

# The Living Church

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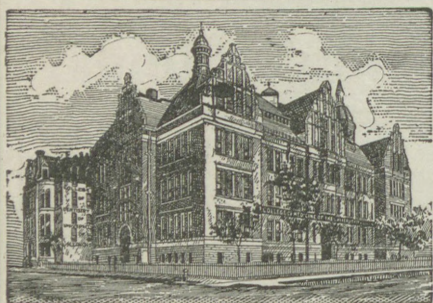
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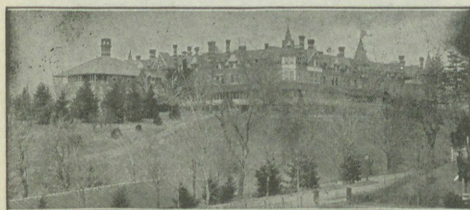
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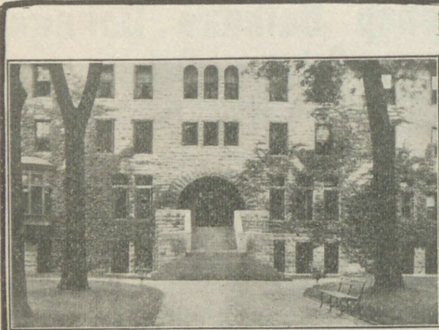
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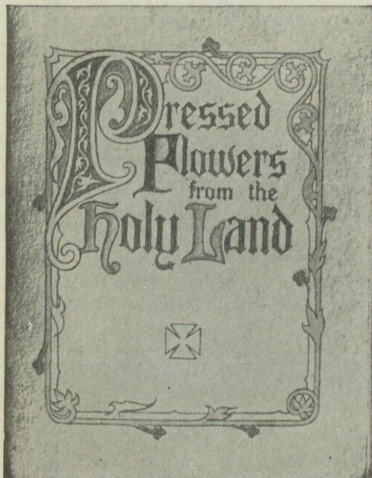
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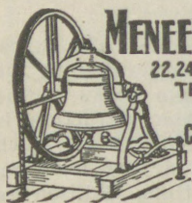
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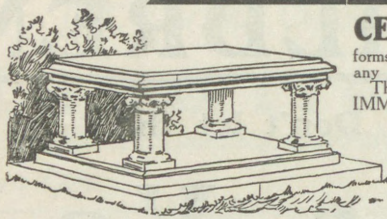


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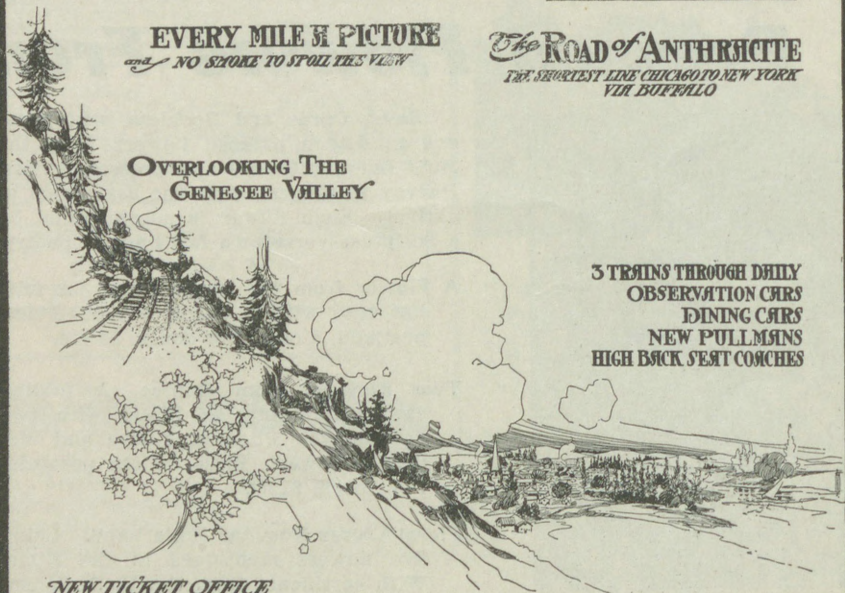
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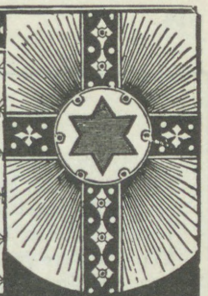
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# The Living Church



VOL. XXXIII.

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No. 14

## Editorials and Comments

### The Living Church

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

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To LIVE with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—E. P. Tenney.

#### FOR THE SEVENTH SUNDAY AFTER TRINITY.

IN the Epistle for this Sunday of the Trinity-tide, we come face to face with the arresting words: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Such are the issues of our probation in the world, and such is the inevitable choice from which for none of us is there possible escape: either a wage of death, earned; or else a dower of life, bestowed as an unearned gift by "the Father of lights, with whom is no variableness, neither shadow of turning."

The great lesson of St. Paul's appeal is, of course, the fearful consequence of this inevitable choice. But there is a subordinate lesson in his words, the heeding or the forgetting of which must exceedingly influence a man at every stage of his career; it is the lesson of the contrasted words, "wage" and "gift."

We may earn death, but we cannot earn life. We may receive eternal life as a free and undeserved gift from our Heavenly Father; but death is in no sense His gift, for we alone may bring this upon ourselves.

It is difficult to say, which of the two is on the more dangerous ground: the man who wilfully sins, and persuades himself that the evil he does is done under divine compulsion, and therefore does not deserve death; or the man who confidently expects to win eternal life through the slender merits of his own imperfect righteousness.

The influences involved in St. Paul's distinction between death as a wage and life as a gift, are not speculative and intellectual merely, but are seriously practical for all of us.

On the one hand is the danger that we may so misunderstand sin, our relation to it and God's relation to it, that we will hold with the fatalist, that we may sin exceedingly and still richly deserve eternal life. "This is the excellent foppery of the world! that when we are sick in fortune (often the surfeit of our own behavior), we make guilty of our disasters the sun, the moon, and stars: as if we were villains by necessity; fools by heavenly compulsion; drunkards, liars, and adulterers by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on" (King Lear). Over against this fatalistic view, stands the clear-cut declaration of St. Paul, that the wage of sin is death. What comes to a man as a wage, is not thrust upon him against his will. It is his very own; he has earned it.

On the other hand is the danger that we may so misread the Gospel, and may so exaggerate the worth of our own righteousness, as to aspire to eternal life on the ground that we deserve it as a wage, and need not therefore humble ourselves to receive it as a gift.

Of the two dangers depicted, the latter probably more confronts the men of our day and age. If a man is outrageously wicked, ordinarily with the thief upon the cross he is willing to acknowledge, "we receive the due reward of our deeds." But there are multitudes, very far from perfect, and yet so confident of the exceeding worth of their slender righteousness, that eternal life seems to them but a wage, which through their own merit they have won already and with the utmost ease. To all such, as to the self-satisfied of the long ago, this is the pleading remonstrance of the unappreciated Christ: "Ye will not come to Me, that ye might have life!" B.

DID I but live nearer to God, I could be of so much more help.—George Hodges.



## AD CLERUM.

"Cum sancto sanctus eris, . . . et cum perverso perverteris."—*Ps. xvii.* (18) 26.

"Hinc patet quantum noceat societas mala, quantumque prosit societas bona. Vitandum est ergo homini volenti in Deo proficere, ne sit socialis, et maxime, ne sit familiaris ei qui non est sincerus, timoratus, atque sollicitus in Dei obsequio. . . . Denique esse socialem ac familiarem homini virtuoso, maxime confert volenti spiritualiter crescere."—*Dionys. Carthus., in Ps. xvii.*

"Oculi nostri et aures custodiendae sunt, cito enim in hoc assuescimus, quod audiemus, scelere. Etenim vitiorum exempla oppugnant animum, impellunt, immutant, transformant."—*St. Cypr., de spectac.*

## MIDSUMMER AND THE TRANSFIGURATION.

**N**OW the Transfiguration steals upon us like a rainbow in a storm! Summer weather and vacation days make it difficult to pick up the threads of devotion. It is true that, for most of us, the ideals of the spiritual life are lowered to half mast through July and August. Religion comes last, if, indeed, it comes at all within the purview of our mind's eye.

And into this season of apathy is projected that vision of beauty that shines from the Mount of Transfiguration. The commonplace is made brilliant with the halo that shines, suddenly, about the Son of Man; and as we look, the halo itself disappears in that larger radiance that wraps itself about and then radiates itself from the Person of that central Figure upon the mount.

How reassuring is that scene! There are intellectual grinds that seem imperceptibly to carry us away from that nearness which we covet to the Lord of life. The mind becomes tired. The active hold of the intellect upon the things of God relaxes its grasp. Spiritual realities fade away and leave materialistic forces in their place. A great question-mark looms up before us, where once was the figure of the Son of God. It is not that religion has failed; it is not that agnosticism has triumphed over faith; it is simply that the mind is tired. Perhaps sometimes it is also a faint reproduction of that scene of dismay that wrung from perfect lips the cry: "My God, My God, why hast Thou forsaken Me?"

And then there stands before us the figure of Jesus transfigured. No more doubt, no more question, no more darkness. Light dispels gloom, faith routs the questioning, rest comes to the tired mind. Perfect silence, perfect confidence, perfect mental illumination—these steal over us, and once more the certainty of those realities that had faded into haze, quiets the mind.

The Transfiguration is the oasis in the spiritual desert of the summer. May it in reality refresh each one of us!

## DR. HEBER NEWTON AND THE CREEDS.

**T**HE conclusion of Dr. Heber Newton's Defense is published in this issue; and that we may leave nothing undone to demonstrate the fairness which we desire to extend to Dr. Newton, we have appended to his letter the excursus from *Church and Creed* that he feels is necessary to an intelligent understanding of his position.

Just before going to press, Dr. Newton's "Postscript," which follows his letter in this issue, is received. It is a pleasure to have his modification of a sentence that, as originally written, does certainly convey the implication which he fears. It is also a great pleasure to read his concluding words: "When I feel constrained to deny this belief" [in the Virgin Birth] "I will go out of the Church, unasked"; a pleasure, because, for the first time in this long correspondence, Dr. Newton seems to appreciate the ethical inconsistency in remaining a member of the Church's official teaching force, while yet teaching the reverse of those affirmations which the Church puts into his mouth. It is because he had heretofore shown no trace of such appreciation, that we had felt that his evasion of our question as to the duty of one who might find himself no longer able to teach *ex animo* what he had affirmed at his ordination, seriously compromised his expressed desire to be "entirely frank." Even yet, we are obliged to say, his position is not established.

For the question is not whether Dr. Newton rejects the doctrine; it is whether he affirms it. He is right in saying that out-

side the sphere of mathematics, few men make positive denials. But this position implies only agnosticism, and not the faith which Dr. Newton affirmed as a condition prior to his ordination. The Apostles' Creed, which he has accepted as a statement, not only of the Church's Faith but also of his own, affirms: "I believe . . . in Jesus Christ [God's] only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary." The Nicene Creed—that "more authoritative," "more elaborate," "more explicit," "more philosophic," "nobler" Creed as viewed by Dr. Newton last week—impels the individual to affirm: "I believe . . . in one Lord Jesus Christ, . . . who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." There is here no place for neutrals. The position which Dr. Newton affirms whenever he uses the Creed, and which he has sworn to as constituting his belief, is a direct, uncompromising, "categorical" assertion of the positive truth of the dogma. Questions as to how the affirmation got into the Creed are not germane to the immediate issue. Dr. Newton is sworn to *teach* that doctrine; not to refrain from denying it. He affirms it positively whenever he recites the Creed. Is the language of his present letter and of the excursus quoted at his suggestion, consistent with the "categorical" affirmation of that belief? The whole question as to Dr. Newton's standing in the ministry is involved in the answer to this question. If the language of his present letter and of the excursus is equivalent to an affirmation of the truth of the doctrine of the Virgin Birth, then Dr. Newton may be held to have established his right to be considered, thus far, something more than merely in "technical good standing." But if this language is inconsistent with such a positive affirmation, even though it be not a "categorical" rejection of it, then he has failed to show how he can, at one and the same time, affirm his belief in the doctrine of the Virgin Birth, and also his doubt, if not rejection of it. The statement in his "Postscript"—"the awe I feel for Him" [our Lord] "makes such a coming into the world, now that science shows the possibility of it, almost natural"—is hardly positive enough to counteract the unfavorable impression received from the extended prior statement of his doubts. The question is not whether the Virgin Birth is "almost natural"; it is whether Dr. Newton affirms it to be a fact. Just in what sense an incarnation "by the Holy Ghost of the Virgin Mary" can be described as "almost natural" we do not discover. Unless Dr. Newton uses the term *parthenogenesis* in some other than its technical meaning in biology, it would seem to exclude that conception by the Holy Ghost which is quite as truly essential to the doctrine of the Creeds, as is the birth "of the Virgin Mary." A natural "virgin birth" such as would exclude the direct agency of the Holy Ghost, would be quite as inconsistent with the language of the Creeds as the assertion of a human fatherhood. The question is not of an "almost natural" "parthenogenesis," but whether Jesus Christ was "conceived by the Holy Ghost, born of the Virgin Mary." Dr. Newton's position in his Postscript seems to be an advance upon that in his earlier letter and a great advance upon that in the excursus quoted, at his suggestion, from *Church and Creed*. The issue seems to have shifted in the few days between the writing of Dr. Newton's two letters from the question of human fatherhood *vs.* no human fatherhood, to that of "almost natural" "parthenogenesis" *vs.* conception by the Holy Ghost; but nothing less than the latter will satisfy the language of the Creeds. It is not enough to say with Dr. Newton's language in his Postscript that a virgin birth, elsewhere described by him as parthenogenesis, is "almost natural," nor yet, as he avers in his first letter, "I continue, with a clear conscience, to affirm it as the Church's Belief, by the mass of her children accepted literally, by those who must stumble over it literally still to be accepted symbolically." The language of the Creed is: "I believe." Nor can we admit that the attitude of those who agree with Dr. Newton entitles them to be called "Children of St. Thomas." St. Thomas wholly repudiated his temporary agnosticism before his period of usefulness as an apostle of Jesus Christ began.

WE SHALL ATTEMPT here no defense of the doctrine of the Virgin Birth as it is explicitly affirmed in the Church's creeds. A few months since,\* the subject received editorial consideration, and we cannot feel that any part of what was then written is overthrown by the considerations suggested by Dr. Newton. In saying that the doctrine is not found in St. Mark's gospel, it would have been proper to add that that gospel begins the

\* THE LIVING CHURCH, November 19, 1904.



record of the life of our Lord with His adult years. Surely there is here explanation enough of his silence concerning the subject. Perhaps we may be pardoned while on this phase for quoting the following passage from the editorial already referred to:

"It is a remarkable fact, that the only gospels in which by word or inference St. Joseph is spoken of as the father of our Blessed Lord, are those two gospels, St. Matthew and St. Luke, in which the story of the Virgin Birth has first been explicitly told. St. Mark has no reference to the Virgin Birth; but neither does his gospel give a single instance of the use of the term *father* to designate the foster-parent of our Lord. St. John, through whom very probably the narrative of the Annunciation was given to the Church, penned those wonderful words, the meaning of which the devout study of nineteen centuries has not yet exhausted: 'In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us.'"

As for the silence of the Nicene Creed as originally set forth concerning the fact, it is obvious that the silence was only because the doctrine had not yet become a matter of controversy, except as it was implied in the controversy concerning the Divinity of Christ. Dr. Newton can hardly cite Athanasius as also maintaining "silence" concerning the subject, in view of the following passages from his *De Incarnatione*:

"For being Himself mighty, and Artificer of everything, He prepares the body in the Virgin as a temple unto Himself, and makes it His very own as an instrument, in it manifested and in it dwelling."†

"Therefore, even to begin with, when He was descending to us, He fashioned His body for Himself from a Virgin, thus to afford to all no small proof of His Godhead, in that He who formed this is also Maker of everything else as well. For who, seeing a body proceeding forth from a Virgin alone without man, can fail to infer that He who appears in it is Master and Lord of other bodies also?"‡

WE COME, THEN, to the pivotal question: Has Dr. Newton vindicated his right to hold that the views which he has expressed concerning the Resurrection and the Virgin Birth, entitle him to be considered a loyal teacher of the doctrine of this Church, rather than merely a presbyter in "technical good standing"?

We regret to say that, in our judgment, he has not. His affirmation of "a continuance of the inner form which always has been recognized by philosophic and poetic minds as the true body of man, and which now by scientific minds is coming to be perceived as the reality of the body," is not equivalent to "I believe . . . in the resurrection of the body"; "I look for the resurrection of the dead." "Continuance" and "resurrection" are mutually exclusive terms. If there was "continuance," there was no "resurrection"; if there was "resurrection," it was because a *status quo* did not "continue." The language of the Creed requires the succession: life, death, life. "Resurrection" requires rising from the second to the first estate. "The body" requires differentiation from the spirit. It is that which was "dead." The spirit never died, and Dr. Newton would hardly affirm that it did. To do so would also be to deny the descent into hell. "Resurrection of the dead" implies that exactly the entity that was "dead" became subject to "resurrection" and lived again; not that something living came "from" something that was dead; much less that the resurrection of our Lord could make it possible that His dead body remained in the tomb after a fictitious, meaningless "Resurrection." If words have definite meanings at all, Dr. Newton's language respecting the subject that he illogically terms Resurrection when it involves no resurrection, is not tenable to one who honestly uses the affirmations of the Creeds. One or other of them is untrue. Believing the one, one cannot at the same time believe the other. They are mutually exclusive.

Similarly as to the Virgin Birth. The fact that Dr. Newton seems to have changed so suddenly from a position of "stumbling over the physiological fact" of a virgin birth to one according to which such a birth was "almost natural," makes it difficult to tell what will be his belief to-morrow. Since the incident of the conversion of St. Paul, we do not recall another quite so radical change in a vital intellectual position as that of Dr. Newton. It leads us to hope that in the near future another light may shine upon him so that he will change again to the Church's belief. In the meantime, different though the exegesis of his main letter from that of his Postscript is, both of them are inconsistent with the Creed's affirmation: "Who was conceived by the Holy Ghost"; "was incarnate by the Holy

Ghost." One forfeits his logic when he assumes that either of Dr. Newton's successive positions is in accord with these affirmations of the Creeds.

And so it comes to this: that one who accepts the intellectual position on either of these subjects that has been propounded by Dr. Newton, is in direct conflict with the affirmations of the Creeds. As a teacher, he has not vindicated a right to be considered more than in "technical good standing."

CATHOLIC CHURCHMEN have a difficult role to enact in the Church. It is their ideal to combine the breadth and sympathy of Maurice and Kingsley with the theological precision of Pusey and Keble. "High and dry" may indeed denote orthodoxy, but that orthodoxy is only a part of the Catholic ideal. Added to it must be intellectual breadth, sympathy, and love. Without these latter characteristics, orthodoxy is cold and barren. Firmly to defend the Faith without hatred or even discourtesy to those who impugn it, is not easy, but it is, nevertheless, the duty of those seeking to be Catholic Churchmen.

Ignorance of difficulties is not a synonym for orthodoxy. Intelligent Catholic Churchmen are bound to be "critics"—even "higher critics"—and to test their faith by the most advanced knowledge of the day; also to test that advanced knowledge by the Catholic Faith. If it were true that Dr. Newton's or any other school of thought possessed exclusive knowledge of facts with which the Catholic Faith had been tested and by which it had been annihilated, then an orthodoxy that was content to remain ignorant of these facts would be but a fool's paradise. Truth never can annihilate truth. That which is annihilated by truth is thus proven to be falsehood.

Dr. Newton has been at a disadvantage throughout this controversy with THE LIVING CHURCH. He began his part of it under an entire misapprehension of facts. He has thus not done justice to his own position; and he has shown that he has not the smallest conception of his opponents' point of view.

And we have had a corresponding advantage. Challenged, unexpectedly, to furnish a personal indictment against Dr. Newton—a thing we were most reluctant to do, and only did after we had been taunted with not doing it—we were able to do it because we were in touch with Dr. Newton's thought as contained in his past writings. Had he similarly been familiar with the point of view of THE LIVING CHURCH, much of the controversy must have taken different lines.

And through this fact, we believe we are able to point out the fundamental intellectual difference between the viewpoint of Dr. Newton's school of thought, and that of THE LIVING CHURCH. If we use the term "Broad" to apply to the former and "Catholic" to the latter, we shall be able to write impersonally.

The difficulty with the "Broad" school is that its devotees are too cocksure of their own "breadth" and of the "narrowness" of their opponents. They read only along their own lines of thought. They have allowed themselves to drift wholly out of touch with the thought of the Catholic "school." They have come to believe that other Churchmen are not alive to the difficulties arising out of modern thought. Having jumped at a conclusion for themselves as to modifications in the Christian position which they believe, quite honestly, to be made necessary by the biological, philological, and evolutionary hypotheses which are current, they assume that those Churchmen who do not jump with them are sublimely ignorant of the considerations which have led their superior selves to jump. These men honestly believe that their position alone saves the Christian religion from being totally overthrown, so far as the allegiance of educated men is concerned. And as the world commonly takes men at their own valuation, if only their claims are presented long enough and loudly enough, the world fully believes that these men are what they advertise themselves to be: *broad* Churchmen.

Catholic Churchmen distrust quick conclusions on purely intellectual grounds, having seen, throughout history, and never more plainly than at the present day, what are the contradictions and the absurd conclusions to which "pure reason" is apt to reach. Growing older, becoming wiser, absorbing more and more of real knowledge, they perceive, more and more, the limitations of the human intellect. The more they learn, the more truly the vast, fathomless sea of the unknown stretches beyond them. The farther they are able to delve into the infinite, the more truly do their own finite limitations press upon them. They see the human intellect as a bird in a cage, vainly beating against the walls that confine it; and outside, the vast breadth of infinity. But the only Infinite is God, and the nearer the

† Schaff and Wace's translation, p. 40.

‡ *Ibid.*, p. 46.



human soul approaches to Him in its search for His infinity, the more truly does it realize its own finiteness. So is humility engendered. There is no thought of vaunting one's self as "broad." It is the vastness of truth, and the smallness of that degree of truth which they have learned to apprehend, that appeals most forcibly to them.

And so, men of these characteristics reach out for knowledge; but they are agnostic toward unproven hypotheses, and they prefer to hold closely to that which is divinely assured to them, while slowly they add to their knowledge as truth is really *proven* to them. Thus it is that the Catholic Churchman is in touch with Dr. Newton's point of view, while Dr. Newton is out of touch with his. The one is sure that he is "broad," confident of the superior force of his own intellect, intolerant of a refusal to follow his own position, indignant with those who direct attention to the vast abyss that has grown between his professed and his actual belief. The other receives in silence the charge of "narrowness," realizes that his intellect is incapable of solving the problems of infinity, and holds fast to that divinely revealed truth which rests on the Word of God and not on the intellectual conclusions of one man or set of men, that are, and will inevitably be, challenged by the intellectual conclusions of another.

Here, so far as the intellectual side is concerned, is the fundamental difference between the school that claims to be "Broad" and the school that tries to be "Catholic." Of course Catholic Churchmen frequently fail to realize their ideals; but that failure does not often involve them in an intellectual eccentricity such as is shown by men whose agnosticism is toward the revelation of God, and whose confidence is in their own "broad" intellects.

If Dr. Newton would really try to come again into touch with the thought of such Churchmen as have seen the same problems that he has honestly tried to solve, and yet have been able to retain the old Faith, we believe he might be enabled to correct many of his own conclusions. He would certainly become a "broader" Churchman.

But whether so or not, we cannot think that he is doing justice to himself and to his own desire to be "broad," so long as he is able to conclude a letter in reply to such serious subjects as have been suggested to him by THE LIVING CHURCH, with a new assertion of the intensely egoistic point of view which he persists in maintaining, and which can lead him to write that he closes "this lengthy correspondence—with or without the apology which [he holds] is now due [him]."

**W**HAT a warped point of view is that which could lead a speaker at the "All New England Baptist Young People's Convention," held last week in Boston, to say, according to the *Boston Herald*:

"While there may be room for difference of opinion as to the church to join, there cannot be any reasonable doubt that, if no church now exists that suits us, then we should at once form a church out from the world that will meet the requirements of the word of God."

And this, too, as the conclusion of the premise:

"The time has come when Christians are beginning to seriously question the value of any profession that does not soon identify itself with some body of the people of the Saviour, and take up all the burdens of church membership. What Jesus really wants is a body of people who are willing to bear the cross of witnessing to Him."

Forming a "Church" to "suit" one's self! And why not? Did not the Baptist forefathers do precisely that? Does not Protestantism rest upon precisely that spirit?

And all the time there remains that Church once built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. It may not "suit us"; but it suited Him, for He took it to Himself as a bride to her husband. He made it one with Himself, so that He is the Head and the Church is the body. He endowed it with the power of spiritual generation for Himself, so that in the Church's sacrament of Baptism, children may be born to Him and to His Bride. He marks them with His own sign and calls them by His own name. He builds many mansions for those children, and crowns their life with the Beatific Vision which surpasses all the loveliness of earth.

But of course, if this Church does not "suit" you, by all means get up another. It only "suits" Jesus. It is not very popular with others. They are too good to associate with the mixed rabble with whom He associates. Get up a Church, by all means, to "suit" yourself! In *The Presbyterian*, of Toronto,

one James Lang writes at some length on the Benefits of Schism, arguing against any sort of Church union. What an improvement on the oldtime idea of our Lord!

And all the time one hears through it all, if he listens, the sob of Jesus Christ: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

**A** WISE plan in the ever present campaign for Missions is to be carried into effect this fall, largely through the efforts of the indefatigable secretaries at the Missions House, in the arrangement of a series of Missionary Councils or Conferences in the several Missionary Departments. As thus far arranged, these gatherings will be as follows:

October 18th to 22nd, Sixth Department, at Denver. This department embraces the northwestern Dioceses from the Mississippi westward to the Rocky Mountains.

October 29th to 31st, Laymen's Missionary Conference of the fifth department, at Chicago. This department includes the Dioceses within the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

November 1st to 3d, third department, at Nashville. This embraces the Dioceses from Maryland southward through North Carolina and westward through Kentucky and Tennessee.

November 7th to 9th, fourth department, at Atlanta. This embraces the Dioceses within the Gulf States from South Carolina south and westward to Mississippi, inclusive.

November 21st to 23d, eighth department, at Dallas. This includes the southwestern states west of the Mississippi river.

The seventh department holds its conference in the spring. In the second department there will be no general council, but local, one-day sessions in several places.

We shall note the programmes for these successive gatherings in later issues.

#### ANSWERS TO CORRESPONDENTS.

E. R. D.—(1) St. Chad's day is March 2nd; St. Aidan's, January 31st. (2) Certainly.

SINCERELY.—According to English canon law, sponsors must be communicants of the Church, and a due sense of what is congruous would suggest the same without a law. The sponsors are the representatives of the Church, and it would surely be anomalous for the Church to be represented by those who did not owe allegiance to her.

YOUNG PRIEST.—Courses in training for Sunday School work are given at Seabury Divinity School. For private study such works as Smith's *Sunday School Teaching* (50 cts.) and Dubois' *The Point of Contact in Teaching* (75 cts.) are useful.

F. B. W.—We have never been able to verify the oft-repeated story that a piece of land leased 999 years ago by the Church of England had recently reverted to the Church by expiration of the lease. It is an improbable story, for the Church of England is not a corporation and holds no property in its own name. So far as the bearing of the story on the continuity of the Church of England from pre-Reformation days is concerned, it is wholly valueless, for it is obvious that the Church retains to-day all her ancient property and endowments, thus showing, in every piece of such property, the legal continuity with the most ancient days of the Church in England.

WARDEN.—(1) The cope is not a sacerdotal vestment and may therefore be worn by a deacon, officiating at solemn evensong. A deacon may cense the altar.—(2) It is unlawful to substitute other Psalms for the appointed Psalter or for the Twenty Selections at Evensong, unless the Psalter or an appointed Selection has been read at an earlier service.—(3) Our own judgment, with which some disagree, is that the office of Benediction of the Blessed Sacrament is unlawful. We believe it would be better, however, for laymen to take no steps in the matter; but if it is urgent, the facts should be submitted to the Bishop and the matter be left entirely in his hands.—(4) An image of the B. V. M. should not be permitted to supplant the altar cross.—(5) A deacon from another Diocese may not officiate regularly without the Bishop's license.

FROM SUMATRA the Rhenish Missionary Society reports a year of harvest such as it has never before seen. The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of Christians is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, 27 of them being ordained clergymen.

FAITH is the better of the free air, and of the sharp storm in its face.—*Samuel Rutherford*.



## SUNDAY OBSERVANCE DISCUSSED AT CANTERBURY

And Many Phases of English Church Work Reported

## BISHOP OF COLORADO PREACHES IN A LONDON CHURCH

Guild of Health Discusses Practical Subjects

## BISHOP OF LONDON IN QUEST OF INFORMATION

The Living Church News Bureau  
London, July 18, 1905.

AMONG the subjects discussed at the recent Canterbury Diocesan Conference, and one which has attracted considerable public attention, was that of "The increasing National disregard of Sunday, its causes, and its Social and Moral Consequences." The subject was introduced in papers by the Rev. H. Bickersteth Ottley (vicar of St. Mark's, South Norwood) and Colonel Williams, M.P. After some discussion, a motion was proposed requesting the Archbishop to nominate a committee of "laity and clergy" for the purpose of considering what practical means can be adopted by united action, throughout the English Church, to educate public opinion on the subject of Sunday observance, and to safeguard the Christian Sunday as the "surest and most indispensable bulwark" of the religious and social liberties of England.

THE ARCHBISHOP said that the subject was one which was absolutely vital to our common life. They must keep to the forefront the positive, and not merely the negative, side of Sunday observance. His Most Rev. Lordship then alluded to the way in which Parliament had dealt with this question, and said that they knew that the law as it stood was being evaded; it was evaded by "making a charge for a chair or a programme." He believed that, if public opinion was stirred in the matter to a wider extent than it at present was, a great pressure might be brought to bear upon local authorities in a way which would be exceedingly useful. He readily welcomed the motion, while he must be allowed time to consider the exact mode in which such a committee should be nominated. The motion was unanimously adopted.

Quite a number of bequests of unusual interest are made in the will of the late Mr. H. C. Richards, K.C., M.P., which has just been proved, and such as bear witness alike to the reality of his Churchmanship and Christian beneficence. What is particularly noticeable therein was his devotion both to the memory of that saintly Bishop whom Archbishop Laud the Martyr called "*lumen orbis Christiani*" and the famous open-air pulpit which once stood in St. Paul's churchyard and was destroyed with all the other London crosses by order of Parliament at the outbreak of the Puritan Rebellion. Mr. Richards bequeathed to the Honorable Society of Gray's Inn, of which he was a member and the treasurer, a sum of £200, to be expended on a Bishop Andrewes window for the Chapel or Hall; and, in addition, a sum of £500 for the foundation of an H. C. Richards prize for an essay yearly on some subject of ecclesiastical law. He bequeathed the sum of £5,000 to the Dean and Chapter of St. Paul's for the "rebuilding and sustentation of Paul's Cross," in memory of the testator's grandmother and brother. In the event of the Dean and Chapter's not accepting the bequest, £1,000 is to be paid to them, or the sum necessary, for a window in the nave of the Cathedral, in memory of the two above mentioned members of his family and himself. Among other bequests is one for the presentation of a pair of silver altar candlesticks to the Temple Church. The residue of Mr. Richards' estate is, after payment of personal bequests, left in trust to the

S. P. C. K. for the purpose of promoting the ordination of men with limited means in the English Church.

With reference to this interesting testamentary provision for the erection of a new "Paul's Cross," the Archdeacon of London tells a representative of the *Westminster Gazette* that Mr. Richards often spoke to him concerning his project: "I told him there were many difficulties in the way. The site of the old cross is in the northeast angle of the [churchyard] gardens, but we have already so few gardens in the city that it seems a pity to restrict the present proportions of this beautiful spot." Of course, it might be possible, he added, "to find a clever architect who could design something that would be in harmony with the Cathedral, and yet not occupy too much space, and so that we could carry out Mr. Richards' idea."

It is announced that the singing boys of St. Paul's will be absent for their summer vacation from August 14th to September 16th, a month later than is usual.

The Bishop of Colorado preached at St. Lawrence Jewry (close by the Guild hall and the official church of the Lord Mayor of London) last Wednesday afternoon, taking as his text, "Oh that I had wings like a dove! for then would I fly away, and be rest."

In the course of his sermon, his Lordship said that no two men had the same idea of life. Their duty was to try to find what was the meaning of the age; what was the real measure of its faith and morals. Man was principally what he had made himself, and he was going to be at the last what the whole conduct and course of his action, thought, and aspiration had made him, from the beginning of his life to the end. The man of the highest ideals was the man who had "experienced the greatest disappointments in life."



ENTHRONEMENT OF THE BISHOP OF SOUTHWARK,  
THE PROCESSION TO THE CATHEDRAL.

See THE LIVING CHURCH, July 29.

[Reproduced from "Black and White."]

The Church of England Men's Society seems to have become more vitalized of late, and thus more likely to prove a great power in the Church for reaching the men. At a recent Council meeting, presided over by the Bishop of Stepney, the general secretary reported that during the half year seventy-eight new branches had been formed, fourteen of these being abroad. At the corporate Communion in Ascension-tide over 6,000 members of the Society in all parts of the Empire united in intercession for the extension of the work among their fellowmen. The BISHOP OF STEPNEY likened the "Men's Society" to the launching of a great ship, which slips slowly at first, but gathers way as it moves to the sea, and spoke most hopefully of the great work the C. E. M. S. had before it. He quoted from a letter written by the Primate to the Brotherhood of St. Andrew

in England, in which allusion was made to the *raison d'être* of the Society. He closed by saying that he hoped in future that the frequent discussion on "How shall we reach the men?" would give place to, "How can we best use the C. E. M. S. for reaching the men?"

DR. SAMPSON, as Vice-President of the Johannesburg branch, followed with an interesting account of the work in South Africa. A very important discussion was opened by CANON SAMPSON, of the Truro Diocese, regarding the organization of branches upon diocesan lines, so that the Diocese, and not the parish, should be the unit of C. E. M. S. work. The Council heartily approved of the principle, but reserved judgment upon detail until a specific application was before it.

Another important question was the constitution of the Council upon a more representative basis, and a sub-committee, consisting of the Bishop of Stepney, Canon Scott-Holland, Prebendary Hoskyns, Mr. F. C. Holiday, and others, was appointed to draft a scheme and report to the Executive.

The Guild of Health recently held its second business meeting in Paddington Town Hall, the Rev. Percy Dearmer in the



chair. It appears from the annual report that during the year lectures had been given to the Guild on the following subjects: "The Rationale of Spiritual Healing"; "The Church and Spiritual Healing"; "Sickness and Health according to Holy Scripture"; "The Connection between the Seen and the Unseen in Ancient Times and its Relation to some Modern Developments"; "Health, a Conquest"; "Christianity and Health"; "Science and Grace"; "Health: Physical, Mental, and Spiritual." The Guild had also met for corporate Communion. There were now 413 names on the list. The hon. secretary also mentioned examples of persons who had been healed by the administration of the Sacrament of Holy Unction and by other spiritual means during the past year. The chairman expressed his thankfulness for the sane and careful way in which the Guild had done its work. There was, both among clergy and doctors, as well as among the general public, "a growing realization of the influence of the spirit over the body," and the

time was coming, he hoped, when the clergy and doctors would work together more than in the past, for the strengthening of body and soul alike. The restoration of Holy Unction was one most important way of bringing "the power of the Divine Life to bear upon the body through the spirit"; and they hoped that more priests would be ready to administer it. Few things could be more sad than the thought that any person had missed the chance of restoration to health through neglect in this matter. The idea that Holy Unction could not be administered except with oil blessed by the Bishop was, he held, contrary to the practice of the primitive Church. It lay "within the power of every priest to administer it."

The *Rock*, the organ (along with the still surviving *English Churchman*) of the High section of the Protestant party, has suspended publication, though with the hope that the publication will be resumed on September 29th.



STATUE OF THE LATE  
BISHOP CREIGHTON,  
Unveiled at St. Paul's Cathedral, London.

[Reproduced from "Black and White."]

It was established nearly forty years ago. Quite likely the recent reduction in price of the *Record*, the leading organ of Evangelicalism, has had something to do with the demise of its contemporary.

The beginning of the end of what has seemed to many outsiders the "hole-and-corner," as well as utterly futile, proceedings of the Royal Commission which was appointed as a sop both to the ultra-Protestant and Moderate parties, was reached on Friday last, when that body concluded its prolonged course of sittings for taking evidence. There was but one witness examined, and that witness was Lord Halifax.

The Bishop of London, who proposes to hold his Primary Visitation some time before the close of the year, has issued a long list of Visitation questions to the clergy of his Diocese. In his accompanying letter, the Bishop says:

"So many assertions have been made in public, often by those unconnected with the Diocese, as to what takes place in our churches, that I must ask you to forgive the detailed questions I am compelled to ask. I feel that a Bishop should never be in a position of being informed by strangers of such matters, and I am anxious to know the facts, whatever they may be, from my clergy themselves."

In his list of questions, sixteen in number (some being drawn out to very considerable length), his lordship wants to know, *inter alia*, "what clergy, if any, not holding my permission have officiated in your church during the past year?" "Has any laymen given an address in your church without my license or special leave?" "Do you ever omit parts of the Order for Holy Communion?" "Do you ever use any ceremony such as the lavabo or swinging censer immediately before, or during, or after the service?" "Do you use processional lights?" "Do you ever have celebrations of the Holy Communion without communicants?" "Do you have children's Eucharists in your church? If so, are there always communicants?" "Do you consider there is any need in your parish for the Sacred Elements to be permanently reserved for the sick and dying? If so, on

what grounds?" "Do you give notice of the fasts and festivals marked for observation in the Prayer Book, and how do you observe them in your parish?" "Do you say the *Quicumque Vult* on the days appointed?" "Do you say Morning Prayer and Evening Prayer in your church daily?" "Is your church kept open for private prayer during the day?" "Do you take any steps to secure the systematic visitation of all the houses in your parish?" "Do you consider that any further safeguard is required against marriages within the prohibited degrees?" "What are the chief difficulties in the way of your ministry?"

According to the *Daily News* (the statement appearing later in the *Guardian*), the Rev. William Addis, Master of Addis Hall, in connection with Manchester College, Oxford, preached a week ago last Friday at the "informal midday service" in Bow Church, Cheapside, and he was to preach there again that day week. This is understood to mean that he has been received into clerical communion with the Catholic Church in this country. The *Guardian* says that for some four or five years he has been a regular communicant in the English Church, but only within the last few months has the way been opened to him to officiate publicly. Rev. Professor Addis, who, like the present vicar of Bow Church, the Rev. A. W. Hutton, is an ex-Romanist (Mr. Hutton having been a convert to the Anglo-Roman Schism), was originally a Presbyterian, being later ordained to priest's orders in the Church of Rome; while more recently he has been connected with Manchester College, an educational institution in Oxford mainly supported by Humanitarians.

The *Yorkshire Post* states that the rector of Jarrow has, with the assistance of the mayor of Jarrow, succeeded in getting a Government Department to take over the care of the ruins of the old monastic church so long associated with the name of the Venerable Bede. The interior of the existing church is also in need of repair, and a movement to attend it, headed by Lord Northbourne, has been commenced. J. G. HALL.

#### MOUNT TABOR.

By JOHN HAY.

On Tabor's height a glory came,  
And, shrined in clouds of lambent flame,  
The awe-struck, hushed disciples saw  
Christ and the prophets of the law;  
Moses, whose grand and awful face  
Of Sinai's thunder bore the trace,  
And wise Elias, in his eyes  
The shade of Israel's prophecies,  
Stood in that vast mysterious light  
Than Syrian noons more purely bright,  
One on each hand—and high between  
Shone forth the god-like Nazarene.  
They bowed their heads in holy fright,  
No mortal eyes could bear the sight,  
And when they looked again, behold!  
The fiery clouds had backward rolled,  
And borne aloft, in grandeur lonely,  
Nothing was left, "save Jesus only."  
Resplendent type of things to be!  
We read its mystery to-day  
With clearer eyes than even they,  
The fisher saints of Galilee.  
We see the Christ stand out between  
The ancient law and faith serene,  
Spirit and letter—but above  
Spirit and letter both was Love.  
Led by the hand of Jacob's God  
Through wastes of old a path was trod  
By which the savage world could move  
Upward through law and faith to love.  
And there, in Tabor's harmless flame,  
The crowning revelation came.  
The old world knelt in homage due,  
The prophets near in reverence drew,  
Law ceased its mission to fulfill  
And Love was lord on Tabor's hill.

I KNOW there is a God and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me—and I think He has—I believe I am ready. I am nothing, but truth is everything. I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God.—*Abraham Lincoln*.

IT IS THE very business of your life to cultivate every faculty you have (the highest most, and most in the highest directions), in the belief that He has given them to you that you may become His instruments for usefulness; and that He asks this of you, because, if you grant it, you enable Him to give you more of His own happiness than you can otherwise receive, and far more than you can imagine.—*Theophilus Parsons*.



## FRENCH COMMENT ON THE SEPARATION BILL

## Question Whether All May Not Fail in the Senate

## NEW LIST OF SCHOOLS TO BE SUPPRESSED.

## Movement for Wider Use of Plainsong Music

## CAREFUL WORK IN "CONSOLIDATING" THE FRESCOES OF MICHAEL ANGELO

The Living Church News Bureau  
Paris, July 15, 1905

FRANCE.

HOW far the vote of Monday night, July 10th, was a surprise to either of the strong opposing parties in the French Chamber of Deputies, in the matter of the separation of Church and State, will probably never be known. It has certainly been treated by the Church and Catholic side with great quietness and calm, since the vote has become a *fait accompli*. This is as much the case in Rome as in France. The public journals would seem to accentuate this calmness as the sign of a "defined course of action intended to be taken," as soon as the question has been completely decided by the whole French governing body. For it has to be remembered that, though passed by the Chamber of Deputies, the matter has still to go before the House of Senators. There does not seem to be much expectation that the latter assembly will raise any very objecting voice to the vote that has been taken in the lower house. In the meantime here is the description of that which took place on the occasion of the final struggle, in the somewhat picturesque setting of a daily French journal:

"It is done—on paper! Separation has been voted without the country having had any opportunity of making its general feelings known on the subject. For it is a known fact that at the last general election, hardly 50 deputies placed the question of Separation on their programme, in approaching their electors. It was by 341 voices against 233 that the Chamber voted to sever the bands that during so many years of vicissitudes to France [i.e., from the time of the First Napoleon] had kept Church and State working together for the general weal! The last session was particularly troubled. The secretaries showed considerable intolerance, and it was with cries of "Vive la Sociale!" that a certain number of deputies received the announcement of the result of the voting. How is it that M. Bepmale and his radical socialistic friends voted a law, which according to themselves is 'inefficient and even dangerous'? For as M. Bepmale himself declared, 'we consider the law as only provisional.'

"Though indeed [but from a very different point of view] we consider the law both inefficient and dangerous, there is still a good deal in its issues likely to disturb the equanimity of the extreme Left. There is still the 'Luxembourg,' the Chamber of Senators. These may be of M. Briand's opinion in the main" [Briand was the framer of the Bill] "but they are gentlemen who are not to be hurried. As is known, nothing travels faster than at the rate of a walk at the 'Luxembourg.' It may very well happen that the elections may take place before Senators agree to accept the text of the Bill intact. The whole front of the affair might thus be changed, and certainly, with a new Chamber, the whole affair would have to be begun again from the very commencement."

It may have then to be considered that the separation of the State and the Roman Catholic Church in France might produce one of two results. The severance of the State from Rome might herald a return to French national ideals—to Gallicanism; or, again, the fact that religious France will be thrown exclusively on its spiritual centre for support may strengthen the bands of Ultramontanism—that strong modern tendency to look across the Alps for the normal standard of Catholicism in all matters, great and small.

It is true that the Romanizing congregations have been suppressed, but the wheat has been torn up with the tares, and the general impression left is that Republican France is really attempting the establishment of a "moral unity"—*l'incroyance* under the ægis of the Republic—rather than a *bona fide* purging of French Catholicism from alien and anti-social elements.

The national forces of Catholicism appear, therefore, to be on the wane, and the chances for Ultramontanism seem strong. There are not in France, as there are in the English Church, two parties which might fail to keep together on the disruption of the State Church. There are a few "Gallican" Bishops and clergy, but the great majority, even of the secular clergy, are "very Roman and not very clever"—are peasant priests with Ultramontane sympathies. There is a still larger number of "modern" men, chiefly to be found among the non-parochial secular clergy, who do not lack episcopal representation, but these are not the men who are *bien-vus* by French Catholics or by the great bulk of the French Episcopate.

When all these facts have been taken into consideration, it seems to be not unlikely that the event may not work out so triumphantly well for the State, as a victory over the Church, as is by some expected now.

The Bill, says the *Church Times*, leaves the Chamber considerably modified since it was introduced by M. Combes. It will be several years before the payment of the clergy by the State will cease altogether, though with each year after the first the amount will be gradually diminished. Moreover, the use of the churches will continue to be given to the associations of Church people, so long as they maintain them properly. The wholesale spoilation for which extremists pressed has been mitigated, and the only fear is lest the Senate should reintroduce some of the asperities which have been removed. Just before the Bill was passed, a member succeeded in carrying a clause abolishing the Christian names of the four statutory holidays, and substituting such fantastic titles as Festival of Flowers and Festival of the Family. It is interesting to observe that, in naming the feast of Christmas the Festival of the Family, the Chamber of Deputies, after all, was paying the greatest possible honor to the religion upon which it imagined itself to be putting a slight.

But it is significant, for it is *all* showing the spirit of the times, or at any rate of the Chamber. Our ideas are being carried back to 1788. There rise up visions of the blasphemous figure of "Wisdom" or "Intellect" on the altar of Notre Dame, of women preachers in the pulpit—in a word, of all that epidemic of lawlessness and irreligion which, for a time, sank beautiful France so low in the esteem of other nations of the world. God forbid that it should return, even in shadow!

A new list of schools to be closed, 126 in number, has been issued by the Government. This will take effect in September. Towns and communes in the whole of France from Calais to the Basses Pyrenees are included in this edict. Also in thirteen other districts, schools or classes annexed to congregations, will be suppressed.

ROME.

Cardinal Merry del Val, Secretary of State, has just addressed a long and flattering letter to Dom Pothier who, with Pere Marqueraux, has done so much for Plainsong reformation in France. In it he tells the Abbe of St. Wandille (D. Pothier) that "the wisdom of the appointment of a Commission at Rome for the Vatican edition of the Liturgical Gregorian Plainsong has proved itself to be a necessary and useful movement." He encourages the monks to persevere in their good work, and informs them that this edition is to be based on the Benedictin edition of 1895—that of Solesmes.

The Vatican will take under its charge this particular edition. It may be freely reprinted under the conditions put out in the "*motu proprio*," April 25, 1904. To safeguard for present and future the rights of the Holy See in connection with matters concerning Church music, the "high direction" in such subject will be placed under the charge of the *Prefet* of the Sacred Congregation of Rites. The letter concludes with many expressions of esteem and thanks for the "industrious work and devoted research of the most Reverend Father, and his monks."

In Spain and Portugal the matter is, as well, receiving attention. Two Benedictin monks have arrived at Lerida with a commission from Cardinal Merry del Val to visit the Cathedrals and Seminaries of these two countries, with a view to obtaining copies of the "codices" of Plainsong of the thirteenth century, which may still exist in the Iberian Peninsula.

In America, I believe, there is a much greater disposition amongst organists (the impetus ought to come, as well and primarily, from the higher authorities of a Church) to test the excellence of, and give a fair trial to, this fittest exponent of Church song, than is the case in England. It may interest Church musicians to know of an useful little book just published by Burns & Oates, London, entitled *Plain Song and Solesmes*, by Dom Cagin, O.S.B., and Dom Marquereau. The adaptation of the Solesmes use to our own Liturgy has been well piloted by the Rev. E. Palmer, and the Mediæval Plain Song Society of Berners Street, London. The most useful of these publications are The Ordinary—or Plainsong of Communion Service (six settings); The Psalter, Introits, and Plainsong Hymn settings.

SISTINE CHAPEL.

After two years of incessant labor, the work of "consolidation" of the frescoes of Michael Angelo has been completed. It may be recollected that in 1903 it was discovered that the ravages of time, and want of care were working so much mis-



chief on these priceless paintings, that they were on the high way to destruction. The work has been under the direction of able men: Valles, President of the Academy of Spain; Comendator Boni, director of excavations at Rome (Forum), and a German, Steinman, author of the magnificent work on the history of the Sistine Chapel. It has markedly been, not "restoration" (that bane of old pictures), but "consolidation." No brush or coloring has been permitted. So many pictures and "monuments," under the pretext of restoration, have been defiled and marred, that artists have awakened to the fact that their task is rather to preserve that which exists of a master's works, protecting them by real miracles of patience and technical labor against the injuries caused by age and exposure. This theory has been faithfully carried out at the Vatican. No repainting, no touching, no filling in vacant places. In addition, careful photographs have been taken, day by day of the progress of the work of renovation, so that future generations may see how the labor has been accomplished. Thus protected and renovated, it is hoped that the colossal works of the greatest painter the world has ever produced may be safeguarded for many years to come. GEORGE WASHINGTON.

#### DEATH OF A SCOTTISH BISHOP

THE *Church Times* announces the death of the Rt. Rev. Arthur Gascoigne Douglas, Bishop of Aberdeen and Orkney, which occurred on Wednesday, July 19th. The Bishop, while on his visitation tour in Orkney and Shetland, was seized with serious illness on Saturday at Stromness, necessitating an immediate operation. This was successfully performed on Sunday, and he was making satisfactory progress, but he succumbed on Wednesday.

The deceased prelate was the youngest son of the 19th Earl of Morton, and was born in 1827, Canon Douglas of St. Paul's, Worcester, being one of his brothers. He was educated at University College, Durham, taking his degree in 1849, and was ordained deacon in 1850, and priest two years later. Prior to his elevation to the Scottish Episcopate, he spent all his ministerial life south of the Tweed, at Kidderminster, St. Olave's, Southwark, Scaldwell, North Hants, and Shapwick, Dorset. He was consecrated Bishop of Aberdeen and Orkney in the church of St. Andrew, Aberdeen, on May 1st, 1883. He, like his brother, was an earnest and consistent Catholic, and since his elevation was a Vice-President of the English Church Union.—R. I. P.

#### THE TRIUMPH OF CHRISTIANITY.

When the prophet of the Apocalypse looked upon the Holy City of the new creation, he saw that there was no longer any temple there—that was the symbol at once of religious fellowship and religious separation—for the Lord God Almighty is the Temple of it and the Lamb; he saw that it had no need of the sun—that was the symbol of the quickening energy of nature and the measure of time—for the glory of God did lighten it, and the lamp thereof was the Lamb; he saw the nations (not the nations of them which are saved, according to the gloss of the common texts) walking in the light of it, and so revealed in their true abiding power; he saw the kings of the earth bring their glory into it, offering, that is, each his peculiar treasures to complete the full measure of the manifested sovereignty of the Lord. This is the end; in this magnificent vision of faith the Church and the nations are at last revealed as one in the open presence of God. And meanwhile the promise is for our encouragement and for our guidance, as we strive to win from Christ the manifold homage of men.—Bishop Westcott.

#### FAITH IN A HEAVENLY LORD.

Of none less than the Son could be affirmed that He "manifested forth His glory"; for every other would have manifested forth the glory of God; for the "glory" here must have all its emphasis; it is assuredly no creaturely attribute, but a Divine; comprehended and involved in the idea of the Logos as the absolute light. As such He rays forth light from Himself, and this effluence is "His glory." This His "glory" during the time He tabernacled upon earth for the most part was hidden; the veil of our flesh concealed it from the sight of men: but now, in this work of His grace and power, it burst through the covering which concealed it, revealing itself to the spiritual eyes of His disciples; they "beheld His glory, the glory as of the only begotten of the Father." And as a consequence, "His disciples believed on Him." The work, besides its more immediate purpose, had a further end and aim, the confirming, strengthening, exalting of their faith, who already believing in Him, were thus the more capable of receiving an increase of faith—of being lifted from faith to faith, advanced from faith in an earthly teacher to faith in a heavenly Lord.—Archbishop Trench.

#### FRESH AIR WORK OF NEW YORK PARISHES

##### Excellent Work of the Church in the Metropolis

The Living Church News Bureau  
New York, July 31, 1905

THE "Fresh Air" work of the New York parishes is now in full swing and practically every church in the city is sending, either directly to its own summer home, or indirectly by support of the City Mission Society or other agencies, parties of children and mothers for a week or two in the country. What is probably the largest building devoted to this work is the new summer home of the City Mission Society at Milford Haven, which was described in THE LIVING CHURCH a few weeks ago. This new house has been opened since July first and has been found to be eminently satisfactory in arrangement. It is a model vacation home. In it are housed the girls and women, and at the nearby Camp Bleecker the boys have their outing. Parties of seventy are sent from New York every two weeks. The third party for this season has just gone. Altogether there will be five parties sent out during the season. The City Mission Society also has charge of a home for mothers and children at Tenafly, New Jersey. The building at this place is owned by Mrs. J. Hull Browning and she bears practically all the expense of the work. Parties of thirty-five go up from New York every two weeks. In large part the people sent to its summer homes by the City Mission Society come from the chapels maintained by the Society, but people are also sent from some of the parishes which have not summer homes of their own.

The summer home of Grace parish, at New Canaan, Connecticut, has a new cottage this season which was made possible by a gift made at the parish church last Easter. It is called Sweetbriar Cottage and has just been opened. A number of friends of the work went up from New York to an informal reception on the completion of the building. The new quarters are used for working girls, twenty at a time going up for a two weeks' vacation. In all the buildings of the Grace summer home, one hundred women, girls, and children are cared for at one time. Most of the visitors stay two weeks.

An unusual feature is found in the summer home of the Church of the Incarnation. It is an enclosed bathing pool in which the smallest of the children can safely be placed. The home is at Lake Mohegan, and just before opening it for this season it was entirely overhauled and placed in the best possible sanitary condition. Parties of forty-five are sent up from the city every two weeks. A new camp is chosen every season by the Cadet Battalion of St. Bartholomew's parish. This year the choice fell upon Huntington, Long Island, and the boys spent a number of days there in instruction, drill, and recreation. The Men's Club of this parish also had a camp, the location being City Island, in Long Island Sound not far from New York. The Girls' Club has a summer club house at Washington, Connecticut, and the regular summer home of the parish is located at Pawling, New York. To the latter, parties of sixty go for ten days' stay.

St. David's parish is doing a notable summer work among the colored people, and maintains a summer home at White Plains, N. Y., on the shore of Silver Lake. Women and children in parties of forty are sent, being gathered not only from the vicinity of St. David's Church in the Bronx, but also from other localities throughout the city in which the colored people congregate. The work is entirely charitable, but if the parents of children can pay anything they are urged to make an offering in order that other children may also have the benefit of the outing. A number of local leaders are interested in this work, which is under direct charge of the Rev. Dr. E. G. Clifton, those who have helped in the work including Bishop and Mrs. Potter, Bishop and Mrs. Greer, the Rev. Alfred Duane Pell, the Rev. Dr. E. M. Stires, Mr. and Mrs. Andrew C. Zabriskie, Archdeacon Nelson, the Rev. Dr. William R. Huntington, and the Rev. Dr. C. C. Tiffany.

I FEEL SURE that nothing but a complete and entire surrender of everything to Christ will be available. He is able to fill us, and to render us much more happy than any worldly pleasures can do; that is an undeniable axiom. But we must, after having given up everything, be patient, and wait for the "filling up." I say this, for I am trying the experiment of giving up all hindrances to a holy life, and, though rid of those hindrances (which were pleasures to me), I am yet empty of any increase of spiritual joy. However, it is certain the increase will come, so I must patiently wait for it and avoid going down into Egypt, i.e., the world. The experiment is a safe one; it is like going through a severe operation for an illness, with the certainty of ultimate cure.—General Gordon.



**THE HOLY NAME OF JESUS.**

Jesus! the Name of love,  
Forever praised above,  
The Name that angels sing;  
In that dear Name we bring  
Our homage meet  
Low at the Feet  
Of our Eternal King.

Jesus! the Name most high,  
Yet Name forever nigh  
To those in pain or grief;  
The Name that brings relief  
For all earth's woes  
And sweet repose  
To those of pure belief.

Jesus! the Name of might,  
Imparting life and light  
To all the sons of earth.  
Ah, who can tell its worth!  
The Name first given  
From highest heaven  
Before the wondrous birth.

Jesus! the saving Name,  
Once put to open shame  
On Calvary's awful Tree,  
That we might be made free;  
That brought us grace  
And doth efface  
Eternal misery.

Jesus! the Name divine;  
May this blest Name be mine  
In sadness and in joy;  
Naught can the peace destroy  
Which it imparts  
To trusting hearts  
Who love without alloy.

Jesus! the Name most dear,  
To all the faithful here,  
Which saints on high adore,  
Which evil ones abhor;  
May we in death  
With our last breath  
This precious Name outpour.

WILLIAM EDGAR ENMAN.

**THE JAMESTOWN COMMEMORATION.**

THE historical event which is to be commemorated in connection with the General Convention of 1907 at Richmond, Va., is well enumerated in the resolutions of the Diocese of Southern Virginia, passed in preparation for it. These preambles and resolutions were introduced by Major W. W. Old of Norfolk, and were passed unanimously:

"Whereas the men who joined in the expedition which culminated in the settlement of Jamestown brought with them the feelings of Englishmen, the laws of England, with the right to a trial by jury, their charter drawn by Sir Edward Coke and Sir John Dodrige, and the Church of England in its minister, the Rev. Robert Hunt; and

"Whereas it is recorded of the Rev. Robert Hunt that he was 'a man not in any waie to be touched with the rebellious humors of a Popish spirit, nor blemished with ye least suspition of a factius scismatick,' but was 'an honest, religious, and courageous divine'; and

"Whereas it is further recorded of him that while the small band, called adventurers, under the command of Captain Christopher Newport, who set sail from Blackwall on the 19th day of December, 1606, were so tossed by the winds and waves that they were kept six weeks in the very sight of England, during all which time 'Mr. Hunt, our preacher, was so weake and sicke that few expected his recovery,' and that although during the time they were in the Downes, only twenty miles from his habitation, and the tongue of scandal was not idle in wounding him, yet he could not be forced to show even a 'seeming desire to leave the business, but preferred the servie of God, in so good a voyage, before any affection to contest with his godless foes, whose disastrous designs (could they have prevailed) had even then overthrown the business, so many discontents did then arise, had he not with the water of patience and his godly exhortations (but chiefly by his true, devoted examples) quenched those flames of envy and dissention'; and

"Whereas in the charter of these adventures was expressed 'their desires for a furtherance of so noble a work, which may by the providence of Almighty God hereafter tend to the glory of His divine majesty, in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring infidels and savages living in those parts to human civility and to a settled and quiet government,' and they were instructed 'to provide that the true word and service of God and Christian faith be preached, planted, and used, not only within every one of the said colonies and plantations, but also, as much as they may amongst savage people which do or shall adjoin

unto them, according to the doctrine, rights, and religion now professed and established within our realm of England'; and

"Whereas it is further recorded that these adventurers, as soon as they had landed at Jamestown on the 13th day of May, 1607, led by the said Robert Hunt, offered up prayer and improvised a church, though only 'an awning or old sail which we hung to three or four trees to shadow us from the sun; our walls were rails of wood; our seats unhewn trees till we cut planks; our pulpit a bar of wood nailed to two trees. In foul weather we shifted into an old rotten tent, for we had few better, and this came by way of adventure for new,' and 'this was our church until we built a homely thing like a barn, set upon crotchetts, covered with rafts, sedge and earth, so were also the walls'; and

"Whereas it is recorded that during the dissensions at Jamestown, 'now was the time for that godly man, Master Hunt, to do his part in healing our strifes, and he went from one to the other with sweet words of good counsel, how that we should love and forgive our enemies; nay, he used more worldly arguments, pointing out that the welfare of our little band depended chiefly upon our union, for that we were in an unknown land, exposed to the attacks of the hostile natives, and we needed, therefore, all the ties of brotherly love'; and

"Whereas it is further recorded that his arguments prevailed, 'for we all loved him for his exceeding goodness,' and 'the next day we all received the Holy Communion together as an outward and visible pledge of reconciliation'; and

"Whereas it is further recorded that when the fire occurred in the winter of 1607-'08, which destroyed the town, including the palisadoes, 'Good Master Hunt, our preacher, lost all his library and all he had but the clothes on his back; yet none never heard him repine at his loss'; and

"Whereas the Island of Jamestown, on which the Church of England, whereof the Protestant Episcopal Church in the United States of America is the true and legitimate offspring, was first planted by that good and faithful man, Robert Hunt, is within the bounds of this Diocese, and it is fitting at this time that some steps be taken for the erection of some memorial, in the shape of a proper monument to him, on said Island, where he rendered such valuable service, where he died, and where his remains now rest without any memorial marking their last resting place, so that if possible such monument may be erected in time for the three hundredth anniversary of the settlement there; and

"Whereas it is desirable that such monument be erected through the contributions and coöperation of all the true and loyal members of our Church throughout these United States, but that the movement for that purpose should have the coöperation, equally with this Diocese, of the Dioceses of Virginia and West Virginia, in its inception; therefore, be it resolved,

"1. That a committee of seven, consisting of the Bishop, three clergymen, and three laymen, be appointed, who shall present the subject contained in the preamble and these resolutions to the Councils of the Dioceses of Virginia and West Virginia, at their next meeting, for their coöperation therein, with the request that each of said Councils shall appoint a representative or committee to act with the committee from this Council, in perfecting the plan for the erection to the memory of Rev. Robert Hunt, of a monument, with a suitable inscription thereon, not to cost less than \$5,000.

"2. That the said committee also in the meantime communicate the said preamble and resolution to all the other Dioceses of this Church in the United States of America, and also have the same published in any and all of our Church papers, which will publish the same, with the request that such responses and suggestions may be made, either by the Diocesan Councils or Conventions, or by any members of our Church who may be interested in the subject, or any members of our Church who may be interested in the subject as any Council or Convention or person may see fit to make, so that such monument, if erected, may be erected before the next session of the General Convention of this Church in 1907.

"3. That the said committee also, in the meantime, communicate with the Society for the Preservation of Virginia Antiquities for such consent and coöperation as may be necessary for placing the said monument on any of the land on Jamestown Island under the control of that Society.

"4. That for printing, postage, and other expenses in carrying out these resolutions, the chairman of the said committee be authorized to draw on the treasurer of this Diocese for a sum not exceeding fifty dollars."

The Rev. W. A. R. Goodwin offered the following resolution as an amendment to the resolution offered by Mr. W. W. Old. Upon motion the amendment was accepted and unanimously adopted with the resolutions offered by Mr. W. W. Old:

"Resolved, also, that it is the sense of the Council that, if possible, the memorial to the Rev. Robert Hunt to be erected at Jamestown, Va., take the form of an Episcopal church, upon the foundation of the Old Church of our forefathers, and that the committee be requested to work to this end in coöperation with the S. P. V. A."

The chair appointed the following committee: The Rt. Rev. A. M. Randolph, D.D., LL.D., Rev. C. B. Bryan, D.D., Rev. W. A. R. Goodwin, Rev. J. B. Dunn, Mr. W. W. Old, Mr. H. S. Bird, Mr. Alex. F. Robertson.



## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

### THE KINGDOM IS DIVIDED.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Third Commandment. Text: St. Luke xi. 17; Commence "Every kingdom," etc. Scripture: I. Kings xii. 6-20.

HERE are three great underlying causes which led to the division of the kingdom: The long-standing jealousy between the northern and southern tribes, the heavy taxes made necessary by the policy of Solomon, and the hand of the Lord punishing for betrayal of trust and initiating new methods of preserving the religious purpose for which the nation stood. The actual break, as recounted in the lesson, was but the match which kindles the flame after the material for the fire had all been laid.

The jealousy between the North and South was a result of their history. As appears from the story of their entrance into Canaan (Judges I.), Judah, Benjamin, and Simeon alone took the southern part of the country, while the north was taken by other tribes, and the central portion of the country remained in the hands of the Canaanites. It was only a question of time, therefore, before the separation would result in a lack of knowledge of each other. The tribes were always more or less independent of each other, save as need caused them to stand together against the common foe. The Philistines thus caused them to unite under their first king, Saul. But Saul's persecution of David, a Judean, so estranged his tribe, that on the death of Saul they proclaimed David king without the consent of the northern tribes. We have already seen how circumstances brought them all to unite under David when he was made king over all Israel. We have already had instances of the jealousy which still lingered in spite of the union (II. Sam. xx. 1, 2). It was not difficult, therefore, for Jeroboam to bring about the rebellion when the time came.

As already suggested, the taxes for the Temple were paid cheerfully, but when in addition to them, the taxes for the king's palaces, which involved thirteen years of building, and the taxes necessary to support the court in such magnificence were put upon them, the burden became very heavy. As long as the magnificence of Solomon's court was a matter of pride with them, they endured it, but when his weak son succeeded to the throne, they were no longer willing to submit.

The best reason for the division, however, was the fact that it was "from the Lord" (I. Kings xii. 24). In the first place it was the promised punishment for the unfaithfulness and idolatry of Solomon (I. Kings xi. 9-13). In the second place we can see how that it was more than punishment, it was a necessary step if the nation was to fulfil its mission in the world. The policy of Solomon tended to make the nation like the nations of the world. He had, in a large measure, succeeded. Had the nation gone on prospering along the lines which he had marked out, it would soon have been impossible to distinguish it from other oriental nations. By the alliances which Solomon had made, the worship of the false gods of other nations had to be tolerated in Israel. It was a religious as well as a political crisis. The mission of Israel was a peculiar one. It was hers to keep alive the pure worship of Jehovah in the world. It would be of little consequence that she should succeed as a power in politics or wealth, if she failed in her own mission. The faith of humanity hung in the balance. It were better that the kingdom be divided, and one small part of the kingdom remain true to the mission, than that all Israel go on to a worldly success and a spiritual ruin. The thing that was done was truly from the hand of the Lord.

The first intimation as to just how the actual division was to be brought about, came to Jeroboam some time before the death of Solomon. The acted prophecy of Ahijah was dramatic in the extreme and is a story which will interest the class (I. Kings xi. 26-40). In the same place is given the early history of Jeroboam, which explains how it came to pass that the judgment pronounced upon Solomon, that his "servant" was to receive the kingdom, was fulfilled.

The interview, with which our lesson opens, took place at Shechem, the capital of the northern tribes. How the corona-

tion came to be appointed there we do not know. Jerusalem and the Temple would have been the natural place for it. That it was at Shechem bears out what has been said in two particulars. It shows that the new king had little regard for the religious side of the event; and it shows the sullen spirit of the northern tribes. If Rehoboam ordered that it be held there, he did so to conciliate them. It may be that the northern tribes refused to gather in the southern capital.

Rehoboam shows himself a weak king in this first interview with his disaffected subjects. He showed that he admitted that there was reason in the request made, by the order for three days' delay. He did well to ask the advice of the old counsellors of his father. The advice they gave him was good advice. They even pointed out that a submission on his part at the present time might result in their complete submission afterwards, when they had again been scattered to their homes. The young king then turned to his boon companions, the friends who had grown up with him, and asked their advice. His own best judgment, and the advice of the old counsellors, must have agreed, yet he followed the foolish advice of the young men. They flattered his vanity. They urged him on to a foolish and needless show of authority. At their suggestion, he answered the request for lighter taxes by the insolent message that he would add to the burdens of his father's reign. If he had chastised them with whips, he would use leashed thongs upon them.

There could only be one result of such an attitude and such a message. The old war-cry of Sheba (II. Sam. xx. 1, 2) was again raised, and the secession was a fact. Rehoboam sends the head of the hated tax-levy to treat with them, and Adoram loses his life as a result of the folly of the young king. His death was the declaration of war, and the king flees to Jerusalem. Judah and Benjamin remain true to him, and Jeroboam is crowned king of the northern tribes. He set up his capital at Shechem.

The division was accomplished without war. Rehoboam called together the fighting men of the two tribes which had remained true to him, and had a good-sized army, 180,000 men. In a righteous cause, a smaller army than that had won victories over far superior foes. But so far from being righteous was his cause, that the prophet Shemaiah was sent to warn him not to enter into civil war with his brethren.

The kingdom was divided, and now each part was on trial again. To each was given the opportunity to be faithful to Jehovah, with the promise of rich blessings if they were faithful. The kingdom of Judah was ruled by Davidic princes with the rich promises made to David and Solomon only waiting upon their faithfulness. To the king of Israel was made a similar promise (I. Kings xi. 38). How sad the history of both kingdoms in the light of their possibilities!

### MY EPISTOLARY ERRORS.

A TRUE STORY.

YEARS ago I was sorely tried by a chorister who at times drank too freely and made offensive speeches in public. I heard stories of his misdeeds, and had no reason to doubt their truth, but no one made a complaint, and I had no actual knowledge of his intemperance. While I felt that some day it would be necessary to expel him from the choir, I did not see that there was absolute proof of his unfitness for his place.

One night he made an exhibition of himself, and insulted a respectable citizen. This I knew, and I lost no time in writing a note to the effect that he would find it best to absent himself from the choir. My note could not be mistaken. His wife unwisely talked about the matter and gave it wider publicity than it would otherwise have won, but in a week or so the little village breeze had subsided.

Perhaps a month had flown, when I was talking to the infant class. The ex-chorister appeared, rather the worse for liquor, and began to discourse on the general shortcomings of the parish. He mentioned several people by name, and none in a complimentary manner. Next he proceeded to speak of his own merits, and of the ingratitude with which he had been treated. "Still," he said, "nothing like that ever hurts my feelings. The only thing that ever wounded me was a letter from you, and that letter was badly written and badly punctuated."

Alas for the reader, I cannot bring back the tone, the expression of the eye, the unsteady gait, the lofty scorn of his neighbors, the drunken vanity of the speaker. I have no copy of the letter, and forget its phraseology. But while my reason lasts I can never forget that the letter "was badly written and badly punctuated."



## 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 THEOLOGICAL POSITION OF DR. HEBER NEWTON.—II.

To the Editor of *The Living Church*:

CONCERNING the doctrine of the Virgin Birth. THE LIVING CHURCH quotes a passage from my *Church and Creed* which, it claims, substantiates its charge that I have denied this article of the faith. I claim that it proves nothing of the sort. To the editor of THE LIVING CHURCH it seems that the interpretation of the ethical and spiritual significance of the dogma which I gave was a practical denial of the physiological fact stated in this article of the Creed. To me it seems quite otherwise. As a matter of fact, there is in this passage no such denial, stated or implied.

The other passage from my *Church and Creed* referred to, is said to contain my "reasons for rejecting the traditional interpretation of the clauses of the Creed which state the Virgin Birth." I am sorry that this excursus seemed "too long to be quoted"; because such a quotation would have shown that there was in it no such "rejection." I suppose that even so stout a believer as the editor of THE LIVING CHURCH will acknowledge that this belief has always been more or less of a stumbling block to thoughtful men, and that this difficulty has been intensified in our day by two well established facts of our modern knowledge. Our modern critical knowledge of the New Testament has made clearer than ever before was possible, the lack of adequate historical evidence for this dogma. We are now able, approximately at least, to place the gospel narratives in their proper historical order, and thus to note the stages in the development of this belief in the primitive Church. Our modern knowledge of the other great religions of the world has enabled us to study this evolution of the dogma in the light of the parallel evolution of a similar belief among other people, concerning their great spiritual masters; and thus to draw certain probable inferences as to the historical character of this belief. The interworking of these two lines of scholarship is creating, as every thoughtful person ought to know, a deepening difficulty in the affirmation of this part of the Creed. Among those who experience this difficulty most keenly within our Church, I know of none who have positively "rejected" this belief. I certainly know of those who, stumbling over the physiological fact, do yet appreciate deeply the scientific truth enshrined in that dogma, the truth concerning the new and higher human life divinely evolved in the person of Jesus, the new creation, as it were, of the spiritual man; a new creation which, as some savants are beginning to recognize, may well involve a fresh irruption of the Divine creative forces in humanity. I know of those who thus believe that here, as elsewhere, our Lord's words hold true—"the letter killeth, the spirit maketh alive." I know of those who would not reject even the letter of the dogma, for the reason that the ethical and spiritual verities of which the dogma is the fitting symbol are vital and indispensable. And these children of Saint Thomas, who with him may fairly claim place in the following of the Lord, reverence so deeply this inner reality of the symbol and believe it so profoundly that they dare in good conscience continue to affirm the Church's belief. And who shall say them nay in this their reverent and believing attitude? These men do not venture to *reject* the Church's belief on this point, however lacking in historical evidence, however suspect from the comparative study of religion, because they recognize that the time is not ripe for any dogmatic denial, notwithstanding the fact that a dogmatic affirmation is becoming increasingly difficult. They do not dare to *reject* it, because they are learning from science the ease with which Nature, at times, dispenses with the ordinary necessity of dual agencies in conception, while also learning: thus to correct the traditional valuation put upon such exceptions to the general physiological law; the science which is thus making belief in parthenogenesis easier, at the same time making it less important. They do not dare to *reject* this belief because they are learning from the higher science which includes psychics as well as physics, to see possibilities upon

this point, from our new knowledge of man's nature and potencies, which rules any such denial out from the wise man's conclusions—as remembering the great word of Arago: "Outside of pure mathematics, the wise man will no longer use the word 'impossible.'"

Of which men I am one. I never have "denied" this belief, or in any way "rejected" it. I continue, with a clear conscience, to affirm it as the Church's Belief, by the mass of her children accepted literally, by those who most stumble over it literally still to be accepted symbolically. And I hold that I am wholly honest in so doing.

In the excursus referred to, but not quoted, by THE LIVING CHURCH, I was at pains to point out the significant fact that the Bible and the Church alike rank this belief not among the major but among the minor dogmas of the Creed. The Bible, in the too little noted fact that neither of the two highest authorities in the New Testament, St. Paul and St. John (traditionally so named), considered this belief important enough to the true spiritual philosophy of the faith even to mention it in their profoundest philosophizing. The Church, in the fact that the supreme master among her philosophers, the man who chiefly fashioned the Nicene Creed, did not count this belief vital enough to his philosophy of the Incarnation to include it in that Creed—although it was certainly held by the Church at large at that very time; this particular clause not appearing in the fully formed Creed of Nice until the time of a later Council. Which two facts ought surely to teach our dogmatists that no earnest and honest soul may be accused of rejecting or denying this article of the faith when he maintains the silence of St. Paul and St. John and Athanasius, as to its literal truth, while reverently and rejoicingly affirming its symbolic truthfulness, its immense spiritual significance.

And that will be a wise Church which, in this age of transition, lays to heart this wisdom of the fathers, for the relief of their children.

All which I tried to say, and did say more effectively, I think, in the excursus in my *Church and Creed*; which, I venture to think, THE LIVING CHURCH might well, under the circumstances, have spared the space to quote.

To make an end of a long story, I hold that THE LIVING CHURCH has utterly failed to convict me of having "wilfully, knowingly, and intentionally" denied the faith which I have sworn to maintain—whatever may be the faultiness of my interpretations of the Creed, or whatever the contradictions and confusions in my position, as judged from the standpoint of THE LIVING CHURCH.

And, so believing, I am free to close, in so far as I am concerned, this lengthy correspondence—with or without the apology which I hold is now due me.

Yours truly,

East Hampton, July 18, 1905. R. HEBER NEWTON.

The excursus from *Church and Creed* which Dr. Newton feels ought to have been reprinted in order to give adequate expression to his belief concerning the Virgin Birth, is as follows:

"How could such a belief as the Virgin Birth have originated? It might have been communicated to the disciples of the holy Mother. But of such a communication there is no record. It might have been supernaturally communicated to the disciples by some angelic messenger. But of such a communication there is no record—only a record in two of our gospels of an angelic appearance to Mary, without any word as to how they came to know of this personal experience. Providence has been pleased thus to throw us back upon the probable origination of this belief.

"The spiritual sense of the first Christians perceived the mystery of a new order of life, human and divine, in Jesus. They could not conceive of it as arising in the merely natural manner. If there had been no authoritative communication upon this point, the spiritual sense would have set the reason and the imagination at work, and the belief in the Virgin Birth would have taken shape, as the interpretation of this mystery in the Christian consciousness. In the light of biblical criticism, we can apparently trace it growing up beneath the reverent spiritual sense; as we fail to find it in St. Mark, the earliest of our evangelists, by the well-nigh general consent of the critics; as we find it in St. Matthew, the next in chronological order, but in the opening section which is now commonly suspected of being a later prefix; and as we find it in St. Luke, fully evolved, amid the cycle of exquisite stories which cluster around 'The Wonderful.' Thus growing up, as it appears, the belief commended itself to the Church as interpreting the mystery of the origin of the unique life which came into the world in Jesus—human and yet escaping the taint of sinfulness hereditary in humanity; divine and so, as it were, resuming the creative action which always inheres in God.

"A natural interpretation, familiar to man, in many lands and ages, when some unaccountable personage was to be accounted for.



In this universality of the idea, we may see only the working of the mythical tendency, or we may see the working of the spiritual sense, seeking to indicate, as best it might, the action of new creative forces. Thus the Church has seen, and held to this belief.

"While such high scientific authority as Mr. Wallace warrants the belief that a new order of life, such as man marks, involves a flowing into the processes of evolution of fresh creative forces, we may fairly allow that a new order of humanity, the spiritual and sinless man, involves the same necessity. In our utter inability to account for this mystery, the ancient form which it assumed, and which has so long expressed the spiritual sense of the Church, may well stand, as the sign of this conviction, despite the indications of biblical criticism as to its historic character. With this spiritual sense of the mystery of Jesus still vital in us, we need not anxiously concern ourselves with the letter of the doctrine, which we receive as the Church's belief upon this point, and which we are therefore sure must hold a real truth for us moderns. No questions concerning its historic character can affect the conviction born of the spiritual sense and certified by the Church's firm persuasion, that there is shrouded in this belief a mystic reality. Whether true as a fact or not, it is true in that which is truer than fact—the thought behind the fact, the spirit within the letter. And, seeing this, we can understand why the two New Testament writers who held the loftiest views concerning the person of Christ cared so little about this question, that they have left us wholly in doubt as to their own belief concerning it, and have made it impossible to prove it from the Gospel according to St. John or the Letters of St. Paul. John even frankly gives the words of 'the Jews'—'is not this Jesus, the son of Joseph, whose father and mother we know?' To the highest orthodoxy of the New Testament age, which saw in Christ the creative Thought completing itself in The Good Man who crowns the processes of evolution, the idea of man or The Ideal Man realizing itself in character, the Word which was in God, unspoken, speaking itself forth into life—what mattered it how that Logos was 'made flesh'?

"So, the framers of the Nicene Creed, though doubtless themselves holding the belief which was current in their age, did not think it essential to the creed which was to set forth the divine nature of The Christ; and were content that, as they shaped it, it should only affirm: 'And was incarnate by the Holy Ghost, And was made man.'<sup>1</sup> This original draft of the Creed stood thus about half a century, until the Council of Constantinople, by which Council the clause 'of the Virgin Mary' was inserted.

"Dean Stanley declares: 'The clause—"He was begotten by the Holy Ghost and of the Virgin Mary"—did not exist in the Creed of Nicea, and was, in fact, vehemently contested in the Council of Ephesus, as having been brought forward by Nestorius and as expressive of his view. . . . The Creed of Nicea . . . is now read in no European Church, and the Creed, professedly of Constantinople, really the production of some unknown church or father, gradually superseded it.'<sup>2</sup>

"To the lofty and spiritual theistic thought, the letter of this dogma never is a vital matter, but only to the low and material deistic thought."—*Church and Creed*, pp. 205-209.

<sup>1</sup> *Creeks of Christendom*, Schaff, vol. i., p. 29.

<sup>2</sup> *Christian Institutions*, p. 367.

#### POSTSCRIPT.

*To the Editor of The Living Church:*

**P**ERMIT me to add a postscript to my last letter to THE LIVING CHURCH. A phrase I used concerning the Virgin Birth may leave me open to an unjust suspicion. When I said—"the time is not ripe for a dogmatic denial" of this doctrine, I did not mean to imply that the time would ever be ripe. About the future no one can tell. As for the present, it seems to me clear that we are in no position, by any knowledge of our new age, to deny this belief. All that the present age genders is doubt.

For one, the personality of Jesus is such a profound mystery to me, that the awe I feel for Him makes such a coming into the world, now that science shows the possibility of it, almost natural.

As I had occasion lately to write to a certain presbyter of our Church: "When I feel constrained to deny this belief, I will go out of the Church, unasked." Yours truly,  
R. H. NEWTON.

#### WHY SHOULD MARRIED PERSONS SIGN THE REGISTER?

*To the Editor of The Living Church:*

**W**ILL you or somebody else learned in the law, kindly give the reason why the General Convention passed a law requiring the signature of the bride and groom in the Parish Register?

I am willing to obey cheerfully any law of the Church which has a good reason for its enforcement, but I must confess

that in the United States, where the courts of nearly every state keep full, accurate, and authoritative records of each marriage, it seems to me that this is a case of Anglomania.

I wish we might learn from the authors of the law or some of those delegates who voted for it, why such a law is necessary, or what value it possesses. Faithfully yours,

Minneapolis, Minn., July 29, 1905.

IRVING P. JOHNSON.

#### THE CLERGY AND THEIR PIPES.

*To the Editor of The Living Church:*

**T**HERE is a constant tendency in some minds, to trouble themselves about little things, of no real consequence. Whatever the hobby may be that is mounted, it is ridden with such intense seriousness, that it occupies their whole attention, and seems to those who ride "the greatest thing in the world." Such, it seems to me, is the present outcry in your columns against tobacco smoking. I have a cigar alight as I write, and I find it an innocent, comfortable thing, the only objection to which is, that it perhaps costs too much; but it is "worth the money" in the peace it gives, in the innocent freedom of it, in the subtle satisfaction that it is accomplishing no known moral good, but just enabling me to be for a few moments, a lotos eater, and out of the fretful and slavish whirl of conventional existence.

Let the poor parsons have their cigars and their pipes. I have known saints who smoked on earth, and I know that for such little trifles, they are not smoking now. Dear Durlin, what a smoker he was—and Dorset, and Dafter! What nonsense to try to ring in on us such puritanical nonsense, about the "evils of tobacco," with suggestions that it should bar from ordination any consumer of The Weed! I appeal to the parson's wives: Are they not glad that their poor, worried husbands can find some solace in their dens, where they can be alone with their pipes, and get over all their troubles, without being as cross as bears down stairs, and telling all their Church difficulties, in the clear, cold, domestic air of a tête-a-tête, without the sweet illusive atmosphere produced by tobacco?

The man descends, as if from some holy place. His front is serene. He sits at table. He talks like a rational, every-day man, and not a worried parson. He has smoked out the demons of worry, and "Richard is himself again."

There are far more serious matters to worry about than tobacco. It is a boon to many a poor soul who sees his way beset with thousand difficulties. It would be far wiser to plead that smokers should not make themselves obnoxious by uncleanly habits, by their neglect of teeth washing, by the imprudence of carrying about on their persons, beloved, well seasoned, and awfully smelling pipes. A good smoking jacket is a wise thing to wear when consuming the weed, and a far more sensible present to make to a man, than slippers. J. H. KNOWLES.

#### THEY CARE FOR "NONE OF THESE THINGS."

*To the Editor of The Living Church:*

**T**HE exchange made by various Protestant bodies with Universalists, referred to by a correspondent in your last issue, I interpret as not so much an acceptance of their doctrine as indifference to it, and a show of Liberalism. A slap at the idea of any standard of belief is popular nowadays, and many are engulfed in that current. Most of the Universalists, I believe, are Unitarians. F. W. BARTLETT.

Rockport, Mass., July 29, 1905.

#### A DISCLAIMER.

*To the Editor of The Living Church:*

**I**N the last issue of THE LIVING CHURCH, under the head of "Liberties with the Prayer Book," I am credited with taking the liberties mentioned. It is perhaps not worth two cents to make the disclaimer, but I did not marry the couple.

St. Luke's Rectory,  
Noroton, Conn.

Yours,  
L. FRENCH.

[We are glad to have the opportunity of printing this Disclaimer. The report briefly noted in THE LIVING CHURCH had been very widely printed in the secular papers, and it is proper that its inaccuracy should be pointed out.—EDITOR L. C.]

GOD HATH made all that is made, and God loveth all that He hath made; and he that loveth all his fellow-Christians, for God's sake, he loveth all that is.—*Mother Juliana.*



## Topics of the Day

### IS THE MINISTRY A PRIESTHOOD?

*Question.*—Why do you speak of your ministers as priests? All the Old Testament sacrifices were fulfilled in Christ, and through His blood we all have access to the throne of grace: what need, then, of priests to stand between God and the human soul?

*Answer.*—What do we mean by a priest? In the common acceptance of the word, he is one who offers a sacrifice. We may include in it also the thought of a service man-ward. He makes an offering to God and he dispenses God's gifts to men.

We must first, then, ask, What is the fundamental idea of sacrifice? In its essence, sacrifice is the dedication of the will to Almighty God. The ideal of worship is that over the whole earth men shall stand before God in adoration, with words like these on their lips: "Here am I; use me. All that I am and all that I have I give to Thy service. Thou hast made me for Thyself; I dedicate my life to Thee, therefore; I offer Thee myself, my soul and body, in love and gratitude, to do Thy will." This is true sacrifice, and all outward sacrifices are but symbols of this inner reality.

Man has sinned, however, and has never been able to offer this perfect oblation. Yet because he has sinned he feels the greater need of sacrifice, as a propitiation for the past now, as well as in love and grateful service. There is nothing more pathetic, therefore, than the history of sacrificial worship, with men presenting their gifts to God, seeking for some adequate offering with which to set themselves right before Him. Yet crude as all this was, it kept alive the sense of sin, and preserved amid many distortions the perfect ideal of sacrifice; it was a constant reminder that something more was needed before God could find satisfaction in His creation. In some way the life of man must be given to God—nothing less than this could suffice, if God and men were to be made at one again.

Never, then, had a true sacrifice been offered the Father, until Jesus Christ, the perfect man, as the head and representative of the race, offered Himself to God. Never till then could the Father forgive the sins of men without compromising His holiness and without the danger of serious moral misunderstanding. God must have presented before Him one perfect human life, an offering of absolute obedience to His holy will. This offering was made by our Lord Christ—not simply by His death, but in His life; the sacrifice of the cross was the culmination of a life of sacrifice. "I came to do Thy will." And so from the moment of His birth our Lord's every movement was in loving submission to the Father. God could now look on earth and find one human will perfectly subordinated to His own, one life lived in complete obedience, one soul bearing patiently every trial and temptation, one heart absolutely loyal whatever the end might be; through misunderstanding and misrepresentation, violence and hatred, cruel injustice and oppression, and at length even in death, this man never swerved a hair's breadth from the divine ideal for humanity. And now, when all was over and mankind in Christ had at last proved itself pleasing in God's sight, the way of salvation could be opened for all.

And not only must the sacrifice be prepared; it must be offered and pleaded as a part of the same great act. So Jesus Christ is ever pleading for us in heaven the merits of His earthly oblation. He lifts it up on high; His life, His entire dedication of Himself to God, His obedience even unto death, are ever presented before the Father as the ground of our forgiveness and restoration to the divine favor.

(1) Our Lord, then, is a priest, our great High Priest, because He offers a true sacrifice.

And He is a priest also because He dispenses God's gifts to men. In a supreme way Jesus Christ does this. He brings us pardon, grace, and blessing from above; He ordains means by which divine strength is brought to men; in Him dwelleth all the fulness of the Godhead bodily, and He bestows it upon men, so that through Him the very life of God is given to them.

And He ministers to them also in His life of service; this is a part of His priestly work, by which the infinite love and mercy and goodness of God are made real to men. Service as well as sacrifice is priestly in essence.

(2) Now the Church represents Christ on earth; indeed, so vital is the connection that we may say it *is* Christ on earth. It is His Body, the fulness of Him that filleth all in all. And therefore, if Christ is a priest, His Church is also priestly in character. "Ye are a chosen generation, a royal priesthood," are words used of the Church. "He hath made us [the members of His Church] kings and priests unto God." We are speaking now of the whole body of Christian people. We are all priests because we are members of a priestly body, the Church.

And in what does this priestly character of the Church consist?

First of all, she is the body through which our Lord dispenses His spiritual gifts to men; the Church is a household of grace. Again, the Church has a priesthood of service; in works of mercy and charity, in the thousand and one ways in which the spirit of Christ is manifested, she holds up His life before men, so that the remembrance of it never dies out of the earth.

And then, because her members are sinful and weak and imperfect, and so her self-dedication can never be absolutely realized, she pleads the merits of the atoning sacrifice of Christ, she shelters herself behind it as she holds it up to God in the constant offering of the sacrament of remembrance which He instituted in the night in which He was betrayed. In this He places in her hands that very life which He offers in heaven, and she offers and pleads it before God.

Look, Father, look on His anointed face,  
And only look on us as found in Him;  
Look not on our misusings of Thy grace,  
Our prayer so languid and our faith so dim;  
For lo! between our sins and their reward,  
We set the Passion of Thy Son our Lord.

If we realize that Jesus Christ is even now engaged in His priestly work, that it is an essential element in His sacrifice that His blood shall not only be shed, but shall be perpetually offered, we shall see that when the Church engages in that divine service wherein she makes the same offering, her work is a priestly work.

(3) If the Church then is priestly in character her ministers must be priests. The whole nation of Israel was separated to God to be a "Kingdom of priests," yet certain of their number, members of the tribe of Levi, were called out and set apart for a peculiar ministerial priesthood; they acted for their brethren in making offerings to God, they acted for God in conveying blessings to His people. Not that they were in any sense mediators between God and men; rather God was using them as instruments through whom He gave gifts to their brethren.

What is true of Israel is true also of the Christian dispensation. All of Christ's people are a "chosen generation, a royal priesthood"; yet certain of them are called to a special and peculiar service, a ministerial priesthood. In the pleading of His great sacrifice, they act for their brethren by His appointment. In the bestowal of grace, they act for God; they bless in His name, they proclaim with authority His pardon, they act for Him in the bestowal of baptismal regeneration, He uses them in feeding His people with the Eucharistic food. It is no more remarkable that our spiritual blessings should thus come to us through others than that our natural blessings should be given through parents or friends. The life comes no less from God because it comes through the instrumentality of human parentage; the food is no less given by Him because others have their part in providing it for the growing child; the kindly care and education are no less a blessing from above because kinsfolk and teachers have been used in the imparting of them—and so the baptismal birth, the sevenfold gift of the Spirit, the grace of absolution, the strengthening food of the Eucharist, come from God, though God chooses to use human agents in bestowing them. Perhaps He confers both gifts—the physical and the spiritual—through these channels, that so the whole race may be bound together in love; and so we shall find the explanation of the ministerial priesthood in the thought of the close union of Christ's people through the bond that unites them to one another by reason of their union with Him.

(4) And now for the *basis* of this priesthood. Let us go back to the conception of the Church as the Body of Christ. In this body we are set as members. God hath appointed the members every one of them in the body as it hath pleased Him. In this body we live together in the Spirit, with diversities of gifts and differences of administration—just as in the natural body the different members have each their separate labor, the head, the hand, the foot, the ear, the eye, each performing its own work, to the upbuilding of the whole body.

Bearing in mind this thought of the Church as the Body of



Christ and ourselves as members of the Body, we see the place of the Christian priesthood, as an organ of the Body to perform one of its functions. The priesthood is so to speak the *arm* of the Church. God would not have the Church's work carried on at haphazard; there is a fixed and carefully arranged organization, with men set apart for each particular work; the various functions of the Church are not left to the chance administration of self-chosen agents, there is a certain and definite rule according to which some of the members of the Body are appointed to offer the Church's sacrifice as the mouthpiece of the whole membership and to bring to men the gifts of grace as representing God's people and therefore acting for Him. The clergy are members of the Church in the same sense in which the laity are members; their priesthood and ministry is a representative one, and they are in no sense mediators between God and men.

A firm grasp on this principle will of course lead us to honor God's ministry with deeper reverence than do those who think of the clergy simply as teachers and preachers. Yet none the less will it lead us to honor also the place of the layman in the Church. Too often we regard lay membership as a negative thing; laymen are simply all those who are not priests. Our present way of looking at the matter will teach us that laymen have a positive office, and that they can do just as real a work in the Church of God as the clergy. We are not to shift upon the shoulders of the minister all responsibility for the work of the parish, and leave him to labor alone for the salvation of souls, supposing that the only duty of laymen is to furnish the money to support the offices of religion. The true layman feels that he has a service to perform which is just as real as that of the priest at the altar. It is one of the glories of the American Church that her system of government emphasizes this positive side of lay ministry. God hasten the day when the laity may fully appreciate their privilege! St. Paul magnified his office; the clergy of to-day, if they understand their priestly responsibility, will magnify theirs; may the laity also, without detracting from the ministerial priesthood, magnify their place too as co-workers with their pastors in the household of God!

C. F.

#### A LEAFLET ON THE LECTIONARY.

BY A PARSON.

LET us hope that some of those who sit on the porches of summer resorts think over the riches of the Lectionary. A summary, though rapid, need not be careless, and the connection between different portions of Holy Writ becomes more evident on a second reading than on the first one.

The season of Advent has for its keynote the double message—first that the Redeemer came, and second, that the Judge will come. Eight Lessons are taken from Isaiah, the foreteller of the first coming; and four from the Revelation, which has warned multitudes of the second. Four Lessons are taken from the Gospel according to St. Luke, which gives us information not elsewhere to be found concerning the events preceding the birth of our Lord. If the Gospels for the Advent season are read together with the Lessons, they will show the prominence of St. John Baptist, the immediate herald of the promised King.

One expects that Christmas will be marked by the reading of the great prophecy in Isaiah, and by the account of the Incarnation given by St. John the Evangelist. The Epiphany season is longer and demands further comment. First comes the Epiphany or manifestation to the wise men; then follow the six Gospels which bring out the epiphany of our Lord's youthful wisdom; the epiphany of His miraculous power as shown at the marriage feast; the epiphany of His power over disease; the power to quell the storm and to cast out devils; and two distinct promises of the great epiphany at the end of the world.

Septuagesima, Sexagesima, and Quinquagesima point toward Lent and Easter. On these days the Sermon on the Mount is read, while the first Lessons, taken from Jeremiah, point to a season of humiliation. Further study will show that besides the regular Lessons for each day of February, March, and April there are also special Lessons arranged for the forty days of Lent. Either table of Lessons may be chosen without violation of rubric. The Lessons, Epistles and Gospels chosen for Holy Week are of special interest. Beginning at Palm Sunday, it is the intention of the Prayer Book that the four accounts of the Passion should be read. This custom is ancient, and is

mentioned by St. Augustine. Its value, in a day when few people could read, must have been incalculable.

Easter brings, besides the accounts of the Resurrection, what is probably the exhortation of St. Paul to the Corinthians, who were then, in all likelihood, preparing for their Easter Communion. At this season Job's declaration that the Redeemer shall stand at the latter day upon the earth, is read. Forty days follow before Ascension comes, and the portions of Scripture emphasize the meaning of this period. Within a year I have met two persons, both devout, who were impressed and almost startled by the fact that the Ascension of our Lord was actually observed, just as the Fourth of July might be. The Jewish Calendar makes it possible to fix the time of the Resurrection, the Ascension, and the descent of the Paraclete at Pentecost. A commentary, even the briefest note, upon the Lessons for Ascension day and Whitsunday, would be too lengthy for these jottings. The Lessons tell their own story. So is it with the selections for Trinity Sunday.

From Advent to Trinity! One-half of the Christian year is done, and "from Trinity to Advent" indicates the second half. The great events in our Lord's life, saving the Transfiguration, have been commemorated, and the feast of the Transfiguration falls in August. On this, as on all other holy days, the golden chain that binds the Old and New Testaments reveals its certain bright links. For instance, a devout person might happen to read first the account of the shining face and subsequently the reference to our Lord's glistening garments. He might or might not. But the Calendar draws out such connections, and shows how the dawning broadened into the perfect day.

An abstract like this—indeed even the word "abstract" is too strong, cannot unfold the harmonies of the Lectionary. One must have a friend who is to be ordained before one can enter into the teaching of the Ember Days. It is perhaps necessary to enter holy orders before one can appreciate the value of the system of teaching set forth in the appointed lessons. It is, after all, the teacher and not the pupil who sees the merits of a good course of secular instruction. The priest who knows the importance of his subject and the scantiness of his resource hears his conscience say to him, "Thou hast nothing to draw with, and the well is deep." Were he called on to select the portion of Holy Writ best suited for each day in the Calendar, he might well ask, "Who is sufficient for these things?" But whether his own thought be like the arrow of a strong archer or like the flight of a wounded gull, the Church's thought is clear. Whether his words be like apples of gold in pictures of silver, or whether they be feeble and blundering, utterances wiser than his own have been chosen. It is when he has learned his own weakness that he grasps the meaning of the grand old Roman term, "*Ecclesia Docens!*" He may be forgotten ere the sod falls on his coffin. The Lectionary will only die with the English tongue.

#### WHAT CHRISTIANITY HAS DONE FOR THE LATIN RACES.

To the light-hearted Greeks, Christianity had turned its face of severity, of awful, resolute hope. The final victory of Christ, and, meanwhile, patient endurance in waiting for it—this was its great lesson to their race. To the serious, practical, hard-natured Roman it showed another side—"love, joy, peace"—an unknown wealth of gladness and thankfulness and great rejoicing. It stirred his powerful but somewhat sluggish soul; it revealed to him new faculties, disclosed new depths of affection, won him to new aspirations and new nobleness. And this was a new and real advance and rise in human nature. This expansion of the power of feeling and loving and imagining, in a whole race, was as really a new enlargement of human capacities, a new endowment and instrument and grace, as any new and permanent enlargement of the intellectual powers; as some new calculus, or the great modern conquests in mechanical science or in the theory and development of music. . . . And for this great gift and prerogative, that they have produced not only great men like those of the elder race, captains, rulers, conquerors—not only men greater than they, lords in the realm of intelligence, its discoverers and masters—but men high in that kingdom of the spirit and of goodness which is as much above the order of the intellect as intellect is above material things—for this the younger races of the South are indebted to Christianity.—*R. W. Church.*

EITHER there is a God supremely good, One whom His children may love and trust to the very uttermost point without the slightest fear of the reality falling short of the heart's desire, or else there is no God, no love, no forgiveness, no redress. God is wholly good, if good at all, and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.—*William R. Huntington.*



## The Family Fireside

### SORROW NOT.

Sorrow not,

O wearied one, thou shalt be blessed  
If thou thy head lay on His breast;  
For Jesus saith, "I am thy Rest."

Sorrow not,

O saddened one, when pleasures cloy,  
Or earth-cares all thy peace destroy;  
For Jesus saith, "I am thy Joy."

Sorrow not,

O mourning one, when Death is rife  
And tears thy heart-strings 'mid the strife;  
For Jesus saith, "I am thy Life."

Sorrow not,

O Christian, now thy face let shine;  
For through the love of God Divine,  
All Rest and Joy and Life are thine.

DONALD A. FRASER.

### A ROOM FOR REMINISCENCE.

BY DOROTHY SHEPHERD.

"Ah!" sighed the girl just finishing her vacation at the seashore, "how I do wish that I could keep these views with me all winter as inspiration for the same happy mood I am in now. They are a pledge of contentment and although I have all my camera pictures to fortify and reinstate my memory, yet I lose the impetus and charm when I find the views mounted on stiff cardboard and shut in between the covers of my photograph book."

"Why shut them in, then?" enquired her practical friend.

"Because they would soon be ruined if I pinned them all around the walls," sighed the vacation girl. "Anyway I hate to see a room bedecked with curling cards for the heat always affects them before long."

"It isn't necessary to pin them up," said the practical friend. "I know a better way than that."

"I can't afford to frame them all, you know."

"Oh, I know!" laughed the practical friend, sympathetically. "I have a new and original idea, but please let me wait until we are home, before I tell it to you. I heard you lamenting that your room is commonplace. Let me come and spend a day with you and we will make it a typical reminder of happy days."

The practical friend, a few hours later, ordered a birthday gift for the vacation girl. She bought from the old fisherman at Lone Dock, a worn-out net of soft brown color, with the bulbs of glass, as floaters at the edges. Also the sail of the little fishing smack, which she had heard was to be rebuilt—upon it they had enjoyed many a brief voyage. And she also bought a piece of heavy, tarred rope. The two latter purchases she sent to the carpet-weaver's and he dyed them, at her request, a deep blue, "just like the color of the waves," she had explained. The three articles were afterwards boxed by the old fisherman, and sent to the vacation girl's town address, "though what that pretty friend of hers thinks she wants them for, a lot of worn-out sailor's tools, is more than I can make out!" reflected the old man, sagely; "however, if people want to throw away their good money on trash, I can't help it," he decided, with a happy touch upon his battered purse. Within lay a new five-dollar bill, and while the fisherman thought the girl wasteful, she, on the other hand, was gleeful over the equally positive fact that she had found a bargain.

A week later the Vacation Girl—let us still give her the old name, although she is really now a business woman!—and the Practical Friend met to open the sailor's box, and to re-create the little parlor into a room for reminiscence.

"Well," said the Vacation Girl, "here are the blue-prints you wanted. My printing frames have been in use all the week, and I think that every coast scene and village picture is reproduced. What do you want to do first?"

But the answer did not immediately come, for the Practical Friend was considering the general aspect of the room, and at last said, reflectively:

"I'm so glad that your wall paper is a good subdued color. It is just fine for a foundation, and you have curtain-poles, too,

haven't you? And, oh, I'm so glad that you have a picture moulding! I never before thought of the awful possibility of your not having it."

The two girls will not want to be watched during the busy hours that follow. Let us then be the first callers at the little Tea they gave, a few weeks later, to their summer friends.

The old, grey fishing-net had been hung by picture-hooks from the moulding, and made an artistic background for the few pictures, all well chosen, which graced the walls. Here and there the glass balls glowed with dull lustre, and in one angle of the wall the net crossed abruptly and made a tiny ceiling for the cosy-corner below. Let me here say that this corner-couch was made from two well-shaped drygoods boxes, their tops stuffed with excelsior and then covered with cheap blue denim, effectively tacked on with brass-headed nails.

A chair-rail had been formed, about three and one-half or four feet from the floor, on two sections of the wall, and there in line, stretched the blue-print pictures, framed and held in place by inexpensive oak moulding. The girls themselves had nailed it in place, with small, invisible brads. The pictures had been printed with a surrounding margin of white, which gave the effect of a mat, and one had only to glance along the line to have recalled to mind the Stony Beach, the Post Office, our Boarding House, the Seaside Chapel, the Village Children, the Giant Oak Tree, the Fishing Fleet, Johnny the Stage-Driver, and every other scene or character which had been strong enough in attractive force to claim a photographic fancy.

The main-sail of the fishing-smack had been cut in two pieces and formed effective portieres in the two doorways, while draping them back was the very piece of rope that the girls themselves had handled when they took their sailing lessons.

A huge bunch of meadow grasses waved from the ginger jar, in the centre of the little bamboo tea-table, and the tea was served in India china cups, heirlooms from the grandmother of the Vacation Girl, who had lived in a Connecticut homestead.

All about the room were mementoes of the happy summer, and after tea, the girls sang with blithe voices, the jolly boating songs which had floated over the waves of the Atlantic during those rocking hours of bliss, and when these were finished, they gave three cheers for the Practical Girl who had carried the spirit of life's holiday hours to make glad the work-a-day world.

### THE GRACE OF THOUGHTFULNESS.

BY HELENA H. THOMAS.

YOUR basket does not look much as it did when you passed just after lunch, for then it was piled so high with flowers that I knew you were on your way to the hospital. But you look tired," continued Mrs. Logan, as she brought forward an easy chair.

"I am tired, for a fact," rejoined the woman, who sank into the proffered seat, "but I forgot self in seeing those wan faces light up at sight of my gift of flowers, as I went from ward to ward."

"Oh, dear!" sighed Mrs. Logan, "I envy you the privilege of visiting the sick; but I am too much of an invalid myself, much of the time, to be useful in that direction. So I seem to be of little use in the world outside of my own home."

"I think if we are on the lookout for an opportunity to lend a hand, we will not look in vain," ventured the caller, who had long feared that her friend was becoming too self-centered for her own good, "even when unable to leave home. My shut-in days are always filled to overflowing."

"I don't doubt it," said Mrs. Logan, sighing again, "for you always seem to find something to do for other people. Now I do not intend to be selfish, but it never occurs to me to do the thousand and one things I know of your doing. One can hardly be held responsible, however, for not doing, if the opportunity does not suggest itself."

"I cannot speak from your viewpoint, my friend," was the somewhat evasive comment, "for ever since I became a King's Daughter, and stood ready to do little bits of loving service, in His name, I have found opportunities at every turn."

"Yes, but they seem to come to you and skip me by," was the plaintive rejoinder. "I am willing, too, and respond to every call for charity that comes to me."

"The Lord knows it is in my power to do that," replied the other in a cheery tone, "and so every day He sends me opportunities to scatter sunshine."

"Well, now I wish you would put yourself in my place,"



urged Mrs. Logan, "and then tell me one single thing you could find to do for another, right here and now."

"Do you really mean it?" asked Mrs. Arnold, laughingly.

"Yes, I am in earnest. For I have had the blues ever since I saw you pass on your way to the hospital, thinking what a useless life I lead in comparison to yours."

Her sincerity was so evident that, after a moment's hesitation, Mrs. Arnold ventured, as she looked into the wisful face:

"If I were Mrs. Logan, and had not done so already, I would lose no time in preparing a refreshing drink for Grandpa Thompson, the old man who is mowing the lawn. He looked so heated when I passed that my heart ached for him."

"Why, there's a pitcher of lemonade in the refrigerator, and you can, by proxy, give him all he wants, without delay," said the real Mrs. Logan, as she quickly made ready to carry out the suggestion after serving the thoughtful woman who, poisoning her glass, queried:

"Is he working by the day?"

"Yes; why do you ask?"

"Because, if I were really you, I would tell Grandpa Thompson that, seeing his time was mine, I should insist on his taking a few moments' rest."

"Oh, who would have thought of that but you!" exclaimed Mrs. Logan, disappearing.

"Did you come to the conclusion that I was never coming back?" queried she a little later. "But really I have been having quite a visit with the old man while he rested; though he became so eloquent on his theme that he did most of the talking."

"What was his theme?" was innocently asked.

"You! When I insisted on the poor man resting, while he drank his lemonade, it cut me to the quick to see his look of surprise at such unwonted thoughtfulness on my part; and the wound was deepened, too, when, as his face lighted up, as I had never seen it before, he said:

"That sounds just like Mrs. Arnold! She's always so kind to me that it puts new life into my old bones to be where she is!"

"My! I would give much if I were deserving of such praise," sighed Mrs. Logan. "I wonder now, though, how I could have been so heartless all these years as to think I was doing my whole duty by that faithful helper when I paid him for his service, with not so much as a word of sympathy."

"You have been merely thoughtless," said Mrs. Arnold, in a gentle tone. "But you have been the loser as well as he, for Grandpa Thompson, as I have learned to call him because the children do, is a most saintly man, and his courage, in view of what he has to contend with, is often a rebuke to me. Many a time an intimation that it was hard for him to be obliged to work so, in his old age, has been met with the response:

"Well, I'm bound to do my best as long as the Lord sees fit for me to remain—

"I'll stem the storm! it won't be long;  
I'll anchor by and bye!"

"The dear old man!" exclaimed Mrs. Logan, with tear-filled eyes, "and to think that I have only been barely civil to him. No wonder he looked surprised when I carried out your suggestion. But I intend to do myself the honor of reminding him of you every time he comes to us after this."

The following week Mrs. Logan appeared at the home of her friend at an early hour, looking so distressed that Mrs. Arnold, in alarm, asked the cause.

"Why, haven't you heard that poor Mr. Thompson dropped dead yesterday, while mowing a lawn?"

"Oh, yes; but I feared that something was wrong with your very own. I learned that the dear saint had anchored at last, soon after the end came," said Mrs. Arnold, "and I feel so glad for him that I have scarcely a thought what a loss it will be to his invalid wife and those he has served so faithfully."

"I envy you!" exclaimed Mrs. Logan, in a choked voice, "when I think how the face I looked upon that day for the last time lighted up at mention of your name. I hoped to make amends for past neglect, as far as possible, but it was my last opportunity to show consideration for him."

"You must try to forget the things that are behind, dear heart!" said Mrs. Arnold, seeing the distress of her friend, "for golden opportunities await you on every hand."

"I will try to forget," was the tremulous reply, "but I was so heart-sick, thinking of the sunshine that old man's life lacked, because of my blindness, that I passed a sleepless night. But I have had my lesson, hard as it is, and during those long,

wakeful hours I resolved, with help from my King, to cultivate in the future the grace of thoughtfulness."

### MY WISE TEACHER.

A TRUE STORY.

ONE of the great experiences of my boyhood was making the acquaintance of a wise teacher, who ruled with a judgment and firmness which I admire more with every year of life. In my youth and in my manhood we met quite frequently, and she always seemed to maintain her old position. She was strong, decided, considerate, a born ruler, who had carefully developed her powers.

My conscience recalls a day on which some foolish boys, I among the number, made the recess time vibrate with our yells of "fire, fire." Quietly and gravely our principal explained to us what a panic might mean, and one of the boys at least is still ashamed of his share in the performance. Nor can I forget how efficiently she organized a fire drill, and taught the pupils of a large school to descend the stairs quickly yet in perfect order, which might be of inestimable value. She was a model administrator.

There was a low-browed fellow who seemed to me untrustworthy, but I never detected him in any overt act of dishonesty, and never felt justified in accusing him. Years after school days I accidentally learned the following circumstances:

Young—let us call him Turpin—went to the principal's desk, and stole a box of pencils. He was surprised about the close of school—it was on a Friday afternoon—to hear the principal say, "Turpin, please stop at my house this evening."

Nobody else heard this request, which savored of the royal command, but Turpin heeded the invitation. Miss Nemo greeted him with:

"Turpin, I want a box of— (describing the size of the pencils)—by Monday morning."

"Miss Nemo, I didn't take no pencils from your desk."

"Turpin, I must have that box of pencils."

"Why—why—why, Miss Nemo, I give them pencils away."

"Turpin, be sure that a box of pencils, just like them, is on my desk on Monday morning."

"Oh! Miss Nemo, I can't, I can't. Why I ain't got a cent."

"Ask your father for some money. You understand, I must have those pencils. Good night."

Early Saturday morning, Miss Nemo looked from her window, and saw Turpin carrying a heavy market-basket. As she went down to breakfast she saw him carrying another basket. So it was at various times through the day. He was hurrying back and forward, like a delivery wagon. There was no time for a game of ball or a matinee—that Saturday was a day of strenuous life, and the evening shades fell on a tired boy. On Monday Turpin laid the pencils on the teacher's desk.

The whole affair was characteristic of Miss Nemo. She did not wish to expel a boy for theft, and brand his reputation. She meant to teach him a lesson. I have not seen Turpin for twenty-five years, and do not know what has become of him. But I know the kindness of her who sought to screen a culprit from public shame, and the justice of her who taught the young thief that the way of the transgressor is hard.

### THE FORSAKEN VISITOR.

I HAVE sent Stewart off to scour the river White Nile, and another expedition to push back the rebels on the Blue Nile. With Stewart has also gone Power. . . . So I am left alone in the vast palace of which you have a photograph, but not alone, for I feel great confidence in my Saviour's presence. The peculiar pain, which comes from the excessive anxiety, one cannot help being in for these people, comes back to me at times. I think that our Lord, sitting over Jerusalem, is ruling all things to the glory of His Kingdom, and cannot wish things different than they are, for, if I did so, then I wish *my will*, not *His*, to be done. The Soudan is a ruin, and humanly speaking, there is no hope. Either I must believe He does all things in mercy and love, or else I disbelieve His existence; there is no half-way in the matter. What holes do I not put myself into! And for what? So mixed are my ideas. I believe ambition put me here in this ruin; however, I trust, and stay myself on the fact that not one sparrow falls to the ground without our Lord's permission; also that enough for the day is the evil. "God provideth by the way strength sufficient for the day."—General Gordon (February 27th, 1889. *One of his last letters*).

WHO DOES not know what it is to rise up from a fault—perceived, confessed, and forgiven—with an almost joyous sense of new energy, strength, and will to persevere?—H. L. Sidney Lear.



## Church Kalendar.



- Aug. 6—Seventh Sunday after Trinity.  
 " 13—Eighth Sunday after Trinity.  
 " 20—Ninth Sunday after Trinity.  
 " 24—Thursday. St. Bartholomew.  
 " 27—Tenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- July 20-Aug. 27—Summer Conferences, Richfield Springs, N. Y., divided as follows:  
 Aug. 8-20—Workers' Conference.  
 " 20-27—Sunday School Conference.
- July 31-Aug 26—Sewanee Summer School of Theology.
- Sept. 4-8—Retreat for Clergy, Holy Cross House, West Park, N. Y.  
 " 5-8—Retreat for Clergy, Grafton Hall, Fond du Lac, Wis.  
 " 19—Conv., Milwaukee, Sacramento.  
 " 21-24—Brotherhood of St. Andrew Convention, Chicago.

## Personal Mention.

THE REV. ASA SPRAGUE ASHLEY, rector of the Church of the Holy Innocents, Albany, N. Y., will spend his vacation at Norfolk, Conn., where he will have charge of the Church of the Transfiguration during August and until September 15th.

THE REV. ALFORD A. BUTLER, D.D., has returned from Europe and may be addressed at Faribault, Minn., for the next two months.

THE ADDRESS OF THE REV. CHARLES A. CAPWELL, in charge of Holy Innocents' Church, Racine, Wis., is 1415 Owen Ave., Racine.

THE REV. EDWARD MACOMB DUFF, rector of St. Thomas' Church, Buffalo, will supply the services at St. Paul's Church, Detroit, during August, in the absence of the rector, the Rev. Rufus W. Clark, D.D.

DURING August the Rev. RICHARD H. GUSHÉE of Ontario, Calif., may be addressed at 302 Brookline St., Cambridge, Mass.

THE REV. H. S. HARTE has been obliged to resign the rectorship of St. Paul's Church, Fort Fairfield, Maine, by reason of the health of Mrs. Harte, which does not permit her to remain in Maine through another winter.

THE REV. ALEXANDER C. HAVERSTICK has resigned the rectorship of St. John's Church, Frostburg, Md., and has accepted an appointment as Archdeacon in Maine with headquarters at Fort Fairfield.

THE ADDRESS OF THE REV. HARRY W. JONES, D.D., is changed from U. S. S. *Prairie* to the U. S. R. S. *Franklin*, Norfolk, Va.

THE REV. JOHN F. NICHOLS has resigned the rectorship of Christ Church, Hudson, N. Y.

THE REV. CHARLES E. PERKINS, rector of St. Paul's Church, Salt Lake City, Utah, is spending the month of August at Long Beach, Calif.

AFTER August 1st, and until September 12th, the BISHOP OF SPRINGFIELD requests that all mail matter for Mrs. Seymour and himself be sent to 480 Willoughby Ave., Brooklyn, N. Y.

BISHOP WALKER desires that letters intended for him and Mrs. Walker may be addressed care of J. S. Morgan & Co., 22 Old Broad St., London, England, while abroad.

### DIED.

BENSON.—Suddenly, in the early morning, July 24th, 1905, at his residence in Hudson, N. Y., ALEXANDER ROSS BENSON, Warden and Treasurer of All Saints' Church, in the 57th year of his age; father of the Rev. Lloyd Ross Benson, of Ellsworth, Kan.  
 "He loved his fellow men."

BONSALL.—Suddenly, at Milford, Pa., on July 21st, GORDON STANTON BONSALL, aged 10 years. Interment at Milford.

"The Lord gave and the Lord hath taken away."

SIMONDS.—Entered into Paradise, after a short illness, at Pacific Grove, Calif., June 27th,

1905, EDWARD, youngest and dearly loved son of the Rev. James and Anna Hill SIMONDS, formerly of Aylesford Rectory, Nova Scotia, aged six years.

"Nor time, nor place, can sever  
 The bonds which us have bound;  
 In Christ abide for ever  
 Who once in Him are found."

### RETREATS FOR THE CLERGY.

FOND DU LAC.—A Retreat will be held at Grafton Hall, Fond du Lac, Wis., beginning Tuesday evening, September 5th, closing Friday morning, September 8th. It will be conducted by the Bishop of Fond du Lac. Clergy desiring to attend this Retreat will kindly communicate with the Rev. B. TALBOT ROGERS as soon as may be.

The dedication of the new Convent of the Holy Nativity will take place Friday morning, September 8th.

RETREAT FOR PRIESTS. From evening of Monday, September 4th, till morning of Friday, September 8, 1905. At Holy Cross, West Park, N. Y. Conductor, Rt. Rev. R. H. Weller, D.D. No charge.

### WANTED.

#### POSITIONS OFFERED.

CHOIRMASTER to train and direct two chorus choirs for the First M. E. Church of Chattanooga, Tenn. A prosperous, rapidly growing city of 60,000. Finest kind of an opening in the city for a first-class vocal or instrumental teacher. Apply to HERMAN FERGER, Chattanooga, providing you can furnish strong evidence of good character and ability.

#### POSITIONS WANTED.

ORGANIST AND CHOIRMASTER wants position by September, in New York state or western part of Pennsylvania. Successful choir trainer. References. Address: CHURCHMAN, 218 South 12th St., Philadelphia, Pa.

WANTED BY CHURCHWOMAN, graduate of Church School, position in school or family. Is qualified to teach Latin, German, Spanish, mathematics, and English branches, has also specialized for teaching the violin. Address C., Lock Box 15, Lancaster, Wis.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced man, good, earnest worker, fine player, and successful choir trainer, desires position October or earlier. Accustomed to large organ and choir, Recitals, and Oratorio work, etc. First-class references and testimonials as to personal character and ability. Good organ and salary essential. Address: "ORGANIST," 41 Fifteenth Street, Wheeling, W. Va.

COLLEGE graduate, age 26, desires position with newspaper or business firm where advertising knowledge and fluency in English are demanded. Unmarried, perfect health, references. Address A 6, THE LIVING CHURCH, Milwaukee.

LAYMAN, communicant, careful and experienced manager, would like a position of trust in a Church College or School as Bursar or general care-taker. Wife could act as matron. Good references. Address, A 5, LIVING CHURCH Office, Milwaukee, Wis.

ORGANIST, Associate American Guild of Organists, desires change. Best of references from New York City clergymen. Good organ, good salary essential. Churchman. Address: "PEDAL BOARD," care LIVING CHURCH, Milwaukee, Wis.

BRITISH LADY, agreeable, cultivated, and useful, desires position as lady's companion. Address, E., care LIVING CHURCH, Milwaukee.

### 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.

### CLERICAL REGISTRY.

#### CLERGYMEN WANTED

for eleven parishes, nineteen missions, two assistantships, with and without rectories. Stipends, \$600 to \$1,500.

#### SUNDAY DUTY.

Churches, almost anywhere, supplied by bright, capable priests. Clergymen wishing to enter these fields of labor, and parishes needing supply, write the REGISTRY, 136 Fifth Avenue, New York.

#### APPOINTMENTS JUST MADE BY THE REGISTRY.

Butte, Montana; Marshall, Texas; Brookville, Pa.; and Houtzdale, Pa., and Osceola, Pa.

#### COLORED CLERGYMEN WANTED.

Mission at \$600, no house. Two teachers for eight months at \$25 a month. Priests with small families desired.

Priest for church, \$500 and house. Priest for two chapels and two stations, \$600, small families or none.

#### WANTED TO PURCHASE.

MISSION SCHOOL is desirous of obtaining a second-hand a Chalice and Paten. Please state price. Address A. E. M., care THE LIVING CHURCH, Milwaukee.

#### LANDSCAPE ARCHITECT.

PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

#### 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 acknowledged in *The Spirit of Missions*.

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

### INFORMATION AND PURCHASING BUREAU.

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

#### BOOKS WANTED.

By THE YOUNG CHURCHMAN Co., Milwaukee, Wis.:

*Devout Christian's Helps to Meditation.* Vol. I. Carter.

*The Daily Service.* Riverside Press, 1872.



## BOOKS RECEIVED.

E. P. DUTTON &amp; CO. New York.

*Peter's Mother.* By Mrs. Henry De La Pasture. Price, \$1.50.

THOMAS WHITTAKER. New York.

*The Supremacy of the Bible* and its relations to speculative science, remote ancient history, and the higher criticism. A brief appeal to facts, inductive reason, and common sense. By J. Mercier McMullen, author of *The History of Canada*, etc. Price \$2.00 net.*The Preacher's Guide or Secrets of Success in Sacred Oratory.* By the Rev. Gilbert Monks, author of *Practical Guide to Bible-Class Conductors, Manual of Short Liturgies*, etc. With preface by the Ven. the Archdeacon of London. Price, \$2.50 net.*Early Associations of Archbishop Temple.* A record of Blundell's School and its Neighborhood, with seventeen illustrations and a facsimile letter. By F. J. Snell, M.A., author of *A Book of Exmoor*, etc. Price, \$2.00 net.

FLEMING H. REVELL CO. Chicago.

*The Walk, Conversation and Character of Jesus Christ Our Lord.* By Alexander Whyte, D.D. Price, \$1.50 net.

## PAMPHLETS.

*Seabury Divinity School.* Faribault, Minnesota, 1905.*Bulletin of the Diocesan Secretaries' League.* First Conference, Boston, October, 1904.

# The Church at Work

## THE VACATION CONFERENCES.

ALTHOUGH the Woman's Conference did not come to an end until Sunday night last, the meetings after Friday morning were all of a general character, so that with the close of the mission meeting at one on Friday

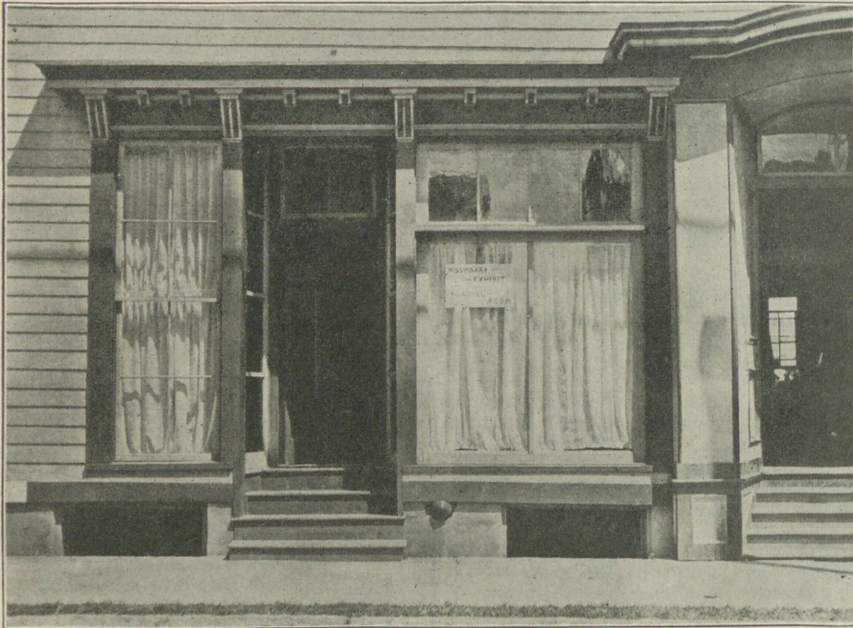
ings, who felt that they should have been included among those expressing thanks to and admiration for the good Bishop.

An interesting feature of the conference was the exhibit of missionary literature and articles from mission fields, arranged by

shown many mission study helps, books descriptive of mission lands and the like, and orders were taken for books and material from those who wished to supplement the information gained from the mission study meetings. There was also an interesting exhibit of the handiwork of the mountaineers of Bishop Burton's Kentucky Diocese.

A resume of the week's meetings must of necessity be brief. On Sunday night there was in the great tent a large audience, over six hundred by actual count, which was deeply interested by Father Huntington's fine sermon on "Friendship." In the morning of the same day Father Huntington was the preacher at the service in St. John's Church, and a congregation assembled which crowded the church and made it necessary to carry over from the tent some of the Conference chairs. The evening meetings of Monday and Tuesday suffered in attendance somewhat because the weather was cool, and many feared that the tent would be uncomfortable, but there were nevertheless large audiences to greet the Rev. Harvey Officer, who preached on those evenings. On Wednesday and Thursday evenings the preacher was the Rev. Dr. Floyd W. Tomkins of Philadelphia, and the weather having become warmer, he had large congregations.

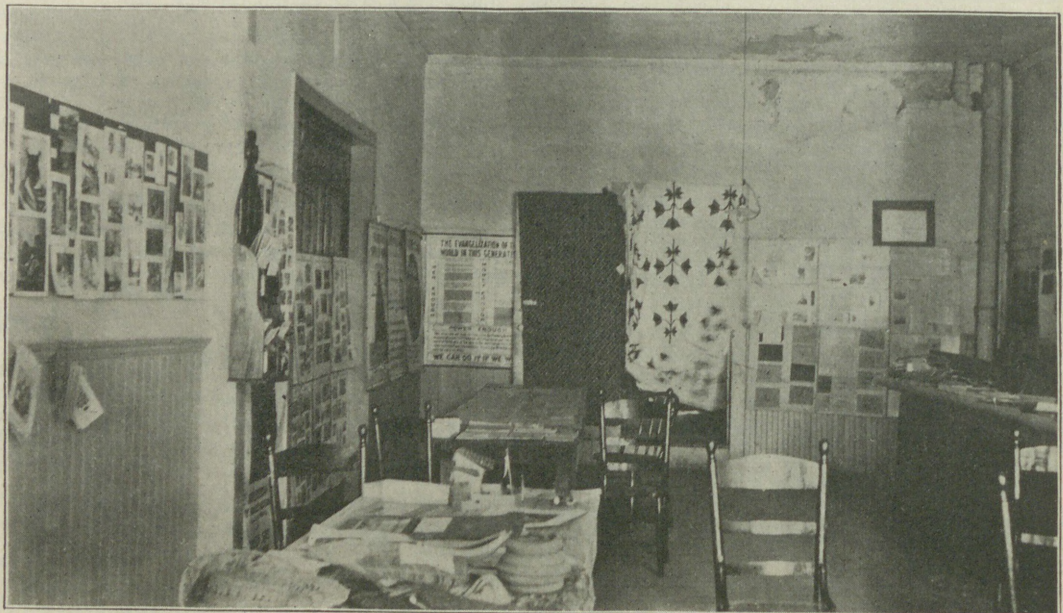
On Friday night there was held a musical meeting under the charge of Mr. R. L. McAll, musical director of the conferences. Mr. McAll made a brief address in which he made a plea for more heartfelt participation by congregations in the hymns, psalms, and responses of the services. His remarks were afterward illustrated by the audience itself, which under his leadership sang several hymns with unusual expression, read responsively one of the psalms, and chanted the



EXTERIOR OF MISSIONARY AND LITERATURE EXHIBIT,  
WOMAN'S CONFERENCE, RICHFIELD SPRINGS, N. Y.

the formal Woman's Conference may be said to have ended. It was the general expression of the women who attended that the conference was a success and there is little doubt that it will be repeated next year. Miss Sallie Stuart of Alexandria, Virginia, ably summarized the impressions of the conference, when, at Friday's meeting, she said that there had not only been aroused a deeper interest in the missions of the Church, but that it had been most strongly impressed on all who attended the meetings that missions are not in the slightest sense a failure. Everyone was interested and instructed by the talks of missionaries and mission leaders, and all were spiritually uplifted by the Bible Study conducted by the Rev. Harvey Officer of Princeton, and the sermons of Father Huntington, the Rev. Mr. Officer, and the Rev. Dr. Floyd W. Tomkins. Bishop Burton made a charming presiding officer and endeared himself to all who met him. The Woman's Conference committee passed a resolution of thanks, which was objected to only by the men attending and helping in the meet-

Miss Mary E. Thomas of Englewood, N. J. The exhibit was placed in an unoccupied store on one of the principal streets of the village and had many visitors. There were



INTERIOR OF MISSIONARY AND LITERATURE EXHIBIT,  
WOMAN'S CONFERENCE, RICHFIELD SPRINGS, N. Y.



*Magnificat* and the *Nunc Dimittis* in such a manner that the words could easily be distinguished by one who listened. Mr. McAll has had a class in Church Singing throughout the week, meeting every morning and in that also he has been placing the emphasis on intelligent and reverent participation in the service.

All the addresses of the week in the mission study meetings of the mornings have been notable. One of the best was that of Dr. W. H. Jeffreys of Shanghai on Medical Missions. He spoke on Monday morning, giving an admirable ground work study of his topic. The interest of his hearers was shown by the number of questions asked at the conclusion of the address. On Tuesday morning Dr. T. H. P. Sailer, who is connected with the Presbyterian Mission Board, spoke on mission study classes, and at three o'clock he met a committee of the ladies to discuss with them the mission phases of the Conference. He urged that the Conference be made educational in the strictest sense, so that it would provide practically normal study in missions. He referred to Dr. Jefferys' address as a model of the kind that should be heard at such gatherings.

The Rev. J. S. Russell of the Industrial School, Lawrenceville, Virginia, and the Rev. H. L. Phillips of Philadelphia, spoke on Church work among colored people. The former took a hopeful view of the situation and said that there is no need to worry about conditions among colored people. Time and patience are all that is needed. The Rev. Mr. Phillips was not so optimistic. He censured the Church somewhat for what he called its failure to embrace its opportunities for work among people of his race. At a special afternoon meeting on Tuesday, Mr. M. J. Kalaidjian, a recent graduate of Yale Divinity School, told of conditions in Tarsus. Miss Mary B. Peabody talked about work among the Indians in South Dakota, and Miss Emily Paddock spoke for the Girls' Friendly Society.

On Wednesday Bishop Knight of Cuba and Bishop Van Buren of Porto Rico were the speakers at the mission study meeting. Bishop Knight told of the widening opportunities of work for the Church in Cuba, and of the need for better equipment in buildings for churches and schools. Of Porto Rico, Bishop Van Buren said that one of the obstacles he has to contend with in his work is the discontent of the Porto Ricans with the American administration. Part of this discontent he feels to be just. The President makes good appointments as a rule, but there are notable exceptions, and the exceptions make trouble. The Porto Ricans are natural politicians and there is grave danger that they are learning too much of and following too closely the municipal political methods of the United States. There is great hope in the extension of education. The work of the Church is extending. In 1901 it had but three stations on the island, now there are ten. Hospital work is greatly needed and the Church should follow in this regard the lead of the Presbyterians. Bishop Van Buren said he wanted to make it plain that the Church is not fighting Roman Catholics or Christians of any other name in Porto Rico. There is plenty of work for all.

One of the notable addresses was that of Thursday morning, when Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Foreign Mission Board, spoke on the "World Problems of an Awakening China." Dr. Brown talked first of the vastness of the Chinese Empire, presenting the figures in a comparative way that made them comprehensible and fixed them in the memory. Three great influences, he said, are at work in China: Foreign trade, modern politics and Christianity. The Boxer troubles and other riots, he said, were natural reactions by the people against changing conditions, and the audi-

ence was reminded that there were riots in England and in New England against the introduction of labor-saving machinery. The political treatment of China by the great powers of the world Dr. Brown denounced as unchristian and scandalous, and in it he saw another reason for native outbreaks. The only hope for China, he continued, lies in Christianity. He spoke in the highest terms of the work in China being done by missionaries of the Church, and urged larger support for our Board of Missions, which, he said, he personally knew to be "splendidly officered and managed."

On Friday morning, besides the address of Miss Stuart already referred to, there were talks by Bishop Burton on his work among the Kentucky mountaineers, and by the Rev. Dr. J. W. Morris on work in Brazil under Bishop Kinsolving. Miss Sorabji of Poona, India, spoke briefly of conditions in that vast country. Mrs. John Henry Hopkins of Chicago talked about "Money for Missions," urging those who seek missionary contributions to go about the work without the "hang-dog look which invites refusal." She urged that it was as much an act of worship to give to the Church and its work as to attend service, and said that one who persuaded another to give for missions was doing the giver as much good as the cause. Miss Julia C. Emery, secretary of the Woman's Auxiliary, urged that the atmosphere and influence of the Conference be continued as the women went to their homes, and that use be made of the officers and agencies in the Church Missions House to obtain further information about the great mission cause.

The sunset meetings continued to be interesting and profitable gatherings. Speakers at these meetings included Dr. W. H. Jefferys, the Rev. H. L. Phillips, Rev. Dr. A. J. Brown, and Miss Sorabji.

It is practically impossible to give accurate figures regarding the total number of those who came to Richfield, especially for this Woman's Conference, because many did not register, but it is estimated that the number is something over one hundred and fifty. People of the village and summer visitors at hotels and boarding houses swelled the attendance at the meetings, and taken altogether, the Conference in point of numbers may be considered a success. In point of interest, there is no question whatever. Many of the ladies are to remain in Richfield for the Men's and the General Conference.

#### BURIAL OF THE "BENNINGTON" VICTIMS.

THE DISASTER to the *U. S. S. Bennington* off the harbor of San Diego, Cal., has been fully described in the columns of the secular press. At the burial of the forty-seven victims, which took place on Sunday afternoon, July 23d, the Rev. J. A. M. Richey, who is assistant and temporarily in charge of St. Paul's church, San Diego, with a Roman Catholic Priest, Father Ubach, officiated. The funeral arrangements were in charge of Capt. Lucien Young, and Mr. Richey was summoned to the *Bennington* on Saturday morning to confer concerning them. The keel of the ship rested on the flooded beach at one of the docks at that moment and the water was almost to the floor.

As the time for the burial office approached, the two priests, accompanied by Gen. Robe, a retired army officer and member of St. Paul's vestry, Capt. Young, Capt. Drake of Mare Island, Capt. Bradshaw, on leave, and other officers of the *Bennington*, crossed the bay to Fort Rosecrans on Point Loma, where the National Military burying ground is situated. There the priests vested and the carriages moved up the precipitous road to the summit of the hill where the cemetery is located. The funeral procession, which had to come around by the highway, did not arrive for some minutes later, and after it

came to the gate it took an hour for the squads of sailors with the utmost expedition to carry the forty-seven caskets down into the large grave, 60 by 15 feet, and place them in position for burial.

The two priests then moved from a tent to the grave, where Mr. Richey, stepping in front, read the full burial office of the Church, with the commendatory prayer for the dead and the petition that we may all die in the communion of the Catholic Church. A squad of sailors, with the priests, threw the earth upon the caskets three times at the proper place. Father Ubach then took up the service, reading in English the *De Profundis*, a short chapter, and some prayers, together with one motion of the *Asperges* and three swings of the censer towards the dead. An interesting incident in connection with the beginning of the service is told by an eye witness:

"The thurifer found some difficulty in igniting the charcoal in the tent, just before the service. His match went out, so Father Richey lit one taken from his pocket, and shielded the fire with his hat while the thurifer ignited the charcoal. While Father Richey read the office, the thurifer stood behind him swinging the censer, and there were no appearances other than unity of purpose in the whole. It was neither Roman nor Protestant, but Catholic throughout."

When the clergy retired, Capt. Young committed the careful keeping of the graves of the dead shipmates to the captain, officers and soldiers at Fort Rosecrans and their successors, after which a squad of sixty soldiers fired a triple salute and the bugler sounded taps.

The news of the disaster quickly spread through San Diego, and one of the earliest visitors at the chief hospital was the Rev. Alfred Taylor of St. James' mission, who ministered to a number of the poor scalded victims. One held up his scalded hands above his breast to repeat with him the Lord's Prayer. It was all he had strength for. With nearly all, the pain was so intense, it was difficult for them to give their attention for more than a minute. Mr. Richey, who with Archdeacon McConnell was on the beach at the time, but not within sight of the disaster, also visited the hospital and prayed with a number of the men as soon as he received the news. Says our informant: "Sad incidents succeeded one another in quick succession. The suffering of one hour were dead the next. Some who seemed in fair physical condition died in less than an hour when the reaction set in. One poor young sailor, who was not injured at all, had an older brother who was badly scalded. He called upon his brother at four o'clock and conversed with him quite freely. Again at six he called, but was unable to see him. At 9:30 he came again. The doctor was called and in the kindest way, consistent with brevity, told him his brother was dead. He had sent a telegram to his mother in the afternoon, saying his brother was in fair condition, and it broke his heart to have to correct it."

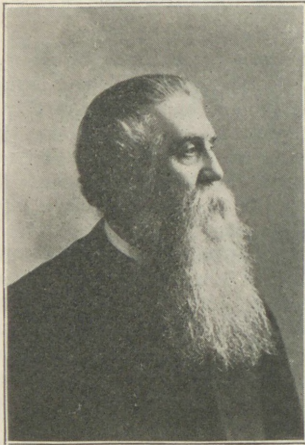
On Sunday evening at St. Paul's Church, a memorial service for the departed sailors was held. The burial psalms were substituted for those appointed for the day and the *De Profundis* with prayers for the dead, the afflicted, and the congregation were used. Mr. Richey preached from the text, "Launch out into the deep and let down your nets for a draught," taken from the Gospel for the day.

#### ROMAN PRIEST RECEIVED.

THE BISHOP OF FOND DU LAC has received from the Roman Communion the Rev. Father Hennis, who was formerly pastor of the (R. C.) Cathedral at Boise, Idaho, and professor at the Roman Seminary in that city. He is at present under the direction



of the Rev. A. Parker Curtis, rector of St. Paul's Church, Ripon.



REV. J. S. B. HODGES, D.D.,  
RECTOR OF ST. PAUL'S CHURCH, BALTIMORE  
[who celebrated on July 2nd the fiftieth anniversary of his ordination].

#### DEATH OF BISHOP YOUNG.

THE DEATH of the Rt. Rev. Richard Young, D.D., formerly Bishop of Athabasca, Canada, occurred at his home in Southborough, England, on July 12th. Bishop Young was for nineteen years at the head of the Diocese of Athabasca, which adjoins Alaska on the British side, and in the days when travel and work were even more arduous and more nearly impossible than they are to-day. He was the son of A. W. Young, Esq., of South Park, Lincolnshire, and was educated at Kingston College School and Clare College, Cambridge. Ordained in 1868 and 1869, respectively, to the diaconate and priesthood, he went to Canada in 1875 and became incumbent of St. Andrew's, Manitoba. After holding that position for nine years he was advanced to the episcopate as Bishop of Athabasca, October 18, 1884, in St. John's Cathedral, Winnipeg. From the University of Manitoba he received the degree of D.D. and that of D.C.L. from Trinity University, Toronto. His residence was at Fort Chipewyan. The hardships and privations which the good Bishop had to undergo in his distant field of labor in the North, were many. His name will long be lovingly remembered in the Church of that far off wilderness which he loved and served so well, until he was called to his rest.

#### DEATH OF THE REV. GEORGE F. FLICHTNER.

THE REV. GEORGE FREDERICK FLICHTNER, for seventeen years rector of St. Paul's Church, Englewood, N. J., until his resignation last fall, died on July 25th at the family homestead in Ipswich, Mass. He was born in Union, Maine, May 11, 1847, and after studying at Amherst and then at Union College, was ordained deacon in 1869 by Bishop Eastburn, and priest in 1872 by Bishop Horatio Potter. He served for a time as assistant to the Rev. Dr. John Cotton Smith at the Church of the Ascension, New York, and then for some years as rector of St. Barnabas' Church, Newark. In 1884 he became Secretary to the Board of Domestic Missions of the American Church and served in that capacity until the consolidation of the Domestic and Foreign Boards. It was after retiring from that position that he accepted his last call, the rectorship of St. Paul's Church, Englewood, N. J. He relinquished that last fall by reason of failing health.

Mr. Flichtner was twice married. His first wife was Miss Julia Appleton, who died in 1884. His second wife was Miss Harriet Appleton Thayer, sister of the Rev. William Greenough Thayer, headmaster at St. Mark's School at Southboro. He is survived by his wife and four children. The immediate cause

of his death was paralysis, and he had been a sufferer for some time.

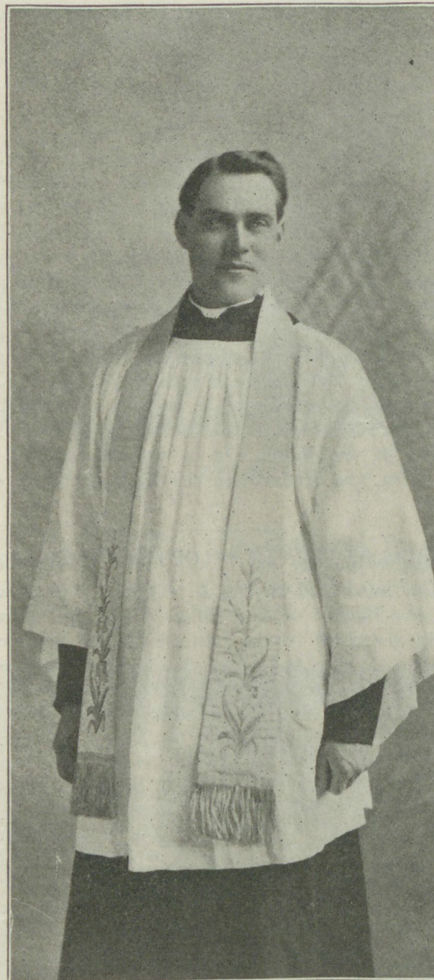
The funeral took place the following Thursday at the Church of the Ascension, Ipswich, and was conducted by the Rev. William Greenough Thayer, brother-in-law of the deceased, assisted by the Rev. Roland Cotton Smith of Washington and the Rev. Reginald Pearce, rector of the Ipswich church. In the sanctuary also, though not assisting in the services, were the Rev. J. Franklin Carter of Williamstown, Mass., and the Rev. Robert B. Parker of Providence, R. I. The vestrymen and others of the parishioners of the Church of the Ascension, Englewood, were present. The burial was in the cemetery at Ipswich.

#### DEATH OF THE REV. F. O. H. BOBERG

THE DEATH of the Rev. F. O. H. Boberg, rector of Grace Church, Lake Providence, La., occurred in New Orleans on July 10th. Mr. Boberg was the adopted son of the Rev. A. Gordon Bakewell of Trinity Chapel, New Orleans. He was graduated from the Theological Department of the University of the South, and was ordained by the Bishop of Louisiana as deacon in 1899 and priest in 1900. His ministry had been entirely given to that Diocese.

#### NEBRASKAN GENERAL MISSIONARY.

THE NEWLY APPOINTED General Missionary for Nebraska is the Rev. Robert Russell Diggs, at present rector of Trinity Church,



REV. R. R. DIGGS.

Independence, Mo. Mr. Diggs was ordained deacon in 1898 by the Bishop of West Texas, and priest in 1899 by the Bishop of Oklahoma. His ministry thus far has been spent in missionary work in Texas, Oklahoma, Kansas, and Missouri.

#### ATLANTA MISSIONARY CONFERENCE.

PRELIMINARY ARRANGEMENTS for the holding of the Conference of the Fourth Mission-

ary District in Atlanta, Ga., on November 7th to 10th, are already well in hand. A large local committee, divided into five sub-committees, has been appointed. The South-eastern Passenger Association, through its chairman, Mr. Jos. Richardson, has tendered to the conference a rate of one and one-third, plus 25 cents, on the certificate plan, from all points south of the Ohio and Potomac, and east of the Mississippi river. These limits of territory easily embrace the Fourth District. If there be others, outside of these limits, who desire or expect to attend the conference, notice should be sent without delay to the Rev. Jas. G. Glass, Secretary, who will be able, under the usual conditions, to secure special rates for them also. The time limits, of this reduced fare, are from the morning of November 3d to the evening of November 13th.

#### BENEDICTION OF MEMORIAL ALTAR AT PONTIAC, MICH.

ON SUNDAY, July 9th, in All Saints' Church, Pontiac, Mich., the new Stevens Memorial Altar, which is a gift of the parish in memory of the late rector, was unveiled and blessed. Immediately after Evensong the benediction was given by the present



NEW WINDOW,  
ALL SAINTS' CHURCH, PONTIAC, MICH.

rector, the Rev. P. Gavan Duffy, assisted by the Rev. Dr. McCarroll, Dean of the Detroit Convocation, and Archdeacon Dodshon of the Diocese of Western Michigan.

The service of benediction was most impressive and the solemnity of it was commented upon by the secular papers as well as by the vast congregation. In addition to the altar there were also blessed a pair of massive brass candlesticks, designed by Gorham of New York, the gift of the deceased priest's widow and family, and a magnificent brass altar cross, standing 32 inches, designed by Luetke, the gift of the senior warden, Dr. Le Baron, and his family. After the anointing and final benediction had been given, the organ pealed out and a solemn *Te Deum* was sung as an act of thanksgiving, whilst the church bell rang out the good news to the town that another altar had been given to God for the offering of the Holy Sacrifice. An eloquent sermon was then preached by Dean McCarroll, who took for his text: "It is good for us to be here," and in which he paid a striking tribute to the late rector, the Rev. L. S. Stevens.

The altar is the work of J. & R. Lamb of New York, and cost several hundred dollars. The work is of oak with a stone mensa and the front of the altar has the cross and the



*Alpha* and *Omega* set in beautiful mosaics. The altar has two gradines with a handsome Tabernacle, the metal door having on it the design of the chalice. At the base of the altar there is a brass plate bearing this inscription: "To the Glory of God and Sacred to the Memory of Lawrence Sterne Stevens, Priest. Rector of Pontiac for twenty-two years, 1881-1904. This Altar is erected by his parishioners. Born May 25, 1823—Died November 19, 1904. R. I. P." In addition to the memorial gifts, a new sanctuary floor of polished oak has been placed in the church and the altar elevated upon three steps. The sanctuary walls have been completely redecorated after the design furnished by J. & R. Lamb, and over the chancel arch is the inscription: "I Believe One, Holy, Catholic and Apostolic Church." The whole appearance of the church is thus beautified and special interest attends the whole affair for the steady but sure strides the parish has made in solid Catholic progress. Eighteen months ago the church was known as Zion Church; and as the second oldest church in the state, it has been known as a pioneer for the old Evangelicalism. Now the people who still remember the days of the black gown, accept cheerfully the Catholic Faith in its fulness and the full worship of the Church. The advance has been phenomenal not merely because of the old traditions of the parish which stood for Evangelicalism, but on account of the complete harmony and happy way the parish, young and old, has accepted Catholic teaching and assumed a pioneer position to-day for Catholicity in Michigan. Delegations of clergy and laity from Lockport, N. Y., and Detroit attended the benediction, and the rector was felicitated upon the good work he has been able, under God, to accomplish.

#### DO BAPTISTS REVERE THE CROSS?

IN ONE of our older cities in Connecticut, a new house of worship for the Baptists is in process of erection. The fact that it is to be surmounted by a cross seems to have awakened a good deal of criticism. A state paper says:

"A few of the leading men in the Church have been approached by professors and non-professors of the Christian belief alike on the subject of the appropriateness of the cross on the pinnacle of a Baptist church. Many persons affirm that Baptist churches never have crosses or paintings of the crucifix on the church edifices. They are, therefore, naturally surprised at the step taken by the church in making a departure from the old established lines.

"The curious inquiring persons were informed that such a thing as a cross on a Baptist church was not an unheard of thing, and the trustees openly expressed the belief that the crucifix was one of the most appropriate emblems that could be used on a church.

"This same official directed one inquiring person this week to take a look at the Second Congregational church of this city that he might see the emblem of the cross on the spire of that edifice."

#### THE OHIO CATHEDRAL.

IN ABOUT two or three weeks the stone work on Trinity Cathedral, Cleveland, will be completed, and the building ready for the roof and interior finishing. During the four years it has been in the process of construction, a remarkable degree of harmony has existed between the contractors and workmen and among the workmen themselves. Honesty as well as peace has been a striking characteristic in its construction. The building has been pronounced one of the finest pieces of stone work in the country. The workmen have all taken great pride in putting into it their best workmanship. As a

token of appreciation and in the spirit of good fellowship, the Bishop of Ohio invited all the workmen, with the architect and the contractor, to a dinner on Wednesday evening, July 26, at the Cathedral House. About 60 were present. After dinner, brief speeches were made by the Bishop, the Dean of the Cathedral, the architect, the contractor, and a number of the workmen. At the close the Bishop read the prayer used daily in the chapel for the safety of all those employed about the structure. During the whole period of construction thus far, not a single workman has been injured. It is hoped to have the Cathedral consecrated and ready for use by spring or early summer.

#### PRIEST HAS DISAPPEARED.

The Rev. Newberry O. Halsted, who has been superintendent of the St. Johnland Homes ever since he was ordained deacon by the late Bishop Littlejohn in 1895, has unaccountably disappeared. He came to New York about a week ago, and has been traced as far as the railroad station, where he would take train for the St. Johnland community, which is at Kings Park, Long Island. There all knowledge of him ceases and his friends cannot even conjecture as to what can have caused him to vanish. Every effort is making to ascertain his whereabouts, but at this writing they have been unavailing. Absolutely no cause for his disappearance can be advanced. The Rev. Dr. Henry Mottet, president of St. Johnland Society, has been to Kings Park and has made a thorough examination of its affairs. He states that everything was found in praiseworthy order, the superintendent's accounts being in such excellent condition that but a glance was needed to show the investigator the condition of affairs. On his return to New York, Dr. Mottet made the following statement to the press:

"The Rev. N. O. Halsted, pastor and superintendent of the Society of St. Johnland, came to New York on Friday last (July 21) for the transaction of routine business, intending to return home the same day. For months he has shown the strain of long and close application to his many and onerous duties. Possibly the heat of two or three weeks ago affected him mentally and physically. He was urged repeatedly to take a long rest, but he pleaded lack of time. I believe he has suffered a nervous and mental collapse and has wandered away. Neither his family nor any of his friends possess any clew as to his probable whereabouts. The accounts at St. Johnland are in admirable condition. His domestic relations are happy. The old and the young who are under his care respect and love him."

#### DEATH OF THE REV. F. S. HARRADEN.

THE REV. FRANK SOMERVILLE HARRADEN, rector of St. Andrew's Church, Hanover, Mass., for the past sixteen years, died on the morning of July 29 after an illness of several months. Mr. Harraden was a native of Concord, N. H., where he resided during his boyhood days. He studied for orders at Trinity College, Hartford, Conn., from which institution he later received the degree of B. A. in 1867 and M. A. in 1870. He was ordained deacon in 1872, and was raised to the priesthood two years later. From 1867 to 1874 he was headmaster of Ury House, a school for boys at Philadelphia. In 1876 he assumed the rectorship of Trinity Church, Tilton, N. H., resigning a year later to take up the work at St. John's East Boston. Here, too, he stayed but a year, resigning to take up the work of the Episcopal City Mission, to which he devoted his time for two years. Then he returned to parish work and was rector jointly of the churches of St. John's at Framingham and St. Paul's at Natick, which

is the adjacent town. In 1899 he became rector of St. Andrew's at Hanover.

#### NEW ARCHDEACON FOR MAINE.

THE VEN. HENRY S. HARTE, Archdeacon of Aroostook and rector of St. Paul's Church, Fort Fairfield, Maine, has been impelled by the state of his wife's health to resign his work in that diocese. He will be succeeded by the Rev. Alexander C. Haverstick, who for more than twenty-two years past has been rector of St. John's Church, Frostburg, Md.

Mr. Haverstick was born in Philadelphia and was ordained deacon in 1882 by Bishop Pinkney of Maryland, and priest a year later by Bishop Randolph of Southern Virginia. He entered at once upon the rectorship of St. John's, Frostburg, which position he still retains. During his rectorship in that place a fine stone church has been erected, a parish rectory of beautiful and commodious dimensions has been purchased, the old frame building was moved and remodelled for uses as a chapel, and a home built for the janitor, and all of this is clear of debt at the present time. Besides being so zealous for his parish, Rev. Mr. Haverstick has always been identified with movements looking to the betterment of municipal conditions.

He has published several tracts and a useful volume, *The Churchman's Ready Reference*, published by The Young Churchman Co., as also is his most important tractate entitled *The Historic Church for America*.

#### BEQUESTS FOR THE CHURCH.

THE WILL of Alice A. Bates, which has recently been filed in the surrogate's office in New York, bequeaths her piano and \$10,000 for the establishment of a scholarship to be known as the Persis Bates scholarship, in memory of her daughter, to St. Mary's School, New York. Also \$3,000 to the Church of Zion and St. Timothy, New York, for the erection of a memorial window in memory of her daughter. Some small bequests are made and the residuary estate is left to the Church of Zion and St. Timothy for a library to be kept in the church and known as the Alice Persis Bates Musical Library.

#### ATTEMPTED BURGLARY OF A NEW YORK CHURCH.

THIEVES were frightened away from St. Andrew's Church, New York City (Rev. George R. Van de Water, D. D., rector) by a private watchman early on Monday morning, July 24th. The watchman found the side door open and deeply marked by jimmies. He entered cautiously and in the vestryroom found heavy candle drops on the floor. Just when he was entering the church proper there was a rush of the thieves, thoroughly alarmed, making a hurried exit by another door. The watchman summoned F. E. Holmes, the sexton, from his home, and with two policemen they made an investigation. It was found that the thieves had just started to strip the altar, having spread cloths on the floor, in which it was manifest they purposed carrying off their plunder.

The value of the cloths, Communion service, etc., that would probably have been taken is about \$5,000. No clew has been obtained to the marauders. The Rev. Dr. Van de Water is in Europe.

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

#### Memorial at Selma.

A HANDSOME MURAL TABLET has been placed in St. Paul's Church, Selma, in memory of the late Bishop Barnwell, who was for twenty years before his consecration, rector of the parish. The tablet is of Carrara marble



of Gothic design, and bears the inscription:

"TO THE GLORY OF GOD, AND IN MEMORY OF  
THE RT. REV. R. W. BARNWELL,  
Rector of this Church 1880 to 1900.  
Consecrated Bishop of Alabama July 25, 1900.  
December 27, 1849. July 24, 1902."  
"Blessed are those servants whom the Lord  
when He cometh shall find watching."

At the top of the tablet are polished fig leaves, and beneath them the Bishop's seal in Gothic tracing. In the top circle are the crossed keys, in the left circle the mitre, in the right the staff.

**BOISE.**

JAMES B. FUNSTEN, D.D., Miss. Bp.

**Two New Churches.**

TWO NEW CHURCHES, each costing \$1,000, are to be erected within the District, one being for the Shoshone Indian agency in Wyoming, and the other at Dubois, Idaho.

**CENTRAL NEW YORK.**

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

**Dr. Reed's Vacation.**

THE VESTRY of Trinity Church, Watertown, N. Y., having presented the rector with a most comfortable purse for a summer outing, Dr. Reed has gone to Bar Harbor, although he hopes to be at Richfield Springs for the duty assigned him at the conference holding there.

**CENTRAL PENNSYLVANIA.**

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

**New Church for Palmerton.**

A NEW CHURCH is to be erected at Palmerton at a cost of some \$35,000, as the gift of Mr. Stephen Palmer of New York, President of the New Jersey Zinc Co. and of the Palmer Land Co. The church will be of stone.

**CHICAGO.**

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

**Summer Outings—Death of Rockwell King.**

THE CHOIR of St. Luke's Church, Evanston, Ill., has just returned from its twelfth annual encampment, which was a most delightful one, held at Lake Lawn, Delavan, Wis., under the direction of the choir-master, Mr. Frank W. Smith. The rector of the parish, the Rev. George Craig Stewart, and Mrs. Stewart, will spend the month of August on the Great Lakes. During the rector's absence the parish will be in charge of the Rev. B. Talbot Rogers, Warden of Grafton Hall, and Canon of St. Paul's Cathedral, Fond du Lac, Wis.

THE CHOIR of the Church of the Holy Nativity, Longwood, is encamped at Hudson Lake, Ind.

THE RECTOR of St. Peter's Church, Chicago, the Rev. Frank Du Moulin, is spending his vacation in Maine. During his absence the parish is in charge of the Rev. Paul Faude, the senior curate. The Rev. F. C. Sherman, rector of Trinity Church, Aurora, is spending a few weeks at Petoskey, Mich.

AT CHRIST CHURCH, Chicago, the regular Sunday School sessions are discontinued during the summer and in their place a special Children's service is arranged for 10 o'clock on Sunday mornings. At these services the children are taught to find the places in the Prayer Book and Hymnal and to sing the musical parts of the service. The rector's addresses are in the form of allegories suggested by the late Rev. Dr. John Mason Neale of the English Church.

BY THE DEATH of Rockwell King, St. Peter's Church, Chicago, loses one of its strong men, who for years was one of its wardens. Mr. King was father-in-law of the rector, the Rev. Frank Du Moulin, and at the time

of his death was President of the Western Cold Storage Company. He was born in Chicago in 1853, and graduated from Harvard in 1874. His entire business life has been spent in Chicago, during which he was interested in several enterprises, and accumulated considerable wealth, of which he was accustomed to contribute generously to charitable objects. In 1881 Mr. King married Miss Lucy Andrews, daughter of Martin Andrews, who, with four children, survives him. Mr. King was ill but a few days, his death being caused by blood-poisoning, which resulted from a slight cut. The funeral services were held in St. Peter's Church, on Saturday, July 29th, Bishop Edsall officiating.

AT ST. MARK'S, Evanston, a class for boys is being successfully maintained during the Sunday School vacation.

**CONNECTICUT.**

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

**Several Deaths—Priest Rescues Choir Boy.**

MR. NORMAN S. BOARDMAN of East Haddam died at his home on July 21st, at the age of 65 years. He was a vestryman of St. Stephen's parish (the Rev. Reginald R. Parker, rector), and a prominent citizen, held in high esteem. He is survived by his wife, a son, and a daughter. He was a native of East Haddam.

GRACE HOME-IN-THE-FIELDS, a summer home of Grace Church, New York, is sheltering numbers of women and children during the warm season. It is located in the town of New Canaan and the parish of St. Mark's (the Rev. R. Howland Neidé, D.D., rector). Grace Home is not far from the New York state line, and is beautifully located on the hills above Long Island Sound.

MR. SAMUEL BRYANT JEROME died recently at his home at Huntington, in the 82nd year of his age. His daughter is Mrs. Everest, the wife of the Rev. Haynes L. Everest, rector of St. Paul's, Huntington. He is survived also by a son, Frank Jerome of New York.

MRS. SARAH STUART HORTON died last month at Cheshire, in the 83d year of her age. She was the widow of the Rev. Sanford J. Horton, D.D., for many years at the head of

the Episcopal Academy of Connecticut, and a well-known clergyman of the Diocese.

THE BOY CHOIR of St. James', Danbury, has, with the rector, the Rev. George W. Davenport, been in camp at Taunton Lake, ten miles from the city. The rector is an adept swimmer, and so was able to rescue one of the boys from drowning. The youth, in spite of warning, attempted to jump out of a boat and wade to shore. He found himself in some twenty-five feet of water and, unable to swim, he was, for the time, in great peril.

THE REV. JOHN N. LEWIS, JR., rector of St. John's Church, Waterbury, has sailed for England. He will join Mrs. Lewis and her mother, Mrs. Stone, who have been abroad for several weeks.

**IOWA.**

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

**Anniversary at Fort Dodge.**

ST. MARK'S CHURCH, Fort Dodge, celebrated its fiftieth anniversary on the last Sunday in July, the actual date of the anniversary being July 22nd. The parish was organized on that date in 1855, by the Rev. Edward W. Peet, D. D., then rector of St. Paul's Church, Des Moines. The articles of incorporation, dated July 22, 1855, being deemed irregular, new articles were signed October 8, 1860.

The church lot, then on Seventh street, near the site of Tobin college, was donated by the Town Company. The church building was left in an unfinished condition at a cost of \$2,500.

The Rev. T. B. Fairchilds became the first settled rector. He took charge in December, 1857. The next rector was the Rev. Samuel Goodale, who, like the first, remained but one year, from June, 1860, to June, 1861. After an intermission in the rectorship of six years, during which time Dr. Peet, of St. Paul's Des Moines, held occasional services, the Rev. John Hoehnly was called to the charge October 1, 1866, and remained a little more than a year. The church building was completed and consecrated by Rt. Rev. H. B. Whipple in June, 1876, during the pastorate of the Rev. Chas. T. Stout.

The longest rectorship was that of the

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**THE PRUDENTIAL HAS THE STRENGTH OF GIBRALTAR**



Rev. Willie J. Paige, who died in office March 31, 1893.

The old church burned January 6, 1892, and the subscription list for a new church in November, 1862, amounted to \$10,340 and \$2,500 was paid for lots on which the church was to stand. In the spring and summer of 1894, the new church was erected. It was virtually complete when the successor of Mr. Paige was called, the Rev. A. V. Gorrell. Mr. Gorrell was succeeded by the Rev. C. H. Remington, April, 1896. Mr. Remington remained until December, 1904.

At this time the parish numbers 140 communicants, and it is in a prosperous condition under the charge of the Rev. Charles L. Biggs.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Presentation to Mr. Nichols—Rector Called for Calvary—Lynbrook—Huntington.

THE HON. JOHN A. NICHOLS, senior warden of the Church of the Messiah, Brooklyn,

was presented with a handsome silver loving cup by the rector, junior warden, and vestrymen of the parish at the last vestry meeting before the summer vacation: "In grateful appreciation of his devoted service; . . . thirty-one years member of the vestry, twenty-one years warden, twenty-three years treasurer."

THE REV. JOHN WILLIAMS, for the past nine and a half years senior assistant minister at the Church of the Heavenly Rest, New York, has received a unanimous election as rector of Calvary Church, Bushwick, Brooklyn. He will probably take up his new work early in September. In Calvary parish he succeeds the Rev. Dr. Cornelius L. Twing, who died recently. Dr. Twing came of the famous Church family of that name. It was during his term as rector that the parish took removal to an uptown location from a downtown one. Population changes were rapidly taking place in the last named, and for a parish situated as was Calvary, there was little to do but to remove to a residential

center. The change was for the better, as was related in this correspondence some months ago, and in its new location the parish has advanced steadily. Calvary purchased of the St. Barnabas' parish, now defunct, its building on Bushwick avenue, and has greatly improved the property. A portion of the former St. Barnabas' members have entered Calvary parish. After the purchase of the St. Barnabas property and the repairs to it, the succeeding congregation had left a sum exceeding \$5,000. This will be used as the nucleus of a rectory fund, and the purchase of a rectory building is said not to be far off.

The new rector of Calvary is a native of England, and before coming to the Church of the Heavenly Rest, served for three years as rector of St. Paul's Church, Windsor Locks, Conn. Previously he had for four years and more been a lay reader in the parish. The Rev. Mr. Williams received his preliminary education in Cheshire school, of which he is now a trustee. He was graduated from Trinity College in the class of 1890 and from Berkeley Divinity School three years

# HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or official names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.



later. His special duty in Heavenly Rest parish has been as the preacher at the Sunday afternoon services, which are, it may be said, as largely attended as are any services on Sunday afternoons in New York. In addition, he has delivered a series of Friday morning lectures throughout the year, and through Lent he has lectured on Church history.

CHRIST CHURCH, Lynbrook, organized but two years ago, opened last Wednesday its new building. There were two celebrations of Holy Communion; at the later one Bishop Burgess being the celebrant and preacher. At the evening service addresses were heard from several visiting clergy and there was special music. A boy choir with thirteen members was recently organized. The work at Lynbrook was begun at the suggestion of the Bishop. It had its start in a meeting held at the home of a communicant in Lynbrook, at which Archdeacon Bryan presided. At the first service, held exactly two years ago last Wednesday, in a rented hall, there were present seventy persons. Growth soon made necessary another removal. A Sunday school and a woman's guild are both prosperous. Bishop Burgess has twice visited Christ church for Confirmations since its establishment.

AN END to the controversy over the location of St. John's Church, Huntington, has been reached by the decision to erect a new structure within the village bounds. A majority of the vestry voted in favor of this decision, though a considerable number in the congregation, it is known, favored the selection of another site. St. John's church was burned some months ago. The new plat cost \$6,000. Originally it was planned to erect a brick and stone church to seat 400 persons, but this plan may be changed to permit the construction of a new structure of stone. The site is said to be the gift of a member of the congregation. In its building fund the parish is said to have about \$12,000.

#### MASSACHUSETTS.

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

#### Burglary of a Rectory Attempted—Open Air Services in the Peninsula.

THE RECTORY of St. Paul's Church, Brookline, came near being the scene of a burglary early on the morning of July 28. In the house are many of the wedding presents which have come to the daughter of the rector, the Rev. Dr. Leonard K. Storrs, as her wedding to an English army officer is shortly to come off. The sexton, who has been in the habit of remaining in the rectory over night, heard a noise at the window, and, looking out, saw three men attempting to force an entrance. He hastily turned on all the light in the house and the men made an equally hasty escape.

FROM A LETTER received from abroad, it would appear that Professor Max L. Kellner, D. D., of the Cambridge Theological School, and Mrs. Kellner are having a delightful time in London. Three weeks ago they were entertained at dinner by the Hon. and Mrs. Whitelaw Reid at Dorchester House, and on the following evening they occupied the Ambassador's box at the opera at Covent Garden.

BY THE WILL of Mrs. Alice B. Faulkner, daughter of the late Congressman Robert B. Hall, who died recently at Plymouth, Christ Church of that town receives a bequest of \$20,000, the organ fund of which also is enriched by \$2,000. After numerous private bequests are disposed of, the building fund of Christ Church is made residuary legatee.

IF THERE EVER WAS a question as to the efficacy of outdoor preaching or the conduct of an open air service, such doubts may be set at rest after having watched and listened

to the Rev. Albert B. Shields, rector of the Church of the Redeemer, South Boston, who, it should be stated, is doing a splendid work in what is known as the peninsula district of Boston. Mr. Shields has long had the idea of conducting a summer service in the open, and some months ago he held one or two such services by way of experiment to sound the temper of the people, as it were. He received enough encouragement to convince him that such a thing was altogether feasible, although in the meantime there were a few of his own people who were in doubt as to the success of such an undertaking. However, he entered upon his first regular Sunday afternoon service on July 23 just before the setting of the sun. First he held a brief prayer service in the little church; then the party repaired to the spot near the bay (for the peninsula extends into Boston harbor) and there on the Strandway Mr. Shields delivered the Master's message. There were a couple of hymns sung and the announcement was made that these services would be held every Thursday at 7:30 and on Sundays at 6:30. The crowd was respectful and orderly, and as the services become more widely known Mr. Shields will doubtless have larger audiences of people who are willing—and let us hope even anxious—to take a few minutes from their hour of recreation to listen to Gospel truths.

#### MILWAUKEE.

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

#### Work at St. Stephen's—Laymen's Thank Offering—Death of A. W. Bartlett—Baraboo.

ST. STEPHEN'S CHURCH, Milwaukee (the Rev. A. A. Ewing, rector), takes possession of its new church building on 27th Street, on the first Sunday in August, but will be unable to use the main portion of the church during this month. There will, therefore,

#### B. B. B.

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"Everyone in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without) and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather—she never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give my baby boy when I wean him.

"My husband eats more Grape-Nuts food at every meal than of any other one dish. He says it never palls on him, and he finds that it regulates his bowels perfectly." Name given by Postum Co., Battle Creek, Mich.

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#### A CHANCE TO MAKE MONEY.

I have berries, grapes, and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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be during the present month only the early celebration at 7:30 and the Sunday School at 9:45. It is hoped that the regular schedule of services may be resumed the first Sunday in September. The total expense for the alteration of the building, which was formerly a Methodist church, will not exceed \$300. The new building costs \$10,000, of which \$2,000 is obtained from the sale of the old property, \$500 is donated by the Bishop, and the remainder, \$7,500, must be raised by the parish. The rector mentions as "things desired but not absolutely necessary," a pulpit, new windows for the transepts, and a brass altar rail. A vested choir is to be organized for the parish, and the ladies of St. Mary's Guild will make the choir vestments.

THE BISHOP has appointed a committee of four clergymen and four laymen, selected from the deputies and alternates to the last General Convention, to act on behalf of the Laymen's Thank Offering of 1907. The members are the Rev. Messrs. C. L. Mallory (chairman), Arthur Piper, D. D., George S. Sinclair, C. N. Moller and Messrs. L. H. Morehouse (secretary), George E. Copeland, W. C. Noe and T. M. Cary.

DISPATCHES from New York announce the sudden death last week of Mr. A. W. Bartlett, who was formerly a resident of Milwaukee and vestryman of St. James' Church. Mr. Bartlett was always an interested and loyal Churchman, and was once a deputy to the General Convention from Milwaukee. Mrs. Bartlett was for some years president of the Milwaukee diocesan branch of the Woman's Auxiliary. A son, George S. Bartlett, with his wife and family, is still a resident of Milwaukee. Mr. Bartlett's death was from apoplexy at the age of 74 years.

AT A RECENT meeting of the vestry of Trinity Church, Baraboo, it was unanimously voted to increase the salary of the rector, the Rev. Marcus J. Simpson to \$1,000 and rectory, an increase of \$200.

**NEW HAMPSHIRE.**

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

**Bishop Coadjutor to be Chosen.**

A MEETING of the clergy and prominent laymen of this diocese was held at St. Paul's parish house, Concord, on the forenoon of July 26 to talk over the proposition to elect a Bishop Coadjutor to the Rt. Rev. W. W. Niles. A resolution favorable to such action was adopted. Some favored the calling of a special diocesan convention to bring the matter to a final settlement, but the majority were in favor of letting the matter lie over until the regular convention in November, at which time a Bishop Coadjutor will be elected.

**SOUTHERN FLORIDA.**

WM. CRANE GRAY, D.D., Miss. Bp.

**Hospital Chapel Opened.**

ON WEDNESDAY, July 5th, the Bishop, with six of his clergy and several lay members of the Cathedral chapter, visited the Church Home and Hospital, Orlando, and had the opening service of the new Chapel, erected on the Hospital grounds. The service consisted of the Holy Eucharist with an address by the Bishop. The Introit was "Holy, Holy, Holy." The Bishop was Celebrant, the Rev. H. W. Greetham, Epistoler. In the address the Bishop referred to the unflinching zeal and unserving faith of the Secretary and Treasurer of the Hospital staff, the Rev. H. W. Greetham, through whose energy the work was carried on in the first trying days, when he seemed to be hoping against hope. Reference was also made to Miss Isabella McNair, a former house-mother, through whose energy

and unforgetfulness, with the aid of her former rector, Father Osborne, now Bishop Coadjutor of Springfield, almost the entire sum was raised for building the chapel. The alms at the Offertory were set aside toward a memorial window to Mrs. Thornton, who for the last years of her life was a member of the Home department. Not many years ago the Hospital consisted of three small cottages. Later, two more were added, and last year a large main building was completed. Now the chapel is, as it were, the crown. It was a touching sight to see the maimed and the halt and as many of the sick as could come, entering the chapel in wheel-chairs and on the arms of the nurses.

**VERMONT.**

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

**New Church at Manchester—Clerical Personal.**

AT THE RECENT visitation of Bishop Hall to the parish at Manchester, it was decided to erect a new stone and plaster church to replace the present somewhat delapidated wooden structure dedicated to St. John and used as a house of worship for the summer visitors resorting at this well known mountain resort. As the necessary funds are almost all subscribed, it is expected that the building will be completed this season. The parish church of this cure is located at Manchester Center, more than a mile from this summer church, and away from the residences of summer visitors.

REV. E. N. GODDARD, rector of St. John's Church, Windsor, and one of the oldest and most revered priests of the diocese, met with a serious carriage accident the last week in June, and although making progress toward recovery, he is not yet able to officiate.

THE REV. GEMONT GRAVES of Burlington, officiated at Salisbury as chaplain at the dedication of a monument on July 27th to the memory of Ann Story, of Revolutionary fame.

**Ever Treat You So?**

COFFEE ACTS THE JONAH AND WILL COME UP.

A clergyman who pursues his noble calling in a country parish in Iowa, tells of his coffee experience:

"My wife and I used coffee regularly for breakfast, frequently for dinner and occasionally for supper—always the very best quality—package coffee never could find a place on our table.

"In the spring of 1896 my wife was taken with violent vomiting which we had great difficulty in stopping.

"It seemed to come from coffee drinking but we could not decide.

"In the following July, however, she was attacked a second time by the vomiting. I was away from home filling an appointment, at the time, and on my return I found her very low; she had literally vomited herself almost to death, and it took some days to quiet the trouble and restore her stomach.

"I had also experienced the same trouble, but not so violently, and had relieved it, each time, by a resort to medicine.

"But my wife's second attack satisfied me that the use of coffee was at the bottom of our troubles, and so we stopped it forthwith and took on Postum Food Coffee. The old symptoms of disease disappeared and during the 9 years that we have been using Postum instead of coffee we have never had a recurrence of the vomiting. We never weary of Postum, to which we know we owe our good health. This is a simple statement of facts." Name given by Postum Company, Battle Creek, Mich.

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OBJECTS—1st. Intercessory Prayer: 1, for the dying; 2, 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,

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**WESTERN MICHIGAN.**

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

**Progress at Petoskey.**

THE MEN'S CLUB of Emanuel Church, Petoskey (Rev. F. R. Godolphin, rector) had the pleasure of listening to a very fine address from the Rt. Rev. D. S. Tuttle, D. D., at the last meeting July 24. The Bishop spoke on the Relations of Man to the Family, the State and the Church. There were about 50 representatives—business and professional men—present. This club has filled an important place in the life of the parish and town. The Woman's Auxiliary at its regular meeting on July 26th also had the pleasure of hearing the Bishop speak on The Influence of Women. There were members of about twelve branches present in the guild rooms of the church and all were edified.

The parish continues to show evidences of health; both rectory and church have just been painted, so that the corner owned by the Church, which is on the chief business street of the town, makes a very handsome showing. A cement pavement is to be built immediately and other improvements are contemplated. Over \$1,300 has been paid on the church debt since the present rector came in November last.

**WESTERN NEW YORK.**

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

**Request for Disabled Clergymen.**

THE CHURCH in the diocese is interested to the extent of \$15,000 in the will of the late Mrs. Adelaide Kenny, which is in litigation at Batavia. The estate is valued at \$2,000,000, and a friendly suit has been instituted in order to secure judicial interpretation. In the will \$15,000 was bequeathed to the "Society for Disabled Protestant Episcopal clergymen, or whatever name it may be called," and the Court has now directed that this sum be paid to the proper fund of the diocese of Western New York.

**CANADA.****News of the Dioceses.***Diocese of Toronto.*

NEWS WAS RECEIVED, July 21st, at the office of the Secretary of the General Missionary Society of the Church of England in Canada, of the death of Mrs. Lea, wife of the Rev. Arthur Lea, missionary of the Society stationed in Japan. The Rev. Mr. Lea is a Toronto man and was at one time in charge of the Church of the Messiah, Toronto. His wife was a niece of Judge Gregory of Fredericton. Mr. and Mrs. Lea went to Japan in 1897, and left there in March last for their first furlough home. Their intention was to spend the first part of the time in England and the remainder in Canada. Mrs. Lea, however, became ill on their arrival in England, and though at first her illness was not thought to be serious, she became worse and died in London, England.

THE NEWLY appointed vicar of St. Thomas' Church, Toronto, the Rev. Father King, at a meeting of the ward of the Confraternity of the Blessed Sacrament, expressed his entire approval of the society and his intention of assuming the position of Superior in the autumn.

*Diocese of Nova Scotia.*

BISHOP WORRELL consecrated the new church at Young's Cove in the end of June.—THE REV. G. I. FOSTER, rector of All Saints', Springhill, has accepted the offer of a parish in Cleveland, Ohio, and is about to begin his work there.—A FINE pulpit has been placed in St. Matthew's Church, Owls' Head, the gift of Mr. Amos Dean of Ship Harbor. A handsome new rectory has been finished at Ship Harbor, and a new church has been begun in the same parish at Upper Lakeville.

*Diocese of Fredericton.*

SPECIAL EFFORTS are being made to pay off the deficit in the diocesan mission fund, and also to put the fund in future on a better basis. For this purpose \$7,000 is needed, the deficit being nearly \$6,000. The Synod of the Diocese, which met this year at St. John, is to meet next year at Fredericton.—THE NEW RECTOR of the "Stone Church," St. John, the Rev. G. A. Kuhring, successor to the late Rev. John de Soyres, began his work there in the end of June, being duly installed by Bishop Kingdon.

*Diocese of Huron.*

THE CORNER STONE of the new Church of St. Paul, Stratford, was laid, July 11th, by the Ven. Archdeacon Mackenzie. A large number of the clergy and laity were present at the ceremony. The old church has become quite inadequate for the needs of the congregation.

*Diocese of Quebec.*

BISHOP DUNN consecrated the church at Grande Mére, July 16th. On July 23d he visited the Indian mission at Pointe Bleu, in the Lake St. John district, celebrating Holy Communion for the Indians and preaching to them.—IT IS EXPECTED that the new Principal of Bishop's College, Lennoxville, the Rev. Thomas Brace Waitt of Lincoln College, Oxford, will arrive in Quebec early in September, in time to be present at the meeting of the General Synod which opens in Quebec, September 6th.

*Diocese of Montreal.*

MUCH INTEREST was shown in the preaching of the Rev. Mr. Matsui, a native clergyman of the Church of England in Japan, who preached in St. Martin's Church, Montreal, July 22nd, in the morning and in St. Luke's in the evening. He took for his subject, "Present, Past, and Future of Christianity in Japan."

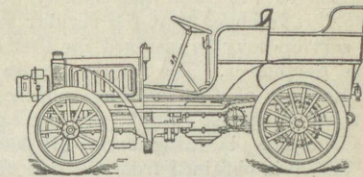
INDECISION and indefiniteness are as fatal to the Christian life as restlessness and impatience. We are a restless people. Have we any definite purpose, except to have a good time?—*Selected.*

WHO IS THE happiest of men? He who values the merits of others, and in their pleasures takes joy even as though it were his own.—*J. S. Blackie.*

"A LITTLE philosophy," says Lord Bacon, "inclineth men's minds to Atheism, but depth in philosophy bringeth men's minds about to religion."

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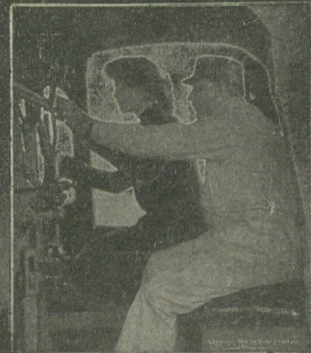
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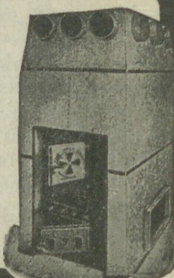
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