance by writing to THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Telephone, 530 Gramercy.

CHOIR EXCHANGE

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & Co. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

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

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

TRAVEL.

EUROPE.—First-class tour only \$175. Choice of 14 tours. Duration, 38 to 85 days. Cost, \$155 to \$430. Small parties. Apply at once. REV. L. D. TEMPLE, Watertown, X. Mass.

APEAL.

A poor Mission much requires cassock, surplice, stoles, and Communion vessels. Address: "PLANTAGANET," care LIVING CHURCH, Milwaukee.

"WHY NOT NOW?"

The General Clergy Relief Fund needs an income of \$200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the society.

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

Site proposed for the new church.

The large Roman Catholic Church appears in the distance.

Chapel and Guest Room.

The Boys' Schools.



THE COMPOUND AT GANKIN (RIGHT).

institutions and have won applause, but 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.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

REV. ALFRED J. P. McCLURE,
Assistant Treasurer.

The General Clergy Relief Fund, the Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

OTHER PUBLICATIONS OF THE BOARD, giving

information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

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

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

A. S. LLOYD,

General Secretary.

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

INFORMATION AND PURCHASING BUREAU.

At the Chicago office of THE LIVING CHURCH is maintained an INFORMATION AND PURCHASING BUREAU, the services of which are tendered to all subscribers without charge. Persons are invited to avail themselves freely of this offer whenever desiring information or assistance in making purchases. Address INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago, Ill.

BOOKS RECEIVED.

RIVINGTON'S, 34 King St., Covent Garden, London
Some Aspects of Christian Truth. Sermons Preached by Edward Stuart Talbot, D.D., Bishop of Rochester, Honorary Student of Christ Church, Oxford. With an Introductory Essay. Price, 6s. net.

LITTLE, BROWN & CO. Boston.

A Knot of Blue. By William R. A. Wilson, author of *A Rose of Normandy*. With Illustrations by Charles Grunwald. Price, \$1.50.

On the Firing Line. A Romance of South Africa. By Anna Chapin Ray, author of *By the Good Sainte Anne*, etc., and Hamilton Brock Fuller. Price, \$1.50.

As the World Goes By. By Elisabeth W. Brooks. Price, \$1.50.

FROM THE AUTHOR.

The American Church Clergy and Parish Directory for 1905. Edited by Frederic E. J. Lloyd. A Treasury of Information about

the American Church for the Clergy and Laity. Uniontown, Pa.: Frederic E. J. Lloyd, 1905.

EDWIN S. GORHAM. Church Mission House, New York.

The Official Year-Book of the Church of England 1905. Issued under the sanction of the Archbishops of Canterbury, York, Armagh, and Dublin; of the Primate of the Episcopal Church in Scotland; and of the Bishops of the English, Irish, and Scottish Churches. Also formally sanctioned by the Lower House of Convocation of the Province of Canterbury and York, and published under the Direction of a Committee of the Society for Promoting Christian Knowledge.

PAMPHLETS.

Year-Book of St. James' Parish, Philadelphia, 1905.

Historical Notes of St. Joseph's Ex-Roman Catholic Church of Rome, N. Y. A Brief Resume of Past Failures and Achievements, Present Needs, and Opportunities of the Future. Compiled by the Rev. A. L. Byron-Curtiss, pastor of the parish since 1894. Price, 25 cts.

Origin of the Protestant Episcopal Church in the District of Columbia. By Arthur S. Browne. A Paper read before the Columbia Historical Society, Washington, D. C., March 14, 1905. Washington, D. C.: Press of Judd & Detwiler (Inc.), 1905.

The Training of the Sunday School Teacher. An Address given by the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago, on Wednesday evening, January 18th, 1905, 8 o'clock, at the Church of the Holy Apostles, 21st and Christian Streets, Philadelphia, under the auspices of the Sunday School Association of the Diocese of Pennsylvania. Printed for circulation by a friend of Sunday School Work. Copies may be had free on application to the Corresponding Secretary of the Sunday School Association of the Diocese of Pennsylvania, Rev. Herman L. Duhring, D.D., 225 S. 3rd Street, Philadelphia, Pa.

The Church at Work

EASTER SERVICES AND GIFTS.

RESUMING our record of special incidents connected with Easter services, begun last week, we note especially the magnificent Easter offering at the Church of the Advent, Boston, which amounted to \$15,000. Of this amount \$11,200 will be added to the endowment fund, and some \$3,200 will be devoted to the general purposes of the parish. St. Stephen's Church received \$3,800, which is very encouraging from that congregation. The largest attendance in the history of the parish was recorded at the Redeemer, Chestnut Hill, and nearly the whole communicant list made their communions. Offerings amounted to more than \$2,500, of which \$1,800 is for the payment of the remaining debt on the rectory, and the balance of the offering is for improvements, with the exception of \$100 from the Sunday School for missions. The offering at Trinity was about \$1,800. A pleasing feature of the Easter services at St. John's, Roxbury, where the Rev. Charles Mockridge lately assumed charge, was the return of boy voices to the vested choir. For some time prior to the beginning of the present rectorship there had been no boys, and the return to the previous arrangement was generally commended. The offerings were \$361. At Lynn, a bronze tablet to the memory of the late Rev. Augustine H. Amory was placed in St. Stephen's Church. Mr. Amory was rector of the church for several years and died a year ago. The tablet, the inscription on which was written by

Bishop Lawrence, a lifelong friend of the deceased, was placed in the wall beneath the Ascension window. Connecticut reports tell of 108 Communions made and offerings of \$350 at St. James' Church, Winsted, the latter being for the most part for the building fund. The students of St. Margaret's School, Waterbury, made an offering of \$125 in gold, which they had earned in various ways during Lent.

The pleasing announcement of the gift of a new organ, as a memorial to the late George Parker, was made at the Easter morning service at the Church of the Redeemer, Brooklyn, and the offerings were \$1,049. Christ Church, New Brighton, L. I., received more than \$9,000, intended for the payment of the mortgage on the church. The latter will be consecrated on May 30th. The church is but little more than a year old, and on Quinquagesima the rector, the Rev. Frank Warfield Crowder, asked for self-denial so that the debt of \$8,000 might be paid at Easter. An Easter announcement in the same parish was that there had been secured a valuable plot of ground, 130x200 feet, immediately adjoining the church and rectory. The Littlejohn Memorial Church of the Transfiguration, East New York, Brooklyn, was opened on Easter, Canon Bryan of Garden City, preaching the sermon. The new building was described in these columns some time since. The structure, as the name indicates, is commemorative of the life and work of the late Bishop of the Diocese. With the exception of a brass tablet of the late Bishop,

to go on the wall at the right of the chancel, and given by the Women's Guild, all the memorials of the Church are in place. The rector, the Rev. F. C. Wendel, announced that the altar is a memorial of the late Mrs. C. S. Demaray, and is given by her nieces and nephews. The windows are also memorials. In the Church of the Messiah, Brooklyn, there was contributed \$10,000 to complete the \$16,000 necessary to pay off the indebtedness on the parish house. This now removes from the entire property of the parish all indebtedness. The Rev. J. Howard Melish, rector of Holy Trinity Church, asked his congregation for \$5,000 and got, it is estimated, almost \$10,000. The Easter offering at St. Ann's, Brooklyn, amounted to \$4,500. At the Holy Apostles, Windsor Terrace, the rector, the Rev. Frederick A. Wright, announced that Mrs. Lucy Boardman of New Haven, Conn., had given \$5,000 to the parish with which to build a parish house. The building will adjoin the church on a lot recently purchased, and will be a memorial of the donor's late husband, Judge William Whiting Boardman, New Haven.

From the interior of New York state the reports are equally pleasing. There were 237 communions made at Holy Innocents', Albany, more than half of which were at the early celebration, and offerings amounted to \$400, in addition to 100 new regular pledges received during April, giving promise of an increase of \$775 in the regular annual income of the parish. The parish guild of the Messiah, Glens Falls, placed on

the altar a check for \$542, to which an unknown giver added \$1,000 more. This will entirely pay the mortgage on the parish house and leave the parish entirely free from debt for the first time in many years. A handsome brass lectern was unveiled at St. Mark's Church, Green Island, erected in memory of Richard Leonard, a vestryman and warden, 1868-1902, by his son, James Leonard. A vested choir was introduced for the first time at St. George's Memorial Church, Chadwick Mills. Grace Church, Buffalo, received a number of gifts, including a lectern Bible, from the Sanctuary Chapter; a chalice from the Daughters of the Sanctuary; an altar service book from Mrs. Wm. Durdan, in memory of Dorothy Rogers Durdan; a Prayer Book, Hymnal, and Litany desk book from Mrs. Amelia B. Gwynn, in memory of her sister, Alice Douglas; and a Prayer Book for the prayer stall, from the choir. It is worth noting that these gifts were not made until the parish had paid its apportionment for Missions. The offering at St. Peter's Dansville, amounted to \$325. The Companions of the local chapter R. A. M. presented the rector with a very handsome silver candelabrum in appreciation of his services as chaplain of the organization during the past year.

Some Philadelphia notes of the day are of interest. St. Paul's Chapel, Bristol, raised the large sum of \$2,000; the Church of the Good Shepherd, Port Richmond, \$615; All Saints', Moyamensing, \$430; Calvary, West Philadelphia, \$300. At the Church of the Annunciation there were more communions made than at any time during the present rectorate, and the parish debt has been reduced by the payment of \$800 toward the liquidation of the mortgage. At the Church of the Holy Apostles, over \$9,000 was contributed for missions. At the Church of the Resurrection the offerings exceeded \$900, and a beautiful communion set was used for the first time. It was given by the rector and his sister as a memorial to a sister, Miss Sarah B. Moore. On the flagon is a gold cross made from family heirlooms and in the centre is a fine diamond, said to be valued alone at from \$500 to \$1,000.

The other Dioceses in Pennsylvania were not behind the metropolitan city. Two brass candlesticks were given to St. Paul's, Columbia, as a memorial to a former parishioner, and the largest Easter offering in the parish history was made, while there were also presented an altar book, a litany desk, and \$10,000 as a special endowment fund for the parish. A brass tablet was dedicated at St. Stephen's Church, Harrisburg, in memory of the late Dr. Henry B. Buehler. It is given by Miss Eloise Buehler of Baltimore. At St. Luke's, Scranton, the magnificent new altar and chancel, the gift of the Jermy family, and the new baptistery, the gift of Mrs. Mary Throop Phelps, which represents an expenditure of \$30,000, were open to the view of the congregation for the first time. An Easter gift of \$2,000 from the congregation was presented to the rector, the Rev. Dr. Rogers Israel, with the condition made that it should be used for a trip to Europe by himself and wife during the summer. The altar and baptistery were consecrated by Bishop Talbot on Low Sunday. About 500 communions were made at Trinity Church, Pottsville, and offerings were \$1,916, exclusive of the children's Lenten offerings for missions of \$175. A font of Caen stone with oak and brass cover was presented to the chapel of the Resurrection in memory of a late Sunday School superintendent, Clayton F. Smith, the Brotherhood of St. Andrew and St. Agnes' Guild making the memorial possible. At Christ Church, Reading, 84 made their communion early and over 200 late, and the offerings amounted to \$1,132.75. At St. Luke's, Lebanon, there were 118 communions made, of which 72 were at 6:30, and

offerings of \$2,740 for the parish endowment fund. The church received from Mrs. Horace Brock, a credence cloth of exquisite antique workmanship, made in twelve panels, each containing an illustration of some scene in the Book of Genesis. It is a modern French work, the facsimile of an ancient cloth in the Medici Museum. There were 140 communicants and \$166 offerings at Christ Church, Towanda; 134 communicants, more than half of them early, and \$715, at St. Peter's, Hazelton. Here also there is a new stained glass window in the transept, given by Mrs. Silliman and three daughters. Trinity Church, Carbondale, made the record of 124 communions and offerings exceeding \$1,200. Offerings at Christ Church, Frackville, were \$105. Here a new church will shortly be erected at a cost of \$10,000. Easter offerings at Trinity Church, Easton, were \$450, and \$80 for general missions. At Ashland, where during the past four years some eighty parishioners have left the place, thus weakening the parish, there were good Easter congregations and 41 communions made. Offerings toward the new church at Lehighon amounted to \$132.48. There were 35 communions and offerings of \$118 at Christ Church, Susquehanna. Communions numbered 92 and offerings \$148 at St. Michael's, Birdsboro. A new baptistery has been given, which will be in place by Ascension day. Offerings were \$100 and communions 35 at the Good Shepherd, Milford, where a parish house will be erected at a cost of \$2,500. Offerings at St. Stephen's, Catasauqua, cleared off the parish debt of \$750, and the church will be consecrated during May. The offerings at Trinity, Bethlehem, exceeded \$1,000. At St. Stephen's, Wilkesbarre, the congregation gave \$400 and the Sunday School a like amount, the latter for general missions. Two memorial windows were given, the one in memory of Richard Sharpe, once a vestryman at St. Stephen's, and of his two sons, of whom one was a warden of St. Stephen's and the other warden of St. Clement's at the time of their death; the other is in memory of Marie Mills Fuller and her granddaughter, Esther Fuller. A mural tablet (etching in brass of Faith, Hope, and Charity) is given in memory of Mae Turner Conyngham, wife of William H. Conyngham. At least \$14,000 will be added to the endowment fund of the Diocese to meet the apportionment assigned to St. Stephen's, its missions, and St. Clement's. A private Communion set of sterling silver was presented to the Rev. Dr. Frank J. Mallett by his parishioners at Sharon.

How Calvary Church, Pittsburgh, received a monumental offering of \$115,000 is told elsewhere. Trinity Church in the same city was enriched at Easter by the gift of a Bishop's throne, and sedilia of oak. The throne is in Gothic style, with carvings of trefoils, Bishop's insignia, angels, etc., and the sedilia provides three clergy stalls. These with a sanctuary lamp of brass, massively cast and six feet in height, were given as a memorial of the late A. E. W. Painter by his widow. The Easter offering was \$5,000 for use in institutional work. St. Thomas' Church, Oakmont, received \$20,000 from Mr. J. W. Paul as a nucleus for a building fund. The church will be of stone, and the estimated cost will be somewhere in the neighborhood of \$40,000. Mr. Paul's gift came as a surprise to the members of the congregation, he having just returned from a winter's sojourn in Florida. Christ Church, Ridgway, received a handsome Communion set of sterling silver as the gift of Mrs. J. K. P. Hall, and also at the same time a private Communion set of the same material, in a leather case.

New Jersey reports include offerings of \$2,500 at Trinity Church, Trenton, to defray in part the expense of parish improvements. This amount was given by the parish as a thank offering for the release during the past

year of the mortgage debt of \$10,000 upon its property. Christ Church also made a thank offering of \$2,500 in gratitude for the fact that the rector, the Rev. E. J. Knight, remains with the parish, declining his call to Erie. Most of this amount is for the payment on the debt for work done on the new church.

A pleasing incident in the city of Washington was the procession of Sunday School children of St. Alban's and its three chapels from the Peace Cross into the church. The Bishop performed his last public service in the Diocese before leaving for Europe, in the celebration of the Holy Communion and Confirmation at St. Alban's in the morning.

Southern reports lay stress upon the beauty of floral decorations, the season finding out-door flowers in their greatest profusion. Our only Virginia report comes from St. Thomas' Church, Abingdon, where, after a good attendance at the early celebration, the high celebration was very largely attended. The altar was ablaze with many lights. A handsome memorial tablet of Italian marble was put in the church "To the Glory of God, and in memory of William White, M.D., a vestryman and senior warden of this parish. Died October 13th, 1904." This memorial tablet was placed by his widow and his daughter, Mrs. Thomas Mason. The offering exceeded \$100. In Wheeling, W. Va., the communions made at St. Matthew's, St. Luke's, and St. Andrew's, were respectively 65, 90, and 95 per cent. of the number enrolled. There were three celebrations at St. Paul's Church, Savannah, and 225 communions made, being the largest number within the history of the parish. A handsome brass font ewer, oak and brass bracket for the same, and silver baptismal shell, all made by Geissler, were received and blessed. There were given as a memorial to John H. Elton, by the Independent Society. The church could not accommodate all who tried to enter, thus showing the need for the new church soon to be erected.

Kentucky reports begin with over 700 communions made at the Cathedral, Louisville, during three celebrations. At Grace Church the rector had asked for \$620, and received offerings of \$675. Offerings at Grace Church, Paducah, were over \$800, though only \$400 had been asked for. The parish building will be erected at once. The long standing indebtedness on St. John's Church, Knoxville, Tenn., was cleared by the Easter offering. The church will be consecrated at an early date.

St. Philip's Church, Palestine, Texas, received from Mrs. Henry Michelsen, in memory of her husband, a brass processional cross which, together with a supply of new service books and a handsome set of altar vestments, was blessed by the Bishop on Easter even, and first used on Easter day. Mrs. Michelsen's gift duplicates one recently made by her husband to St. Mark's Church, San Antonio. A novel feature of the Easter service at Palestine was the baptism of one Japanese, and Confirmation of four others of the same race. A handsome pair of memorial candlesticks were given to the church at San Marcos at an early celebration.

From Texas to Canada is a long distance but the reports are very similar. Offerings at Christ Church Cathedral, Ottawa, exceeded \$1,800. Happy reports come from a number of other parishes but contain no special marks for notice.

The Middle-Western reports are also similar. Offerings at Trinity Church, Toledo, were nearly \$6,500. Two cut glass cruets for the altar were presented to Grace Church by the Girls' Friendly Society. Christ Church, Dayton, received offerings of over \$7,000, chiefly for remodelling of the church. St. Peter's, Detroit, had a pleasant way of marking the festival, by observing it in their

remodelled church building after it had been burned, when the splendid offering of \$6,400 for the rebuilding fund was offered as an Easter offering. At St. John's there were 682 communicants, at Christ Church 525, St. Andrew's Memorial 430, Church of the Messiah 400, St. Joseph's 360, St. Paul's 325, Trinity 259, St. James' 250, Grace, 220, St. Stephen's 190, St. Philip's 170, St. Thomas' 160, and others smaller numbers, the total being over 5,000. The offerings were more than \$20,000, the larger ones being Christ Church \$4,000, St. Paul's \$1,700, Grace Church \$1,600, St. Joseph's \$1,600, St. Andrew's \$1,200, Messiah \$700. In one church which seats 700, the aggregate attendance at all the services was, by actual count, 2,180, and the others would have similar reports to make. In the Church of the Messiah (Rev. C. H. Mockridge, D.D., rector), the Easter report showed a diminished debt, \$1,200 in hand for the new organ (which is to cost \$6,500 and will be in place in October), and total receipts of \$7,488. St. Matthias' mission (Rev. W. S. Watson) the youngest of the Detroit missions, had its first Easter in the new chapel and its reports show that there will soon be one more vigorous parish in the West end. St. Joseph's parish has reduced its debt \$1,000 and is planning the erection of a parish house and rectory. At All Saints', Pontiac, where the church could not accommodate all those who desired to attend the Good Friday night service of the Way of the Cross, 95 communicants received at 6 o'clock, 35 and 70 respectively at the two later celebrations. It was observed that four women, wishing to attend the early celebration, had walked eight miles from Birmingham, having left home at 4 o'clock in the morning. The Easter offering was about \$500.

The Easter offering at Grace Church, Chicago, was \$8,500, including the endowment of a pew for the use of the nurses of St. Luke's Hospital. The majority of the communions were made at the early celebrations. Debts on Church property were wiped out by offerings at St. Peter's, Chicago, and St. Michael and All Angels', Berwyn. The amount received at the former church was \$16,050. Offerings throughout the Diocese were large. St. James' Church received \$1,850 (no especial effort being made), Church of the Redeemer \$4,700, Christ Church \$4,500, St. Luke's Church, Evanston, \$1,600, Church of the Holy Comforter, Kenilworth, \$800, St. George's, Grand Crossing, \$540, St. Simon's, Chicago, \$400, St. Mark's Church, Evanston, \$4,850 (including a gift of \$3,000 from Mr. W. C. Comstock for the reconstruction and decoration of the sanctuary). A tablet was placed in St. James' Church as the gift of Miss K. D. Arnold "in memory of Isaac Newton Arnold, born November 30, 1813, died April 26, 1884, and of his wife, Harriet Augusta Arnold, born December 7, 1818, died October 6, 1899; from 1844 to the close of their earthly life earnest and loyal communicants of St. James' Church." At Trinity Church, Highland Park, a bronze tablet was unveiled in memory of Mr. and Mrs. Richard Porter Street. Mr. Street was for twenty-five years a vestryman, warden, and lay reader in that parish. Both tablets are the work of Spaulding & Co., Chicago. Other Easter gifts included a brass processional cross at St. Mark's, Chicago, in memory of Remington Hewett Thomas; a brass font ever at the Church of the Epiphany, Chicago (a thank offering by Mr. and Mrs. George A. Shipman for their daughter); a brass alms basin at St. George's, Chicago, from the Sunday School; a pair of brass eucharistic candlesticks at St. Ambrose, Chicago Heights; a handsome processional cross at Grace Church, Freeport; a brass font ewer, "In Memoriam," at the Church of Our Saviour, Chicago. Gifts of eucharistic vest-

ments, made by the women of the respective parishes, are reported at St. Luke's, Evanston, St. Michael's, Berwyn, and at St. Elizabeth's, Chicago Lawn.

The Easter offerings at Streator, Ill., were \$315 and the balance of the debt of \$400 was raised the next day, thus freeing the church, which was built twenty years ago, and the vicissitudes of which were noted recently in THE LIVING CHURCH. The Sunday School presented the Church with a white marble font with brass-mounted oak cover. At Christ Church, Moline, the offerings were \$650. At Pontiac the number of communions nearly doubled that of former years, a good proportion having been made early.

St. Andrew's Church, Milwaukee, received the gift of a Bishop's chair from Mrs. Sell, in memory of her husband. At the early service all the worshippers could not be accommodated in the pews, and at the second service, the guild rooms adjoining were thrown open to increase the accommodations. There were 232 communions made early, and 24 late at the Cathedral of Fond du Lac, with offerings of \$1,500. Here also the early week-day celebrations during Lent had averaged 30 communicants.

Offerings at St. Paul's, Council Bluffs, Iowa, exceeded \$500 in addition to the children's offerings of more than \$70 for missions, thus more than doubling their Lenten offerings of the year before. Christ Church, Waterloo, received a credence table. A number of Iowa parishes also mention that the Easter offerings were wholly or in part devoted to missionary purposes. That at St. Paul's, Des Moines, was \$1,850, the largest amount reported in the Diocese, the second being that at Grace Cathedral, Davenport, which amounted to \$1,350.

Christ Church, St. Joseph, Mo., where the Rev. Edward H. Eckel has just entered upon his rectorship, had 200 communions at 7 o'clock, the largest number in the history of the parish, and there were two later celebrations. Offerings amounted to \$2,300 in addition to the children's offering of \$150 for general missions. At Calvary, Sedalia, there were 118 communions made early and 40 late, with offerings of \$529, where the rector had asked for \$350. The church is out of debt for the first time in twenty years. A brass memorial lectern has been given to the church. At Clinton a choir of boys from the public schools, trained by the rector, sung the service, but disappointment was felt that vestments had not been obtained in season for the day. The offering at Trinity, Marshalltown, was for general missionary apportionment, which was more than met.

Omaha reports are excellent. At St. Andrew's, with a communicant list of 150, there were 100 communions made at the early celebration and 32 at the late. The offerings were, from the parish \$168 and from the Sunday School, for missions, \$68. At All Saints' Church the offering was \$1,000. Trinity Cathedral's offering was \$1,400; St. Barnabas \$630; St. Martin's, South Omaha \$450, the largest in the history of the congregation, and from the children, for missions, \$65. At St. John's there were 160 communions made and the offering was \$275. St. Matthias' reports 99 communions and an offering of \$123. To this, however, there can be added a special offering of \$125 a week or two before Easter to meet a payment on the rectory. The Church of the Good Shepherd reports 155 communions and an offering of \$450. At the Church of St. Philip the Deacon there were 50 communions made and the offering was \$120. At St. Paul's 50 received and the offering was \$135.

St. Paul's, Fort Benton, Mont., received \$275 to pay the remainder of the debt of nine years standing. A massive altar of quartered oak, made by W. & E. Schmidt, Milwaukee, was presented to the Church from the Altar Guild.

In Colorado, the Bishop blessed a peal of bells at St. John's Church, Boulder. Notwithstanding rain all day in the greater part of the Diocese, services were well attended. The Lenten mission in Denver brought a larger amount of men than usual to the Easter celebrations. St. Mark's received \$2,000 for its debt that was originally \$42,000 and is now down to \$11,000. At St. Paul's Church, Salt Lake City, the remaining indebtedness on the organ of \$1,250 was cleared off. A new vested choir was introduced at Epiphany mission, Provo City, Utah.

AN UNIQUE GUILD OF ELDERLY PERSONS.

BELIEVING that, were the custom known of some members of the Church of the Ascension, St. Louis, of consecrating their Fridays by mutual, loving service for their Lord and Master, it would be followed by others who, in like manner, would enjoy the blessings and comfort of a day so spent, we give some particulars respecting these meetings.

The eleven members are mostly old—too old for active work where money has to be raised to help defray the expenses of the Church—one is 86 years, one 85, five are in their seventies, and only one is under 65; yet they accomplish much as a "Vestment Guild," making and repairing for altar, priest, and choir.

They meet for the Litany service and then adjourn to the guild room, where in loving sympathy with each other they sew, while perhaps one will read aloud. At 12 o'clock they have a short service, using the Sixth Hour Service from *The Treasury of Devotion*, a prayer for their rector, ending with the following beautiful, little prayer:

"Lord, support us all day long of this troublous life until the shadows lengthen and evening comes, the busy world is hushed, the fever of life is over, and our work is done; then, in Thy mercy, grant us a safe lodging and a holy rest, and peace at the last. Amen, Lord Jesus, Amen."

A comfort and consolation to those whose faces are turned to the sunset and whose feet are walking in the same path.

There are no dues or fines—only the loving service of hearts and hands. This beautiful prayer-hymn was copied and given each member of the Vestment Guild, that it might be used as a part of their evening devotions:

"The day is ended. Ere I sink in sleep
My weary spirit seeks repose in Thine.
Father, forgive my trespasses and keep
This little life of mine.

With loving kindness curtain Thou my bed,
And cool in rest my burning, pilgrim feet;
Thy pardon be the pillow for my head;
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break."

A pretty little poem, entitled "The Vestment Guild," written by Mrs. Jenkins, one of the members, shows the love and interest it has inspired by its good work. It is as follows:

For Toil, Comes Rest; For Exile—Home.
The feet that are nearing home,
The eyes that are longing to see
The King in His beauty, wait
To give up their work to Thee.

In the glow of the sunset sky,
'Neath shelter of churchly walls—
The Peace of God settling down
As the evening shadow falls!

Life's cross—it has wellnigh done
Its refining work below—
The footsteps weary, are worn
With their dragging to and fro.

The battle of life waged hard—
Its trials have nearly spent
Of body, and mind, and heart,
The strength that to youth was lent.

And the flame of the evening glow—
As in sunset, pictures of Heaven—
Lights up the remaining day
To His loving service given.

And so, the lowliest tasks
Done well, in our Vestment Guild
For His loving sake, bring peace
In pleasure of duty fulfilled.

And at mid-day hour we bow
And fall on our knees in prayer,
A unison, wide as the world
And high as the heavens, is there.

How holy the atmosphere!
How hushed are voices of speech,
As communion of spirit and soul
Is wonderfully given to each!

The veil almost lifted between
The myriad hosts who are gone,
And the few that are left to cheer
These feet that are nearing home!

But the promise at evening time
Of the Master for light, holds fast,
And we work as we wait until
The shadows are overpast.

MONUMENTAL EASTER IN A PITTSBURGH PARISH.

EASTER DAY of 1905 will always be noteworthy and memorable in Calvary parish, Pittsburgh, as the occasion when an offering of \$115,000 in money and pledges was made for the erection of a new church on the plot of ground bought a few months ago on Shady Avenue. Of this amount \$15,000 was the gift of one individual, and \$1,300 came from the Sunday School. Their Penn Ave. property was lately sold for \$85,000, and the new lot procured for \$75,000, upon which there is a handsome dwelling house, which will be moved to one side of the property and used as a rectory. A new church edifice and a parish house will be erected, the work to begin very soon.

BURIAL OF BISHOP WATSON.

THE DEATH of the Bishop of East Carolina, which occurred in Wilmington on Good Friday, was noted last week. The body was taken to St. James' Church on Easter Monday evening, where it lay in state until the funeral on the afternoon of Tuesday. The latter was conducted by the four Bishops within the Carolinas. Many of the clergy of the Diocese were present, and six of them acted as pallbearers. The full vested choir was present, and the Easter flowers were retained in their places.

BISHOP IN A WRECK.

AMONG THOSE injured in the wreck of the special train of the Ogden educational party at Greenville, S. C., on April 29th, was Bishop McVickar, of Rhode Island, who was somewhat bruised and suffered as well from the shock. The party was a distinguished one that was travelling through the South on an educational mission, and included among others Professor and Mrs. Henry W. Farnham of Yale University, both of whom were seriously injured, Dr. Julius D. Dreher of Roanoke College, St. Clair McKelway, editor of the Brooklyn *Eagle*, and a number of others equally distinguished. The entire party lost their baggage.

DEATH OF REV. C. R. KUYK.

THE DEATH of the Rev. Christian R. Kuyk, rector of Epiphany Church, Richmond, Va., followed after the operation mentioned in last week's issue. It occurred at 6:55 A. M., on April 22nd. Mr. Kuyk died while yet un-

conscious under the influence of anaesthetics. He was born in Primsland, North Brabant, Holland, September 13, 1855. He came to Virginia with other members of his family in 1869, and spent his early life in Richmond. He was ordained deacon in 1892 by Bishop Whittle, and priest in 1893. His first charge was as assistant rector of St. John's Church and pastor of Weddell Memorial. He then served as city missionary. Ten years ago he accepted a call to Blackstone, Nottaway, and was called from there in December 1902, to take charge of Epiphany parish, Barton Heights.

His first wife was Miss Virginia B. Flournoy, who died, leaving him with six children—Robert, John, Annie, Ada, Maud, and Frank. He is survived by these children and by his second wife, who was Miss Mary Powell Goodwin, daughter of Judge Charles F. Goodwin of Nottoway, and their two children, Goodwin and Dirk Kuyk. His father, Dirk A. Kuyk, a brother, Dr. Dirk A. Kuyk, and a sister also survive him here.

MISSIONARY WORK IN MASSACHUSETTS.

IT IS INTERESTING to note the commendation that is heaped upon Archdeacon Babcock in the report of the Diocesan Board of Missions which is respectfully submitted to the Diocese of Massachusetts by its secretary, the Rev. Dr. Reginald Howe. The report, which is for the year ending December 31st, and which is now being sent to the clergy of the Diocese, cites that the wisdom of appointing one Archdeacon for the whole Diocese has been justified by results. The report continues in part:

"The Archdeacon has brought to the work that thoroughness of attention to duty, and that saneness and good judgment which led to his selection. Giving himself wholly to this office and applying himself wholly to this one thing, has made possible what was impossible when the duties of a rector were superadded."

A brief summary as to what has been done in the Diocese during the year follows:

"A new departure in connection with the Archdeaconry of Boston, has been the appropriation of \$1,000 for the coming year for missionary work in the city of Boston outside the present work of the Episcopal City Mission. A part of this has already been well applied to strengthen financially St. Matthew's Church, South Boston. Many parishes in Boston, not of the city Mission, are doing important missionary work and might well have aid, and still other work can from time to time be taken up. A generous gift has been made to build a new Emmanuel House for the Church of the Ascension; a new and beautiful chapel has been built for St. Mark's Church, Dorchester; work among the colored people has been enlarged, and a mission among the Welsh people started. This summer will see a fine new building for the Sailors' Haven; \$8,000 has been given to purchase a lot adjoining the Mothers' Rest at Revere Beach, and the work of Mr. Jones, at his Rescue Mission is most remarkable.

"The report from the Archdeaconry of Lowell will show a fuller rising to the needs of that populous district; regular weekly services established at St. Anne's, North Billerica, in place of the former bi-weekly services; the Mission at Forge Village doing a good work with its new building; new churches at Lawrence (St. John's), at Winchester, at Methuen, the latter relinquishing its aid from the Board; a rectory bought at Natick, and a parish house completed at Peabody.

"The report from the Archdeaconry of New Bedford records two churches consecrated—Epiphany, Walpole, and the chapel at Osterville; a new chapel at Medfield; a new church at East Milton, this mission from its inception having had no aid from the

Board; services held at a large number of the summer resorts, and in spite of the great labor strike at Fall River, mortgages on two of the churches, St. Luke's and St. Stephen's, reduced."

The city problem comprises the special feature which is considered by the Rev. Frederick B. Allen, the superintendent of the Episcopal City Mission which really is the Archdeaconry of Boston.

Included in the general report is that of the work among deaf-mutes conducted most satisfactorily by the Rev. S. Stanley Searing, who also for a few months past has been conducting religious services at the State Prison at Charlestown. This part of his work is of a very significant character. At first he administered Holy Communion in the prison once a month; but the number of men who desired to see him on spiritual matters as well as those eager to attend services has increased so that weekly visits for several hours at a time will soon become a necessity. Two men recently have been baptized and one now is in preparation (he doubtless has been baptized ere this). Seventeen men were present at the last monthly service of Holy Communion.

COLLEGE CHURCHMEN IN CONFERENCE.

The third annual conference of College Church Societies met in Trinity parish house, Princeton, April 20 to 30. There was a service of preparation for the Holy Communion on Friday evening, the celebration following on Saturday morning in Trinity Church. On Sunday morning, in the same place, the annual sermon was preached by the Rev. J. O. S. Huntington, O. H. C. The main sessions of the Conference were held on Saturday. Colleges represented were Harvard, Trinity, Yale, Columbia, Cornell, and Princeton. The Rev. H. A. McNulty of the C. S. M. A. and Eugene M. Camp of the Seabury Society of New York were present by invitation. President Gardiner of the Brotherhood of St. Andrew presided. Those who took part in the discussions included also Father Huntington and the Rev. Harvey Officer, Jr.

Officers of the societies reported that in all colleges represented there has been some increase in interest in Bible study, and in three of them marked increase in mission study. Several colleges supply lay readers. Announcement was made of the great need of Bishop McKim for men to go to Japan, and of the fact that R. Delafield Shipman of Harvard, who aims eventually at medical mission work, has consented to change his plans temporarily, and for one year will take work in Boone School, Wuchang, sailing some time in August.

There have been three organizations identified with Church work in colleges. These have been the Annual Conference or federation of the societies, the C. S. M. A., and the Brotherhood College Committee. The Princeton Conference, by unanimous vote, asked the Brotherhood Committee to assume supervisory relations over all student Church societies. The advantages were enumerated as: a permanent central office; *St. Andrew's Cross* as an organ; a travelling secretary exclusively for the college work; and annual conferences. In the plan the C. S. M. A. was not included.

The matter of Northfield Y. M. C. A. conference was considered at great length. Resolutions were read, adopted previously by the St. Paul Society of Harvard, declaring misleading any statements to the effect that college Church societies contemplate amalgamation with the Y. M. C. A., although they might work in close affiliation with it. Last year during the Student Conference there were given at Northfield two celebrations of the Holy Communion. Permission to have such celebrations again this year has been granted by the Moodys, but the Princeton

meeting voted that it is inexpedient to have celebrations there during the conference named, and asked that Bishop Vinton, in whose Diocese Northfield is, be notified of the judgment of the conference. Christians of other names, attending Northfield conferences, do not introduce their own customs, and it was considered wise for Churchmen to refrain from doing so. We have no church at Northfield.

The scope of the Richfield Conferences was explained, but nothing for students exclusively has as yet been planned there. The Seabury Society offered the Brotherhood its new tent and other equipment for such Conference this year, but the Brotherhood was itself not in position to announce a student meeting, and replied that it regarded the venture at this time as inexpedient. Church students who go to Northfield are guests of the Y. M. C. A. General Secretary McNulty of the C. S. M. A. gave a hopeful report of his work, but deplored the lack of mission study in many institutions.

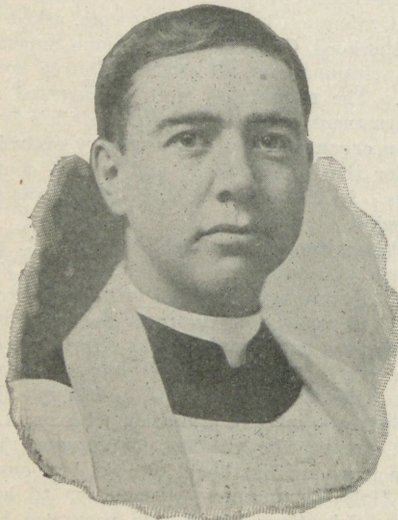
BURIAL OF REV. CHAS. H. McLANE.

THE FUNERAL SERVICES over the remains of the late Rev. Charles Herbert McLane were conducted at All Saints' Church, Providence, R. I., on April 28th by the Rev. Arthur M. Aucock. Mr. McLane was a graduate of Brown University in 1893 and of the General Theological Seminary in 1897. He was ordained deacon in 1896 and priest in 1897 by Bishop Clark of Rhode Island, and spent two years at St. Mary's Church, East Providence. He was afterward, until 1903, rector of St. James' Church, Downingtown, Pa., and for a year following of All Saints', Philadelphia, after which, being in ill health, he went to California and took work at Sonora with adjacent missions. His hopes of recovery were not fulfilled, and, dying, his body was brought to his old home in Providence for final interment.

BISHOP WHITE TELLS OF SPLENDID WORK AT PLYMOUTH, IND.

ONE OF THE most remarkable days in Bishop White's episcopate was that which closed the tenth year of his service. It is Low Sunday and St. Thomas', Plymouth, the parish in which the annual visitation has been held. The same day happens to be the closing day of the third year of the rectorship of the Rev. W. S. Howard. The present condition of parochial life most wonderfully illustrates what the Church may hope to accomplish in a small town when her work is conducted on right lines.

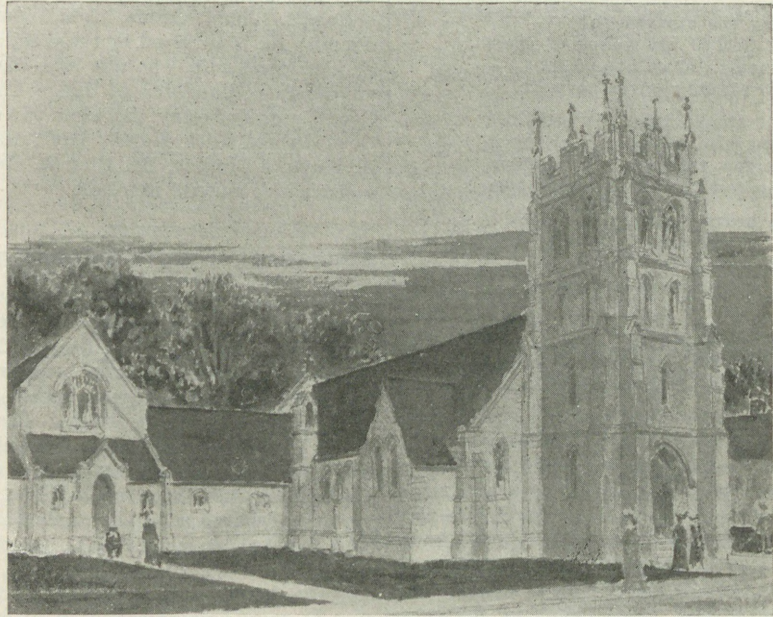
Three years ago the parish had an existence; scarcely more could be said of it. The support of the clergyman was pitifully small



REV. W. S. HOWARD.

and badly in arrears at that. The Church was making no impression on the community and but imperfectly ministering to her own children. So pitifully had the people lost courage that they were afraid to call a rector, or assert their right to live. Three years of hard, active, and efficient work has changed the whole complexion of affairs. The Bishop's visitation was the occasion of the most wonderful revival of religious enthusiasm one is permitted to witness.

The statistics of these three years' work I am unable to give. At the beginning of Lent, the rector himself conducted a twenty



ST. THOMAS' CHURCH, PLYMOUTH, IND.

days' mission, at which I am told that the attendance for twenty nights reached the very high figure of 2,200. The result is seen in the services to-day.

At 7 A. M., the rector being celebrant, thirty made their communion. At 10:30, the little church was taxed to its utmost capacity, the Bishop being the preacher. At 3 P. M., in the presence of an immense concourse of citizens, the Bishop laid the cornerstone of a beautiful new stone church, the erection of which is already well under way. The singing was most inspiring, being accompanied by the Plymouth Band, which had volunteered its services for the occasion. Close attention was given to the several addresses made by Bishop White and representative men of the community.

At 7:30 the present church was crowded to suffocation with fully one hundred on the outside striving to hear and see through the open doors and windows. The class presented for Confirmation was chiefly of adults, mostly heads of families never before connected with the Church and numbered 36. Strong men gave way to tears under the influence of this remarkable sight, and the effect on the community was solemn and impressive to a degree rarely seen.

It seems out of place to speak of financial matters in connection with such a spiritual feast. I only do so to give emphasis to the fact that a parish which three years ago feared to commit itself to a salary of \$1,000 a year has during the three years raised and disbursed for all purposes something over \$10,000, and is to-day venturing, without the slightest apparent timidity, the erection of a stone church of ample proportion and beautiful design, which will cost when finished \$20,000.

The rector may well assure himself that his three years of consecutive service have been well bestowed and abundantly blessed.

J. H. W.

ALBANY.

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

Gift at Greenwich—Progress at Schenectady—Gift for Malone.

ST. AGNES' GUILD presented to St. Paul's Church, Greenwich (Rev. D. H. Clarkson, rector), a handsome black walnut litany desk, which was blessed by the rector and used for the first time on Good Friday. This guild of girls was only organized in November 1904, and this gift is the first-fruits of their work. The parish is making extensive re-

pairs and improvements on the rectory, which will shortly be occupied by the rector.

IT IS HOPED that a new church may shortly be erected for Christ Church parish, Schenectady, of which the Rev. Andrew Harper has lately become rector. The congregations exceed the capacity of the present edifice. More than twenty children were baptized on Easter Even, and 56 were confirmed by the Bishop on April 19th.

A NEW BRASS PULPIT was placed in St. Mark's Church, Malone (the Rev. J. H. Brown, rector), just before Easter, the gift of Mr. W. C. Skinner of Hartford. It is a beautiful piece of work and contributes greatly to the artistic effect of the church interior. The base is a simple form of panelled oak and supports a super-structure of polished brass. Upright posts or pillars at the corners divide the pulpit into three panels, which are partly filled with Gothic arches and tracery of simple but effective design. The memorial inscription is as follows:

IN MEMORIAM
CALVIN SKINNER, M.D.
1818—1903

JANE PORTER BLODGETT SKINNER
1818—1893

The work was done by the Gorham Manufacturing Co. of New York.

CENTRAL NEW YORK.

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

Trenton—Convocation at Oriskany Falls.

IN THE SUMMER of 1904 a few members of the Church living in Trenton, Oneida County—a stronghold of Unitarianism—discussed the advisability of establishing a mission. The field was thoroughly canvassed, and it was ascertained that quite a number were interested and willing to identify themselves with the cause. A subscription paper was circulated and enough money pledged to buy the Welsh Congregational church. The

legal work appertaining to the deed of the property having been accomplished on St. Andrew's day, the Bishop of the Diocese decided to name the mission St. Andrew's, and encouraged the ladies to form a guild for the purpose of assisting in Church work. The building is being remodelled in Churchly form, a furnace and electric lights are to be placed in, and a pipe organ has been purchased. It is expected that the mission will be worked in connection with Holland Patent, and that the first service to be held early in the summer will be the consecration of the church building.

A MEETING of the Second Missionary District Convocation was held Tuesday and Wednesday, April 25th and 26th, with the Church of the Good Shepherd, Oriskany Falls. Addresses were made by the Rev. J. B. Wicks and the Rev. J. J. Burd. The Rev. J. K. Parker led in a discussion of the question "How to Raise Our Apportionment for General Missions," and at the Holy Communion the sermon was preached by the Rev. J. R. Harding. A largely attended meeting of the District Branches of the Woman's Auxiliary was held, presided over by the Vice-President, Mrs. E. H. Coley, and addresses made by Mrs. Charles G. Irish, Mrs. C. H. Thom, and Sister Mary.

CENTRAL PENNSYLVANIA.

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

New Church at Reading.

ST. MARY'S CHAPEL, Reading, the second chapel of Christ Church, is now in course of erection and will be opened on the first Sunday in May.

CHICAGO.

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

Large Confirmation—Pullman—Pontiac.

THE CLASS confirmed at St. Peter's, Chicago, on April 14th numbered 157 and was made up of 47 from the parish, 82 from Protestant bodies, and 28 professing no Church relations; 60 were of American birth and 97 foreigners.

THE REV. O. W. GROMOLL, priest in charge of the missions of All Saints', Pullman, and St. Joseph's, West Pullman, will soon leave for a trip to Europe. He will be absent for about four months, and during his absence the priestly duties in connection with the missions will be discharged by the Rev. J. M. Johnson and Rev. Josiah O. Ward.

THE ATTENDANCE at the Lenten services and Thursday Eucharist at Pontiac were better than in preceding years. There were daily services in Holy Week; Wednesday evening tenebrae was used effectively. There were three services on Good Friday, and good attendance at "The Three Hours." Several were baptized Easter Even.

COLORADO.

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

Anniversary at St. Mark's—Denver Notes.

ON EASTER MONDAY, the 20th anniversary of the building of St. Mark's Church, Denver, was held in the guild rooms which were filled to overflowing.

St. Mark's was organized in 1880, and the new church edifice was erected in 1885. From 150 the list of communicants has grown under Mr. Houghton to 640, and the Sunday School has increased from 86 to 500. There were present at the meeting, of the original founders, Mr. H. A. McIntyre, Dr. and Mrs. Burnham, Mr. and Mrs. E. C. Dewey, Mr. N. O. Vosburgh, and Mr. D. D. Mayo. Mr. Wm. M. Spalding, son of the late Bishop, has been for years a member and secretary of the vestry.

ON WEDNESDAY in Easter week a farewell reception was given to the Rev. Percival M.

Wood and to Mrs. Wood on their leaving St. Paul's, Denver, to go to western Colorado, where Mr. Wood will be in charge of the rapidly growing points around Delta with residence at Delta. Several useful presents were made to them by the parishioners of St. Paul's, including a handsome clock and a beautiful vase. The addresses were made by Dr. Hazlett, the incoming rector, and Archdeacon Bywater.

ST. JOHN'S CATHEDRAL (the Very Rev. H. Martyn Hart, D.D., Dean), has completed the sale of the old Cathedral site and ruins, receiving \$30,000 therefor. Trinity Memorial congregation, Denver (Rev. Pelham Williams, D.D., rector), which is now worshipping in temporary quarters next to Matthews' Hall, has now \$7,000 in bank and holds title to some lots next to Matthews' Hall, and contemplates beginning the erection of a new church in the not distant future. It will, however, not be begun until funds are in sight to justify entering on a worthy Church enterprise. Emmanuel Church (Rev. E. L. Eustis, rector), rejoice in the completion of a new parish building, and beautifying of the church with four new windows. These windows are portions of the large windows of the old Cathedral, perfect in themselves, but valueless for re-installation in the windows of the new chapter house. On Easter the Sunday School presented the rector with a handsome surplice, and the congregation a present of money with words of good will.

CONNECTICUT.

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

Gift at Hartford—Progress at Winsted—Cornerstone in New Haven.

AFTER the Easter festival of St. John's Sunday School, Hartford, the Rev. Frederic H. Danker was presented with an individual Communion set by the Young Men's Club which he had organized. Mr. Danker has become curate at the Church of the Incarnation, Brooklyn, N. Y.

THE PAST YEAR has seen several hundred dollars expended for St. James' Church, Winsted, in sidewalk, painting, shingling, oak floors, etc., without special offerings or gifts. The current expense income covered all. Maundy Thursday saw a large number communicate at 6:10 on their way to the factories. The Rev. Professor Arthur conducted the meditations on Good Friday.

THE BISHOP, on Saturday, April 15th laid the corner stone of the Forbes chapel, in the eastern part of New Haven. It will be built and sustained by a legacy of the late Mrs. Betsey Bradley, who died in St. Paul's parish during the rectorship of Bishop Lines. The chapel is to be erected in accordance with the terms of Mrs. Bradley's will. The bequest exceeded \$227,000.

It will be remembered that a like sum was left for the establishment of a Home for Aged and Infirm Women.

FOND DU LAC.

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

Diocesan Notes.

THE NEW CHURCH at New London, erected as a memorial by Mrs. Fay and opened, as previously stated, on Palm Sunday, will be consecrated by the Bishop on May 31st.

THE BOYS' SCHOOL, in Fond du Lac, which has been closed for the past few years, will be reopened in the autumn as an inexpensive boarding school for boys, where it is hoped that lads may be taken at \$10 to \$12 a month.

GEORGIA.

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

Savannah Notes—Rectory for Columbus.

DAILY SERVICES were held during Lent in St. Paul's, Savannah, the average attendance

being larger than in any preceding year. At the Three Hours' Service on Good Friday, more than three hundred persons were present. At Christ Church, the Rev. Robb White, Jr., has carried on the pastoral work since the beginning of the illness followed by the death of his father, who was rector.

THE RECTORY SOCIETY of Trinity Church, Columbus, has just placed a rented house at the disposal of the rector, the Rev. J. L. Scully, until such time as the parish is able to purchase a rectory.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Many Improvements—Reception to the Bishop—The Convention.

MARKED IMPROVEMENTS have been made in the Church properties of several parishes and missions of the Diocese. At Berwick, the interior of the church building has been completely renovated, a stained-glass window placed in the chancel, and three sets of handsome altar cloths (green, violet, and white) worked and presented by the women of the mission. At Steelton, the facilities for parish work have been increased by the erection of a parish house at a cost of about \$2,200, and a Marginal Readings Bible has been placed on the lectern by the teachers and scholars of the Sunday School; while at Sunbury the new Sunday School building has been formally opened. The "Chapel of the Incarnation," York, has been presented with a handsome Altar Book, a pair of oak candlesticks, and an oak credence table.

THE UNITED PARISHES of St. Stephen's and St. Paul's, Harrisburg, tendered a reception to their new Bishop, Dr. Darlington, on Thursday evening of last week in the Board of Trade building, Market Street, to which were invited the clergy of the Diocese and the representative citizens of Harrisburg. Among the guests were noticed several Presbyterian and Methodist ministers, also the Jewish Rabbi, and many of their people. The Bishop made a very favorable impression on all who met him, and the diocesan officers are fully assured of the wisdom and happiness of their choice.

THE FIRST annual convention of the Diocese will assemble in St. Stephen's Church, Harrisburg, on Tuesday in Whitsun Week, June 13th, at 7:30 P. M.

IOWA.

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

Lenten Course at Council Bluffs—Resignation of Mr. Stephens—Notes

DURING LENT, an interesting series of addresses was given in St. Paul's Church, Council Bluffs, by the clergy of Omaha, as follows: "Jesus Christ in Prophecy," by the Rev. James Wise; "The Influence of Christ upon History," by the Rev. R. B. H. Bell; "The Influence of Christ upon Literature," by the Rev. John Williams; "The Influence of Christ upon Music, Art, and Architecture," by the Rev. F. D. Graves; "The Influence of Christ upon Morality and Philanthropy," by the Rev. Philip Davidson; "The Influence of Christ in War and Peace," by Dean Beecher of Trinity Cathedral. On two week nights, splendid addresses were also given by Dean Hart of Denver, on "The Ten Commandments," and by the Rev. Dr. Cathell of Des Moines, on "Christian Optimism."

The parish starts the new year with the principal of its debt reduced, the interest paid to July 1st, all current expenses and diocesan assessments paid to May 1st, and a substantial cash balance in the hands of the treasurer.

THE REV. NASSAU S. STEPHENS, rector of Grace Cathedral, Davenport, has resigned, his resignation to take effect June 1st. The parishioners deeply regret that Mr. Stephens'

desire to spend a year abroad in special study makes the acceptance imperative. Mr. Stephens' work here has been strong and vigorous. He is a member of the present Standing Committee and will be missed by a large circle of friends among the clergy and laity.

BISHOP BROOKE of Oklahoma is announced as the special preacher at St. Mary's, Oelwein, May 14th. A mission will be conducted by Archdeacon Webber at this parish beginning May 15th.

PREPARATIONS are under way for the second annual festival of the choirs of the churches in the Waverly Deanery, to be held in St. John's Church, Dubuque, on Ascension day. Choristers will come from towns as far west as 175 miles, and a special train is to be run for their accommodation.

AT THE BEGINNING of Lent an early celebration was inaugurated at St. Mark's, Fort Dodge, and will be continued. St. Stephen's, Spencer, has been made the recipient of a fine altar and reredos, the gift of Dr. Woodcock, who also supplies the proper coverings for it. The new rectory at Mason City is well under way and will be completed this summer at a cost of \$3,500.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Holy Week in Louisville—Missionary Apportionments.

THE NOON-DAY meetings under the auspices of the Brotherhood of St. Andrew, held in a store room on Main St., Louisville, from Monday in Passion Week till Maundy Thursday, were attended by increasing congregations. The addresses during the four days in Holy Week were made by the Bishop on Sin, Atonement and Forgiveness, Obedience, and The Two Sacraments Necessary to Salvation. On these days the room was crowded by business men, who listened most attentively to clear, positive, Churchly teaching that can hardly fail of producing good results. The Bishop also took the Three Hours' Service at the Cathedral on Good Friday, which was attended by a congregation of about three hundred, all of whom, with very few exceptions, remained throughout the whole service.

ON MAUNDY THURSDAY night, the combined choirs of the Cathedral, numbering 75 voices, sang Gaul's Passion Music, when the church was filled by a most reverent congregation, who were evidently impressed by the admirable rendering of this effective music.

GOOD FRIDAY night, the large choir of Calvary Church sang Stainer's "Crucifixion" before a congregation that crowded the spacious building to the doors.

ALMOST every parish has paid in full the sum expected for Diocesan Missions and the apportionment for General Missions will be met by the Diocese. Of course this healthy state of affairs indicates faithful work upon the part of the clergy, but undoubtedly much is due to the helpful, inspiring, and hopeful work of Bishop Woodcock, whose leadership is infusing new life into the Diocese.

LARAMIE.

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

Mission at Sidney, Neb.

THE VEN. JAMES COPE, Archdeacon of Laramie, has held a number of missions lately in Nebraska and Wyoming, all of which have been marked by a spirit of devotion and a greatly increased interest in the Church. Beginning on Passion Sunday and closing on Palm Sunday, he held a mission in Christ Church, Sidney, Neb. (the Rev. Wm. H. Frost, rector). The weather was very inclement, but the attendance was excellent. Three services were held each day.

The instructions, answers to questions, and sermons were all clear, direct, and positive, teaching the truth for which we stand, in a kindly and yet thorough manner. This parish has suffered much lately because of removals, having lost about forty people in the last few months. In the face of the discouragements occasioned by loss of financial support and decreased force of workers, the people are determined to push ahead and win success. Four services on week days have been held throughout Lent with a fair attendance.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

A Correction—Mission at the Redeemer—Parish House at Hempstead—Church Burned at Huntington.

THE DIOCESAN CONVENTION will meet on May 16th, and not on the 9th, as stated in the Kalendar of Coming Events in last week's issue.

THE CHURCH OF THE REDEEMER, Brooklyn (Rev. T. J. Lacey, Ph.D., rector), had a notable Lent. A Passiontide mission, conducted by Archdeacon Webber of Milwaukee, has given new life to the congregation and stimulated development on Catholic lines.

THE NEW \$8,000 parish house of St. George's Church, Hempstead, was opened on Easter Monday afternoon and evening, and is one of the finest buildings of its kind on Long Island. Aside from being used for Sunday School purposes, provision is made for club and guild purposes. There is a bowling alley in the basement. The building has dimensions of 31 x 81 and is two stories high. Bishop Burgess spoke in the highest terms of the efforts of the rector, the Rev. J. K. Cooke, and he foresaw tremendous advantages in the building, and declared he favored similar buildings in every village. Mr. August Belmont, senior warden of the parish, who has been largely interested in the raising of funds for the new building, made a brief speech. Mr. Belmont told the gathering that he hoped soon, with the assistance of his co-laborers in the parish, to raise within the year funds sufficient to repair old St. George's Church, which is one of the historic religious organizations of Long Island. There were a number of speeches afterward by visiting clergymen and others.

ST. JOHN'S CHURCH, Huntington, was partially destroyed by fire last week Monday. The roof, end walls, and most of the furnishings of the church were destroyed. The fire is supposed to have had origin in sparks from a tinsmith's pot. Owing to a high wind the alarm which was rung on the church bell by the rector, the Rev. Floyd Aitkin, was not heard, until the fire had gained great headway. The loss is estimated at \$12,000. The interior of the church was re-decorated at a cost of \$3,000 only last year. The parish is one of the oldest on Long Island, and the present church, erected in 1861, stands on the site of one built about 1750, and which was used as a British barrack in the Revolutionary War. It is probable that the church will be rebuilt soon.

MARYLAND.

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

Churchman's Club—Baltimore Notes.

THE ANNUAL meeting and banquet of the Churchman's Club of Maryland was held on April 26th in the parish house of the Church of St. Michael and All Angels, Baltimore. About 200 men, representative of every walk in life, gathered about the board, and there were besides many distinguished guests and prominent clergymen from this and other cities. The following officers were elected by an unanimous vote for the ensuing year: President: Mr. Henry Williams of St. Peter's

Church. First Vice-President: Mr. H. Irvine Keyser of Grace Church. Second Vice-President: Mr. Frederick M. Colston of Christ Church. Secretary: Mr. Edward G. Gibson of St. George's Church. Treasurer: Mr. John Glenn, Jr., of Christ Church. Other members of the Council: Mr. Richard C. Norris of Grace Church, Elkridge; Judge Henry D. Harlan of Emmanuel Church; Mr. Leigh Bonsal of St. Paul's Church and Mr. William E. Bown of Holy Trinity Church. After the business meeting an informal reception was held down stairs and shortly after 8 o'clock the procession to the banquet hall was formed.

A little after 10 o'clock the President rapped for order and presented as the first speaker Dr. W. Hamilton Jefferys, who for a number of years has been connected with Chinese work. Dr. Jefferys was given a warm reception and made an interesting and witty address on the subject of "Chinese Medicine." Hon. Joseph P. Johnston, ex-Governor of Alabama, and a brother of Mr. Bartlett S. Johnston of Baltimore, was next introduced by Mr. Williams and enthusiastically welcomed. Dr. Edward Lee Woodward who is also connected with the Chinese Mission was the last speaker and in a pleasing manner related "Some of the Aspects of Medical Missions."

AT A MEETING of the lot holders of St. Paul's burying ground held the past week, the question of removing the dead from that time-honored resting place was practically settled. It was agreed also that a fund would be raised for making all necessary improvements and keeping the ground in good condition. This fund will be known as St. Paul's Burying Ground Endowment Fund to which subscriptions are now asked and may be sent to the vestry of St. Paul's.

A BRASS CROSS, a set of brass vases, and a sterling silver set of communion vessels were blessed at a special service of Deaf-mute workers at Grace Church, Baltimore, as memorials to Samuel A. Adams and James S. Wells, two deaf-mute lay workers of the mission. The Rev. Arthur Clinton Powell, the rector of Grace Church, assisted in the service and delivered a memorial address orally for the benefit of the parents and friends of the deaf-mutes. This address was interpreted in the sign language by the Rev. O. J. Whildin, who is in charge of that part of Grace Church work.

THERE WAS a choral Eucharist at the Church of the Ascension, Baltimore, both early and late on Easter Day. The Rev. Robert S. Coupland is the rector and will remain so notwithstanding his acceptance of the second call from St. Paul's Church, Richmond, recently. The vestry of the Church of the Ascension thought that he was unduly influenced in the matter and went to Richmond to ask St. Paul's vestry to release him, but they declined unless the request came from Mr. Coupland himself. They came to Baltimore to see him and he asked them to be released. On their return they acted upon the request and allowed him to withdraw his acceptance.

Churchmen of the diocese generally are very glad that Mr. Coupland is to remain in Maryland and Mr. Coupland now knows that he shares the affection of his people in a much greater degree than he had imagined.

MASSACHUSETTS.

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

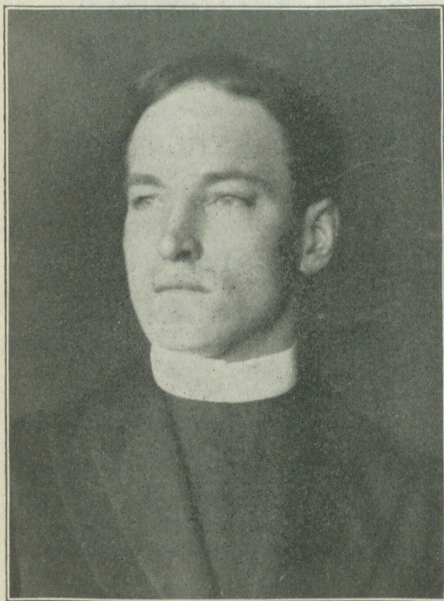
Gold Chalice Proposed—Rector-elect at Malden—C. A. I. L.—Episcopal Club—Rector-elect at Lynn—Notes.

THE GOLD CHALICE, a memorial to Fr. Daniels, for some years a well-loved curate at the Church of the Advent, Boston, will probably be finished this year. It is to be made of gold and jewels contributed by mem-

bers of the parish, the very gold contributed being melted and used in the making. It was Dr. Frisby—to whom the church owes so much that is beautiful—who started the fund and who collected the material, and those who know how dear this project was to the heart of this dear and faithful priest will be glad to learn that his wish is about to be fulfilled. At least \$200 more in gold is needed, and as many jewels as can be obtained, and the present rector has promised to adhere to the original plan of using the very articles contributed. It is a very lovely disposition to make of articles of jewelry which may be sacred because of association, and it is hoped people will avail themselves of this privilege, not only out of affectionate regard for Fr. Daniels, for whom it is a memorial, and in loving memory of him who worked so untiringly for its accomplishment, but for the rare and precious opportunity of contributing to the cup which will hold the sacred Blood of our Lord.

The chalice is to be wrought by hand, in the old manner, by the monks of Pains-thorpe Abbey, Yorkshire, and a beautiful design has been submitted by Brother Bernard. Dr. Van Allen, the present rector of the Advent, hopes to bring it back from England with him in the autumn.

AFTER BEING without a rector for some months, St. Paul's parish, Malden, has extended an unanimous call to the Rev. William Edmund Dowty, for the past two years curate at Emmanuel Church, Boston, although he had an unofficial connection with that parish for a year before his graduation from the Episcopal Theological School. Mr. Dowty was born in Fall River, Mass., July 21, 1873. He prepared for college in the public schools of that city and was graduated from Harvard University in the class of '97. For the two succeeding years he was librarian of the B. M. C. Durfee high school, Fall River, and he also taught French and German in the



REV. WM. E. DOWTY.

evening high school. During the latter part of these two years he was actively engaged in social work as secretary of the Fall River Coffee Tavern Association, an institution modelled along the lines of the Wells Memorial Institute of Boston. In the fall of 1899 he entered the Episcopal Theological School, Cambridge, from which he was graduated in 1902. His association with the Rev. Dr. Leighton Parks at Emmanuel, where there is a large amount of administrative work to be done, has well fitted Mr. Dowty for the duties of an independent rector. Mr. Dowty has accepted the call and already has entered upon his new duties. The last rector of St.

Paul's was the Rev. Frederick Edwards, who accepted a call to Milwaukee last fall.

THE ANNUAL meeting of the Church Association for the Advancement of the Interests of Labor will be held in Boston May 8 and 9. The opening service will be Holy Communion on the morning of the 8th in St. Paul's Church, Boston, followed by a meeting for organization in the parish rooms. At noon of that same day there will be a mass meeting in St. Paul's when the speakers will be Bishop Lawrence, Harry Lloyd, a well known labor worker; John F. Tobin of the Boot and Shoe Union, and others. At the afternoon session there will be an address by Miss Vida Scudder. In the evening there will be a session at Cambridge under the auspices of St. Paul's Society, which has invited the Association over there. On this occasion the principal address will be delivered by the Rev. Dr. Floyd W. Tomkins of Philadelphia. On the same evening there will be a reception to delegates in Boston. On Tuesday afternoon there will be another business meeting followed by an election of officers. Among other speakers, the Rev. Thatcher R. Kimball of St. Stephen's Church will make an address. Mr. Kimball, who is one of the officers of the local chapter of the Association, has been much interested in its work from the outset.

THERE was a meeting of some of the local clergy at the Diocesan House on the 27th of April to arrange for forming a Boston branch of the newly formed Sunday School Union which has been brought about through the efforts of the Sunday School Commission. The attendance was not very large and it is doubtful if much, if anything, will be done now before the fall.

THE DINNER of the Episcopalian Club was held at the Hotel Brunswick on the evening of Monday, May 1, and was largely attended. The special guests included the Rev. Dr. Endicott Peabody, head master of Groton school; the Rev. George Hodges, Dean of the Episcopal Theological School; Mr. A. D. S. Bell, a prominent Boston layman; and Dr. Thomas A. Jaggard, Jr., son of Bishop Jaggard, and who is prominently identified with Harvard University. All these gentlemen after dinner took part in a discussion of the subject, "The

Co-operation of the Laity with the Clergy in the Work of the Church." Bishop Lawrence and Bishop Jaggard also were invited.

THE Church of the Incarnation at Lynn, which has been without a rector for some months, will soon enjoy the clerical ministrations of the Rev. William I. Morse of Stamford, Conn., where he has been one of the staff of clergy at St. John's, the leading parish of that city. The Church of the Incarnation has some 250 communicants, and its last rector was the Rev. A. H. Ross, who was called to a parish in the Fond du Lac diocese. Mr. Morse was born in Nova Scotia, Canada, and received A. B. degree from Acadia College, Wolfville, N. S., '97, and graduated from the Epis. Theol. School, Cambridge, Mass., with degree of B. D. in 1900, taking afterward one year in Harvard Post Graduate School, 1899-1900. He was master in Westminster School, Simsbury, Conn., 1900-1902, and then curate of St. John's Church, Stamford, Conn.

BISHOP POTTER came into the diocese on April 24 to assist in the dedication exercises at the Y. M. C. A. in Salem.

THE REV. FREDERICK PEMBER, who has been unattached for some time, making his home at Newton Centre, has been made honorary assistant to the Rev. William F. Cheney, rector of the Church of the Good Shepherd, East Dedham. One of the Rev. Mr. Pember's last charges was Christ Church, in the Highlandville section of Needham, which he founded as a mission some years ago.

MICHIGAN.

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

BISHOP DAVIES, who has been confined to his house for some time by illness, is reported to be improving. He was troubled with catarrh of the appendix followed by a severe case of grip.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.
Progress at Lima.

CHURCH WORK around Lima centers in Howe School. Services are maintained by the school clergy at St. Mark's, Lima, and

A STORAGE BATTERY

Will Work When the Dynamo that Gave it Power is Still. So with Life Insurance. Are

You Storing up Some of its Power for Your Family's Future Use?

Insure in

THE PRUDENTIAL

Without committing myself to any action, I shall be glad to receive free, particulars and rates of Policies.

For \$..... Age.....

Name

Address

Occupation Dept. 75

Send Coupon for Particulars.

INSURANCE CO. OF AMERICA.

INCORPORATED AS A STOCK COMPANY BY THE STATE OF NEW JERSEY.

JOHN F. DRYDEN, President.

Home Office: NEWARK, N. J.

at Mendon and Sturgis, Michigan. The service in St. James' chapel on Palm Sunday was a most inspiring one. The large class of 61, of whom 39 were students at Howe, and 3 came from Sturgis, was presented one by one to the Bishop, vested in cope and mitre and seated before the high altar. Following the Confirmation there was a choral celebration of the Holy Eucharist, the rector being celebrant and the Bishop assisting pontifically. Bishop White preached a most powerful and helpful sermon and also addressed the boys at vesper service in the evening. There were many visitors from Sturgis and La Grange. As 19 were lately confirmed at Sturgis by the Bishop of Western Michigan, there have been eighty presented for that rite during Lent by the Howe clergy.

MILWAUKEE.

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

Death of Dr. Wallace—Missionary Sermons.

DR. F. A. WALLACE, a devoted and intelligent Churchman resident at Fox Lake, died on April 26th at the age of 87 years. He was originally from Philadelphia, but came to Wisconsin many years ago and settled at Fox Lake. The building up of the Church in that community was largely due to his efforts, and he had been a friend successively of the several Bishops of the Diocese with whom he had come in contact.

SERMONS preparatory to the Laymen's Forward Movement in the interest of General Missions were preached at the various city churches last Sunday. The Bishop of Fond du Lac was at St. James' in the morning, the Bishop Coadjutor of Springfield at the Cathedral in the morning and St. Andrew's at night, the Rev. W. C. DeWitt of Chicago at St. Stephen's in the morning and St. James' at night, the Rev. J. N. McCormick, D. D., of Grand Rapids, at St. Paul's in the morning and St. Edmund's at night, the Rev. B. T. Rogers of Fond du Lac at St. Andrew's in the morning and at Kenosha at night, Rev. G. E. Dienst of Naperville, Ill., at Waukesha in the morning and at St. John's at night, while the Bishop of the Diocese was at three churches in Racine. All of these impressed the missionary duty upon their hearers. Unfortunately the Rev. W. O. Waters had been obliged to cancel his appointment, this leaving St. Mark's in the morning and St. Paul's at night without a special preacher. On Tuesday the laymen from out of the city were beginning to arrive, and there was every prospect of successful sessions.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Gifts at St. Paul—Breck School.

ON MAUNDY THURSDAY evening at the Church of The Messiah, St. Paul (Rev. A. Overton Tarrant, rector), the Bishop blessed a set of seven-branch brass candelabra and a pair of eucharistic candlesticks for the new altar, presented by Mrs. Winifred P. Drezmal, in memory of her late husband, Alexander Drezmal, a vestryman of the parish, and of their little daughter Helen. It was announced that two handsome pieces of Chancel furniture would shortly be donated to the parish, a Credence Table, in memory of the late Bishop Gilbert, by the Sunday School; and a Bishop's Chair by Mr. George King, a former senior warden, in memory of his late wife. Both articles will be constructed of cream-colored Kasota limestone, which takes a splendid polish and closely resembles old ivory in tint. The designs are Gothic and in keeping with the magnificent new Memorial Altar. Each will be surmounted by a delicately carved canopy supported by slender pillars, and when completed will undoubtedly be the handsomest structures of the kind in the Northwest. The total receipts for the

year outside of memorials amounted to \$3,000 and the Easter offering exceed \$500.

AT A RECENT meeting of the trustees of the Breck Farm School, it was announced that this year the school would be able to meet all expenses. In the last three years the debt of \$15,000 has been reduced to \$3,700, a most encouraging result of the faithful work of those in charge.

NEBRASKA.

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

United Services—Progress at Fairbury—Omaha Notes.

THE CLERGY of Omaha met in the chapel of Trinity Cathedral on the Monday afternoons in Lent for a devotional hour and a meditation on "The Priestly Life." The meditations were given by the Rev. John Williams, rector of St. Barnabas'. On the Thursday evenings, except that of Holy Week, the clergy and congregations of the various parishes and missions held a united service in one of the several churches. These services were held in Trinity Cathedral, with a sermon by Bishop Williams; in St. Matthias' Church, with addresses by Dean Beecher and the Rev. T. J. Mackay; in St. Philip the Deacon with a sermon by the Rev. George F. Potter; in the Good Shepherd, with addresses by the Rev. Frederick D. Graves and Rev. Philip G. Davidson; in St. John's, at which the speakers were the Rev. Messrs. John Albert Williams, Philip G. Davidson and Dean Beecher; and in St. Barnabas' with a sermon by the Rev. Lucius D. Hopkins. In addition to these united services, the object of which was to eliminate the parochial idea and to emphasize the unity of our Church life, a series of three lectures was given under the auspices of the Church Club of Nebraska, of which Mr. Henry W. Yates is the president, at Trinity Cathedral, Omaha, St. Paul's, Council Bluffs, and Holy Trinity, Lincoln, on the alternate Tuesdays, Wednesdays and Thursdays during Lent. The special lecturers at these services were the Very Rev. H. Martyn Hart, D. D., of Denver; the Rev. J. Everist Cathell, D. D., of Des Moines, and the Rev. Frank Du Moulin, of Chicago. These united services and special lectures had a decided influence upon the Church life of the city.

St. John's Church (the Rev. Lucius D. Hopkins, rector), has installed a sweet toned pipe organ. It was built by the Austin Organ Company of Hartford, Conn., and was used for the first time on the First Sunday in Lent.

AT FAIRBURY, where services were begun less than two years ago, 41 persons have been

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.
L. A. C.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: i, for the dying; ii, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, Jr., P. O. Box 185, Chicago.

The Popular Line

with three elegant trains each way between Chicago and

LaFayette, Ind.

Indianapolis, Ind.

Cincinnati, Ohio.

Louisville, Ky.

and all points in the

SOUTH AND SOUTHEAST

is the

Big Four Route

Buffet Parlor Cars or Dining Cars on day trains, and Pullman's finest Compartment and Standard Sleepers on night trains. All trains run solid, Chicago to Cincinnati. For reservations, etc., call on or address

J. C. TUCKER,

Gen'l Northern Agent,
238 S. Clark St., CHICAGO, ILL.

CLARK
ENGRAVING & PRINTING CO.
MILWAUKEE
HIGH CLASS PRINTERS & ENGRAVERS
SEND FOR SAMPLES AND PRICES

THE PENNOYER

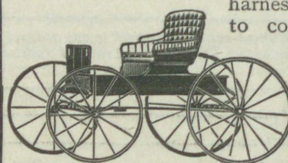
Established 1857.
A HEALTH RESORT; KENOSHA, WIS.
Water Cures; Rest Cure; Sanitarium of the Highest Grade. Beautiful grounds (100 acres) fronting Lake Michigan. Nervous diseases a specialty. For illustrated prospectus address,
Drs. Pennoyer and Adams, Mgrs.

WEDDING INVITATIONS, ANNOUNCEMENTS, CALLING CARDS, FINE STATIONERY
Send for Samples
S. D. CHILDS & CO., 200 S. Clark St., CHICAGO.

NEW FURNACE BOOK
FREE It tells how to pick out a good furnace; how to set it up yourself; how we sell a No. 45 Leader Steel Furnace for \$49. Freight prepaid anywhere east of Omaha. It's free. Write today. Hess Warming & Ventilating Co., 721 Tacoma Bldg., Chicago.

32 Years Selling Direct

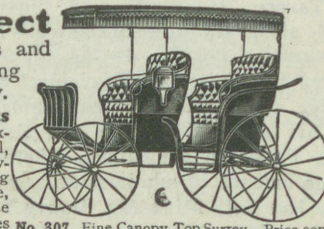
We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.



No. 723½. Driving Wagon with ¾ inch rubber tires. Price complete \$56. As good as sells for \$25 more.

We Have No Agents

but ship anywhere for examination and approval, guaranteeing safe delivery. You are out nothing if not satisfied as to style, quality and price. We make 200 styles of vehicles and 65 styles of harness.



No. 307. Fine Canopy Top Surrey. Price complete \$103. As good as sells for \$30 more.

Our large Catalogue is FREE. Send for it.

Elkhart Carriage & Harness Mfg. Co., Elkhart, Ind.

baptized, 22 adults confirmed, a mission organized under the name Emmanuel. A Building formerly owned by the Baptists has been purchased, renovated, and fitted up in Churchly style. The Altar, chancel furniture, and pews formerly used in St. Augustine's mission, Omaha, have been given to this mission. The total cost of the lot, building, and improvements was \$1,500, all of which has been raised with the exception of \$350. The work at Fairbury is under the charge of the Rev. W. H. Moore, the general missionary.

DEAN BEECHER has been the recipient of two useful and beautiful gifts. One is a private communion set from the women of Trinity Cathedral; the other an elegant vestment case from the members of his Confirmation class.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
New Church for Asbury Park.

AT TRINITY CHURCH, Asbury Park, \$16,200 has been raised for a new church build-

ing. The largest number ever confirmed in the parish, 21, were presented to the Bishop on Easter Monday.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Progress at Bernardsville — Colored Work at Atlantic City.

ST. BERNARD'S CHURCH, Bernardsville (the Rev. T. A. Conover, rector), is being enlarged, and at the same time a stone rectory is in course of erection. The enlargement of the church is made necessary not only by the increase of summer residents, but by a large and growing mission work in the surrounding country. The new part of the church will be ready for dedication by July, and the rectory is to be finished for occupancy in October. Among recent gifts to St. Bernard's is a Bishop's chair of oak, with elaborate figure carving, making it one of the most beautiful pieces of wood-carving in the country. The chair, which is designed to harmonize with the Gothic of

the church, is given anonymously. St. Luke's chapel at Peapack, one of the missions of the parish, has also received a number of altar furnishings.

AT ATLANTIC CITY the Rev. J. N. Deaver, rector of St. Augustine's colored congregation, has made wonderful progress in his work. During the past year the site on which the church stands has been paid for, and the building has been improved, at a cost of \$2,000. An industrial school has been started, and institutional work of various kinds is under way, while there is a prosperous kindergarten school for the children. The parishioners now number over 300 and there is a Sunday School of 150. A vested choir of 30 voices renders the service. A new pipe organ has been installed, and a small orchestra of volunteers help in the music.

OREGON.

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

A NEW RECTORY fund has been started at La Grande (Rev. U. H. Gibbs, rector), a

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.



CALIFORNIA FIG SYRUP CO.

lady in the parish giving the first \$500 for the purpose.

THE REV. ROBERT HOPE, missionary in charge of All Saints' mission, Portland, has started work among the scow dwellers along the banks of the Willamette River in the city. There are a great number of these people, and no religious organization has hitherto started work among them. It is planned to obtain some kind of a floating chapel for this river work.

PENNSYLVANIA.

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

Philadelphia Notes — Church Club—Death of Miss Ronaldson.

THERE ARE TWO parishes in Philadelphia dedicated to St. Mark—St. Mark's (the Rev. J. B. Harding, rector), admitted in 1846 and St. Mark's (the Rev. A. G. Mortimer, rector), admitted in 1848. Each has a communicant list of over 1,000. The urban St. Mark's has a building which is considered ecclesiastically correct whilst the suburban St. Mark's has a magnificent parish house. Both are planning to perfect their work. St. Mark's, Philadelphia, has purchased the property at Nineteenth and Lombard streets for St. Michael's Chapel, whilst St. Mark's, Frankford, is about to erect in the place of the old church a fine building for which the sum of \$38,000 has already been subscribed.

ON TUESDAY in Easter Week the wife of the vicar of Epiphany chapel (the Rev. F. D. Walton) entered into rest. Mrs. Walton died suddenly of heart disease. The office for the dead was held in Epiphany Chapel on Friday, April 28.

THE ANNUAL DINNER of the Church Club of the Diocese of Pennsylvania was held on Thursday evening, April 27, at the Bellvue-Stratford. The chief speakers were the Bishop of Massachusetts and the Hon. Wayne MacVeagh. It was a notable gathering of Churchmen. Bishop Lawrence emphasized the idea of "giving the young men a chance," and the pensioning of the elderly priests after reaching a certain age.

ONE OF THE leading workers in St. Mary's Church, Philadelphia, Miss E. Inez Ronaldson, passed to her rest on the morning of Palm Sunday, after a lingering illness, and was buried from her late residence on April 18th. Miss Ronaldson was a member of various parish organizations of St. Mary's, and was always active in the work of any of them.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Division of Work at St. Andrew's.

TWO YEARS AGO St. Andrew's Church, Pittsburgh, disposed of its downtown property for \$165,000, and has been looking about ever since for a suitable site for rebuilding. The choice of a location was a difficult matter, inasmuch as about half of the congregation lived in Allegheny, which was not inconvenient for access to a downtown place of worship, but extremely so for an East End site, where the other part of the congregation had their homes. The matter was finally adjusted by a division of the funds, the members from Allegheny receiving \$35,000. Most of them will be allied to Christ Church in that city, and the money will be used for the erection of a parish house. St. Andrew's parish has fixed upon an eligible location in what is known as the Highland Avenue district of the city, where a large property with frontage on three streets has been procured, and upon which a Church, parish house, and rectory will be erected. Plans are already being con-

sidered, and until a temporary building for present use can be built, the congregation will worship with that of Calvary parish. The Sunday School lately started in that section of the city as a mission of Calvary will be turned over to St. Andrew's.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.
Progress in Peoria—Pittsfield.

A NOTEWORTHY EASTER OFFERING was that placed upon the altar of St. Paul's Church, Peoria, which amounted to \$10,500. Those who know the circumstances will regard this as an extraordinary offering, and yet it is but a part of the splendid showing made by the parish under the energetic administration of the rector, the Rev. Dr. H. A. Percival. In the last three years, St. Paul's parish has raised \$16,000 aside from current expenses. This parish now has a fine church building, no debts, the confidence of the city, and a united body of Church workers ready to follow Dr. Percival's leadership.

THE REV. PAYSON YOUNG, rector of St. Stephen's, Pittsfield, has resigned his cure, much to the regret of his parishioners, in order to spend a year in travel through this country and abroad. He will leave about August 1st, and has the satisfaction of knowing that St. Stephen's has reached the most prosperous condition in its history. In the past two years \$5,000 has been expended in improvements, the number of communicants has been largely increased and the Church has become an important factor in the life of the community.

RHODE ISLAND.

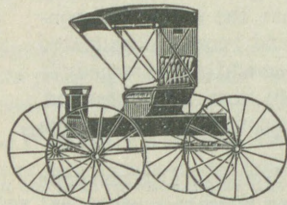
WM. N. MCVICKAR, D.D., Bishop.

Bust of Bishop Clark—Providence Convocation —B. S. A.

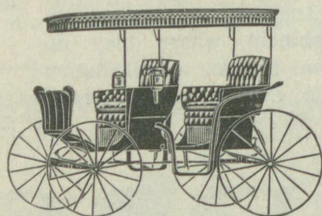
A HANDSOME bust of the late Bishop Clark of Rhode Island, by Hemenway was placed in St. Stephen's Church, Providence, on Satur-

BUGGY BARGAINS.

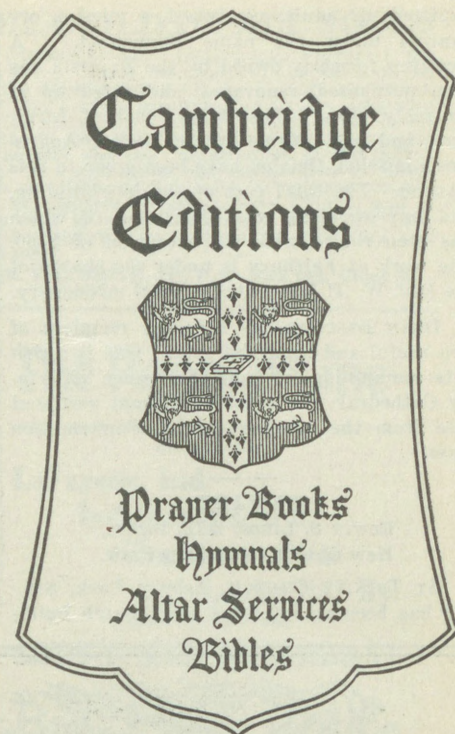
With the advent of pleasant weather many of our readers are considering the purchase of a new vehicle of some sort, perhaps a driving wagon, a buggy, a phaeton, or a surry. We are glad to be able to direct all those interested to the ads of Elkhart Carriage & Harness Co., which appear regularly in our advertising columns. In looking over their catalogue we are impressed with the great variety of their line and their very moderate prices.



We show here two of their popular styles, which we hope will incline the interested reader to write for their catalogue, which shows over 200 styles of vehicles and 65 styles of harness. This house was established almost one-third of a century ago by the father of Messrs. W. B. and G. B. Pratt, who are now conducting the business. They are now the oldest as well as the largest factory in the world making and selling vehicles direct to the consumer.



We have known the concern for many years and have taken pleasure in their growth and success, because we have every reason to believe their business is founded upon honorable principles and generous treatment of their customers. We believe the Elkhart Company are trying to make the very best vehicles they can turn out. Write at once for their catalogue, which they will mail free. Address Elkhart Carriage & Harness Mfg. Co., Elkhart, Ind.



The Successful



Effer-
vescent
Relief for
Indigestion

Distress after Meals, Sour Stomach

Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and \$1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 28 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. **The quality of the securities now on hand has never been surpassed.** Highest references. Write for circulars and full information free.
PERKINS & COMPANY Lawrence, Kan.

INTEREST

For 33 years we have sold Iowa and Minnesota Farm Mortgages and not one piece of property owned by foreclosure of mortgage. List of mortgages mailed upon request.

ELLSWORTH & JONES,

Iowa Falls, Iowa. John Hancock Bldg, Boston.
Chamber of Commerce Bldg, Chicago.

COTTAGES

For the Season of 1905. Prices from \$200 to \$1000.

Splendid drives and scenery. Most delightful spot on earth. Address **GYER & BOND, Richfield Springs, N. Y.**

FREE Our Catalogue for 1905—Greatest Book of Flower and Vegetable Seeds, Bulbs, Plants, and New Fruits. 148 pages, 500 illustrations, many plates—will be mailed free. Scores of great Novelties.
JOHN LEWIS CHILDS, Floral Park, N. Y.

EVERYONE SHOULD READ IT

HEAVEN'S FIRE

A PERFECT SCIENCE OF GOD

AND

HOW TO BECOME A CHRISTIAN IN GOD'S WAY

GOD'S REVIVALS, THROUGH REPENTANCE.

BY A BUSINESS MAN

PRICE, 50 CENTS F. C. SEELY P. O. BOX 599

REDLANDS CALIFORNIA.

day, April 22nd, with appropriate services. The inscription upon it is as follows:



THE RT. REV. THOMAS MARCH CLARK, D.D., LL.D.
BISHOP OF RHODE ISLAND
1854—1903
PRESIDING BISHOP OF THE CHURCH
1899—1903

He laid the corner-stone of this church
St. Matthew's Day, A. D. 1860, and
Consecrated it February 27th, A. D. 1862
The Fatherly Counsellor
and the Beloved Friend
of this parish and its people.
May he rest in peace and rise in Glory.



THE PROVIDENCE CONVOCATION held an interesting meeting in the parish rooms of Grace Church, Wednesday, April 26th.

THE JUNIOR COUNCIL, B. S. A., met at the Church of the Messiah on Thursday evening, April 27th. About 50 boys were present. The Rev. F. I. Collins welcomed the Junior Brotherhood, and addressed them on the subject of "The Manly Boy." He was followed by Mr. Chas. R. Thurston, president of the Providence Local Council (seniors) B. S. A., the Rev. Frederick J. Bassett, D. D., and Messrs. Whelan and Drummond. The Brotherhood spirit in the boys is very marked and augers well for the future of the Brotherhood itself.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Archdeacon Edwards' Anniversary — Candlesticks for Springfield.

THE REV. GEO. H. EDWARDS has just completed a service of 13 years as Archdeacon in the Diocese. The following is a summary of his work during that period: Presented for Confirmation 185; baptized 68; money raised \$35,868; churches built 4; churches partially built 3; missions started 7; dead missions revived 2; parishes and missions taken off the Board of Missions 6; lifted on parishes and missions 6; partly lifted debt on mission 1.

THE REV. BRUCE V. REDDISH, a former communicant of Christ Church, Springfield, and now rector of Holy Trinity, South River, N. J., has given to Christ Church a beautifully designed set of brass candlesticks for the altar, as a memorial to his mother.

TENNESSEE.

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

Offering of 1907—Sewanee Notes.

TOWARDS the Missionary Thank Offering to be made by the men of the Church at the General Convention in Richmond in 1907, in gratitude for three hundred years of English Christianity, dating from the settlement at Jamestown in 1607, the Bishop of Tennessee has appointed to assist for this Diocese in getting up the fund, the Rev. W. C. Robertson of Chattanooga, Rev. Thomas D. Windiate of Memphis, Rev. A. H. Noll of Sewanee, Judge Joshua W. Caldwell of Knoxville, and Mr. Charles S. Martin of Nashville, Tennessee.

IT IS PROPOSED to erect a hotel at Sewanee on the ground of the old Grammar School dormitory, to cost about \$7,000, for the accommodation of those attending the summer school of the University and others. The preliminary term of the Medical department of the University of the South at Sewanee has opened with a large number of students, and the Grammar School is full to overflowing this term.

The Sewanee Village Improvement Society is making large improvements, especially in the matter of roads and parks. The Theological department of the University has opened the term with new students from Colorado, Nebraska, New York, and several Southern

states, and the professors of this department are delivering Lenten lectures at St. Augustine's University chapel. Dr. Du Bois is expected to arrive shortly from Florida, where he has been spending the winter.

THE RT. REV. ROBERT STRANGE, Bishop of East Carolina, will preach the Commencement sermon at Sewanee this year.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Progress at Petoskey.

SOME MARKS of progress during the five months of the present rectorate at Emmanuel Church, Petoskey (Rev. F. R. Godolphin, rector), include these: Holy Communion made the chief service of the day and more frequent celebrations; Churchly ritual, eucharistic vestments, lights, and adequate altar furnishings; greatly increased attendance at all services, frequently taxing the building's capacity; Sunday School increased from 21 to 115, with offering from it for missions this Lent of \$60, as compared with \$12 last year; income from all sources, including the value of gifts, approximately \$4,700, as compared with \$1,034 last year. Of this the offering on Easter day was \$1,100. Rector's salary increased \$500 per year. Enthusiastic coöperation from all in Church work. Men's and boys' clubs, altar guild, and Little Helpers' Society organized and affording, with the Parish Guild, Woman's and Junior Auxiliary, an outlet for all the energy of the parish.

WEST MISSOURI.

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

Clinton—Chillicothe.

ST. PAUL'S CHURCH, Clinton, had daily Lenten services this year for the first time in its history. The meditations, from ten to twelve, on The Way of the Cross, and the Three Hours' Service of Good Friday, were also given for the first time. The attendance was encouraging.

ST. PAUL'S SCHOOL for Boys is the successor of Baird College for Girls, Clinton. The Rev. E. P. Chittenden is getting the buildings in shape, and has issued his catalogue for the new school. Everywhere he is making good impressions, and the prospects are very flattering for a successful opening. Dr. Chittenden is in charge of the church at Nevada, temporarily, and conducted the Good Friday Three Hours' Service and on Easter communicated 22 at the first and 20 at the second celebration. He will have charge of Calvary parish, Sedalia, during the rector's absence in England, June to August.

AFTER a vacancy lasting ten months, Grace Church, Chillicothe, has succeeded in getting a rector, the Rev. G. R. Messias having accepted the call from Colorado, and assumed the charge on the Fourth Sunday in Lent. A daily service has been held since then, and vigorous efforts were put forth to revive the life of the parish.

WESTERN NEW YORK.

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

Buffalo Notes.

AT THE ANNUAL MEETING of the Archdeaconry of Buffalo, held in St. Luke's Church, Buffalo, on Wednesday, April 26th, it was resolved that the Sunday School Advent offerings should no longer be credited on the apportionment to parishes for the purposes of the Board, but should be asked in addition thereto. Mr. John Lord O'Brien, Superintendent of the Laymen's League, reported 30 men in active service as lay readers holding services regularly at nine country stations and in eight city and county institutions.

OUR MARRIAGE VOW



THE CHURCH Service from the Prayer Book; and a handsomely engraved Certificate, to be filled up by the Clergyman. Printed in pica type, 16mo (4½ x 6¾), rubricated. Each copy in a white cardboard box.

No.	Net Price.
1. White leatherette, gilt edges.....	\$0.75
2. Red Russia, round corners, gilt edges.	1.25
3. White calf, elephant grain.....	2.50
4. White French seal, tuck.....	2.50
5. White morocco, tuck.....	3.50
6. White calf, tuck.....	3.50
8. White ooze calf, divinity circuit, silk lined, ribbon tied.....	4.50
9. White satin, cushioned.....	2.00
20. White parchment boards, gold lines, gilt top, uncut edges.....	1.00

*** Copies of any style will be sent postpaid upon receipt of price.

THOMAS WHITTAKER, PUBLISHER.

2 and 3 Bible House, - - NEW YORK

THE COMPANY OF HEAVEN

Daily Links with the Household of God: Being Selections in Prose and Verse from various Authors. With Autotype Frontispiece. Crown 8vo. \$1.00.

In this book the compiler has brought together a prose and verse extract for every day of the year, all dealing with different characteristics of the angels and their relations with mankind. A wide field has been traversed in the selection of the extracts illustrating the various lines of thought.

The readings are arranged under twelve subjects corresponding to the months of the year, and, to a certain extent, they follow the order of the festivals of the Church.

LONGMANS, GREEN & CO., New York

Some Studies in Religion

Portions of Christian Evidences Translated out of Technical Terms of Theology into those of Popular Science. By the Rev. LOUIS TUCKER, rector of Grace Church, St. Francisville, La. Cloth, net 75 cts. Postage 7 cts.

"Clearly reasoned, bright, and instructive, this little book ought to fulfil the object of the author in making clearer to some minds the fundamental truths of Religion."—*Church Eclectic*.

"A readable and useful little book."—*The Churchman*.

"The author undertakes not only to translate theological into scientific phraseology, but also to vindicate the substance of theological conceptions by setting them beside their scientific analogues. This is done with ingenuity and some success, but runs into the mistake of pushing the attempt too far. . . ."—*The Outlook*.

"He has dealt with some first principles of natural theology in a plain, straightforward, and sensible way."—*Church Standard*.

"A book so compact that it may be read in an hour, so suggestive that it certainly will be meditated upon for many weeks."—*The Congregationalist*.

PUBLISHED BY

THE YOUNG CHURCHMAN CO. MILWAUKEE, WIS.

A CONFERENCE of the Buffalo Local Assembly, B. S. A., was held at St. Mark's Church, Buffalo (Rev. N. W. Stanton, rector), Thursday evening, April 27th. There was an attendance of about 60 men. The general subject for discussion was "The Call to St. Andrew," based on the words of the Brotherhood hymn. The sub-topics were: (1) "The Call," presented by Mr. Millard Burns of Ascension chapter; (2) "The Response," by Mr. Henry R. Howland of St. Paul's chapter; and (3) "The Application," by the rector of the parish. Mr. Sidney M. Demers, formerly of St. Mary's chapter, this city, but now residing in New York, was present and made a very forceful address, especially urging the young men to carry the principles of the Brotherhood into their business life.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Mission at Parkersburg—The Council.

A MID-LENTEN mission was conducted by the Rev. F. R. Matthews, in Trinity Church, Parkersburg (the Rev. S. Scollay Moore, rector), with good results.

THE BISHOP gives notice of a change in the time of the meeting of the next annual Council. It will convene, as appointed, in Christ Church, Clarksburg, but on the last Wednesday in May, instead of the first Wednesday in June—i.e., on Wednesday, May 31st, instead of June 7th.

CANADA.

News of the Dioceses.

Diocese of Montreal.

THE EASTER MONDAY vestry services in the city parishes were on the whole satisfactory in their reports of the year's work. The vestry of Christ Church Cathedral decided, in view of the irregularity of the date of Easter Monday, that the annual meeting shall henceforth take place on March 1st. At St. George's a regulation has been passed by which the annual meeting is now held on the 1st of May. At L'Eglise Du Redempteur there was the largest vestry meeting ever held there. The rector, the Rev. Principal Lariviere, offered his resignation after twenty years' service, which was received with great surprise and much regret.—IT WAS EXPECTED that Bishop Dunn of Quebec would be present at the Convocation of the Montreal diocesan Theological College, April 28th. At a meeting of the Board of Governors, it was decided that special sermons, setting forth the needs of the College, should be preached in the city churches on the Sunday after Easter. The Rev. Professor O. W. Howard has been appointed to represent the College on his approaching visit to England, with a view to securing students for it, and for the same purpose, has been appointed commissary to the Archbishop.—THE REV. M. DAY BALDWIN, rector of All Saints', Montreal, and only son of the late Bishop of Huron, was married in St. George's Church, Montreal, April 26th, to the only daughter of Mr. R. R. Stevenson.

Diocese of Kootenay.

THE SYNOD of this Diocese will be held at Nelson, June 7th and 8th.

Diocese of Ontario.

A VERY BEAUTIFUL memorial window was placed in St. George's Cathedral, Kingston, by Mrs. R. E. Carter, in memory of her husband. The window is a representation of Hofmann's "Walk to Emmaus."

Diocese of Nova Scotia.

AT THE BANQUET of St. George's Society, April 24th, Bishop Worrell made a strong plea for justice, fair play, and toleration in consideration of the different questions affecting the interests of the different nationalities in Canada.

CERTIFICATES.

CERTIFICATES OF CONFIRMATION

- No. 5—Young Churchman Co. Cards, uniform with Baptismal Certificate No. 1, with envelopes. Per dozen, 35 cts.
No. 6—Printed in two colors, uniform with Baptismal Certificate No. 4. Per dozen, 35 cts.
No. 8—Neat Card, Red Rule. Prayers for Morning and Evening on reverse side. Uniform with No. 3. Per dozen, 20 cts.
No. 9—32mo Confirmation Certificate, red and blue. Designed to slip inside the cover of Prayer Books and Manuals for Confirmation Classes. Supplied free with *God's Board*. Per dozen, 10 cts.

FIRST COMMUNION

- No. 10—Young Churchman Co. Cards, two colors, large tint cross across card. Scriptural quotations on reverse. Uniform with Nos. 1 and 5, with envelopes. Per dozen, 35 cts.

TRIPLE CERTIFICATES OF BAPTISM, CONFIRMATION AND FIRST COMMUNION

- No. 14—Young Churchman Co. Triple Folder, comprising cards Nos. 1, 5, and 10. Per dozen, 50 cts.

PUBLISHED BY

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIFE OF CHRIST

By REV. WM. J. DAWSON

The Eminent English Evangelist

Large 12mo. Dark blue cloth. Price, \$1.50 net; by mail, \$1.67.

Some Commendations

One of the most remarkable books that has ever come into my hands—*Rt. Rev. W. N. McVickar, D.D., Bishop of Rhode Island.*

Gives a real and vivid, as well as true, picture of the life of our Lord, bringing out His humanity in strong and appealing color without in the least detracting from His Divinity.—*Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of New York.*

It would take strong words to express our admiration of the classical purity of the author's style, or our sympathy with his truly devout purpose.—*The Church Standard.*

A BOOK THAT SHOULD BE OWNED AND READ BY EVERY CLERGYMAN AND CHRISTIAN WORKER

Ready Shortly

The Industrial Problem. By Lyman Abbott. \$1.00 net; by mail, \$1.10

Being the Bull Lectures for 1905

CONTENTS: I. The Industrial Problem. II. The Political Solution—Regulation. III. The Economic Solution—Reorganization. IV. The Ethical Solution—Regeneration.

To be had of all booksellers

GEORGE W. JACOBS & CO., Publishers, PHILADELPHIA

Through Train Service To California

And Principal points West via

Union Pacific

and

Southern Pacific

Shortest Line

Fastest Time

Smoothest Track

ELECTRIC LIGHTED TRAINS DAILY

INQUIRE OF

E. L. Lomax, G. P. & T. A.

Omaha, Neb.

"WHERE DIRT GATHERS
WASTE RULES"
Great Saving Results from
the use of

SAPOLIO